The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

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NEWS OF THE WEEK.

DOMESTIC.

Memphis, Jan. 3.—An accident occurred on the Mississippi and Tennessee railroad, this morning, at Noncounah bridge, by the breaking of an axle of the forward coach, which was thrown down the embankment, took fire and rapidly consumed.

Five negroes are known to have been burned to death. A number of others, who were severely burned, were brought here to the hospital, where one woman died.

William White, omnibus agent; Charles Eckols, newsboy; and a youth named Davis Horn, from Lake, Mississippi, were fatally burned.

Mr. Matherwent, C. C. Thompson, Felix Davis, Dr. Sam. Royne, of Mississippi, and Peter Kirby, conductor, slightly.

But for the exertions of the latter, White and Eckols would have been burned in the car. Mr. Kirby also saved several negroes by pulling them through the windows.

FOREIGN.

Madrid, Dec. 28.—This evening, while General Prim was proceeding from the Cortes to his residence, some individuals in Calee Aliella fired into his carriage, wounding both the general and his adjutant, but not dangerously. No public disturbance occurred, as the authorities took prompt measures to prevent an outbreak, and the arrest of the assassins. Great popular indignation is manifested at this dastardly attempt to murder General Prim, which so happily failed of success.

Havana, Dec. 28.—The rebels are surrendering everywhere in large numbers.

Madrid, Dec. 28.—Last night as General Prim left the Cortes eight shots were fired at his carriage, wounding him in three places in the left arm and right hand. No arrests.

London, Dec. 29.—The order of accusation against Mr. Noel for alleged complicity in the massacre committed by the Greek brigands has been countermanded.

Hong Kong dispatches of December 13 have been received. Quiet prevailed in the north of China.

It was expected that the river Teiso would soon be frozen up, in which event communication by water with Tsin Tsien will be suspended.

Montevideo, South America, advices to November 19 report continued fighting, and trade quiet.

Rome, Dec. 30.—An overflow of the Tiber has flooded half the city and occasioned great damage to property.

Madrid, Dec. 30.—The Cortes has adopted a resolution expressive of horror at the attempt to assassinate General Prim, and passed a vote of confidence in the government.

London, Dec. 30.—The Germans invested the Fortress of Peroune, in the department of Somme, on Wednesday, after sharp fighting.

London, Dec. 30, evening.—The conference on the Eastern question has been indefinitely postponed, as France has refused to take part, and the absence of one of the dignitaries of the treaty of Paris would render the meeting useless.

London, Dec. 30.—It is officially announced that Bismarck was asked by Washburne if Favre could have safe conduct to the conference. Bismarck, however, objected.

German reinforcements now on the way to France number one hundred and fifty thousand men.

Madrid, Dec. 30.—Admiral Topete has assumed temporarily the functions of General Prim as minister of foreign affairs and war, as well as the presidency of the council.

Senor Ayala has been appointed minister of colonies.

Berlin, Dec. 30.—The King telegraphs the Queen from Versailles, December 29, that the bombardment of Fort Avron silenced the enemy's guns. The railway station at Noisy was shelled and the French artillery at Bondy dislodged. The Prussian loss was three men. The garrison of Fort Avron has fled into Paris.

London, Dec. 30.—A Prussian dispatch reports Colonel Boltenstein, commanding a detachment of six companies, two squadrons of cavalry and two guns, surrounded by the French near Montverie, after a desperate fight, cut his way out, losing only one hundred men, and taking two hundred and forty prisoners.

Versailles, Dec. 30—Last night a detachment of Saxons advanced on Mont Avron, only to find the works evacuated by the French, and the guns removed. An attack will be made soon on the southeastern forts.

London, Dec. 31.—Paris correspondence of December 29 states that shells were thrown into the northern part of the city.

The German authorities at Versailles accuse the French of paying seven hundred and fifteen francs to each French officer escaping from captivity and breaking his parole.

A dispatch from Arras brings a report that the German soldiers on the march to the north of France openly declare themselves tired of the war.

A dispatch from Madrid, Thursday evening, says:

General Prim is much better, and his wounds evince no serious symptoms.

Bordeaux, Dec. 31.—The towns of Anferre, Gray and Vesone have been evacuated by the Prussians, before the advance of the French under Generals Bressoles, Bremes and Garibaldi.

The army of Bordeaux is to march directly on Paris.

As the French advance the inhabitants hasten to join their ranks, and thus the army increases rapidly in numbers.

The smaller towns now resist the enemy, as in the case of Tours, which, in consequence of the combat at Monnal, was not occupied by the Germans.

At Argent and Cog the Prussians were repulsed by the population.

Madrid, Dec. 31.—The Cortes has sanctioned the issue of treasury bonds.

London, Dec. 31.—Owing to the approach of the new year, the news to-day has been very meager.

The Lila, from Glasgow for New York, ran upon the wreck of the Clyde and was obliged to put back to have her bottom examined.

A French ironclad was seen off Roche's Point, in Ireland, to-day.

Advices from Cochin China announce that many German prizes have been taken into the French port of Saigron.

The Post's Moscow correspondent says that belief in an alliance between the United States and Russia, in case of a war, is becoming all but universal.

Florence, Dec. 31.—Ministers of the Italian cabinet have gone to Rome.

Madrid, Dec. 31.—The death of Marshal Prim has intensified the excitement in this city. Inflammation set in in his wounds, and amputation of his arm was found necessary, though it did not save his life.

He retained consciousness to the last, and when made aware of the approach of death bade adieu to his friends, and, it is said, expressed much anxiety for the safety of the new king.

Great apprehension of an outburst exists, but the government is making efforts to allay the excitement.

Madrid, Dec. 31.—The Cortes adopted a resolution in honor of the memory of General Prim. It declares that the deceased deserved well of his country, and places his family under the protection of the nation. The Cortes also passed a vote of confidence in the government.

Rome, January 1.—King Victor Emanuel left Rome to-day amid enthusiastic demonstrations. Before his departure he made a donation of two hundred thousand francs for charitable purposes, and begged the municipality to devote to similar objects the sum intended to defray the expenses of festivities on the occasion of his visit.

Versailles, Jan. 1, via London, Jan. 2.—King William gave a reception at the palace to-day. He said the great events which preceded the celebration of such a day in such a place were due to the heroism and perseverance of the officers and the bravery of the soldiers. Our goal is still, however, unattained, and important tasks remain before we can achieve a lasting peace. It would be censurable to make any peace which involves a continuance of the duties which brought us here.

London, Jan. 2.—The French ironclad Guyenne has been ordered to leave Queenstown. A Prussian corvette is off Dungaroon.

Meziers has been occupied by the Germans. The French have evacuated other advanced posts northeast of Paris since the reduction of Fort Avron, and the forts around Paris are silent.

The twentieth Prussian division repulsed a superior force of French in the rear of Vendome, capturing some guns.

In an engagement near Arras one hundred and seventy-five French infantry were taken prisoners.

Additional artillery is on the way to Paris. The number of siege guns of all calibers now in front of Paris is fifteen hundred.

The report that a commission was to be sent to the United States to settle the dispute about fisheries is untrue.

The Prussian government explains the sinking of the British colliers in the Seine by stating that they were fired into to bring them to.

The Sultan of Turkey and Khedive of Egypt are again on angry terms.

The bark Paromarandel, from Philadelphia for Liverpool, is ashore near Queenstown. The vessel will be a total wreck, but a portion of her cargo will be saved. The crew has been landed safely.

Advices from Rio Janeiro to the seventh have been received. The Brazilian minister of agriculture has resigned.

The insurgents in Uruguay have taken Montevideo by surprise.

The evacuation of Platean, before Mont Avron, by the French causes much depression in Paris.

A meeting of the mayors of Paris was held last week to censure the government for inactivity, but it proved a failure.

It is reported that the palace of Maison was set on fire by the guns of Mont Valerian, and totally destroyed.

No financial markets to-day. No cotton markets in Liverpool.

London, Jan. 2.—Bismarck writes to Lord Russell that Prussia is justified under the law of nations in sinking the English ships in the Seine, although the payment offered has been refused, because unaccompanied by an apology. He renews the tender of payment.

Brussels, Jan. 3.—King William has abandoned the idea of entering Paris upon its capitulation.

The forts of Paris are to be garrisoned and provisioned for two years, and the Germans are to hold Alsace, Lorraine, Belfort, Bitche and the line of communication with Paris.

After an unconditional surrender the Garde Nationale will be armed and made responsible for the preservation of order in the capital, and the Corps Legislatiff will be summoned to meet on the second or third of the following month.

Bordeaux, Jan. 3.—Paris advices of the thirtieth state that the Parisians unite in urging General Trochu to make a sortie with an enormous force, which can readily be spared.

The weather is moderating, and the artillery for the defense of the city is now so numerous and well manned that the enemy will be unable to make any serious impression upon the fortifications.

It appears that General Von Moltke, after the battle of Pont Noyelles, between the armies of General Faidherbe and Mantenffel, sent a message to General Trochu, that the army of the north had been annihilated. General Trochu paid no attention to the statement.

London, Jan. 3.—The appointment of Marquis of Hartington as secretary of Ireland will be popular, as the marquis favors mixed education.

A multitude of people attended the funeral of General Prim.

The Hague, Jan. 3.—The new Dutch cabinet has been formed as follows: Interior, Thorbecke; foreign affairs, Gueriche; justice, Jolles; colonies, Van Dosse; finance, Bluhse; war, Boons; marine, Broix.

London, Jan. 3.—Sir John Pakington, in a speech delivered in Somersetshire, yesterday, intimated that the Tory programme for the approaching session of Parliament includes the support of large additional appropriations for both the army and navy.

Berlin, Jan. 3.—Von Beust's dispatch of the twenty-sixth of December met with a hearty reception here. He recognizes the new German empire under the leadership of Prussia without conditions, and hopes that the amicable relations between the two empires will be productive of great good to both countries.

London, Jan. 4.—The Duke of Cambridge is about to be succeeded by Lord Napier as commander-in-chief of the army, and Right Hon. Edward Cardwell as secretary of war, by Lord Strathnaim.

England is determined to arm.

London, Jan. 4.—At the New Year's banquet at Versailles the King gave a toast to the German princes, to which the Duke of Baden responded in a speech, rejoicing at the restoration of the German empire, and concluded with a toast to King William "the victorious."

Letters from Paris state that citizens suffer greatly from lack of fuel and food. The scarcity of the latter, however, is mitigated by stores officially distributed by the government.

It is announced that Austria will arrest and detain all French prisoners who escape into her territory during the war.

Berlin, Jan. 4.—Certain bankers of Berlin have been sentenced to imprisonment for participating in the subscription to the recent French loan.

London, Jan. 4.—Advices from Rome say Cardinal Antonelli received cordially the embassador sent by King Victor Emanuel to announce his arrival in Rome.

SOUTH GEORGIA CONFERENCE.

We condense as follows from the Southern Christian Advocate:

Fort Valley, where this Conference was held, is a thriving little town on the Southwestern railroad, nearly thirty miles below Macon. It is a small place for so large a body as this to find entertainment for a week; but we judge, from what we see and hear, that the hospitality of the citizens is adequate to the emergency.

Bishop Pierce was in the chair at the appointed time, and opened the Conference with religious service, whereupon the roll of members was called, and sixty-seven of them answered to their names.

The roll of supernumerary preachers was called, and Y. F. Tignor was granted a superannuated relation, and William H. Thomas, William F. Conley and James G. Worley were placed on effective list. J. Taber Payne was located at his own request. S. G. Childs was placed on superannuated list.

The roll of superannuated preachers was called, and William B. McHan, Charles A. Moore, Wyatt Brooks, J. B. Wardlaw, John S. Ford, John S. Robinson, David Blacock, Jacob R. Owen, H. P. Pitchford, W. W. Griffen, Capel Raiford, T. C. Coleman and F. R. C. Ellis were continued in the superannuated relation. J. M. N. Lowe and C. L. Hays were reported as having died during the year. W. M. C. Copley was continued in class of third year. Adam A. Robinson, local deacon, was elected to elder's orders.

The Committee on Orphans' Home reported, and the Conference was addressed by Dr. Boring. After some discussion the report was laid over till the afternoon, that a session of the Legal Conference might be held.

The Sunday School Society held its anniversary, Rev. A. M. Wynn, president, in the chair. The venerable Dr. Lovick Pierce led the religious service, and, notwithstanding a very inclement night, very many of the Sunday school children, with their teachers, were present, and their beautiful singing added greatly to the interest of the occasion. The treasurer's report and the report of the board were read. These will be given hereafter. Dr. Harrison followed in a very simple and pathetic narrative of his own experience, which left the hearers in tears. Dr. Hicks, of Charleston, then addressed the children particularly, in a speech, which in every respect was fully up to whatever standard may be set for an address appropriate to such an occasion. It was heard with delight by young and old. The anniversary, altogether, was one of the most delightful meetings we have ever attended.

James A. Rosser, heretofore an elder in the Methodist Protestant Church, was admitted to the Conference.

The secretary reported the following statistics: Members, white, 23,147—increase, 700; colored, 653—decrease, 299; local preachers, 216—increase, 210; infants baptized, 795; adults baptized, 1,483; Sunday schools, 293; officers and teachers, 1,916; pupils, 12,843; total collections for pastors, presiding elders, Bishops, Conference collections, missions, church building, Sunday school, etc., $120,167.24.

The question of an Orphans' Home was resumed, and after debate it was resolved that it is desirable to have an Orphans' Home as soon as practicable, and a board of trustees to take charge of this interest was ordered.

The missionary anniversary, on Saturday night, was held before a large audience. Dr. Poisal opened the meeting with religious service. The treasurer then reported the receipts of the past year to be $2,629.80—which, after paying the percentage due the Parent Board and other claims on the fund, leaves only forty-two and one-half *per cent.* to be paid on the appropriations to the missionaries in the Conference.

The report of the board was then read by the secretary, Rev. J. W. Hinton. It will be published hereafter, and it will appear from it that while there are many missions in the Conference, and that there has been much success in these mission fields, the small amount of missionary money collected in the Conference is discreditable to the Christianity of our membership. We commend the report to our readers, and hope that the weighty argument offered in behalf of an enlarged liberality in the cause of missions will stir deeply their hearts, and bring forth abundant fruits.

Bishop Pierce, whom everybody wishes to hear on the platform as well as in the pulpit, was called on to address the meeting, but contented himself with making a few remarks to introduce Dr. Hicks, who brought the subject of missions before the Conference in a speech of great power, which was followed by a collection and subscriptions amounting to $1,622. The meeting was in every respect a great success.

The sum of $1,204.35 was reported as collected for the China mission. A letter was read from Rev. Y. J. Allen to the Conference, and the following resolutions were passed:

Resolved, That this Conference reciprocates the fraternal greetings of our beloved brother, Young J. Allen, and we pledge ourselves to bear in mind the necessities of his work in soliciting contributions for foreign missions—assuring him that he holds a warm place in our affections, and that we will remember him and his mission in our prayers.

Resolved, That the sum collected for the China mission this year, and remaining in the treasurer's hands, be paid over to Mrs. Allen, to be forwarded for the use of said mission to Bro. Allen.

J. E. Evans.
J. S. Key.

The Board of Education reported that two more young men had come into the Conference, who had been under its care at Emory College—one came in last year. The collections in the Conference have not fully met the claim on the funds.

An apportionment of $1,000 was ordered made to the various charges to raise money to aid in the schooling of young men preparing for the ministry.

The new "proviso" was concurred in by a vote of ninety-five yeas; nays, none.

The following were nominated and elected trustees of Orphans' Home: E. H. Myers, S. Anthony, G. G. N. MacDonell, J. S. Key, R. B. Lester, J. E. Evans, Dr. H. Wimberley, Dr. W. H. Hollinshead, J. W. Jordan, Jr., H. L. Jewett, J. W. Cheatham and N. D. Guerry.

The Bishop was requested to appoint the Rev. S. Anthony agent for the Orphans' Home.

The report on Bible cause was offered, and adopted after remarks from Rev. W. A. Parks, agent of the American Bible Society.

The Committee on Books and Periodicals reported.

The report of Board of Finance was made as follows: Conference collection, $4,480.27—paying claimants at fifty-three per cent.; Bishops' fund, $1,023.80.

A deficiency in this fund of nearly $400 was ordered to be added to assessments for next year, collections to be made immediately and forwarded to J. S. Key, chairman of the Board of Stewards.

Columbus was chosen as the place of holding the next Conference.

The missionary board reported the appropriations for the next year to be $10,000, and the chairman of the Board of Finance was ordered to apportion the sum to the respective districts.

South Carolina Conference Statistics.—Children baptized, white, 1,418; colored, 93; adults, white, 1,546; colored, 124; number of Sunday schools, 386; officers and teachers, 2,502; scholars, 15,837; members, white, 32,240; colored, 1,536; local preachers, white, 131; colored, 4; number of volumes in library, 32,614; number of churches, 500; number of parsonages, 48; value of church property, $121,370; assessed for pastors and assistants, $59,730; collected, $52,468.77; deficit, $7,882.91; for presiding elders, $8,451; collected, $7,076; deficit, $1,248.67. Conference collection, $4,725.50; collected, $3,973.81; deficit, $1,558.50. For missions, $4,058.50; collected, $2,513.10; deficit, $1,977.90. For education, $4,124; collected, $2,776.25; deficit, $1,779.36. For Bishops, $891; collected, $1,091.—*Raleigh Advocate.*

Appointments of the Texas Conference.

Galveston District.—J. M. Wesson, P. E.—Post office, Chappell Hill. Galveston station, to be supplied; Galveston circuit, to be supplied; Bay mission, Robert Alexander—Post office, Galveston; Houston station, B. T. Kavanaugh—Post office, Houston; Houston circuit, to be supplied; Hempstead, G. V. Ridley—Post office, Hempstead; Spring Creek, U. C. Spencer—Post office; Hempstead; Navasota station, H. S. Thrall—Post office, Houston; Millican circuit, Thomas Whitworth—Post office, Millican; Bryan station, H. V. Philpott—Post office, Bryan; Bryan circuit, J. C. Huckabee—Post office, Bryan; I. G. John, editor Texas Christian Advocate; O. A. Fisher, Sunday school agent—Post office, Bryan.

Huntsville District.—J. G. Johnson, P. E.—Post office, Huntsville. Huntsville station, G. S. Sandel—Post office, Huntsville; Cold Springs circuit, to be supplied by E. A. Stocking—Post office, Cold Springs; Danville and Waverly circuits, Jas. A. Light—Post office, Danville; Trinity circuit, Daniel Morgan—Post office, Huntsville; Montgomery circuit, C. L. Farrington—Post office, Montgomery; Anderson station, T. B. Buckingham—Post office, Anderson; Andersonville, to be supplied by G. Powlidge—Post office, Madisonville; Zion, to be supplied by W. Deason—Post office, Anderson; A. W. Smith, supernumerary.

Columbia District.—J. H. Shapard, P. E.—Post office, Columbia. Columbia station, J. H. Shapard; Richmond circuit, E. B. Rogers—Post office, Richmond; San Felipe, A. McKenzie, supernumerary—Post office, San Felipe; Matagorda, J. M. Turner—Post office, Harrisburg; Velasco, Lindsey T. Wills—Post office, Content; Glover colored charge, to be supplied by Solomon Fisher; Hartsville colored charge, to be supplied by Levy Samuels.

Chappell Hill District.—B. D. Dashiel, P. E.—Post office, Chappell Hill. Chappell Hill station, W. G. Connor—Post office, Chappell Hill; Brenham station, F. A. Mood—Post office, Chappell Hill; Independence circuit, J. Burford—Post office, Independence; Bellville, Jacob Matthews—Post office, Chappell Hill; Union Hill, R. W. Kennon—Post office, Brenham; Caldwell, to be supplied by W. G. Hilton—Post office, Caldwell; Lexington, E. H. Holbrook—Post office, Lexington; Evergreen, to be supplied by H. B. Gilly—Post office, Evergreen; Soule University, F. A. Mood, president; Chappell Hill Female College, W. G. Connor, president; W. H. Seat, agent Soule University and Chappell Hill Female College.

Austin District.—M. H. Porter, P. E.—Post office, Caldwell. Austin station, F. C. Wilkes—Post office, Austin; Austin circuit, J. W. Whipple—Post office, Austin; Webberville circuit, L. Ercanbrack—Post office, Winchester; Bastrop station, David Coulson—Post office, Bastrop; Cedar Creek circuit, F. L. Allon—Post office, Bastrop; Winchester and Fayetteville circuit, J. S. Clower—Post office, Fayetteville; Lagrange station, W. G. Nelms—Post office, Caldwell; V. H. Iley, supernumerary; Navidad circuit, J. W. B. Allen—Post office, Lagrango; Osage circuit, A. L. P. Green—Post office, Content; Columbus station, C. J. Lane—Post office, Oso.

German Mission District.—John Schaper, P. E.—Post office, Seguin. Houston circuit, John A. Pauly—Post office, Houston; Bellville and Industry mission, J. Pruenzing—Post office, Industry; Bastrop mission, Jacob Kern—Post office, Winchester; New Braunfels circuit, William Knolle—Post office, New Braunfels; A. Engel, supernumerary; New Fountain mission, to be supplied by Ulrich Stiener—Post office, New Fountain; Fredericksburg mission, to be supplied by C. A. Grote—Post office, Fredericksburg; Llano mission, F. Vordenbaumen—Post office, Headwigs Hill; Victoria and Yorktown mission, Jacob Buder—Post office, Clinton; Galveston mission, A. Allright—Post office, Galveston.

Superannuated.—J. M. Baker, A. B. F. Kerr, W. C. Lewis, Thomas W. Blake, John H. Davidson, F. A. McShan.

In the American Note Book we find these two paragraphs, which are worth reading:

A scold and a blockhead—brimstone and wood—a good match.

Those who never admire others rarely deserve to be admired themselves.

First and only mathematical plow—Murfee's Subsoil.

The Christian Advocate.

SATURDAY, JANUARY 7, 1871.

IN DARKNESS.

Father, will thou hearken to me.
Bending low thy gracious ear?
Will thy heart of love and pity
All my earnest pleading hear?

Hear me, Father, for the pathway
Leads through deserts dark and drear;
Gone the sunlight, all is shadow,
Much my coward heart doth fear.

Storms are gathering o'er the mountain,
Looming up in dread array;
Will thou cover me, my Father,
Till the dawning of the day?

Oh, the night is dark and fearful—
Powers of darkness join the fray,
Striving with their might infernal,
From thy hand to wrest the prey.

Let me feel thy hand, my Father,
Hear thy voice, assuring, say,
Child, thy Father walks beside thee,
Fear not then the rough, dark way.

Faint not, though the way be thorny,
Though the burden heavy be;
Fear not, though the contest deepens,
For my grace shall strengthen thee."

ITINERANT LIFE.

Mr. Editor: There is no other vocation so replete with incident and interest as that of an itinerant Methodist preacher. The close of one Conference year and the beginning of another, and all the labors, sacrifices, as well as the joys of a year's service on the circuit, in the station or upon the district—their almost endless variety; the effect of these upon the head and heart—combine to make the experience of a single year equal to the lifetime of many who drag their way along, living as they list, caring for none of those things which go to make life pleasant or profitable.

One of the excellent Bishops, at a Conference not long since, explained what to many seems a strange peculiarity of the Methodist system. It is remarkable that so short acquaintance and limited association as one year affords should so endear our people and their pastors as to give them pain at parting. The secret of this, in part at least, as explained by the Bishop, is that the pastor goes to his charge indorsed by the Conference, and needs no term of probation—no trial sermons, no formal introduction—but is received at once into the confidence of every household. He becomes at once familiar with the circumstances of his people, and, if a faithful pastor, he addresses himself promptly to the work of ministering to their spiritual necessities.

The faithful minister, however great the sacrifice he makes to do the work of the great Master, will find himself often more than compensated in the consciousness of having counseled wisely some erring soul, and converted a sinner from the error of his way. How sweet the comfort that flows from the assurance that we have smoothed the sick man's pillow, dried the tear of widowhood, or hushed the sighs of orphanage! How blissful the emotion which fires the minister's heart while regenerate souls rejoice in the saving strength of the glorious gospel he preaches!

The time for parting with such as we have served from the pulpit and at the fireside, at the sick-bed, at the baptismal fount and at the grave, is indeed a time of trial. The trial is no less to people than pastor.

An experience of more than thirty years justifies the sentiment that the more entirely free from secular pursuits and consecrated to his work, the more largely the minister shares the love and generosity of the people. The absence of parsonages necessitates the procurement of permanent homes for preachers' families. But this is not secularizing; nor will this interfere to prevent the church sustaining the man who leaves home and wife and children to save souls.

The beginning of a new year often necessitates changes, severing endearing ties, forming new acquaintances, and, despite experience, awakens apprehension as to the reception we may meet, and on the part of the people as to "what sort of preacher" they are to have. But this is soon allayed by the arrival of the new preacher, who proves to have some trait of character and to possess some virtue that his predecessor only wanted to make him in all respects a model. Wherever our people are properly educated they are prepared to receive the preacher sent; and the preacher whose heart is fully in the work recognizes his appointment as the one which in the judgment of his brethren is the very one he ought to have. Preacher and people, actuated by such sentiments, cannot fail to prove mutual blessings. May the history of the ensuing Conference year vindicate the propriety of these reflections of

A Methodist Preacher.

FIRST CHAPTER OF GENESIS.

Second day, verse 6: "And God said, Let there be *rakeea* (expansion) in the midst of the waters, and let it divide the waters from the waters." At the time these words were spoken the whole surface of the world was that of water, on which the absorbing powers of the atmosphere or expansion had been at work during a Mosaic artificial day, consisting of twenty-four hours. This day commenced the moment "God said, Let there be light," and ended with the beginning of the second morning. The light was caused by the sun's first appearance in the east as a creature of life moving upward, the *eth* (substance) of which, according to the first verse, having been previously made and held in abeyance to the command just stated. Within the period mentioned the evaporation from the face of the deep, in consequence of its universality, was immense. As the expansion was now perfect—morning of the second day—by the operation of natural law, a practical expression of the divine will, we therefore have the significant words: "Let" it so "be"—that is, so exist for all time, to divide the waters from the waters. After officiating a few hours between the appearing of the dry land and its appointment, it commenced to divide the cloudy oceans above from lakes, rivers and seas below. The Almighty, in the regular order of things, as detailed by Moses, could not have sooner said than the beginning of the second day: "Let there exist an expansion."

We fail to find one passage in Genesis in which *be* denotes the making or creating of the thing denoted at the time specified. "Let there be (exist) light; let there be (exist) expansion; let the waters be (exist) gathered together; let there be (exist) lights, and let them be (exist) for lights in *ha-rakeea*," (the expansion.) In these extracts be or exist has a corresponding signification in the use of be in that which follows: "They twain shall be (exist) one flesh." All denote previous existence, terminating in a condition of perfection by divine purpose. This is as self-obvious as it is reasonable and scriptural.

Verse 7: "And God made *harakeea* (the expansion,) and divided the waters which were under the expansion from the waters which were above the expansion; and it was so." In the previous verse we are informed that the expansion was invested with permanent existence, and its office duly prescribed, by its Maker, on the second day. Moses, in his confirmatory description, adds: "God made the expansion"—that is, to continue its office as stated. What God pronounces enduring by a changeless law, Moses calls an act of making. It would be as reasonable to suppose the material of Adam's body was made on the sixth day as to think God spoke the atmosphere into being out of nothing on the second day.

Verse 8: "And God called the expansion heaven. And the evening *(ereb)* and the morning *(boquer)* were the second day." This was devoted to the proclaiming of the law of expansion perfect and abiding, with definitely stating its mission, and giving it a name.

As the natural day of Moses is composed of twelve hours, and the artificial of twenty-four, the interpretation of geology, as to indefinite periods, is intolerable. Moreover, as a part of a Jewish artificial day was as the whole, the reader has only to connect Thursday night with Friday, and he will have the key to the solution of the three days and three nights of Jonah and the Son of Man.

Aleph.

NEWS FROM THE CHURCHES.

Floyd, December 21, 1870.

Mr. Editor: The present inclement weather has shut down upon an interesting protracted meeting at this point. The Friday before our last quarterly conference was observed as a day of fasting and prayer, having divine service morning and evening. And although the weather was very much against us, yet the good work commenced, and up to last Wednesday night (fourteenth instant,) the sixth day of the meeting, there were twenty-three added to the church, and a number of most happy conversions.

The minutes of last year reported thirty white members for Floyd and Delhi; but those of this year will report a white membership of about one hundred.

Carroll circuit was added to this after my arrival. An increase will be reported for that work too.

I should have said, in the right place, that our excellent presiding elder, Bro. Alexander, and our dear old presiding elder, were both with us at the meeting just mentioned, and labored with a holy vim.

The citizens here have put up a house of worship, worth about $2,000, and deeded it to the Methodist Episcopal Church South. Bro. William G. McGaughey has been of great service in several ways here, and one was in assisting to raise $600 to finish the building. The expectation now is that it will soon be completed, and then it will reflect honor upon all concerned, and be a great blessing to all this people.

There was once a parsonage here, but the tender mercies of the Federals caused them to burn it, together with nearly all other buildings about the village. We hope that another preacher's house will ere long decorate the same beautiful lot of ground.

If we had proper mail facilities the list of Advocates would be much larger. We expect to report good collections for the several usual objects at the next Conference.

Very truly, J. E. Bradley.

Eventide.—In that hour which of all the twenty-four is most emblematic of heaven, and suggestive of repose, the eventide, in which instinctively Jacob went into the fields to meditate—when the work of the day is done, when the mind has ceased its tensions, when the passions are lulled to rest, in spite of themselves, by the spell of the quiet, star-lit sky—it is then, amidst the silence of the lull of all the lower parts of our nature, that the soul comes forth to do its work. Then the peculiar, strange work of the soul, which the intellect cannot do—meditation—begins. Awe, and worship, and wonder, are in full exercise; and love begins then in its purest form of mystic adoration, and pervasive and undefined tenderness—separate from all that is course and earthly—swelling as if it would embrace all in its desire to bless, and lose itself in the sea of the Love of God. This is the rest of the soul—the exercise and play of all the nobler powers.—*F. W. Robertson.*

One Drop at a Time.—Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time, until it was a foot long or more. If the water was clear the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy the icicle looked foul, and its beauty spoiled. Just so our characters are forming; one little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

A boy was sent by his mother to saw some stove wood out of railroad ties. Going out doors shortly after, she found the youth sitting on the saw-horse, with head down. The mother asked her hopeful son why he was cast down, and why he didn't keep at his work.

The boy replied: "My dear mother, I find it hard, very hard to sever old ties."

A prize of £100 has been offered to the University of Oxford for the best essay written in refutation of the doctrines of materialism. No length is prescribed.

WOMEN AND WINE.

Woman has never been associated with wine without disgrace and disaster. The toast and the bacchanal that, with musical alliteration, couple these two words, spring from the hot lips of sensuality, and are burdened with shame. A man who can sing of wine and women in the same breath, is one whose presence is disgrace, and whose touch is pollution. A man who can forget mother and sister, or wife and daughter, and wantonly engage in a revel in which the name of woman is invoked to heighten the pleasures of the intoxicating cup, is, beyond controversy and without mitigation, a beast. "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Ay, cakes and ale, if you will, but let it be cakes and ale. Let not the name by which we call the pure and precious ones at home be brought in to illuminate a degrading feast.

Of the worst foes that woman has ever had to encounter, wine stands at the head. The appetite for strong drink in man has spoiled the lives of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more shame, sorrow and hardship—than any other evil that lives. The country numbers tens of thousands—nay, hundreds of thousands—of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are hundreds of thousands of homes, scattered all over the land, in which women live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love the wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement made in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and the horrors of a wife with a drunken husband, or a mother with a drunken son, are as near the realization of hell as can be reached in this world, at least. The shame, the indignation, the sorrow, the sense of disgrace for herself and her children, the poverty—and not unfrequently the beggary—the fear and the fact of violence, the lingering, life-long struggle and despair of countless women with drunken husbands, are enough to make all women curse wine, and engage unitedly to oppose it everywhere as the worst enemy of their sex.

And now what shall we see on the New Year's day, 1871? Women all over the city of New York—women here and there all over the country, where like social customs prevail—setting out upon their tables the well filled decanters which, before night shall close down, will be emptied into the brains of young men and old men, who will go reeling to darker orgies, or to homes that will feel ashamed of them. Woman's lips will give the invitation, woman's hand will fill and present the glass, woman's careless voice will laugh at the effects of the mischievous draught upon their friends, and, having done all this, woman will retire to balmy rest, previously having reckoned the number of those to whom she has, during the day, presented a dangerous temptation, and rejoiced over it in the degree of its magnitude.

O woman! woman! Is it not about time that this thing were stopped? Have you a husband, a brother, a son? Are they stronger than their neighbors who have, one after another, dropped into the graves of drunkards? Look around you, and see the desolations that drink has wrought among your acquaintances, and then decide whether you have a right to place temptation in any man's way, or do aught to make a social custom respectable which leads hundreds of thousands of men into bondage and death. Why must the bottle come out everywhere? Why can there not be a festal occasion without this vulgar guzzling of strong drink?

Woman, there are some things that you can do, and this is one: you can make drinking unpopular and disgraceful among the young. You can utterly discountenance all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can safely be trusted with the happiness of any woman, and that he is as unfit as a man can be for woman's society. Have this understood: that every young man who drinks is socially proscribed. Bring up your children to regard drinking as not only dangerous but disgraceful. Place temptation in no man's way. If men will make beasts of themselves, let them do it in other society than yours. If your mercenary husbands treat their customers from private stores kept in their counting rooms, shame them into decency by your regard for the honor of your home. Recognize the living, terrible fact that wine has always been, and is to-day, the curse of your sex; that it steals the hearts of men away from you, that it dries up your prosperity, that it endangers your safety, that it can only bring you evil. If social custom compels you to present wine at your feasts, rebel against it, and make a social custom in the interests of virtue and purity. The matter is very much in your own hands. The women of the country, in what is called polite society, can do more to make the nation temperate than all the legislators and tumultuous reformers that are struggling and blundering in their efforts to this end.—*Scribner's Monthly.*

THE FRIENDSHIP OF JESUS.

What a volume of meaning there is in the word friendship, but how much deeper and holier the meaning of the words, "The friendship of Jesus." Are there not times when we feel our hearts burn within us, as he opens to us out of the Scriptures things concerning himself? It may be, after a crucifixion and a death, that he draws near; then do we learn the value of his friendship as transcending every earthly good. Do we not often cling to human friendship as a substantial good, when that friendship is only the shadow of that offered by his heart of infinite love? True friendship consists in a communion of heart with heart in mutual confidence and love; but how often are we misunderstood by our friends? Are there not moments when we are truly alone? But the heart of Jesus knows how to touch "the secret springs of ours;" 'tis he alone can soothe and satisfy. The friendship of Jesus is in its nature all-satisfying. Oftentimes human love is the occasion of anxiety and unrest. It is followed by a troop of fears, lest the dear one should be removed from our sight into the unseen hereafter, or lest the blighting finger of time touch the heart we trust in, and cause it to become cold and indifferent. But in the friendship of Jesus there is no change; he is the same yesterday, to-day and forever. The friendship of Jesus is perfect in *unselfishness*; all human love requires something in return. Unrequited it dies; but the love of the Friend of all sinners gives all for nothing. Nothing that our weak, wandering hearts can yield up to him is worthy the name of a return for the infinite wealth he pours upon us. How like we grow unto those whom we love. How our thoughts flow in the same channel with theirs, and how we are molded into their resemblance! And we joy to know that the friendship of Jesus has a divinely transforming power. To the Christian there are moments when Jesus seems very near—so near that he can almost feel and touch him, when he can seem to feel his loving arms encircled about him. At such times he would fain lay his head on Jesus' dear bosom, and say: "Draw me closer, dear Saviour, still closer to thee." Such near friendship with the high and holy One can but have a transforming effect; and do we not see his very likeness impressed upon their countenance? As we look unto Jesus are we not conscious that the power of his love is changing us? Yes, we are already longing for the time to come when we shall remember no more this earthly tabernacle, but shall enter into his ineffable glory and likeness forever.—*Religious Herald.*

Love.—At first it surprises one that love should be made the principal staple of all the best kinds of fiction; and perhaps it is to be regretted that it is only one kind of love that is chiefly depicted in works of fiction. But that love itself is the most remarkable thing in human life there cannot be the slightest doubt. For see what it will conquer! It is not only that it prevails over selfishness; but it has the victory over weariness, tiresomeness and familiarity. When you are with the person loved you have no sense of being bored. This humble and trivial circumstance is the great test, the only sure and abiding test, of love. With the persons you do not love you are never supremely at your ease. You have some of the sensation of walking upon stilts. In conversation with them, however much you admire them and are interested in them, the horrid idea will cross your mind of "What shall I say next?" Converse with them is not perfect association. But with those you love, the satisfaction in their presence is not unlike that of the relation of the heavenly bodies to one another, which, in their silent revolutions, lose none of their attractive power. The sun does not talk to the world, but it attracts it.—*Arthur Helps.*

Massachusetts has five hundred and two Congregational churches.

THE REST-GIVER.

In every human soul there is
"An aching void"
The world can never fill.

There is an undefined longing for something which the world cannot give, but which the soul feels to be necessary for its complete enjoyment of life. As it peers down the dim vista of the future, this sense of want becomes still more apparent, and the soul is all unrest until it has found its anchoring place. The souls need an anchor, both sure and steadfast, and that reaches within the vail. If it has not this anchor it is forever at the mercy of the winds and waves; it is out on a tempestuous sea, and can never reach the desired haven by its own piloting.

From the depth of suffering humanity comes up the cry like a dying wail: "Rest! Rest! Who can give it?"

"O where shall rest be found,
Rest for the weary soul?"

The Son of God, Jesus of Nazareth, answers: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here, then, humanity's question is answered. Christ Jesus is the Rest of Souls. He is the Rest-giver. The moment the sinner comes to him there is rest. His promise is: "My presence shall go with thee, and I will give thee rest." "I will never leave thee nor forsake thee." "Lo, I am with you alway." And the soul, having found rest, trustingly responds: "I am continually with thee; thou hast holden me with thy right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Jesus gives rest from sin. He bore our sin for us, has endured the penalty of them, and therefore we who have believed in Jesus *do enter into rest.* It is the present rest that we enjoy. It is the rest of the soul. Thus the believer enjoys a rest here on earth which may be aptly called the antecedent of the more glorious rest in heaven: "There remaineth a rest for the people of God." They have only the earnest of it here. And whilst believers have much to contend against during their stay on earth, yet they have rest in their souls. And the soul that does not enjoy this rest has reason to fear that it has not yet truly come to the Rest-giver. Paul found rest as soon as he came to Jesus; and his language is: "We which have believed do enter into rest." Luther tried long to find rest from his sins by the Romish work-system, but it was only when he caught a glimpse of Jesus through the text, "The just shall live by faith," that he found rest. And it is the voice of all the past, of the church triumphant on high, that Jesus only can give rest from sin—present rest, eternal rest. To every troubling sinner that comes to him he says: "Son, thy sins are forgiven thee; go in peace." And, oh, what peace fills the soul that feels the load of guilt taken away!

The rest which Jesus gives is a permanent rest. It is a rest for every day, and for every hour. It is not simply a rest for those who have reached the "delectable mountains," but for those also who are in the valley and in the shadow of death. To all the weary children of earth Christ says: "Come unto me, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Oh, how many are "seeking rest and finding none," because they will not listen to these precious words of Jesus: "*Come unto me.*" There is nothing but unrest away from Jesus. He only is the Sabbath of the soul.—*Lutheran Observer.*

At a religious anniversary in England, a few years ago, a very excellent but eccentric clergyman was called on to close the meeting with prayer; and as the exercise had been protracted to an unusually late hour, and many of the audience had already left the house from excessive fatigue, he was requested to offer a short prayer, which he did in the words following: "O Lord, forgive the tediousness of the speakers, and the weariness of the hearers. Amen."

An Ohio clergyman, several years ago, received a bright new cent as a wedding fee. The other day he met the bridegroom, who mentioned the circumstance, and said: "My wife was a comparative stranger to me at the time we were united in wedlock. I had not learned her value, and paid accordingly. I find her a jewel; so here is an additional fee," at the same time handing the astonished minister a twenty dollar gold piece.

At one time, while John Thompson was justice of the peace in Sugar Grove, it became necessary, in the final settlement of an estate, to have a certain woman identified, and a certificate of the same made out by the justice. He did the work as follows; "I certify that Mary Jones is Mary Jones. John Thompson, J. P."

The Christian Advocate.

SATURDAY, JANUARY 7, 1871.

BATTLE SONG OF GUSTAVUS ADOLPHUS, 1631.

Fear not, O little flock, the foe
Who madly seek your overthrow,
Dread not his rage and power.
What tho' your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a single hour.

Be of good cheer: your cause belongs
To Him who can avenge your wrongs—
Leave it to Him, our Lord.
Though hidden yet from all our eyes,
He sees the Gideon who shall rise
To save us and his word.

As true as God's own word is true—
Not earth or hell, with all their crew,
Against us shall prevail!
A jest, a by-word, are they grown;
God is with us—we are his own;
Our victory cannot fail.

Amen! Lord Jesus, grant our prayer;
Great Captain, now thine arm make bare;
Fight for us once again!
So shall the saints and martyrs raise
A mighty chorus to thy praise,
World without end—Amen.

OUR LIFE'S BLOOD.

Two startling announcements have lately been made in the public papers, well calculated to cause us to blush for our ignorance, and to marvel at the wonders which science may yet have in store for coming generations. A Swedish *savant* of high renown and great authority in his profession has solemnly proclaimed his conviction that a large number of Egyptian mummies were embalmed long before death had ensued, and merely for the purpose of suspending life for a given time. While admitting that the secret was lost in Egypt itself, he claims to have discovered it anew, and offers to embalm a criminal condemned to death with a view to resuscitating him after a number of years. The statement gains weight by the well authenticated fact that in the East Indies the secret of thus suspending life has been handed down to a few favored men of our day. Persons have been buried, more than once, and in some cases before the highest British authorities of the land; their grave has been guarded by government troops, and after several months they have been disinterred in the presence of numerous witnesses, among whom were physicians, and they have been seen to come back to life with all the familiar symptoms of sufferers recovering from syncope or cataleptic attacks.

The other announcement, hardly less startling, and decidedly more shocking to all our ideas of life and death, conveyed the conviction of another *savant*, in Paris, that the head of a decapitated man was, at least for an hour, and perhaps even longer, still possessed of feeling, and that hence the guillotine was the most cruel instrument by which the death penalty could be inflicted upon criminals. This view also sought support in the very general impression among the ignorant that life may continue in a beheaded criminal by means of the blood remaining in the head—a popular notion, of which the eccentric German writer Hoffmann has availed himself in one of his most remarkable sketches. A foreigner, called to Paris during the Reign of Terror, meets toward night, on one of the bridges across the Seine, a woman of passing beauty, whose unearthly pallor is set off by a broad velvet ribbon around her snow-white neck. She seems to be in dire distress; he offers his help, and, finding her apparently in a state of overexcitement, unable to give an account of herself and her friends, takes her to his home. On the next morning he finds, to his horror and utter consternation, that the strange necklace has given way, and the head rolled to the floor; afterward he learns that the unfortunate woman had been guillotined the day before, and an ardent lover had attempted, with a physician's assistance, to place her head on her trunk and to restore her to life by a tight bandage, intended to unite the severed arteries. Other novelists, our own Poe among them, have seized upon the attractive subject, and thus confirmed the popular impression; while not long ago a clever writer put into the mouth of a French physiologist traveling in South America so graphic an account of the resuscitation of an executed criminal that the story went the round of the papers throughout the whole world, misleading many by its grave tone and extreme plausibility, and welcomed by thousands who delight in "snapping on horrors."

As all error is useful by leading to research, and thus finally to truth, these and similar misstatements have recently called attention once more to the oft-mooted question, Where is the seat of life? It is well known that the heart, the stomach and the head have all been presented and believed in as the true homes of the life of man; but the oldest and most general belief is, after all, expressed in the words, "The life, which is the blood" (Gen. ix, 4.) The simple accident of a man's death after a violent hemorrhage may very well have led to this early faith, and hence we find that, as Homer's heroes pour forth their life with their blood, so with the Jews, also, to shed a man's blood meant to cause his death. The earth opened her mouth to receive Abel's blood from Cain's hand, and the voice of Abel's blood cried unto the Lord from the ground. The whole East; therefore, has ever believed that "the life of all flesh is the blood thereof," and especially that the seat of man's life is in his blood. The West, ever skeptic, and in its general tendency to judge, not by faith in dogmatic assertion, but from the results of actual observation, has long since established the truth that life dwells, not in one great center, but in every great or small part of the system, and that the nerves of our bodies, the flesh of our muscles, and the tissues of our glands, although all in need of blood, still have each a life of their own. Even Harvey's great discovery of the circulation of the blood, established in spite of the fierce opposition of the disciples of Galen and the protestations of the faculty, only served to make this point clearer. Nevertheless, the blood was even in the seventeenth century universally looked upon as the great principle of life, and then it was that the long-cherished idea of transfusing the blood, and with it the power of life, from one person into the system of another, became once more prominent, and led to numerous interesting experiments.

A Benedictine monk was the first to give publicity to the strange doctrine in a sermon. Then a learned French nobleman, M. de Montmor, a member and founder of the Academy, and a friend of Gassendi, suggested the first actual operation. A young man of fifteen, who after the fashion of the day had been bled twenty times, till there was very little blood and still less life left in him, was chosen for the experiment. A Dr. Denis drew eight ounces more from him, and immediately, through the same orifice, injected arterial blood from a lamb. The patient bled a little from the nose, but soon after rose, dined heartily, and recovered. Dr. Lower repeated the experiments in England, confining himself, however, to animals; and from that day the transfusion of blood has become a frequent if not a familiar operation.

Blood has thus been successfully injected into patients, as a last and heroic remedy against arterial hemorrhages, and in the case of threatening losses of blood after childbirth. But it must be borne in mind that in all these instances, the whole important apparatus of nerves, muscles and glands was in perfect condition, and that hence the blood here appeared only in the light of new oil poured into a lamp, the mechanism of which is in good order. When, on the contrary, the loss or want of blood is a consequence of some severe injury done to those parts of the system, a new supply of blood can, of course, be but of little use, and rarely, if ever, renders even a momentary service.

The operation is, however, not only resorted to when the patient has to be supplied with new blood in place of that which he has lost, but also in order to substitute good blood for vitiated blood. This is the case, for instance, when persons are poisoned by carbonic oxyde. This gas has a most remarkable power of affecting the tiny globules of our blood; it combines with them, mechanically, in a way which deprives them of their oxygen and renders them unfit to sustain life. For several hours this is the only effect of the deadly gas, and, if in this interval, before the alteration in the blood produces death, the vascular system can be emptied, and new blood infused to replace the vitiated, poisoned blood, life may be saved.

By the side of these truly scientific and all-important benefits to be derived from a transfusion of blood, we find that men, from time immemorial, have connected with it almost superstitious hopes of ascertaining and mastering by its aid at last the great mystery of life itself. If the life of the flesh is in the blood thereof, they say, why should not life be given, why not restored, to lifeless bodies? Medicine and physiology, we need not add, have never encouraged such idle thoughts; but charlatans and dreamers have again and again returned to the puzzling question. In the case of decapitated criminals alone, the experiment promised a certain possibility, which finally, in our own day, led a great master of his science, whom we can almost claim as our own, to perform some exceedingly interesting operations. This was Dr. Brown-Sequard, who in 1851 experimented on two murderers that had been guillotined.

One, a young man of twenty, had been beheaded at eight in the morning; eleven hours afterward every trace of irritability had naturally disappeared from the muscles of the body. A few minutes after nine o'clock the operator injected blood, drawn from his own veins, into one hand of the corpse. The operation continued for thirty-five minutes; the blood, which was red when it entered the orifice, passed off black, as in a living body; irritability was restored, and by proper means a movement in the muscles of the hand could be clearly discerned.

In the case of the other victim, about a pound of the blood of a dog was used; but it had been previously deprived of its coagulable part, and beaten in the air. The body was that of a robust man of forty, and had been left undisturbed for more than twelve hours. One arm was then cut off, and the blood injected through the brachial artery. The skin began to resume its natural color, the hairs rose upright, and a so called goose-skin appeared. The veins on the back of the hand became bluish; the pulse began to beat, and to raise the artery at the wrist; the fingers ceased to be rigid; and for nearly six hours the muscles of the arm remained irritable.

These two experiments had produced such remarkable phenomena that Dr. Brown-Sequard determined to push his researches still further, and to ascertain by actual experience if a head detached from the body could be at least momentarily revived by the infusion of arterial blood. He beheaded a dog at the junction between neck and breast. Ten minutes after all symptoms of life had disappeared from the severed head, when the eyes had lost all expression, and electric currents even produced only contractile spasms, Dr. Brown-Sequard applied to the four arteries of the head a number of tubes, connected with a quantity of blood which had been deprived of its coagulable part and charged with oxygen. An ingenious mechanism, devised by the operator, supplied the action of the heart, and caused the blood to circulate, as in life, through the brains. After a few moments, spasmodic jerks gave a kind of animation to the face; then the movements became regular and precise, and soon all the muscles were movable, and the eyes turned to and fro. The experiment was continued for a quarter of an hour, and during all that time these manifestations of life continued, and, apparently at least, in the guise of voluntary actions. They ceased as soon as the injection of blood was interrupted, and then followed all the usual phenomena observed in agony; the pupil of the eye contracted, and then was dilated, and life passed away once more with a last effort, a violent convulsion of all the facial muscles.

This astounding result produced the deepest impression upon all the by-standers, among whom were some of the most eminent men of France. The paramount importance of bringing arterialized blood in contact with the cerebral matter was fully established, and the reason clearly shown why in a case of syncope a horizontal position is favorable to a speedy reflux of the life-giving liquid to the brains. But the physiologist sees as clearly that the brains of a dead body, subjected to the infusion of blood, operate only as a complicated mechanism, which receives once more the blood that it needs in order to be kept in motion; the spirit is, nevertheless, flown, and no "life's blood" can bring it back. In fact, the head is only the instrument of the intellect, and, as a French writer has pointedly expressed it, the human machine only marks life as the clock marks time.—*Scheie de Vere, in Appletons' Journal.*

One of the papers tells the story of a man coming into church after the sermon had begun, whereupon the preacher paused and said to him: "Glad to see you, sir! Come in, come in! Always glad to see those here late who can't come early." To which salutation the stranger, taking his seat, as coolly replied: "Thank you; would you favor me with the text?" "Certainly," was the answer; which was done, and the discourse moved on as before. This recalls a Missouri incident. One cold night Rev. Dr. Ezra S. Ely, of Presbyterian fame, was preaching in a prairie farm house. When about a third through the sermon, two late-comers rode up to the door and entered. The doctor stopped and said that, as these friends were very cold with their ride, the meeting would sing a hymn while they were warming themselves. Which being done, he observed that, as they had taken so much trouble to come, he would begin his discourse again for their benefit; and, taking his text accordingly, he commenced once more at the beginning, and repeated his sermon, rather more to their edification than to that of the rest of the audience, perhaps.—*Springfield Republican.*

A few years ago, at a negro camp meeting held near Flushing, the colored preacher said: "I tell you, my blubbed bredern, dat de debble is a big hog, an' one of desé days he'll come along an' root you all out." An old negro, in one of the anxious pews, hearing this, raised himself from the straw, and, clasping his hands, exclaimed in the agony of his tears: "Ring him, Lord! ring him!"

ALL FOR THE BEST.

BY I. N. KANAGA.

"All for the best" then fling away terror,
Meet all your fears and your foes in the van;
And in the midst of your dangers and terrors
Trust like a child and strive like a man!"

It cannot be denied successfully that we live in a world of sorrow, perpetually surrounded with trials and care. Yet each sorrow has a corresponding joy, and each trial an alleviating cheer. This, we must admit, is a vale of tears, yet we are traveling to, and expecting ere long to reach a tearless clime, where all sorrow and sighing shall flee away forever! Then let us act and live as if we really believed all is for the best, and heaven will abundantly recompense us for all we suffer here. For "verily there is a reward for the righteous."

God hangs out his glorious bow, hard against the retiring storm. For every wintery and dark day he gives us a day of brightness and resplendent summer time. The great oaks of the forests, after centuries of flourishing and glory, may be cut down, yet others will soon spring up and take their places. God rules the wind and the tides, and ordereth all things well—all for the best. Blessed be the name of the Lord!

We read his wisdom alike in earth and sky—in the worlds above and in the worlds below. He presideth over all, governs all, directs all, orders all things in his infinite intelligence, and "doeth all things well." All is for the best, and this is equally true in the kingdom of nature as well as the kingdom of grace. Then trust in God always, and all things shall be for the best.

"All's for the best! unbiased, unbounded,
Providence reigns from the east to the west;
And by both wisdom and mercy surrounded,
Be happy, and hope that all's for the best!"

In Richard Grafton's Chronicle, printed at London in 1567, is found this explanation of the origin of the term *sterling*, as applied to coin and as a standard of gold and silver: "Also about this time a Parliament was holden at London, in the which it was ordered that the English Grote should be coyned of a certain weight and of the one side the King's picture, and one the other side a cross as large fully as the Grote, to advoyd clipping. And at thys tyme was used to be coyned that standard and finenesse that was called sterling money, which before as we maye reade was first coyned in the town of Sterlyng in Scotland, *and therefore it taketh the name of Sterlyng.*"

Giving an Act of Worship.—Every gift for the Lord's cause should be an act of worship, even as the wise men from the East first fell down and worshiped the Babe in the manger, acknowledging him to be the promised Messiah, and then opened their treasures and presented him gifts—gold, frankincense and myrrh; an adoring faith sanctifying the gifts of love and gratitude. The still higher gift of personal consecration God rightly asks of those who are bought with a price—the blood of Christ.

Value of the Bible.—"I am a creature of the day, passing through life as an arrow through the air. I am a spirit come from God; just hovering over the great gulf, till, a few moments hence, I am no more seen! I drop into an unchangeable eternity. I want to know one thing—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way. He hath written it in a book. Oh, give me that book! At any price, give me the book of God!"—*John Wesley.*

A notch literary gentleman was strolling one day in the vicinity of Weehawken, and looking for the scene of the memorable duel between Hamilton and Burr, he observed a farm-wagon approaching, and hailed the driver of it with:

"Ho, there, can you tell me where it was Hamilton fell?"

"Fell," said the countryman, "did any one fall about here? I hadn't *hearn* tell of it. Did he hurt himself much?"

Eleven young Japanese officers arrived in New York from their native land on Saturday, November 26, and put up at the Metropolitan Hotel. They are from nineteen to twenty-four years old. About half their number will soon proceed to England, while the rest will enter college in the United States. All of them speak English fluently.

Vanity.—Fisher Ames says: "It has long been my opinion that of all passions vanity is the greatest corrupter of good dispositions. Others subside occasionally. Avarice sometimes sleeps. But vanity is a perpetual trade wind, always moved by a single cause, and always setting one way."

A jury at New York has fixed the price of "kissing ladies for fun" at $150. They decide that it is apt to raise hopes of marriage, and make a breach of promise suit good.

RELIGIOUS INTELLIGENCE.

The "Baptist General Convention" of Oregon has the names of forty ministers upon its roll.

The society at White Plains have purchased a lot on Railroad avenue, adjoining Lafayette Hall, for the sum of $7,000, on which they propose to erect a new church.

Protestant Germany is not very liberal in supporting missions. "Infidel France" contributes more to the Catholic Society for Propagation of the Faith than is contributed in all Germany to its missionary societies.

Teetotalism seems to be making progress in Wesleyanism. Many of the ministers have espoused it, and are zealous and indefatigable in trying to promote it among the people. Especially in the Sunday schools does it seem to prosper.

The church at Norfolk, Virginia, has decided, by a vote of more than two to one, to adhere to the Methodist Protestant Church. This vote was taken in view of the proposition made to unite with the Methodist Episcopal Church South.

The census returns show that the Presbyterians are the wealthiest denomination in Philadelphia, their property being worth more than $4,000,000. They also furnish more sittings than any other church. The Episcopalians stand next in both respects.

The Roman Catholic Bishop of Quincy, Illinois, has excommunicated for a year nearly the entire congregation at New Albany for engaging in a dance on Sunday, November 6, in opposition to the will of the priests, on the occasion of the dedication of a new church.

The English Church Missionary Society, which has a large missionary force in China, regards the late outbreak at Tientsin as the fruit of the grasping and arrogant course of the Roman Catholic priests and nuns, and hopes that England will not be drawn into a quarrel by the inexcusable conduct of the French.

Dr. Maxwell writes from the town of Baksa, in the Island of Formosa, that a religious interest has just been awakening among the aborigines of that island, a people different from the governing Chinese class. Fifty families have destroyed their idols, and there are two hundred regular attendants in the new chapel at Baksa.

The Roman Catholic papers publish at full length the Pope's encyclical of November 1, on the "Usurpation of Rome." It abounds in the bitterest language toward the "Piedmontese Government," and ends by pronouncing the major excommunication upon all who have been guilty of this sacrilege, or have aided or abetted it.

The Prussian minister of religion, though a Protestant, seems to be doing all he can to force the dogma of infallibility on the Roman Catholics of Germany. The Archbishops of Cologne and Munich are silencing the professors in the Catholic universities who will not yield on this point, and he seems determined to aid them as far as is possible.

The Herald reports that the Pope, unable to discharge the duties of his office, has delegated to Cardinal Cullen, of Dublin, the power of appointing all the English-speaking bishops in Great Britain, America, Australia, etc. Some think that this foreshadows his elevation to the papacy, especially as it is thought that a foreigner as Pope would be more independent of the Italian government.

A very gratifying and pleasant meeting was held in Dublin lately, by a number of Wesleyan ministers, to present an address and a purse of sovereigns to the Rev. James Tobias, on the occasion of his retirement from the secretaryship of the Wesleyan Conference, which he filled efficiently and satisfactorily for many years. A large number of ministers assembled to do honor to the worthy ex-secretary.

It now seems unlikely that any bishops will take part in the agitation for repudiating the doctrine of papal infallibility and the authority of the Vatican Council, which is still actively continued among the laity and a portion of the priesthood. It is expected that all the professors of the University of Bonn will be suspended by the Archbishop of Cologne, as they persist in refusing submission to the council.

The Wesleyans of Canada last year sustained worship in one hundred and eighty-one missionary districts, six being among the settlers of British Columbia and Red river, twenty-seven among the Indians of Saskatchewan and Hudson's Bay, one hundred and forty among the English-speaking towns of Canada, and four each among the French of Quebec and the Germans of Ontario. Their missionary receipts last year were $74,930.

A field agent in western Iowa has been instrumental in organizing eleven Presbyterian churches during the past two years. The Neosho and the Humboldt presbyteries in Kansas were organized but three years ago, with five members each. They now have thirty-one ministers, forty-one churches, and about one thousand members. Osage presbytery, in Missouri, has over fifteen thousand members, where it had less than one hundred five years ago.

An important religious movement is in progress in Ohio, which tends toward the ultimate union of the Baptists and Campbellites, or "Christians," of the State. The latter sect have three hundred and fifty churches and thirty thousand members, and would make a formidable accession to the Baptists. Although the "Christians" disclaim any desire for immediate union, yet they have submitted a number of propositions, upon which it is hoped that both parties could unite.

A confession of faith has been published in Spain, with the following title: "The Confession of Faith of the Reformed Church, approved by the General Assembly of Seville in the year 1869." The New York Observer says that it is largely drawn from the Westminster Confession, the chapters on the decrees and adoption having been omitted, and the subjects of justification and sanctification being embraced in one chapter. With a few unimportant additional changes, the Westminster Assembly's Confession stands as the symbol of the Reformed Church of Spain.—*Presbyterian.*

Four vacancies have occurred in the Irish Wesleyan ministry since Conference—three by death and on account of failing health. The Rev. Charles L. Grant was ill at the time the Conference was in session, and soon after died. The Rev. J. S. Bassett, a worthy and promising young minister, followed Mr. Grant to the rest and reward of the faithful. And a few days ago the Rev. Henry Geddes was summoned from the field of labor and conflict here to the enjoyment and glories of the "world to come." Mr. Geddes was sixty-four years of age when he died, and had been thirty-nine years in the ministry.

Our American Lutherans have not yet taken hold very heartily of the work of foreign missions. The expenses of their single mission among the Telegus of South India have been $3,500 the past year, which they have had great difficulty in securing, although they are one of the strongest denominations numerically in the country. Father Heyer, a grand old man of a somewhat Methodist type, aided by two young men, are their only missionaries. Their mission at Rajahmundry is a new one, occupied scarcely a year, and instructs one hundred and sixty-one baptized persons and two hundred scholars.

South Sea Islands.—In speaking of the wonderful triumphs of the gospel in the South Sea Islands, the report of the London Missionary Society says:

"In no part of the world have the triumphs of Christianity been more marked than in the islands of Polynesia. It would be difficult, probably impossible, to find any chapter in the history of the church describing an overthrow of idolatry so rapid and so complete as that which has taken place in the South Sea Islands. Sixty years ago there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolator in those islands of Eastern or Central Polynesia where Christian missionaries have been established."

Papal Grievances.—These are very many just now. The Quirinal at Rome is regarded by the Pope as his private property. Italy seems to be of the opinion that it belongs to the State. Then there are the caricatures sold on the street that afflict his holiness. One just now on exhibition in the Via Condetta is particularly offensive. A print of 1848, representing the Pope blessing Italy, is revived now, with an inscription under it which says that our Saviour hid himself from the people because they would have taken him by force and made him king, but that his vicar hides himself because he is not allowed to be a king. Another trouble that the gentleman of the vatican takes to heart is the recollection, constantly recalled to mind by the journalists, of the former liberal course of Pius the Ninth.

The Japanese line of Mikados is the only unbroken line of royalty in the world. The Japanese trace the ancestry of the present Mikado without any break in their genealogy to a misty antiquity, and Ten-sho-go-dai-jin, the mother of all the gods, is his primeval ancestor. The Japanese government has for some time been discouraging the Buddhist and all other religions than the old Shinto religion in which she is worshiped. A new Shinto temple is now building in Yokohama, over which a converted Buddhist priest will have charge under the Shinto bishop of the diocese. There is little doubt that this new movement in Yokohama is designed by the Mikado's government to guard against the influence of Christianity in this large foreign port.

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LOUISIANA ANNUAL CONFERENCE

The Louisiana Annual Conference of the Methodist Episcopal Church South began its twenty-fifth session at the Carondelet Street Church, of this city, on Wednesday, the fourth of January, 1871. Conference met at nine o'clock, and was opened with religious exercises by Bishop Doggett. The Bishop delivered an interesting address, and then proceeded to organize. C. F. Evans was elected secretary, and John Wilkinson assistant secretary. Wednesday and Thursday were occupied with the usual routine business. The most of the mornings were consumed in the examination of characters and a thorough review of the work. Bishop Doggett knows how to put searching questions in the right place. The afternoons have been occupied by the sittings of the Committee of the Whole on Missions. The attendance of both preachers and laymen is not large, but increases as the session advances. The Conference is honored with an unusual amount of episcopal presence, Bishops Marvin and Keener, in addition to the presiding Bishop, being in attendance. The Conference is blessed and delighted by the presence and fellowship of these brethren. As we write on Thursday evening it is too early to give statistical information. The financial reports so far indicate an improvement on the past year. The preachers have been better supported, and the collections promise to foot up encouragingly. Several young men have come up for admission on trial, and the *personnel* of the Conference never looked better. Our indefatigable missionary secretary, Dr. McFerrin, is with us and at his work. We predict that he will get all he asks of Louisiana.

MARTHA WASHINGTON COLLEGE.—This model institution for the education of young ladies is advertised in our columns. It is located at Abingdon, Virginia, a salubrious and delightful region. We can say nothing that should so much commend the college as the fact that it is under the control and presidency of Rev. W. G. E. Cunnyngham, D. D.

MINISTERIAL GIVING.

Our preachers are, we believe, generally unsurpassed and, we may say, unequaled in their contributions to all the benevolent enterprises of the church. We have no statistics on this subject, and it is probably better that we should have none; but the impression is strengthened by the observation of every year, that no class of men give so much, in proportion to their means, as Methodist preachers. This fact is abundantly illustrated at our Annual Conference gatherings, where large tribute is laid upon these devoted men. The greater part of the old missionary debt has been assumed already by them, and they will probably have the most of it to pay. At the Conference missionary anniversaries they are, by eminence, the givers. The lay congregations rarely give a third of what is raised on these occasions, although the preachers have already nearly exhausted their little store by the collections on their several works.

Their money goes into every educational enterprise, into the foundations of every school and college, and into every church building and every charitable undertaking. For the most part their giving is an act of self-denial and sacrifice. Their deep poverty abounds unto the riches of their liberality. Many comforts are given up, that the appeals of the church may not be made in vain. Often is it the case that the threadbare servant of God gives so nearly all, that he has hardly enough to pay his ferriages on his way home from Conference. After all the collections at Conference are lifted his pocket-book is not worth picking up. Our itinerants cannot withstand an appeal for any object that looks to the relief of the destitute or to the salvation of the world. As they "abound in everything, in faith and utterance and knowledge, and in all diligence," so they "abound in this *grace* also." There is a Macedonian recklessness in their liberality, a godly abandon and an audacity of faith which often equals the widow's consecration when she cast "all her living" into the treasury.

Years ago we were tempted to regard this trait as a fault, or at least as a censurable infirmity; as an inequality and an injustice deserving rebuke rather than commendation. We have come, however, to look upon the matter differently, and to feel that such examples are needed for a rebuke to the covetousness of the church and the world. It is not the preachers who do *more* than their duty, but it is others who do *less*. They are not to be checked and pitied who act upon the principle "that it is more blessed to give than to receive;" and their generosity is a censure to those who come far short of the scriptural measure. It is well, it is necessary that preachers in this should be ensamples to the flock, and that they should plant the standard far in advance of the practice of the people. We like to see a Conference of itinerants turning their pockets inside out under a sound missionary appeal, and thus challenging the whole church to follow them to the same height of faith and denial. As ministers are to display the loftiest faith, the most untarnished purity, the deepest spirituality, so they are required to be foremost in their giving. Wesley's example in this direction was no more than was just and expedient; and Asbury was never more apostolic than when he parted with his watch to help one poor brother, and gave his shirt to aid another. The moral influence of ministerial devotion in this direction is of incalculable advantage in cultivating this grace in the church, and in keying up and giving tone to its entire financial operations.

We would earnestly resist the notion which some entertain that preachers give too much. We hope that they generally come nearly up to the measure of duty, but we doubt if the most liberal go beyond. There are, doubtless, some exceptions to the general rule in the degree of duty. The fact that a minister gives himself does not relieve him of the obligation to give his money. In proportion as he has it, whether received from the church or from other sources, it is his duty to give. We know some who conscientiously give a tenth of all they receive from every source, whilst their time and talents besides are wholly devoted to the service of the church. The law was doubtless "our schoolmaster" in giving as in other things, but it brings us to Christ, that we may learn of a greater Master, and that our love and its expression may be immeasurably deepened and extended. Blessed is the man whom the law has brought to Christ in this respect, and whose gauge of generosity spreads and deepens into this sea of gospel line!

Neither the church nor the world can hardly get over the dubious fact of wealth in the ministry; but where this condition is associated with covetousness, the influence is pernicious in the extreme. A money-loving preacher, prosperous and notably stingy, is a blight upon the pecuniary interests of any church. His presence and example, whether he be local or itinerant, will make themselves felt disastrously in all the financial operations of the work. He will do more to educate a society in the easy vice of covetousness, and to lower the standard of giving, than all other influences combined. Ministers whose lot it is to be rich have special reasons to guard against the reproach of avarice. The church and the world look to them especially, and it is in their power to be a blessing or a withering curse to the piety and benevolence of a community. No preacher, rich or poor, can successfully plead for the financial interests of the church unless he possesses the spirit of gospel liberality, and illustrates it in his personal contributions. The sinner may as consistently preach repentance and holiness as for the covetous minister to instruct the church in the duty of honoring the Lord with their substance, and with the first fruits of their increase.

SUNDAY SCHOOL GATHERING.

It was our fortune to be at the Carondelet Street Church on Friday night, the thirtieth ultimo, where a Christmas gathering of the Sunday school was in progress. The large basement was filled with happy children and a considerable congregation of grown people. Short addresses were delivered by Rev. Mr. Finlay, of Lexington, Virginia, by the pastor, Dr. Walker, and by Bishop Keener. The speeches were excellent, and the singing was perfectly delightful. "Glory to God in the Highest" was rendered in a manner to satisfy and to exalt the most devout frame. After an hour—the sweetest and shortest hour of all the holidays—the curtain was drawn, and lo! a chimney, over the top of which looked forth a venerable personage, whose ample locks and beard were silvered with age, and whose overcoat was flecked with the brightest snow-drops. The pastor introduced him to the wondering audience "as that excellent person, Santa Claus." His venerable *highness* soon came down, and distributed presents with a princely generosity—every scholar receiving something worth taking home, and suited to the age and sex. For ourselves we have to thank Mr. Santa Claus most heartily for the benignant and successful performance of his part, and for a well-tempered pocket knife. This same and singular and suggestive distinction was conferred upon the Bishop and all the clergy, we believe. The superintendent, Bro. R. L. Walmsley, was in charge of the exercises throughout, and everything was wisely and tastefully arranged. The music, under the conduct of the ladies, was eminently well done, and the whole affair was the most pleasant, to our mind, of any Christmas gathering we have attended for years.

A MAN of virtue is an honor to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

MANKIND is a gaping monster that ovos to be tickled and is seldom disappointed.

Why the Pope Wishes to Come to North Carolina.

MR. EDITOR: As a contribution to the answer to this problem I would suggest that:

1. The climate of North Carolina is highly salubrious, and strongly resembles that of Italy.

2. North Carolina offers as much security to life and property as any State in the Union, or at least did before the war.

3. There are no Catholics in North Carolina; but it is not unlikely that he would be glad to escape for awhile to some Protestant retreat, as he has suffered very much of late from his own people.

4. There can be no comparison between the honest comfort and room which North Carolina offers and the circumscribed quarters of San Angelo.

5. There are large tracts of country in North Carolina that would afford the distinguished exile ample scope for his charity, and might sooner or later be to him a source of no little profit. One-half the money now required to keep up the Vatican would suffice him to live in comparative luxury in North Carolina. Besides, he might save enough annually to buy more land than he has ever owned before.

6. I do not, in this, say anything of the annoyances he would escape by this step. He might do away altogether with the Papal Zonaves, the papal prisons, and the Pope's body-guard, and get rid of that dreadful routine and ceremony that must by this time have become exceedingly wearisome to his highness.

7. On last Sabbath Victor Emanuel entered Rome as the head of the people, the court and the army of Italy, and occupied it as the permanent capital of his empire. This situation should now be accepted by the Pope, and regarded as one of those great turns in the wheel of providence that puts down one and another up. He can now retire with honor. His greater excommunication will remain on record, and be just as consuming and destructive of the King of Italy at the distance of three thousand miles as if in the same town.

8. The various celebrations and illuminations of the Catholic Church could be had in North Carolina as readily as anywhere in the world, and at as little cost. Nature has done more there toward furnishing fuel and lights than in Italy or anywhere in Europe.

I am convinced that it is only a profound ignorance of the resources of North Carolina that could suggest wonder at the Pope's selection of the safest and most desirable retreat on earth.

Yours, NORTH CAROLINA.

REV. GEORGE H. CLINTON, D. D.—We learn, through Rev. D. Watkins, of the Mississippi Conference, that Bro. Clinton died at the residence of his father, in St. Helena parish, Louisiana, on Tuesday, the twenty-seventh of December, 1870. Dr. Clinton was in the prime of life, a burning and shining light, and a meek and devoted minister of Christ. He was a man to be loved and reverenced, as well as admired, and who, as a preacher, did the whole work of an evangelist. About two years ago he was transferred to the St. Louis Conference, and stationed at the First church of St. Louis. During the past fall he returned to his father's in broken health; and, as it has proved, to die. We hope some one will furnish us an extended sketch of his life and character at an early day.

SEMI-CENTENARY.—Our church in St. Louis have made elaborate and suitable preparations for the commemoration of the semi-centenary of Methodism in that city. The services are to take place January 15–22, 1871, and we doubt not will be of great interest, and we hope of great benefit to the cause of Christ. We are glad to note this among other indications of life and progress in the St. Louis churches, and are sorry that it is not in our power to accept the courteous invitation which comes to us through J. W. Lewis, chairman of the Committee on Invitation, to attend, on the occasion, as the guest of the church.

DIALOGUE OF DEVILS.

Some years ago, perhaps thirty, I picked up an old pamphlet entitled "Dialogue of Devils." It was written, as I understood, by some of the old Kentucky preachers. The other day I was giving a friend a synopsis of the contents. He did not say, after the fashion of the "Arabian Nights," "It is worthy to be put in books;" but he said it was worthy to be put into the ADVOCATE.

The story, as I remember, began in this wise: A traveler, about nightfall, called at a wayside house to ask a night's entertainment, but on the ground of sickness or want of room he was refused, but was told there was a vacant house a little way ahead, where he could spend the night with tolerable comfort, and find shelter and food for his horse.

On reaching the designated house he put his horse in the stable, kindled a fire in one of the rooms, and, after taking some refreshments from his lunch wallet, laid down on his saddle-blanket, his saddle-bags for a pillow and his cloak for a covering. It was winter, and the winds were whistling around the house. Save this, all was still. His fire was slowly flickering down, and rather a dreamy heaviness began to steal over his senses; but suddenly he heard voices. At first he was startled, but soon found that the parties either knew or cared nothing about him. As their conversation was curious he was tempted to listen. He soon discovered that there were three, and that they represented themselves as devils charged with the care and oversight of the Baptists, Presbyterians and Methodists in that region. It was their mission to hinder and thwart the success of these Christian denominations. In the conversation the traveler unexpectedly overheard them detail their *modus operandi*.

The Baptist devil, or rather the devil who sought to circumvent the Baptists, said that the Baptists were really a religious people, and were laboring to bring sinners to Christ; that he had had a great deal of trouble with them, but that he had changed his tactics for some time past, and with encouraging results. He said he had managed to impress upon them that baptism, and that only by immersion, was the grand thing in Christianity; that they were mainly set for the defense of this ancient and holy rite. He said by this he had turned off their zeal from Christ and holiness; had stirred up a great deal of strife; had made them narrowly and exclusively sectarian, and kept them from doing his Master's kingdom much serious damage. The other devils applauded his sharp strategy.

The Presbyterian devil, a grave-spoken diplomatist, said that his labors had been arduous; what with the schools, the missions, the zeal and high-toned morality of the Presbyterians, he had had work enough; that he had been compelled to compromise and yield something in order to gain something. So he had deemed it wise and expedient to give up the Sabbath, or at least to appear to do so, on the condition that the remainder of the week he should not be so stoutly resisted. He said that since he had effected this arrangement he had got on better. To attach a vast importance to the observance of the Sabbath, to make it a preponderating consideration in their theory and practice of religion, he had rather lessened the fervor of devotion on other days. But he said it would not do, of course, to surrender a whole day to religious devotion. So he said that as far as he could he got up various diversions. He sent the old gentlemen out on a Sabbath morning's devotional walk, as the old gentlemen thought and intended; but he said he managed to put in various suggestions about the plans and business of the coming week, so that the old gentlemen's devotional walk did not spiritually amount to any great matter. Then he said the ladies had to be managed—they must appear in God's house "decently and in order," but that he managed to mingle with godly zeal a strong seasoning of worldly vanity; and thus, by good management, he had taken off much of the Sabbath's edge. This smart piece of diplomacy was highly complimented by the other devils.

When these two had concluded, the devil who overlooked the Methodists for evil spoke and said that his attention had been mainly devoted to the Methodist preachers. His modes of dealing with them were various. In the first place, he did all he could to keep them from preaching at all. He told them it was hard work and poor pay; that it was a sad and homeless life—a life of ceaseless wanderings and toil. But if this failed, as in many cases it did, he set to work to excite in them a preternatural and unwise zeal—to sing, preach and exhort themselves to death; and in some cases they *love* themselves out at an early day, and filled a premature grave. But often this strategy did not succeed. His plan, he said, was then to get them prematurely married, or to marry a rich woman, as in either case it most always resulted in location and great loss of usefulness. These schemes toward the ruin of ministerial usefulness elicited the highest applause.

Soon after this the conference dissolved, and silence reigned, leaving the traveler to muse and sleep. W.

RELIGIOUS ECONOMY.

The following is taken from a letter of Bishop Marvin to the St. Louis Christian Advocate, giving some account of the West Texas Conference and country:

Finances here, as elsewhere, are looking up. Preachers are supported a shade better. There is a marked improvement in Conference collections. Some little advance in missionary collections. The assessment for Bishops' fund met, and more. There was actually a surplus of two dollars and six bits.

I must tell you that, first and last, I have learned "a right smart" in Texas. Among other things I have gained some information on the subject of religious economy. For instance, it was a Texan who, during the war, when Confederate money went down to twenty for one, consoled himself that, at any rate, it was good for one thing—*it would pay the preacher.* On this trip I have met with another case which is too rich to remain in obscurity. I am assured by several credible witnesses that it occurred literally as follows:

A steward on one of the best circuits in the West Texas Conference contributed, as quarterage, one hundred pounds of bacon. Now, bacon was ten cents a pound, but at the quarterly meeting the brother brought in his bill, charging fifteen cents. Objection was made to the price. The brother acknowledged that if he had taken his bacon to town he would not have thought of asking above ten cents for it. Upon being asked why he charged the preacher more than the market price, he gave, in all simplicity and seriousness, this reply—that all he gave to the church was exactly so much *treasure laid up in heaven.* It was important to put his bacon at a big price, that it might swell that account as much as possible! I gave it up. This exceeded any case I ever heard of in Missouri.

To augment one's treasure in heaven by a sharp transaction with the preacher was a bran new operation. The preacher was to be fleeced that this dear brother might be rich in eternity. He is quite a prosperous planter, and they say his account in heaven is small—uncommonly so for a church member of his means. He feels the importance of making a little go a good way.

How this species of thrift may prosper in the matter of heavenly treasure I shall not undertake to surmise. But I can imagine I see the old brother stand by, in the great day, when his account shall undergo revision, and insist upon the full credit for fifteen cents a pound. Will it be allowed?

Well, well, Bishop Andrew says that human nature is a great rascal, any how.

This Conference, now young and small, is destined to be one of great importance. It has ample territory, fine soil, a salubrious climate, and is about to be penetrated by several railroads. It embraces several important towns on the gulf coast, and will, in a very short time, be populous and prosperous.

The church here has not been inattentive to the interests of education. We have a good school at Goliad. Our school property at Seguin has passed into private hands, but will, I trust, soon be redeemed by the church. Two brethren have generously stepped in and paid the debts. When their outlay is refunded they will make a title to trustees for the church. It is valuable property, and situated at an important point.

COLORED GENERAL CONFERENCE.

We are indebted to the Western Methodist for the following account of the meeting and organization of this body:

The Colored General Conference, authorized by the General Conference of the Methodist Episcopal Church South, met December 16, in Jackson, Tennessee. Delegates, clerical and lay, were present from eight Annual Conferences. Bishops Paine and McTyeire have been in attendance—also the Rev. Samuel Watson, Thomas Taylor and A. L. P. Green, who with others had been appointed to aid in the separate and independent organization of this new branch of our beloved Methodism. The assistance of the Revs. James A. Heard, W. T. Bolling and Amos W. Jones, and of the Hon. Milton Brown, was formally requested by the members, and kindly rendered them. We enjoyed the privilege of being present on Sunday and Monday, and regretted that pressing duties did not permit us to remain till the close of the session—of the time of which we are not yet advised. Committees were appointed to consider various important interests, and reports submitted were discussed freely and zealously, amended when thought necessary, and adopted for the most part without division. The report on books and periodicals as adopted contemplates that the Rev. Samuel Watson shall continue to conduct for them the Christian Index, and provides, as well as could be done, for the ultimate establishment of their Publishing House in the city of Memphis—to this end they assessed every member of their church, old and young, the sum of twenty-five cents annually. The report on episcopacy, after acknowledging heartily and fully their indebtedness to our Bishops, recommends the election of two Bishops. This was adopted, but when we left the election had not taken place. We subjoin the report which was adopted on

ORGANIZATION.

The Committee on Church Organization beg leave to report that they have had the subject under careful consideration, and they are unanimously of opinion that while we gratefully acknowledge the obligations we are under to the white brethren of the Methodist Episcopal Church South, for what they have done for us, as a people (who by service to the country have brought them under reciprocal obligation;) yet the time has come in our history when we believe it will be for the glory of God and the best interests of the church which we represent, that we have a distinct and independent organization—this having been amply provided for by the General Conference of the Methodist Episcopal Church South, in April, 1866, resolving that: "When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the Bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other." Five Annual Conferences having been organized, the Bishops, in their address to the General Conference in 1870, say: "It is our purpose, unless otherwise ordered by your body, to call a General Conference, to be holden next winter, for the purpose of organizing them into an entirely separate church, and thus enabling them to become their own guides and governors."

The General Conference at Memphis, in 1870, resolved that the action of the last General Conference in reference to the ultimate organization of the colored people of the Methodist Episcopal Church South, into a separate church, is complete, and therefore no additional legislation is necessary to the end intended. They therefore appointed this, the sixteenth day of December, for the meeting of this General Conference. We therefore, as a committee from each of the eight Annual Conferences represented in this body, do unanimously desire, and we respectfully request to be thus set off as above specified.

Whereas, "The Methodist Episcopal Church in America" was the name first given to the Methodist church by its founder, Rev. John Wesley; and whereas, we are a part of that same church, never having seceded or separated from the church, but in the division of the church by the General Conference in 1844 we naturally belonged to the South, and have been in that division ever since, and now, as we belong to the colored race, we simply prefix our color to the name, and for ourselves adopt the name, as we are in fact a part of the original church, as old as any in America; therefore,

Resolved, 1. That our name be *The Colored Methodist Episcopal Church in America.*

2. That while we thus claim for ourselves an antiquity running as far back as any other branch of the Methodist family on this side of the Atlantic ocean; and while we claim for ourselves all that we concede to others of ecclesiastical and civil rights, we shall ever hold in grateful remembrance what the Methodist Episcopal Church South has done for us; we shall ever cherish the kindest feelings toward the Bishops and General Conference for giving to us all that they enjoy of religious privileges, the ordination of our deacons and elders, and at this Conference our Bishop or Bishops will be ordained by them to the highest office known in our church—no other colored organization has thus been established in the land. We most sincerely pray, earnestly desire and confidently believe that there will ever be the kindest feelings cherished toward the Methodist Episcopal Church South, and hope that our conduct will be such as to merit and receive the warmest sympathy and support of the church which acted so kindly toward us in aiding us in this our time of need.

3. That we request the Bishops to organize our General Conference on the basis of the Discipline of the Methodist Episcopal Church South, in its entire doctrine, discipline and economy, making only such verbal alterations and changes as may be necessary to conform it to our name and the peculiarities of our condition.

Respectfully submitted.

J. H. ANDERSON, Chairman.

LATER.—After making up our last forms we received the following telegram:

Jackson, Tenn., Dec. 21.—Have elected William H. Miles, of Kentucky, and R. H. Vanderhorst, of Georgia, Bishops, and L. J. Scurlock book agent and assistant editor. Will adjourn to-morrow. Bishops McTyeire and Paine present.

JAMES A. HEARD.

NEW PUBLICATIONS.

THE YOUNG FOLKS' RURAL is a handsome double sheet, published monthly in Chicago by H. N. Lewis, at $1 a year. We have received the first number, November, 1870, and find it a very interesting and instructive periodical. The object is an excellent one—to lead the young to love country life and pursuits, and to furnish them with needful information in the practical affairs of farm life.

THE OLD GUARD, for December, is battling still for Caucasian manhood, and for a better political condition of things in this land. The literature of this number is excellent, and the articles are all fresh and entertaining.

APPLETONS' JOURNAL, of January 7, has more than its usual quantity of illustrations, besides a tempting variety of reading matter on literary and scientific subjects.

LIPPINCOTT'S MAGAZINE, for January, being a holiday number, is embellished with illustrations. The article about "Boys" is very fine, and the article on "The Industrial and Financial Effects of the War" furnishes a good many suggestive facts and figures.

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY, for the present month, is as entertaining and instructive as usual. This publication is generally well edited, and contains a great amount of matter of special value to educators. It is published by J. W. Schemerhorn & Co., 14 Bond street, New York, at $2 per annum.

THE SECRET FOUND.—One of our most earnest and successful ministers sends a letter with *five* new subscribers, and tells us he has found the secret of securing subscribers for the Advocate. He says: "I believe I have found out how to get subscribers, and hope I shall be as successful hereafter as I have recently been. I canvass for your paper as I do my pastoral work. When I go into a family I ask if any religious paper is taken. If not, I present the claims of the Advocate, and urge that it be taken. My recent success has encouraged me very much." This is just the way to do such work. Now let all the preachers try it, and the result will astonish them. Never let a family in your charge remain without the church paper. It will help you faithfully in your work. Work on the plan of Bro. M——, and you will succeed. Try it one round.—*Richmond Christian Advocate.*

A LITTLE ONE, after undergoing the unpleasant operation of vaccination, exclaimed: "Now I won't have to be babtized, will I?"

THEY can't tell the Chinese heathen in New England from the other heathen.

ADVOCATE CALENDAR, 1871.

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CURIOUS AND SUGGESTIVE.

The following, as reported by the Christian Union, contains some singular and instructive items:

Some curious questions relating to home and foreign organization have lately been raised by Methodist Episcopal journals. Thus a layman, with a quick eye for statistics, calls attention in a city cotemporary to the fact that in 1868-69 there was an average deficit of $30 in the payment of salaries to each of the 7,424 itinerant preachers in the United States. Now the cash contributions of the entire Methodist Episcopal Church, including all collections, amounted in the same period to only seventy-three cents per member. Practically, then, the clergy contributed at least *forty* times more than the same number of laymen to the pecuniary fund of the denomination. Another point opened up by the same writer is the waste arising from the unequal distribution of clerical energy. The minutes for the Annual Conference of 1869 show that there were 1,163 stations or charges left "to be supplied." From these figures a deduction of 160 is necessary on account of transfernls, leaving 1,003 destitute charges. Meanwhile there are 386 presiding elders, and 257 college presidents, professors, editors, book and other agents, in total 643, who rarely preach except in pulpits already filled. Were this number brought into active employment the number of non-supplied charges would be reduced to 360. It is not evident that such a reduction is possible; but it was perhaps well to show what causes are at work to keep certain churches out of the reach of the ministry. Why, asks our inquiring layman, is it not possible to reorganize—place the 387 elders over stated charges, and elect sixty bishops in place of the present ten to do the work of visitation? There are 12,000 churches. Each bishop would have the care of 200 during his pastorate. "The pecuniary gain to the (Methodist Episcopal) Church, under this plan, would be great, but as nothing compared to the spiritual profit arising from the concentration of episcopal talent and work. With four churches per week to visit, and only one Annual Conference to preside over, ample time would be left for attention to matters of general denominational interest, so that the office of the bishop, instead of taking our greatest preachers and soundest divines from pastoral work to serve tables, would open to its occupants the grandest opportunities for bringing the glad tidings of salvation to fallen man."

DEATH OF THE REV. C. B. HARRIS. We learn from the Rev. A. J. See, who made us a brief call this week, that the Rev. C. B. Harris, of the North Mississippi Conference, died in peace, December 9, at his residence in Marshall county, Mississippi. A veteran in the itinerancy, well known by his long and faithful services in the Tennessee and Memphis Conferences, he has at last exchanged the cross for the crown—passed from labor to reward. We met him in great feebleness at the Conference in Water Valley, but we thought not that the end was at hand—happy is he! A memoir, we hope, will be furnished without delay.—*Western Methodist.*

LONGFELLOW, speaking of books, says truly enough: "Many readers judge of the power of a book by the shock it gives their feelings—as some savage tribes determine the power of muskets by their recoil; that being considered the best which fairly prostrates the purchaser."

ADAM SMITH, the great political economist, makes the following curious definition: "Man is an animal that makes bargains. No other animal does this; no dog exchanges bones with another."

CARLYLE says a deep, great, genuine sincerity is the first characteristic of all men in any way heroic.

Married.

By Rev. J. S. Davis, January 1, 1871, Rev. R. A. DAVIS to Miss E. A. DAV, of Caldwell parish, Louisiana.

On the fifteenth of December, at the residence of the bride's father, W. W. Lumbley, Esq., by the Rev. Samuel Dilley, Mr. G. W. ALLEY, of Copiah county, to Miss LUCY R. LUMBLEY, of Yazoo county, Mississippi.

December 26,—1870, by Rev. R. S. Trippett, JESSE CHANEY to Mrs. NANCY NORWOOD, all of East Baton Rouge, Louisiana.

By the Rev. E. M. Turner, in the Methodist Episcopal church at Butler, on the twenty-first ultimo, Dr. J. B. HARVELEY, of Hale county, Alabama, and Miss LOU. PICKENS, of Choctaw.

Greenshoro Beacon please copy.

Obituaries.

Died, at the residence of his daughter, Mrs. M. P. Gilmer, near Sharon, Madison county, Mississippi, on Tuesday, November 29, 1870, Mr. CHRISTOPHER ADAMS, in the eighty-sixth year of his age.

He was born in 1785, in Lynchburg, Campbell county, Virginia, and was the last surviving member of one of the oldest and most respectable families of that State. He was respected and beloved by all who had the pleasure of knowing him. At fourteen years of age he embraced religion, and for seventy-two years had been a member of the Methodist Episcopal Church. His devoted piety, strict integrity, earnest zeal in the path of right, his unassuming and affectionate disposition, united with an unwavering faith in the mercy and power of the Holy Trinity, rendered Mr. Adams, through the long journey of his useful life, a worthy example to Christians, as well as unbelievers. He frequently said that these words of David the Psalmist were his daily prayer: "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer." And from the peaceful, happy manner of his death his prayer certainly was granted him by God the Father, who has called back to himself his ransomed soul, to dwell with him on high in the world of eternal bliss. M. D. P.

New Orleans, Mississippi and Virginia papers please copy.

Died, of yellow fever, at the residence of her brother, Gibbon S. Chevis, on Bayou Courtableau, on the ninth of November last, LAURA HAYWARD CHEVIS, only surviving daughter of Dr. Francis T. and Elizabeth W. Chevis.

Laura was for many years previous to her death a member of the Methodist Episcopal Church South, and was a consistent and devoted Christian. During her last illness she showed to all around that not a cloud darkened her sky; that she was ready, when the summons came, to leave earth for heaven.

How uncertain is life! how inscrutable the ways of Providence! The young, the strong, the vigorous fall a victim to disease, while the old and infirm survive its dread attack. Her mother, aged sixty, was struck down with yellow fever and survived, while her daughter, of not half as many years, fell a victim to the same disease. Thus has passed away one of earth's fairest, sweetest flowers—transplanted to bloom immortal in Eden's radiant bowers. Praise cannot now add to thy happiness, neither can envy detract from thy worth.

"Thou art gone to the grave; we no longer behold thee,
Nor tread the path of the world by thy side;
But the wide arms of Mercy are spread to enfold thee,
And sinners may hope, since the Sinless has died." F.

Sister VIRGINIA ELIZABETH, wife of Bro. James Mitchell, died on Sunday, November 7, 1870, in Sabine parish, Louisiana. She was the daughter of William and Louisa German, who emigrated to Louisiana, from Yazoo county, Mississippi, in 1840.

Sister Mitchell had long been a sufferer, but during all this time she was "looking for that blessed hope" which we all have in Jesus. When we saw her last she was on a bed of languishing, from which she never arose. Though all were unremitting in their attention, she could not stay. The tide of life was fast ebbing out into eternity's vast ocean, to rise again upon the distant shores of a happier clime, bearing with it a pure freightage of praise to Jesus' name. Meek and humble in life, none were more consistent in their professions than our dear departed Sister Mitchell. Old Bro. Wright talked with her of death. She had no fears; faith in Jesus had dispelled every cloud that gathered along her pathway.—Brethren and sisters, this doctrine of justification by faith alone is full of comfort, and our Sister Mitchell realized it in her dying moments. Thank God for such a testimony from such a woman! Oh! Lord, thou who art the orphan's friend, shield from harm those bereaved children. Give your hearts, dear little ones, to Jesus, in whose arms your mother now rests. Sister Mitchell was perfectly conscious to the last. She announced the presence of the destroyer: "Mother, I'm dying. My dear children!" Oh! Saviour, thus let us die. R. H. ADAIR.

If you have a Discharge from the nose, offensive or otherwise, stopping up of the nose at times giving a nasal twang to the voice, partial loss of the sense of smell, taste or hearing, feel dull and stupid, have pain or pressure in the head, take cold easily, you may rest assured that you have Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in Consumption or Insanity, and end in the grave. R. V. Pierce, M. D., of Buffalo, New York, is the proprietor of Dr. Sage's Catarrh Remedy, a perfect specific for Catarrh, which he sends to any address, post paid, for sixty cents. Sold by most druggists everywhere.

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The following buildings have been placed on this Panorama the past year, at the expense of $5,000: The Crystal Palace on fire; Stewart's Marble Palace; The Metropolitan Hotel; The St. Nicholas Hotel; The Merchants' Union Express Office and International Hotel; The Five Points House of Industry.
Doors open an hour before the Panorama exhibits. Will be exhibited at
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Every Afternoon and Night to January 14, Inclusive,
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de31 4t D. WELLEVER, Manager.

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CHERRY PECTORAL TROCHES.
Ministers and Singers will find these particularly adapted to the voice. They contain no cubebs, are very palatable, and act like a charm.
Superior to all others for Colds, Sore Throat, Bronchial and all Lung difficulties. RUSHTON'S (F. V.) COD LIVER OIL, for Consumption and Scrofula; the first introduced fresh and pure. Sold by Druggists generally.
no26 3mr

STOVES.....STOVES.....STOVES.
These are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by
G. W. W. GOODWYN,
Manufacturer and dealer in all kinds of plain Tinware, Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Banker's Patent Safety Cans, for shipping oils, turpentine, alcohol, benzine, and all kinds of liquids which require safety in packing.
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Sign of the old, old Coffee Pot.
no26 1y

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A grand theme, and the grandest book o modern times. All History analyzed from a new standpoint. God rules among the nations. An OPEN BIBLE in every land. No other book like it. Approved by over one hundred divines and all the leading papers.
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Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. WILBOR, Chemist, No. 166 Court street, Boston. Sold by all druggists. de31 1mr

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or other highest premiums, for DEMONSTRATED SUPERIORITY, in Europe and America, including the first class medal at
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Nearly One Thousand Musicians,
including a majority of the most eminent in America, and many in Europe, have given written opinions that
THEY EXCEL ALL OTHERS.
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CONSUMPTION,
Inflammation of the Lungs; all Liver, Kidney and Bladder diseases, Organic Weakness, Female Afflictions, General Debility, and all complaints of the Urinary Organs in male and female, producing Dyspepsia, Costiveness, Gravel, Dropsy and Scrofula, which most generally terminate in Consumptive decline. It purifies and enriches the blood, the biliary, glandular and secretive system; corrects and strengthens the nervous and muscular forces. It acts like a charm on weak, nervous and debilitated females, both young and old. None should be without it. Sold everywhere.
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A wolf in the garden, the wood or the street;
Red Riding Hood's story is only a fable,
I'll give its moral as well as I'm able;
Bad Temper's the wolf which we meet everywhere—
Beware of this wolf! little children, beware!

I know a boy, neither gentle nor wise,
If you tell him a fault, he gives saucy replies;
If kept from his way, in a fury he flies—
Ah! Passion's the wolf with the *very large eyes*;
Tis ready to snap and to trample and tear—
Beware of this wolf! little children, beware!

I know of a girl always trying to learn
About things with which she should have no concern;
Such mean Curiosity really appears
To me like the waif with the *very large ears*,
All pricked up to listen, each secret to share—
Beware of this wolf! little children, beware!

And Greediness, that's like the wolf in the wood,
With the *very large mouth*, ever prowling for food,
That eats so much more than for health can be good;
That would clear a whole pastry cook's shop if it could,
That never a dainty to others will spare—
Beware of this wolf! little children, beware!

Passion, Prying and Greediness, each thus appears
As a wolf with fierce eyes, a large mouth or big ears;
They bring to our nurseries fighting and fears,
They cause bitter quarreling, trouble and tears.
Oh, chase them and cudgel them back to their lair—
Beware of the wolf! little children, beware!

Advance.

THE TWO CRIPPLES.

You want to know why I keep that horrid, common lame sparrow, do you, Harry, and why I make such a fuss over him? Well, if you can keep still for five minutes I will tell you his story. Three years ago I was walking along a poor, miserable street, when I heard a sweet voice above my head singing "The Mocking Bird." It was long since I had heard such fresh young notes, and I was pleased to find they came from the garret of the house I was going to. When I had finished the business which took me there, I asked who was the singer, and was told: "Oh, that's poor Jem Robson, a cripple; he and his mother have the top attic."

I made my way up and found Jem alone. His mother, who was his whole support, went out to sew, and poor Jem was left by himself almost every day. When he was quite a baby he had had a terrible fall, which had injured his spine so much that he never was able to walk. He was now twelve years old, but his legs had grown quite thin, and he was hardly ever out of pain. His face was white and sickly, and had that sad look of deformity which so often accompanies a crooked back. I soon got him to talk quite freely to me, and I asked him if he was not often very dull. "I was very low sometimes, ma'am," he said, "till Bob came to me."

"And who is Bob?" I said, for the child spoke as of some one present.

For answer, Jem gave a low whistle, and from the farthest corner of the room there came a lame sparrow.

Its hopping was a most painful process. I saw at once that one of its legs was broken. Its spirits, however, remained unimpaired. It came up at its little master's call, and perched itself on one of his small, wasted hands, and pecked gently at his lips as though it would give him a bird-kiss.

Jem then told me that some months ago his mother had left him one day laid by the window, so that he might see all that went on in the street below. While she was away he watched the people coming and going, and wondered how he should feel if he could walk and run as they did. He noticed the children as they went to school, and thought within himself: "I shall never grow up a scholar, for I can never go to school, and no teacher will ever come to me." At last he saw a tiny child toddle into the middle of the road, where it fell flat on its face. It would certainly have been run over had not a boy, just about Jem's own ago, picked it up and carefully led it away. Then tears of disappointment rolled down the face of the cripple, who watched from his window this scene of life and action, of danger and of help. "Ah," he thought, "I could have borne to see people strong and happy, whilst I was dull and in pain, but it is hard to see them wanting help and to know that I can never give it. That baby might have been killed for anything I could have done; why did God let me live when he knew I should always be like this, and never any use in the world?"

Just then a lad looked in, whose parents lodged in a room below Jem's garret, and said: "I say, see what I've caught!"

He came close up to Jem, and opening his hand, showed him a wretched-looking, half dead bird. He had been setting traps for sparrows, and this was the only one he had caught. It had struggled violently to get free, and in doing so had broken one of its slender legs.

"I shall kill it," said the boy.

"No, you shan't," said Jem, his pale face flushing all over with newly-awakened pity; "give it to me, I'll nurse it."

Then ensued much and close bargaining; for the sparrow instantly rose in value as soon as its captor perceived that its very misfortunes enhanced its value in Jem's eyes. Jem offered in exchange a long piece of string, an alley-toy and a bit of lead pencil, all of which were treasures very dear to him. But his neighbor gradually increased his demands, till at length Jem was compelled to sacrifice the bright, new four-penny piece which formed his sole capital. A kind-hearted district visitor had given it him on Christmas day, and Jem had secretly intended to buy something for his mother with it, but pity was stronger than love, and Bob became Jem's sole charge in life.

With much difficulty the two boys bound up the broken leg, and Bob began life and education under Jem's guardianship. Jem soon taught the little creature to come at his call, to feed out of his hand, and to perform many little tricks at a word. I said to him once: "Why, Jem, what a great deal you have managed to teach Bob; he is quite a learned sparrow."

"God sent Bob here to show me that a lame bird is more helpless than a lame boy. I learnt from Bob that even I could save life, and make some one happy that would have been miserable else. So we just do each other good. Bob sits and chirps, and is as merry as a cricket, and whenever I feel a bit dull I start off singing to him, and Bob puts his head on one side, and listens and looks as if he was saying to himself: 'Yes, I remember something like that long ago in the parks among my relations there.' Bob and me was made for each other, I think, ma'am. I don't mind being a cripple now, for may be it would grieve Bob if he saw I could run about. He might feel like I did afore he came."

It was the terrible cholera year, and one evening they brought me word that Jem and his mother were both ill. I could not go that night, but the next morning I put on my bonnet and went to see them. They were both beyond my reach, and would never again feel pain or want. The woman in the next room came in to speak to me, and said, with many tears: "Poor Jem, we shall all miss him, with his poor pinched face and his sweet voice; and as for his bird, its just heart-breaking to see it stand by and never lift up its head."

True enough, there was Bob standing on the miserable apology for a bed, where lay all that remained of his master and friend. His head drooped, so did his feathers, and not a chirp did he utter. When I put out my hand to take him away he gave a cry almost like a child who is torn from its mother's arms; but I knew it must be done, and I did not let him go. I brought him home, and after many days he brightened up a little, though I am sure he has never forgotten poor Jem, for he never plays any of his old tricks. Now, Harry, you will understand why I am so fond of a common lame sparrow. Crippled Bob reminds me of crippled Jem, and teaches me lessons of patience and tenderness and love.—*The Quiver.*

True Reason for Being Honest.—"Honesty is the best policy," said Harry aloud; "and I mean always to be honest."

"What does 'best policy' mean?" asked his sister Ada, looking up from her work.

"Why this," replied the boy, "that if you are always honest, even though it may not seem the wisest thing for yourself at the time, you will get best off in the end."

"I don't think," replied his sister, "that is a good reason; because if you saw dishonest people getting on better for a long time, you would, perhaps, get tired of waiting for the time to come when you would be 'best off,' and begin to be dishonest too."

"Ada is right," said her mamma, coming into the room; "be honest because it *is right*, my son; that is the only safe reason. Try to please God, whether any gain comes from it or not. You will sometimes not be able to see how doing the right thing is profitable in a temporal point of view; but it will matter little, when you come to die, whether you have been 'best off' in this world or not."

"I thank you, mamma," said Harry. "In future I will endeavor to do right because it *is right*, and is pleasing to God, whether it seems to my advantage or not."

The Czar of Russia has severely reprimanded the municipality of Moscow for petitioning for religious liberty, a free press, and other reforms.

The Farm and Garden.

LUCERNE.

This valuable forage plant flourishes on fertile soils in the Southern States, and is worthy of greater attention on the part of those who are in want of a rich and nutritious feed for soiling purposes. The following is an extract from the proceedings of the Farmers' Club, New York Institute:

Mr. Curtis read a paper on the value of this plant for soiling. He says of it: "It will grow in the same climate and soil with red clover, but needs stronger land, and, being a native of southern Europe, requires, to perfect itself, more sunshine and warmth. This peculiarity can be remedied to a considerable extent by a rich soil, a warm exposure and stimulating manures. When furnished with these advantages, its rapid growth, and the amount of lucerne which can be taken off from a small piece of ground, is most astonishing. From four to six crops can be cut in one season from the same land. For flesh-forming and nutritive elements it is superior to red clover, containing 50.7 parts to 41.2 in clover.

"Like clover, it covers the ground with a dense shade, thus enriching the soil while the roots strike down into the subsoil to the depth of several feet, defying drouth, and leaving the land in admirable condition for subsequent cultivation. Lucerne resembles clover in appearance, with a smaller leaf, and if left to ripen, has a more woody stem. Would not recommend it to take the place of clover for general purposes, but I do most emphatically indorse it for a soiling plant to meet the great want of the dairyman and stock-breeder. For horses it has special merits; not being soft and washy, they are not liable to scour on it. It is perennial. Once get it rooted, and with a clean soil it will thrive for years, yielding its excessive burdens of richness. The seed is larger than clover seed, and when ripe and fresh, glossy and yellow. They can be obtained of any first class dealer at fifty cents per pound. The crop may be sowed with grain, rye being the best; but it is preferable to sow alone—from eight to ten pounds of seed to the acre.—*Maryland Farmer.*

SMUT IN WHEAT.

Mr. A. G. Percy communicates the following to the Rural New Yorker:

Having read in the Rural New Yorker the answers to prevent smut in wheat, by Mr. Fuller and Mr. Curtis, I must say that my experience does not confirm their opinions. In 1841 I purchased a farm in the town of Lyons which had been cleared twenty-seven years, and cropped twenty-four, as I learned, after my purchase, from some of the neighbors. Said land had never been seeded to red clover, except an orchard, which I sowed with plaster, at the rate of two bushels per acre. Said orchard was mowed and then plowed, and then sowed to wheat, as well as other portions of the farm, in the fall of 1842. As the crop of wheat in said year was very full of smut, and produced but ten bushels per acre, I determined to get rid of the smut at once. I brined and heavily limed every bushel that I sowed; supposing that there would be a perfect cure, as I had read many times that no smut would grow after such treatment.

Behold the result! Where the clover and plaster were sown, it was perfect wheat; not a smut head could be seen; but on all of the other land there were thousands of heads that were completely filled with smut, many of them not over sixteen inches high.

The land was sandy and gravelly loam, and after it had once been seeded with clover, and plastered at the rate of two hundred pounds to the acre, the smut disappeared. I have no doubt but the brining and liming of wheat is of value to the preceding crop, but do not believe it will prevent smut, unless the land has been previously filled with nitrogenous food, to aid the proper development of the wheat plant.

Shrinkage of Corn.—The Farmers' Exchange, of Louisville, Kentucky, more than a year ago, appointed a committee to test the shrinkage of corn for one year. The report of the committee, as published in the Courier-Journal of that city, is as follows:

Six ears of large cob-corn, a little too ripe to cut up, weighed, with box—

1868—Oct.	2	9¼	pounds.
Nov.	4	8	"
Dec.	2	7½	"
1869—Jan.	4	7	"
Feb.	3	6⅞	"
Mar.	2	6⅞	"
Apr.	2	6⅞	"
May	4	6¾	"
Aug.	17	7	"
Oct.	2	7	"

Six ears of small-cob good seed corn, just ripe enough to cut up, weighed, with box—

1868—Oct.	2	8	pounds.
Nov.	4	6½	"
Dec.	2	6½	"
1869—Jan.	4	6½	"
Feb.	3	6½	"
Mar.	2	6½	"
Apr.	2	6½	"
May	4	6½	"
Aug.	17	6½	"
Oct.	2	6½	"

Measuring Corn in Bulk.—We have seen several plans to measure corn in bulk and ascertain the contents of a crib, but we have not seen any so plain, simple and correct as the following, which was published in the Southern Cultivator many years ago, by Mr. B. T. Harris, one of the most extensive and successful planters in Hancock county:

Take a box of any convenient size, for example say, 3 feet long, 2 feet deep, 2 feet wide=12 cubic feet. Fill it evenly with the corn from the crib to be measured, and shell and measure it with your *sealed* half bushel. We will suppose that it holds 5 bushels. Now ascertain the cubic feet in your crib, which we will suppose to be 14 feet long, 10 feet wide and 10 feet deep=1,400 feet.

12 feet: hold 5 bushels—1,400 feet hold 5

12)7,000

583⅓ bushels.

This is a simple application of the rule of three. If the measurements are correctly made it seems to me to be a safe rule.—*Southern Farm and Home.*

The Israelite has the following sketch about the Jews in the province of Posen:

The province of Posen formed a part of Poland until the year 1815, and if the congress at Vienna had granted Saxonia to Prussia, Poland would yet form one country, as Austria preferred a part of Germany to Galicia. There exists no country which has shown greater liberality toward the Jews than Poland.—Boleslaus, Duke of Poland, granted many privileges to the Jews in the year 1264. They were entitled to a deputy from each province to the general assembly at Warsaw. They were put under a marshal, elected for six years and confirmed by the government, who represented the rights and obligations of the Jews at the court. The Jews had their own jurisdiction, independent of State laws, and even Christians were sometimes submitted to these courts. These existed down to the time of Stanislaus, the last King of Poland. The French laws of 1807 granted the Jews perfect equality; a decree of October 17, 1808, however, suspended the political exercise of these rights for ten years, as the Jews, on account of their practices and customs, would not submit to military duty; they rather paid a considerable sum and sacrificed their civil rights. After the suspension of ten years the rights of equality were yet withheld for an unlimited time, and they remained freed from military duty. Down to the year 1817 they lived under French laws; from that time the Prussian laws were extended to the province of Posen.

The greatest city of the province is Posen, with about two thousand five hundred Jewish families; and in no German city does Jewish feeling predominate as in this city. Many disciples of Chief Rabbi Akiba Eger yet exist, as evidence of the fact that in Posen was disseminated Jewish lore and Hebrew study. In passing the streets of Posen on Sabbath you will notice great quiet, for in many streets every store is closed. But not only in the observance of the Sabbath and festivals does Posen offer an uncommon spectacle to other cities of Germany, but in social relations Posen forms a brotherly congregation, as co-religionists support one another in commerce and the trades. Only in one point did they not succeed to unite, namely, in the erection of a Jewish congregational school. Religion is taught in the existing schools; but the profane studies leave very little time for that branch, and the consequences are already visible, so that many young persons desecrate the Sabbath secretly, and some even publicly. Some time ago the plan was urged for the erection of an orthodox school like those of Mayence, Frankfort and Hamburg. Mr. S. Calvari, subscribed seven thousand thalers, Mr. R. Seegoll, the renowned Jewish poet, four thousand thalers, and some others considerable sums. Messrs. Calvari and Seegoll wished the school named Calvari-Seegoll school; and, as the members could not agree about the name, the project was dropped.

A "Badger" who, as usual, entertains an exalted opinion of the good things of the old country, was asked by her mistress if they had any pies where she formerly lived in Ireland. "Yes, an' sure they do." "What kind of pies?" "Magpies, mum."

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se25 NEW ORLEANS.

The Christian Advocate.

SATURDAY, JANUARY 7, 1871.

GEMS.

The flower beheld the star above,
And longed to reach its airy love;
But longed in vain. A dew-drop fell
Into the rich and fragrant bell;
And then the star was imaged there
As though it dropped from upper air.
And, glancing down from heaven, had come
To seek on earth a kindred home.

AN ENGLISH LADY, who, after years of prosperity, was compelled by loss of fortune, at the age of seventy-six, to avail herself of her excellent education as a means of support, had under her charge a class of very little children. She was unusually successful in teaching these infants, who were supposed to be too young to learn anything except how to sit still. They progressed rapidly, and she gave the secret of her success as follows: "Three minutes of complete attention from a child will enable you to teach him more than three hours of simple hearing." Talk to them so that they will sit with eyes and ears open for five or ten minutes, and then stop, and you will make an impression. Not long since we listened to a capital speaker on Bible themes, who had only this fault—he never knew when to stop. He would say: "Now, I know you're tired and don't want me to go on." Some one ont of compliment would say, "Go on;" and on he would go. For ninety minutes he talked to the large assembly, talked well, biblically, earnestly, fluently; but, alas! he talked so long that everybody was tired, talked so much that the children had only a jumble of ideas in their minds when he was done, and talked to such an extent that the hearers had enough to last them for a year, and the Sabbath school concerts were thinly attended for many a month. It is a pity some men cannot be shut off like the gas, by those who can see better than they can when they ought to stop.

WHERE HELL IS.—"I wish to ask you a question," said Mr. Sharp to our young minister as he met him in the street; "I am anxious to know where hell is. The Bible I have read, geographies, histories and other books, and I can't find out where it is exactly."

The young minister, placing his hand on his shoulder, and looking earnestly into his eyes, replied encouragingly: "My dear sir, don't be discouraged; I am sure you will find out after awhile. As for myself, I have made no inquiries, and really don't wish to know 'where hell is.' About heaven I have thought and read, and studied a great deal. I wish to make that my home, and by the help of the Lord I will. Ask me about heaven and I can talk—I don't know where hell is, and you had better not find out."—*Observer and Commonwealth.*

LITTLE NANNIE is a close student of the Bible, but not so very clear upon some points. "Ma," said she, on a Sunday evening, after having sat like a "good" child all day in the house, "Ma, have I honored you to-day?" "I don't know, Nannie; why do you ask?" said her mother. "Because," said little Nannie, shaking her curls sadly, "the Bible says, 'Honor thy father and thy mother, that thy days be long;' and this has been, oh! the longest day I ever saw."

AT A RECENT political convention a gentleman declined a nomination on the ground that he had not lived in the State long enough. "Oh! never mind that," said the chairman; "you will have lived quite long enough by the time you are elected." The nominee was completely overcome.

A TEACHER had been explaining to his class the points of the compass, and all were drawn up facing the north. "Now, what is that before you, John?" "The north, sir." "And what behind you, Tommy?" "My coat-tail, sir," said the boy, looking behind him.

THE beauty of our conversation arises from the heavenly frame and holy order of our spirits; as the candle within puts a luster upon the lantern in which it shines. Have your conversation *honest*, reads the Greek *beautiful.*—*Flavel.*

A HINT TO MINISTERS.—John B. Gough, seeming as good as new, one morning after an exhausting effort the evening before, being asked by a clergyman how he managed to work so hard and live, replied: "*O rest and sleep.*"

THE New York editors are continually talking about the "Hell of obstructions," whereupon an exchange remarks: "Let them stop talking and go on. The obstructions won't keep many of them from going through."

THE MONT CENIS tunnel will be completed early in 1871.

Scientific.

PYROGRAPHY is a new art invented in England, and consists, as the name indicates, in printing by fire through a system of metallic cylinders, which burn into the wood any design required, which is indestructible. From its nominal cost and great beauty, it seems likely to take the place of much of the expensive ornamentation and inlaid work done by hand.

LINEN can be converted into sugar; sugar into alcohol and carbonic acid; alcohol into ether and water. Sugar can also be converted into oxalic acid, and likewise into pure charcoal and water. Alcohol will readily change into acetic acid, or vinegar. Coal tar is transformed into dyes that surpass the Tyrian purple of old. Starch may be transmuted into gum, alcohol, sugar, vinegar or oxalic acid; and these are but a few of the magical changes which modern chemical science has made "familiar as household words."

IT IS CLAIMED that metallic iron affords the readiest and simplest means of disinfecting water and of keeping it fresh. The water of the Thames, taken to sea in iron tanks, soon becomes perfectly sweet, and remains so during a long voyage. A small piece of iron or a few nails in the water, in which cut-flowers are put, will keep the water sweet. The experiment has been tried of putting some iron filings in a vessel with a very small quantity of water, and then placing a leech therein. After six months had passed the water was found quite fresh, and the leech alive and healthy. These facts are curious and suggestive.

DR. DAY, of Geelong, Australia, the improver of the guaiacum-tests for blood and other animal fluids, confirms the discovery of Neumann, that the picture or net-work formed by human blood can be distinguished under the microscope from that which is formed by the blood of other animals. He says he has repeated the experiment, which is "wonderfully simple," almost every day for the last two months, with invariable success. A small drop, not a mere speck, of the blood is to be placed on a microscopic slide, and carefully watched, at a temperature of ten or twelve degrees Reaumur (=54.2 to 59 degrees Fahrenheit,) until the picture or net-work formed by its coagulation is developed. Human blood speedily breaks up into a "small pattern" net-work; the blood of other animals (calves, pigs, etc.,) takes a longer time, and makes a larger pattern; but the blood of every animal seems to form a characteristic "picture." Dr. Day has examined the blood of calves, pigs, sheep, rabbits, ducks, hens, fishes, etc., as well as that of man, and has found the results trustworthy and constant.

HOW RAIN IS FORMED.—To understand the philosophy of this phenomenon, essential to the very existence of plants and animals, a few facts, derived from observation and a long train of experiments, must be remembered.

Were the atmosphere everywhere, at all times, at a uniform temperature, we should never have rain, hail or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cause to be absorbed by the air when it was once fully saturated. The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in cold than in warm air. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder we find the atmosphere. Hence, the perpetual snow on very high mountains, in the hottest climates.

Now, when from evaporation the air is highly saturated with vapor—though it be invisible—if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out water which its diminished capacity cannot hold. How singular, yet how simple, is such an arrangement for the watering of the earth!—*Scientific American.*

A JUDGE whose personal appearance was as unprepossessing as his legal knowledge was profound and his intellect keen, interrupted a female witness—"Humbugged you, my good woman—what do you mean by that?" said he, sternly. "Well, my lord," replied the woman, "I don't know how to explain it exactly; but if a girl called your lordship a handsome man, she would be humbugging you."

AN OLD FARMER said of a minister whose sermons were much wanting in point: "Ah! yes; he's a good man, I dare say, but he will rake with the teeth upward."

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Two Dollars and a Half Per Week

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SCHOOLS AND COLLEGES.

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This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

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TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.
MR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the Institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

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jy30 1m President.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its next session September 20, 1870, and close June 22, 1871.

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Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * *

(From Hon. John B. Baldwin.

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

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One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

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SCHOOLS AND COLLEGES.

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The fifth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

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Expenses of every kind, except clothing, for ten months, $250; $200 payable in advance, balance February 1; or by accepted draft, at eight per cent., for ninety days. Payments may be made through the Canal or Citizens' Bank.

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* Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the Institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. je11 4m

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The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

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For further particulars apply to the proprietor, D. C. B. CONNERLY,
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Expenses for session of ten months, about $210 00

This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

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jy16 3m President of the College.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

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It refers to its patrons, including distinguished educators and gentlemen eminent in the pulpit and in the professions.

Catalogues sent on application.
R. K. HARGROVE,
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NEW ORLEANS MARKET.

From the N. O. Price Current.

The New Year holiday has interrupted the general movement, and the market has exhibited only a moderate degree of animation since our last review. Most branches of the wholesale trade have exhibited increased dullness, the demand from the country having subsided, and the local business being limited. Sugar has been in fair request at previous rates, but molasses has been less active, and ruled in favor of buyers until Tuesday, when it exhibited renewed firmness. Flour, corn, oats and bran have shown more animation, and commanded stiffer prices, but provisions have been quiet at about previous quotations.

Letters from the country report that the freedmen have quit picking, refusing to work either for cash or to meet their obligations for advances from planters and storekeepers. The indications are that we shall have a handsome increase in our receipts at this port, but whether in excess of the increased acreage is a question on which there is a great diversity of opinion. The accounts from the sugar parishes are more discouraging, the last freeze having destroyed the standing cane.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Louisiana and Mississippi...bales..	22,889
Lake	12
Mobile	947
Texas	141
Total	23,989

On Saturday the demand was fair, and although the movement was checked by factors being more stringent in their pretensions for all desirable lists and the higher grades, yet the sales summed up 8,400 bales, at prices showing no quotable variation, but with the advantage on the side of the factors. On Monday operations were restricted by its being a holiday, but the business, nevertheless, comprised 5,800 bales, at rather stiffer prices in the morning, but easier subsequently, without any quotable variation. On Tuesday the market opened with a fair demand, which, notwithstanding unfavorable telegrams from Liverpool, and a decline in exchange, subsequently became more animated, and resulted in 9,850 bales changing hands at irregular and easier prices for mixed lists and the poorer qualities, but stiffer rates for strict good ordinary and strict low middling. The assortment included a large proportion of the lower grades, which exhibited more irregularity than the better qualities.

This makes an aggregate for the past three days of 24,050 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 531,620 bales, against 465,523 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 292,217 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 292,689 bales to Great Britain, 10,403 to other foreign ports, and a decrease of 119,124 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12½
Good ordinary	13½ to 13¾
Low middling	13¾ to 14¼
Middling	14¾ to 14¾
Strict middling	15 to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales...	20,696
Arrived past three days.... 23,989	
Arrived previously..... 548,528—572,517	
	593,213
Exported past three days... 8,303	
Exported previously..... 366,845—375,148	
Stock on hand and on shipboard...	218,065

SUGAR.—The sales on Saturday and Monday embraced 2,000 hogsheads at 6 to 6½c. per pound for inferior, 6¾ to 7c. for common, 7¼ to 8c. for fair, 8¼ to 8½c. for good fair, 8¾ to 9c. for fully fair, 9½ to 10c. for prime, 7½ to 10c. for seconds and centrifugal, and 11½ to 13c. for white.

MONETARY.—Gold, 110⅜ to 110½.

American silver half dollars, 108½ to 109, and Mexican dollars at 1 per cent. premium in gold.

The sales of warrants include $5,000 blue Metropolitan Police on Saturday at 87, and $3,000 new State at 71¾ for large, and 72½ to 73 for small; $800 new State on Monday at 72, $1,000 blue Metropolitan Police at 90 (an outside figure,) and $800 do. at 97; and $2,300 new State on Tuesday at 71¼ to 72½. Dealers have bought State at 71 to 73 for new, and sold at 72 to 74.

City Treasury notes are quoted at 25 to 26 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Jan. 3, 1871.

Texas cattle, choice, per head...	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 21
Hogs, per lb. gross	4 to 5c
Sheep, first quality, per head	$2 to 7
Sheep, second quality, per head...	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head...	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to ..
Calves, per head	8 to 12
Yearlings, per head	10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	24	24½
East India	23½	24
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 30	1 40
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	.. ..	.. ..
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12	17½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₱ ton:		
Cannel	.. ..	15 00
Anthracite	11 00	12 00
Western, ₱ bbl	1 25	1 50
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 35	3 50
Cotton seed:		
Rough, ₱ ton	12 00	14 00
In sacks	15 00	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	30	31
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	5 70	5 75
Superfine	5 40	5 65
Fine	4 85	4 87½
Common	3 50	3 75
Fruit, ₱ lb:		
Prunes	15	16
Figs, drum	18	20
Dried apples	5	6½
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	21
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	2 75	.. ..
Lemons, Palermo, ₱ box	.. ..	.. ..
Lemons, Malaga, ₱ box	6 50	7 00
Oranges, La., ₱ M	19 00	20 00
Oranges, Palermo, ₱ box	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	53	55
Corn, shelled	70	75
Beans, ₱ bbl	8 50	9 00
Hops, ₱ lb	25	28
Malt, Western	1 20	1 40
Malt, Canada	1 60	1 65
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	20	21½
Hay, ₱ ton:		
Western	.. ..	.. ..
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	14	14½
Texas stretched ditto	.. ..	.. ..
Dry salted	12½	13½
Wet salted city slaughter	9	13½
Iron, ₱ ton:		
Pig	45 00	.. ..
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 25	2 50
Rosin, No. 1	2 00	2 25
Rosin, No. 2	1 80	2 00
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal.	38	40
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 25	1 30
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	1 05	1 10
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	50
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake:		
Linseed, ₱ ton	.. ..	.. ..
Cotton seed meal	23 00	27 50
Provisions, ₱ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	19	20
Hams, canvassed	19	22
Shoulders	14	15
Green shoulders	9	.. ..
Lard, prime, in tierces	12	13
Butter, Northern	28	44
Butter, Western	16	32
Cheese, American	10	15½
Potatoes, ₱ bbl	3 25	4 00
Onions	1 50	2 50
Apples	5 00	7 50
Cabbages, ₱ crate	5 00	10 00
Rice, ₱ lb:		
Louisiana	3	.. ..
India, (gold, in bond)	.. ..	.. ..
Carolina	7½	.. ..
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½
Muscovado	10	10½
Wool, ₱ lb:		
Washed	.. ..	.. ..
Buncy	.. ..	.. ..
Louisiana, native	.. ..	.. ..
Texas, ½@¾ Merino	.. ..	.. ..

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez	Jan.	1, 2
Kingston		14, 15
Fayette, at Bethel		21, 22
Port Gibson		28, 29
Vicksburg	Feb.	4, 5
Rocky Spring, at Rocky Sp'g		11, 12
Cayuga, at Rives' chapel		18, 19
Clover Hill	Mar.	4, 5
Lower Deer Creek		11, 12
North Warren, at Oak Ridge	Apr.	1, 2
South Warren, at Bovina		8, 9

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit	Jan.	7, 8
Bayou Sara		14, 15
Clinton station		21, 22
East Feliciana		28, 29
Jackson and Plains	Feb.	4, 5
Woodville station		11, 12
Liberty circuit		18, 19
Buffalo		25, 26
East Baton Rouge	Mar.	4, 5
Meadville		11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa ct., Tangipahoa	Jan.	21, 22
Covington ct., at Covington		28, 29
Summit circuit	Feb.	4, 5
Greensburg ct., Greensburg		11, 12
Franklinton ct., Franklinton		25, 26
St. Helena circuit	Mar.	4, 5
Holmesville circuit		11, 12
Arcola circuit		25, 26
Livingston circuit	Apr.	1, 2
Bogue Chitto circuit		8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan.	21, 22
Enterprise and Mission, at Enterprise		28, 29
Enterprise ct., at Sageville	Feb.	4, 5
Toomsuba and Marion		11, 12
De Kalb, at Pleasant Ridge		18, 19
Spring Hill, at Soule chapel		25, 26
Wayne circuit	Mar.	4, 5
Clarke circuit		11, 12
Paulding		18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst	Jan.	21, 22
Georgetown ct., at Bethesda		28, 29
Burtenton ct., at Burtenton	Feb.	4, 5
Brandywine circuit, at Brandywine		11, 12
Pleasant Valley circuit, at Pleasant Valley		18, 19
Scotland ct., at Caseyville		25, 26
Brookhaven station	Mar.	4, 5
Wesson and Beauregard		11, 12
Martinsville circuit, at Bahala chapel		18, 19
Crystal Springs station		25, 26
Jackson circuit	Apr.	1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station	Jan.	7, 8
Sharon circuit, at Sharon		14, 15
Yazoo City station		21, 22
Mt. Olivet ct., at Short Creek		28, 29
Yazoo circuit, at Midway	Feb.	4, 5
Sulphur Springs circuit, at Lone Pine		11, 12
Madison ct., at Madison sta.		18, 19
Canton station		25, 26
Raymond ct., at Clinton	Mar.	4, 5
Camden ct., at Camden		11, 12
Brownsville ct., at Queen's Hill		18, 19
Carthage circuit (place not known to me; preacher in charge will please inform me)		25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friby, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and John McKay.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen	Jan.	7, 8
West Point		14, 15
Columbus		21, 22
Vinton		28, 29
Columbus circuit	Feb.	4, 5
Houston		11, 12
Chickasaw		18, 19
Athens		25, 26
Line Creek	Mar.	4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Columbus, Mississippi.

THOS. J. RAMSEY, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler	Dec. 31,	Jan. 1
St. Paul's	Jan.	7, 8
Cottage Hill circuit, at Wesley chapel		14, 15
Franklin street		21, 22
St. Francis street		28, 29
Pensacola	Feb.	4, 5
Milton		11, 12
Pollard ct., at Gonzales		18, 19
St. Stephen's circuit, at St. Stephen's		25, 26
Mt. Pleasant ct., at Red Hill	Mar.	4, 5
Citronelle ct., at Mauvilla		11, 12
Eastern Shore circuit, at Daphney		18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pineville, at Pineville	Jan.	14, 15
Oak Hill, at McKenzie's		21, 22
Sepulga, at Providence		28, 29
S. Butler, at Wesley chapel	Feb.	4, 5
Evergreen, at Union camp ground		11, 12
Monroeville, at Pinegrove		18, 19
Black's Bend, at Reeves' school house		25, 26
Farmersville, at Philadelp'a	Mar.	4, 5
Snow Hill, at Snow Hill		11, 12
Camden station		18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro		25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion	Jan.	21, 22
Troy circuit, at Troy		28, 29
Union circuit, at Hopewell	Feb.	4, 5
Union Springs station		11, 12
Brundidge ct., at Williams'		18, 19
Sandy Ridge circuit, at Oak Bowery		25, 26
Greenville station	Mar.	4, 5
Ft. Deposit ct., at Ft. Deposit		11, 12
Rocky Mount ct., at Athens		18, 19
Rutledge ct., at Mount Ida		25, 26
Elba mission, at Bethel	Apr.	1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington	Dec. 31,	Jan. 1
Richland ct., at Richland	Jan.	7, 8
Greenwood and McNutt ct., at Greenwood		11, 15
Atala circuit, at Symrna		21, 22
Kosciusko, Bethel and Lobutcha miss., at Bethel		28, 29
French Camps ct., at Bethel	Feb.	4, 5
Durant circuit, at Durant		11, 12
Bellfountaine ct., at Hopewell		18, 19
Winona ct., at Bethlehem		25, 26
Black Hawk ct., at Jordan's chapel	Mar.	4, 5
Vaiden circuit, at ——		11, 12

W. P. BARTON, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston	Jan.	1
Green circuit, at Salem		7, 8
Eutaw		14, 15
Bladen Springs, at Mt. Zion		28, 29
Butler, at Ebenezer	Feb.	4, 5
Gaston, at Sharon		11, 12
Gainesville, at Gainesville		25, 26
Forkland, at Forkland	Mar.	4, 5
Belmont, at Belmont		11, 12
Demopolis		18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station	Jan.	7, 8
Crawfordville, at Artesia		14, 15
Starkville station		21, 22
Starkville ct., at Whitefield		28, 29
Brookville ct., at Brookville	Feb.	11, 12
Macon ct., at Somerville		18, 19
Louisville ct., at Salem	Mar.	4, 5
Plattsburg ct., at Plattsburg		11, 12

A. C. ALLEN, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee	Dec. 31,	Jan. 1
Tallassee	Jan.	7, 8
McMeig's and Loachapoka		14, 15
Auburn		21, 22
Opelika		28, 29
Crawford	Feb.	4, 5
Tuskegee circuit		11, 12
Salem		18, 19
Wetumpka		25, 26
Montgomery and Herron st.	Mar.	4, 5
Elmore		11, 12
Notasulga and Eufaula miss.		18, 19
Hartville		25, 26

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au27 3m Principal.

WOODVILLE FEMALE SEMINARY,

WILKINSON COUNTY, MISSISSIPPI.

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The Sixth Annual Session will begin on WEDNESDAY, October 5, 1870, and close June 30, 1871.

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Board, with furnished rooms, lights, washing and fuel	$240 00
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Tuition in Middle grade	60 00
Tuition in Collegiate grade	80 00
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Lessons in vocal music	24 00

Pupils are received at any time, but must then remain to the end of the current half session.

Mr. E. H. WAILES is in charge of the school and boarding department. Dr. T. J. HENDERSON, on adjoining lot, Physician.

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CLARA B. WAILES,
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Owned by the Louisiana Conference.

The Fall Session of this Institution for the year 1870 will commence on WEDNESDAY, September 28. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and efficient discipline, and a constant regard to comfort and moral improvement.

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Board, including washing, fuel and room-rent, in gold	$67 50
Regular tuition, in currency	25 00
Music on piano or melodeon, in currency	25 00
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Incidental fee, paid by every pupil, in currency	5 00

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The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.

The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo.	$16 to 20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for circular.

O. F. CASEY.
au13

THE NEW ORLEANS CHRISTIAN ADVOCATE.

This paper has always been well known in this community as

The Very Best Advertising Medium

by which the business men of the city could bring their merchandise, trades, professions and the like, before country readers. The reason is easily understood when it is remembered that FOUR HUNDRED PREACHERS, scattered through all the Mississippi, Alabama and Louisiana Methodist Conferences, are more or less active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

RATES OF ADVERTISING.

SQUARES.	One month	Three mos.	Six mos.	Twelve mos
One (Lines)	$5 00	$12 00	$20 00	$30 00
Two	7 00	15 00	25 00	40 00
Three	10 00	20 00	35 00	60 00
Four	12 50	25 00	45 00	75 00
Five	15 00	30 00	50 00	80 00
Six	17 50	35 00	55 00	90 00
Seven	20 00	40 00	60 00	100 00
Eight	22 50	45 00	65 00	110 00
Nine	25 00	50 00	70 00	120 00
Ten	27 50	55 00	75 00	130 00
Eleven	30 00	60 00	80 00	140 00
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Larger advertisements in proportion.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI. NEW ORLEANS, SATURDAY, JANUARY 14, 1871. NO. 52.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 10.—Late reports from Mr. Seward state that he has paralysis in both arms. His mind is unimpaired.

Papers filed with the Controller of the Currency by the State National Bank of New Orleans have been found in due form and the charter awarded. Notes will be issued to the bank as rapidly as bonds are lodged with the treasury.

WASHINGTON, Jan. 11.—There are half a dozen candidates for the United States Senate from Kansas. A Missouri Democrat correspondent telegraphs that Senator Ross, who voted against the impeachment of President Johnson, has no chance for re-election.

A correspondent writing from Aspinwall says: I am informed by a Cuban officer that a plan was organized to seize the steamer Ocean Queen, from New York, on the third instant.

General W. A. C. Ryan, of Cuban celebrity, sailed in the Ocean Queen under the assumed name of Ashbury.

After shipping upon the Ocean Queen two thousand cases of arms and ammunition, two or three hundred Cuban troops expected to go aboard as passengers, and during the voyage seize the steamer, land the troops and arms at some Cuban point, and then release the steamer.

Two hundred United States troops, who were sent by the Ocean Queen, Californiaward, alarmed the Cuban troops, who remained ashore. Ryan going alone to Aspinwall, where the stores were landed. Subsequently the Hornet arrived, shipped the stores, and departed for Cuba.

HARRISBURG, Pa., Jan. 11.—Hon. John Covode, a member of Congress, died here this morning of heart disease.

WASHINGTON, Jan. 11.—Postmaster General Creswell, with a delegation representing the element in Maryland opposed to the Democracy, called on the President to-day in relation to a movement on hand to inaugurate a consolidated movement against the Democracy of that State. They said nothing about offices.

There is authority for saying that all the rumors, since the resignation of Secretary Cox, of cabinet changes, are without a particle of foundation. Every member seems to be thoroughly satisfied with his position, and the President satisfied with them all.

WASHINGTON, Jan. 11.—The Tennessee, fitted out to carry the Dominican commissioners, has been ordered to Norfolk to await orders.

WASHINGTON, Jan. 11.—In the Senate, to-day, the question of concurring in the House amendment to the San Domingo investigation resolution was the pretext for a renewal, briefly, of a former debate upon the general merits of the annexation project.

The feature of the day was the speech of Senator Schurz, who, while disclaiming a factious opposition to the President, disputed every argument of the annexationists, opposing the project as wrong in principle, and as initiating a policy of unlimited territorial acquisition.

Carpenter inferred that in the opinion of Schurz slavery ought never to have been abolished.

Schurz replied that he was dealing with facts, which could not be denied by any Senator. He went on to show the necessity of preserving Northern preponderance, and the political danger of expansion in a southerly direction, and the propriety of Sumner's suggestion to reserve the West India Islands for the colored race exclusively.

Numerous amendments, by Turner, were rejected one by one, and also amendments naming the commissioners and including in the investigation the Sandwich Islands, and other foreign territory contiguous to our shores.

The House amendment was finally concurred in unanimously, and the resolution now goes to the President.

FOREIGN.

BORDEAUX, Jan. 9.—The following are the details of the fighting on Friday, near Vendome: About eleven o'clock A. M. the Germans attacked the French under General Corter, occupying the district of St. Cyr-ville, Borcher and Ville Thuree, and drove the French back to Nonville. General Corter then brought up his supports, recaptured all the positions, and repulsed the enemy beyond St. Roumaine, which the French re-entered at nightfall.

The German loss was considerable; the French trifling.

LONDON, Jan. 9.—A dispatch from Lille says the Germans are massing south of Bapume.

French sharpshooters successfully engaged a body of uhlans near Lille to-day, and captured forty-three prisoners.

The Prussians have raised the siege of Langres.

LONDON, Jan. 9.—Count Bernstoff, Prussian minister, received the following telegram from Orleans, dated Versailles, January 8: The report of the German commander at Rouen, respecting the sinking of the English colliers, has not arrived, but the facts are known. Tell Lord Granville that we sincerely regret that our troops, to avert imminent danger, were obliged to seize British ships. We admit the claim for indemnity. If unjustifiable excesses were also committed, we regret them, and will bring the guilty to account. BISMARCK.

Further explanations represent that three vessels were seized for fear the French would use them to land troops.

Right Hon. William Monsell, member of Parliament for Limerick, has offered the Pope a residence on his estate in Ireland.

STUTTGARDT, Jan. 9.—Count Von Tauhe has resigned the ministry of foreign affairs, and is succeeded by Von Wachter.

VERSAILLES, Jan. 9, night.—Last night the fire from our batteries south of Paris was increased, and the buildings inside Fort Montrouge were burning all night. To-day there is a dense fog and the bombardment is not so heavy. The return fire of the French is weak.

The German loss on Sunday was twenty-five men.

The column advancing on Lemans reached St. Calais yesterday, meeting with but slight resistance.

BERLIN, Jan. 9.—General Von Werder has been heavily reinforced.

The Prussians in the department of Yonne are concentrating at Joigny, on Paris and Lyons railway, and reinforcements have arrived there from Germany.

The fighting when Dunjontin was carried by storm is described as desperate on both sides. The German loss is heavy.

LONDON, Jan. 9.—La Patrie says the financial is worse than the military situation, and proposes to return to assignats.

Colonel Pratt, the director of the Anglo-American ambulance corps at Orleans, has gone to Bordeaux to negotiate an exchange of wounded prisoners, of whom there are now large numbers on both sides.

BERLIN, Jan. 10.—The second installment of the German loan has been taken by contractors at an advance.

LONDON, Jan. 10.—The Brussels Echo, of to-day, says: The militia have again been summoned to the Belgian frontier. Staff officers have already arrived in the neighborhood of Long Roy. The Prussians continue the investment of Givet, near the Belgian border.

Berlin letters to London journals assert that the London conference is likely to consider the question of peace, should Paris surrender during its session.

VIENNA, Jan. 10.—Semi-official organs here declare that the approaching conference must uphold the validity of treaties, and modifications are possible only through general consent. When the amendment to the treaty of Paris is proposed by Russia, it is essential that it should be accompanied by concessions compensating other powers.

VERSAILLES, Jan. 10.—The army of General Chanzy is retreating at all points. The Germans are in pursuit and have already taken one thousand prisoners. We have good news from the eastern departments. In an engagement on the eighth, with Garibaldi's forces, at Montbars, in the department of Cote D'or, our troops were victorious.

General Werder advanced on Villersexel yesterday and took it by storm. The twentieth French corps was engaged. It lost two staff officers, fourteen other officers, six hundred men and two eagles. The French attempted to retake the position, but failed.

LONDON, Jan. 11.—A Dresden journal says the Austrian railway officials refuse to forward goods and coal via Badenbach. The Saxon minister at Vienna has protested against this action.

General Faidherbe's cavalry had encounters with the enemy on the eighth and ninth instant, and met with some success.

The Germans represent that the return fire from the Parisian forts flags perceptibly.

LONDON, Jan. 11.—Great anxiety is felt in Liverpool for the safety of the City of Brooklyn, which was reported to have lost the fans of her screw and to be proceeding under sail. Nothing further has been heard of her.

BERLIN, Jan. 11.—It is reported that General Manteuffel will be transferred to the command of the army of the Vosges, and that General Goben will succeed him at the head of the army of the north.

LONDON, Jan. 11.—The bombardment of the Paris fortifications on the northeast and south sides was vigorously kept up all day Tuesday. The French returned a moderate fire.

LONDON, Jan. 11.—A scheme for a direct cable from London and Liverpool to New York has been brought ont by Messrs. Chadwick, Adamson & Co., of London, under the best auspices. The capital is to be $3,250,000, three-fourths of which has been subscribed here already, and if one-fourth be quickly taken up in America the cable will be laid in July.

MIXED SCHOOLS.

There was considerable excitement among the public this morning in consequence of some rumors that the question of admitting negro children into our public schools had been forced to an issue. Upon inquiries, which we instituted at several of the public schools, the rumors proved to be true in so far as colored pupils had been admitted into two white schools, as far as we could ascertain.

Into the Madison Girls' School, at the corner of Palmyra and Prieur streets, nineteen new pupils were admitted this week. Three of them are colored. They are Fanny and Emma Dunn and Charlotte Kennedy, adopted children of Lieutenant Governor Oscar J. Dunn. They were brought to the Madison school, yesterday, by the foster mother, Mrs. Dunn, and admitted by the principal, Miss Carry Kasson. Fanny Dunn and Charlotte Kennedy were admitted into the principal's department, and Emma Dunn into the second assistant's department. They are the first pupils *known to be colored*, who, as Miss Kasson informs us, have ever obtained admittance into the Madison Girls' School. In consequence of the mixed school question being thus suddenly brought to an issue, two pupils of Miss Kasson's department left the school this morning. Miss Kasson told us that they were her best pupils. As matters stand, it is suspected that other parents will also take their children from the Madison school.

From the principal of the Madison Girls' School we further learn that, on a written order of Thomas W. Conway, State Superintendent of Public Education, six colored boys have been admitted into the Bienville Boys' School.

In other schools, which we visited this morning, the attempt of having negroes admitted had not yet been made. Grave fears are, however, entertained, now that the outrageous work has been inaugurated.—*Picayune, January* 11.

UNITED STATES SENATORIAL STRUGGLE.—*Election of General J. R. West.* Shortly after noon, yesterday, the Legislature proceeded to ballot for a United States Senator from Louisiana to succeed Senator Harris.

General J. R. West, known as the candidate of Governor Warmoth, was elected upon the first ballot, both in the Senate and House.

The vote in the Senate was as follows: West, 19; Pinchback, 7; Thomas Green Davidson, 5; Kennedy, 2; McMillan, 1.

General West, after his election, received the congratulations of his friends and supporters in the Governor's parlor, where he received with the Governor. There is great rejoicing on the part of the friends of the Governor.

In the Senate General McMillan voted for Pinchback, and Senator Ray for Mr. Kennedy.

General West, the United States Senator elect, is at present holding the responsible position of Administrator of Improvements of this city, to which position he was appointed by Governor Warmoth.—*Picayune, January* 11.

INSINCERITY in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation. And this would be the case, even though he were surrounded by true-hearted relatives and friends.

ABOUT BERLIN.

To show the accuracy of their social statistics we state a few cases: There are 83,000 households with none but the members of their own family; 32,000 that employ servants, or have subordinates living with them; and 38,000 that rent rooms furnished to occupants, or accommodate lodgers. Forty-six per cent. of the population is unmarried, and forty-five married—the rest in widowhood or divorced. Seventy-eight per cent. have fixed residences, and twenty-two are moving about, as clerks, servants, lodgers, etc.; 344,000 are reported as earning their living, and 355,000 as living on these, or dependents. The whole population is quoted as having some religion, according to their confirmation; 630,271 are Protestants; 49,922 are Catholics; 27,565 are Jews, and only 197 are marked as of other creeds. The civil authorities know *everything* in the capital, as Von Moltke is said to have known every road, rock, eminence and tree in his march through France. Such noses, and eyes, and patience are possessed only by the Germans.

In the matter of religion Berlin is not much to boast of; they are enrolled on church registers, and with most of them it ends there. The parishes are enormously large; in some instances 25,000 souls to one pastor. About 12,000 of them, on an average, go to church on Sunday, and some 4,000 appear at communion in a month, and still the city bears the external appearance on the Sabbath of paying a passable degree of respect to church services, for during these the public resorts are closed, and all is quiet. The court is orthodox and religious, and the King himself is very fervent, as may be seen by his dispatches to his Queen and nation. The Catholics and Jews are gaining on the Protestants as a result of the liberal measures of the Protestant government to other confessions. The Jews of Berlin are very influential and intelligent, and their social position is high. Their "salons" have some of the choicest reunions of the capital, and their children visit the best schools in much greater proportion than the other confessions. Their synagogues are among the finest religious temples of the city, and they cluster around these with their dwellings, so as to form a "Jewish quarter."

In morals the Berliners are just twice as well behaved as the Parisians, having half the number of illegitimate births. Eight per cent. of children in Paris are still-born; in Berlin but three per cent. Paris, without additions from the provinces, would soon die out. Berlin increases from its own births at the rate of 6,000 per annum. Of the entire population in Berlin, one-half are born within its walls. Its rapid increase, however, is mainly owing to the immense immigration from the surrounding country. Thousands and thousands are yearly pouring in to fill up the great industrial establishments. The locomotive works of Borsig alone nearly fill and populate a suburb. And, what is very remarkable, of its entire population only one per cent. is not German.—*Scribner's Monthly.*

A RECENT publication—Evenings with the Sacred Poets—by Frederic Saunders, contains one good story. It is of the minister of a Methodist chapel in Georgia, who, having left his spectacles at home on one occasion, intended to announce to his congregation that the singing would be dispensed with. He arose and said:

"My eyes are dim, I cannot see,"

and immediately the chorister commenced singing the words to the "One Hundreth."

Surprise and mortification made him almost breathless, but he made an effort to stammer out:

"I meant but an apology."

This line was taken up by the congregation in the same manner, when the dominie, becoming much excited, exclaimed:

"Forbear, I pray; my eyes are dim."

But remonstrance was in vain, and the singers went on till, in accents of despair, he again cried out:

"I do not mean to read a hymn:"

a declaration so palpable that it silenced the vociferous singers.

LIVE BETTER.—Have you lived a wicked life? If so, live better. Have you lived a good life? If so, there is opportunity to live a little better. Yes, by all means do better. No one can do too well. No one can be too well prepared to depart this life, and to enter upon the one to come.

HE preaches well who lives well.

DEATH OF REV. ALBERT BARNES.—Rev. Albert Barnes, one of the most able, widely known and highly esteemed ministers of the Presbyterian Church, died suddenly in Philadelphia on Saturday last, aged seventy-two years. He left his home in that city on Saturday afternoon in excellent health and in fine spirits to make a pastoral visit. On the way he was seized with some serious difficulty, and only succeeded with his daughter's assistance in reaching his destination. Upon entering the house he seated himself beside his daughter, and, before any one else entered the room, his head dropped on his chair and he fell to the floor lifeless.

Mr. Barnes leaves a national reputation. As a biblical commentator and theological writer he had few equals. The circulation of his "Notes on the New Testament" is said to have reached a million of volumes. His "Life of St. Paul" and "Evidences of Christianity" have also had an extensive circulation. Mr. Barnes was a native of Rome, New York, an alumnus of Hamilton College of 1820, and of Princeton College of 1824. His first pastorate was in Morristown, New Jersey. In 1839 he was called to the First Presbyterian church, Philadelphia, over which church he presided until recently, when age compelled him to relinquish the burdens of the active pastorate. His notions of theology and social polity were of the progressive type. His death is a loss to the whole Protestant Church.—*New York Christian Advocate, December* 31.

FAMILY GOVERNMENT.—"William, stop that noise, I say! Won't you stop? Stop, I tell you, or I'll slap your mouth." William bawls a little louder. "William, I tell you, ain't you going to stop? Stop, I say! If you don't stop I'll whip you sure." William goes up a fifth and beats with his heels. "I never saw such a child! He's got temper enough for a whole town; I'm sure he didn't get it from me. Why don't you be still? Whist, whi-i-ist. Come, come, be still, won't you? Stop, stop, stop, I say! Don't you see this—don't you see this stick? See here now!" (Cuts the air with the stick.) William, more furious, kicks very manfully at his mother—grows redder in the face, lets out the last note, and begins to reel and shake, and twist, in a most spiteful manner.

"Come, William! come, dear—that's a darling—naughty William! Come, that's a good boy; don't cry, p-o-o-r little fellow; sant nb-o-o-se you, sall eh? Ma's little man, want a piece of sooger? Ma's little boy got cramp; p-o-o-r little sick boy," etc. William wipes up, and minds, and eats his sugar, and stops.

After Scene.—The minister is present, and a very nice talk is going on upon the necessity of governing children. "Too true," says mamma, "some people will give up to their children, and it ruins them—every child should be governed. But then it won't do to carry it too far; if one whips all the time, it will break a child's spirit. One ought to mix kindness and firmness together in managing children." "I think so," said the preacher; "firmness first, and then kindness." "Yes, sir; that's my practice exactly."—*Beecher.*

THE RAILROAD TO DESTRUCTION.—Charles Reade says: "No man and no woman is safe who has once formed the habit of looking to drink for *solace*, or *cheerfulness*, or *comfort*. While the world goes well, they will likely be temperate; but the habit is built, the railroad to destruction is cut ready for use, the rails are laid down, the station houses are erected, and the train is on the line, waiting only for the locomotive; it comes to us; it grapples us, and away we go in a moment down the line we have been constructing, like a flash of lightning, to destruction."

STATISTICS OF THE M. E. MISSION WORK IN SOUTH AMERICA.—The annual report made to the missionary secretaries by Rev. Henry G. Jackson, superintendent of our mission work in South America, gives the following summaries:

	Ministers.	Members.	Churches.	Value.	S. Schools.	Aver. Att.
Buenos Ayres	2	152	1	$100,000	4	265
Montevideo	1	53	1	12,000	2	110
Rosario	1	15	1	7,000	1	31
Total	4	220	3	119,000	7	406

LITTLE MINDS are tamed and subdued by misfortune, but great minds rise above it.

BORROWING.

In the sixth chapter of Second Kings there is a beautiful story told of a conscientious young man. He was a theological student, studying at a seminary of which the prophet Elisha was president. It seems to have been partly a manual labor school. Owing to the large number of students, the accommodations became inadequate, and some of the enterprising young men proposed that they and their fellow-students should change the site, and engaged to erect the necessary additional buildings. The plan was approved. But when they were ready to commence operations one good young man had no ax. So he was compelled to borrow. The students, with their venerable professor, went to the woods and began their operations.

The good young man with the borrowed ax undertook to fell a tree on the bank of the river Jordan. But his ax, as borrowed tools often are, was not in very good order. It was loose on the helve. This was not particularly noticed by the young woodman, until the ax came off the helve, and, to his dismay, fell into deep water. At such an event a lazy person would have found an excuse for working no more—an unprincipled person would have tried to practice concealment, and a criminally careless person would have said: "Well, I don't much care—it did not belong to me." But this good young man, loving and venerating Elisha, and confiding in him as a sympathizing friend and a good adviser, went directly to him and said: "Alas, master, for it was borrowed;" q. d. "If it had been my own I would have felt less concern. But it belonged to another man.' 'It was borrowed. Alas!'" What an example is this to all who may borrow tools, or books, or horses, or anything that is their neighbor's. We ought to be more careful of them because they are borrowed—borrowed for use, not for abuse—to be returned, not destroyed. Reader! how does your practice tally with the conduct of this young man?

It is pleasant to know that he recovered his ax, and was able to return it to its lawful owner. This was by miracle. And although we may not expect miracles to help us out of our distresses, yet God will generally enable the truly conscientious, in some way, to repair any unintentional injury done to others, and "to provide things honest in the sight of all men."

CIDER AND RHEUMATISM.—I heard the other day of an old man, a great sufferer from rheumatism, who had also "suffered many things from many physicians, and was nothing bettered, but rather grew worse;" and some one made him promise to try a new remedy before they told him what it was. When he learned that it was "only to give up the cider," he had no faith in it; but having promised, he tried it, and, to his great surprise, got rid of his rheumatism. I know of another case of an old-time cider toper in D—— county, who is almost helpless with rheumatism; but I do not suppose anybody could persuade him to give it up, if his cider had to go with it.

On the other hand, a dear, good brother told me that he had driven away the rheumatism *dozens of times* (!) with brandy. For my part, I think I should prefer a medicine that would permit me to stay cured a little better than that.—*Temperance Advocate.*

WHY is it that God suffers the motion of sin in such whom he loves, and knows to be his own, to be so exceedingly violent and dreadful? In general it is that the sin of our nature might always appear sin. First. Such a sight as this sets and keeps open a spring of repentance toward God alway. Second. Another use of the prevalency of corruptions is to divorce them from their own righteousness, and to slay carnal confidence in them all their life long. Third. It is to show the suitableness of Christ as the believer's surety, and to stir us up to more earnest believing every day. And, lastly, these workings of sin are of use to make us watchful in our Christian walk.

PETITIONS OF DR. CHALMERS.—Do thou, O Lord, break my hard heart, and then heal my broken one.

May thy grace, O Lord, open a way for thy word into our hearts, and strengthen us to act upon it.

Let me bridle my tongue, so that neither the impulses of passion shall hurry me into bitter, nor the sallies of humor betray me into idle words.

The Christian Advocate.

SATURDAY, JANUARY 14, 1871.

A GREAT MAN.

BY OWEN MEREDITH.

The man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf:
Content to know and be unknown,
Whole in himself.

Strong is that man, he only strong,
To whom well ordered will belongs
For service and delight,
All powers that, despite of wrongs,
Established right.

And free is he, and only he,
Who from his tyrant passions flees,
By Fortune unenslaved,
Hath power upon himself to be
By himself obeyed.

If such a man there be, wherever
Beneath the sun and moon he fare,
He cannot fare amiss:
Great nature hath him in her care,
Her cause is his.

Time cannot take him by surprise;
Fate cannot crush him; he shall rise
Stronger from overthrow,
Whose arms a heavenly Friend supplies
Against heaven's foe.

The merely great are all in all,
No more than what the merely small
Esteemed them; man's opinion
Neither conferred nor can recall
This man's dominion.

Lord of a lofty life is he,
Loftily living, tho' he be
Of lowly birth; tho' poor,
He lacks not wealth nor high degree;
In state obscure.

Though saddened, soiled not, broken not,
Tho' burdened by his mortal lot
To strive with mortal sin,
And scald away with tears the spot
That sinks not in.

Yet not with downward eyes morose
Bent on himself, nor ear so close
Held to his own heart's cell,
But what he sees, and hears, and knows,
And doth love well.

For though he lives aloof from ken,
The world's unwitnessed denizen,
The love within him stirs
Abroad, and with the hearts of men
His own confers.

The judge upon the justice seat
The brown-backed beggar in the street,
The spinner in the sun;
The reapers reaping in the wheat,
The wan-cheeked nun—

He nothing human, alien deems
Unto himself, nor disesteems
Man's meanest claims upon him;
And where he moves the mere sunbeams
Drop blessings on him.

THE OLD ALABAMA CONFERENCE.

MR. EDITOR: The session of 1853 was held at Tuskaloosa. In the absence of a Bishop, Rev. G. Garrett presided. At this session Rev. D. C. B. Connerly, since so distinguished as a teacher of young men, was admitted on trial. Bro. Blue opposed his admission on the ground that he was in the habit of reading his sermons. I went out and told Connerly what was going on, and he wanted to withdraw his application; but it was too late, for he was admitted. The sequel proved that Blue was right. Connerly soon found that his appropriate field was in the school room rather than the pulpit.

It was at this Conference that Linfield produced a tremendous effect by preaching on the effect of sin and death on our world. He described the world as one vast grave-yard with a high wall around it, and introduced Hope as an angel of mercy, sitting on the top of a monument in the midst of the scene. The effect was electric, and even the impassible Blue had to shout.

At this Conference the young men rather carried the day. They formed a sort of party in the Conference, calling itself "Young America," and the rest of the body "Old Fogy." Neely, Gillespie and Olin Capers were the leaders. Geo. W. Carter, from the Virginia Conference, was present helping us along. Cottrell and myself were on hand with the daguerreotypes of our future wives in our pockets, which we were very proud of showing. Wat. Harriss was our philosopher. Alas! what changes have come over the spirit of our dreams since that time. Affliction, temptation, death, have quenched our youthful ardor, and not one of us survives to-day but would condemn our indiscretions, and advise "young men to be sober-minded."

The next year was one of growth and prosperity. I was stationed at Eufaula, with the venerable Stephen Pilley for my presiding elder. Mark Andrews had preceded me. My charge was again blessed with a revival, and many were added. This year I was married. The church had received me as a single man, and when I carried my wife there some grumbling was heard: but the stewards manfully raised my salary, and I found a delightful home in the house of Sister McDonald. She was a childless widow, and had lived quite retired for a number of years after her husband's death. But for the love of Christ she took me and my wife to board, and was so pleased with the society of her preacher and his friends that she boarded my successors and their families for several years afterward. Bro. Motley and Bro. Cotten will join me in a tribute to the worth of this inestimable lady, who showed no little kindness to us and to the now departed wives who shared the toils of our itinerancy with us. In the order of nature she must soon stand before her Judge. She has the assurance that at least three of the excellent of the earth will stand up for her and say: "We were strangers and you took us in."

The General Conference of 1854 was held in Columbus, Georgia. As this was only fifty miles from Eufaula, I had the privilege of attending it. While there I witnessed the ordination of Bishops. I shall always regard the presentation of George Pierce, by his father, to the venerable Bishop Soule, when he utttered the solemn words of the Ritual, "Reverend father, I present you this holy man to be ordained Bishop," as the most sublime scene of my mortal life. Then I understood the meaning of Solomon when he said: "A wise son maketh a glad father." Bro. Andrews was sitting near me, and exclaimed that Bishop Soule was the grandest man on earth; but it was difficult to determine whether he or Dr. Pierce or George was the central figure of the group. "That Methodism has raised up such men in succeeding generations is proof sufficient that God has not yet forsaken her tabernacles.

F. M. GRACE.

Trenton Sunday School, Trenton, La.

MR. EDITOR: This school was first organized in 1867. Up to October, 1869, it never numbered over 40 pupils. Then there were 30 names upon the roll, with an average attendance of 20.

The following statistics will show the improvement made since October, 1869:

Number of scholars, 90; average attendance, 80; number of teachers and officers, 17; average attendance, 14; number of scholars over twelve years, 17; number of scholars under twelve years, 63; number of church members, 15; number of volumes in library, 1,200; number of Sunday School Visitors taken, 60; number of Our Little People taken, 20; number of Sunday School Magazines, 15; number of Lesson Papers, 90; amount of money raised for school purposes, $500; amount of money raised for missions by Sabbath School Juvenile Missionary Society, $285.

The census of 1870 exhibits only 72 children between the ages of 5 and 20 in Trenton.

Some of these scholars walk several miles to attend Sabbath school. A large proportion of the mission contribution was obtained from the just earnings of the children—some little girls making over $10 by sewing sacks for stores, and some little boys by working in the cotton field. *Every child in Trenton that can talk and walk is a member of our Sunday school. Considering the circumstances,* can any Sunday school in the South exhibit a better report?

THE FAMILY A SCHOOL FOR THE CHURCH.—Let every pious parent regard his family as a little school for the church, and act as a teacher designated by the Saviour, on purpose to train the children for his service, and we shall see a glorious result. Let parents neglect this duty, and their children will prove incompetent to meet the responsibilities awaiting them, and the parents must answer for the ruin that will come. The laws of Lycurgus required that all children of Sparta should be trained for the State. Jesus teaches his subjects to believe that children are a heritage of the Lord, and to be trained for the church.

FIRST CHAPTER OF GENESIS.

Third day, verse 9: "And God said, Let the waters under the heaven be gathered together into, one place, and let the dry land appear; and it was so." In the previous verse expansion is named heaven, and so it is to be understood in this. The waters are commanded to lessen their boundary, and let the dry land make its appearance. In the waters, implied above the heaven or expansion, we have those of the higher regions of the air. The proof is positive that the solid parts of the world were originally enveloped with water. Taking into consideration that it revolved, in this condition, about forty-eight hours previous to the rising of the earth out of the water, we would be amazingly surprised to find its interior otherwise than represented by geologists.

Verse 10: "And God called the dry land earth *(arets)* and the gathering together of the waters called he seas; and God saw that it was good." Prior to the third day, fossils, iron, copper, silver, gold, ground and water mixed together in chaotic mass, and were designated by the word *arets*. After the third day, *arets* was strictly confined to land or earth, including all things therein, and so it has come down to us.

Verse 11: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so." What mysterious power was then imparted to the earth! Of this the life, growth, air-vessels, sap-vessels, leaves, flowers and fruit of a single apple tree are practical, truthful comments. The primrose, violet, rose and japonica are specimens of its beautiful, suggestive and profound poetry. Incomprehensibility as to their exact developments intensifies and heightens adoration to their Maker, leaving the mind lost in wonder, love and praise.

Verse 12: "And the earth brought forth grass," etc. Spring and harvest, with countless hills and plains robed in green, and adorned with flowers, are as so many volumes on the command given to the earth by him who upholds it, and all things, by laws immutable, in which the indescribable immensity of his knowledge, wisdom and power appear.

How peculiar the Mosaic narration of facts! The earth is addressed, and things are specified which it must yield us a task imposed on it. This is recorded, accompanied with the assurance that "the earth brought forth" accordingly. "Let there be expansion." Without any change in the subject we are informed: "And God made the expansion." The signification of made is regulated by the use of *be*, which, as we have elsewhere stated in another form of speech, indicates existence abidingly continued. Such the Hebraistic style of Moses, and such his teaching!

"And the evening and the morning were the third day," which was spent in gathering the waters into one place, causing the dry land to appear, naming the waters seas, bidding the earth to "bring forth grass, the herb and the fruit tree," and in seeing all good.

The reader should not forget that every *yom* (day) mentioned in making the world consisted of twelve hours. This we call the natural. The artificial is: "From even *(ereb)* to even *(ereb)* you shall celebrate your Sabbath."

ALEPH.

A BEAUTIFUL THOUGHT.—God knows what keys in the human soul to touch in order to draw out its sweeter and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth. Some with plaintive song must walk in the lowly vales of life's weary way; others in loftier hymns shall sing of nothing but joy as they tread the mountain-tops of life; but they all unite without a discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in heaven.

EDUCATION OF OUR CHILDREN.

MR. EDITOR: It is often said the Methodists do more for the poor than any other church, and in many respects this is true; but in other respects we fail. Through Methodistic economy the gospel is preached all over the land, to rich and poor; but why do many circuits, and in some places whole districts, remain poor. In many places the preacher found the people ignorant, and that country for a whole generation has been under Methodist influence, and still they are not much wiser, while they are much better.

My observation is that in some of the churches there are but few poor. It may be explained by saying they do not preach to the poor and illiterate; but may there not be another cause? Do they not make a more decided effort to educate the poor of their congregations? What would the Catholic Church be without Catholic schools? It is in their schools where their children learn most to be Catholics. Suppose the Methodists had been wise on this subject as they were pious and laborious on other subjects. Thousands of our children have done the church and the world but little good. The gospel has been preached, and faithfully preached, among thorns, rocks and by the wayside. Why are our circuits failing all over the land? The war had something to do with their present condition; but they were not the most desirable appointments before the war. But few of the preachers desire circuit appointments; and why? From the experienced fact the labor is hard, and the support often meager. Many of the more wealthy leave their plantations, as Lot did, and seek homes in the towns and villages to educate their children. Plantations go to wreck. The boys grow up in idleness, because when out of school they have nothing to do. They fall into bad company and bad habits during the long, long vacations.

The towns are crowded; the country is wasted of much of its intelligence; the poor boys and girls are left without school privileges, and the circuit preacher, if he has no home of his own, is left to live in some out-of-the-way cabin, and get something to live on as best he can. His children, while trying to preach to others, grow up in ignorance, and may be reflect no credit on their father's profession. But where is the remedy? All see the evils and many feel them. Can a change for the better be worked out? Other denominations say only by working out Methodism, which they are in more ways than one trying to do. Some of our novices think the settled pastorate is what we need, but men of thought and experience know that policy would leave half the church without any pastor at all. The Methodist Church, more than any other, has a permanent pastorate. The Conference always provides a preacher, and the very best that can be had for every work. Some say the thing of trying to educate our children as a whole, by denominational schools, is not practicable—may do in some places. I suppose where all are Methodists, and no one of any other denomination wants the school. Others, and not a few, are opposed to denominational schools. This class is in opposition to anything that commits them to any decided effort. Such men are generally afraid of giving offense; they are always for peace, if it cost the enlightenment of ten thousand children.

The Saviour sent peace to all men, but a sword to some as the way to make peace. We readily find excuses when we refuse to do what our convictions teach us we ought to do. Nothing worth is lightly won. There is no palm without dust. We have tried, for several General Conferences past, to do by legislation for the church what can only be accomplished by self-denial and cross-bearing—by labor, earnest, persistent effort. We have, as a church, lost much by delay. Nearly all our changes, though not so intended, have been only to conciliate the rich and the few, without aiding permanently the many. The Methodist ministry have always been the friends of education. They have never been ignorant of its effect upon the masses. They have seen the seed which they have sown spring up and yield sixty and an hundred fold where the ground was fully prepared. They have felt, and more extensively so than any other class of ministers, the effect of sowing among thorns and by the wayside. It is time the Methodist Church should act not to build more colleges, but upon the more important subject of educating the thousands of her children. We cannot longer delay, with safety, on this vital subject. Others will clear off the land we have labored for an age in cutting down. They will fence it with the rails split by our fathers, which we have failed to lay up, and by a wiser policy reap a rich harvest, which justly belongs to us and our children.

Mr. Editor, there is a remedy—not an experiment. Let the preachers on their circuits abandon half their preaching places, and build churches at central points—I do not say cease preaching at the less important points—and build academies at those central churches, and put a competent corps of Methodist teachers in them; and by thus uniting, a permanent school of high grade can be supported by this policy. All the poor boys and girls can have the benefit of educational privileges. Some can work and others can go to school. Show me a good church building and a good academy by the side of it, and I will show you a flourishing Sunday school, full congregations, and a church which supports its minister, and citizens who do not want to move either to town or Texas. By our present management half the houses on our circuits, and in many of our villages, are of such a low order of building that they never impress our children or anybody else with the purity or greatness of the God we worship. Such houses in rich neighborhoods, where we too often find them, have a very great tendency to depreciate worship and the minister in the mind of those who pretend to worship in such places. One-half the vulgar jests about ministers are traceable to the shanty where such people worship. The log school house has had much to do with the character of our schools, and the general estimate put on teachers and education. Brick, when put in churches and school houses, mean more than brick. The Methodists in Alabama to-day ought to have five thousand children in Methodist schools and colleges; and it is our own fault we have not got them.

It may be said by some, and has been by those who have but little experience and less observation, that we cannot carry out denominational schools in the towns and villages. What are the facts all over the State? The schools are only flourishing where they are denominational. Compromise has ruined and killed out more than half the schools in the State. This fear of offense is all a mistake. Who ever thought less of any minister or church for trying to build themselves up by educating their own children in their own schools? Some men remind me, in their fear of offending, of a very poor old Methodist lady who came near dying for want of medical aid, because she would not send for the physician, lest she might offend the other doctors. So it is in the villages. The Methodists do not want to be called denominational; neither do the Baptists or Presbyterians. And amid their liberality they have no school, and their boys and girls grow up in ignorance—a fearful sacrifice to a foolish, morbid, pretended liberality which all know has no existence, only in mine. More anon. Very truly yours,

S. P. RICHARDSON.

SUMMERFIELD, ALA., Jan. 4, 1871.

THE Bible is so full of promises that I have sometimes wondered why God so often assures us of his help. Over the door of his storehouse has he written, "Ask and ye shall receive," and I think it may be so that we can have no excuse for being poor and unfed while the riches of his grace are so abundantly offered.

POLITENESS TO STRANGERS.

When you see a stranger in the vestibule of your church do not pass him coldly by with the thought that the sexton will see him, but speak to him yourself, give him a seat in your pew if you have room; if not, give him a good seat, and at the close of the service seek him out, invite him to come again, tell him about the Sabbath school and the prayer meeting, make him acquainted with the prominent men of your church, and show the stranger that you feel an interest in him. You may gain an earnest worker; and you certainly will do your duty. And this duty applies to the ladies also. It must be very embarrassing to a lady to go to a strange church and to be looked curiously at, her dress commented upon in tones loud enough to reach her ears, and no one except the sexton offer to show her a seat, or in any manner take any interest in her. It certainly would be sufficient to drive some people to another church and a more social people. Ladies, if you can in any way show courtesy to a stranger, do it; and in no place is it so much needed as in our churches. 'Tis a small thing to pass a hymn book to the stranger in the pew near you, who is sitting without one; but he appreciates it. 'Tis but a little act to ask that young lady, who has come here for the first time, to come and join your class in the Sabbath school; but it shows her you have an interest in her as a stranger, and would be her friend. There are as many ways which will suggest themselves to every reader, by which he or she can show the strangers that they are welcome, that I will not enumerate them. That this matter is of importance can easily be learned. On inquiry, I have found that many have made their decision as to what church they would go from the treatment received the first time they attended service at a particular church.

When a stranger comes to your prayer meeting for the first time, look after him. And at all social gatherings seek out the strangers and make them feel at home; do not introduce them to everybody at once, as is the custom in some places; a stranger, after running this gauntlet, comes away with very curious ideas of whom he has met, or their names; but gradually make him acquainted with the most social people in your society, and be sure and let him meet your pastor. He will know, in a few moments, just what hands to put him into to make him at home. Children, look after the stranger boys and girls, get them into your Sabbath school, and thus benefit them and yourself, your church and your school.—*Zion's Herald.*

BEWARE OF BAD COMPANY.—A minister was spending a few days at the house of a friend. This friend had a little son six or seven years of age, named Tommy, a bright, active little fellow, and a favorite with every one.

One Sabbath morning the minister was talking to Tommy about the commandments of God. The little boy listened attentively a moment, then looked up, and said:

"I swear sometimes."

The minister was much surprised, for Tommy's parents were good people, and they taught their little son to reverence the name of God.

How did it all come about? The minister soon learned. On the street where Tommy lived a track was being laid for a street railroad. The men who worked on this road were many of them bad men, who often took the name of God in vain. Tommy used to go out to play where the men were at work, and soon became a great favorite with the men; and as they took much notice of Tommy, laughing at all he said and praising all he did, the little boy soon began to like nothing better than to stay with them. He began to like their ways, too, and to try to be like them. In this way he had learned to swear. Looking out one day upon these men at work, Tommy said to the minister:

"I know all these men, and they are all my friends."

There was the secret. Tommy had been in bad company.—*Sunday School Visitor.*

RICH AND NOBLE RELATIVES.—I was reading lately of a very good answer made by a very little boy, who afterward became a very distinguished minister of the gospel. One of his school-fellows was boasting one day about the number of rich and noble relatives he had. Then he asked the future minister if there were any "lords" in his family.

"Yes," said the little fellow, "I know there is one at least, for I have often heard my mother say that Lord Jesus Christ is *our elder brother.*"

THE errors of the good are often very difficult to eradicate, from being founded on mistaken views of duty.

ZION'S HERALD classifies its obituary notices under the head of the *Dead* and the *Righteous Dead.*

The Christian Advocate.

SATURDAY, JANUARY 14, 1871.

BE ALWAYS GIVING.

The sun gives ever; so the earth
What it can give so much to us is worth.
The ocean gives in many ways—
Gives baths, gives fishes, rivers, bays.
So, too, the air—it gives us breath;
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.
The more you give
The more you live.

God's love hath in its wealth untaxed;
Only by giving it is reaped.
The body withers, and the mind
Spent in by a selfish rind.
Give strength, give thought, give deeds, give self.
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give
The more we live.

PRECIOUS STONES.

Diamonds were first brought from the East, where the mine of Sumbulpour was the first known, and where the mines of Golconda were first discovered in the year 1584.

Although not considered as valuable, intrinsically, as the ruby, the diamond has always maintained its precedence as the first of crown-jewels. In Queen Victoria's crown there are thirteen hundred and sixty-three brilliant diamonds, twelve hundred and seventy-three rose-diamonds, and one hundred and forty-seven table-diamonds, besides one large ruby, seventeen sapphires, eleven emeralds, four small rubies, and two hundred and seventy-seven pearls.

The diamond is composed of pure carbon crystallized, and is the hardest known substance. The English were at one time famous as cutters of precious stones, but the art is now wholly lost to them, and most of the valuable stones are intrusted to Dutch Jews. The diamond is split easily with the grain, and cut upon a wheel smeared with diamond dust—the only material that effectually touches it—and it is polished in the same manner, a steel disk being employed for the purpose smeared with fine powder, and revolving at a great speed.

We may add that on the skill and success of the lapidary in the cutting of diamonds entirely depends the development of the true value of a stone. The first cutting of the celebrated Koh-i-noor diamond was a miserable failure, inasmuch as the brilliancy of the gem was in no adequate measure revealed, and a second cutting was necessitated to bring out the surpassing splendor of the stone. Although reduced in the latter process from one hundred and eighty-six to one hundred and six carats, so skillfully was the work performed by the famous Coster, of Amsterdam, that no visible reduction was noticeable, while the brilliancy of the gem was pronounced surpassingly wonderful in its renewed form.

To its hardness the diamond owes its name, which is derived from the Latin *adamas*—signifying invincible consistence.

While the ancients were aware of the property of its powder, or dust, for cutting, engraving and polishing other stones, with the art of cutting the diamond they were unacquainted, contenting themselves with such as were polished naturally. It was not until the fifteenth century that the art of cutting and polishing the diamond was known in Europe, having been invented and first practiced in 1456 by Louis de Berquen, a native of the city of Bruges, the capital of West Flanders.

Diamonds of the choicest kind are described as water or snow-white diamonds, and these are most sought and prized by jewelers because of their superior hardness, luster and refractory power. The rarest colored diamonds are blue, pink and dark brown; but yellow diamonds, when the color is uniform throughout, are very beautiful and highly valued. Pale-blue diamonds are also prized and rare, while deep-blue ones are still rarer.

Many persons suppose that diamonds are only used as jewelry, and that really they are of no essential value in the practical arts. This is a mistaken notion; they are used for a great number of purposes in the arts. The magnifying power of the diamond, in proportion to that of plate-glass ground to a similar form, is as eight to three. For drawing minute lines on hard steel and glass, to make micrometers, there is no substitute for the diamond point.

The rough diamond is called "vort," and the points used for glass-cutting are fragments of the verts. Great care and skill are necessary in selecting the cutting points, because the diamond that cuts the glass most successfully has the cutting edges of the crystal placed at right angles to each other, and passing through a point of intersection made by crossing the edges.

Sir David Brewster first noticed fluid cavities in the diamond, and explained the optical peculiarities of some diamonds by their presence. The diamond not only burns in oxygen gas, but in the air when heated to redness before the oxyhydrogen flame; it takes fire and burns like coal, but goes out when the heat is intermitted. It then becomes white, like ground glass, and does not blacken, nor swell up, nor splinter, unless previously cracked. Other experiments of a scientific character show that diamonds, with native lenticular faces and such as are used for glass-cutting, look, after having been strongly heated in the air, as if they were composed of so many prisms inclosed in triangles.

So accurately are diamonds imitated at the present time that none but those carefully skilled in the business can detect the real from the imitations.

Signor Massimo Levy, an Italian chemist, has afforded a source through which to accurately determine the difference between real and imitation diamonds, which is as follows:

"If you have a doubtful stone, put it into a leaden or platinum cup, with some powdered fluor-spar and a little oil of vitriol; warm the vessel with some lighted charcoal in a fireplace, or wherever there is a strong draught, to carry away the noxious vapors that will be copiously evolved. When these vapors have ceased rising, let the whole cool, and then stir the mixture with a glass rod to fish out the diamond. If you find it intact, it is a genuine stone; but, if it is false, it will be corroded by the hydrofluoric acid that has been generated around it. A small 'paste' diamond will disappear altogether under this treatment."

The ruby is the next hardest thing in nature after the diamond. The finest rubies are found in the East Indies; and the King of Burmah takes one of his titles from them—that of the "Lord of the Rubies." In old times the ruby was considered to possess many magical properties. It was thought to be an amulet against poison, plague, evil thoughts and evil spirits. The ruby depends upon its color for its value. The ruby, sapphire and Oriental topaz are composed identically of the same materials: the red sapphire is a ruby, the blue a sapphire, and the yellow ruby a topaz. They are all termed corundums, an Indian name. The finest rubies are found in Ava and Siam; they are also found in Ceylon and many parts of Europe.

In Burmah the gem is a royal monopoly, and none of any value are by law allowed to leave the kingdom. The finding of a fine ruby is made a state event, and a procession of grandees, with soldiers and elephants, are sent out to meet it. The color of the ruby varies from pale rose to deep red, but the tint that is most highly prized and valued is that of the "pigeon's blood." One of the largest rubies in Europe is a French crown jewel, at one time adorning the Order of the Golden Fleece. The King of Burmah is said to possess a ruby of the size of a pigeon's egg. A true "pigeon's blood" tinted ruby of one carat is valued at from $70 to $100; of two carats, at $300 and upward; and four carats, from $2,000 and upward. The diamond of similar weight would be valued at prices but little more than half these rates.

The emerald is classed next to the diamond and ruby, and possesses a brilliant green color. Emerald and beryl have the same chemical composition, and differ only in color. The finest colored emeralds are found in New Granada, embedded in limestone rock. It is also found in Salzburg and in Siberia. The Spaniards, it is asserted, came into possession of many hundred weight of emeralds when they conquered Peru; hence their value fell in the middle ages. The emerald is but rarely found in perfect form. Perfect gems of this class are valued at from twenty to forty pounds the carat, but they do not, like the diamond and ruby, advance in price with the size.

There are many large emeralds in Europe. There is one in the Austrian treasury weighing two thousand carats; and the Duke of Devonshire possesses one weighing nine ounces.

The value of the beryl, or aquamarine, is trifling. An enormous beryl has been found in this country weighing five tons!

The garnet has many varieties, and is found in many parts of the globe. When cut table-wise, convex and smooth at the top, and flat at the bottom, it is termed a carbuncle.

There are a large number of what may be termed valuable rather than precious stones, which belong to the quartz system. Among these are amethyst, cairngorn, onyx, sardonyx, cornelian, chalcedony, agate, jasper, blood stone and rock crystal. The onyx and sardonyx have long been used for cameos, and the value of the material is vastly enhanced by the art that is sometimes employed upon them. Some of the ancient cameos are very valuable. The art of engraving upon these stones has latterly greatly improved, and a taste has sprung up for fine cameos.

There are several kinds of opals, the chief of which are the precious, or "noble," opal, used by jewelers; the fire, or reddish, opal, the common opal and the Mexican opal. When the different tints in an opal are distributed evenly over its surface, it is known in the trade as Harlequin. This is a rude way of designating the exquisite blending of hues which make this jewel so beautiful. The iridescence is owing to minute lines on the surface of the gem which decompose the light, just in the same manner as they do in mother-of-pearl. The flashes of color in this precious stone are always most marked in a warm day; the knowledge that heat enhances the brilliancy of the stone always leads the dealer to hold it in his hand for some time before showing it to a customer.

Fine opals are very valuable. As much as one thousand pounds has been given for a large stone for a ring or brooch. The ancients prized them very highly; and Pliny relates that Nonnius, a Roman senator, was sent into exile by Marcus Antonius because he would not part with an opal of the size of a filbert, and valued at one hundred and seventy thousand pounds, which the latter coveted. The finest known opal is in the museum at Vienna, and it is said to be worth thirty thousand pounds.—*H. K. W. Wilson, in Appletons' Journal.*

KEEP TO THE TRUTH.

A HINT TO SUNDAY SCHOOL TALKERS.

We often impress the teachings of Scripture much more forcibly on the minds of children by a vivid description of places and circumstances. The story seems more real to them in our own words. But we cannot be too careful to have our statements all correspond strictly with the facts.

A gentleman relates that he actually heard a public speaker, addressing the children, describe pathetically the poverty of Jesus and Mary, stating that when they went up to Jerusalem "they were obliged to beg their way along, with a few cents they had to pay their tax tied up in the corner of a handkerchief."

The little ones, of course, would accept such a statement as fact, and those who knew better would naturally listen with little respect to any farther remarks from the speaker.

When one allows his fancy too great license he is soon apt to lose his strict conscientiousness with regard to the truth, and it is surprising to what lengths speakers will sometimes go in this sort of romancing.

I know a gentleman, who is held in great esteem by some as a "famous Sunday school man," who is chiefly famous for his Munchausen stories with which he delights the children. He once owned to a clergyman that he made them up as he went along. Very often he "did not know how he was going to come out when he began one." These stories, too, very often purported to be personal adventures, encounters with snakes, bears, and the like, in the Western wilds. Often, too, they were so improbable that even a child's credulity would be severely taxed by them.

Now such children's addresses are a folly in Israel. Better ten words of serious, earnest instruction, that would fasten itself on the child's heart and soul, than hours of such idle entertainment. Every thing that will give children false impressions of the truth, or tend to lower their standard of the truth, cannot be too scrupulously avoided. And if we turn to the word of truth we shall learn how displeasing they are in God's sight.—*Sunday School Times.*

A CHRISTIAN'S COMFORT.—The best ground of comfort and confidence which a man can feel, that he is God's son and abiding in his favor, is that he is "led by the Spirit of God." Nor is it difficult for any one to discover whether this be his case or no; since "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." If, therefore, a man find these graces in his own heart and conduct, he may be sure that they must be planted there by God, the fruits of his good Spirit; and that he, being led by the Spirit, is the son of God. And as this is their support and comfort, so it is a caution to the best and wisest, that from that blessed eminence they may at any moment fall; and consequently no care can be too great to preserve themselves from the sin of grieving the Holy Spirit of God, by whose presence in their hearts they are sealed to the day of redemption. Be diligent, therefore, in using these outward means of grace, whereby God sanctifies his children from the world; be studious to walk where the Spirit leads, lest that blessed Spirit be withdrawn; and be lowly and humble before the Most High, since it is to such only that an increase or continuance of the divine favor is promised.—*Bishop Heber.*

Statistical Returns of the Methodist Episcopal Church for 1870.

From a very full and carefully prepared statement in the Christian Advocate of New York we have selected some of the more important items:

The official statistical returns made by the several Annual Conferences at their sessions held during the current year have been put in type, and will soon be issued from the Book Concern in a large octavo volume of over three hundred pages. From the proof-sheets we compile the interesting summaries which we give below. The figures show a year of noteworthy prosperity. Let us be profoundly grateful to Him whose servants we are, whose benedictions have thus far crowned our labors, and who now calls to renewed consecration and zeal in his work.

The general summaries, stated in the briefest form, are as follows:

	1870.	Increase over 1869.
Bishops	8	...
Annual Conferences	72	...
Traveling preachers	9,193	363
Local preachers	11,091	1,063
Total preachers	21,234	2,064
Members in full connection	1,173,099	58,587
Members on probation	191,035	9,809
Total lay members	1,367,134	68,196
Adult baptisms	105,181	5,334
Infant baptisms	50,143	2,914
Total baptisms	116,901	8,278
Number of churches	13,573	1,325
Number of parsonages	4,179	211
Value of church edifices	$52,611,551	$3,361,521
Value of parsonages	$7,291,513	$431,283
No. of Sunday schools	16,913	518
Sunday school teachers	189,414	4,816
Sunday school scholars	1,221,398	41,409
Benevolent collections	$967,883	$9,927

These figures are exclusive of the statistics of our foreign missions in China, Bulgaria and South America, the official returns from which having not yet reached us.

The Southern Conferences.—The following figures give the present membership of these Conferences, and show the increase or decrease of each for the year:

	Total.	Inc.	Dec.
Alabama	25,653	3,487	...
Georgia	18,449	...	2,984
Holston	24,147	...	1,130
Kentucky and Lexington	25,630	3,311	...
Louisiana	16,806	...	1,502
Mississippi	15,850	7,429	...
North Carolina	13,206	855	...
South Carolina	21,007	1,188	...
Tennessee	18,815	...	620
Texas	4,750	2,350	...
Virginia	5,906	641	...
Total	192,295	19,771	9,076

Net increase in Southern Conferences, 10,715.

The number of traveling preachers in these Conferences is 670, an increase of 80. The present number of local preachers, 2,660, an increase of 260.

German Conferences.—A collation of the figures giving the lay and ministerial force of these Conferences presents the following:

	Members.	Inc.	Tr. P.	L. P.
Central German	16,201	...	145	87
East German	3,147	282	38	26
German and Switzerland	7,259	305	50	37
N. W. German	8,247	521	99	73
S. W. German	8,769	301	99	127
Total	37,619	1,565	359	358

The increase of traveling preachers is 22, and of local preachers 19; total increase of ministerial force in the German Conferences, 41. The returns of the German district, Texas, are not included in these summaries, but are embraced in those of the Texas Conference.

Colored Conferences.—Only four of the Conferences are composed exclusively of colored people. Several of the others include a considerable colored membership, both of ministers and laymen. The four Conferences give the following summaries:

	Members.	Inc.	Trav. preachers.	Local preachers.
Delaware	16,967	698	18	154
Lexington	5,433	5,433	17	107
Liberia Mission	2,208	142	18	41
Washington	21,019	1,222	97	117
Total	45,245	7,785	150	419

The total number of traveling and local preachers in these Conferences is 629, an increase of 14 traveling preachers and 153 local preachers.

Benevolent Collections.—Seven of these are reported by the Conferences. The following are the summaries:

For—		Increase.
Conference claimants	$129,698 81	$121 75
Parent Missionary Soc'y	641,482 22	11,349 02
Church Extension Soc'y	67,246 11	5,758 35
Tract Society	21,788 32	174 04
Sunday School Union	22,736 52	668 21
American Bible Soc'y	84,711 61	d. $3,830 74

The amounts contributed for other purposes are not reported in the General Minutes.

Progress of the Church in Five Years.—The following figures show the growth of the church during the last five years, or since 1865:

	Increase in 5 years.	Increase per ct. in 5 yrs.
Traveling preachers	2,965	28.1
Local preachers	2,911	31.1
Total number preachers	5,876	41.5
Members	157,875	15.1
Churches	2,357	21.1
Value of church edifices	$25,681,059	96.8
Parsonages	1,625	52.9
Value of parsonages	$2,806,513	62.8
Sunday schools	2,964	21.2
Officers and teachers	15,718	9.1
Scholars	78,000	10.8

These figures suggest their own interesting commentary.

Progress of the Church by Decades.—We complete this exhibit of our denominational statistics by repeating the table of statistics compiled by us in the centenary year (1866,) and showing the comparative progress of the church by *decades*. We now extend the table by appending the figures for the fractional part of the present decade:

Year	Traveling Preachers.	Inc. of Preachers.	Members.	Inc. of Members.
1776	...	...	...	...
1779	74	74	1,621	1,621
1786	117	98	20,379	18,758
1796	261	144	56,940	36,561
1806	433	172	119,551	62,611
1816	664	231	214,235	94,684
1829	1,406	741	320,891	106,656
1836	2,098	1,522	610,107	289,301
1846	3,852	654	944,221	334,114
1856	5,877	2,025	1,400,327	456,098
1866	7,576	1,699	1,912,484	511,857
1870 (4 yrs.)	9,193	1,617	1,367,134	932,650

RELIGIOUS INTELLIGENCE.

From the Protestant Episcopal Church Almanac for 1871 we compile the subjoined statistical table for the whole United States. The incomplete figures for 1869 we find in the Year Book of 1870.

	1870.	1869.
Dioceses	70	70
Bishops	52	51
Priests and deacons	2,786	2,762
Parishes	2,605	2,512
Baptisms, infants	25,708	...
Baptisms, adults	7,211	...
Confirmations	22,115	...
Communicants	218,315	156,373
Contributions	$5,002,721	$4,319,350

THE BIBLE IN HUNGARY.—With the re-establishment of the Hungarian Constitution in 1857, restrictions upon the circulation of the Bible and the ministration of missionaries were removed. Several Bible societies have long been at work, and the Evangelist says that that country now has a catalogue comprising nearly a hundred religious tracts and standard books in the Hungarian, Slavonian and Romanic languages, and thirty-four depositories, from which the colporteurs are able to meet the demands of the people for religious reading. About thirty colporteurs traverse the country without restriction, disposing of all the books and tracts by sale, and finding open doors wherever they go, even among the Catholic population, who are among the most ready purchasers. Their total sales last year amounted to over forty-nine thousand copies, and orders from the remotest parts of the Hungarian forests are daily received.

COMPLAINTS are made in some missionary circles in China of the theological laxity of some of the missionaries sent out by the London Society. One writer complains that they send out to market to buy provisions on Sunday, the same as on other days; and tells of an English chaplain sent by them to Hong Kong to supply a chapel for foreigners, who, on a visit to Fuhchau, happened to be in a Buddhist monastery at the time of their evening prayers, and followed the procession in sport around the room, bowing before the image of Buddha precisely as they did. The Chinese Recorder has within the past few months contained several papers on the Sabbath; and one missionary—*not*, we think, of the London board—took the ground that an unwillingness to observe the Sabbath was no valid reason to refuse church membership, as the extreme rigor in keeping the Sabbath was a burden which neither we nor our fathers have been able to bear. He would require of the converts nothing more than that they should attend worship twice on Sunday.

IN ENGLAND the government supports schools that are under denominational control. As a specimen of the character of the teaching which may be given in these rate-aided schools, we quote from Peter Payne's letter to the Watchman and Reflector a few extracts from a catechism prepared by Rev. F. A. Gace, for the schools in his parish:

"We have among us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them? *Ans.* As heretics; and in our Litany we expressly pray to be delivered from the sins of false doctrine, heresy and schism. Is then their worship a laudable service? *Ans.* No. Because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will; and therefore their worship is idolatrous. Why have not Dissenters been excommunicated? Because the law of the land does not allow the wholesome law of the church to be acted upon. What class of Dissenters should we be most upon our guard against? *Ans.* Those who imitate the most nearly the true church of Christ. Is it wicked, then, to enter a meeting house at all? *Ans.* Most assuredly."

CHINA.—The missionaries of our board and of the Southern Baptist board have felt impelled, by a sense of duty, to withdraw from Tungchow, and take refuge at Chefoo. Fears of violence similar to that exhibited at Tientsin have led to this step, which was a very painful alternative to those constrained to take it. No station in China presented greater evidence of the blessing of God on missionary labor than Tungchow, and it was left on this account with sad and poignant feelings. It is hoped, however, that their absence will prove to be a short one, and that the present causes of anxiety and apprehension regarding the disposition of the Chinese toward foreigners will soon disappear. Things, however, have yet a very unsettled look, and war between China and the nations demanding satisfaction for the Chinese perfidy is not wholly improbable. The churches at home will sympathize deeply with their missionaries in their seeming exclusion from this vast field, which seemed whitening for the harvest, but will not fail to trust him who has the hearts of nations in his hands, for overruling even this seeming disaster to the furtherance of his cause.—*Interior.*

A REMARKABLE REVIVAL has begun at No. 277 Water street, formerly a house of ill-fame, kept by Annie Russell. This woman has been attending the prayer meetings at the "Home for Women" occasionally, and, at the dinner at the Home on Thanksgiving day, expressed to the missionary her desire to leave the life of sin she had been living, and become a Christian. Last week she sent for the missionary to come and see her at her house, where she was in a wretched state of mind. As he entered her house he found her weeping, and she said: "My God! I can't stand this life any longer." She was taken to the Home. She ordered her house to be cleaned out and prepared for a house of God. The bar was taken out, the bottles broken, the furniture destroyed, and on Sunday last the house was dedicated as a chapel. The revival thus begun under these remarkable and gratifying circumstances, though not heralded with the excitement which John Allen occasioned, promises to be a great blessing to the miserable inhabitants of Water street.

It ought to be stated that the work has been carried on for some time as a Methodist mission by the Rev. William H. Boole, of the New York East Conference. Every effort has been made to avoid "sensation," and to conduct the mission in a sober spirit. The conversion here narrated has been surprising in its manifestation, but bears every mark of genuineness.—*Methodist.*

SOUTH AFRICA MISSION.—The Rev. Robert Moffat, at a private entertainment given by Mr. Fraser, an old friend of the venerable missionary, at Buckhurst Hill, England, a few weeks since, gave an interesting account of his missionary labors in South Africa, extending over fifty-four years. We give an extract or two from this account, as presented by the Sabbath Recorder:

"When we first went out to the Bechuana tribes they had no sign of a written language, and exhibited as much astonishment at the use of one as the South Sea Islanders, among whom Williams labored. It was a very long time before he could acquire any knowledge of their tongue, and his first attempts at its use involved very awkward and humorous mistakes. For instance, he was made to call a man a great rascal, or to ask an old woman to kiss him, while the natives stood by laughing at his blunders. It was a very earnest yearning of his heart to be able to speak to them in their own language of the love of God, although he soon found that new difficulties had to be encountered even here, for it was hard to convince them of the truth of his testimony. By degrees it was received by a few, and then eyes forever unused to weeping streamed with tears of penitence and love at the recital of the story of the cross. The venerable missionary recalled his early struggles in translation. It was touching to hear the old man utter the strong hope he cherished of meeting once again with the poor Africans who have listened to the gospel from his lips, when they shall be assembled before the presence of their God and Saviour."

WESLEY'S PRACTICAL NOTES.—In the early days of Methodism in England there was a preacher, Samuel Bradburn, of whom Wesley had a high opinion, which he once expressed in a very happy way. Bradburn being once in a state of impecuniosity—a state not peculiar to Methodist ministers—Wesley sent him five pound notes, with a letter:

Dear Sammy: Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Yours affectionately,

JOHN WESLEY.

The reply was equally happy:

Rev. and Dear Sir: I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such *useful expository notes* upon it before. I am, reverend and dear sir, your obedient and grateful servant, S. BRADBURN.

WORLDLY ENJOYMENT.—Often, when in the full enjoyment of all this world could bestow, my conscience told me that, in the true sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy; but the thought would steal across me, "What madness is all this, to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery."

The Christian Advocate.

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OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp,* 112 *Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

EDITOR ELECTED.

The Publishing Committee have seen fit to continue the editorial conduct of the ADVOCATE in our hands. We are sorry that no way of escape has appeared, and we shall do the best we can. With much other labor upon us we do not hope to reach our ideal of what a religious journal should be, but we shall aim to do good, and to write and publish nothing for which we shall feel regret in the dying hour. Toil and sacrifice are all that we can promise ourself in the duties which the authorities of the church have devolved upon us, and these will be cheerfully met, if we can in any measure contribute to the spread of scriptural holiness and the advancement of the divine kingdom in the world. We ask our brethren in the ministry to stand by their publishing agent and editor, and to co-operate with them in placing the ADVOCATE upon a firm and prosperous footing. We are persuaded that a thorough canvass of our territory will result in doubling our subscription list during the next six months.

BULLARD'S great Panorama of New York City exhibits at the Methodist church in Algiers, on Monday and Tuesday next, the sixteenth and seventeenth instant, at two and half-past seven o'clock P. M., for the benefit of the church.

LOUISIANA CONFERENCE.

This Conference, after a harmonious and pleasant session, adjourned at midday on the tenth instant. On Sunday most of the Presbyterian and Baptist pulpits were filled by members of the Conference. Bishop Doggett preached three times during his stay with us, and more than sustained his reputation as one of the greatest preachers of the age. His official duties were discharged with ability, and he bears away with him the admiring and affectionate regards of our preachers and people. Bishop Marvin was with us in labors abundant, preaching to the delight and spiritual edification of our congregations, and Bishop Keener was at home among us, contributing to the interest of the occasion by his presence and counsels. Dr. McFerrin more than ever endeared himself to the Conference, and his ministrations were signally blessed to both preachers and people.

The Conference was assessed $1,250 for the old missionary debt, and on Saturday, after a stirring appeal by Dr. McFerrin, $1,345 was pledged, and nearly one-half paid on the spot. The anniversary on Saturday night yielded $617.50. The missionary collections, exclusive of the old debt, amount to $3,318.25. The preachers probably lack about twenty-five per cent. of having received their full allowances. On Monday night the report of the Committee on Ministerial Support showed a deficiency of nine per cent. in the amount due the widows, orphans and superannuates. This deficit was immediately made up by a few gentlemen and ladies present, so that the Conference records exhibit this most important claim as fully met.

Philip Allen was admitted on trial.

Remaining on Trial.—John A. G. Rabe, Joseph W. Medlock, Joseph Gorton Miller, J. Lano Borden and Richard H. Adair.

Admitted into full Connection.—James M. McKee and Robert Randle.

Readmitted.—John W. Hearn.

Received by Transfer from other Conferences.—Robert A. Davis, from Mississippi Conference; Amicus W. Williams, from North Georgia Conference; John Mathews, from Alabama Conference; Robert Parvin, from Little Rock Conference; W. D. Stayton, from Memphis Conference.

Traveling Preachers Elected and Ordained Deacons.—Richard H. Adair, John A. G. Rabe, J. Gorton Miller, J. Lane Borden, Joseph W. Medlock and Robert Randle.

Local Preachers Elected and Ordained Deacons.—William Shopard, Joseph Moore, colored, John Fopp, colored, Monroe Evans, colored, and John Lewis Burton, colored.

Local Preachers Elected and Ordained Elders.—C. A. C. Herlong, Jacob Kile, Cyrus Alexander, colored, Warren Williams, colored, and William Banks, colored.

Located this Year.—A. W. Moore and J. L. Chapman.

Supernumerary.—S. J. Graves and John S. Davis.

Superannuated.—H. C. Thweatt, Joel Saunders, Thomas Samford, W. E. Doty and Almarin G. Miller.

Died During the Year.—Charles John Hallberg. Obituaries of Bro. Hallberg were published in the ADVOCATE last summer.

William H. Foster and John Wilkinson were elected delegates to the Sunday School Convention to be held at Nashville, in May. C. W. Carter and T. C. Standifer were elected as reserves.

W. C. Haislip was elected corresponding Sunday school secretary.

N. A. Cravens was appointed to preach the next Conference sermon.

The resolution of the General Conference, in reference to the veto power of the Bishops, was concurred in by a vote of thirty-one ayes and two nays.

The amount required for the widows, orphans and worn-out preachers was $2,250, the whole of which was raised and paid over to the claimants.

The amount of Bishops' claims apportioned to the Conference, including traveling expenses, was $1,220. The amount collected was $1,002.45, leaving a deficiency of $227.55.

The following report was submitted by a committee appointed to confer with a committee from the Mississippi Conference in reference to the establishment of an Orphans' Home:

1. *Resolved*, That we recommend to the Louisiana and Mississippi Annual Conferences the establishment of an Orphans' Home conjointly.

2. *Resolved*, That we recommend to the Conference the establishment of said Orphans' Home at the town of Jackson, Louisiana.

3. *Resolved*, That a committee of two shall be appointed, who shall ascertain at what price and on what terms properties suitable for an Orphans' Home can be obtained in Jackson, Louisiana, and report to the chairman, Dr. W. H. Watkins, at Natchez, Mississippi, with whose concurrence they shall be authorized to purchase the property.

4. *Resolved*, That Rev. J. A. Godfrey and the preacher in charge of Baton Rouge station be appointed said committee.

5. *Resolved*, That the presiding Bishop of the Louisiana and Mississippi Conferences be requested to instruct the preachers of the Conference to act as agents for the Orphans' Home, and make personal application to their people for funds to establish and sustain the institution, and report and remit quarterly to the treasurer, W. H. Foster, New Orleans.

6. *Resolved*, That W. H. Foster be appointed permanent treasurer and secretary.

7. *Resolved*, That the name of the Orphans' Home shall be "The Orphans' Home of the Louisiana and Mississippi Conferences."

8. *Resolved*, That this Conference appoint three clerical and three lay members as members of a permanent board of trustees of the proposed Orphans' Home.

The following trustees were elected, to wit—Clerical: L. Parker, J. Mathews and J. A. Ivy. Lay: W. H. Foster, J. O. Fuqua and E. Booth.

Total number of white members, 9,044, being an increase of 976 this year. Colored members, 2,343, being an increase of 444. Baptisms, adults, 720; infants, 726. Other statistical matters will be reported hereafter.

The Conference gains several excellent transfers, but it also loses much in the same way. W. H. Moss, one of our best men, and one of our most effective preachers, leaves us to serve the Marshall station, East Texas Conference; and Dr. J. B. Walker, the beloved and honored, who has so long served the churches in New Orleans, is transferred to the Texas Conference, and stationed by Bishop Marvin at Galveston. The following resolutions were passed by a rising vote:

1. *Resolved*, That we hail with pleasure the advent of transfers to our Conference to supply the pressing necessities and exigencies of our increasing and extending work.

2. *Resolved*, That we reluctantly part with our beloved Bro. Walker, who has so long stood among us as a brother beloved; and feeling that the necessities of our Conference require his continuance on the same, our reluctance is increased.

3. *Resolved*, That we hereby commend our brother to the confidence and esteem of that part of our common Zion where his lot may fall, and that our earnest desire and prayer is that his bow may abide in strength, and that many souls may be saved through his instrumentality.

The next Conference meets at Monroe, Louisiana.

Before reading the appointments Bishop Doggett delivered an impressive and melting address, which touched and comforted and braced the hearts of all.

APPOINTMENTS.

NEW ORLEANS DISTRICT.—Linus Parker, P. E. Carondelet Street, to be supplied; Felicity Street, John Mathews; Moreau Street, T. B. White; Dryades Street, German, J. A. G. Rabe; Craps Street, German, J. B. A. Ahrens; Lafayette and Carrollton, German, to be supplied by J. Wohlschlager; Cadiz Street and Carrollton, P. M. Goodwyn; Louisiana Avenue, J. A. Ivy; Algiers, J. G. Miller; Baton Rouge, R. S. Trippett; Plaquemine and Grosse Tete, to be supplied; Thibodaux, to be supplied; Publishing House, R. J. Harp; Blind Asylum, Baton Rouge, P. Lane.

OPELOUSAS DISTRICT.—J. D. Adams, P. E. Opelousas, A. E. Goodwyn; Plaquemine Brulee, J. V. Pointer; Washington, to be supplied; Vermillion, to be supplied; Abbeville, to be supplied; New Iberia, W. C. Haislip; Franklin and Pattersonville, B. Clegg, one to be supplied; Grand Chenoire, to be supplied by T. Mullet; Lake Charles, to be supplied by J. B. Denton; Calcasieu Pass, S. J. Graves, supernumerary; agent Centenary College, B. F. White.

ALEXANDRIA DISTRICT.—F. White, P. E. Alexandria and Pineville, to be supplied; Harrisonburg and Trinity, E. W. Yancey; Evergreen and Big Cane, to be supplied; Atlanta, John F. Marshall; Spring Creek, to be supplied by J. H. Monroe; Centerville, to be supplied; Columbia, R. A. Davis, J. S. Davis, supernumerary; Simsport, to be supplied; Calcasieu, to be supplied; Rapides, John F. Wynn.

SHREVEPORT DISTRICT.—John Pipes, P. E. Shreveport, John Wilkinson; Mooringsport, James M. McKee; Caddo, Amicus W. Williams; Keachie, R. H. Adair; Mansfield, M. C. Manley; Pleasant Hill and Manny circuit, Robert Parvin, P. Allen; Manny mission, to be supplied; Springville, W. D. Stayton; Black Lake, James Fulton; Anacoco, J. M. Franklin; Natchitoches, to be supplied; Coushatta colored circuit, to be supplied by W. Cottonreider; Keachie colored circuit, Jack McKee; De Soto colored circuit, J. Jackson.

OUACHITA DISTRICT.—S. Armstrong, P. E. Monroe, C. F. Evans; Trenton, J. L. Borden; Ouachita circuit, R. T. Parish; Farmerville, R. Randle; Lisbon, J. W. Medlock; Haynesville, J. A. Miller; Homer, J. E. Cobb; Vernon, N. A. Cravens; Castor, J. W. Hearn; Middle Fork, colored, to be supplied by John Rosseau; Homer, colored, to be supplied by Amicus Ross; Arizona, colored, to be supplied by Stokes Steel; Homer College, J. E. Cobb, president; agent Homer College, T. J. Upton.

MINDEN DISTRICT.—S. S. Scott, P. E. Minden circuit, W. P. Kimball; North Bossier, H. O. White; South Bossier, to be supplied by N. M. Skipworth; Mount Lebanon, to be supplied by J. H. Jordan; Sparta, R. M. Crowson; Louisville, supplied by C. W. Carroll; Bistenean, supplied by W. D. Shea; Minden colored circuit, supplied by E. Powell; Cypress colored circuit, supplied by J. Fopp; Mount Lebanon colored circuit, supplied by J. Hampton.

LAKE PROVIDENCE DISTRICT.—B. F. Alexander, P. E. Lake Providence, W. G. McGaughey; Waterproof circuit, P. H. Diffenweirth; Floyd, J. E. Bradley; Winnsboro, J. H. Stone; Richland, to be supplied by J. H. Boult; Bastrop, C. W. Carter; Pine Grove and Wright's chapel, J. L. Wright; Lind Grove, J. T. Daves; Sicily Island, T. H. McClendon; Delhi and Tulula, F. T. Rawson; Oak Ridge colored circuit, to be supplied by Warren Williams; Bastrop colored circuit, to be supplied by Cyrus Alexander; Tensas colored circuit, to be supplied by William Banks and J. Martin; Pinegrove and Wright's chapel, colored, to be supplied by J. L. Burton; Degalion, colored, to be supplied by Monroe Evans.

TRANSFERRED.—W. H. Moss, to East Texas Conference, and stationed by Bishop Marvin at Marshall; J. B. Walker, to Texas Conference, and stationed by Bishop Marvin at Galveston; J. C. Reed, to Memphis Conference.

BISHOP KAVANAUGH.

We regret that Bishop Kavanaugh's injury has proved more serious than was at first supposed. He has been prevented from attending the Conferences at which he was expected. We devoutly hope that he will soon be restored to his work, and that his valuable life will long be preserved to the church. The Rev. Dr. Henderson writes:

"Bishop Kavanaugh is still confined to his house by the injury which he received six weeks ago, and it is not probable that he will get out before the winter closes. The injury at first seemed to be of trifling importance. We were with him when it happened, and afterward made several visits with the Bishop, the same day, and one of them several miles in the country. We had visited together a sick member of the church, and as we were leaving the place the Bishop, in getting into his rockaway, placed his foot upon the iron step in front, and as he lifted himself from the ground his foot slipped off, and he came down, wedged in between the step and the front wheel, bruising the skin, and, perhaps, injuring the tibia bone. The bruise has obstinately refused to heal, and continues to present an ugly, inflamed appearance. The Bishop suffers but little pain from it, but exceedingly regrets his inability to have attended his Annual Conferences. He is patient, however, under the trial, and employs himself in conversation with his family and friends, reading and vigorous thinking upon ponderous themes. We hope it will be our privilege to hear him preach the first sermon after his recovery.

"'For along.
From peak to peak, the rattling crags among,
Will leap the live thunder.'"

Nashville Christian Advocate.

DEPARTURES.

BISHOP DOGGETT left this city, for his home in Richmond, Virginia, on Tuesday evening, the tenth instant. On the same evening Bishops Marvin and Keener left for St. Louis, whither they go to attend the semi-centennial celebration. At the same hour and by the same route—the Jackson railroad—Dr. McFerrin took his departure for his home in Nashville.

REV. DR. J. B. WALKER.—As will be seen in the reported proceedings of the Conference, Dr. Walker has been transferred to Texas, and by authority of Bishop Marvin stationed in the city of Galveston. His flock part with him with deep regret, as do also his brethren in the ministry; but it is with a double sorrow that *we* give him up. For years he has been associated with us as one of the Publishing Committee of the ADVOCATE, and as one of our regular editorial contributors. He has shared with us the toils and responsibilities of conducting the paper, and has largely contributed to the interest of its columns. We shall not, however, relinquish our claims upon his ready and versatile pen, but shall insist upon at least occasional articles for the NEW ORLEANS CHRISTIAN ADVOCATE. The doctor left for Galveston, with his family, on Thursday, the twelfth instant, followed by the prayers and good wishes of hundreds who have long known and loved him.

REV. DR. H. C. THWEATT.—Among the chief gratifications of the session of our Conference was the attendance of this beloved brother. Dr. Thweatt has been so afflicted for years with rheumatism as to be unable to preach, or to walk except with much pain and inconvenience. He is now residing with his son-in-law, Mr. Block, at 178 Annunciation street, where he proposes to teach a limited number of pupils. Dr. Thweatt is an experienced teacher, has been at the head of some of our best institutions of learning, and we doubt not that many will be glad to hear of his intention to take charge of a select number of scholars. No better opportunity could be desired for the preparation of boys for college.

MINUTES OF THE MISSISSIPPI CONFERENCE.

MR. EDITOR: Please publish, for the benefit of the members of the Mississippi Conference, that the manuscripts of the minutes of their last session have been forwarded to Dr. Redford, Nashville, for publication in pamphlet form.

The committee decided to publish three thousand copies, and to distribute them among the districts in the same proportion as is the assessment for the Conference collection. They thought this an equitable apportionment, as the minutes are to be paid for half from Conference collection and half from Missionary Society; besides, it approximates the ratio of membership about as nearly as it can be done.

This will make the pro rata of each district as follows, viz: To the Woodville district, 450 copies; Summit, 188; Seashore, 187; Brookhaven, 450; Jackson, 600; Vicksburg, 525; Brandon, 225; Meridian, 375.

The presiding elders can consult with their preachers, and have the minutes for each district sent to some convenient point by express; or, which is perhaps better, after determining what number each preacher on the district is entitled to, let him write to Dr. Redford, stating the number he wishes, giving his address, and let them be forwarded by mail.

C. G. ANDREWS.

DR. VANDYKE.—We take the following from one of our exchanges:

"Rev. Dr. Vandyke, of Brooklyn, New York, has received a call to the Chestnut street Presbyterian church, Louisville. He had previously written a letter, stating that if a unanimous call were made upon him by the congregation he would entertain it favorably. His salary is to be $5,000 in gold."

The church referred to is the one of which Rev. Mr. McKee was pastor. It is in connection with the Northern Assembly, and the congregation is a large and interesting one.

Our readers will read with surprise that the Brooklyn pastor contemplates leaving the conspicuous and commanding position he is thought to occupy in order to accept a pastorate in an inland town. But, doubtless, there are sufficient reasons to justify the step.—*Southwestern Presbyterian.*

OUR COLORED BRETHREN.

In another part of this paper will be found an interesting account of the organization of the General Conference of the Colored Methodist Episcopal Church in America. We have only to say that all that was done at Jackson was done according to our mind. We can confidently implore the blessing of heaven upon this new development of American Methodism. We think our colored brethren acted wisely in reverting to the original name of the church—with the simple prefix "Colored"—thus identifying their organization with that which Wesley founded by Bishops Coke and Asbury in 1784. We send them forth with our blessing, sympathy and devout wishes for their prosperity. We are prepared to turn over to them all the church property which we have set apart for their use, and the General Conference ordered local boards of trustees to be organized for its reception. Judge Milton Brown, who is greatly interested in this movement, advises that every Annual Conference should be incorporated. This, we suppose, will be done. We have printed for them Bishops', elders' and deacons' credentials. The Discipline adapted to the new organization is soon to be published by their agent, together with such other works as they need. Bishop Miles has made us a visit. He preached in Nashville on New Year's day. The credentials of his ordination as Bishop read as follows:

"Know all men by these presents, that we, Robert Paine and Holland N. McTyeire, Bishops of the Methodist Episcopal Church South, acting under a special provision of the General Conference of said church, at its sessions in New Orleans, Louisiana, April, 1866, and in Memphis, Tennessee, May, 1870, and under the protection of almighty God, and with a single eye to his glory, by the imposition of our hands and prayer—being assisted by the elders present—have this day set apart William Henry Miles for the office of Bishop in the Colored Methodist Episcopal Church in America, a man who, in the judgment of the General Conference of said church, is well qualified for that office, and he is hereby recommended to all whom it may concern, to exercise the functions of said office, according to the Discipline of said church, so long as his spirit and practice be such as become the gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the gospel.

"In testimony whereof, we have hereunto set our hands and seals, this twenty-first day of December, in the year of our Lord one thousand eight hundred and seventy.

ROBERT PAINE.
H. N. McTYEIRE."

Nashville Christian Advocate.

DR. W. A. SMITH.

The Richmond Christian Advocate says: We find the following in the St. Louis Advocate. The name of Dr. Smith and his labors in behalf of Central College give a rich but sad legacy to that institution. The life of one of the noblest men of this or any other age was the price of its endowment. Well may Missourians cherish his memory, and unite with us in erecting a monument to his noble toil in their behalf.

"The Virginia Conference, at its late session, took action appropriately in reference to the death of Dr. Smith. He had been for more than forty years a member of that Conference prior to his transfer to the St. Louis Conference four years ago. Rev. Dr. Granbery presented a very appropriate memoir, which was ordered to be spread upon the Conference journal.

"The Conference also resolved to erect a suitable monument over his grave, and Rev. Dr. J. E. Edwards and Asa Snyder were appointed a committee to raise funds for this purpose. In the absence of action of our Conferences upon the subject, we are not authorized to make any pledges, but do not hesitate to say that there are very many in Missouri who would unite in this fitting memorial tribute. Missouri Methodism is indebted to him inestimably, and knowing, as we do, the history, we are warranted in saying that our Central College owes its happy fortune to his interposition in its behalf at the critical juncture of the enterprise. There was at the time a new-born interest in it awakened, which might have passed away as an effervescence if it had not been crystallized into practical forms. There was before it an hour of auspicious opportunity; the occasion required a leader. A successful movement would be the foundation laid of Christian benefaction, which would be a present and a perpetual blessing to the Church and State. Upon the apprehension of these views Dr. Smith did not hesitate a moment to reverse a purpose considered by himself theretofore not open to review, and, without awaiting consultation even with his wife, he promptly decided to accept the presidency of the college and under-

ake to raise an endowment of $100,000. It was done on the high ground of responsibility to God and devotion to the church, subordinating all selfish and personal considerations. The writer of this, with Bishop Marvin, in retiring from the interview, had a common sentiment. We had been in the presence of the morally sublime. Gigantic intellectual power had long towered before us, but this was the greatness of goodness.

"His enthusiastic ardor, what the energy of argument, what the pathos of his plea, even with tears—all are known throughout the extent of his laborious travels. He had carried the enterprise to a point which assured its consummation before physical prostration interrupted his labors. He filled with it in his mind and on his heart. This week's issue announces the completion of endowment. If he were alive this formal announcement would have been made over his honored name. In a higher association with it than in a mere formality, the name of Dr. Smith is inwrought into that of Central College the good genius of its fortunes. It is a nobler monument than the sculptured stone, and the last and one of the brightest of the inscriptions which compose the epitaph of a great and good man."

NEW PUBLICATIONS.

THE GREEK MAID AT THE COURT OF THE EMPEROR NERO. From the German. By L. C. Sheip. Philadelphia: Alfred Martin. 1871.

A 12mo of two hundred and thirteen pages, unique in its structure, and of captivating interest to the young, giving a most graphic view of Nero, and of ancient Roman society and customs.

ANNE'S BEACH PARTY. By Mary A. Dennison. Philadelphia: Alfred Martin. 1870.

A capital little book for a six-year old boy or girl. The story is well told, adapted to a child's understanding, and contains a good deal of religious instruction and application.

WE HAVE received "The Greek Maid" and "Anne's Beach Party" from the publishers, through R. L. Harp, of the Depository, 112 Camp street, New Orleans.

PUSS-CUT MEW AND OTHER STORIES FOR MY CHILDREN. By E. H. Knatchbull-Hugessen, M. P. New York: Harper & Brothers, publishers. 1871.

Here are over three hundred pages of stories for children, put up in the most beautiful binding, and containing eight most striking pictures. The book will prove an endless delight to young readers, and an invaluable repository of material for those who have occasion to entertain the little ones. For sale by G. Ellis & Brother, 82 Camp street, New Orleans.

MORNING AND EVENING EXERCISES. Selected from the published and unpublished writings of the Rev. Henry Ward Beecher. Edited by Lyman Abbott. New York: Harper & Brothers, publishers. 1871.

This volume is bound in muslin, and contains five hundred and sixty octavo pages. It is entirely compiled from Mr. Beecher's writings and talkings, and contains fair specimens of the eminent preacher's style and thought. As a book of devotional exercises we should infinitely prefer Mr. Jay's, or almost any other for that matter. We have received a copy of the work from G. Ellis & Brother, 82 Camp street, New Orleans.

FROM EYRICH, 130 Canal street, we have received a copy of "Fernyhurst Court; An Every-day Story." It is in paper cover, one hundred and three pages, published by J. B. Lippincott & Co., Philadelphia. We believe that the work first appeared in numbers in Good Words.

FROM GEORGE ELLIS & BROTHER, 82 Camp street, we have received "A Rent in a Cloud," by Charles Lever. It is published by T. B. Peterson & Brothers, Philadelphia. We know nothing of the character of the work. The author is widely known, and is a most prolific writer.

THE third number of the Methodist Miscellany, published at Covington, Kentucky, has reached us. Its appearance and contents improve with each issue, and the marks of careful editing are apparent. We observe that the publisher proposes, on certain conditions, to convert the Miscellany into a weekly paper, to be the organ of the Kentucky Conference. We wish the enterprise success, but the worthy publisher should count the cost with care.

THE NINETEENTH CENTURY.—The December number is on our table. The article defending "Round Dancing" is very weak, and not worthy of a place in the magazine. The article on "The Duty of Doubt" is suggestive, subtle, and not without a good deal of incisive vigor and acumen.

THE GALAXY, for January, 1871, has, as usual, several solid and instructive articles, besides the ordinary amount of "Drift Wood," "Scientific Miscellany," "Current Literature," "Memoranda," by Mark Twain, and "Nebuke," by the editor. We have read with much interest the article on "Louis Adolphe Thiers," by Justin McCarthy. "David, King of Israel," part 2, is a finished specimen of smooth and polished narrative, in which we have the events rendered from the simple Bible history.

GALVESTON GERMAN MISSION.

We attended last Sabbath a most interesting service in the German Methodist church in this city. Years ago this house had been thronged with worshipers, but for causes we need not name the society had been broken up, and our German mission at this point had been abandoned. Bishop Marvin, at the late session of the Texas Conference, appointed Bro. Albright to the charge, and the work was reorganized on Sunday afternoon by the Bishop and missionary under the most cheering auspices. The Bishop preached one of those sermons full of deep, earnest thought, and alive with that divine unction which will live long in the lives of his hearers. The congregation, both American and German, felt that they were listening to the gospel. Bro. Albright then spoke both in German and English. We understood more of the latter, but we felt a great deal of the former. He then proceeded to reorganize the church, and we all felt really as glad as he did when twelve responded. That is the apostolic number: we hope it will soon swell to hundreds. As many more will join next Sunday. Bro. Albright is hard at work, and his faithful visits and earnest prayers in the homes of the people will do more than win for him a warm place in their hearts—it will win precious souls to the cross of Christ.

We secured an invitation from the missionary to come to his church as often as possible, and shall avail ourselves of his kindness. There is a heartiness about the religion of our German Methodist brethren which makes us feel at home among them. We cannot understand as much as we would like, but the tearful eye, the beaming smile, the hearty response can be easily interpreted by any one who loves the cause of Christ.

Another good result of the service was the cordial feeling that was called forth toward the German work from the American brethren present. This is just as it should be. Let the missionary and his members feel that they have the sympathy of the entire church.—*Galveston Christian Advocate, January 5.*

DEATH OF MRS. SALLIE D. DUNCAN. This excellent Christian woman, wife of Rev. Dr. Duncan, president of Randolph Macon College, died on Friday, the twenty-third of December. She had been sick, with brief intervals of improvement, for eight months. All that time her strong religious character was shown in its completeness. Faith, hope, charity, grew stronger and purer in her heart as it beat more and more feebly. All that love could suggest or medical skill devise failed to stop the destroyer. By unremitting watchfulness, and the tenderest and most careful nursing, a few months were added to her life. But nature, worn and wearied, could stand the fight no longer, and just before the natal morn of Christ was ushered in she went up to greet him in heaven. Gently, as when a tired child falls asleep on its mother's breast, her mortal life ceased.

This announcement, though not unlooked for, will carry sorrow to all that knew Mrs. Duncan. Her friends are numbered by hundreds, and she was worthy of them by reason of her generous nature, her warm heart, her amiable temper, her cheerful disposition, her sympathy with the suffering, and her sincere, unobtrusive piety. A cloud rests upon her household, but it has a silver lining. The loss of her family is great, but her gain is heaven.

Appropriate funeral services were held on Monday, the twenty-sixth of December, in the college chapel, conducted by Rev. John C. Granberry and Rev. L. M. Lee. At the conclusion of the services the remains were brought to this city and buried in the Hollywood cemetery. *Richmond Christian Advocate.*

CORN continued green and cotton stood droughts, 1869-70, where Murfee's Subsoil was used.

TREASURER'S REPORT.

A. E. GOODWYN, TREASURER.

In account with the Board of Missions of the Louisiana Conference.

1870.			
	NEW ORLEANS DISTRICT.		
	Carondelet Street Church		
	Carondelet Street Sunday-School, China		$137 80
	Felicity St. Church	$300 00	
	Felicity St. S. S., China	300 00	600 00
	Morgan St. Church	$237 50	
	Morgan St. S. S., China	106 40	143 90
	Dryades Street German Church		81 70
	Craps Street German Church		12 50
	Soniarn and Carrollton		17 40
	Jefferson City Church	$9 05	
	Jefferson City Sun. School	16 50	25 55
	Algiers		9 00
	New Orleans circuit		8 00
	Baton Rouge		6 50
	Total		1,102 30
	OPELOUSAS DISTRICT.		
	Opelousas		20 60
	New Iberia Church	$53 50	
	New Iberia S. Sch., China	51 50	105 00
	Washington		5 20
	Plaquemine Bruce		40 00
	Total		171 30
	SHREVEPORT DISTRICT.		
	Shreveport station		100 00
	Greenwood		50 00
	Mansfield		117 10
	Pleasant Hill and Many		5 00
	Springville		16 00
	Keachie		14 90
	Mooringsport		25 00
	Arkopen		22 95
	Total		118 30
	ALEXANDRIA DISTRICT.		
	Alexandria		5 00
	Spring Creek		14 85
	Centerville		11 00
	Calcasieu		5 10
	Sicily Island		15 00
	Atlanta		15 00
	Rapides circuit		19 45
	Total		88 50
	OUACHITA DISTRICT.		
	Monroe Church	$1 00	
	Monroe Sunday School	28 75	12 75
	Trenton Sunday School	$75 00	200 00
	Trenton Sun. Sch., China	125 00	
	Farmerville		23 85
	Minden		30 00
	North Bossier		13 90
	Homer		108 90
	Haynesville		47 55
	Ouachita		321 00
	Mount Lebanon for China		22 00
	Total		488 75
	LAKE PROVIDENCE DISTRICT.		
	Waterproof		31 70
	Floyd and Delhi		28 85
	Winn-boro		78 70
	Bœuf Prairie		3 50
	Bastrop		13 80
	Lind Grove		24 25
	Oak Ridge colored circuit		5 00
	Richland circuit		12 50
	Total		216 80
	FROM OTHER SOURCES.		
	Nannie Bartlett		1 25
	Bennie Bartlett		1 00
	Cash on hand at last report		217 95
	Total		220 20
	RECAPITULATION.		
	New Orleans district		1,102 30
	Opelousas district		171 30
	Shreveport district		118 30
	Alexandria district		88 50
	Ouachita district		488 75
	Lake Providence district		216 80
	From other sources		220 20
	Anniversary at Carondelet St. Church		617 50
	Total		3,518 25
	CREDIT.		
	By amt. paid draft of Mallet circuit		100 00
	By amt. paid draft of Vermillion ct		50 00
	By amt. paid draft of Bistineau ct		75 00
	By amt. paid draft of Mooringsport circuit		75 00
	By amt. paid draft of presiding elder of Alexandria district		100 00
	By amt. sent to China by Morgan Street Sunday School		106 40
	By amt. sent to China by Felicity Street Sunday School		300 00
	By amt. paid general treasurer by Shreveport station		30 00
	By amt. for China from Carondelet Street Sunday School		177 80
	By amt. for China from New Iberia Sunday School		51 50
	By amt. for China from Trenton Sunday School		125 00
	By amt. for China from Mount Lebanon circuit		22 00
	By amt. for China from New Orleans anniversary		27 00
	By amt. for Indians from New Orleans anniversary		25 00
	By amount paid general treasurer, (twenty per cent. on collections)		141 10
	By balance of cash on hand		1,512 45
	Total		3,318 25

* See amount collected at the anniversary, to wit: $617.50.

TENDENCY OF GRAPE CULTURE.—The people in the grape-growing and wine-making districts of central New York are protesting through the local press against the establishment of more wine-cellars. In the town of Naples, which is situated in the center of one of the most favored grape regions in the State, it is said that one man has drank within the past year twenty barrels of wine, and would have consumed more had he been able to get it. It is estimated by Prof. Baird that the native wines are one-eighth part alcohol. This estimate would make it appear that this lover of pure native wine, which is so often called harmless, has consumed considerably more than a hogshead of alcohol within the year. Modifying the estimate so that the supposed alcohol shall contain only the strength of whisky, and we still find that this bibulous Neapolitan has drank the equivalent of about one quart of whisky for every day in the year.

TRIALS.—I believe that some Christians have more trials and afflictions than others, because there is more pride and stubbornness in them. The Lord will have these to be subdued, and suits his chastisements with great and unerring wisdom to the occasion. If believers thought of this aright, they would not be so much in care to get rid of the visitation as to have the design of it answered within them.—*Serle.*

ATTENTION is called to a notice in our advertising columns, in which Bishop Andrew offers a house for sale.

Married.

In the Methodist church, Canton, Mississippi, on Tuesday, January 3, 1871, by Rev. B. H. Montgomery, Mr. S. D. Shrewsberry and Miss Martha E. Barlow, daughter of Rev. A. D. Barlow.

By Rev. Thomas Price, December 22, 1870, Mr. THOMAS H. PRICE to Miss ADA E. WHEELESS, all of Amite City, Louisiana.

January 7, by Rev. P. M. Goodwyn, COLUMBUS L. BAGLEY, Esq., of Texas, to Miss LEVENIA C. HORTON, of this city.

By the Rev. Zachens Dowling, at the residence of the officiating minister, on the twenty-first of December, 1870, Mr. JOHN SMITH to Miss ROXEY ANN CHANEY.

At the same time and place, by the same, Mr. NATHANIEL E. CHANEY to Miss SARAH E. SMITH, all of Dallas county, Alabama.

Obituaries.

TRIBUTE OF RESPECT TO MY MOTHER.

NANCY RUTLAND, distinguished for her piety, daughter of James and Nancy Sessoms, was born in the fall of 1808, in Humphreys county, middle Tennessee, and was converted and joined the Baptist Church in her fourteenth year; was raised up in this belief, but afterward joined the Methodist Episcopal Church South, of which she lived a consistent member until her death.

She was married to George M. Kirk, of Hardeman county, Tennessee, August 10, 1826, where they lived till the winter of 1845, and then removed to Dallas county, Arkansas. She was the mother of eleven children, but was early bereaved of three. Being left a widow in 1848, with a family of eight children, among strangers, many and arduous were the duties she had to perform. To prevent being separated from any of her children, she removed to Biloxi, Mississippi, in 1859. Here she resided until the war compelled her to seek refuge for herself and family in the country. She was again thrown among strangers, and was bereaved of her oldest son, a promising young man, in 1863. Being homeless, her property sacrificed, she accepted an offer of marriage with John Rutland, of Lawrence county, Mississippi, where she spent the remainder of her days.

She was an invalid for two years before her death, being paralyzed in her left side, and was unable to walk for several months, during which time she often said: "I am ready to go. I will rejoice when I am relieved from my bodily afflictions."

Much could be said by the seven surviving children of the many virtues, the deep and ardent piety, which were the spring of all the actions of this Christian mother. But suffice it to say, her light shone brightest as it was going out. While struggling with the last enemy she was speechless for about an hour; a thick film obscured her eyes during the time. Then she revived; her eyes sparkled with unusual brilliancy, her tongue was loosed, and she talked beautifully about her future welfare, repeatedly saying:—"Bless the Lord, my pain has all left me now." Looking around upon her weeping friends, two daughters and a husband, she said: "Don't weep for me; there is no sorrow there." Her last words were: "Bless God!" Thus she expired, without a groan, in the arms of Jesus, and her sanctified spirit went home to God, who gave it, on the sixth of October, 1870. May our last end be like hers.

MARY S. ALFORD.

For Coughs, Bronchitis and Consumption, in its early stages, nothing equals Dr. Pierce's Alt. Ext. or Golden Medical Discovery. It is also a great blood purifier and strength restorer or tonic, and for Liver Complaint, and costive conditions of the bowels it has no equal. All Scrofulous and skin diseases, as Pimples, Blotches, Salt Rheum, Erysipelas and Eruptions, yield to its wonderful curative properties. Sold by druggists.

NEW ADVERTISEMENTS.

FOR SALE.—A PLEASANT HOUSE AND Lot for sale in the village of Summerfield, Alabama. I am now well nigh the close of life's journey, and wish, when I die, to leave the world owing no man anything but love. I offer this property for sale. The house has Six Rooms, and two more in the attic, with a Lot of Three Acres, more or less; also, a Well of Water. Possession given when the money is paid. Price, $2,500.

For further particulars apply to J. W. Rush, Mobile, Alabama, or to James O. Andrew, Summerfield, Alabama.

jal4 6t JAMES O. ANDREW.

TEACHER WANTED.—To take charge, as Principal, of the Shiloh Male and Female Academy, at Shiloh, Louisiana. Building new, commodious and beautifully situated; location healthy. Will pay well. Opening good for a first class school.

Applicant must be thoroughly competent. References required. For further information address J. J. BOOLES,

Secretary of Board of Trustees, Shiloh, Louisiana.

jal4 1m

WORK.

PROFITABLE AND USEFUL EMPLOYment in canvassing for the Monthly and Weekly editions of the **Christian at Work.** Rev. Stephen H. Tyng, Jr., Editor in Chief. NOT DENOMINATIONAL. Address

H. W. ADAMS,

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NEW ADVERTISEMENTS.

MARTHA WASHINGTON COLLEGE,

ABINGDON, VIRGINIA.

SPRING TERM OPENS

Third Wednesday in February, 1871.

For catalogue apply to

B. ARRINGTON, President, or
W. G. E. CUNNYNGHAME, D. D.
WASHINGTON, A Lady Assist. ja7 6t

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But such a Panorama of New York City as the spectator forty miles through the elevated New York City depot will show the full of the wonderful and enterprising people of the Empire City. Stewart's Marble Palace. The Metropolitan Hotel. The St. Nicholas Hotel. The Merchants Union Express Office and International Hotel. The Five Points House of Industry.

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Every Afternoon and Night to January 14, Inclusive,

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ADMISSION, 50 CENTS. Children under twelve years of age, 25 Cents. Gallery, 25 Cents.

de31 4t D. WELLEVER, Manager.

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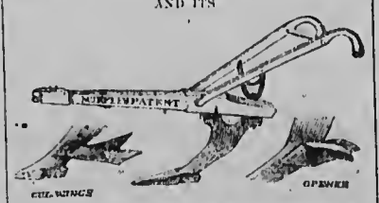

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COME TO ME.

Little children, come to Jesus;
Hear him saying, "Come to me!"
Blessed Jesus, who to save us
Shed his blood on Calvary!
Little souls were made to serve him,
All his holy law fulfill;
Little hearts were made to love him,
Little hands to do his will.

Little eyes to read the Bible,
Given from the heaven above;
Little ears to hear the story
Of the Saviour's wondrous love;
Little tongues to sing his praises,
Little feet to walk his ways;
Little bodies to be temples
Where the Holy Spirit stays!

There are little crowns in heaven,
There are little harps of gold;
There are little shining dresses,
There are gems and joys untold;
Jesus gave his blood to buy them;
He has bought enough for all.
Little children, come to Jesus,
He has love for great and small.

JAPANESE NURSERY TALES.

Human nature is very nearly the same all the world over, and no race has any characteristics for which the counterparts may not be found in other races. The Japanese, as rude and unpoetical as they seem to be, have their fairies, genii, peris and imps, answering to those of which our own juveniles hear such wonderful tales. Some of these stories are very ingenious, and would bear copying into the fairy lore of America, while others would be far from acceptable, owing to the great difference in customs or religion. I do not know that the subjoined tales, which were told by a Jap nurse to some European children at Hiago, are really part of the fairy literature of the country, or made up by her for the present amusement of the children. In either case the young ones were pleased, and when they repeated some of these stories to me, they were enthusiastic in praise of the old Japanese grandmother who had thus entertained them.

THE TURNIP PULLER.

Once there was a little Jap boy dressed in a nice suit of black linen, and he said to himself one day: "I will be a great Damio. I will have big swords and fine dress, and my father and mother shall be happy with plenty of rice and jewel rings."

But the little boy was poor, and he had but one suit of clothes. He was walking by the side of the Fusiyama one day, thinking how he should be great, when the mountain shook and great smoke-devils came out of the top. The boy was afraid, until a little fairy, awakened by the noise, rose up at his feet, and, taking him by the hand, led him away from the mountain. When the fairy was going the boy said:

"You know how to save me from the smoke-devils, and you must know how to make me a great Damio. Will you tell me?"

"Go and pull a turnip," said the fairy, as she took her way back to the sacred mountains.

So the boy looked about him for a garden, and when he found one he searched for a turnip. He soon got a fine one with tall leaves, and went to digging around its roots.

"No, no!" said the turnip, "my root is deep, and you cannot dig so low; but take hold of my head and pull, for my root will follow where my head goes."

So he laid hold of the top and pulled. Lo! it came so easy that the boy fell over in the mud.

"Ho, ho!" laughed the turnip; "you have something to learn if you would be a great Damio. Men, like turnips, pull easiest by the head; but you had better leave them alone where they have taken root than to overturn yourself in trying to pull them up."

The little boy took the advice, and made the acquaintance of leaders only. He was never, however, over anxious to be in the company of the great, and soon the Tycoon, seeing his great care and wisdom, made him a prince. So he had two big swords and plenty of rice.

THE DISOBEDIENT GIRL.

Once a little girl was told by her mother to make rice cakes. But she wanted to play shuttle-cock, and so she left the dough in the bowl. An imp, in the shape of a frog, came in; and when the girl was about to hit the cork a blow, he threw the dough into the air. It fell upon her head, and streamed down over her shoulders until she was all covered up.

Her mother came in, and, supposing it was all dough, threw her into the oven, and so the naughty girl was baked.

THE INDUSTRIOUS MAN.

One man worked in his rice and wheat fields, while his neighbors spent their time in wrestling, playing ball and drinking sacky.

Winter came, and they had nothing to eat. Then they went to the industrious man, and said: "Give us rice and bread."

But the other said: "No; you serve the spirit of amusement, and I serve the spirit of work. Go you to your spirit for food, and I will go to mine." So they all starved.

HOW TO CURE A BAD TEMPER.

"Well, if I have a bad temper, how can I help it! A little thing puts me out, and then I am sure to be very angry." Such were the words of a little boy named Fred Smith. And as he spoke them a frown rested on his face.

A lady, who was on a visit at the house of Fred's father, heard these words. The few days she had been in the family had brought to her notice the bad conduct of the little boy. As she had been much grieved about it, she felt it was her duty to speak to him on the subject.

One evening they were together in the library. Soon she began to talk to him about the folly and sin of allowing his angry temper to overcome him. "Try to cure it, Fred," said she, "for it must make you unhappy in your own mind, as it makes you unlovely in the eyes of your friends. Consider, too, how wicked it is in the sight of God. If you would see how such conduct appears, and what it leads to, read the story of Cain in Genesis iv, 3-15, and then turn to Matthew v, 21-24, and hear what our Lord says of anger."

"I will try to cure my bad temper—that I am resolved," said Fred; but he made the resolve in his own strength. The next day showed him how weak he was in himself; for only a slight affront he flew into a passion with his cousin Charles, who got before him in class; he scolded his sister Mary, who had by accident broken the tail of his kite; and he burst into a fit of anger when he stumbled over the yard dog as it lay basking in the sunshine.

A few weeks after the lady had left, he sat down and wrote her a letter, in which he said:

"To-day is my birth-day, and I mean to turn over a new leaf, as father calls it. I have quite made up my mind to attend to what you told me. I will never more be angry. I will always fight against my naughty temper. It makes me very unhappy, and my parents too. And you said that it offends the holy God."

Now this was quite right, but then Fred had forgotten to pray. He had again resolved in his own strength to fight against his temper. He had not asked to be forgiven his past sins, nor sought help from God to overcome his evil passions.

The kind lady to whom he wrote sent a reply, in which were these words:

"I am glad to hear that you have made up your mind boldly to resist all bad temper. This is as it should be; but we can do nothing without the help of the Holy Spirit, nor can we hope to be pardoned except we believe in our Lord Jesus Christ. The Apostle Paul felt that he could do all things if Christ gave him strength; and we know what he overcame and what he did through the grace of his Saviour. Do not forget, then, to seek of God for that help you need. If you seek it, you shall find it."

Fred did indeed pray, and God heard his prayer. From that time he began to "watch and pray." He then fought with success, and became known among all his friends as "little Fred, the kind-tempered boy."

So let us all watch against whatever may lead us into evil or awaken bad tempers within us. Let us watch against the first risings of passion in our hearts, and watch unto prayer. Whilst we pray that we enter not into temptation, we must "avoid it, pass not by it, and pass away." (Prov. iv, 15.) And if we are at any time overcome by an evil heart leading us astray, let us truly repent of our sin, and ask for more grace for the time to come, while we look to faith in Jesus, that, for his sake, we may be forgiven.

When, for some little insult given,
My angry passions rise,
I'll think how Jesus came from heaven
And bore his injuries.

When upon the cross he bled,
With all his foes in view,
"Father, forgive them," 'twas he said;
"They know not what they do."

What moments, hours, days of exquisite felicity must Christ, our Redeemer, have had, though it has become too customary to place him before us only in the attitude of pain and sorrow! Why should he be always crowned with thorns, bleeding with wounds, weeping over the world he was appointed to heal, to save, to reconcile with God? The radiant head of Christ in Raphael's Transfiguration should rather be our ideal of him who came to bind up the broken-hearted, to preach the acceptable year of the Lord.—*Mrs. Jameson.*

A HARD WAY.—The sinner has a hard way. It is not so easy as some imagine. "He who follows the world, as much as he who follows Christ, must take up his cross; and assuredly it will prove a more oppressive burden. Vice allows all our passions to range uncontrolled, and where each claims to be superior it is impossible to gratify all. The predominant desire can only be indulged at the expense of its rival."

The Farm and Garden.

How Clover Fertilizes and How Plaster Acts.

We publish below the opinion, derived from practical experience, on this important subject, of Mr. Geddes, one of the most skillful and successful farmers in New York. The article will richly repay perusal.

I had not intended to say more on this subject, but the reading of Dr. Boyd's article in the Weekly Tribune, of the sixteenth, impels me to remark that he is entirely correct in saying: "Such is the constitution of the human mind that we only, as it were, believe that a phenomenon in nature exists until we know the reason for its existence." I have been so long trying, by experiments, to determine whether clover really added to the fertility of the soil that produced it, or whether the clover plant was all the while exhausting the subsoil, and merely lifting the fertilizing qualities that there might be in the subsoil to the surface by its long tap-roots, that I had to some degree lost sight of the great truth embraced in the quotation I have made from Mr. Boyd's last article. I thank him for calling attention to it.

My experimental field, that has now had the crops of seventy years of grass and grain taken off it, during which time it has been under the cultivation of my father, myself and my son, having for all that time received no manure except clover seed and plaster, and has constantly improved in fertility, I suppose to be the most perfect practical test to which this question has ever been subjected. During the last thirty years this field has been visited by men eminent as writers upon agricultural science. All of them have said that in time I would impoverish the soil by my manner of treating it. Prof. James F. W. Johnson, twenty years since, while visiting this country, examined this field, and said that "such severe—what we should call scourging—treatment may be continued a great many years with apparent impunity, although it tells very soon on land of inferior quality. But even on this land it tells at last."—*Johnson's Notes on North America, vol. 1, page 172.*

"Determined, as I have been, if life lasted long enough, to test the truth of these theories of scientific men, we have drawn our barnyard manure, at some inconvenience, to fields lying beyond it, and have depended for this one field entirely on clover and plaster, with the result I have stated, not entirely free from lingering fears that the book men might be right after all—"that it would tell in time."

Prof. Voelcker, so far as I know, was the first man who had any reputation for scientific knowledge, who attempted to grapple with the question, and who could be persuaded to admit the possibility of clover adding to the productiveness of the soil on which it grew by fertilizing matters drawn from the atmosphere. I hailed his lecture on this subject with a gratification I will not try to express. He may not have hit on the true explanation of the way in which clover fertilizes the soil. Mr. Boyd's may be the better theory—I cannot decide between two such able men in regard to a question in science—but I do congratulate the farmers upon the fact that such men are thinking and reasoning in regard to this matter, and these are not the only thinkers who are now employing themselves in this investigation.—*Southern Farm and Home.*

PRICKLY PEAR HEDGES.—Although the majority of our readers will not be able to use the prickly pear for hedging purposes on their farms, we have enough readers in lower latitudes to justify us in printing some account of these hedges, of which the Rural Carolinian lately published an elaborate description. This species of cactus is indigenous in Texas and Mexico, but grows readily all over the Southern States. Its lobes are about eight inches wide and twelve long. The method of propagating is extremely simple. The ground has simply to be thrown up so as to prevent water standing on it. Upon this heap the lobes are laid with enough earth scattered over them to prevent their being blown away by the wind. April or July are the most favorable months for planting. The only condition necessary is that the ground where the lobes are laid shall be clear of grass and weeds. The hedge will be strong enough in three years to stand alone and form a barrier impassable by large or small animals. With a little cutting it can be kept in any desired shape, and the cuttings can be used for propagation or simply thrown in the line of the hedge, where they may grow or not, as the case may be. As the cactus is to a great extent an air-plant, it draws comparatively little richness from the soil, which is of course an advantage to the neighboring crops. In the spring and early summer the hedge is covered with bright yellow blossoms, and in the autumn and winter it is loaded with a magenta-colored fruit, which may be eaten by those who like it, and, which is excellent food for poultry of all kinds. The color of the pulp of this fruit is cochineal, and is used as a dye, while, if pressed and properly treated, it may be made into sirup, like sorghum, or into vinegar. Surely, if this plant possesses all these virtues, it deserves a better character than it has hitherto borne. A smaller variety of the prickly pear is found in many parts of the Northern States, but it is hardly available for any useful purpose.—*Church Union.*

LIME AROUND APPLE TREES.—We have known some farmers make it a regular practice for a succession of years to throw caustic lime around their apple trees in the spring and summer. We once noticed that a tree standing in the immediate vicinity of our dwelling had all at once put forth with renewed energy, and we were at a loss for some time to define the cause. On examination we found that a quantity of lime, which had accidentally been spilled, and rendered worthless by becoming mixed with the refuse on the stable floor, had been thrown at the foot and around the tree, and to this, as the principal cause, we immediately accredited the revivescence and renewed fructification of the tree.

Taking the hint from the incident, we purchased twelve casks of lime, and applied half a bushel to each of the trees in our orchard, and found that it produced immediate beneficial effects. Not the health of the tree only, but the quality of the fruit also was greatly improved. This application will be especially beneficial in soils where there is a redundancy of vegetable matter. We would advise our farmers in some places, especially in new forest lands recently cleared, and on low lands, to make a trial of this experiment, and see whether it is not deserving of the high recommendation it secures.—*Rural World.*

BE FAITHFUL AT HOME.—We have met with Sabbath school teachers who have studied hard on Saturdays to prepare for their class, and who have urged the young people to come to the marriage feast and partake of the heavenly food, but alas! their own children, for whom they are responsible, are left to the care of others, and no kind words are spoken to them about Jesus. Whilst the father is keeping the garden of others, his own garden lies neglected, and his children grow up in sin and shame, and bring his gray hairs with sorrow to the grave.

This sin, I greatly fear, is universal, and parents neglect to educate their children themselves, allowing them to grow up in ignorance of the gospel, or leave them to the compassion of others. It is a heavenly sight to behold the head of a family gathering his children around him in the silence of the evening, interesting them in Bible truths and Bible history, and thus educating them for heaven.

Christian father, Christian mother, have you dealt personally with your children, and spoken to them of Christ? If not, begin now! Remember the promise: "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*"—*Rev. G. C. Needham.*

METHODISTS IN THE SCHOOL BOARD, LONDON.—One of the most noteworthy recent events is the election of a Metropolitan School Board, whose work will be to supervise the whole school system of that great city. The new education act provides for the appointment of a board of forty-nine members. There were one hundred and fifty candidates put in nomination, ten of whom were Methodists whose names are widely known. Seven of these were elected, namely: Sir Francis Lycett, Rev. Dr. Rigg, Alexander McArthur, Esq., and Messrs. Ingle, Kiell, Pearce and Smithers. The Watchman states that of the three gentlemen who were not elected, one failed chiefly through the numerical inferiority of the Methodists resident in the city, while the rival candidates were supported by an intensely denominational combination. The other two suffered from the sudden *furor* which seized a certain class of electors in two of the districts to give cumulative votes in favor of the *ladies*, who polled more votes than any other candidates.

WE LIVE in a wonderful age, and all the events of history as they are accomplishing are giving us more and more confidence in the truth of God's word, and the power of Christ's gospel. Look over the countries of Europe and see how the word of God is making its way where once it was under the ban of tyranny and priestcraft.

THE mass of mankind refuse to do their own thinking, and therefore must be content to be ruled by the small fraction who think for them.

CHARACTER is the essence of destiny, and habits soon form and fix character.

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Style 6 Organ—Five stops, diapason, violin, octave, plealo and tremelo, five octave, two sets reeds, with "on and off" tremelo and combination swell, oil-finished black walnut case, paneled all around, with mouldings, brackets and engraved ornaments, music desk and carpeted double blowing pedals 150 00
Style 10—Six stops, two sets reeds 165 00
Style 13—Eight stops 185 00
Style 26—Eleven stops 365 00

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The nineteenth annual session of this institution will open on MONDAY, the third day of October next.

TERMS.—Tuition, per session of ten months, $30, $40 and $50. Contingent fee, $5.

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For further information address Dr. M. J. McKie, president of the Board of Trustees, or myself.

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The Christian Advocate.

SATURDAY, JANUARY 14, 1871.

HOME WORK FOR MOTHERS.

Are thou a mother? Then in thee are given
Souls weighing more than all the stars of heaven.
Guard thou the treasure with a sleepless eye;
The Master watches from his throne on high.
Lose thou no suffering, count no toil a cross;
To lose thy jewels is eternal loss."

The parent that stays at home and takes care of the children is doing a work as boundless as God's heart. As when the time for seed-sowing is past, if the seed is not, sown no industry or regret can avail; so when a child has gone forth from under the parental care, if the work is not done, you cannot follow it or change it. Some alleviation there may be, and some after-refuge, but there can be no complete remedy. There is no way of compensating the neglect to sow the seed at the proper time. The seed-sowing time is when your children are at home, in your family; and if you are going to do anything for them, you must do it then. Then take heed. The time is flying. What you do for your children do quickly, or it will be too late. You may be taken from them, or if they are taken from you, thank God. Happy is that family that has cherubs in heaven. Blessed are they whose care and responsibility are ended because Christ hath taken their darling. Better teachers than you are, are angels. A better parent than you are, is God. And blessed are those of your children that have gone to be with him. But what is done for those that yet remain with you, must be done speedily. Your days are ages in their effect, and yet they are fugitive as the arrow that flies through the air.

It has been said of John Williams' mother: "Little did she imagine when her children were clustering around her knees, and listening to the words that fell from her lips, that she was training up one of the most influential missionaries of the cross, and that distant tribes and future generations would rise up and call her blessed." A very similar testimony may be borne to thousands of other godly parents.

"Sometimes mothers think it is hard to be shut up at home with the care of little children. But she that takes care of the little children takes care of great eternities. She that takes care of a little child takes care of an empire that knows no bounds and no dimensions."

"It on earth not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky."

—*Author of "Angels of Gold."*

SAVING PARENTS.—The great thing now is to make men know what wickedness is. The tables of the law want brightening up. The old lettering has been so often and so badly washed over with modern gilt that men can hardly make out the true reading. The age is intelligent enough, but its moral perceptions are woefully confused. Men lie, steal, commit adultery, commit murder without knowing it. Conscience scarcely stirs under a load of guilt which, if it were rightly felt, would wring from it a sweat of blood. But fashion has made it common, and sophistry has filed off its sharp edges, and it lies comfortable upon the poor soul which it is sinking into a gulf of perdition. There is no remedy for this but plain speaking. The finger of the preacher must be put upon the very sin. This which you call the course of law or the custom of trade, is *stealing*. This skillful evasion of the truth is *lying*. This defeating of the law of nature is *murder*. This invasion of your neighbor's domestic rights, though sanctioned by human law, is *adultery*. This use of the Lord's day for your own pleasure is *Sabbath breaking*. And not only should these things be plainly said, but they should be strongly proved. The commandment and its breach should be laid side by side, and the utter repugnancy of the principles upon which they severally move be demonstrated, so that none can sin in ignorance. Then when the conscience is torn and smitten with a sense of guilt, and the soul lies humbled in the dust before its God, the gospel will find place for its gentle ministries, and Christ be looked to, not "as a minister of sin," but as a Saviour from sin.

WE LIVE in the midst of blessings that we are utterly insensible to their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget how large a portion is due to Christianity. Blot Christianity out of the pages of man's history, and what would his story have been? what his civilization? Christianity is mixed up with our very being and our daily life; it is not a familiar object around us which does not wear a different look because the light of Christ's love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, in all its more healthful parts, to the gospel. —*Park.*

WOMEN IN THE MIDDLE AGES.—The early marriage ceremony among the Anglo-Saxons was of a very primitive character; it consisted merely of hand-fastening (*hand festnung*,) or taking each other by the hand, and pledging love and affection, in the presence of friends and relations. The bridegroom paid the father a sum of money, called a *fæsten beag*, or payment for nourishing. At a later period the early custom of espousals was reduced to a regular system, and the lover was required to give a *wed*, or security for the performance of his contract; hence our word *wedding*. Under the influence of Christianity the bride was allowed to have a voice in the contract before her tenth year; and the father had not to return the money paid by the lover. If the lady wished to refuse before the twelfth year, the father had to return the money or pay a fine. By this means a father could espouse his daughter to several lovers, obtaining their money, and persuading her to cancel the contract. The church soon saw the impropriety of this, and ordered a girl who had refused the husband provided for her, to retire into a convent. Rather a harsh measure! The clergy soon introduced more formalities into the marriage ceremony. The Anglo-Saxon bridegroom put a ring on the maiden's right hand at the espousals, which, at the marriage, was removed to her left, on the first finger. The father at the same time delivered the bride's shoe to the bridegroom; and the latter touched her on the head with it, to show his authority. The ceremony is still preserved now in the popular custom of throwing shoes after a newly married couple. It has been supposed that the gift of the shoe had its origin in that of placing the foot on the neck of the prisoner or slave. The morning after the marriage the husband presented the wife with a valuable present, called the morning gift; and in later times the amount was stipulated before the ceremony. At the close of the tenth century the Lady Wynflæd left an estate to a relation, which she states had been her morning gift. When Athelstan's sister, Eadgith, married Otho, Emperor of Germany, he gave her the city of Madgeburg as her morning gift. If a widow married within a year of her husband's death she forfeited everything she had received from him—the origin, doubtless, of our feeling that a widow ought to wait a year before marrying again.

THE RESPONSIBILITY OF PHYSICIANS. We were told only yesterday, on the very best authority, that the most popular physician in a New England city has gained his large practice very largely by becoming known as the liquor doctor. Intoxicating drinks in some form are almost certain to be a part of his prescription. The result is that many of his patients, including several ladies of high position, are on the high road to habitual drunkenness. How different from the practice of the eminent Dr. Rush. The Medical and Surgical Reporter states that long before the temperance reform became prominent in America, a missionary from the West Indies sought medical advice from the famous Dr. Rush, and when a very unpalatable medicine was prescribed the patient asked if he could not take a little "good old Jamaica" with it.

"*No, sir,*" the doctor decidedly replied.

"Why, sir, what harm will it do?" demanded the West Indian.

"What harm will it do?" continued Dr. Rush; "I am determined no man shall rise on the day of judgment and say: 'Dr. Rush made me a drunkard!'"

If Dr. Rush feared to meet a throng of liquor-drinking patients in the day of judgment, what will be the condition of those doctors who prescribe spirituous liquors for almost every disease, or those nostrum makers who sell thousands of barrels of ardent spirits under the form of patent medicines; or of those *religious editors* whose papers advertise these mixtures far and wide, and thus lure thousands of the unwary to intemperance and perdition?

NO ONE can ever take in the meaning of Christ's life who does not feel the combination of these two seemingly discordant elements—a transcendent and rigorous ideal, with the utmost tenderness and helpfulness in assisting men to attain unto it. Not alone in the great sacrificial act did Christ bear our sins, but every day and hour, along the series of ages, on him is cast the burden of men. He is the helpful one!—*Christian Union.*

NOT AFRAID OF THE DARK.—A little boy, four years old, was returning home one winter's evening with his maid, who carried a lantern in her hand. The wind blew out the candle, and they were left in the dark. "Do not be afraid, Betty," said the little boy; "the great and good God takes care of us in the dark as well as in the light—by night as well as by day."

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REV. GEO. W. F. PRICE, M. A., President.
REV. H. B. ROSS, M. A., Professor of Latin and Mathematics.
DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. H. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper. Miss Shelby, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from $25 to	$60 00
Tuition in music	60 00
Tuition in art, from $20 to	40 00
Tuition in languages	20 00
Board, washing and fuel	220 00

Instruction in vocal music, free of charge.
Instruction in calisthenics, free of charge.
Use of models in art, free of charge.
Use of instruments for practice, free of charge.
Use of library of reference, free of charge.
No incidental charges of any kind.
Tuition for each term payable in advance.

Address REV. GEO. W. F. PRICE,
jy30 1m President.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its next session September 26, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.

With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * *

(From Hon. John B. Baldwin.

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR. Board and tuition in the Collegiate Course, $225. Music and other extra studies moderate.

For catalogues address

REV. WM. A. HARRIS,
jy30 1m Staunton, Virginia.

EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

For catalogue or for other information address

E. E. WILEY, President,
jy16 3m Emory Post Office, Va.

SCHOOLS AND COLLEGES.

LOUISIANA STATE UNIVERSITY,

Name changed from Louisiana State Seminary.)

BATON ROUGE, LOUISIANA.

Founded and supported by the State of Louisiana.

The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

The Academic Board consists of a full corps of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a Special School of Civil Engineering and a Commercial School.

Library, Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late D. D. Wallis, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.

Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.

Expenses of every kind, except clothing, for ten months, $200; $200 payable in advance, balance February 1; or by accepted draft, at eight per cent., for ninety days. Payments may be made through the Canal or Citizens' Bank.

Cadets received at any time during the session and charged from date of entrance.

Discipline, military, with daily drill. A battery of four guns will afford facilities for instruction in artillery. Uniform of cadet: Gray cloth, to be had at the Institution at a cost of $25 per suit.

For further information address

D. F. BOYD, Superintendent,
Baton Rouge, La.

Office of the University in New Orleans, at Swarbrick & Co.'s, 59 Camp street.

Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the Institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. jel1 4m

VIRGINIA FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

REV. R. H. PHILLIPS, M. A., Principal.

With Nineteen Assistants.

The Twenty-sixth annual session will open SEPTEMBER 11, 1870.

From over a thousand testimonials from Southern patrons we select the following, from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute, and General W. N. Pendleton, Lexington, Virginia:

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Staunton, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably conducted and superior institution for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage. R. E. LEE.
FRANCIS H. SMITH.
WM. N. PENDLETON.

LEXINGTON, VA., March 14, 1870."

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Staunton, Virginia. jel1 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

an20 1y W. F. MORELAND.

STONEWALL INSTITUTE,

Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session OCTOBER 3, 1870.

D. C. B. CONNERLY, Principal and Teacher of Languages.

JOHN P. SEABROOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction nine hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor, D. C. B. CONNERLY,
au27 6t Near Selma, Ala.

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This Institution has a full corps of instructors, a thorough course of studies, and aims at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about.....$210 00

This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address REV. D. F. BITTLE, D. D.,
jy16 3m President of the College.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

The claims of this institution rest on the style, extent and thoroughness of the culture it bestows. The climate is favorable for study, the only magic that makes scholars.

It refers to its patrons, including distinguished educators and gentlemen eminent in the pulpit and in the professions.

Catalogues sent on application.

H. K. HARGROVE,
jy23 3m President

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last review. Only a moderate business has been done in most branches of the wholesale trade. The movement in Western produce has been mainly confined to supplying the local and plantation demand, but, owing to the interruption to navigation in the river above Cairo, the receipts have been limited, and grain has advanced. Pork also, under orders from the West, has sold at fuller prices. Sugar and molasses have come forward freely, and met a fair demand for the better qualities, while the poorer descriptions have been dull and drooping.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi	bales.	14,028
Lake		181
Arkansas		1,586
Mobile		1,245
Texas		271
Total		17,311

On Saturday, under the market decline reported at Liverpool, factors were compelled to give way ⅛c. in the medium grades, but the demand was quite active at the reduction, and the business embraced 9,000 bales, low middling closing at 13½ to 13⅞c., and middling at 14¼ to 14½c. On Monday buyers came forward with still more spirit, and took 11,350 bales, partly at previous rates, but mostly at an improvement of ⅛c. in good ordinary to middling, inclusive, low middling closing at 13⅝ to 14c., and middling at 14⅜ to 14⅝c., but with very little to be had toward the close at the inside figures. Prices were stiffened by the accounts from New York. On Tuesday the market opened under the stimulating influence of favorable dispatches from New York and Liverpool, and although factors raised their pretensions ⅛ to ¼c., the demand was active throughout the day, resulting in sales of 10,000 bales, at a general advance of ¼c. In some cases the improvement was still greater, especially in strict low middling, or a style approximating Liverpool middling, and in strict middling, which continued in scant supply and good request.

This makes an aggregate for the past three days of 30,350 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 571,090 bales, against 506,543 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 315,580 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 352,590 bales to Great Britain, 7,158 to other foreign ports, and a decrease of 128,816 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12	to 12½
Good ordinary	13¼	to 13⅜
Low middling	13⅞	to 14⅛
Middling	14½	to 14⅝
Strict middling	15	to 15¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	17,311	
Arrived previously	597,541	—614,852
		635,548
Exported past three days	23,991	
Exported previously	395,063	—419,644
Stock on hand and on shipboard		215,904

SUGAR.—The market has been dull since our last review, and prices have ruled in favor of buyers. The supplies were disposed of, however, and about 2,000 hogsheads were sold on Saturday and Monday at 5¼ to 6½c. per pound for inferior, 6¾ to 7c. for common, 7¼ to 7¾c. for fair, 7⅞ to 8¼c. for good fair, 8¾ to 9c. for fully fair, 9½ to 10c. for prime to strictly prime, 7½ to 10c. for seconds and centrifugal, 10½ to 11c. for yellow clarified, and 11¼ to 13c. for white.

MOLASSES.—Choice is scarce. Good descriptions are in fair request, but the poor qualities are dull. Prices have ruled in favor of buyers. The supplies are mostly sold, however, embracing 5,000 barrels on Saturday and Monday at 21 to 35c. per gallon for inferior and centrifugal, and 40 to 45c. for common.

MONETARY.—Gold, 110⅝ to 110¾.

American silver half dollars, 108½ to 109, and Mexican dollars at 1¼ per cent. premium in gold.

The sales of warrants include $7,000 new State on Saturday at 70; and $10,000 same on Tuesday at 69, $600 do., old, at 77½, and $800 new Metropolitan Police at 97½. Dealers have bought new State at 69 to 70, now Metropolitan Police at 97, and asked 69½ to 71 for the former and 97½ for the latter.

City Treasury notes are quoted at 25 per cent. discount.

CATTLE MARKET.

(NEW ORLEANS, Jan. 10, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	18 to 24
Hogs, per lb. gross	to 9c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to
Calves, per head	8 to 12
Yearlings, per head	10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, ridling	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	21	24½
East India	23½	24
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 30	1 35
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	.. ..	.. ..
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	59
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12	17½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₩ ton:		
Cannel	.. ..	15 00
Anthracite	11 00	12 00
Western, ₩ bbl	1 25	1 50
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 40	3 50
Cotton seed:		
Rough, ₩ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	25	30
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	5 70	5 75
Superfine	5 25	5 50
Fine	4 85	4 87½
Common	3 50	3 75
Fruit, ₩ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	5	6¾
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	2 75	.. ..
Lemons, Palermo, ₩ box	.. ..	.. ..
Lemons, Malaga, ₩ box	6 50	7 00
Oranges, Lis., ₩ M	8 00	12 00
Oranges, Palermo, ₩ box	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	58	60
Corn, shelled	70	78
Beans, ₩ bbl	8 50	9 00
Hops, ₩ lb	25	28
Malt, Western	1 20	1 40
Malt, Canada	1 60	1 65
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	20	21½
Hay, ₩ ton:		
Western	.. ..	.. ..
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	14	14½
Texas stretched ditto	.. ..	.. ..
Dry salted	12½	13½
Wet salted, city slaughter	9	13½
Iron, ₩ ton:		
Pig	37 00	.. ..
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc.	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	10
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 25	2 50
Rosin, No. 1	2 00	2 25
Rosin, No. 2	1 80	2 00
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	38	40
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 20	1 25
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	1 05	1 10
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	56
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake:		
Linseed, ₩ ton	.. ..	.. ..
Cotton seed meal	23 00	27 50
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	19	20
Hams, canvassed	19	21
Shoulders	14	15
Green shoulders	9	.. ..
Lard, prime, in tierces	12	13
Butter, Northern	28	43
Butter, Western	15	32
Cheese, American	10	17½
Potatoes, ₩ bbl	3 75	4 00
Onions	2 00	2 50
Apples	5 00	7 00
Cabbages, ₩ crate	7 00	10 00
Rice, ₩ lb:		
Louisiana	3	7
India, (gold; in bond)	.. ..	.. ..
Carolina	7½	8¾
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½
Muscovado	10	10¼
Wool, ₩ lb:		
Washed	.. ..	.. ..
Burry	.. ..	.. ..
Louisiana, native	.. ..	.. ..
Texas, ₩ Merino	.. ..	.. ..

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez	Jan.	1
Kingston		15, 16
Vicksburg		22, 23
Port Gibson		29, 30
Fayette, at Bethel	Feb.	4, 5
Rocky Spring, at Rocky Sp'g		11, 12
Cayuga, at Rives' chapel		18, 19
Clover Hill	Mar.	4, 5
Lower Deer Creek		11, 12
South Warren, at Bovina		18, 19
North Warren, at Oak Ridge		25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Uniontown	Jan.	14, 15
Marion Junction		21, 22
Dayton		28, 29
Orrville	Feb.	4, 5
Selma		11, 12
Lower Peachtree		18, 19
Suggsville		25, 26
Choctaw Corner	Mar.	4, 5
Spring Hill		11, 12
Rembert Hills		18, 19
Jackson		25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Eufaula	Jan.	14, 15
Glennville		21, 22
Yillula		28, 29
Providence and Spring Hill	Feb.	4, 5
Enon and Midway		11, 12
Perote		18, 19
Clayton and Louisville		25, 26
Chunahatchie	Mar.	4, 5
Lawrenceville		11, 12
Choctawhatchie		18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Carmel ct., at Mt. Zion	Jan.	28, 29
Rankin ct., at Gum Springs	Feb.	4, 5
Columbia mission, at Union Academy		18, 19
Gainesville miss., at Gainesville		25, 26
Handsboro ct., Handsboro	Mar.	4, 5
White Plains mission, at White Plains		8
Pascagoula and Bay Shore, at Antioch		18, 19
W. Pascagoula, at Red Hill		25, 26
Green ct., at Cross Roads	Apr.	1, 2
Enon, at Hebron		8, 9

Address: Brandon, Mississippi.
W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fannin circuit	Jan.	14, 15
Forest circuit		21, 22
Scotland and Chapel		28, 29
Lake	Feb.	4, 5
Philadelphia		11, 12
Decatur miss., at New Hope		18, 19
Brandon circuit		25, 26
Morton circuit	Mar.	4, 5
Trenton circuit		11, 12
Sylvarena circuit		18, 19
Garlandsville circuit		25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit	Jan.	7, 8
Bayou Sara		14, 15
Clinton station		21, 22
East Feliciana		28, 29
Jackson and Plains	Feb.	4, 5
Woodville station		11, 12
Liberty circuit		18, 19
Buffalo		25, 26
East Baton Rouge	Mar.	4, 5
Meadville		11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station	Jan.	7, 8
Sharon circuit, at Sharon		14, 15
Yazoo City station		21, 22
Mt. Olivet ct., at Short Creek		28, 29
Yazoo circuit, at Midway	Feb.	4, 5
Sulphur Springs circuit, at Lone Pine		11, 12
Madison ct., at Madison sta.		18, 19
Canton station		25, 26
Raymond ct., at Clinton	Mar.	4, 5
Camden ct., at Camden		11, 12
Brownsville ct., at Queen's Hill		18, 19
Carthage circuit (place not known to me; preacher in charge will please inform me)		25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and John McKay.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen	Jan.	7, 8
West Point		14, 15
Columbus		21, 22
Vinton		28, 29
Columbus circuit	Feb.	4, 5
Houston		11, 12
Chickasaw		18, 19
Athens		25, 26
Line Creek	Mar.	4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Columbus, Mississippi.

THOS. J. RAMSEY, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler	Dec. 31,	Jan. 1
St. Paul's	Jan.	7, 8
Cottage Hill circuit, at Wesley chapel		14, 15
Franklin street		21, 22
St. Francis street		28, 29
Pensacola	Feb.	4, 5
Milton		11, 12
Pollard ct., at Gonzales		18, 19
St. Stephen's circuit, at St. Stephen's		25, 26
Mt. Pleasant ct., at Red Hill	Mar.	4, 5
Citronelle ct., at Munvilla		11, 12
Eastern Shore circuit, at Daphney		18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pinevillo, at Pineville	Jan.	14, 15
Oak Hill, at McKenzie's		21, 22
Sepulga, at Providence		28, 29
S. Butler, at Wesley chapel	Feb.	4, 5
Evergreen, at Union camp ground		11, 12
Monroeville, at Pinegrove		18, 19
Black's Bend, at Reeves' school house		25, 26
Farmersville, at Philadelphia	Mar.	4, 5
Snow Hill, at Snow Hill		11, 12
Camden station		18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro		25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion	Jan.	21, 22
Troy circuit, at Troy		28, 29
Union circuit, at Hopewell	Feb.	4, 5
Union Springs station		11, 12
Brundidge ct., at Williams'		18, 19
Sandy Ridge circuit, at Oak Bowery		25, 26
Greenville station	Mar.	4, 5
Ft. Deposit ct., at Ft. Deposit		11, 12
Rocky Mount ct., at Athens		18, 19
Rutledge ct., at Mount Idu		25, 26
Elba mission, at Bethel	Apr.	1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station	Jan.	7, 8
Crawfordville, at Artesia		14, 15
Sturkville station		21, 22
Starkville ct., at Whitefield		28, 29
Brooksville ct., at Brooksville	Feb.	11, 12
Macon ct., at Somerville		18, 19
Louisville ct., at Salem	Mar.	4, 5
Plattsburg ct., at Plattsburg		11, 12

A. C. ALLEN, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan.	21, 22
Enterprise and Mission, at Enterprise		28, 29
Enterprise ct., at Sageville	Feb.	4, 5
Toomsuba and Marion		11, 12
DeKalb, at Pleasant Ridge		18, 19
Spring Hill, at Soule chapel		25, 26
Wayne circuit	Mar.	4, 5
Clarke circuit		11, 12
Paulding		18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston	Jan.	1
Green circuit, at Salem		7, 8
Eutaw		14, 15
Bladen Springs, at Mt. Zion		28, 29
Butler, at Ebenezer	Feb.	4, 5
Gaston, at Sharon		11, 12
Gainesville, at Gainesville		25, 26
Forkland, at Forkland	Mar.	4, 5
Belmont, at Belmont		11, 12
Demopolis		18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee	Dec. 31,	Jan. 1
Tallassee	Jan.	7, 8
McMeig's and Loachapoka		14, 15
Auburn		21, 22
Opelika		28, 29
Crawford	Feb.	4, 5
Tuskegee circuit		11, 12
Salem		18, 19
Wetumpka		25, 26
Montgomery and Herron st.	Mar.	4, 5
Elmore		11, 12
Notasulga and Eufaula miss.		18, 19
Hartville		25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst	Jan.	21, 22
Georgetown ct., at Bethesda		28, 29
Burtenton ct., at Burtenton	Feb.	4, 5
Brandywine circuit, at Brandywine		11, 12
Pleasant Valley circuit, at Pleasant Valley		18, 19
Scotland ct., at Caseyville		25, 26
Brookhaven station	Mar.	1, 5
Wesson and Beauregard		11, 12
Martinsville circuit, at Bahala chapel		18, 19
Crystal Springs station		25, 26
Jackson circuit	Apr.	1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington	Dec. 31,	Jan. 1
Richland ct., at Richland	Jan.	7, 8
Greenwood and McNutt ct., at Greenwood		14, 15
Atala circuit, at Symrup		21, 22
Kosciusko, Bethel and Loubutcha miss., at Bethel		28, 29
French Camps ct., at Bethel	Feb.	4, 5
Durant circuit, at Durant		11, 12
Bellfountaine ct., at Hopewell		18, 19
Winona ct., at Bethlehem		25, 26
Black Hawk ct., at Jordan's chapel	Mar.	4, 5
Vaiden circuit, at ——		11, 12

W. P. BARTON, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa ct., Tangipahoa	Jan.	21, 22
Covington ct., at Covington		28, 29
Summit circuit	Feb.	4, 5
Greensburg ct., Greensburg		11, 12
Franklinton ct., Franklinton		25, 26
St. Helena circuit	Mar.	4, 5
Holmesville circuit		11, 12
Arcola circuit		25, 26
Livingston circuit	Apr.	1, 2
Bogue Chitto circuit		8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

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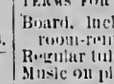

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, SATURDAY, JANUARY 21, 1871. NO. 1.

NEWS OF THE WEEK.

DOMESTIC.

Washington, Jan. 12.—*House.*—The Committee on Appropriations have been ordered to investigate the ...nerpening claims for postal services.

A bill was introduced incorporating the Shreveport and Upper Red River Navigation Company.

The Committee on Military Affairs have been ordered to investigate West Point affairs.

The House went into Committee of the Whole on appropriations.

The order publishing laws in newspapers was repealed.

Senate.—A memorial signed by one thousand women, headed by Mrs. General Sherman, against female suffrage, was presented.

The House joint resolution appropriating $250,000 for the improvement of the Lonisville and Portland canal, and $341,000 for the completion of Desmoines Rapids, was discussed. Mr. Chandler moved to refer it to the Committee on Commerce. Mr. Harlan said it was important that the appropriation for Desmoines Rapids be made at once; that if the embankment was not completed at once the spring freshets would wash it away. Mr. Sherman appealed to Mr. Chandler to let the bill pass. It was important that the appropriation for the Louisville and Portland canal should be made.

The bill was also advocated by Messrs. Morton, Howell, Kellogg and others.

Mr. Chandler said the river and harbor bill, with estimates for all these improvements, would be reported within four weeks, and this could take its chances with the rest.

After an extended discussion, the motion to refer was rejected. The bill passed and goes to the President for approval.

A commission to investigate claims for Indian depredations in Kansas and Nebraska has been authorized.

A bill relieving members of Congress from the importunity of office holders was discussed to adjournment.

Washington, Jan. 12.—Silas A. Friekland, of Nebraska, was nominated Governor of Utah Territory.

Bishop Simpson declines the Dominican commissionership.

Alexander H. Connor was confirmed as Governor of Idaho.

Nashville, Jan. 12.—Many persons in Tennessee, including judges of the Supreme Court, attorneys in United States courts, and several magistrates, have been indicted for holding office in violation of the fourteenth amendment. A bill is pending in the Tennessee Legislature providing counsel to defend them.

Cincinnati, Jan. 12.—The Ohio Legislature defeated the bill forbidding Bibles in the public schools by a vote of 75 to 14.

Cheyenne, Wyoming, Jan. 13.—A telegram from Fort Fetterman states that Red Cloud is there and wants the Great Father to send provisions to Fort Laramie for his tribe. He reports his people to be in a starving condition; he also reports that the Crow Indians stole sixty horses from them last week. The Crows also stole two hundred horses from the Cheyennes, but the latter recovered their stock after a fight, in which seven Crows and one Cheyenne were killed.

Cincinnati, Jan. 14.—The suit brought by a mulatto woman against Mrs. Ward, of Kentucky, charging her with being instrumental in kidnapping her from Ohio, in 1853, involving fifteen years' slavery, was to-day transferred to the United States Court.

Richmond, Jan. 14.—Woody Ruffin, colored, has been sentenced to be hung on the twenty-first of May, for killing one of the prison guards.

A verdict for $2,000 damages was given in the Circuit Court to-day against the Richmond and Danville Railroad for six hundred boxes of tobacco, which was destroyed at their depot in Danville by a band of straggling Confederates, two weeks before the surrender of the town.

New York, Jan. 16.—The Post says the following about the Nathan murder: By the very highest authority we are informed that a complete chain of evidence has been woven around a certain individual, and that there is no question of his guilt. The man is known and skilled detectives are tracking him, and although his present whereabouts are not positively known, the greatest confidence is felt that he will be apprehended within a few days. This has no connection with the statements of Chicago detectives.

Memphis, Jan. 17.—It is believed that fifty-eight lives were lost by the disaster of the steamer McGill. The bodies of the captain and clerk have not been recovered.

The little steamer Argus struck a snag at Batesville, Arkansas, yesterday, and sunk in deep water. No lives were lost. She had three hundred bales of cotton aboard.

The annual convention of the Buai Brith meets here on Sunday.

Boston, Jan. 17.—Mr. Henry Wilson was re-elected to the United States Senate from Massachusetts.

Washington, Jan. 18.—The indications are for a week's debate over the Southern outrage message. The communications as to the outrages in the South, to which Senators alluded in the debate to-day, and which were received from military commanders, antedate four or five years from this time. Few of them are of a recent date; those from Generals Sickles and Meade when they commanded in the South. It may be stated that the more recent communications are from the Governor of Florida and Governor Holden, in which the latter mentions as a fact, which will surprise many who do not know to the contrary, that Andrew Johnson is the head of the Ku-Klux.

Washington, Jan. 18.—In the House to-day Mr. Morey introduced, and had referred to the Committee on Commerce, a memorial from the New Orleans Chamber of Commerce, asking for a survey and aid to Fort St. Philip Ship Canal; also the claim of W. Jasper Blackburn, asking for additional pay as a member of the fortieth Congress, which was referred to the Committee on Reconstruction.

General Longstreet is here.

Washington, Jan. 18.—It is understood there will be three reports on the Georgia Senatorial question. The majority favor Hill and Miller, the minority Farrow and Whitely, and another report favors a new election.

FOREIGN.

Brussels, Jan. 10.—Intelligence from Paris confirms the report of bread riots in the city, and a collision between the mob and the military has taken place. Prussian shells, on the fifth, are said to have fired parts of the city, and an early capitulation is predicted.

Pesth, Jan. 11.—A majority of the Austro-Hungarian delegations sympathize with France, and a demonstration has been planned in favor of France and peace.

London, Jan. 11.—A colliery explosion has just occurred near Sheffield, by which twenty-six persons were killed.

London, Jan. 11.—Chunghow, the new Chinese embassador to Western powers, arrived at Alexandria, Egypt, on Tuesday, en route for France.

London, Jan. 11.—Paris advices of the eighth say shells are falling in Montmort, and persons have been killed in the church of Saint Sulpice.

Versailles, Jan. 11.—The bombardment of the Paris forts was vigorously kept up to-day, and batteries which had been pushed forward toward the city opened fire this morning. The barracks in Fort d'Issy are in ruins.

Brussels, Jan. 11.—Arras has been summoned to surrender.

Pas de Calais is overrun with Germans.

London, Jan. 12.—A letter from Berlin, tenth, says orders have been issued that French officers who escaped from places of confinement in Germany shall upon recaptnre be treated as convicts.

The Times' special from Berlin says Count Bismarck repudiates the article of the Versailles Moniteur on the subject of the defenses of England.

London, Jan. 12.—At the annual dinner of the Devon Chamber of Agriculture, last evening, Mr. Newton, ex-Lieutenant Governor Wayland, of Connecticut, and Mr. Fish, son of Hon. Hamilton Fish, Secretary of State of the United States, and other Americans, were present. Mr. Wayland, in a speech, repudiated the doctrine of General Butler's recent speech at Boston on the fishery and Alabama questions.

Havana, Jan. 14.—The steamer Hornet appeared off Punta Gniuchos, two miles from Puerto Delpadra, on Sunday. The gunboat Gumari sighted the Hornet and fired several shots at her. The Hornet immediately went to sea, chased by the Gumari.

The reported execution of Zena is untrue.

New York, Jan. 14.—A Herald special from Havana says that the schooner Wanderer, which brought a cargo of slaves to Savannah in 1859, was wrecked recently off the north coast of Cuba. The captain and crew were saved.

New York, Jan. 14.—A special to the Telegram, dated Lomans, January 10, says: The army of the Loire, the last hope of France, has been defeated in a bloody battle within seven miles of this city. The report of cannon was heard all day. The entire population of Lemans crowded housetops in the suburbs of the city and all thoroughfares, watching the progress of the fight anxiously. Although the people are accustomed to the roar of cannon, there never was seen such excitement. At nine o'clock in the morning the right wing of the French army, which was on the east of Lemans, was suddenly attacked by a vanguard of Prussians, which emerged from the woods on the extreme right of the French. Upon the alarm being given the advance of the French infantry wheeled into line, the artillery pushing forward through intervals made in the several ranks. The cavalry took positions upon the right and left wings. A more perfect line of battle could not have been formed by the French army. The artillery was well supplied with ammunition, and the infantry with one hundred rounds per man. Supply trains were conveniently posted near. The battle-field was a valley. The two armies occupied heights opposite each other.

The French line was semi-circular and extended twelve miles, overlooking the valley, which was covered by twelve inches of snow. On the opposite heights the Prussians held an almost similar position. Shortly after nine o'clock the Prussians began a furious cannonade from the woods near the extreme left, flanked by an immense force of cavalry, the woods concealing the position, where the troops were massed with the evident intention of turning Chanzy's right. The artillery fire continued on both sides until the ammunition of the Prussian artillery was almost exhausted, when the Prussians became furious and gave an order for the advance of the infantry, the French advancing with equal rapidity along the whole line to meet the Germans in a fair hand to hand musketry fight.

The Germans were cool and collected, and the French were behaving bravely, but near noon the Mobiles began to waver, and the French, no longer able to hold their position, began to retreat; meanwhile the dead and wounded were strewed on the ground; the fields were red with blood, and the carnage was fearful. Fifteen thousand French had fallen before five o'clock, when the French army was in full retreat. The number of troops actually engaged on each side was sixty thousand. General Chanzy is reported sick, but he is still in command, and it is expected another battle will occur to-morrow.

London, Jan. 15.—Paris newspapers furnish particulars of the bombardment. They unite in saying that a rain of projectiles—some weighing ninety-six killogrammes (unparalleled in the history of sieges)—is pouring into that portion of Paris lying between the Hotel Des Invalides and Odeon. The bombardment continues without interruption, and was so violent on the night of the eighth, between the church of Saint Sulpice and the Museum, that shells fell every two minutes. Hospitals, ambulances, schools, public libraries, the churches of Saint Sulpice, Harbonne and Val de Grace, and many private houses were struck.

Women were killed in the streets and in their beds, and infants were killed in their mothers' arms. A projectile which fell in the Rue Vaugirard killed four children and wounded five others. Unrivaled works of art in the Luxemburg Museum have been destroyed. The Hospital Val de Grace has suffered greatly, and wounded soldiers were killed in their beds. Paris is transformed into a battle-field, in which women show themselves as brave as men.

London, Jan. 16.—Jules Favre has addressed to the powers a circular, dated Paris, January 12, replying to Earl Granville's invitation to the French government to send a representative to the conference on the Eastern question. He points out that any settlement of the questions to be considered by the conference with France unrepresented would be void, and adds that he has been instructed by Minister Gambetta to proceed in person to London to attend the conference, but is unable to do so because the Prussians fire on flags of truce sent out from Paris.

It is true that Mr. Washburn, the American minister, is now authorized to promise Jules Favre a pass and safe conduct through the German lines. If it is received and the condition of Paris permits, he will proceed to London; but while the bombardment continues his departure is impossible. Meanwhile the defense of the city goes on with undiminished vigor.

London, Jan. 16.—Indirect intelligence from Paris to the morning of the thirteenth says that shelling continues with murderous consequence. The people do not urge capitulation, and cling to the chance of relief from the forts on the eastern side. All forts on that side of the city, including Nogent and Rothny, are telling with terrible effect on the Prussians. That part of the city is said to be crowded with people.

Versailles, Jan. 16.—General Worder was seriously attacked yesterday, by four French corps, south of Bodford. The battle lasted nine hours, and the attack was vigorously repelled at all points. The Germans lost two hundred.

The French to-day unmasked some batteries on the south side of Paris. Their fire was immediately encountered by German batteries and were quickly silenced. The Germans lost two officers and seventeen men.

London, Jan. 17, 12.30 P. M.—King William telegraphs to Queen Augusta: The number of prisoners captured in and since the battle of Lemans has increased to twenty thousand. Four locomotives and four hundred wagons are among the spoils.

London, Jan. 17.—A dispatch from Versailles, January 16, says the details of the pursuit of General Chanzy are coming to hand. On the thirteenth, when ten miles east of Lemans, the French were driven into a disorderly retreat, with a loss in the engagement of four hundred prisoners. Camp Contie was taken after the firing of a few shots, but large stores of material of war recently there had been carried off by the retreating French. Beaumont was occupied without any notable resistance, and there one thousand prisoners were taken.

London, Jan. 17.—I have the most unquestionable authority for stating that Bismarck is very seriously, and it is said fatally, ill. Discredit statements to the contrary, as energetic efforts are being made to conceal the fact. I am able to state positively the exact words used by Odo Russell, the English envoy at Versailles, last Saturday, which were as follows: "I have just left Bismarck, and I deeply regret to state my conviction that he has the mark of death on his countenance." No further particulars are given.

London, Jan. 17, 3 P. M.—A dispatch from Versailles announces that the French are removing their heavy guns from Forts d'Issy and Vanvers.

King William visits Prince Albrecht, who is sick at Chartres.

London, Jan. 17.—Earl Granville presides at the sittings of the conference, which are held at the foreign office. The rumors that the conference will adjourn after formal opening have received no confirmation.

Mexico, via Havana, Jan. 18.—The election feuds are becoming intensified. The entire press and numerous political clubs favor the re-election of Juarez.

Mexico, Jan. 11, via Havana, Jan. 18.—The wife of President Juarez was buried in the family vault in San Fernando.

The eruption of the Cebranco volcano destroyed several plantations, and the villages of Ahuer, Tasucallan, Ixlan and Java.

The Iuquerrero revolution is increasing. In an engagement with the insurgents the government troops were defeated and were compelled to retreat. Mejia will remain in the new cabinet. It is expected that the adherents of Porfirio Diaz will fuse with the partisans of Juarez.

That portion of President Grant's message which relates to Zona Libra is much commented on by the press generally, and against any measure, and suggests that every motive of prudence should prevent any difficulty with the United States.

Thomas Shillitoe, an English Quaker missionary, who made extensive tours of benevolence in Europe and America, said that he wished to become *"like a cork on the mighty ocean of service,"* which his Master should require of him, "willing to be wafted hither and thither, as the Spirit of the Lord should blow upon him."

The first step from virtue is generally the first move to vice.

NEW PUBLICATIONS.

Adventures of a Young Naturalist. By Lucien Biart. Edited and adapted by Parker Gilmore. New York: Harper & Brothers, publishers, 1871. For sale by George Ellis & Brothers, 82 Camp street, New Orleans.

Nearly five hundred pages, with one hundred and seventeen illustrations, and making a thoroughly entertaining and instructive book. It is especially adapted to interest the young, and to furnish them with a large store of information concerning the wonders of the natural world. The adventures described occurred in Mexico, and abound in incident. The marvels of the Mexican forests are depicted in a graphic manner, and vivid scenes are portrayed by a skillful hand. It is one of the most useful and instructive books of the season for the young.

The Old and New, January, 1871. This elegant monthly begins the year with a number freighted with a richer literary cargo than usual. The general tone is not to our mind in either religion or politics, but we must concede to it great ability and the highest finish.

New Monthly Magazine, January, 1871.—W. P. Harrison, D. D., editor. Nashville, Tennessee: A. H. Redford, agent, Publishing House of the Methodist Episcopal Church South. Price, $3 per annum.

We were among those who doubted the expediency of attempting this publication at the time it was ordered by the General Conference. We feared that the patronage would not be such as to enable the editor and agent to make it a first-class magazine. The magazine literature of the day is exceedingly rich and varied, and anything in this line, to succeed, must be of a high order of merit. To put the New Monthly alongside of the best magazines, it is only necessary that we give it a wide circulation. Give the agent and editor the means, and we are sure they will make it the pride and delight of the church. Our preachers should canvass thoroughly, and endeavor to place a copy in every family. It comes in competition with no other church publications, and we think its circulation might be considerably extended beyond the limits of our own communion. The first number of the New Monthly is before us, neatly dressed, and opening with a likeness of Bishop Keener. The Bishop does not look in his blandest mood, but his friends will generally pronounce it a moderately good picture. We have not space to notice the entire table of contents. The editor's contributions are good, the Round Table especially is crisp, discriminating, literary and spicy. Dr. Pierce, on "The Ancient Tithe Law," puts the subject strongly, and delivers many pungent paragraphs on the duty of religious giving. For the rest let our readers order the magazine and judge for themselves. The following is the table of contents: The Rainbow, selected; Only for Awhile, by T. A. S. Adams; The Bridals of the Year, by M. A. G.; Address to the Mummy in Belzoni's Exhibition, selected; The Ancient Tithe Law—Was it a Statute of Limitation, or was it of Perpetual Obligation?—by L. Pierce, D. D., No. 1; "Going Alone: Patience—A Heart-Lesson; The Apocryphal New Testament, by the editor, first paper; The Burial of Moses; Lines written in Richmond Churchyard, Yorkshire, by Herbert Knowles; Modern Literature, by W. B. Hill No. 1; The Modern Raid upon the Book of Genesis, by the editor, first paper; The Day is Done, by H. W. Longfellow; The Earnest Minister, from an unpublished story; The Drama of King Saul's Life, by A. A. L., part 1; Wit and Wisdom of the Ancients, by the editor, No. 1; Folk Lore from many Lands, by the editor, first paper; Going to Sleep. Editor's Round Table: Words of Salutation; The Enchanted Land of Poesy; "Yesterday, To-day and Forever;" Demented English; Notes and Queries; Bishop John C. Keener; The Sunday School Revival; A Beautiful Map of Palestine; The Publishing House and its Agent; Enlarging the Borders; The First Number; Our Book Table; Our Correspondents; The Advocate Family; An Intelligent Bookseller; A Name that was a Household Word.

THE LATE ECLIPSE.

Popular observation of the eclipse was general in London, and elsewhere in England. The News says:

One feature of the eclipse was very interesting. The sun's face showed many small and seemingly very dark spots. As the moon, passing onward, disclosed these one after another, the following succession of appearances was presented. First it seemed as though a lunar mountain was being reared by some gigantic sublunarian force. As this seeming mountain grew to its full height one could recognize in it a marked difference of darkness as compared with the moon, and a somewhat ruddy aspect. It was indeed almost possible to persuade oneself that the seeming mountain was of the nature of those red prominences which, during total eclipses, seem to surround the moon "as garnets round a brooch of jet." Then the moon would detach itself from this appendage, and it was very noteworthy how plainly the moon's onward motion could be recognized while the small spot was still close by; but as the moon's distance gradually increased, the spot which had appeared a few moments before to be traveling away from the moon's edge seemed to come to rest—at least its gradual increase of distance from the moon could no longer be recognized.

Until the end of the eclipse, which occurred at about eighteen minutes to two, the sun, though occasionally clouded over, continued to be for the most part very satisfactorily visible.

The following is a report by Prof. Piazzi Smith, astronomer royal for Scotland, in reference to the eclipse, as witnessed at Edinburg:

"Royal Observatory, Edinburg, Dec. 22, 1870.—The weather was very unfavorable here for observing the solar eclipse of this day, clouds and occasionally falling snow preventing anything being seen at either the beginning, middle or end of the eclipse. Some temporary glimpses were caught at about twelve o'clock and half-past twelve, showing the phenomenon in progress very much as indicated by the nautical almanac, and the sun's disc seemed to be marked with many fine spots, but nothing was seen either long enough or clearly enough for any scientific observation to be made."

The following telegram has been received at the Nature office from Mr. Lockyer, in charge of the eclipse expedition to Sicily:

Catania, Dec. 20.—Arrangements somewhat altered in consequence of the accident to the Psyche. Catania is to be the headquarters, the Italian authorities affording every assistance. Observatories are to be set up in the garden of the Benedictine monastery. Strong party, under Prof. Roscoe, going up Etna. Other parties going to Augusta and Syracuse. Weather magnificent. All instruments saved uninjured. Preparations complete. The whole expedition loud in praise of the noble behavior of Commander Pellowes. The admiral is here from Malta, and the ship will be sailed: the weather holds good. The party will probably leave Sicily in an iron-clad on the twenty-eighth.

According to statistics before us, twenty-one of the forty-seven public schools in our city are set apart for colored children. The rest are [illegible] schools for white children. [illegible] and the [illegible] ing a good [illegible] offered to colored pupils to [illegible] children. They are [illegible] all necessary appliances, and [illegible] by [illegible] [illegible] [illegible]

The Christian Advocate.

SATURDAY, JANUARY 21, 1871.

HYMN TO BE SUNG.

Bright as mid-night's wave-waves breaking,
Bright as lighthouse-lamps, o'er rock and brine,
To guide the wanderers on their way
To a safe Harbor, Lord, in thee.

Beacons on Time's dark Alps to blaze,
Steadfast beacon-fires, with steadfast rays,
To call the lost and erring right,
To guide the lingering to the light.

Beacons on every darksome way
To hold the gathering nations at bay,
Like sunbeams clear, to light the road
That leads to happiness and God.

Beacons o'er earth's battle-fields to flame,
Thy watch-fires shining through the gloom,
That friends and foes may see, at length,
Thine armies' numbers and their strength.

Beacons, sweet household fires, to cheer
Each human life from birth to bier,
With light, peace and comfort to impart,
To all hearts to every heart.

Beacons on God's eternal plains,
Led by the sacred roll of grace,
Each in his [illegible],
To earn before time, day and [illegible]

—*William Lea.*

Organization of the General Conference of the Colored M. E. Church in America.

The General Conference of the colored Methodists, lately in connection with the Methodist Episcopal Church South, was organized in Jackson, Tennessee, December 16, 1870, Bishop Robert Paine in the chair. Most of the delegates having arrived, the day before (December 15) was observed by prayer, and other devotional services, preparatory to the organization; the roll was made out, and nominations for standing committees were prepared.

The Rev. James A. Heard, pastor of the church, in the spacious basement of which the Conference met, was requested to act as secretary, assisted by W. T. Boling and L. J. Scurlock.

Delegates, lay and clerical, were present from the following Annual Conferences: Tennessee, Kentucky, Mississippi, Alabama, Georgia, South Carolina, Arkansas and Texas.

Of those who had been requested by the General Conference of the Methodist Episcopal Church South to attend and assist on this occasion, the following were present: Bishops Paine and McTyeire, Revs. A. L. P. Green, S. Watson and Thomas Taylor. Letters of excuse were received from Bishop Kavanaugh and Dr. Sehon.

The following report of the Committee on Organization was unanimously adopted:

"The Committee on Church Organization beg leave to report that they have had the subject under careful consideration, and they are unanimously of opinion that while we gratefully acknowledge the obligations we are under to the white brethren of the Methodist Episcopal Church South for what they have done for us, as a people (who by service to the country have brought them under reciprocal obligation;) yet the time has come in our history when we believe it will be for the glory of God and the best interests of the church which we represent, that we have a distinct and independent organization—this having been amply provided for by the General Conference of the Methodist Episcopal Church South in April, 1866, resolving that, 'When two or more Annual Conferences shall be formed, let our Bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire and the Bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the General Conference as the Annual Conferences bear to each other.'

"Five Annual Conferences having been organized, the Bishops, in their address to the General Conference in 1870, said: 'It is our purpose, unless otherwise ordered by your body, to call a General Conference, to be holden next winter, for the purpose of organizing them into an entirely separate church, and thus enabling them to become their own guides and governors.'

"The General Conference at Memphis, in 1870, resolved that the action of the General Conference of 1866, in reference to the ultimate organization of the colored people of the Methodist Episcopal Church South into a separate church, was complete, and therefore no additional legislation was necessary to the end intended. They therefore appointed this, the sixteenth day of December, for the meeting of this General Conference. We therefore, as a committee from each of the eight Annual Conferences represented in this body, do unanimously desire, and we respectfully request, to be set off as above specified.

"Whereas, 'the Methodist Episcopal Church in America' was the name first given to the Methodist Church by its founder, Rev. John Wesley; and whereas, we are a part of that same church, never having seceded or separated from the church, but in the division of the church by the General Conference in 1844 we naturally belonged to the South, and have been in that division ever since, and now, as we belong to the colored race, we simply prefix our color to the name, and for ourselves adopt the name, as we are in fact a part of the original church, as old as any in America; therefore,

"*Resolved*, 1. That our name be the Colored Methodist Episcopal Church in America.

"*Resolved*, 2. That while we thus claim for ourselves an antiquity running as far back as any other branch of the Methodist family on this side of the Atlantic ocean; and while we claim for ourselves all that we concede to others of ecclesiastical and civil rights, we shall ever hold in grateful remembrance what the Methodist Episcopal Church South has done for us; we shall ever cherish the kindest feelings toward the Bishops and General Conference for giving to us all that they enjoy of religious privileges, the ordination of our deacons and elders; and at this Conference our Bishop or Bishops will be ordained by them to the highest office known in our church. No other colored organization has thus been established in the land. We most sincerely pray, earnestly desire and confidently believe that there will ever be the kindest feelings cherished toward the Methodist Episcopal Church South, and hope that our conduct will be such as to merit and receive the warmest sympathy and support of the church which acted so kindly toward us in aiding us in this our time of need.

"*Resolved*, 3. That we request the Bishops to organize our General Conference on the basis of the Discipline of the Methodist Episcopal Church South in its entire doctrine, discipline and economy, making only such verbal alterations and changes as may be necessary to conform it to our name and the peculiarities of our condition.

"Respectfully submitted.

"ISAAC H. ANDERSON, Ch'n."

Monday and Tuesday were spent in revising the Discipline, on the basis of which the Conference had been organized. It was read section by section before the whole body (different members reading, as selected by the chair,) and an opportunity given for amendments. Besides the name, the following are the changes made:

From the sentence (Discipline, page 72) which requires a register of members to be kept in every circuit, "distinguished between local elders, deacons and preachers, white persons, colored persons and Indians," the six words last quoted are struck out. They are all colored.

An animated discussion sprung up on the supernumerary relation. It was strenuously objected to as "a dodging-place from hard work." It was described as serving those members of Conference "who stayed in the cool shade, and pushing others out to run up and down the long rows of duty in the heat of the day." Surmises were indulged (with a stroke of merriment) at the expense of those who "would get sick when they oughtn't to, and nurse a lame leg, and make cotton through the year, and then come up to Conference and vote as big as anybody." At first the motion prevailed to strike out all provision for a supernumerary class; but the more conservative element rallied next day, the vote was reconsidered, and that section of the Discipline was restored. Miles, from Kentucky, turned the tide by a plain and strong speech. He said: "Our white brethren, by experience, had found that provision useful. It was an old law, and there must be a reason for it. A brother might be thrown from his horse, or be run down with the chills, and need a spell of rest, and then be as good as new. Shall we fling such away? You can't say he is old and worn clean out; and there's no sense in commanding him to do full work, for he can't do it. About the abuse of laziness, we must keep a sharp watch. No one can lay himself on the supernumerary list. If he is on it, the Annual Conference must put him there."

A pause was made on a question asked candidates for admission into full connection—"Are you resolved to devote yourself wholly to God and his work?" What does *wholly* mean? inquired a venerable member from West Tennessee. "Some of us," he said, "have to work in our shops and patches four, and five, and even six days in the week, and to preach on Sundays. Our people ain't able yet, and them that's able ain't got the will to bear all our support." The matter was canvassed freely, and all settled down on this conclusion: If a man works with his hands a part of the week, not to lay up treasure on earth, but in order to be able to preach the gospel, and serve the church the other part, he does not break this vow. He keeps it in the spirit, if not in the letter. Paul, making tents that he might preach to the half-Christian and stingy Corinthians, was quoted with effect.

Hallowed is toil if *this* the cause,
The meanest work divine.

The time of probation of a traveling preacher for deacon's orders was made *one* year; that of a traveling deacon for the office of elder, *two* years. "We must," said the members, "bring forward preachers to baptize and to perform the ceremony of marriage, for our people need these offices; but for the eldership, preachers can wait longer and make more preparation."

Their course of study has not yet been published.

The debate of the session arose on the section concerning local preachers, and upon these words of it: "Nor shall any one be licensed to preach without first being examined in the quarterly conference on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education."

The chair was inquired of as to how much education that covered.

Moved to strike out all after the word "discipline." This brought out the full strength of the body, *pro* and *con*. It was interesting to see how all the main points in the old controversy were touched. "Long time in even scale the battle hung," when another proposition was: To strike out all after the word "his," and insert instead, "ability to read the word of God." This compromise, not without opposition, was adopted.

Anderson—who has been a member of one of the Georgia constitutional conventions—warmly opposed the first motion. In his district there was a rush to become preachers. All the Lord's people felt called. The presiding elder could hardly keep them down. If they didn't look out, the new Bishops would be run over. Must put up the fence.

Marshall, of Kentucky, had learned to read while a slave; worked all day, and went to the house at night, and got the white folks and children to teach him; and couldn't our young men learn now, when they had all the day before them? Must do this in self-protection. Men who couldn't reach the standard of other colored churches would come to us and get ordination, and then slab off. He had known a case.

Philips, of Mississippi, warned them against high notions. He was for striking out all educational requirements. The Holy Ghost might talk to a man without grammar; and when the man told it to his fellow-man, with the help of that same Holy Ghost, it would be mighty to prevail, grammar or no grammar.

A speaker arose far back near the stove, and by his dignified appearance and graceful manner at once arrested attention. Some thought Elias Polk, of Nashville, had got into the Conference. (Elias was the body-servant of the late President Polk, and was voted in his day to be the politest gentleman of Washington city.) The speaker was black, and tastefully attired; his open face indicating intelligence and benevolence—the latter quality predominating. His voice was of South Carolina—that soft, rich brogue, peculiar to the low country. Richard Vanderhorst proceeded to address the Conference. A pacificator, and yet not lacking in positiveness. Circumlocutory in style, with a touch of the *grandiose* not unpleasing. By the indirections and curve-lines peculiar to the mental methods of his race, Vanderhorst got to the point, and made himself understood and felt. He was moderate, but decided for progress—not that kind that holds its own or goes back, nor yet for that which goes so fast as to get separated from the mass of his people. "Brethren," said he, "the providence of God seems to open the way for our race onward, and shall this honorable body drop down and give way, with all the world's eyes on us, after such a fashion as this? I trust it will never be said—no, never."

Slowly arose the patriarch of the body, Anderson Jackson, of Alabama—a remarkable man in many respects—silent, except on weighty occasions, grave, erect, attentive to everything said and done. He occupied a seat apart, and wore a high-peaked, pyramid-shaped woolen cap, woven in bright colors, and topped off with a flaring button-knot that a pasha might envy. Notwithstanding this grotesque feature, such is the native dignity, the sound sense and sterling moral worth of "Uncle Anderson," that it required only a few days abroad to give him what he enjoys beyond any man of his color at home—respect and influence. He squared himself and said:

"*Sir and Brutherin':* I have sot under the various speechifyings on this occasion, until it seems really I must let you all have a piece of my mind. Take care what you are agwine to do—take care, I tell you. It ain't for us, brutherin, to measure out a man by a book, and say who God shall call, and who he shan't. No, sir, never. T-a-k-e c-a-r-e. My father, sir, didn't know A from B, and yet by his preaching hundreds—yes, thousands — was converted. Scores of 'em in heaven now, white as well as black. That's so. You, sir, (appealing to Bishop McTyeire, in the chair,) can testify, presiding in our Conference last month, that one of the best and gloriousest reports that was fotch up, come from a preacher that can't read a letter in the book—Bro. Joe Durr is the very man, sir. And will you, brutherin', stop the mouth of all sich? Will you cut off their heads? T-a-k-e e-a-r-e. The Spirit teach a man, and he can tell a poor sinner how to repent, and pint out the road to heaven, don't mind of he can't read. These is facts. Meet 'em if you can. Yes, sir, these is f-a-c-t-s."

The cause of an educated ministry was in a bad way by the time Jackson finished his unctuous speech, driving it home with tremendous gesticulations. But Posey, of Georgia, and Stewart, and Crouch, and Bullard, of Tennessee, and Moses, of South Carolina, made good speeches on the other side, dexterously touching up the pride of race. Again, Miles, of Kentucky, made an end of controversy by one of his direct and broad-minded addresses. He said:

"The past must go for itself. We have new duties, and must get ready for them. What are you going to do with all those children that are at school? Having them taught to read, and then send men to preach to them who can't read? Shut up your schools to keep your congregation level with the pulpit, or raise your pulpit to keep it level with the congregation. Do one or t'other. Any man that has sense enough to preach, can learn to read, if he wants to, in six months. I was ashamed, a few Sundays ago, setting behind a preacher, who repeated it a dozen times, that Noah made an ark out of *magnifice* wood." (Laughter—the speaker well-nigh losing his gravity.)

It was interposed that it didn't matter whether he said *gopher* wood or *magnifice*—the people in this country knew as much about one as the other.

"Yes; but a man that makes that blunder can make any kind of a blunder, and we must stop it. Let these persons be exhorters—there is no such rule for exhorters; and that is their place. Say to them, when they apply for license to preach, Go back and learn to read; stay as you are till you learn to read. And this will stimulate them. Moreover, this rule, as I understand, don't bear on any who have already been licensed. It takes effect hereafter."

These last remarks carried relief, and the rule was adopted by a very large majority.

Chapter 10, on Support of Missions, was omitted entirely; and also Chapter 12, on Devises and Gifts.

They adopted Chapter 11, on Churches and Church Property, with a single and significant amendment. The Discipline says: "Let all of our churches be plain and decent, and with free seats, as far as practicable." It was moved to amend by adding: "And they shall, on no account, be used for political assemblages or purposes."

Anderson opposed this vehemently, on the ground, he said, that it was a reflection on their own race, as though they did not know how to treat all such applications when made. It was replied that it was best, in the beginning, to cut off all applications. On the final vote the Georgian stood alone in the negative. Next day he had got one more on his side. A reconsideration was granted, through courtesy, and on the final vote there were *two* in the negative.

"I came here," said a member from a distance, "just to get that plank in, and now I'm satisfied."

Dr. Watson's services in publishing the Christian Index were appreciated. It is an indispensable auxiliary. It is believed this organ will now be self-sustaining, and their strong and fast friend was requested to continue nominally its editor, and see it through. He, with their assistant editor and book agent, is to make satisfactory arrangements with Dr. Redford, at Nashville, for bringing out their Discipline, and hymn book, and catechisms, and also to print the Index.

On Wednesday, at ten o'clock, the order of the day was taken up—the election of two Bishops. Fervent song and prayer preceded. The balloting was conducted with admirable order. We give its results. First ballot—Stewart, 8; Miles, 27; Vanderhorst, 16; Churchill, 9; Crouch, 12; Newton, 2; Marshall, 2; Lane, 1; West, 1. Miles elected. Second ballot—Vanderhorst, 20; Crouch, 10; Stewart, 7; Churchill, 3. No election. Third ballot—Vanderhorst, 26; Crouch, 12; Churchill, 2. Vanderhorst elected.

For book agent: First ballot—Holsey, 17; Lane, 9; Stewart, 2; Scurlock, 12. No election. Second ballot—Holsey, 18; Scurlock, 20; Stewart, 2. No election. Third ballot—Scurlock, 23; Holsey, 16. Scurlock elected.

J. L. Scurlock, book agent and assistant editor, is about twenty-five years old, a lay delegate of the Tennessee Conference; is about two-thirds white; has been teaching school.

William Henry Miles is forty-one years old; born and reared in Kentucky; of yellow complexion; was a freedman before the war. He was licensed to preach by A. H. Redford, presiding elder.

Richard H. Vanderhorst was born in South Carolina, and is fifty-six years old—a pure specimen of a black man. His religious training and that of his parents was under the ancient *regime* of Charleston Methodism. The preaching of Dunwody and Capers, and later of Walker, Wightman, Mouzon and Evans, was their theological school. As a member of the Georgia Colored Conference, he was appointed the present year to Columbus, where he has seen service.

The two Bishops elect were consecrated to their office, according to our Ritual, by Bishops Paine and McTyeire, on Wednesday evening, in the Conference room. W. H. Miles was presented by E. West and D. Bullard; R. H. Vanderhorst, by W. P. Churchill and T. N. Stewart, the two presenters joining respectively in the laying on of hands.

These services concluded, Bishop Paine, in the chair, called forward Bishop Miles; Bishop McTyeire, at the same time, vacating his seat within the railing to Bishop Vanderhorst. Bishop Paine said:

The time has come for us to resign into your hands the presidency of this body, and the episcopal oversight of your people. And we now do it. Take this chair. Your people, by their voluntary suffrages, have called you, and I welcome you to it; and I pray God to bless and sustain you in all the duties of your office. Henceforth you are their spiritual guides and governors. May you lead them wisely and govern them well! Like Abraham and Lot, we part—but in peace and for peace. There is no strife between us—let there never be any. While our hearts are warm with love to God or man, we shall feel an interest, a peculiar interest, in your welfare. We have labored for you when they were few who cared for your souls. Our missionaries are buried on the rice and cotton and sugar plantations, who went preaching the gospel to your fathers and to you while slaves. Following the openings of Providence, when you became free you desired an independent organization. You thought this would be best for the religious interests of your race. We acquiesced and promised it, and for the last four years have been working to this consummation. We gathered you into quarterly conferences, Annual Conferences, and finally into a General Conference. Lastly, we have consecrated the men chosen by you, and presented to us, as Bishops, and have installed them. Have we not fulfilled our promises? (Voices, Yes, yes.) Have we not done all we said we would do? (Voices, All, God bless you!) We take leave of you with tenderness. God is our judge, we have unselfishly sought your good. We shall not obtrude our advice, but it will always give us pleasure to extend to you counsel and help, as you may desire, and opportunity may be given. Good by. (There was a general and profound emotion throughout the house during Bishop Paine's remarks.)

Bishop McTyeire: I congratulate you, Bishops and brethren, on having reached the point to which you have looked with desire, and we with hope, not unmixed with solicitude. My confidence has increased at every step; and the manner in which you have gone through this first General Conference confirms it. Yours is a great mission. The best religious interests of your race are identified with this movement. Pray for us, and God forbid that we should cease to pray for you and to labor. But what we do will be mainly through your church organization. Can a mother forget her children? We request our preachers and people everywhere to give you such assistance as you may desire, and they may be able—assistance in building churches, carrying on Sunday schools, and in education. But your dependence, under God, is on yourselves. You have near a hundred thousand members to begin with; for beside those already registered by you, we shall, wherever they wish it, pass over to you the colored membership that is on our rolls. Thousands that have gone off will return to you. They have been waiting for this. I say it, not to reproach any, but as a fact—you are the only colored church that has been peacefully set up. All others began in revolution or secession, which ill affected their temper, if not their regularity. This gives you an advantage for stability and order. We have dealt with you in no half measures. You have all that we have. Side by side let us work, mutually helping. The unity of the Spirit may be preserved under the two neighboring jurisdictions. Perhaps this is best for you and best for us; and thus we both can do more for ourselves and more for each other. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. The ship has been launched, and we feel like pilots who have seen it safely across the bar into deep water, and resigned the helm into your hands. There, in the Bible and Discipline, is the chart and compass. Yours is exactly on the model of the Old Ship. See that you sail as nearly on her track as you can. And may your God and our God give a prosperous voyage!

Bishop Miles: I have this to say, the promises and vows I have just taken, I will carry out to the best of my ability. I ask your prayers.

Bishop Vanderhorst: Brothers, say not good by; that is a hard word. Say it not. We love you and thank you for all you have done for us. But you must not leave us—never.

Dr. Green: This is a solemn hour. We all feel it. When that chair was vacated, then we cut loose from the work of a hundred years. You've got the right name. I like everything you have done here, even down to the last. I said if I was a Bishop I would have no hesitation in laying hands on the heads of those men. My heart is glad to see you start off so well. You are not a poor, runaway, cast-off church. No, you have Bishops, elders, deacons, local preachers, exhorters, stewards, class leaders, Sunday schools and members—a heap of them. You have a start for a Book Concern; for you have a paper, and you'll have your hymn book and Discipline and catechisms, with your own imprint, right away. And then you've got meeting houses all over the land, to the amount of several hundred thousand dollars. They are yours. We have held them for you until you got ready to hold them for yourselves, and now, by the order of our General Conference, our trustees will turn them over to you. You are well to do, setting up your housekeeping. You have no enemies but the devil and mean white folks, and black ones. Everybody in this country, that is any account, is your friend, and wishes you well. Upon top of all that, and better, I do believe you'll have the blessing of God Almighty, without which nothing can prosper. Go ahead! Amen.

Dr. Watson thanked the Conference for their complimentary notice of his service. It had been a pleasure to him, and he would endeavor to carry out the requests made of him in setting forth their publishing interests. Four thousand copies of the Index would be printed, containing a journal of this session.

After votes of thanks to the presiding officers and secretaries, and to the church for the use of the house, and to hospitable citizens and to railroads that had granted delegates the usual courtesies, the Conference adjourned *sine die*. The next is to meet in Augusta, Georgia, on the first Wednesday in July, 1874.

The doxology was sung, and Bishop Paine, by request of the chair, came forward and pronounced the benediction.—*Nashville Christian Advocate.*

THE INVITATION SOCIETY.—Some years ago a gentleman residing in one of our cities was deeply impressed and grieved by seeing multitudes who neglected public worship; and he determined to make the effort to induce some of the Sabbath-breakers to frequent the house of God. It required some little effort at first, but he overcame his timidity. The Lord's day evening he went forth with his holy purpose, and meeting a young man who did not appear to be on his way to a place of worship, he respectfully addressed him, got into conversation with him, and persuaded the stranger to accompany him to worship, and, as an inducement, offered him a seat in his own pew. Succeeding in this case, he was emboldened and encouraged to proceed in the line of Christian activity and usefulness. And now, mark with what a blessed result. He was the means of leading one hundred young men to become stated attendants at the sanctuary, many of whom have been truly converted to God.

A minister of the gospel mentioned this at one of his prayer meetings, when the idea was caught up by some persons present, who at once said: "How admirable a plan this is for doing." A little association was immediately formed, called "The Invitation Society." In sixteen months two hundred persons were persuaded by eight or ten of its agents no longer to forsake the assembling of themselves together in the house of prayer. One of these agents, an earnest Christian in humble life, devoted himself to this work, and was the means of bringing forty to hear the word of life.—*Rev. J. A. Adams.*

NOT AFRAID OF WATER.—Dr. John A. Broaddus, in a private letter from London, writes that at a weekly prayer meeting in Spurgeon's church, the "evening being wet, there were only fifteen hundred persons present."

The Christian Advocate.

SATURDAY, JANUARY 21, 1871.

THE BIRD THAT SUNG IN MAY.

A Bird last spring came to my window shutter,
One lovely morning at the break of day,
And from his little throat did sweetly utter
A most melodious lay.

He had no language for his joyous passion,
No solemn measure, no artistic rhyme;
Yet no devoted minstrel e'er did fashion
Such perfect tune and time.

It seemed of thousand joys a thousand stories,
All gushing forth in one tumultuous tide;
A hallelujah for the morning glories
That bloomed on every side.

And with each canticle's voluptuous ending
He sipped a dew-drop from the dripping pane;
Then heavenward his little bill extended,
Broke forth in song again.

I thought to emulate his wild emotion,
And learn thanksgiving from his tuneful tongue;
But human heart ne'er uttered such devotion,
Nor human lips such song.

At length he flew and left me in my sorrow,
Lest I should hear those tender notes no more;
And though I early waked for him each morrow,
He came not nigh my door.

But once again, one silent summer even,
I met him hopping in the new-mown hay;
But he was mute, and looked not up to heaven—
The bird that sung in May.

Though now I hear from dawn to twilight hour
The hoarse woodpecker and the noisy jay,
In vain I seek through leafless grove and bower
The bird that sung in May.

And such, methinks, are childhood's dawning pleasures;
They charm a moment and then fly away.
Through life we sigh and seek those missing treasures,
The birds that sung in May.

This is the lesson, then, my friend, remember,
To seize each bright-winged blessing in its way;
Ah! I never hope to catch in cold December
The bird that sung in May.

LETTER FROM EL DORADO, ARK.

Mr. Editor: Maxims, like the "scale of miles" on maps, are sometimes very untrue. I do not believe that "promises, like pie-crusts, are made to be broken," and hence a few lines this morning.

Many things which were pleasant and profitable to the looker-on are not worth their room in the Advocate, and hence must be left out.

Twenty-four hours from the time of our departure from Montgomery we were on board the splendid side-wheel steamer—a new boat—Ouachita Belle, at the foot of Canal street, in your city, where we lay from Monday night, at eight o'clock, until Wednesday morning, at six o'clock, when she backed out for Camden, Arkansas. I found her master, Captain Blanks, to possess every characteristic which goes to make up a first-rate commander, and in the person of his estimable lady my wife found a warm and agreeable friend, as well as sister. From experience on the Ouachita Belle, I can very unhesitatingly recommend her to all travelers up the Ouachita river.

While in New Orleans I visited the Southern music emporium of Bro. Werlein, where I found some of those unsurpassed organs and pianos which he keeps on hand. Tone and workmanship unsurpassed.

I found, too, at 112 Camp street, one of the finest book stores in the South. Bro. Harp has brought out things wonderfully there during the last two years. By the way, he has some trade up here, and would find a profit in circulating his catalogues here. We are six hundred miles away, but have direct trade with New Orleans, and only a mail communication with Nashville.

After leaving the city of New Orleans I saw or heard but little worth noting. We landed at Champagnotte, on the west bank of the river, at 10.15 P. M. on Saturday, December 21, about ten hours behind our schedule time, so that the conveyance sent down for us had returned to El Dorado, twelve miles further west. This caused us to stop at Champagnotte till Monday evening, when we were met by Bro. Crawford, a brother-in-law of the Rev. J. W. Star, late of the Alabama Conference, in whose house we found a pleasant home. We arrived at El Dorado, Thursday, Dec. 29, and are now stored away in the hospitable home of Bro. Smith, formerly of Chambers county, Alabama.

The country here is just beginning to recuperate. Wealth and worldly pleasure once reigned supreme here, but now the country is much wasted, and never can recover under the present *rule*.

This is the town of which Bishop Pierce once wrote: "If I intended settling anywhere in the West, I would settle at El Dorado." It has once been a station, and at one time the site of the Little Rock Conference, but now it is a circuit, having eight appointments.

The people seem to be kind and liberal, and the lands rich and productive. Everything seems to combine to invite laborers from the older Conferences to this field of labor. There is a scarcity of men here, very unlike that in Alabama. There appointments that are scarcely worthy to be reckoned good circuit appointments are cut off, and weak circuits cut in two, the area of districts reduced, and, I might add, the general usefulness of the ministry interfered with, all in order to make work for more men. At each session of the Conference there are applicants who are *not* received, who would be gladly received here, (and would *there*, as for the matter of that, if there was work for them.) To all such I bespeak for this Conference.

But more of this when I am further advised.

Very respectfully, your brother in Christ, J. A. PARKER.

BIOGRAPHICAL.

COLONEL JACOB H. GOLSAN.

Colonel Jacob H. Golsan, son of Lewis and Martha Golsan, was born in Orangeburg district, South Carolina, Nov. 26, 1825, and died in Autaugaville, Alabama, Nov. 18, 1870, aged fifty-four years, eleven months and twenty-two days.

Bro. Golsan came to this State with his parents when a boy of fifteen years of age, and very soon after he came he returned alone to South Carolina and purchased a lot of negroes and brought them to Alabama and sold them. I mention this to show the character of the man seen from his boyhood. Trade and speculation was his business through life, thus begun at fifteen years of age. His early life was not pious. He was full of life, and a little inclined to be wild, until he connected himself with the Methodist Episcopal Church South, about the year 1840. But he always had the highest respect for religion and the church.

Very soon after his conversion and union with the church he was appointed class leader, and continued to perform in an efficient and faithful manner the duties of the office until the session of the General Conference in 1866. He served frequently as church steward, and when not officially steward he rendered much valuable service to the board, as he uniformly made all their money speeches.

He was for twenty years assistant superintendent of the Sabbath school in Autaugaville. For twelve months before his death he was superintendent. In many respects he had few equals in that field of usefulness. He readily ingratiated himself into the affections of both parents and children. He was ready of speech, and never did he dismiss his school without a word or two of encouragement and exhortation. His speeches, too, were varied, and adapted to the young. He was always there if not sick or from home. He loved the school; the school loved him. May God raise up and bring forward another to fill his place.

He was a public benefactor to the people of this country—fed more people, gave more aid to the poor, and in a general way did more good than any man we had among us.

In the church, as a member, he was punctual and efficient. He was never too busy to attend any meetings that might be held in the week. If it was wet, hot or cold, Bro. Golsan was at church. In exhortation he was fluent and pathetic. His style was hortatory, and some of the most eloquent and touching appeals I have ever listened to came from him.

In prayer he had but few equals. But a few months before his death I conducted a protracted meeting of three weeks. Every night, nearly, he prayed. I have never heard so many and such able prayers from any man—so varied. If I said pray for mourners, he prayed for mourners; if for the church, he prayed for the church. He seemed to go up to the very throne. I never heard anything like it. He was a natural orator, and if he had had earlier cultivation he would have had few equals as a forensic speaker.

He led in every enterprise that was good, and, to take him all in all, was not only a useful, but a great man.

His death was from yellow disease, or, as the doctors call it, hemorrhagic fever; was sick about twelve days, all of which were days of excruciating pain. Often during his sickness he gave assurances that he was prepared for death. I heard him praise God frequently, and thank him for the gospel of Christ. He left his blessings on all who came into his room while sick. Many friends join in sympathy with his bereaved wife and children, who mourn his loss. That the guiding hand of Providence may at last bring them all to the home of the just, is the prayer of the writer and an eye-witness of his life, his sufferings and his triumphant death.

WM. A. EDWARDS.

A TALK WITH PARENTS.

I am speaking to parents whose children are young, with characters unformed, with faculties undeveloped. Don't turn away, saying to yourself: "I can't get time to read or plan. I have burdens heavy enough daily, and I don't want to be lectured." Softly, softly! It may be possible that, if I can't relieve you of any of your burdens, I can help you to bear them. Those little ones, the flowers of the hearth, the sunbeams in your dwelling, are worth to you and themselves all your anxieties, cares and toils, and they will, if rightly trained, repay a thousand-fold all they cost you. Remember that you are to your child a friend, a ruler and a teacher.

To control him, readily and fully, you must at all times govern yourself.

If a child sees that you are irritable, hasty, ill-tempered and passionate, he will understand this very early. I shall not explain the reason why it is so; but the fact is undeniable, and he who would control others must control himself. If, then, you act and decide, say "Yes" or "No," smile or frown, according as you happen to feel at the moment, you make your child feel you are as liable to treat him with injustice as otherwise.

He can't respect passion or temper. You lose in his respect, and also in his love. And your observation will teach you that, among all your acquaintances, you can't think of one instance where parents have good home government who cannot govern themselves.

Insist on prompt, cheerful obedience, and that without giving the reason.

It is a very common mistake to appeal to the reason of your child, and show him how reasonable your command is. The fact is, the child's reason must grow out of the experience of life. It is undeveloped as yet; and God has placed him in subjection to you, because you have reason developed and he has not. The child loves to discuss the matter, and debate the why and wherefore; and, if permitted, will often overpower the reason of parents by the most puerile assertions. You may cultivate the reasoning faculties of your child as much as you please, but it is not the time to do it when you have laid a command upon him. Some try to gain obedience by appealing to love, or shame, or the good opinion of others, but never seem to think that their commands are all the reason the child needs. God lays his commands upon us, without assigning the reasons why we should obey them. What a volume on the rights of property may be written under the command: "Thou shalt not steal!"

In home government it is very important that parents should sustain each other.

The child will soon learn which parent yields soonest to importunity; and he will, therefore, if refused by the sterner one, never rest till he has tried the weaker. I shall not say which of the parents is oftener the soonest to yield. But when the child makes a request which you see fit to deny him, and he says, "Well, I'll go and ask father; I know he will let me," that father, if he does so, is making a great mistake. The mother, shut up, worn and troubled, wearied and discouraged by the constant supervision of her children, needs all the aid and support which the authority of a father can give her. The child should never feel that there is an appeal from the decision of one parent to the good nature of the other. Even if you don't feel that the decision has been the wisest possible, don't let the child know that you feel so. Take it for granted that the decision has been right. Draw together, and let the voice of one be the voice of both.

Strive to develop your children slowly.

The tendency of the age is to do things quickly. We can't wait for trees to grow naturally. We must stimulate them, and then boast how early we made them bear fruit, forgetting that they must decay as early. We can't build a house; we must "run it up." We can't build a bridge that will last for ages; we must "throw one over the stream," and in a few years see it perish. We don't want to have boys and girls; they must leap from infancy into manhood. We must stimulate the child, see how fast we can cram and excite the brain, and develop the man in him. Hence we must have premature and immature and obscure men—all from the most promising and precious children. Whereas the perfection of education is slow development.

When you see the fond parent trying to show you how "forward" his child is, how "quick" he is, how he excels in his class, and when you see him trying to "show off" his darling, I beg you to commiserate the child, and write it down in your book that the child will never be much of a man. Willows sprout early and grow fast. The oak puts out its leaf late, and grows slowly. The one is woven into baskets, the other is bolted into ships. Don't feel elated because your child is precious; don't feel discouraged because he seems slow to acquire. In the end, the turtle almost invariably beats the fox in the race. We could give examples enough to prove this.

You will find that a great deal of character is imparted and received at the table. Parents too often forget this. Instead of swallowing your food in silence, instead of brooding over your business, instead of severely talking about others, let the conversation at the table be genial, kind, social and cheering. Don't bring disagreeable things to the table in your conversation, any more than you would in your dishes. For this reason, too, the more good company you have at your table the better for your children. Every conversation with company at your table is an educator of the family. Hence the intelligence and refinement and the appropriate behavior of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotten hold of the fact that company and conversation at the table are no small part of education!

One thing more. There is one thing that will aid you to govern yourself, to decide rightly, to be kind and yet firm, to govern your children, and to meet the responsibilities of life, beyond all that I have said, and that is daily, humble, earnest prayer. This is the mightiest aid you can seize. Without it you will fail; but with it you can hardly be disappointed in your hopes.—*Our Own Fireside.*

WHY JOHNNY LIKED THE MINISTER. "Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh! I don't know. It wasn't the sermons altogether that I mean."

"What then?"

"Why he prayed for Sunday schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I liked him."

"Do you not like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then of course I don't listen as well as I should if I thought there was something for me."

CURE FOR ANGER.—Humility is the most excellent natural cure for anger in the world; for he that, by considering his own infirmities and failings, makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiscretion of another; greater than which he considers that he is frequently and more inexcusably guilty of.

RELIGIOUS INTELLIGENCE.

THE Berlin Missionary Society received last year 67,754 thalers, of which 46,230 thalers went to the South African mission.

REV. D. D. DAVISSON, a superannuate of the Cincinnati Conference, died in the city of Dayton on Wednesday evening, December 14.

THE first Presbyterian church of Utah was dedicated at Corinne, November 20. One minister traveled six hundred miles from the westward to assist at the exercises.

THE Jews of Cincinnati are moving to secure the location of the National Jewish University. A prominent Israelite of Lawrenceburg has taken the initiative by offering $10,000.

THE Presbyterian church of Truro, Nova Scotia, has had but three pastors in one hundred years. The present pastor was installed in 1838. One of the elders has held the office for sixty-seven years.

A MISSIONARY in Turkey remarks that there is a great work going on under the surface in all that region. The faith of many in the national superstitions is shaken. There is an interesting convert in Western Turkey, a merchant, who is very successful in his work.

THE Bishop of Gloucester and Bristol has decided that lay preaching cannot be allowed in the Established Church of England. He forbade Mr. T. Croome to fill an appointment of that kind. The Bishop is Dr. C. J. Ellicott, the well known commentator.

FORMERLY it was difficult to obtain access to the heathen females of India; now the Presbyterian Board has one thousand girls under religious instruction, the London Missionary Society about three thousand five hundred, and the Church Missionary Society upward of six thousand.

THE missionary party of Friends in Madagascar have placed their services as teachers at the disposal of the missionaries of the London Society. They are familiarizing themselves by degrees with the language, and speak of the Christian natives as "kind and gentle, and almost idolizing the missionaries."

OUT OF one hundred and eighty-seven confirmations since 1855 in the Protestant Episcopal Church of St. Paul's, Cincinnati, eighty-five, or more than the entire number of confirmations during the preceding six years, were converts from the Roman Catholics, Presbyterians, Congregationalists, Methodists and Baptists.

THE Canada Christian Guardian thinks that the time for the establishment of a Wesleyan theological seminary in Canada has come. That paper also suggests that Rev. William M. Punshon will "confer a lasting and incalculable benefit upon the Canadian Wesleyan Church of the future" if he will accept a chair of theology in Victoria University.

NEW YORK CITY.—Since 1846 the Presbyterian churches in New York have increased from twenty-six, with ten thousand four hundred and seventy-four members, to forty-one, with fifteen thousand eight hundred and sixty-nine members. During this time seventeen churches have died out or been amalgamated with others. Of these last seven were "free" churches.

TWELVE HUNDRED Spanish citizens of Jores appealed to the Episcopal Bishop of Gibraltar to send them a minister, whose support they would guarantee, declaring their intention never to go back to the Romish Church. The Bishop replied: "That as it was no part of his design to promote proselytism from the Church of Rome, he could do nothing to aid them in leaving it."

A ROMAN CATHOLIC almanac, just published, reports 350 educational institutions in the United States. Of these, only 49 colleges and 111 academies for young ladies report their statistics. But in the 49 colleges mentioned there are 555 instructors, 248 priests, 7,167 pupils, and 205,000 volumes in the libraries. In the 111 female academies there are 1,211 instructors, 2,497 sisters, 12,027 pupils, and 64,587 volumes in the libraries.

PROVISION FOR STRANGERS.—By the terms of the deed of the new Presbyterian church at Wayne, Pennsylvania, the six middle pews are to be forever reserved for the use of strangers. This church has been built entirely by the contributions of Mr. and Mrs. J. H. Askin, of that town, who have also given $25,000 as an endowment toward providing the pastor's salary. The entire amount of their gift is $45,000. A year ago there was no church whatever in the place.

THE London Record contains a letter from a Christian minister in Stuttgardt, in which he says: "There is at this moment a great religious movement going on through our land. The churches are filled as they never were before. The Bible and prayer are honored. Almost every journal acknowledges God and traces victory to his arm; even papers formerly irreligious do this. And though there is not generally a knowledge of God in Christ, still there is a seeking after him, which I cannot but observe with great joy."

ANTI-IMMERSION LAUNDRESSES.—Prof. Knapp, in a report of his work for the Baptist Church in Spain, says: It would be easy to increase the number in his own church to one hundred if he had a baptistery, with proper facilities for immersions. But the river margin is infested with laundresses, who, with their families and friends, set up a derisive howling, mingled with abusive and obscene language, whenever a candidate is baptized; and besides, as the season advances, the water which comes down from the mountains, is very cold, and the exposure reacts upon "the weak frames of this degenerate people, not accustomed to 'diverse ablutions.'"

REV. HARVEY BROWN, a veteran of the New York Conference, died at his residence, One Hundred and Seventeenth street, Harlem, New York city, on Thursday, December 15, aged seventy-seven. He was a native of New England. In the war of 1812 Mr. Brown did good service for his country as a soldier on the northern frontier. He traveled under the elder in 1828, and joined the New York Conference in 1829. On account of infirm health he twice located, the last time in 1853, not being able to do regular work from that time to his death. He was a man of strong convictions, fine piety, and great devotion to Christ's cause. His last illness was brief but very painful. He endured as seeing him who is invisible.

METHODIST MISSION WORK IN PORTUGAL.—The British Wesleyan Missionary "Notices" for December bring encouraging assurances concerning the opening of the work in Portugal. Mr. Cassells, by his zeal and liberality, has succeeded in building a chapel and forming a Methodist society at Oporto. The members, although by no means in affluence, have raised considerable sums for local objects, and have forwarded handsome sums to the Mission Committee. Mr. Cassells guarantees £100 per annum toward the support of a mission. The government has of late indicated a more favorable leaning to the side of religious liberty. Under these circumstances it is much to be hoped the committee will be able to plant a missionary at Oporto with as little delay as possible. Such a center might prove of service in carrying the gospel into the north of Spain.

INFANT BAPTISMS.—As the question has been raised as to whether or not infant baptism is advancing or retrograding in the church, Dr. De Puy, in an article in the Christian Advocate, furnishes from the General Minutes of the Methodist Episcopal Church the following table, showing the number of infant baptisms in the Methodist Episcopal Church, including those of 1870:

In 1865 there were infant baptisms	32,891
In 1866	35,536
In 1867	42,958
In 1868	46,207
In 1869	47,509
In 1870	50,153

Making the total for six years 255,254, being much the largest number ever reported in that number of years.—*Western Christian Advocate.*

SUPPORT OF MISSIONS.—The Presbyterian church at Scrantou, Pennsylvania, has agreed to support two missionaries in the foreign field—one by the ladies and the other by the children. One of these missionaries, sister of the pastor, has sailed for Beirut. This, says Dr. Lore, of the Northern Advocate, we believe, is the best of all methods for the support of missions and the spread of the gospel. If the missionary work could be divided, for support, among the churches in detail, more than five-fold would be done than now is. It has been a dream of ours, pleasantly indulged for many years, that the time would come when each of our Annual Conferences would have its special mission field to provide for. What an increase of interest, what directness of effort, what joy in success, such an arrangement would produce! Is it not practicable?—*Western Christian Advocate.*

A CHARACTERISTIC OF THE TIMES.—Everything is too fast now-a-days, and, like all fast work, it is apt to be superficial. I don't mean that it is *superficially done*, although to some extent that is also true; but that the doing, the working of all, both socially and individually, is about superficial things. The very idea of *meditation, solitude, silent self-communing*, which contains so much that is high, and spiritual, and Christ-like, and improving, and dignified, is lost in the noise of Christian activity. We cannot realize it without an effort, far less bring it into daily practice.

THE universal want is love. Christ is the exhibition of love. Love is above everything else. There may be reverence, there may be fear, and they may be filial, but they are not to be compared with love. Christ was made to love. He is the bride of the soul.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JANUARY 21, 1871.

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When money is forwarded in either of the above methods we will be responsible for it, *but not otherwise.*

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp, 112 Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

TO OUR AGENTS.

Nearly SIX HUNDRED agents receive this paper without charge, in consideration of their agencies. Let us hope that they will send us during the spring an average of at least twenty-five subscribers. With proper effort it can be done. This will add to our list nearly NINE THOUSAND, and make its patronage equal to what it was before the war. Issuing from this metropolis, we ought to have the largest circulation of any Southern weekly. The cause demands it, and we make our calculations accordingly. We doubtless now have by far the largest circulation of any weekly in the three States from which we have most of our patronage; but with the hearty co-operation of our agents, and those interested in our success, we ought to have our list vastly increased.

NOTICE TO ADVERTISERS.

In assuming the business management of the paper the publisher begs the indulgence of numerous correspondents in reference to advertising. Copies of this issue will be mailed to them, in which they will find our terms.

APPLETONS' JOURNAL.—In another column our readers will find the advertisement of Appletons' beautifully illustrated and surprisingly cheap weekly. The high character of these gentlemen as publishers is fully sustained. Read their advertisements.

OUR SEVENTEENTH VOLUME.

The specimen number of the NEW ORLEANS CHRISTIAN ADVOCATE was issued on the tenth of July, 1850. Number one of volume one was issued February 8, 1851, from the office, No. 56 Gravier street, and from that date, with the exception of the war interregnum, the paper has been regularly mailed to its subscribers. Bishop McTyeire was the first editor, and continued to edit it until June, 1858, when he was elected by the General Conference editor of the Nashville Advocate, and C. C. Gillespie was by the same body elected editor of this paper. Mr. Gillespie edited the NEW ORLEANS CHRISTIAN ADVOCATE until the spring of 1862, when the paper suspended publication on account of the war. The publication was resumed on the twentieth of January, 1866, and was conducted by J. C. Keener until his election to the episcopacy by the General Conference at Memphis, in May, 1870. Counting the interval during which the publication was suspended, the ADVOCATE really enters this week upon its twenty-first year. It is coming of age, and entitled to the respectful consideration of its friends. The reasons for the publication twenty years ago are stronger now. Our church in this region requires it, our Protestant Christianity requires it. We are here confronted by Romanism in its greatest strength, and by every form of vice and infidelity. In everything, save the editorial department, the ADVOCATE begins another year auspiciously. It now has a business manager, which it has sadly needed for a good while, and we believe it has a greater number of good agents than ever. Shall we not, brethren, begin at once a fresh canvass for subscribers? Let the claims of the paper be presented in your pastoral visitations and from the pulpit. By promoting its circulation you are promoting your own welfare, and the welfare of your flocks. Every interest of the church will be benefited by a wider distribution of your paper. The ADVOCATE is the auxiliary of the spiritual, the financial and the educational interests of our common Methodism.

DAVID O. BROWDER.

We learn that this estimable Christian gentleman died at his residence, near Montgomery, Alabama, on the sixth of January. Bro. Browder was a native of Logan county, Kentucky. For several years he resided in Clarksville, Tennessee; for a number of years he was a citizen of New Orleans, and for the last eight years he has lived in and near Montgomery, Alabama. Our acquaintance with him began when he came to reside in this city. He was for several years an efficient member of the Felicity St. Church, of which we were then pastor. We then learned to love and appreciate him as a devoted and consistent Christian. He was diligent in the use of all the means of grace, and eminently useful as steward and class leader. In all our ministry we have never had a hearer whose presence helped us so much to preach. He was a hearty hearer, who seemed to feed upon the word, and to respond to every truth of the gospel. Our fellowship with him was sweet indeed, and one of our pleasantest thoughts of heaven is that we shall meet him, and such as he was, in that better land. While in Montgomery in December last, attending the Alabama Conference, it was our privilege to renew the associations of former years. He was then evidently passing away, but we found him resting in Christ, and with a good hope of eternal life. May heaven's richest consolations rest upon his stricken family!

SOUTHWESTERN BIBLE SOCIETY.—The twenty-first anniversary of this society was celebrated at the Coliseum Place Baptist Church, on Sunday night, the fifteenth instant. We were not able to be present, but are gratified to learn that the audience was large and that the exercises were of a most interesting character. The addresses delivered by H. N. Odgden, Esq., and the Rev. R. S. Trippett, are highly spoken of.

PREPARING THE WAY.

It is highly significant that John's first proclamation, as the herald of the Savionr, was a call to preparation. The people themselves were to prepare the way of the Lord, and to make his paths straight. Such a message might be addressed at any time to a congregation. There is a work of preparation needed before Christ can come in reviving power. There are valleys to be exalted, and mountains and hills to be made low. A highway for our God must be made straight in the desert. There are obstructions in many churches which are as an insurmountable barrier to the progress of converting grace. These hinderances may be in the backslidings and sins of the membership, by which unbelievers are repelled from the Saviour, and confirmed in their opposition to the gospel. There are, perhaps, some who have become victims to the arts of intoxications, "the drunkards of Ephraim," those who "have erred through wine and through strong drink are out of the way." There may be inordinate love of pleasure, the idolatry of covetousness, and the open and habitual violation of the discipline of the church. There may be the absence of brotherly love, and the prevalence of uncharitableness and evil speaking. If nothing else is in the way there may be general negligence in reference to the means of grace. Family prayer has gone into decay, the class rooms are abandoned, and the weekly prayer meeting is no longer felt to be essential to religious comfort and holy living.

The more devoted may need a higher baptism; the pastor must have a special qualification for the work before him. God is waiting to come into his temple, the Saviour stands at the church door and knocks. The great King is passing by, the divine kingdom is brought nigh, but the blessing tarries or is altogether lost. The church is not ready for the Master's visitation of mercy, the grieved Spirit is driven away, and there is no refreshing from the presence of the Lord. Revival seasons, within a certain limit, may be dispensed with a sovereign hand, but there is no sovereignty which sets aside all conditions and operates without regard to appointed means. Certain it is that where pastor and people set themselves earnestly to make the paths straight, and to prepare a highway for the progress of the Saviour, they will receive largely of the munificent gifts and bounties which this presence dispenses.

This principle holds with special pertinency in aggression upon the ranks of the world. As it is through the instrumentality of the church that sinners are brought to God, believers must be qualified for this great work. The way of the Lord, in the conversion of sinners, must be prepared by them. Without holiness and without zeal they block the way, and keep sinners from the cross. If negligent, and living in worldliness and sin, they are throwing fatal obstructions across the Saviour's path. A cold and dead church is in no condition to call the ungodly to repentance. The salt has lost its savor, and the light has gone out. There is a work of preparation for the church to do, "that the word of the Lord may have free course and be glorified," and that the kingdom of God may come in power to the unbelieving world.

In working out our individual salvation there is occasion for preparation. The trouble with the sinner often lies in certain hinderances which he must himself remove before he can become a joyful child of God. If given to drink, he must renounce his cups before God's Spirit can take possession of his soul. If he clings to sin in any form, or if he turns to his own way, and resolutely refuses to deny himself, the path of Christ is so hedged up that he cannot be saved. This preparatory work may embrace the elements of repentance. There is restitution to be made in certain cases, humiliating confession, the crucifixion of the pride and selfishness of the heart, and separation from the companions and haunts of sin. The greatest difficulty is to be ready and willing to be saved, to make a straight path for the Saviour's footsteps, to bring down the high places and to raise the low. There are sinners who to-day wonder that they have never found salvation, and are disposed to question the unqualified freeness of the divine mercy, whose only difficulty is in this preparation. They have not prepared the way of the Lord in their own hearts and lives by placing themselves in a condition to be received and blessed. They have shrunk from the denial and crucifixion of self, and from that repentance in which alone saving faith is possible.

Christians are often conscious of the fact that higher experiences are for them. They marvel that their attainments are so meager, that the riper degrees of holiness are so imperfectly realized. The cause may be in this: They have not done their part in preparing for so regal a progress in their souls; the Lord's paths have not been made straight in their hearts. It is an awful as well as a joyous thing to walk with God, and to hold communion, intimate and habitual, with the triune Jehovah. To ride in the burning chariot, to talk with the transfigured Saviour, or to stand where the seraphim cover themselves with their wings, is scarcely more than this. Here is a purity and a consecration from which the believer unconsciously draws back. He is unwilling to come out of the world and out of self, so entirely as to tread these radiant heights.

LETTER FROM BISHOP ANDREW.

MR. EDITOR: There are two or three things which are indispensable to the perpetuity and well-being of the church. It is of very great importance that the pastors feed their flocks on food which the book of God supplies—the pure, unadulterated word of God. Let the Methodist Church take heed specially to the doctrines of her pulpits. Let it be pure, and let it be preached by men who are sound in doctrine and in life. In these days of disputation and heresy it is specially necessary that the pulpit send forth no uncertain sound. Let the doctrines of Methodism, as taught by Wesley and Fletcher and Watson, and by our fathers on this side of the Atlantic, be fully, faithfully and earnestly preached, and God will continue to bless our ministry with glorious success. But it is not only necessary to guard the pulpit, but the doors of the church also require to be guarded. The gathering of large numbers into the church may not be any advantage to her. Where persons are admitted who are scarcely half awakened, but who, from the time they are put on the church books, regard themselves as Christians, although they have never seriously repented, have never sought the Lord with a deep earnestness and a solemn purpose to consecrate themselves to the service of God, they don't pretend to be converted, and to enjoy the witness of the Holy Ghost to the fact that they are born of God; and now that they have anchored in the church, unchanged in heart and life, there is great danger that they will live and die in that condition. But important as sound doctrine and faithful preaching may be, a faithful discipline is equally important. So our fathers regarded it; hence their faithful efforts to administer to their flocks a sound, godly discipline.

But perhaps some are ready to say: What do you mean by discipline? We mean that the pastors faithfully watch over all the members of their flocks—visit them frequently, and ascertain what progress they make in the divine life; see if they are sound both in theory and in practice; minister to them encouragement, instruction or reproof, as their spiritual condition may require; correct their errors kindly but faithfully; remember you are training these souls to live with God. Let there be nothing in the speech or manner which may tend to lessen their respect for you as a minister of the Lord Jesus; and should you have to reprove them strongly, the tone and manner and spirit should make them respect and love their pastor all the more for his faithfulness. Let there be nothing magisterial in your whole conduct toward them, or you spoil all. Be plain and faithful; but let love direct all. And should you find them ready to oppose you at every turn, don't be surprised or provoked, and manifest displeasure toward them, but take it all calmly and patiently. Be sure to pray with them, and affectionately and earnestly commend them to that Jesus who redeemed them.

For the children and young people of your flock manifest at all times the deepest interest. Throw all your influence in favor of the institution, and endeavor to aid by your prayers and constantly strive to support the Sabbath school, and aim to make it a fruitful nursery to the church.

JAMES O. ANDREW.

REV. GEORGE H. CLINTON.

BY BISHOP PAINE.

Rev. George H. Clinton was born in St. Helena parish, Louisiana, January 7, 1835, and died at Darlington, Louisiana, December 29, 1870, at the residence of his father, Rev. Thomas Clinton.

It deeply grieves the writer to make this announcement, and it will be read with sorrow by many admiring and loving friends of the deceased. His history refutes the oft-repeated slander that preachers' children are worse than their neighbors', and vindicates the divine word. Carefully trained by his parents "in the way he should go," he became pious in early life, and never departed from the way. As he grew up he seems to have felt a strong impression that he was called to the duties of the holy ministry, and, upon completing his collegiate course, he at once entered the Mississippi Conference, in 1853, as an itinerant preacher. Henceforth, to the day of his death, he wholly devoted himself to "this one thing, and drew all her cares and studies this way." He was an itinerant preacher in spirit and in fact, filling with great effectiveness and popularity, during the fifteen years he remained in Mississippi, every appointment he received, from a colored mission to the most important stations and districts in the Conference. In 1868 he was transferred to the St. Louis Conference, and for two years has been the pastor of the First Methodist Episcopal Church South in the city of St. Louis. With what success he has labored in that large and important charge his devoted and generous-hearted people have testified by their sympathy and love. His name will ever be remembered by them with respect, and the fruits of his labors will be seen when he shall come "with rejoicing, bringing his sheaves with him." In stature he was small, well proportioned, and apparently of a delicate frame. But he was lithe, active, and of such an indomitable zeal that, notwithstanding he was predisposed to an affliction of his throat, he endured an amount of ministerial labor which few could sustain without exhaustion. Repeatedly warned of his danger, and sensible of it, he could not resist the demands for his services, and preferred to wear out to rusting out. He was happily married, and was almost idolized in his own family. Socially he was genial and companionable. Candid and kind, without guile or ostentation, his brethren in the laity and ministry trusted him and dearly loved him. A more unselfish man cannot be found. His whole life was given for others. He was popular everywhere; but this excited no jealousy, for he was no one's rival. His manner of presenting his thoughts was unique—investing ordinary topics with novelty, and rendering them impressive and attractive to his hearers. They were charmed and moved by his eloquence and holy pathos. Of course he was successful. He honored his Master, and his Master owned and honored his servant. Many stars will glitter in his crown.

His mental faculties operated rapidly and logically. He had fancy and taste. Always deeply in earnest in preaching, no hearer doubted his sincerity or his singleness of purpose. In private he was a praying and consecrated Christian, and his life, as a whole, was as beautiful, consistent as his death was a sublime demonstration of the truth and potency of religion.

During last fall his devoted charge became painfully apprehensive that his labors were dangerously impairing his health, and urged him to respite himself. With this view he returned to his father's in the South, where, in the society of his early friends and loving kindred, it was hoped his health would be restored. But, alas! it was too late. It soon became evident that his vital energies had been overtaxed and subverted. The result was inevitable. Slowly, but surely he declined—gently and safely he sunk into the grave.

In the letter from his father which gave the first news of his death, he says: "George reached my house on the twenty-sixth of October in very feeble health. He continued to decline to helplessness. He continued to the last in the loved employment of attending love feasts and other social meetings, and, when unable to whisper, or even to swallow a little water with pain, yet he labored for the salvation of a dear old friend but a few days before he exchanged a world of tears for, we trust through grace, a world of eternal joy. He sleeps now near one of his dear little boys. Three others sleep in different places; but they have met to part no more. He left a wife and two daughters, father, mother, brothers and sisters to follow him, we trust, to the same blessed home."

Thus has passed from earth one of its purest and loveliest spirits. Let his aged parents thank God for having loaned them such a son. Let his friends pray that God will have his widow and children in his holy keeping, and let the whole church pray to the Lord of the harvest to send out more laborers.

George H. Clinton and W. [illegible] Winans Drake—sons of my old fellow-laborers—now rest together. They are safe.

THE WORK IN TEXAS.

We extract as follows from Bishop Marvin's last letter, published in the St. Louis Christian Advocate, under date of December 24, 1870:

There is a prosperous condition in the Conferences of Texas generally. Among other signs of this is a note an improvement in finance. In some of the Conferences this is very marked. Perhaps less has been done in this particular in the Texas Conference than in any other one in the State. The condition of this Conference is peculiar. The church at large overestimates its relative strength. It is assessed as one of the strongest of the Conferences in Texas, while in reality it is the weakest but one. By reference to the minutes you will see that the number of members in Trinity Conference is 9,789, in East Texas 7,415, and in Northwest Texas 7,[illegible] while in the Texas Conference but 4,222. It is true that the two most important commercial centers of the State, Galveston and Houston, are within its territory. But the Texas Conference has one city not so far behind; that is Jefferson.

Besides, there has been and still is a burden on this Conference under which it has literally staggered ever since the war. It has had the entire burden of German missions in Texas to bear, although they are spread into the West Texas and Northwest Texas territory. To preserve the unity of the German work it has been held in connection with this Conference, and so the whole amount of its missionary support has fallen here. In the [illegible] now it belongs to the class of missions supported by the Parent Board. But that board, laboring under the old debt, and getting its revenue still for this year on the old basis of ten per cent., could do no more for these missions than remit its per cent. on the Texas and West Texas Conferences in their favor. So for this year again the Texas Conference has to support the German mission, being assisted only to the amount of $94.75, specified by West Texas.

Now, suppose the Missouri or St. Louis Conference had a specific field requiring appropriations in excess of those for the regular missions of their own work, amounting to some two thousand dollars annually, what would have been the result, Mr. Treasurer? Yet this Conference, in a comparatively [illegible]

country, with a membership of less than one-fourth the number in either of those, and in the portion of Texas that felt the results of the war more than any other, has met this demand.

Nor has it been met reluctantly. The brethren see the importance of the work among the Germans, and accept cheerfully the Providence that has laid its support upon them. It is a field that yields well in response to the labor bestowed. Some of it is already self-supporting, and much of it would have been by this time, but the wolf has been in the fold. The Conference board was not able to make heavy appropriations to the missionaries, nor to pay promptly those it did make. The Methodist Episcopal carpet-baggers made the best of this condition, and succeeded in alienating from us some two or three of the German preachers, who in leaving produced a schism in their circuits. That part of these societies which cleve to us is too weak to support the preacher without aid. For some time this schism wore a very threatening aspect, but it seems now to have reached its limit. Nor has it been without its good effect. The preachers who have remained with us have proved themselves to be true men—not corruptible by greenbacks, at least. They respect themselves and each other, and have a deep affection for their self-denying American brethren, who, as they know, have reduced *their own* mission field to a most painful straitness in order to aid *ours*. One of them, Bro. Prinzing, calls those who bit at the currency bait, *greenback preachers*—a soubriquet which they have truly earned.

But the Conference board is in arrear with its missionaries over a year. The appropriations of the year before last were not quite met at this session—a very small balance remaining. The board is over $2,000 in debt.

A vigorous effort will be made to pay this debt and meet the appropriations of the present year. After this the Parent Board will, no doubt, be able to do a good part by those missions, and leave the Texas Conference, in common with the rest, to look after its own proper field.

Something appreciable has been paid to Conference claimants, though nothing like the amount needed. No widow with children in the Texas Conference received much over one hundred dollars. Sometimes, in cases of extremity, this is a great help, but alas! how insufficient for comfort and education where the family is without resources, as is not unfrequently the case.

The Bishops' fund is deficient in Texas but $19.25. One of the Conferences is deficient $22.50; one, the West Texas, overpaid $2.75, and the others settled even.

The vote on the veto question stands thus: For—Trinity Conference, 44; East Texas Conference, 30; Northwest Texas Conference, 10; West Texas Conference, 29; Texas Conference, 41. Total, 134. Against—West Texas Conference, 1.

I presume this will fairly represent the vote in the other Conferences generally. The Southern mind is so fully conservative, and looks to constitutional safeguards so instinctively, that the negative vote on this question will be counted by units wherever it does not stand at zero. Our experience of the disasters following upon the prostration of constitutional bulwarks, both in civil and ecclesiastical government, is too recent and too profound to have lost its effect. It will require ages to obliterate 1844 or 1860 from the mind or heart of the South. No wonder, then, that the Methodist Episcopal Church South should be settling and broadening the foundations of her constitution. May she preserve it intact in all times of popular outcry and excitement.

MINUTES OF THE MISSISSIPPI CONFERENCE.

Mr. Editor: Contrary to our expectations when the article in regard to it, and published last week, was written, the minutes of the late session of the Mississippi Conference will be published in Jackson, instead of Nashville.

Three thousand copies will be published, and distributed among the districts as follows, viz:

To the Woodville district, 450 copies; Summit, 188; Seashore, 187; Brookhaven, 450; Jackson, 600; Vicksburg, 525; Brandon, 225; Meridian, 375.

Members of Conference will please address me at this place, informing me how to forward their number of copies.

C. G. Andrews.

Jackson, Miss., Jan. 16, 1871.

New Advertisement.—We take pleasure in calling attention to the card of Dr. N. P. Godfrey, whose skill we have known for years by personal service. As a dentist he has our entire confidence.

Old lands are restored to original fertility by Murfee's Subsoil and cultivating attachments.

TRIBUTE TO WM. A. SMITH, D. D.

We have taken the following from a paper prepared for the Virginia Conference, by a committee consisting of Leroy M. Lee, J. C. Granberry and D'Arcy Paul:

William A. Smith was born in Fredericksburg, Virginia, November 29, 1802. His mother was a consistent member of the Methodist Church, and in death prayed that her son might live to preach the glorious gospel. His father was a man of honorable character and position. Both died when he was of tender age. For a time the orphan boy had rough usage; but he was afterward adopted and reared by Mr. Russell Hill, a friend of his father, and a worthy merchant of Petersburg, Virginia. When seventeen years old he was converted, and joined the Methodist Episcopal Church. He had received a good English education, and had commenced the study of the classics; but feeling that he was called of God to the ministry, and not being able to attend college as he desired, he studied privately one year, at the house of his uncle, Mr. Porter, in Orange county, Virginia, and taught school two or three years in Madison county, Virginia. In 1824 he traveled Gloucester circuit, under the presiding elder. In February, 1825, he was admitted on trial into the Virginia Conference. In 1833, while agent for Randolph Macon College, then in its infancy, he met with a fearful accident; the carriage which he was driving upset and fell on him, breaking his right thigh, and dislocating his left hip, and badly laming him for life.

He was a delegate to the General Conference of the Methodist Episcopal Church every session from 1832 to 1844, and occupied a high position in that great council as an adviser and debater. In the memorable appeal case of Harding, and in the yet more important extra-judicial trial of Bishop Andrew, which led to the division of the church, he won a reputation as wide as the United States, and inferior to that of no minister of any denomination, for the highest deliberative and forensic eloquence. He was a member of the Louisville Convention which organized the Methodist Episcopal Church South, and of all the General Conferences of this church to the date of his death. He commanded universal respect and confidence among his brethren by the sincerity of his zeal, the wisdom of his counsels, and the power of his reasoning. His impress will long remain on the legislation and institutions of Southern Methodism.

In 1846 he was called from the regular pastorate, by the urgency of the trustees of Randolph Macon College, sanctioned by the Virginia Conference, to the presidency of this institution. He was selected because his courage, energy and strength of intellect seemed indispensable not only to the prosperity, but even to the saving of this noble institution. Twenty years of his life were consecrated to this cause—years of self-sacrifice, of unremitting toil, of courageous battling with difficulties and victory over them; of hope, where others desponded; of faith, where others doubted; and of resolution, where others wavered. He was diligent in his study, diligent in his lecture room, diligent in his travel through Virginia and North Carolina to collect money and to arouse interest in behalf of the college. The number of students steadily increased, the standard of scholarship was elevated, and through the joint efforts of Dr. Smith and the agents of the college an endowment fund of $100,000 was raised. Then came the terrible war, which emptied those classic halls, and swept away the fund which had been gathered with so much toil. Yet not in vain had he labored. Scores of ministers, hundreds of pious young men, educated under his care, molded by his influence, are this day, in their several spheres, carrying forward the same grand work to which he was devoted, and have learned from his teachings and example never to surrender, never to despair of Randolph Macon.

We have not spoken of Dr. Smith as a preacher and pastor. He soon rose to eminence in the ministry, and stood with the foremost in the pulpit and pastorate for faithfulness, ability and success. He had a deep, distinct, happy, constant experience of the saving grace of God in Christ Jesus. His zeal for the cause of religion was pure, steady, consuming. He was fully consecrated to the work of the ministry. The doctrines and polity of our church had no stronger, nobler expounder and champion than he. His sermons were "logic on fire"—grand and solid discussions of the leading truths of the gospel, animated with deep emotion. Thousands were converted under his ministry, many of whom became ministers in our own and in other denominations. The churches he served were ever edified and trained, not less by his pastoral fidelity than by his luminous discourses. As a man he was of marked character. Who that ever saw him could forget that bold, frank, noble face and forehead, which revealed at a glance the lofty attributes of his intellect, and the loftier attributes of his heart? Cunning and deceit he knew not; to fear he was a stranger. His convictions he was ever ready to avow and maintain. Yet, with all his courage and indomitable energy of will, he had a tender, sympathetic heart, and much of a child-like spirit—simple, unselfish, trustful, easy to be entreated.

In the fall of 1866 he was transferred to the St. Louis Conference. In the summer of 1869 he visited Virginia to build up his shattered constitution. He suffered severely with the chronic dysentery, complicated with other disorders, and grew worse each succeeding month, until he breathed his last in the month of March, 1870, in the city of Richmond, Virginia. He retained the clearness of his faculties, and delighted to speak of the great themes of Christianity, especially of the saying of John: "God is love." He said that from the day he gave his heart to God in youth that self-surrender had never been recalled, and his trust in Christ had never wavered. He compared his state of mind to a lake embosomed in a deep forest, whose peaceful surface the rough winds could not reach.

THE CHRISTIAN INDEX.

This is the organ of the Colored Methodist Episcopal Church in America.

It is published, semi-monthly, by contract, by A. H. Redford, agent, at the Southern Methodist Publishing House, Nashville, Tennessee.

The price is $1 per annum, in advance.

The Colored General Conference, at Jackson, Tennessee, December, 1870, elected Samuel Watson, D. D, editor, and L. J. Scurlock assistant editor.

The Index begins its second volume with the January number, now out, enlarged and improved in size and style; but not increased in price.

As an organ for the colored people lately in connection with the Methodist Episcopal Church South it is of vast importance. It contains sound doctrine, and good religious reading for preachers and people, for the old and young. It carries facts of history and arguments, with which our colored friends of a non-political church can meet their enemies, who, we are sorry to say, are numerous, and who use the press freely.

The Index contains church notices and news; the appointments of their Bishops and Conferences; obituaries, marriages, etc.

Will our preachers, traveling and local, and our members, bring the Index before the colored Methodists everywhere. Take their names and subscriptions, and forward them to Nashville—addressed to "The Christian Index, care of A. H. Redford, Nashville, Tennessee."

Many of those who ought to have this paper are not aware of its existence or nature, or where or on what terms it is to be had. Put them in communication with it, and thus do a great service to this new church.

How Billy Pennington Did It.—At Bristol, September 21, 1764, John Wesley wrote to Rev. Thomas Rankin:

"Dear Tommy: I wonder that all our preachers are not convinced of this—that it is of unspeakable use to spread our publications in every society. Billy Pounington, in one year, sold more of these in Cornwall than had been sold for seven years before. So may you, if you take the same method. Carry one sort of books with you the first time you go the round; another sort the second time, and so on. Preach on the subject in each place, and after preaching, encourage the congregation to buy and read."

Mr. Wesley does not mention the Northwestern, but if he were alive to revise his works, he would probably insert the name and commend our agents as highly as he commended Billy Pounington. Some brethren ask whether it is best to say anything on the subject "after preaching." At least, Mr. Wesley so advised his helper Billy. Good news is coming to the office from all over the field. "Encourage your congregation to buy (subscribe) and read."—*Northwestern Christian Advocate.*

What Hath He Done?—A man passes for what he is worth. Very idle is all curiosity concerning other people's estimates of us, and idle is all fear of remaining unknown. If a man know that he can do anything—that he can do it better than any one else—he has a pledge of the acknowledgment of the fact by all persons. The world is full of judgment days, and into every assembly that man enters, in every action he attempts, he is gauged and stamped. "What hath he done?" is the divine question that searches men, and trans-pierces every false reputation.

Married.

December 25, 1870, at the residence of Mr. Daniel Mosely, by Rev. A. M. Jones, Mr. Joseph M. Koan to Mrs. Elizabeth Baugh, all of Washington county, Alabama.

December 29, 1870, by Rev. A. M. Jones, at the residence of the bride's father, Mr. Joseph M. Pelham to Miss Ophelia M. Gordy, all of Washington county, Alabama.

In Dutch Bend, Autauga county, Alabama, December 15, by Rev. William A. Edwards, R. P. Housen and Mrs. Mary Demesnett.

Near Autaugaville, Alabama, December 15, by Rev. William A. Edwards, B. H. Holt and Miss Fannie Golson.

In Autaugaville, Alabama, December 20, by Rev. William A. Edwards, E. S. De Bardelaben and Miss Mary A. Stoudenmire.

In Autaugaville, Alabama, December 20, by Rev. William A. Edwards, John A. Golledge and Miss Amanda C. Hurst.

At the bride's residence, December 20, 1870, by Rev. Samuel Armstrong, Mr. John W. Burt to Miss J. P. Norton, all of Bienville parish, Louisiana.

At the bride's residence, December 21, 1870, by Rev. Samuel Armstrong, Colonel B. F. Mays to Miss Mollie Holland, all of Jackson parish, Louisiana.

Obituaries.

Lula Sardenia Eloise, infant daughter of Rev. Largus R. and Victoria Bell, was born in Tallapoosa county, Alabama, June 12, 1869, and died November 21, 1870, aged one year, five months and nine days.

A sweet rose-bud has been removed from earthly fields to bloom in celestial gardens, amidst the noontide of glory, forever.

See Jesus, lovely Saviour, stand,
With kindest, sweetest charms!
Hear him! He calls the tender lambs,
And folds them in his arms.

J. W. Christian.

Mrs. Clara M. Russell was born March 8, 1830, and died November 20, 1870.

She was the daughter of Seymour and M. U. Powell, who long lived to exemplify the principles of the Christian religion in the family circle and community at large. As a result of ordering their household in the fear of God, they were graciously permitted to have their children journey with them toward the promised land. Sister Russell was converted when quite a child, and joined the Methodist Protestant Church. She was married to R. W. Russell, April 8, 1847, with whom she dwelt in the felicity of a marriage in the Lord. They shared the blessing of the righteous in a large household, five of whom preceded their mother to the spirit land. Little Warren was violently attacked during the last illness of Sister Russell, and died on Thursday morning—his mother continuing until Sabbath evening. He was a bright boy of four summers—his father's pet and the family's joy.

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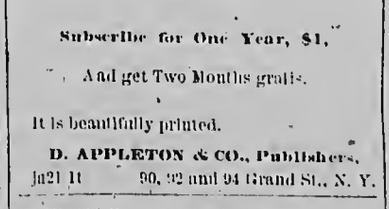

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The Child's Corner.

LITTLE WILLIE AND THE APPLE.

Little Willie stood under an apple tree old,
The fruit was all shining with crimson and gold,
Hanging so temptingly low; how he longed for a bite!
Though he knew it he took one it wouldn't be right.

Said he: "I don't see why my father should say,
Don't touch the old apple tree, Willie, to-day"
I shook it I have thought, they're hanging so low,
When I asked just for one, he would answer me 'No!'

"He would never find out if I took but just one.
And they do look so good, shining out in the sun:
There are hundreds and hundreds, and he wouldn't miss
so paltry a little red apple as this."

He stretched forth his hand, but a low mournful strain
Came wandering dreamily over his brain;
In his bosom a beautiful harp had long lain,
That the angel of conscience quite frequently played.

And he sung: "Little Willie, beware! Oh, beware!
Your father is gone, but your Maker is there;
How sad you would feel if you heard the Lord say,
This dear little boy stole an apple to-day?"

Then Willie turned round, and as still as a mouse
Crept slowly and carefully into the house;
In his own little chamber he knelt down to pray
That the Lord would forgive him, and please not to say,

Little Willie *almost* stole an apple to-day."

LITTLE FOLKS SOWING GOOD SEED

"Scatter seed!
Small may be thy spirit field,
But a goodly crop 'twill yield;
Sow the kindly word and deed.
Scatter seed!"

Children preach? Yes, they can when their little hearts are in tune, full of faith and love. Hear what an infidel's child said to her father:

"Father, why don't you talk to me about God and Jesus as mother does?" said a sweet childish voice of four years.

The father was dumb, and left the room quickly.

A day or two before his father left home in his regiment, Harry plucked from the garden a beautiful flower, and holding it to his father, asked:

"Pa, who made this pretty flower?"

No answer was given; but deep thoughts were stirred in this infidel's heart.

Nearly three thousand years ago the Psalmist wrote: "Out of the mouth of babes and sucklings thou hast ordained strength."

A dear young girl, whose heart Jesus had touched, was burdened with sorrow and anxiety for her worldly, impenitent father. She prayed for him in agony; and how dare she approach one so deeply loved and reverenced upon this subject so near her heart!

But at length, summoning all her courage, she resolved to speak to him on the all-important matter.

"Father, I wish to speak to you," she said, with a beating heart and faltering lips.

"Well, daughter, what is it?" he asked pleasantly.

The burdened heart could contain its self no longer. Bursting into an agony of tears, she said only:

"Your soul, father, your soul!"

The man of the world felt his heart pierced as with one of God's arrows. He could only answer, with a choking voice:

"Daughter, I will."

Is not this preaching effectual, soul-saving?

Scatter the gems of the beautiful
In the depths of the humble soul:
They shall burland blossom and bear the fruit
While the endless ages roll.

Preach? Assuredly; day in, day out, rising up, lying down; in every place, by example, precept, word of mouth. Every thought, look, action, speaks for Jesus.

Why is not every little boy and girl alive, wide awake, on fire to make the world better and happier; swift on errands of love, mercy and truth; running here and flying there on deeds benevolent, gracious, glorious; to do good to this one, to that one; making this one better and happier, and that one better and happier?

What hinders the lambs of the flock being just as zealous, just as active—if not more—in doing the Master's will, telling how good Jesus is, how ready, able and willing to save to the uttermost all that come unto God by him, as the big folks are?

When their own hearts are attuned with the gospel, then are they duly qualified for a generous ouset in the battle-field against sin of every kind. Little folks, as well as great folks, must practice what they preach, and preach what they practice, else the cry will be: "Physician, heal thyself!" Thou, therefore, that teachest another teachest thou not thyself?

How can children's hearts
Bring forth flowers of love,
Unless Christ, the Lord, imparts
Sunshine from above?

O, how patient and how kind
Jesus used to be!
He will put his gentle mind,
If I ask, in me.

CAN THE VIRGIN MARY TAKE CARE OF ME?—An Irish boy asked his priest: "Will the blessed Virgin Mary take care of me?"

"Yes, my son, if you are true to all the requirements of the holy Catholic Church, she will take care of you."

"Will she keep my soul, and take me to heaven safe when I die?"

"Yes, if you die in the bosom of the church."

"You are very sure, sir?"

"Yes, quite sure."

"Well, sir, I am not sure, for I read that once, in going from Jerusalem, she lost her own child; and if she could lose *him* she might lose *me*."

But *Jesus* can and will take care of you, and save you, if you put all your trust in him.

A WORD FOR BOYS.—Truth is one of the rarest of gems. Many a youth has been lost in society by allowing it to tarnish his character, and foolishly throwing it away. If this gem still shines in your bosoms suffer nothing to displace or diminish its luster. Profanity is a mark of low breeding. Show us that man that commands much respect—an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. With but few exceptions you will find them to be profane. Think of this, and do not let a vile word disgrace you.

Scientific.

THE prevalence of scarlet fever in England is so great that attention is being paid to the means by which it is propagated. Among other things the laundry is challenged; and the suggestion of danger in this direction is well worth careful consideration. Clothing is infectious, and the infection may be communicated unless the greatest care is taken to disinfect, and to keep suspicious clothing from contact with others in the wash, whether at public or private laundries.

THE aurora is not a common sight to the inhabitants of Asia, and it has recently given them cause for wonderment in these regions. Particularly the telegraphic companies are reporting derangements which are not so well understood on the other side as with us. There is a curious belief running through the mythological ideas of all ancient nations to the effect that the "Mountain of the Gods," the seat of power, lay to the north. It is very likely that the aurora, particularly as a rare vision, had something to do with the origin of this allocation.

DEAD WEIGHT.—For every ton of weight carried over a railroad of the ordinary gauge there goes a large amount of dead weight in the heft of the cars. In England it amounts to twenty-nine tons for every one ton of passengers, and seven tons to every ton of freight, and this adds immensely to the cost of transportation. On the Festiniog railway in Wales, of less than two feet gauge, the cars carry six times their own weight at twelve miles an hour. The engines and track built on the Fairlie principle, on a three-foot gauge, carry three tons to one of dead weight, at twenty-five to thirty miles an hour. There can hardly be a doubt that a maturer study of railroad economies will lead to the introduction of much narrower gauges than are now prevailing. They are cheaper in proportion to the gauge—that is, a three-foot will cost only half as much as a six-foot, and the running expenses are also greatly less. It is time something of this kind were tried in this country. The dead weight on railroad prosperity is in the needless dead weight of cars and engines.

THE statistics regarding hydrophobia, which have recently been collected by M. Bouley for the Academy of Sciences, present a few interesting figures which our readers will be glad to read. M. Bouley had the history of 320 persons bitten by rabid animals. Of these 320 cases 129 had symptoms of hydrophobia, all of whom died. In 123 cases no such symptoms followed. There were 68 cases not reported.

More young persons between the ages of 5 and 15 are bitten than of other ages, and it is interesting to know that at this age the bites are less frequently followed by the disease. There are more cases recorded of bites in April, May and June than other months, but the difference is trifling.

The length of time before symptoms appear varies considerably. Of 109 cases 76 had symptoms in less than 60 days. In the 33 other cases it varied from 60 to 240 days. The symptoms appear in persons from 3 to 20 years of age in 44 days, while in those older they average 75 days. The duration of the disease in 74 out of 90 cases was less than 4 days, and in a majority of cases terminated in 2 or 3 days.

WITH God time has no succession; that which is past is not as if it were gone, and that which is future is not to come.

The Farm and Garden.

FERTILIZERS AND HIGH CULTURE

We have received a copy of the admirable address of J. M. Sutherlin, Esq., of Greenville, Alabama, to the Agricultural and Mechanical Association of Butler county, on fertilizers, which treats the subject so clearly, and presents so many valuable suggestions as to the character and application of manures to most economically secure the greatest results from their use, that we regret a want of space to give the paper in full to our readers. We cannot, however, pass it without calling a few passages that cannot fail to strike the attention of planters as being worthy of careful consideration.

Mr. Sutherlin advances two excellent ideas as to the way in which a developed and improved system of agriculture, suited to the new order of things, shall be secured:

1. Agricultural literature must be established, encouraged and supported, so that in every planter's house an agricultural periodical shall be considered more indispensable than a political paper.

2. Agricultural associations must be formed in every county and taken an interest in by the planters themselves, and encouragement given for model farming in the various districts of the country.

Such means, he truly says, will "stimulate both practical ingenuity and scientific zeal to give their best efforts to this most valuable branch of national industry."

That the people are waking up to the value of both these propositions is evinced by the number of State, sectional and county agricultural fairs which, in the last year or two, have been held throughout the South, where, in former times, such assemblages were scarcely known; and by the great number of more or less able journals, devoted to agricultural topics, which have sprung up throughout the country. We have practical evidence of the interest in agricultural literature in the vast increase of circulation of the Register, since we have devoted no inconsiderable space and amount of attention to agricultural, horticultural and kindred subjects.

As akin to the subject of fertilizing, and in fact essential to securing the full value of fertilizers, Mr. Sutherlin throws in these sensible words on deep plowing:

It has been too often the custom merely to scratch the surface three or four inches deep, leaving undisturbed the under portion of the fields. It may be taken for granted that where this is done year by year the land will become exhausted in a comparatively short time. The amount of nourishment contained in the upper and pulverized bed is drawn off, and there is therefore nothing left for the growth of the crop required. To get the full strength from the land two things are essential: First, plowing must be deep; and, second, the ground must be thoroughly broken up, so as to render it easily penetrated by the roots of the plants. It must be obvious, to any one who thinks for a moment on the subject, that twelve inches deep of soil will yield three times the amount of nourishment that four inches will, and that eighteen inches will yield still more by one-half than twelve inches.

And of large farms he says:

I am satisfied that the time has gone by for large and half cultivated plantations. We must concentrate our energies and our resources on comparatively small tracts of land. We will thus require less labor, less mule force, and have less stock to purchase and support. If we make one hundred acres of land produce as much as four hundred acres have generally done under the old system, we will have given the agriculture of the South a new lease of life, which must tell upon every other interest of the community at large. I have long been satisfied that we can do this, and the experiments I have lately made with fertilizers has confirmed this opinion.

In order to show the superiority of a thorough system of culture with fertilizers, and a comparatively small body of land, over the old system of a large body of land of first-rate quality, under the most favorable conditions, I will now give you my experience, fully and fairly carried out, with a desire to arrive at the best result of which both were capable:

I purchased a large plantation of eighteen hundred acres, about one-fourth of which I put in cultivation for cotton and corn, under the able superintendence of my partner in the concern, who has the reputation of being one of the best and most successful planters in the country. We had eighteen hands and thirteen mules for working it, and laid down about two hundred and fifty acres of excellent land in cotton. The season was favorable, and neither worms nor rust affected the crop. We obtained sixty bales of cotton as the result, and I believe this is a fair average return under the old system.

Let us now look at the other side of the question. I tried the experiment with sixty-seven acres of poor land, cultivated it with four mules and four hands, with some additional help in picking, fertilized with $910 worth of manure, and obtained a crop of fifty bales of cotton. This, however, does not end the comparison: the cost of the land in one case, say two hundred and fifty acres, involved an outlay of $3,125 in purchase money; in the other case the quality of land cultivated could have been got at $5 per acre in any agricultural district, being a total of $335.

Reverting to fertilizers, he says:

"It is, I think, obvious to every one, who thinks on the subject, that fertilizers are now a necessity for this country.

"The system of planting hitherto pursued of exhausting the ground, and returning nothing to it, has necessitated a change in this direction, and more especially is this necessary if we are to get the highest yield from our lands of which they are capable."

Further on he gives the results of his experiments with manures. He has used eleven different kinds, mostly commercial fertilizers, and found that a compost of compound acid phosphate of lime, cotton seed and stable manure produced the most favorable results, cost being considered. He says:

"Crushed cotton seed alone gave the poorest yield, while the cotton seed meal, with the oil extracted, gave double the amount of cotton, as compared with crushed cotton seed."

We are greatly in favor of home-made manures, and if stable manure enough could be produced, nothing better could be found. In devising the manure made at the Mobile Oil Mills, the "Langdon," we sought to introduce the elements which, both in forcing quality (forwarding the crop) and in permanence, should make it most closely assimilate stable manures. Mr. Sutherlin closes his able address by urging the importance of having a State chemist to analyze our soils, and all commercial fertilizers, to enable the farmer to know what fertilizers are needed, and to secure purity in those sold in the market. We heartily unite with him in this.—*Mobile Register, Dec. 25.*

HEALTH HINTS.

THE majority of people pay little attention to the cleanliness of the feet, and yet a square inch of the sole of the foot demands cleanliness, perfect cleanliness, more than any square foot of surface of the body, as far as health is concerned, because the "pores" are much larger there than anywhere else; so large indeed that they may be called "sluices" for carrying away the impurities of the system. Hence the bottom of the feet should be well washed and well rubbed every day.—*Hall.*

As soon as any soreness is felt in the ear, let three or four drops of tincture of aruica be poured in, and the orifice filled with a little cotton to exclude the air, and in a short time the pain is forgotten. If the arnica be not resorted to until there is actual pain, the cure may not be as speedy, but it is just as certain, although it may be necessary to repeat the application. It is a preventive for gatherings in the ear, which is the usual cause of earache.

THE cause of pneumonia is the application of cold in some form or other to the body, and "settling" on the lungs. Remaining still in a chilly condition an hour or two, getting chilled during sleep, going from a warm room, especially after having been there for several hours, into a cold, raw, damp, out-door air, especially if the wind is blowing against the person—these are the most frequent causes of the dangerous disease. Tens of thousands of cases could be prevented every year by observing two simple precautions while out of doors: First, keep the mouth resolutely shut on going out, so as to send the air to the lungs by the circuit of the head, thus warming it before it gets there; second, keep in motion brisk enough to keep off a feeling of chilliness.—*Hall.*

Rooms heated by a stove—either coal or wood—should be provided with a water vessel, and if this is not the case, a temporary reservoir must be furnished. Where water for evaporation is not provided, the heated or dry air of the room, having great avidity for moisture, seizes it wherever it can be found—drying the skin, parching the mouth and throat, and shrinking the furniture and wood-work of our houses till they leave great gaps at all the joints. To be agreeable and healthy, the air of our living rooms in winter, which are warmed by artificial means, should be charged with moisture nearly to the dew-point, or, in other words, to such a degree that if it should become a little cooler, moisture would be deposited, as the dew is on the cooling which generally follows the decline of the sun.

"GOD often acts upon a soul through a stranger."

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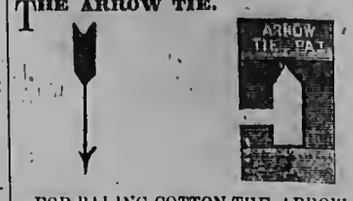

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The Christian Advocate.

SATURDAY, JANUARY 21, 1871.

CONFIDENTIAL TO MINISTERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. Engine driving wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills.

If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time.

Do not repeat sentences, saying, "As I said before;" if you said it before, say something else after. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become as a "little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not preach till the middle of your sermon, but let the beginning, and is buried by the end. Beware of long prayers, except in your closet. When weariness begins, devotion ends. Look people in the face, and live so you are not ashamed of them.

It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half way through, raise it more; when you are nearly done, put on the full head of water. Aim at the mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes edgewise. Make your discourse proportionate. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud. Ventilate your meeting room. Sleeping in church is due to bad air oftener than bad manners.

If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it.—*Western Christian Advocate.*

The way of Christian life is a genuine path laid out by Christ himself. We are to do our duty gladly; the first duty first, the rest duly in order, according to requirement of occasion and circumstance. Just as, when a sailor signs articles of agreement for a voyage, no day's programme is made out, but he expects to be ready for every emergency, so are we bound in agreement to Christ. We come into such relationship of obedience to him that we shall more delight to think that he is working through us his own sacred plans than we could in bold independence delight in the success of our most audacious ambitions and plans of self-aggrandizement.

Luther, writing of the men of his own time, says these strong words that might well apply to the present: "All men now presume to criticise the gospel. Almost every old doting fool and prating sophist must, forsooth, be a doctor in divinity. All other arts and sciences have masters, of whom people must learn, and rules and regulations which must be observed and obeyed; the holy Scriptures only, God's word, must be subject to each man's pride and presumption; hence so many sects, seducers and offenses.'

Divine Shelter.—Somewhere in the East there is a tree which is a non-conductor of electricity. The people know it, and when a storm comes they flee toward it for safety. Beautiful picture of the Saviour! Beautiful emblem of the tree on Calvary! It is a non-conductor of wrath. Get underneath it, and you are safe—safe forever.—*Rev. Thomas Jones.*

HOUSEKEEPERS' DEPARTMENT.

English Christmas Plum Pudding. In English cookery the plum pudding stands as their crowning glory, and of English puddings the *Christmas plum pudding* is the queen. We are in fault not to have borne this in mind for last week's article. We acknowledge our remissness, and make all the amends in our power by supplying, "the day after the fair," several well tried and cordially approved receipts by the true lovers of puddings. They are of various degrees of richness.

A Simple Christmas Pudding.—Six ounces of finely chopped suet, six ounces of Malaga raisins, stoned and chopped; eight ounces of well cleaned and dried currants, three ounces of fine bread crumbs, three ounces of flour, three well beaten eggs, the sixth part of a nutmeg, grated, half a teaspoonful each of cinnamon, cloves and mace, four ounces of sugar, half a teaspoonful of salt, half a pint of milk, one ounce of candied orange or lemon peel, and the same of citron, all sliced thin. Beat all together thoroughly; pour into a pudding bag or mold; put into boiling water, and keep it boiling six hours. Serve with sauce to suit your taste.

The Nonpareil Plum Pudding.—Half a pound of raisins, stoned and chopped; half a pound of currants, well cleaned and dried; a quarter of a pound each of candied orange and lemon peel, sliced thin; half a grated nutmeg, half a teaspoonful of cinnamon, half a teaspoonful of salt, the grated rind of two fresh lemons, the juice of one, one pound of fine bread crumbs, three-quarters of a pound of finely-shred fresh suet, half a pound of powdered sugar, two glasses each of brandy and wine, and seven eggs. First beat the eggs very stiff, yelks and whites separately; then add the spices, the salt, and the peels; then the sugar, raisins and currants; next the crumbs and suet; last the lemon juice, brandy and wine; beat all together very smooth; pour into a pudding-cloth, bag or mold, and boil six hours. Serve with wine, hard sauce, or any that suits the taste of those who are to eat it.

A Good Christmas Plum Pudding.—One pound of clean, dry currants, half a pound of the best raisins, stoned; mix these with one pound of bread crumbs, half a pound of fine flour, and one pound and a half of finely-shred suet; add a quarter of a pound of sifted sugar, one grated nutmeg, a drachm of cinnamon, two drachms of cloves, half a dozen almonds, pounded, and an ounce each of candied orange and lemon, sliced thin; mix all these materials thoroughly together in a bowl, with a glass of brandy, and one of sherry; then beat six eggs very light, and slowly stir them in till all is well blended; cover the bowl, and let the mixture stand for twelve hours. Then pour it into a pudding-bag, and tie it not very tight, leaving room for it to swell; or fill a pudding-mold not quite two-thirds full; lay a clean cloth over the top, and shut the cover over tightly, to exclude all water; put the bag or mold into boiling water; keep it covered, and keep it boiling all the time, for six hours. Serve with sugar, sifted over, and wine sauce. Brandy is usually sent in with a Christmas pudding, to be poured over the whole pudding, or over each slice, then lighted, and served while burning.

A Family Christmas Pudding.—Beat up four eggs very light, (which always means yelks and whites beaten separately;) add to the yelks, after beating, a quarter of a teaspoonful each of ginger, nutmeg, grated lemon peel and salt; four ounces of sugar, half a pound of well cleaned and dried currants, one pound of flour, half a pound of well shred and chopped suet; and beat all this up thoroughly, adding the whites last. Wine or brandy, or both may be added, if one has no scruples about using them in cooking; but the pudding will be good without this addition. Tie it in a cloth or pudding-bag, or put it into a mold, and boil six hours. Serve with any good sauce.

In boiling puddings of all kinds the cloth should be dipped in hot water before the batter is put in, or the mold be well buttered. Any of these Christmas puddings may be kept for a month after boiling, if the cloth in which they are boiled be replaced by a clean one, and the pudding be hung up to the ceiling of a kitchen, or in a warm storeroom. When wanted, they will require one hour's boiling to heat them through, as all such puddings should be sent to the table hot.—*Christian Union.*

A Child's Reply.—A little boy, on asking his father to allow him to be baptized, was told that he was too young, that he might fall back, when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms; as I am only a little boy it will be easier for Jesus to carry me."

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The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

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REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.
DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper. Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from $25 to	$60 00
Tuition in music	60 00
Tuition in art, from $20 to	40 00
Tuition in languages	20 00
Board, washing and fuel	220 00

Instruction in vocal music, free of charge.
Instruction in calisthenics, free of charge.
Use of models in art, free of charge.
Use of instruments for practice, free of charge.
Use of library of reference, free of charge.
No incidental charges of any kind.
Tuition for each term payable in advance.
Address REV. GEO. W. F. PRICE,
jy3t 1m President.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.
With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * *

(From Hon. John B. Baldwin.)

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR. Board and tuition in the Collegiate Course, $225. Music and other extra studies moderate.

For catalogues address
REV. WM. A. HARRIS,
jy30 1m Staunton, Virginia.

EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

For catalogue or for other information address
E. E. WILEY, President,
jy16 3m Emory Post Office, Va.

SCHOOLS AND COLLEGES.

LOUISIANA STATE UNIVERSITY,

(Name changed from Louisiana State Seminary.)

BATON ROUGE, LOUISIANA.

Founded and supported by the State of Louisiana.

The fifth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

The Academic Board consists of a full corps of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a Special School of Civil Engineering and a Commercial School.

Library, Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., are largest and most complete in the South, containing the extensive collections of the late Co. Wailes, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Surveys of Louisiana.

Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.

Expenses of every kind, except clothing, for ten months, $300; $200 payable in advance, balance February 1; or by accepted draft, at eight per cent. for ninety days. Payments may be made through the Canal or Citizens' Bank.

Cadets received at any time during the session and charged from date of entrance.

Discipline, military, with daily drill. A battery of four guns will afford facilities for instruction in artillery. Uniform of cadet: Gray cloth, to be had at the institution at a cost of $25 per suit.

For further information address
D. F. BOYD, Superintendent,
Baton Rouge, La.

Office of the University in New Orleans, at Swarbrick & Co.'s, 50 Camp street.

Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. je11 4m

VIRGINIA FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

REV. R. H. PHILLIPS, M. A., Principal.

With Nineteen Assistants.

The Twenty-sixth annual session will open SEPTEMBER 14, 1870.

From over a thousand testimonials from Southern patrons we select the following, from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute, and General W. N. Pendleton, Lexington, Virginia:

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Staunton, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably conducted and superior institution for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage. R. E. LEE,
FRANCIS H. SMITH.
WM. N. PENDLETON.
LEXINGTON, VA., March 11, 1870."

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Staunton, Virginia. je11 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Conn, President and Professor of Mental and Moral Science, Greek Language and Literature.
J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.
——, Professor of Civil Engineering.
A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.
The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$15 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address
am20 1y W. F. MORELAND.

STONEWALL INSTITUTE,

Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session OCTOBER 3, 1870.

D. C. H. CONNERLY, Principal and Teacher of Languages.
JOHN P. SEABROOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction nine hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor, D. C. H. CONNERLY,
au27 6t Near Selma, Ala.

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This Institution has a full corps of instructors, a thorough course of studies, and aims at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about.....$210 00

This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address REV. D. F. BITTLE, D. D.,
jy16 3m President of the College.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

The claims of this institution rest on the style, extent and thoroughness of the culture it bestows. The climate is favorable for study, the only magic that makes scholars.

It refers to its patrons, including distinguished educators and gentlemen eminent in the pulpit and in the professions.

Catalogues sent on application.

R. K. HARGROVE,
jy23 3m President.

ADVOCATE CALENDAR, 1871.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
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MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
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DEC						1	2
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	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

VINEGAR.—HOW MADE FROM CIDER, Wine, Molasses or Sorghum, in ten hours, without using drugs. For circular address
F. I. SAGE,
au27 1y Vinegar Maker Cromwell, Ct.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no further improvement to notice in the general market. The revival anticipated in several branches of the wholesale trade has not been realized, and business has been on a limited scale. The better descriptions of sugar and molasses have been in good request at firm prices, but the poorer qualities have been neglected, and ruled in favor of buyers. The export demand for flour has subsided. Corn has been in active demand, and the receipts have met a ready sale at advanced prices.

Cotton.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi..... bales..	24,490
Lake.....	83
Arkansas.....	2,616
Mobile.....	1,030
Texas.....	173
Total.....	28,452

On Saturday, owing to moderate supplies and an active demand, factors were enabled to realize prices ¼c. higher for middling, while the lower grades were, if anything, easier, low middling closing at 13⅞ to 14¼c., middling at 14¾ to 15c., and strict middling at 15⅛ to 15¼c. The sales embraced 6,350 bales. On Monday, under the stimulating influence of decidedly favorable accounts from Liverpool and New York, the movement commenced with an active demand and at higher rates, some sales being made during the morning at an advance of ⅜c., but later in the day prices were manifestly less buoyant, and the closing rates showed a net improvement of only ⅛ to ¼c., good ordinary being quoted at 13⅝ to 13⅞c., low middling at 14⅛ to 14⅜c., middling at 14⅞ to 15c., and strict middling at 15¼ to 15⅜c. The demand was active, and the business summed up 12,700 bales, which is next to the largest day's business reported this year. On Tuesday the market opened under the depressing influence of reports of heavy receipts in all the ports, which was subsequently increased by a decline of ⅛c. at New York, and a falling off in both foreign and domestic exchange. The demand was consequently much less active, and although factors gave way to nearly the extent of Monday's advance, yet the movement continued languid throughout the day, and the sales were confined to 6,350 bales.

This makes an aggregate for the past three days of 25,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 627,077 bales, against 543,083 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 315,227 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 413,791 bales to Great Britain, 20,991 to other foreign ports, and a decrease of 133,218 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	12 to 12½
Good ordinary.....	13¾ to 13⅞
Low middling.....	14 to 14¼
Middling.....	14¾ to 15
Strict middling.....	15¼ to 15⅜

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales...	20,686
Arrived past three days.....	28,452
Arrived previously.....	615,189—671,641
	691,337
Exported past three days..	41,035
Exported previously.....	459,132—503,467
Stock on hand and on shipboard....	190,870

Sugar.—The market has been firmer since our last review, with a fair demand and a tendency in prices to outside figures. The sales on Saturday and Monday embraced 1,500 hogsheads, nearly all the supplies in first hands, at 5 to 5¼c. per pound for inferior, 6 to 6⅛c. for common, 7½ to 8c. for fair to good fair, 8¼ to 8¾c. for fully fair, 9 to 9⅛c. for prime, 10c. for strictly prime, 7 to 9½c. for seconds, 10½ to 11⅛c. for yellow clarified, and 11¼ to 12¾c. for white.

Flour.—The market has been dull since our last review. Prices for the lower grades were firmer, however, owing to light supplies of those descriptions.

Monetary.—Gold, 110⅜ to 110½.

American silver half dollars, 107 to 108, and Mexican dollars at 1¼ to 1½ per cent. premium in gold.

The sales of warrants include $600 new State on Saturday at 69½, and $600 at the extreme rate of 73; and $3,000 same on Tuesday at 69½, and $1,000 do. at 70. Dealers have bought new State at 68, Metropolitan Police at 97½, and asked 69 to 70 for the former, and 98 for the latter.

City Treasury notes are quoted at 21½ to 25 per cent. discount.

CATTLE MARKET.

New Orleans, Jan. 17, 1871.

Texas cattle, choice, per head.....	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 24
Beef, per lb. gross.....	to 9c
Sheep, first quality, per head.....	$5 to 7
Sheep, second quality, per head...	3 to 4
Sheep, third quality, per head.....	to 2
Milch cows, choice, per head.....	100 to 110
Milch cows, per head.....	50 to 80
Texas cows, with calves.....	to ..
Calves, per head.....	8 to 12
Yearlings, per head.....	10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	24	24½
East India	23½	24
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 30	1 35
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	.. ..	.. ..
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12	17½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₱ ton:		
Carmel	.. ..	15 00
Anthracite	11 00	12 00
Western, ₱ bbl	1 75	2 00
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 40	3 50
Cotton seed:		
Rough, ₱ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	20	30
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	5 75	6 00
Superfine	5 40	5 50
Fine	5 25	5 35
Fruit, ₱ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	2 75	.. ..
Lemons, Palermo, ₱ box	.. ..	.. ..
Lemons, Malaga, ₱ box	12 00	.. ..
Oranges, La., ₱ M	8 00	12 00
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	58	60
Corn, shelled	70	75
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	20	21½
Hay, ₱ ton:		
Western	30 00	32 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	14	14½
Texas stretched ditto	.. ..	.. ..
Dry salted	12½	13½
Wet salted, city slaughter	9	13½
Iron, ₱ ton:		
Pig	37 00	.. ..
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	.. ..
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	18 00	24 00
Floor'g and ceil'g, rough	18 00	.. ..
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	.. ..	15 00
Scantling	.. ..	14 00
Shingles, ₱ M	3 75	.. ..
Laths	3 25	3 50
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 25	2 50
Rosin, No. 1	2 00	2 25
Rosin, No. 2	1 80	2 00
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gall	38	40
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 25	1 30
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	56
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ M:		
C. S. deodorized	25 00	30 00
C. S. unbleached	.. ..	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	16	17
Hams, canvassed	17	18
Shoulders	14	15
Green shoulders	9½	9½
Lard, prime, in tierces	12½	13
Butter, Northern	28	43
Butter, Western	13½	32
Cheese, American	10	17½
Potatoes, ₱ bbl	4 00	4 50
Onions	.. ..	.. ..
Apples	5 00	7 50
Cabbages, ₱ crate	7 00	10 00
Rice, ₱ lb:		
Louisiana	7	7½
India, (gold, in bond)	.. ..	.. ..
Carolina	8	8½
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez.....	Jan. 1
Kingston.....	15, 16
Vicksburg.....	22, 23
Port Gibson.....	29, 30
Fayette, at Bethel.....	Feb. 4, 5
Rocky Spring, at Rocky Sp'g	11, 12
Cayuga, at Rives' chapel	18, 19
Clover Hill.....	Mar. 4, 5
Lower Deer Creek.....	11, 12
South Warren, at Bovina	18, 19
North Warren, at Oak Ridge	25, 26

John A. B. Jones, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Uniontown.....	Jan. 14, 15
Marion Junction.....	21, 22
Dayton.....	28, 29
Orrville.....	Feb. 4, 5
Selma.....	11, 12
Lower Peachtree.....	18, 19
Suggsville.....	25, 26
Choctaw Corner.....	Mar. 4, 5
Spring Hill.....	11, 12
Rembert Hills.....	18, 19
Jackson.....	25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. Andrews, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Eufaula.....	Jan. 14, 15
Glennville.....	21, 22
Villula.....	28, 29
Providence and Spring Hill	Feb. 4, 5
Enon and Midway	11, 12
Perote	18, 19
Clayton and Louisville	25, 26
Chunahntchio	Mar. 4, 5
Lawreneeville	11, 12
Choctawhatchie	18, 19

Jas. L. Cotten, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Carmel et., at Mt. Zion	Jan. 28, 29
Rankin et., at Gum Springs	Feb. 4, 5
Columbia mission, at Union Academy	18, 19
Gainesville miss., at Gainesville	25, 26
Handsboro et., Handsboro	Mar. 4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	18, 19
W. Pascagoula, at Red Hill	25, 26
Green et., at Cross Roads	Apr. 1, 2
Enon, at Hebron	8, 9

Address: Brandon, Mississippi.

W. W. Hurst, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fannin circuit.....	Jan. 14, 15
Forest circuit.....	21, 22
Scotland and Chapel	28, 29
Lake.....	Feb. 4, 5
Philadelphia	11, 12
Decatur miss., at New Hope	18, 19
Brandon circuit	25, 26
Morton circuit.....	Mar. 4, 5
Trenton circuit	11, 12
Sylvarena circuit	18, 19
Garlandsville circuit	25, 26

F. M. Williams, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit.....	Jan. 7, 8
Bayou Sara	14, 15
Clinton station	21, 22
East Feliciana	28, 29
Jackson and Plains	Feb. 4, 5
Woodville station	11, 12
Liberty circuit	18, 19
Buffalo	25, 26
East Baton Rouge	Mar. 4, 5
Mondville	11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. Forsyth, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station.....	Jan. 7, 8
Sharon circuit, at Sharon	14, 15
Yazoo City station	21, 22
Mt. Olivet et., at Short Creek	28, 29
Yazoo circuit, at Midway	Feb. 4, 5
Sulphur Springs circuit, at Lone Pine	11, 12
Madison et., at Madison sta.	18, 19
Canton station	25, 26
Raymond et., at Clinton	Mar. 4, 5
Camden et., at Camden	11, 12
Brownsville et., at Queen's Hill	18, 19
Carthage circuit (place not known to me; preacher in charge will please inform me)	25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and John McKay.

H. H. Montgomery, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen.....	Jan. 7, 8
West Point	14, 15
Columbus	21, 22
Vinton	28, 29
Columbus circuit.....	Feb. 4, 5
Houston	11, 12
Chickasaw	18, 19
Athens	25, 26
Line Creek.....	Mar. 4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Columbus, Mississippi.

Thos. J. Ramsey, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler.....	Dec. 31, Jan. 1
St. Paul's.....	Jan. 7, 8
Cottage Hill circuit, at Wesley chapel	14, 15
Franklin street	21, 22
St. Francis street	28, 29
Pensacola.....	Feb. 4, 5
Milton	11, 12
Pollard et., at Gonzales	18, 19
St. Stephen's circuit, at St. Stephen's	25, 26
Mt. Pleasant et., at Red Hill	Mar. 4, 5
Citronelle et., at Mauvilla	11, 12
Eastern Shore circuit, at Daphney	18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

Henry Urquhart, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pinovillo, at Pinoville	Jan. 14, 15
Oak Hill, at McKenzie's	21, 22
Sepulga, at Providence	28, 29
S. Butler, at Wesley chapel	Feb. 4, 5
Evergreen, at Union camp ground	11, 12
Monroeville, at Pinegrove	18, 19
Black's Bond, at Reeves' school house	25, 26
Farmersville, at Philadelp'a	Mar. 4, 5
Snow Hill, at Snow Hill	11, 12
Camden station	18, 19
Lowndesboro, Haynesville & Union, at Lowndesboro	25, 26

D. M. Hudson, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion	Jan. 21, 22
Troy circuit, at Troy	28, 29
Union circuit, at Hopewell	Feb. 4, 5
Union Springs station	11, 12
Brundidge et., at Williams'	18, 19
Sandy Ridge circuit, at Oak Bowery	25, 26
Greenville station	Mar. 4, 5
Ft. Deposit et., at Ft. Deposit	11, 12
Rocky Mount et., at Athens	18, 19
Rutledge et., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

J. W. Shores, P. E.,
Orion, Alabama.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station.....	Jan. 7, 8
Crawfordville, at Artesia	14, 15
Starkville station	21, 22
Starkville et., at Whitefield	28, 29
Brookville et., at Brookville	Feb. 11, 12
Macon et., at Somerville	18, 19
Louisville et., at Salem	Mar. 4, 5
Plattsburg et., at Plattsburg	11, 12

A. C. Allen, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian.....	Jan. 21, 22
Enterprise and Mission, at Enterprise	28, 29
Enterprise et., at Sageville	Feb. 5, 5
Toomsuba and Marion	11, 12
Do Kalb, at Pleasant Ridge	18, 19
Spring Hill, at Sonle chapel	25, 26
Wayne circuit.....	Mar. 4, 5
Clarke circuit	11, 12
Paulding	18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? Wm. B. Hines, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston.....	Jan. 1
Green circuit, at Salem	7, 8
Eutaw	14, 15
Bladen Springs, at Mt. Zion	28, 29
Butler, at Ebenezer	Feb. 4, 5
Gaston, at Sharon	11, 12
Gainesville, at Gainesville	25, 26
Forkland, at Forkland	Mar. 4, 5
Belmont, at Belmont	11, 12
Demopolis	18, 19

My address is Citronelle, Alabama.

S. H. Cox, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee.....	Dec. 31, Jan. 1
Tallassee.....	Jan. 7, 8
McMeig's and Loachapoka	14, 15
Auburn	21, 22
Opelika	28, 29
Crawford.....	Feb. 4, 5
Tuskegee circuit	11, 12
Salem	18, 19
Wetumpka	25, 26
Montgomery and Herron st	Mar. 4, 5
Elmore	11, 12
Notasulga and Enfaula miss.	18, 19
Hurtville	25, 26

Wm. Shapard, P. E.,
Post Office: Auburn, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst.....	Jan. 21, 22
Georgetown et., at Bethesda	28, 29
Burtonton et., at Burtonton	Feb. 4, 5
Brandywine circuit, at Brandywine	11, 12
Pleasant Valley circuit, at Pleasant Valley	18, 19
Scotland et., at Caseyville	25, 26
Brookhaven station	Mar. 4, 5
Wesson and Beauregard	11, 12
Martinsville circuit, at Bahala chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit.....	Apr. 1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

Geo. F. Thompson, P. E.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington	Dec. 31, Jan. 1
Richland et., at Richland	Jan. 7, 8
Greenwood and McNutt et., at Greenwood	14, 15
Atala circuit, at Symrna	21, 22
Kosciusko, Bethel and Lobutcha miss., at Bethel	28, 29
French Camps et., at Bethel	Feb. 4, 5
Durant circuit, at Durant	11, 12
Bollfonntaine et., at Hopewell	18, 19
Winona et., at Bethlehem	25, 26
Black Hawk et., at Jordan's chapel	Mar. 4, 5
Vaiden circuit, at ——	11, 12

W. P. Barton, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa et., Tangipahoa	Jan. 21, 22
Covington et., at Covington	28, 29
Summit circuit.....	Feb. 4, 5
Greensburg et., Greensburg	11, 12
Franklinton et., Franklinton	25, 26
St. Helena circuit.....	Mar. 4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit.....	Apr. 1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

Jos. Nicholson, P. E.

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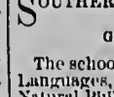

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, SATURDAY, JANUARY 28, 1871. NO. 2.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 19.—*House.*—A bill providing for the consolidation of the Indian tribes was introduced. The object is to bring all the Indians under one government, and to bring the Indians of the plains under the influence of civilized Indians. The discussion indicated that the friends of the bill oppose the Indians being independent of the Federal government. The bill went over to Tuesday.

The bill defining swamp lands was made the special order for the first of February.

Consideration of appropriations was then resumed.

Senate.—The bill abolishing the rank of admiral and vice admiral of the navy, when vacancies occur, passed.

A bill was introduced providing cheap transportation for breadstuffs from the West to the East, making the rate uniform throughout the year.

The resolution for a special committee to investigate the President's message and army reports regarding the condition of the South passed.

An executive session of four hours resulted in the confirmation of the anti-Schurz Missouri candidates.

The bill granting subsidies to steamship lines was made the special order for Friday next.

The bill for cheap transportation provides that the United States government shall aid the construction of the Portland, Rutland, Oswego and Chicago railroad by a loan of six per cent. thirty-year bonds to the amount of $50,000 per mile for its whole extent from Portland to Chicago. The road is to be a double track road, and furnished with steel rails and iron bridges. The Postmaster General is to establish the rates of transportation for freight and passengers.

WASHINGTON, Jan. 24.—*Senate.*—The territorial bill was referred to the conference committee.

Mr. Blair's credentials were presented.

Forty thousand dollars has been appropriated to defray the expenses of the outrage committee.

The bill to aid the construction of the Atlantic and Great Western canal was referred to the Committee on Public Lands.

The death of Senator Norton was announced.

House.—Mr. Socorker, member elect from Georgia, was seated after a debate, Mr. Butler leading the opposition, and alleging outrages had been committed. The motion to refer was lost by a vote of 148 to 41.

A protest from the Cincinnati underwriters against the Cincinnati and Newport bridge was presented.

A bill was introduced to make Shreveport, Louisiana, a port of delivery.

The House went into committee on the appropriations amendment, that no part of the secret service fund shall be used for the Dominican commission — failed. House adjourned.

HARTFORD, CT., Jan. 24.—David Lyman, president of the air line railroad, is dead.

NEW YORK, Jan. 24.—A house was burned in Bergen by the explosion of a lamp containing DeSoto oil. A woman and child were badly burned.

NEW YORK, Jan. 24.—The mails have been much retarded by a heavy snow storm. The Erie mails and late Hudson river mails have not arrived. The Boston mails are two hours behind, and the Southern mails one hour late.

ST. LOUIS, Jan. 24.—The Kansas Legislature has before it a bill to restore the ballot to disfranchised persons by reason of participation in the war. It will probably pass.

ST. JOHNS, Jan. 24.—The cable between Placentia and St. Pierre has failed, but will not interfere with the European business; that goes direct from St. Pierre to Brest, France.

WASHINGTON, Jan. 25.—*House.*—The bill defining the meaning of the twenty-sixth section of the act to reduce taxation passed and goes to the President. Among other things it makes the duty on imported spirits uniform at $2.

Sundry pension bills passed; also a bill for the disposal of useless military reservations; also granting the right of way through Pensacola military reservation to the Pensacola and Barrancas railroad.

Senate.—Mr. Blair was seated. He was appointed on the Committee on Pacific Railroads and the Education and Labor Committee.

The bill for the repeal of the income tax was discussed. The balance of the day was occupied by Messrs. Fenton and Conkling, discussing the New York customhouse.

FOREIGN.

LONDON, Jan. 17.—Special to the London Times:

VERSAILLES, Jan. 17.—Bismarck has been ill, but is partially recovered.

Prussia is urgent for the assembling of the conference.

The bombardment of Paris proceeds slowly but steadily. The gunners systematically avoid firing buildings.

A flag of truce was sent into the city with news and letters.

A German dispatch, dated Brevillers, seventeenth, reports General Keller had occupied the towns of Frazier and Cambrier, taking the latter by surprise with three hundred prisoners.

The French afterward made a sharp attack on Chogrey, Betencourt and Frazier. General Keller maintained his position. The fighting continued three days, during which the Germans lost eleven hundred men.

A French brig, with provisions, was captured off Bordeaux by the German frigate Augusta.

LONDON, Jan. 17.—The conference met to-day, Earl Granville presiding. A communication relative to French representation was read, but no action was taken. Although the proceedings are kept strictly secret, it may be confidently stated that Russia formally declares in advance that the action of the conference must be without prejudice to the abrogation of the neutrality of the Black sea, which has already been accomplished by the acts of the Russian government. In regard to rumors of peace propositions being made at the conference, Bernstoff is under strict orders from the Russian government to oppose any introduction of the subject, or to withdraw from the convention, unless such overtures proceed directly from France.

VERSAILLES, Jan. 17.—A parlementaire came from Paris on the fifteenth. His object is a secret; but it is rumored that the Germans have agreed to an armistice for four days. This seems the only possible way of accounting for the almost total cessation of the firing on Paris. Rumors insist that the effect of the German fire on Paris is unequal to German expectations.

It is stated that a general attack will be organized to-morrow, to include St. Denis and Valerien.

It is said that General Trochu has decided to commence a series of sorties on the twentieth, to continue incessantly unless there is peace on French terms.

Montrouge was active on the fifteenth, and there was heavy firing at the north on the sixteenth.

There were several sorties on the fifteenth.

Thirty wounded mobiles were found frozen in the woods before Meudon.

LATEST.—Overtures of some kind have certainly been made, but there is good reason to believe that they have failed, as the announcement has been made that the bombardment will be commenced at once with increased violence.

LONDON, Jan. 20.—General Von Glumer telegraphs that his vanguard is in pursuit of Bourbaki's retreating army.

LONDON, Jan. 20, morning.—A Berlin correspondent of the London Telegraph writes that Count Bernstorf has been ordered to leave the conference if a discussion should arise upon the subject of the war with France.

Severe skirmishing reported in Franche Comte. The French claim to have gained some advantage.

LONDON, Jan. 20.—A correspondent of the Telegraph from Versailles reports on the nineteenth that the Germans have twenty-two batteries available against Paris. For the past two days, however, the bombardment has slackened, and for the past twenty-four hours has entirely ceased. It is believed that negotiations looking to peace are pending.

News has been received that on the twelfth, off Vigo, Spain, the Prussian corvette Augusta ran down a French gunboat. Four officers and twenty-six of the crew were captured.

It is said that Gambetta has asked Paladines to resume command of the army of the Loire.

LONDON, Jan. 21.—The conflagration at Longwy is confirmed.

The country around Valenciennes has been inundated on account of the approach of the Prussians.

The Mobilized Guard behaved badly at St. Quentin; fully fifteen thousand of them panicked.

A Cambrai dispatch, dated January 20, says there is a panic among the people, as the Germans are approaching.

General Faidherbe has gone to Douae, and General Favre to Lille. The whereabouts of one division of the army is unknown. Gambetta is at Lille.

A dispatch from Lille, dated the twenty-first, reports the utmost consternation. Women and children are fleeing from the town, and troops arriving are in a pitiable state.

Gambetta spoke, advising resistance to the bitter end; denounced the partisan and coward cry of peace or any terms; repudiated any desire on his part to form a dictatorship, and urged the people and army to duty, promising them final triumph.

Paris news of the seventeenth says Jules Favre is very sick.

The victims of the bombardment, killed and wounded, number forty-nine women, thirty-nine children and ninety-two men.

PARIS, Jan. 21.—In the great fight of the nineteenth instant, in front of Bezanval, General Bellemarie threw a large force into the forest at Bezanval. They were permitted to approach within less than two hundred yards of the looped wall, when from the top and slope issued from the Prussian infantry a terrible and deadly fire, which, in an incredibly short space, covered the ground with dead and wounded. It is impossible to ascertain the exact loss of the French.

It is admitted to have been the bloodiest day's fighting since the commencement of the siege. Corpses laid on the ground in front of Bezanval often as many as six together. As the mobiles and troops of the line were struggling in front of Bezanval, General Vinoy massed the nationals to act as a reserve, and to support the attacking forces. Shells only were used early in the day, and as these fell among the nationals they halted before going into action. The garrison have utterly lost faith in their generals and colonels, and run where they please rather than fight.

LONDON, Jan. 22.—Gambetta made another speech, in which he expressed confidence in Faidherbe. He announced fresh arrivals of beeves for the army of France.

Cambrai has been summoned to surrender.

The Germans are entering the departments of Calvades and Arne.

Bismarck declines to enter upon negotiations for Jules Favre's safe conduct to the conference.

Advices from Paris say General Trochu, at the council on Friday, stated that should the hope of outside assistance fail, it would be his duty to surrender the city, before the Germans destroyed the public buildings and fired the center of the city.

The Emperor telegraphs the Empress Augusta on the twenty-first: "The enemy yesterday entirely withdrew into Paris. The total French loss at St. Quentin is fifteen thousand. The enemy has withdrawn to Vallenciennes and Douae. We have reoccupied Cambrai."

LONDON, Jan. 23, 2.30 P. M.—Advices from inside of Paris to the twenty-first have been received. Great dissatisfaction and despondency prevailed in consequence of General Trochu's failure in his last effort to break through the lines of the enemy.

It was reported that a large and available force of artillery and infantry reserves took no part in the action. Trochu's policy was loudly denounced as weak and temporizing.

Bismarck, replying to Jules Favre's application for a safe conduct to the conference, says: Presuming that the authority of the provisional government had not been recognized by the French nation, the military government formerly allowed Favre to pass without prejudicing the question of recognition. It is now impossible to give Favre a safe conduct, because of his declaration that an invitation to take part in the conference would be a recognition of the republic.

In conclusion, Bismarck pointedly inquires whether it is advisable for Favre to proceed to London, since the interest at stake at Paris for Germany and France completely overshadows the Eastern question.

The number of deaths from smallpox weekly in Great Britain are said to average one hundred and fifty.

The Emperor telegraphs from Versailles to the Empress as follows: "The latest estimate of the French loss at St. Quentin is fifteen thousand men, including eleven thousand prisoners."

The Germans refused the request of the French for an armistice to bury their dead before Paris, because the application was merely verbal. The outposts have, however, mutually facilitated the removal of the wounded.

It is said the garrison of Paris would not renew the attack upon the Germans because General Trochu was apprised of General Chanzy's defeat.

Paris newspapers of the twentieth have been received. Letters say that the line of battle on the nineteenth reached from Montrout to Lacelle, and the French numbered one hundred thousand men, supported by a powerful force of artillery.

General Trochu, in his report, says: "The day, which commenced successfully, did not terminate as we could have wished. The enemy were at first surprised, but subsequently concentrated great masses of artillery and infantry, and at three o'clock in the afternoon our left receded. We resumed the offensive movement at nightfall, but were unable to hold the heights we had taken. The struggle was sanguinary. We have asked for an armistice."

6 P. M.—The attempt by the French from Longres to surprise the Germans at Chaumot has miscarried.

General Treskow, who has advanced from Beauquesne, is reported to have captured strong fortified works at Tailles Bailley and the village of Persons, in which five officers and eighty men were taken. German loss was considerable.

LONDON, Jan. 24, 5 A. M.—It is said Count Bernstorff has telegraphed to Versailles that the plenipotentiaries present at the first meeting of the conference are unanimous in their resolution to prevent the discussion of questions unconnected with the East.

BORDEAUX, Jan. 24.—The Prussians attacked Dijon yesterday, and were repulsed and beaten after a battle which lasted five hours. Ricciotti Garibaldi captured the flag of a Prussian line regiment.

The following dispatch has been received and made public by the government here:

LONDON, Jan. 24, 7 P. M.—The Germans are before Cambrai. They have established a siege.

The batteries at Ruinilly, near Garibaldi's operations, have been suspended in consequence of Bourbaki's retreat.

The Paris correspondent of the London Times, under date of the twenty-first, says: General Trochu is generally considered incompetent. The Council of Defense only failed to accept his resignation because they were unable to find a successor.

It is impossible to make the Parisians consider the question of surrendering. They are anxious to fight under competent leadership. The ration of flour is now a half pound daily per man. The poorest people receive bread gratis, with a pint of wine each and a little soup daily. The middle classes suffer most severely of all. Potatoes are sold at one franc apiece, and dog flesh is worth $1 per pound.

The Emperor William, in a letter to the Grand Duke of Baden, says: Germany, which has become strong through the unity of her princes and people, has recovered her former position in the council of nations. Germany neither wants nor is inclined to transgress her frontiers; she seeks only independence and mutual advancement and welfare of nations by the extension of her commerce.

LONDON, Jan. 24, 7 P. M.—There was an extensive conflagration in Longwy yesterday. The flames were visible all night, and to-day the fire is still burning. In the meanwhile the bombardment goes on without relaxation.

A METHODIST CLERGYMAN is reported to have replied to the question, "What was the most striking thing you saw in your recent trip on the Pacific railroad?"—"The Baptists—organizing churches, building meeting houses, starting Sunday schools everywhere, in all the towns; that was the most striking thing I saw." To this Zion's Herald responds: "If the Baptists get ahead, they must remember that water power is first used, then steam. The Methodistic steam power will be after them, and, both together, we hope, renew those desperate frontier towns in righteousness, peace and joy in the Holy Ghost."

GOD thinks more of the good than of the influential.

SOUTHWESTERN BIBLE SOCIETY.

In connection with the proceedings of the recent anniversary, an account of which we find in the Southwestern Presbyterian, the editor makes the following statement and appeal:

The only word we add to this brief account of the anniversary of our Bible Society is a word of solicitation, couched in the fact that the society *asks help from the wise and good—much help* to enable it to carry on its work of Bible dissemination. We close the appeal, which the writer hereof makes for the Southwestern Bible Society, by introducing the following lately published statements of the executive officers of the American Bible Society. The Southwestern Bible Society make and reiterate the same appeal. The conditions of the *great work* are the same in this portion of the great field of benevolence.

"The ordinary current receipts of the society are not now sufficient to meet its obligations in domestic and foreign fields; while its operations can yet be further extended to keep pace with a larger liberality on the part of its friends. If the gratuitous contributions of the past year should be doubled this year, the managers could judiciously expend every dollar in embracing the opportunities and meeting the demands for Bible distribution already before them.

"An erroneous impression seems to exist in some quarters that the society is rich, and has ample invested funds. It is true that it owns the Bible House, which was erected by the special contributions of friends in New York city, who made it a free gift to the society; and this, with its manufacturing appliances, has become a valuable property. We cannot overestimate the wise forethought and beneficence which have thus provided the best facilities for manufacturing books at the cheapest rates, and for steadily enlarging our benevolent work. The House itself, therefore, is of value to the Bible cause only as funds are provided for maintaining the operations which it was built to promote. Beyond this the society has, and intends to have, no permanent investments. A temporary fund, fluctuating in amount, has happily served during the last few years to save us from difficulties which the ordinary receipts would have been inadequate to prevent. Yet at the beginning of the present fiscal year this temporary deposit amounted to only $44,000, while there were outstanding engagements to be met to the extent of nearly $90,000. It would therefore be unjust to our work to withhold contributions on the ground of an apparent surplus, which would be far more than exhausted if the society's obligations were all due at once.

"Nor can we depend on legacies. These are not always immediately available. They may be in the form of real estate that cannot at once be sold, or securities that cannot be advantageously converted into cash; or they may be attended with conditions that deprive us of the present use of the funds.

"In arranging our plans, therefore, and meeting our engagements, our main reliance must always be on the current contributions of living friends.

"It must be remembered that the society is strictly a benevolent institution. It sells its books at cost, and to auxiliary societies below cost; while it annually distributes gratuitously, through its agents, auxiliaries, other charitable institutions, and private individuals, many thousands of volumes. Its gratuitous work during the last fiscal year amounted to nearly $200,000.

"The American Bible Society, therefore, in view of its increasing responsibility, its strictly benevolent character, and the present demands of the work at home and abroad, earnestly appeals to your sympathy, your prayers and your liberality."

The following items appear in the recent report of this institution:

Two vice presidents have died—Thomas K. Price, Esq., and John D. Henderson, Esq.

Scriptures distributed, sold and granted, value, $8,357.42.

Scriptures granted, value, $1,328.92.

Churches, Sunday schools, asylums, hospitals, ships and prisons gratuitously supplied, 120.

Sermons and Bible addresses delivered, 400.

Depositories of Bibles and Testaments, 113.

Agents employed: The general agent, 3 ministerial district agents, 9 ministers as colporteurs, 5 other regular colporteurs, besides many private distributors.

Amount of money needed to carry on the work, $6,000.

The field is all of Louisiana and all of Mississippi lying below the thirty-third parallel, most of the parishes and counties of which have been visited.

NEW PUBLICATIONS.

GOOD WORDS, for January, 1871, contains the usual amount of choice reading matter, besides a liberal assortment of illustrations. "Hugh Miller as seen in his Life and Letters" is a brief but fair exposition of that remarkable man. "The Coolie" and "War and Judgment" are both of them valuable. "First Impressions of France and Italy, by Nathaniel Hawthorne," is in the author's best style, and will renew the pleasures of many who followed him years ago over the same ground. Good Words is published by Lippincott & Co., at $2.75 a year.

THE SUNDAY MAGAZINE, edited by Dr. Guthrie, and published by J. B. Lippincott, Philadelphia, is always welcome. Of all the old country magazines published by Lippincott, we like it the best. The part for January, 1871, contains a number of superior articles. Among others we have, "How to Study the Old Testament," "Revision of the English Bible," "Innovations in Public Worship," and part two of "A Sunday in Venice."

GOOD WORDS FOR THE YOUNG.—Edited by George MacDonald, and published by J. B. Lippincott & Co., Philadelphia, at $2.50 per annum. The January part. Too much about goblins, and too much of the unreal and purely fictitious, to suit our views of a useful literature for the young. Apart from these blemishes the magazine contains much that is excellent, and of a wholesome tendency. The illustrations are charming, and the whole make-up is of the most attractive order.

BURKE'S WEEKLY, for December, contains an immense amount of pleasant and instructive reading for the young. It is ahead of any other Southern publication in its special line, and deserves a hearty and wide patronage. Published by John W. Burke & Co., Macon, Georgia.

AMERICAN AGRICULTURIST.—Published by Orange Judd & Co., New York. This is the leading agricultural journal of the country, and is mailed to subscribers at the low price of $1.50 per annum. The number for January is, as usual, profusely illustrated.

THE ART REVIEW.—This is a new publication, having reached in January the third number of the first volume. It is a record of art-progress in America, and all who are interested in this subject will not be able to do without it. New York and Chicago: E. H. Trafton, publisher and proprietor.

THE WESTERN HOME.—The January number of this periodical is the first that we have seen. It is a monthly, published at Chicago by the Western Home Company, at $1 per annum.

THE CHRISTMAS LOCKET, a holiday number of Old and New. Boston: Roberts Brothers, 1870. We have received this beautiful work after the holidays. It is a superb work in its typography, and filled with Christmas literature.

OVER $117,000 FOR CONSCIENCE' SAKE.—Treasurer Spinner reports this year the following as the amount of the conscience fund: Amount received from various persons from December, 1863, up to and including June 30, 1869, $113,991.81; and during the fiscal year ending June 30, 1870, $3,406.03; total amount received since November 30, 1863, $117,397.84.

RELIGION is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

The Christian Advocate.

SATURDAY, JANUARY 28, 1871.

BY THE SEA.

Backward and forward, under the moon,
Swings the tide, in its old-time way;
Never too late and never too soon.
And evening and morning make the day.

Backward and forward, over the sands,
And over the rocks to foul and flow;
And this wave has touched the dead man's hands,
And that one has seen a face we know.

They have sped the good ship on her way,
Or hurled her deep from love and light;
But here, as they sink at our feet to-day,
Ah! who shall distinguish their voices aright.

For their separate burdens of hope and fear
Are blended now in one solemn tone;
And long this song of the waves I hear:
"Forever and ever His will be done."

Backward and forward, to and fro,
Swings our life in its weary way;
Now at its ebb, and now at its flow;
And evening and morning make the day.

Sorrow and comfort, peace and strife,
Pain and rejoicing, as moments know;
How from the discords of such a life
Shall the clear music upward flow?

Yet to the ear of God it sweeps,
And to the blessed round the throne,
Sweeter than chime of vesper bells:
"Forever and ever His will be done."

THE OLD ALABAMA CONFERENCE.

The session of 1854 was held in Talladega. The approach to the village is flanked for half a day's ride by some of the finest scenery in the State. Crossing the broad bosom of the Coosa at the mouth of the beautiful creek which bears the name of the town, you ride for sixteen miles through fine farms, with the mountains on your right, the hills on your left, and the open valley before you. Stately houses, busy mills, and many other evidences of thrift attract the attention. The railroad now carries you whirling through this beautiful panorama in the night, and you lose what was in 1854 the most delightful horseback ride that the traveler ever experienced. As you approach the village the ground is classic, and you see the tomb of the brave soldiers who fell at the battle of Talladega in 1812 13. Here are traces of forts and of the old military road cut by Jackson on his march against the savages, who were finally vanquished in the bloody battles of Emuckfaw and the Horseshoe. One of my ancestors fought at the latter place, and another at New Orleans, and taught their descendants to reverence the name of Old Hickory. The era which produced these iron men has passed away; but to their labors are we indebted for the comparative melioration in society, and for many advantages never enjoyed by the men who bequeathed them to us and to our children.

During the Conference I was the guest of General John T. Morgan, since distinguished in politics and in war. At that time he was a rising young man, but deeply pious and zealous for the church. He has one of the brightest intellects that ever graced the bar of Alabama, and I regret that his activity in the cause of Christ has apparently diminished in the overwhelming cares of business and the aspirations of public life. At this Conference Edwin Baldwin came up for admission from the Protestant Methodist Church. When General Morgan saw him he remarked that he had the face of an orator. Baldwin had been a teacher of elocution. Finding himself called to the ministry, he used his rare endowments with zeal for the cause of truth, and at once rose to the highest rank in the Conference. His faithful labors edified the church till the close of the war, when he embarked in a literary enterprise in Selma, in connection with myself. It was abundantly prosperous, but the excessive labor and anxiety required for its management in those tronblous times proved too much for his frail constitution, and he fell suddenly on the ninth of January, 1866. The same steamer that brought the next preacher in charge, received the remains of Bro. Baldwin, accompanied by his stricken family, and conveyed them to Montgomery, where they were interred by Bishop McTyeire.

Baldwin was a man of sublime spirit, but of deep melancholy, and lived in the atmosphere of another world. He was of the heroic temperament, and in early life served in the war with Mexico. Much of his preaching was of the polemic kind. He warred against sin and unrighteousness. His very sermons seemed animated by a sort of military spirit. If the laborious preparation of his subjects resembled the drill and discipline of the camp, the delivery of them was like the conflict of battle. The marshaling of facts and figures; the dressing up of his periods, in which every word stood to its place; the clarion voice that thundered them across the field of strife; the impetuous onset of logical assault; the flourish of rhetorical banners that waved over all, spread terror and dismay in the ranks of Satan; while the friends of Zion rallied, inspirited by the example of such a leader. Under his ministry many souls were converted, and a higher standard raised for the Christian life. It seems sad that a man thus useful should have labored all his life under the oppressive weight of poverty, and that his last moments should have been embittered by pecuniary distress. How often it is the world knows not its own greatest benefactors, and crowds them off the stage in the miserable scramble for pelf and paltry honors. Baldwin might have been alive today, but that he feared to trust his large family to the precarious support of our itinerant ministry, and embarked too rashly, perhaps, in an effort for their relief.

The Talladega Conference was made memorable by the inauguration of the movement for education which resulted in the establishment of the two noble literary institutions at Auburn and Greensboro. Of these, and the principal actors in getting them up, I will write in my next.

Yours truly, F. M. GRACE.

FIRST CHAPTER OF GENESIS.

Fourth day, verse 14: "And God said, Let there be lights in *ha-rakva* (the expansion) of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years." The reader will please remember that expansion is styled "heaven" in verse 8. To us it is evident, as will be clearly shown, that Moses here speaks of the effects of the sun and moon on our atmosphere or expansion. As *rakea* or expansion is in the singular number, and confined to our planet, and as the sun and moon have distinct atmospheres, we are thereby forced to adhere to our expressed persuasion. To those who regard expansion, in the passage, as including the space of the solar system, called heaven, in which the sun and moon, in their respective missions, shine and gladden the world, we respectfully suggest that the following facts will not permit any such interpretation: "Fowl that may fly in the open expansion of heaven," and "Let there be lights in the expansion of the heaven." Birds do not, cannot fly in the open expansion of the solar system. They do, however, fly in the open atmosphere.

"Let there exist lights"—the shining of the sun and moon—"in the expansion of the heaven," and let this existence be perpetual, is unquestionably the obvious signification.

To show that there is no reference to the creating of the sun and moon on the fourth day, "out of nothing," we shall here quote the text on which all the details of the six days' labor of God are founded, which is: "*Bereshith* (in the beginning) *Elohim* (God) *bara* (made) *eth* (the substance of) *ha-shamayin* (the heavens) *ve-eth* (and the substance of) *ha-arets* (the earth.")

Verse 1: This is conclusive, as it affirms that the substance of every body of the solar system was made in advance of the dawning of the first day.

Verse 15: "And let them be for lights in the expansion of the heaven, to give light on the earth; and it was so." As the lights are restricted to the expansion of our world, in this passage, as in the one considered, only a few additional remarks are deemed necessary. The language of inspiration is adapted to common modes of thinking and reasoning. An ordinary mind looks up into expansion by day, and into it by night, and the impression is that the sun, moon and stars shine in the sky. Their relation to their lights is misunderstood. How natural the mistake in the absence of education! Divine wisdom, however, seems to have toiled to make the matter plain. "Let there exist lights in the expansion of the heaven." Here we have the sublimity of simplicity, the light of the sun and that of the moon being denoted, not the sun and moon directly.

Verse 16: "And God made two great lights." These are the words of Moses. How positively they show that the lights were not "created out of nothing on the fourth day!" And God made—that is, the light of the sun and the light of the moon—by the word of his power, to be abiding in expansion, and to divide the day from the night, to be for signs, for seasons, for days, for years, and to give light on the earth. Is not all this accomplished by their lights in *ha-rakva*, denominated "heaven?" He made "the stars also," the light of which is to be understood as that of the sun and moon.

To illustrate, the King of Persia decreed: "Let there be light in every street of the city of Susa during each night, continually." The only recorder of his acts adds: "He made great lights to guide the movements of the people"—that is, by his authority it was made as stated. The light of the streets was from lamps on the sidewalks. The lights in expansion are from the sun and moon, far beyond.

Verse 17: "And God set them in the expansion of the heaven to give light on the earth." Here we are informed that the lights mentioned were established in *rakva*, to flood the world with light.

Verse 18: "And to rule over the day, and over the night, and to divide the light from the darkness." The light of the sun in expansion causes day, and the light of the moon in it rules the night.

Such was the labor of the fourth day!

Should any scholar direct our attention to a solitary passage in the writings of Moses where expansion includes more space than the atmosphere of our planet, we would feel remarkably thankful for the information. If this cannot be done, faith in the preceding interpretation will be found in exact accordance with the dictates of enlightened reason. ALEPH.

TWO PETITIONS.—"Search me and try me," "Purge me and wash me"—these are the cries of the psalmist to his God, the two petitions of his humbled heart. These must be the petitions of our own hearts if we would deal truly with ourselves and with our God. Our consciences are not enough to search and try us; we love ourselves too well to be thoroughly honest in the search; we excuse ourselves with regard to many things which we are not willing to give up; nor are our standards of right and our views of truth sufficiently just to serve for our guides in the difficult task of examining ourselves; seeking to please God, we fall far short even of our poor aspirations, yet we desire to be true, and cry: "Lord, help me, search me and try me."

But when, in answer to our prayer, the Lord opens our eyes to see some glimpses of what we really are in his eyes, when he searches out our selfishness, our meanness, our worldliness, our cowardice, when he shows us the secret corners of our hearts, and all that therein is, the sight is more than we can bear; we hate ourselves, and cannot endure to think what we are before him. By such a revelation of what is in us we are led to prize, as we have never done before, God's own way of pardon through the atonement that is in Christ Jesus; he searches and tries us, that we may fly to his mercy and cry, "Purge me! wash me!" There is a fountain open for sin and for uncleanness. There is a propitiation for our sins. None need despair either of pardon for past guilt, or of want of help to resist evil in time to come. In Jesus there is all that we need; let us cry: "Lord, wash not my feet only, but also my hands and my head!"

"THERE is not greater grace of possession than to believe that God speaks to us. If we believe that, we should be already blessed. Christ was offered once for all; now he requires nothing but that we should give him thanks forever."

REV. GEORGE H. CLINTON.

The memorial services held in the church which this lamented minister had served with so much acceptability and usefulness were of the most impressive character. The St. Louis Advocate, of January 11, says of them:

The memorial services in honor of the late Rev. George H. Clinton transpired at the First church on the afternoon of last Sabbath, according to the appointment of the official board of that church as published last week. The spacious audience room was densely filled by one of the very largest congregations ever assembled within its walls. The whole scene and the entire occasion were most impressive.

The pulpit was draped in deep mourning. In the altar place, upon the communion table, stood a vase of flowers, such as he had been accustomed to see there—a delicate and beautiful tribute of affection for his memory. On entering the room, in the place where we have been used to see the form of the living preacher, there appeared inscribed on a dark background, drawn with white lines in large Roman letters, and with a halo around it, the name—CLINTON. Under it was the drawing of a book and a cross fallen upon it. Over the name was the picture of a crown bedecked with stars. This had been in the morning the object lesson of the Sabbath school, and a part of its memorial tribute to a pastor who had lovingly and faithfully cared for the lambs of the flock. The appropriate and suggestive emblems do not need interpretation.

The following biographical sketch was prepared and read by Rev. W. M. Leftwich, D. D.:

Rev. George H. Clinton was the eldest son of the Rev. Thomas Clinton, of the Mississippi Conference of the Methodist Episcopal Church South, and was born January 1, 1835. He was baptized in infancy by the Rev. Dr. William Winans, of precious memory. His boyhood was spent on his father's farm, and he attended school about a mile from home. One of his earliest tutors was the Rev. William Parks, of the Presbyterian Church, now residing in St. Charles, Missouri, to whom he was warmly attached, and with whom he had a joyful meeting at the camp meeting in St. Louis county, in August, 1869, after a separation of nearly twenty-five years. In his fourteenth year he was converted to God at the family altar, and began his religious life at the fireside. He was early impressed with the conviction that God intended him for the ministry. In October, 1850, he entered Centenary College, at Jackson, Louisiana, Rev. Dr. R. H. Rivers, president, and in July, 1853, he was graduated with honor. In October of the same year he was licensed to preach by the Rev. John Lusk, and soon after was received on trial in the Mississippi Conference. His first appointment as a traveling preacher was Coles Creek circuit, with the Rev. B. M. Drake, presiding elder. In June, 1855, he was married to Miss Sallie Bridgers, of Port Gibson, Mississippi, who is now called to weep out her life in widowhood.

He filled regularly and faithfully the several appointments given him by the Conference, which need not here be enumerated, as they appear in the regular Conference minutes. In November, 1859, he was appointed to Vicksburg station, a church which commanded the finest pulpit talent. He was not afflicted with a surplus of self-sufficiency, nor did he "think more highly of himself than he ought to think," and it was with great diffidence and many misgivings that he entered upon his work. He served the church two years with great acceptability and satisfaction.

The following extract from a letter of his brother, Mr. James H. Clinton, of Clinton, Louisiana, will not only give the facts, but throw light upon the character of the man:

"In November, 1859, he was appointed in charge of the church at Vicksburg. It was with extreme diffidence that he went to his work—not having completed his twenty-fifth year. He remained two years in Vicksburg, and, I believe, gave universal satisfaction. He was pastor at Natchez, Mississippi, when Bishop Ames, of the Methodist Episcopal Church (North) came South with authority from the Secretary of War to seize our church property. From Natchez he removed with his family to Homer, Louisiana, where he remained till the close of the war. In November, 1865, he returned to Mississippi, and was appointed presiding elder of Vicksburg district, where he remained two years. In April, 1867, his little daughter Sallie, a sweet child, seven years of age, was burned to death. This was a sore trial to him and his devoted wife. Four times in his life he was called to give up a child. He buried one in Clinton, Louisiana, one in Natchez, one in Port Gibson, and one in Vicksburg. In 1868 he was again sent to Vicksburg station, and from there removed to St. Louis. These are the leading *data* of his life. In these seventeen years as a pastor he missed only one appointment, and that was when his little daughter was burned to death.

"He was a devoted husband, an indulgent father and a dutiful son. It was a rule, from which he rarely varied, to write home every Monday morning. In September last he wrote, asking me to meet him at Port Hudson and assist him in getting home with his family. He reached home October 23, feeble and more reduced than I had ever seen him. Soon after he was confined to his bed all the time, and continued gradually to grow weaker every day.

"Though sick so long, he suffered but little until a few days before his death. His long illness was borne with Christian fortitude, without a murmur. It was only in praise of our 'blessed Redeemer' that he spoke toward the last. He suffered so intensely with his tongue and throat, the last few days, that it was with great difficulty he could speak. The last thing he said that we could understand was: 'O! I'm so happy.' When unable to articulate, his wife asked him if all was well. He replied by bowing his head. He would take her hand and press it affectionately, and try to console her after he had lost the power of speech. On Thursday, December 29, 1870, at half-past nine A. M., his pure spirit was transferred from the church below to the church above, and on Friday following, at four P. M., we committed his remains to the dust in the hope of a blessed resurrection."

This brief biography of our gifted, sainted Clinton furnishes but little more than the cold facts of his useful life, while his warm heart, large and full of love, his clear head, gifted and eloquent with thought, and his deep piety, fervent and unctious with grace, all combined to make him the man, the minister he was, and give him a more endearing, enduring place in the hearts of the people. His was a heart of love; his a life of love and a labor of love, and his is a monogram and a monument of love. Love is the only word in the language that reveals and expresses his character; and as sacrifice is the highest and last expression of love, so his life was "offered upon the sacrifice and service of your faith." In the pulpit, on the platform and at the fireside this rare trait of character was equally conspicuous. To meet a stranger was to win him; and the longer association continued the deeper and stronger became the attachment. With a manly mind he possessed the rare charm of a womanly heart. His intellect was bold and masculine, his sentiment as soft and delicate as that of a woman. He had the tone and touch of the artist, without the genius. He had the sentiment and genius of the poet, without the inspiration. The world to him was full of pictures and poetry, and he would study a subject or contemplate an object to ascertain what of the good, the pure, the beautiful it contained. From the natural tone and temper of his mind, as well as the work of grace in his heart, he was inclined to that field of study so impressively commended by St. Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think of these things."

His generous nature and Christian charity put him in sympathy with all that was pure and good; and he could no more withhold his support and active co-operation from the many institutions and enterprises that are working for the good of the race than he could close up the fountains of benevolence and charity which God had opened in his heart, and which placed him far in advance of the selfish sectarianism of the age.

As a preacher Dr. Clinton was zealous, earnest, ornate, eloquent, successful. He possessed in a rare degree, and in effective combination, "the action, and the utterance, and the power of speech to stir men's blood." With a mind ready of apprehension, rapid in movement, quick and keen of perception, and well stored with knowledge; with a heart full of warm and tender sensibilities, capable of deep emotion and lofty fervor, and well sanctified by grace, and with a voice strong, tremulous, pathetic and susceptible of the fullest and the softest modulations, and of expressing the most delicate shades of sentiment and thought, he could but be an impressive and a popular speaker for both the pulpit and the platform. Both his mannerisms and his style were his own. He had no model, and he copied no man. His deep and fervent piety, his strong faith in God, and his knowledge of the Holy Scriptures, made "him a workman that needeth not to be ashamed, rightly dividing the word of truth." He was successful in winning many souls to Christ, in turning many to righteousness, and in building up the church of God. In his death the church mourns and his friends weep. Truly has it been said, "The good die young," and truly may it be said, the gifted are early called to fields of activity and employment among the higher and purer intelligences that are near the divine throne.

"Death loves a shining mark; a signal blow
A blow which, while it executes, alarms,
And startles thousands with a single fall."

HOW IT FEELS TO BE SHOT IN BATTLE.—*Experience of a German Soldier in Metz.*—"There! a blow on the breast, a tearing in the body, I fall, with a loud cry and terrible pain; there I lay, one of the victims of this bloody day. My first sensation was anger at the blow; my second an expectation of seeing myself explode, for, judging by the sound of the ball, I believed I had a grenade in my body; then came the pain, and with it helplessness and falling. O, how frightful are those first moments! Where I was hit, how I was wounded, I could form no idea; I only felt that I could not stir, saw the battalion disappear from my sight, and myself alone on the ground amid the fearful howling and whistling of the balls which were incessantly striking the earth around me. With difficulty could I turn my head a little, and saw behind me two soldiers attending on a third, who was lying on the ground.

"Of what happened I can give no account, except that I cried for help as well as I could. At last both of them ran up to me, and with joy I recognized the doctor and hospital attendant of my company. 'Where are you wounded?' is the first question. I could only point. My dress was quickly opened, and in the middle of the breast a blood wound was found, which the doctor hastily bound. The balls still constantly whizzed around us; one struck the doctor's helmet, and immediately I felt a violent blow on the left arm.

"Another wound! With difficulty I was turned round, to look for the outlet of the bullet, but was still in my body, near the spine. At last it was cut out. 'Is the wound dangerous?' I asked. 'I hope not.' 'Pray, tell me the truth.' 'Not *very* dangerous, it is to be hoped,' and with the emphasized 'very' my hopes melted. They were going away. 'The wound in the arm, doctor?' This, fortunately, was looked for in vain; the ball had merely caused a blue spot, and had sunk into the ground harmlessly. I extended my hand to the doctor and thanked him, as also the attendant, whom I commissioned to send word to my family.

"Ceaselessly it whizzed and howled around me. The doctor had carefully laid me on my cloak, with my helmet firmly on my head in order in some measure to protect me from the leaden hail. Thus I lay alone with my own thoughts amid the most terrible fire, perhaps for an hour and a half. All my thoughts, as pain and increasing weakness allowed, were fixed on my family. Gradually I got accustomed to the danger which surrounded me, and only when too much sank from the striking bullets was thrown on my body did I remember my little enviable position. * * * At last, after long, long waiting, the sanitary detachment came to me."—*North German Gazette.*

THE WESLEYS AND RITUALISM.—Alluding to Tyerman's Life of the Wesleys, our English correspondent, Rev. George John Stevenson, says:

Another matter of considerable importance to both the brothers is included in this first volume—that is, the turning point in those High Church notions, in which both brothers were educated, and which both so strongly manifested in various ways up to the year when Charles Wesley first issued his hymns on the Lord's Supper, 1745—they were written earlier, and from these hymns the Ritualists of our day are claiming the writers as belonging to their school of thought, and they try to show from them that Charles Wesley held and taught the doctrine of the real presence. During the year just named both the brothers carefully read, prayed and talked over "Lord King's Inquiry into the Worship of the Primitive Church." From this circumstance, and from that period John Wesley held no more ritualistic notions, and he ever afterward believed and taught that Presbyterianism was the true and original form of church worship; and after that year Charles Wesley wrote no more High Church hymns.—*North-western Christian Advocate.*

MEN'S lives should be like the day, more beautiful in the evening; or like the summer, aglow with promise, and like the autumn, rich with the golden sheaves, where good works and deeds have ripened on the field.

CHRIST OUR ELDER BROTHER.—Most "elder brothers" take to themselves the whole of the estate, but our Elder Brother divides the inheritance with us.—*Harndall.*

e Christian Advocate.

ATURDAY, JANUARY 28, 1871.

SLEEP.

eautiful Gate of Sleep is barred!
O Angel within!
anels of pearl, with diamond starred,
back no sound to my feeble knock;
e no key that will turn the lock!
How long must I wait?
O evermore and forevermore
I stand at the Beautiful Gate!

rments are thin—my sandals worn,
Sweet Angel within!
piercing the blast—how sharp the thorn;
light is cheerless—the wind wild;
ised heart sobs like a pitiful child,
How long must I wait?
evermore and forevermore
I stand at the Beautiful Gate!

ere a queen, I'd give my crown,
O Angel within!
ned, I would lay my laurels down;
h, I'd yield thee my treasured gold,
y sweet shelter from rain and cold.
How long must I wait?
evermore and forevermore
l I pass through the Beautiful Gate!

E DRYNESS OF THE MINISTRY.

As dry as a minister" is one of latest phrases from one of the t brilliant members of the pro- ion. It was playful, perhaps. perhaps, also, he plays a little much on that string. A Solo- n who recently signed himself ung Yale," in the Nation, coolly rms that the ministry are an in- or class of men, and therefore in- petent to manage a great college, ich they chiefly have made what s. The commonest form of dis- agement is to cite half a dozen ked lecturers, who shoot off one ket a year across the country, inst the average of ten thousand n who speak to the same audi- es twice a week for years in suc- sion; or to contrast the sifted ar- es of a great magazine—forming, is said, three per cent. of those t are offered to Harper's—writ- on selected or current and ex- ng topics, with stated discourses what the world would call thread- e themes, to which the worldly n brings the interest only of

sy to talk thus is to prate. ry profession has its peculiari- s and its disadvantages. We may t professional traits that cling re or less to the ministry; some mality, reserve, constraint, slow- ss, abstruseness once, some awk- dness, and occasional sanctimo- ousness. But, after all these con- sions, and all allowances for un- rthy and unsuitable men, we sub- t to no such disparagement of profession. The Protestant clergy this country, not only in charac- r but in culture, taste, scholarship, cial and literary influence, general lligence, and interest as public akers, will abide the comparison th any other considerable class of n, and abide it triumphantly.

Their relative average of success high. When a Boston merchant ce remarked to us on the small mber of successful ministers, we ked him how large a proportion the merchants around him, for rty years, had been successful. e answered, not more than ten or enty per cent. And we informed im that we knew of no such per- ntage of failure in the ministry.

Most of the high literary institu- ions of this country, for more than wo centuries, have been made, olded and managed largely by e ministers. This, perhaps, was riestcraft. But the boards of trust ell know the difficulty of finding ompetent laymen—whether lawyers, hysicians, editors or business men —to put their shoulders to the work. This, you say, is because of the ressure of their business or the alue of their time. Very well. It the palpable measure of their in- erest in education, and of their ractical fitness. Boards of trust lso know the almost impossibility f getting professors from other allings than the clerical. But this, t may be said, is because men in ther callings have discontinued cientific and literary pursuits, or are o absorbed in the profit of their rofessions. Make the most of that dmission.

Turn the subject in any way you please, and the result is much the ame. Why are college societies compelled to look for their annual orations chiefly to the ministry? The men in other employments complain, and truly, too, that they cannot discuss literary themes. The eminent literary men among the awyers of this country, like Lagare and Choate, can be counted on the fingers easily; those among the doctors still easier. We have heard a few such men as Ogden Hoffman in their prime, but they did themselves no credit. Yet there are scores, if not hundreds, of ministers in this country who can do this thing well. And for a somewhat general knowledge of literary themes, we take it that no class of men in this country can stand a moment's comparison with the clergy.

It is idle to compare the whole profession with a few lecture celebrities. Scarcely twelve lecturers are sure to pay, and foremost among these is a minister. Gough is also sure, but he succeeds grammatically, because he can tell a story the twenty thousandth time so freshly and inimitably. Some lecturers draw by their reputation chiefly, like Agassiz, Greeley, Colfax. Grant and Sherman would fill great houses. But this is not success as public speakers. Some men draw by the puffing and blowing of the press, which they can command, like a certain editor, who proved too thin for a repetition. Many of the old stock lecturers, with their one lecture a year, are about run out. The women draw, some of them, by reason of their sex. Put a beard, or long, crooked nose, like a lawyer's or judge's, on their blessed faces; or let them stop scolding; or make the thing common; or give them, instead of their bright eyes and blooming looks, well set off by dressing, thirty years more of wisdom, with gray hair, wrinkles, spectacles and a parchment skin, and then see. Or make them still more dazzling and bewitching in looks, and willing also to exhibit themselves to the promiscuous public for fifty cents a head, and they would draw better yet. There are plenty of old fellows, and some young ones, who would at any time ride a mile and pay a dollar to look at a beautiful woman, if she spoke like a peacock.

The true test of dryness is a comparison with other intellectual professions. Suppose the judges and the lawyers in the pulpit. How many of the judges can make a speech that would interest any audience except an impaneled jury, backed by the sheriff? How many lawyers are good, not to say interesting advocates? How many of them can make a speech containing any juice except that of Indian weed, or attracting any considerable interest, except the pecuniary? Add the voices, the gestures, the attitudes, grimaces, hesitations and the *English* of the court rooms, and you have the elements of a comparison. How many editors can enchain an audience not of their own party? In the National Congress how many speeches are listened to?

If we speak of intellectual fertility, the minister retains, and, for years together, holds, often with unabated freshness, the same audience of every age and class. Political speakers, with rare exceptions—like Lincoln—stump the county, State or country with the same speech, down to the stories and the jokes. In the palmy days of Webster and Choate, when Massachusetts was once swarming with the best speaking talent of the nation, Webster's speeches in different places were the only ones reported; and for the reason, we are told, that the others would not bear reporting. When men sneer at the dryness of the ministry they would do well to see whose house contains the most glass.

Were all the *living* men of literary culture and accomplishments among the ministry of this country to be withdrawn—names which could be reckoned by the score—we should like to see precisely from what source the breach could be filled.—*Prof. Bartlett, in Congregational Review.*

CHARITY.—We are told in classic history that an old painter was employed to sketch the Macedonian Emperor. The Emperor had received a severe wound upon the right temple, in one of his famous battles, and a large scar was left. The artist proceeded to the work assigned him, and sketched the monarch leaning upon his elbow, with his forefinger covering the scar. His ingenuity was universally applauded, and he became more famed than ever. So it is with genuine charity, which "covereth a multitude of sins." Instead of exposing the faults of others, and holding them up to scorn and ridicule, it covers them with the finger of love, except when truth and justice require them to be openly rebuked. The way of the world is to expose the scars of character, and set them off in more than their real ugliness. They are the subjects of gossip and keen satire in the social circle, and the sparks of fire that are struck around often kindle into a flame. How much more beautiful is that spirit which treats the failure of others with forbearance, while it does not excuse iniquity in the nearest friend! This is the secret foundation of all that is good and true. This is the charity which "suffereth long and is kind," and "doth not behave itself unseemly," and thinketh no evil.

"God known *in* the soul, is God united *with* the soul; Christ revealed in the heart, is Christ formed upon the heart; there is life in this light. It is no other than the light of life. Woe to us that we know so much to so little purpose that we should be bushels to hide, and not rather candlesticks to hold forth the candle of the Lord he has lighted in us!"

THE guileless are usually without suspicion, but the disbonest man always suspects others.

CASTELAR ON THE POPE.

The following extract is from a letter written by the eloquent Spanish orator, Senor Emilio Castelar, to Don Vicente Garcia Teres of Mexico city, and published in his journal, El Monitor Republicano:

One of the questions which to-day oppresses the public mind, one of the problems which to-day intelligent persons are revolving, is, whether the Pope will remain in Rome, surrounded by the army and government of Italy—the latter so often cursed and excommunicated by him—or go to one of those Protestant nations which offer him a secure asylum and spiritual independence. Pius the Ninth, who directed resistance only to make evident the fact of violence, has shut himself up in the Vatican. Thence he learns that the city, submissive at so great a cost, resigned to her eternal penance, arouses herself, thinks, speaks, exorcises universal suffrage, elects as her king one excommunicated, and selects as her code those laws, those same institutions which have alone been visited by the anathemas of the Pope. What an immense difference between Henry the Fourth, Emperor of Germany, excommunicated by Gregory the Ninth, and Victor Emanuel, the King of Italy, excommunicated by Pius the Ninth! The former found no asylum upon the earth; not a spark of pity in heaven. Honors were closed up as he passed along, men fled from his approach, and even the dogs howled at him, as if a dead body were passing by, though he was only clad in sackcloth and ashes, and undergoing a severe repentance, to the end that a peaceful and conciliatory word might fall from the exalted lips of the all-powerful Pope. Victor Emanuel is received in triumph, welcomed by those same Romans, in whose souls Pius the Ninth has endeavored to excite horror at the mention of his name; thrice welcomed because of his excommunication, and crowned by anticipation with the crown of Italy, which will be placed upon his temples on the summit of the Capitoline Hill.

This difference ought to teach the Pope what a great change has been wrought in the ideas and sentiments of modern nations. But tenacity of opinion is an essential element with old powers. For this reason it seems to me difficult, impossible, that the Pope will submit himself to Victor Emanuel and recognize the plebiscitum, which deposes him from his see, and establishes an authority which takes the place of his own. And this tenacity of the Pope will render any adjustment of difficulties impossible. How can the King of Italy and the deposed King of Rome, the immolator and the sacrificed, the victim and the executioner, with authority different but equally great, with immense powers, but opposed to each other, live under the same sky? Will not Pius the Ninth again repeat his historical *non possumus?* Will not Pius the Ninth lift up his voice to condemn the new institutions, to curse the King, to declare his subjects rebels, at the same time proclaiming that he has alone ceded to force and violence for the time being in order that the better hereafter the sovereignty of the papacy may be recovered, now for the while lost, and that his successors will forever demand that as the sacred patrimony of St. Peter? And this moral conspiracy, fixed in the upper regions of intelligence—will it not involve the government of Victor Emanuel in a mesh of difficulties not to be overcome? Will not the greater part of the Italian laws, such as concern civil marriage, religious toleration and liberty of the press, provoke new papal excommunications, and will the conflict be limited to Victor Emanuel and the Pope, or will it not rage between the Parliament and the church also? I do not understand why General Cadorna wishes to keep the Pope at Rome by force. If it be true that Antonelli advises such a course, if it be true that the Pope accepts the situation, he may remain in Rome without danger. These matters are difficult of comprehension, especially as the Pope has proclaimed himself infallible. This infallibility welcomes and accepts ideas the most unchanging in kind (the principles of an exaggerated Ultramontanism,) which, although they have misled many pious souls, will accompany Pius the Ninth as a shadow until the day of his death. The papacy is one great, dead, unburied body.

SHOATENING.—It is good for pies and as good for papers. The matter we have published for the past few weeks has been of the most important and valuable kind. We are, in fact, lured to its publication on this very account, notwithstanding the considerable length of some of the articles. We must now return to our practice of using short articles. Articles of more than a column, or a column and a half, are not often read in a weekly paper. Short, pungent, spicy articles are always read.—*Northwestern Christian Advocate.*

RELIGIOUS INTELLIGENCE.

THE Boston Methodist Theological Seminary has all the students it can accommodate, and is greatly in need of new buildings.

THE "Dunkards," who, it is said, have long been opposed to all systems of liberal education, have recently established a college at Bourbon, Indiana.

TWO ENGLISH publishing houses are competing for the exclusive right of publication of the revised edition of the Bible now in progress in England. One offers $50,000, and the other $150,000.

THE Catholic World says that with six million members there is but one Catholic paper in the United States with over ten thousand paying subscribers, and scarcely one that can afford to pay for contributions.

IT IS ESTIMATED that the Jewish population of New York city is seventy-five thousand; and that there are two hundred and twenty Israelite congregations in the United States, forty of which are in New York.

IN Islington, England, a "Children's Church" has lately been established. The service begins at half-past six in the evening and closes at half-past seven. The prayers are read, and the sermon is about twenty minutes in length.

ACCORDING to the statistics of the Baptist Hand Book, more than half of the pastors of Baptist churches in England have held their positions for five years and upward, and nearly a third for ten years and upward. Some have held them fifty years.

THE Bishop of Salisbury recently confirmed at Weymouth two hundred and fifty sailor boys in the English naval service. It seems that at a certain stage in their service they are expected to be confirmed, as a part of their naval routine, after scarce any religious instruction, and with no reference to their religious principle.

THE Christian Recorder, the organ of two hundred thousand African Methodists, has barely five thousand subscribers, and is in greatly embarrassed circumstances. The paper is ably edited, and deserves a much larger patronage. At present it is dependent chiefly on the sale of books for its support, and the publisher makes an earnest appeal to the members of the African Methodist Church in its behalf.—*Independent.*

THE Roman Catholic Bishop of Montreal has forbidden the pupils of the convents and Roman Catholic boarding schools in his diocese to take a vacation at the holidays, demanding the sacrifice as a proof of sympathy with the Pope in his "imprisonment." Any child who shall transgress that order by visiting her friends will be refused admittance to her convent if she attempts to return, or to any other convent which she may seek to enter.

THE Irish Episcopal Church is completing as fast as possible its preparations for the coming separation from the state, and everything, it is thought, will soon be in readiness. Some difficulty, however, is anticipated in regard to funds, and a great effort will be needed to place the disestablished church in a position of financial security. The clergy, it seems, are insisting upon such advantageous terms for themselves that there is little prospect of a surplus for the future church.

ACCORDING to statistics given in the Church Journal, the Episcopal Church in 1860, before the act of secession was passed, had 37 bishops, 2,028 clergy in 33 dioceses, 139,611 communicants, and 113,912 Sunday school scholars. There are now 39 dioceses and 9 missionary bishops, 2,780 other clergy, with 220,000 communicants and 202,729 Sunday school children. The contributions for missionary and church purposes for last year amounted to $5,002,722. There have been 208 ordinations, and the deaths of the clergy, including two bishops, were 38.

THE Methodist Episcopal Church has 101 institutions of learning, which employ 719 instructors. There are 27 universities and colleges, and 5 theological seminaries, one of which is a mission institution in Germany. The amount invested in buildings for these institutions is $2,985,137, and their endowment is $2,653,123. There are 69 ladies' colleges, seminaries and academies, with an entire investment in buildings, apparatus and endowment of $2,882,802. The last year's attendance upon these schools was 9,296 young men and 6,884 young women, making a total of 16,180.

CONSTANTINOPLE, like Rome, it seems, is to have its Ecumenical Council. The Sultan has given his consent to the meeting of the General Council of the Eastern churches, which the Patriarch of Constantinople has been for some time trying to bring about; and invitations have been or are to be issued to the three patriarchs of Alexandria, Antioch and Jerusalem, the Archbishop of Cyprus, the head of the Greek Synod of Athens, the metropolitans of Servia and Roumania, and the metropolitan of the Orthodox Russian Church. But we do not understand that the Emperor of Russia has yet withdrawn his refusal to allow the Russian metropolitan to attend.

A SMALL THING in itself often places the missionary work in vivid light before us. This week we met Rev. Mr. Snow, of the Micronesian mission, now in this city, attending to the printing of his translation of the gospels of Matthew and Luke into a dialect and language known to no other white persons than himself and wife. It was but a few years ago he went to live among savages, with no written language. He caught and fixed their sounds in an alphabet, made a literature, taught the people how to live, preached Jesus, converted and civilized them, organized a church, and is now here with a "Church Manual" in hand, containing confession and covenant, catalogue of members, covering several pages, and the Epistles of John, to see through the press other and larger portions of the Bible. All this in one short score of years. Who shall say that Protestant or Evangelical Christianity is a failure?—*Independent.*

LOUISIANA CONFERENCE, METHODIST E. CHURCH (NORTH.)—We learn from a brother present at the Louisiana Conference, which met at New Orleans on the fourteenth ultimo, that Bishop Scott presided, and Rev. L. C. Matlack was elected secretary. The past year, on the whole, has been a prosperous one. The work is divided into four districts. Two of the presiding elders are white and two colored men, and all have labored in harmony and with success. Dr. Vincent was present and awakened the deepest interest in the Sunday school work. His visit has been a great blessing to the Conference, and it will inaugurate a new era in the Sunday school cause. Dr. Rust was present and addressed the Conference in an effective speech upon the importance of an educated ministry. Plain truths and earnest appeals were presented, and they found a lodgment in an interested audience. The cause of education has not taken so deep a hold upon our colored pastors in the South as the cause they represent, and their necessities imperatively demand. There has not been any great increase in our membership, but there has been a good work of solidification.—*Western Christian Advocate.*

PROF. DOLLINGER and two others of the Munich professors have determined to refuse submission to the dogma of infallibility. They will probably retain their professorships, being appointed by the state; but it is thought that many of the bishops will forbid the students to continue to attend their lectures. In Germany considerable excitement has been caused by a conflict which has arisen between Father Renftle, the parish priest of Moring, who repudiates the new dogma, and his ecclesiastical superiors. The Bishop of Augsburg suspended him; but he set the order at defiance. And his parishioners, though warned by the prelate's commissary that sacraments administered by him would have no efficacy, uphold him in his resistance. The Bishop has since excommunicated him, on account of Renftle's expressions to the Bishop's commissary: "I deny the Bishop of Augsburg's right to suspend me. The Bishop no longer belongs to the Catholic Apostolic Church, as he has accepted the conclusions of the so-called Vatican Council. I am priest of that church which, in 1817, concluded a concordat with the King of Bavaria. To that society of believers with which the Bishop has lately been connected I will not belong."—*Independent.*

THE GOSPEL AMONG THE INDIANS. Bishop Clarkson, of the Protestant Episcopal Church in Nebraska, reports to one of his church papers respecting the work among the Indians: "There are seventy-five thousand Indian inhabitants in the diocese of Nebraska, and the government has given his church all the agencies to deal with them. All these Indians asked was to be taught the ways of civilized nations. They have established two mission houses, five Indian chapels; they had three Indian converted preachers, and several students were preparing for the ministry; they had translated the prayer book and part of the Scriptures into their own language, and were found to be tractable and ready to acquire. Out of the entire population of seventy-five thousand, fifteen thousand of them attended the various services. If such a comparison—twenty per cent. of the whole—could be made with the city of New York, there would be two hundred thousand attendants at the churches—a far greater number, he was sorry to say, than at present attended divine service. Bigamy among Indians was nearly abolished. He has lately married the renowned chief Warbrusbaw, according to the rites of the Episcopal Church, and at least two thousand others have offered to be married over again under the same conditions afforded by the church."

THE friends of Christ and religious liberty just now have a combined and twofold satisfaction: First, that the Italian King and government have at last actually gone into Rome; second, that in the very heart of "the *Eternal* City," close to the Pantheon, a place of worship has been opened where, though without formal permission from the government as yet, the Scriptures are every evening searched to "see whether these things are so." And the number of those present increases daily. Signor Lagomarsino writes: "God has opened a door in many families where I go daily to read and explain the Scriptures." Brought into such near vicinity of the Vatican, and now visited with its official excommunication, the Italian government will be rather stimulated to go forward with the people into greater liberty, both civil and religious, than backward along the path trodden for centuries by the detested government which it has succeeded. The people see most clearly, as manifested in the recent elections, that, if Italy is really to be free; united and prosperous, the Pope must content himself with being simply a Christian pastor—"just that, and nothing more;" and where the people see this so clearly a reactionary policy in the government is not to be looked for in this age, when *vox populi* rather than *vox episcopi* is (to governments, at least) *vox Dei.*—*Independent.*

MEXICO.—The prospect for the successful spread of the gospel in Mexico was never so bright as now, and the strongest reasons for the evangelical churches of our country to go up without delay and possess the land, are presented by those most familiar with the field and the promise it holds out. The Presbyterian Monthly Record for January makes the following interesting statement:

"Are our readers aware of the fact that just over the river which forms our southern border lies one of the most inviting fields of missionary labor on the face of the round world? Do they know that those familiar with the facts would strike out the words 'one of,' and say, '*the most inviting and urgent mission field in the world to-day is Mexico.*'

"A work is going forward in that Republic which imperatively claims our notice and calls for our aid. Despotism and Romanism, hand-in-hand, are struggling to crush civil and religious freedom. At the same time the Spirit of God is awakening many to ask for the way of life. The work is one from within and not from without. It is not a mission from abroad, a foreign element, but an awakening within, among the Mexicans themselves, though aided by light that has radiated from Christian men and women from the United States. No less than *forty congregations* of Mexican men and women meet every Lord's day for worship and instruction immediately from the Bible. Multitudes are ready to read. The demand for light is pressing. Intelligent Christian men, in whom we have entire confidence, and who are engaged in this work, are begging for plain, clear statements of Bible truth to circulate broadcast, so as to meet and answer the call which has been created by the Providence and Spirit of God. They have appealed to the Board of Publication for the issue of more Spanish tracts, and for grants of those already issued by the board. They must not appeal in vain. Are there not Christian hearts that will respond to this inviting call? Contributions sent to the Board of Publication for this purpose will be used immediately and in a telling way."

LOVE THE FORCE.—Love is the ministrant force of the universe. It is that energy which lies behind all phenomena; which creates law and shapes government, and administers them both. It is that which lies behind all pain and all suffering. These things seem here to spring from malign causes, because many men think they do, to a very large extent; and they are traced back and over to demoniac God, or to demons. But according to the New Testament, God's central nature is love, and his government is the issue of that love; and all the phenomena in the universe, if they were traced back to their source, will be found at last to have been co-ordinated under the great central attribute and element of the divine character.

PATIENT FAITHFULNESS.—It is not by a few, fragmentary or occasionally great and brilliant efforts that Christ's work is to be done, but by those influences, indirect as well as positive, which distill from a life. Patient, earnest Christian labor never fails. Its results may be unostentatious, molding, reforming, vitalizing the character, unrecognized perhaps by the dim spiritual eye of the world, but they are not unseen or unblest by Christ himself, for whose dear sake it has been wrought.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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To Subscribers. *Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for $3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.*

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POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp, 112 Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

NEW ADVERTISEMENTS.

HARDEE'S MAP OF LOUISIANA.—It gives us pleasure to announce that Mr. Steel, the publisher, will be able in a short time to fill orders for Hardee's official map of Louisiana. Some of the first civil engineers of the State have testified to the accuracy and completeness of this map. See advertisement in another column.

ATTENTION, TEXANS!—A corps of professors inquire for a suitable location for a college in Texas. See advertisement.

LOUISIANA COTTON PLANTATIONS FOR SALE.—See advertisement of William S. Dixon.

MINUTES.—We are under obligations to the Southwestern Book and Publishing Company for the Minutes of the fifty-fourth session of the Missouri Conference. It is a handsome pamphlet of sixty pages, and contains a large amount of valuable information.

The Minutes of the Virginia Annual Conference, edited and published by P. A. Peterson, are prepared with care and handsomely printed. Thanks to the publisher for his kind remembrance in sending us a copy.

THE property of Christians is to bear the ills of time, and to hope for the good things of eternity.

ALWAYS pray for patience; every day will bring something that will call for its exercise.

TO A PERPLEXED SOUL.

There is no more common source of perplexity than that which relates to the evidences of our acceptance with God. These evidences have reference to a fact of which we wish to be assured. Has God pardoned my sins? Am I a child of God? The condition upon which the blessing of forgiveness is dispensed is clearly stated in Scripture. Faith is the comprehensive and supreme condition. "Believe on the Lord Jesus Christ, and thou shalt be saved." God is "the justifier of him that believeth in Jesus." If there is truth in God, the sinner is pardoned when he believes in the Lord Jesus Christ. Whatever the evidences may be, they are sure to be present in some degree if the fact has transpired. These evidences are declared with as much explicitness as is the condition. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "He that believeth on the Son hath the witness in himself." "The Spirit itself beareth witness with our spirit that we are the children of God." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." The Christian character is plainly described as that of "a new creature in Christ Jesus," and as walking "not after the flesh, but after the Spirit." If "born again," the fruits of the Holy Spirit will appear in the tempers and disposition, and especially in love to God and to man.

Faith may be the subject of perplexity, not so much in reference to its nature as in reference to its exercise. The object of belief is not obscure, because Christ is it, as an atoning sacrifice. The substance of it is, that he died for me. Faith thus connects the sacrifice with our own person. The atonement embraces the world, but it emphatically embraces *me*. Trust is perhaps the intensely personal act of faith, in which we rest in Christ's merits—in which we realize how the Lord hath laid on him our iniquity. God's promise is absolute, that "if thou shalt believe in thine heart" thy sins shall be forgiven. We are conscious either that we do or that we do not thus believe. The act of reliance, if it exists, may be recognized in our own consciousness. Is not the trouble often in this: that we expect the witness before we believe, or that we are endeavoring to believe up to the witnessing point, making this alike the condition and end of our faith? The immediate end of faith is pardon—it is to believe with the heart, not unto assurance, but "unto righteousness." The evidences of forgiveness will take care of themselves; and it is the business of the penitent to believe in Christ and to rest in the divine promise. The error of many seekers is that they are straining not directly after justification, but after its inevitable concomitants. Instead of agonizing after assurance, let us seek first for reconciliation and holiness; let us pause to honor God by taking him at his word, and by implicitly believing now that Christ died for *our* sins.

There are other hinderances to faith. Faith implies and embraces all conditions, and as a single act unifies and concentrates all the powers of the soul in itself. The will, the affections, the intellect, are all engaged, and faith is the movement and grasp of the entire nature in its aspirations after life. Faith is the act of a penitent heart. We need not stop to measure our feelings and emotions in order to determine the reality of our repentance. Think rather of the sense of guilt, hatred and abandonment of sin, confession and restitution. If we cover our sins, if we decline the practical acts of repentance, faith is impossible. The exercise of faith is connected with the acceptance of a most solemn covenant between God and ourselves. It is not a tentative effort or an experimental trifling, but the sealing of a compact with the eternal Jehovah. Before looking further for the cause of failure it is well to see whether we have given ourselves wholly to God, in our bodies, our spirits, our goods, our time and our affections. If the seeker would be converted, let him present himself a living sacrifice, let him lay all upon the altar, and enter finally and unconditionally upon the service of God. Faith is comparatively easy when the penitent gets his consent to be wholly the Lord's.

There are perplexities after conversion and in conversion. The tempter is about, weaving his snares and exerting all his malignant wiles, to discourage and to excite the evil heart of unbelief. "Do people look for too much?" For too much, in some directions possibly, and for some things not warranted in any degree. If we expect to be exempt from temptation, and from the most fearful conflicts with our tempers and passions, we shall be disappointed. To become a Christian is to enter upon a warfare, and the conflicts after conversion are sometimes sharper than before. Believers are often "in heaviness through manifold temptations," they are subject to infirmities and errors, and to the movings of inbred corruption. The privilege of assurance is theirs, but the utterances of Christian experience and of Scripture must be soberly interpreted. A comfortable sense of acceptance in Christ is for all, but we may not fix a uniform standard of degree or of manifestation. Religious enjoyment may be considerably modified by circumstances of health, and of peculiar and afflictive dispensations. Assurance is the concomitant and not the chief end of the religious life, and for this reason we may give it undue prominence in our devotions. If we are intent on holiness of heart, on complete consecration to God, and on a useful life, we shall find that the evidences of our acceptance brighten in proportion as these ends are pursued and attained. The antidote to obscurity, in the matter of assurance, lies largely in the habitual apprehension of Christ as the ground of our continued acceptance. Failures, shortcomings, infirmities may be wielded by the devil, to trouble the conscience and to cloud the spiritual vision; but Christ, as an atoning sacrifice, and as an interceding Saviour, is the sure refuge of the tempted believer. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The unpardonable sin occupies the thoughts of the inquirer. Shelves of commentaries give but little light as to the nature of this sin. We may, however, conclude that a sin which is so hard to ascertain is not often committed. A very judicious writer observes in reference to this matter: "The very fear of a penitent man, that he has committed it, is full demonstration that he has not so done." This is sufficient to relieve the troubled and penitent seeker. Men may grieve the Spirit, they may resist him, they may disobey and trifle with his reproofs, and yet find mercy. The sin which "hath never forgiveness" is perhaps the fearful culmination of invincible obduracy to which these finally lead. The prayerful seeker is certainly not guilty of it. From this topic we move very suggestively into another view of the Holy Spirit as the essential guide of the troubled soul out of all perplexities. After all *our* attempts to relieve the anxious inquirer, *He* must lead into all truth. Prayerful dependence upon Him will be rewarded by light and comfort. It is his gracious office to help our infirmities by making "intercession for us with groanings which cannot be uttered." It is his blessed prerogative to bear "witness with our spirit that we are the children of God." He is given to us in our darkness and anguish to enlighten and to comfort, to give some foretaste and earnest of the heavenly inheritance, and to seal the believer unto the day of redemption.

BEWARE of impatience or contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—*Wesley.*

The St. Louis Semi-Centenary Commemoration.

MR. EDITOR: I inclose you the programme of the week's work at St. Louis. There were meetings each morning in the basement—either prayer meeting, preaching or experience meetings—at 10½ o'clock; and on Monday afternoon a sort of reception meeting, in which the Bishops were introduced, and responses made by them.

The weather was intolerably bad—slush and snow and cold, for the most part, under foot, with some very bright, hopeful days overhead. Still the audiences were then not so large by half as they otherwise would have been, but the solid men were there, and stood squarely up from the beginning. So far as the hospitality of the place is concerned, I imagine nothing could affect that short of a Parisian siege. It was surely never excelled—consisting of a cream diet, for the most part, varied with prairie chickens, quails and oysters. It was enough to place all the visitors *hors de combat*. The people in St. Louis have many delightful contrivances for mitigating the rigors of their winter, such as pleasantly heated rooms, without any symptoms of fireplace, ample curtains and soft carpets. Then they wear furs and overshoes, and plenty of woolens. And better than all—they know no better, having never breathed the balmy temperature of Louisiana—so feel quite comfortable.

The city is stretching out in beauty and power beyond any other in the United States, having increased in actual numbers more than any city during the past ten years. As its immense resources of iron, of coal, of granite and of grain disclose themselves, one is amazed at its possibilities in the future. Added to all which is the tribute, more or less direct, of twenty-four large trunk railroads—in themselves more valuable than even the city itself. At this point the East will meet the produce of the Pacific slope; and when vessels will hereafter come from the Indian seas, through the Isthmus of Darien canal, they can place their cargoes in St. Louis at less cost than they can place them in New York.

You may judge, therefore, how great an interest was awakened in my heart when I saw this giant center of the New World—knowing that the center of this continent would some day be the true center of the Methodist Episcopal Church South.

The recital on Monday night, by A. Monroe and John Hogan, of the buddings of our church in St. Louis, was to me of great interest. It was late when the audience was called upon, but a hat collection yielded the neat sum of $6,000 to $7,000. This was not known till Thursday night—one person having given nearly the whole. The meeting broke up in a somewhat unpromising way. On Tuesday night there was no perceptible improvement, but things began to get mellow on Wednesday during the day. On Wednesday night $25,000 were subscribed by the members of Centenary church to build a church in south St. Louis. On Thursday night $25,000 more were subscribed by the members of the First church (Eighth street) to build a church in north St. Louis, on condition that a lot be contributed by the Monnd church—which was done, say $7,500, on the spot. After that all went on singing, praying, speaking and preaching until Sabbath night, the twenty-second; after the closing address $25,000 more were subscribed by the St. John's Street Church to pay off the debt upon their house of worship. And then, that nothing be lost, there were twelve baskets of fragments taken up for the support of a city mission, amounting to a lot worth $900, and a cash collection of $500.

The whole week's work sums up near $90,000. And, better than all this, it was the result, not of claptrap appeals, witicisms or a reunion flow, but of sound Christian sentiment, and the grace of the Holy Spirit there and then vouchsafed in answer to fervent prayer. I wait to hear of a revival of religion, the fruit of the riches of liberality. Surely it may confidently be expected, because it is more blessed to give than to receive. K.

PROGRAMME.

Sabbath, January 15.—First church. 10½ A. M., Bishop J. C. Keener; 2½ P. M., general love-feast, conducted by Andrew Monroe; 7 P. M., Robert A. Young, D. D. Centenary.—10½ A. M., Bishop H. N. McTyeire; 7 P. M., Andrew Monroe. St. John's. 10½ A. M., Bishop W. M. Wightman; 7 P. M., N. H. Lee, D. D. St. Paul's.—10½ A. M., Bishop E. M. Marvin; 7 P. M., W. M. Rush. Wesley chapel.—10½ A. M., N. M. Talbot. Carondelet.—10½ A. M., H. A. Bourland.; 7 P. M., Bishop J. C. Keener. Wesleyan cemetery.—7 P. M., Bishop McTyeire.

Monday Night, January 16.—The Early Preachers and History of the Churches; principal addresses by Andrew Monroe and John Hogan.

Tuesday Night, January 17.—City missions; principal address by Bishop J. C. Keener.

Wednesday Night, January 18.—Building of houses of worship; principal address by Bishop H. N. McTyeire.

Thursday Night, January 19.—Commemorative address, by Bishop E. M. Marvin.

Friday Night, January 20.—Denominational schools; principal addresses by R. A. Young and Bishop J. C. Keener.

Friday, 10 *A. M.*—General prayer meeting, led by Wesley Browning.

Sabbath Night, January 22.—Mission of Methodism; principal address by Bishop W. M. Wightman.

IT WILL be seen from the following paragraph, which we find in the Texas Christian Advocate of the nineteenth instant, that Dr. Walker has entered upon his new field of labor:

Dr. J. B. Walker, late of the Louisiana Conference, having been transferred to the Texas Conference by Bishop Doggett, and stationed by Bishop Marvin at Galveston, reached our city last Friday. He came in the midst of a severe norther. It was rather a cool reception, but he assures us that he don't blame anybody for it. His crowded congregation, both morning and night, on the following Sabbath, in spite of cold weather, was a welcome which gave promise of a prosperous year. It is one of the trials of the itinerant's life that he has to part with those to whom his heart is endeared by years of trial and triumphs, but it is one of its joys that a faithful pastor will find a warm welcome and kind friends in every field where God, in his providence, may send him. Leaving his friends in New Orleans, who parted with him with sad hearts, we are glad that our brother finds a field so encouraging in our new State. In a few weeks the new church will be complete, and we trust that his labors in its pulpit and altar, and in his arduous pastoral field, will result in the salvation of multitudes.

NO WHITES IN THE COLORED CHURCH. Dr. Watson, in the Index, relates the following incident:

An incident occurred near the close of the General Conference which developed the principle and fixed the future policy of the church. It was this, that no white man could be a member of the colored church. Some substantial reasons were given by Bishop Miles and others why such persons never should be admitted. He said he did not want to be any whiter, nor did he desire a white brother to be any blacker. Bishop Paine said that was the true key note. Admit one, and others, designing men, might join them for their own selfish motives. They all agreed, so far as we could learn, that the races were to be kept distinct in their churches, fully indorsing the doctrine we have always advocated in the Index.

MINUTES OF THE MISSISSIPPI CONFERENCE.

MR. EDITOR: Contrary to our expectations when the article in regard to it, and published last week, was written, the minutes of the late session of the Mississippi Conference will be published in Jackson, instead of Nashville.

Three thousand copies will be published, and distributed among the districts as follows, viz:

To the Woodville district, 450 copies; Summit, 188; Seashore, 187; Brookhaven, 450; Jackson, 600; Vicksburg, 525; Brandon, 225; Meridian, 375.

Members of Conference will please address me at this place, informing me how to forward their number of copies.

C. G. ANDREWS.

JACKSON, MISS., Jan. 16, 1871.

IF A MAN does not make new acquaintances as he advances in life, he will soon find himself left alone. A man should keep his friendship in constant repair.

IT IS not enough to learn that which is good; we must continue it unto the end.

THE LOUISIANA CONFERENCE.

A correspondent of the St. Louis Christian Advocate writes an interesting letter about the Louisiana Conference and its recent session in New Orleans. We select a few paragraphs.

NEW ORLEANS, Jan. 11, 1871.

MR. EDITOR: This Conference has just adjourned. It was the seventh and last in the order of Bishop Doggett's round. The address with which he closed the session alluded to this fact. The sweet thought of being within a step of home added no little to that flood of emotion which already gushed in his soul at that sublime instant of reading out the appointments. The session has been a very harmonious one. Some excellent speeches were made, pro and con, upon a motion to do away with the Standing Committee on Temperance. The Conference concluded that it was no time to give an uncertain note upon this question. Fifteen hundred millions of dollars spent each year in whisky is sufficient to sustain the charge which has been made; that the people of the United States are a nation of drunkards. Beyond this, it was stated that scarcely a church in the land but had its representative drunkard. The committee was continued, and Bp. Marvin followed the vote with a few remarks enforcing the demand of the hour, that the discipline should be effectively brought to bear upon the evil. Resolutions were passed—one inviting transfers, and another complimentary of Dr. Walker, who transfers to Galveston. These were timely. No Conference can so illy afford to part with its members, especially such effective ones as the doctor, and no one presents a larger number of circuits "to be supplied"—many of them without one local preacher in their boundaries. The cry for men for the West should give place for a while to that which comes up from Mississippi and Louisiana.

The preaching during the Conference was excellent, but its lack of a love-feast and a sacrament were capital defects, and might have been seen in the spirit of the session. It was an unusual omission, and it is to be hoped will not occur again.

The minutes of this Conference report 8,896 white and 2,342 colored members. The amount required for the support of widows and orphans was $2,250, *the whole of which was raised,* ninety-one per cent. of it by a *four per cent.* rule, and the other nine per cent. by gentlemen and ladies in the Conference room. For twenty years this *four per cent.* plan has been maintained—a year at a time. It has met with opposition annually, and this year notice was given in advance of a fight over it again next year. So that we may conclude that in the mere working of Methodism nothing is settled, nor ever can be, no matter how well it may be adapted to the ends desired. That nothing should be stable is in accordance with the imperfectability of all human systems, but much precious time is wasted by this endless mobility.

Several other changes were made in its methods of working, and reminded one forcibly of the text, "Old things are passed away; behold, all things are become new."

The missionary collection for the year added up $1,482.85. On Saturday morning at eleven o'clock the "old debt" was called up, it being the order of the day. The missionary secretary was present—calm and confident. After the experience of the past three months it was a small matter for him to gather up the sum which had been assessed to this Conference, and several baskets of fragments over, $1,450. This collection, and the one which was doubtless going on for the same object, simultaneously, in Florida, would about finish the matter. This fact is surely working on the doctor's mind—he is getting ready for a funeral. Nature never put up his face for any unusual expression of grief, but the lines of it are evidently lengthening. The burial of the old debt must soon come off. One can, in imagination, already see the remains of the distinguished dead lying in state. The burial "casket" in which the deceased reposes is covered all over with Chinese storks and dragons—all painted in New York. A pair of Chinese slippers are on the feet and a pillow of Confederate notes is under the head, while a most sweet and noble expression of honesty is upon the face. The pall-bearers are at the door, with Chinese umbrellas; presently the doctor follows the hearse, a solitary mourner, drenched in his own feelings! He has taken up his last "old debt" collection! Let us all commiserate his condition, and hereafter allude to his great bereavement with becoming delicacy.

On Saturday night the missionary meeting was an additional success. Bishop Marvin and the secretary both spoke with effect, and a further sum of $500 was realized.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

DR. McFERRIN'S LETTER.

From a communication of Dr. McFerrin's, published in the Nashville Christian Advocate, we give some extracts. The letter is from New Orleans, and about the Louisiana Conference and our city.

By the way, I remark here that about one-third of the missionary money raised during the past year, in the Louisiana Conference, was given by the Sunday schools. These schools have collected and forwarded to China during the year a handsome sum of money in aid of the China mission schools.

There is great destitution of ministerial help in Louisiana; many circuits and missions were left "to be supplied." The Conference, by resolution, designated a day of fasting and prayer, that God would send forth laborers into his vineyard. May the prayer be heard, and may every portion of the fair land of Louisiana have the word preached in power and in the Holy Ghost!

The citizens of New Orleans entertained the Conference in a very generous manner, and their contributions to the cause of Christ were liberal. The Board of Finance received ninety-one cents on the dollar estimated for the relief of the widows, orphans and superannuated preachers of the Conference. A few gentlemen and ladies, present when the report was made, promptly came forward and contributed the remainder.

A worthy couple, members of the Carondelet Street Church, who were united in holy matrimony, in Missouri, some years since, by Bishop Marvin, presented the Bishop during the Conference with a very handsome gold watch as a testimonial of their love for him as a minister of the gospel, and a spiritual adviser. The parties have been prosperous, and they determine to be generous.

The Methodists in New Orleans are not very numerous, compared with the population, but they are a worthy class, and it is to be hoped their number will increase. Two or three more large houses of worship, properly located, are greatly needed; with these our prospects would soon brighten for church extension. The Methodists were among the first, if not the very first, Protestants who raised the banner of the cross in the Crescent City. John Bowman was, perhaps, the first preacher in New Orleans. He was succeeded by others, and they in their turn by others still. Many able preachers have occupied the Methodist pulpits in the city—most of whom have gone to their reward. We mention Lewis Hobbs, Mark Mooro, John Menifee and William Winans as among the early preachers. Many others labored here from time to time, with varied success. New Orleans was returned as late as 1826 and 1827 as a mission, with less than fifty white members; Benjamin M. Drake was then the preacher; since that Graves and Curtis and W. H. Watkins and J. Hamilton, etc., headed several years by Dr. Winans, preached to the people, and pushed forward the cause of Christ. Now we have several churches in the city, and the prospect of extending the work is encouraging. We have also several prosperous German churches. Our preachers did a great work among the colored people years ago, but their churches were taken by our Northern brethren under military rule, as I understand, and are still retained. They ought to be returned, and that without delay and without litigation.

The great trouble in advancing the cause of Christ in Louisiana grows mainly out of the character of the population, and the prevalence of Romanism. The Sabbath is desecrated in New Orleans, and sin committed openly, all under the sanction of those who profess to be followers of Jesus. The power of Romanism must be broken in America as it has been broken in Europe.

BOOK COMMITTEE.—The Book Committee met in New York on the twelfth instant, in accordance with previous arrangement, for the purpose of investigating the complaints against Dr. Lanahan. Bishops Janes, Ames, Scott and Simpson were present by invitation of the committee. Dr. Lanahan is assisted by able counsel, in the persons of Judge Reynolds and Rev. Dr. Buckley. E. L. Fancher, Esq., is acting in behalf of the accusers. Dr. Brooks, the chairman of the committee, presides. The Bishops will witness the entire proceedings, but take no part in them. When the final decision is reached they will concur or not concur, according to their own judgment, and in their own way. Reporters for the public prints are admitted. Nothing is to be done in secret. But little progress has been made as yet, and the indications are that the investigation will be thorough, and that much time will be occupied. If the conclusion is reached within a month we shall be gratified.—*Western Christ. Advocate.*

THOROUGH pulverization with Murfee's Subsoil nearly doubles crops in all soils.

THE FLORIDA CONFERENCE.

This Conference closed its session at Tallahassee, Florida, January 9—Bishop Wightman presiding. We are indebted to his kindness for some interesting items, and a copy of the appointments. The session was a very pleasant one, in point of weather, cordial and hospitable entertainment on the part of the community, and the presence and blessing of God upon the varied exercises of the occasion. Notwithstanding the dismal condition of public affairs, under the prevailing misrule which has afflicted that beautiful land since the close of the war, religion still survives; and the gratifying fact was made manifest, by the statistical returns, that there was, during the past year, an increase of nearly two thousand in the white membership of the Methodist Episcopal Church South. There is, nevertheless, a considerable deficiency in the means raised for the support of the preachers in many places. The movement of the Conference, however, is decidedly upward, and the prospect is very hopeful of better days for the "land of flowers." The following were admitted on trial, viz: D. W. Core, J. W. Barnett, S. S. Moore and R. M. Ellzey. G. C. Leavel was admitted and ordained deacon. J. C. Rast, C. P. Murdock and S. A. McCook were readmitted. J. M. Stokes was received by transfer from Missouri, and W. M. Jerdone from Virginia. F. Pasco, a deacon of the Northern Methodist Episcopal Church, and a graduate of Harvard University, was received into full connection and ordained elder. W. Watkin Hicks was received from the Lutheran Synod of South Carolina. He is an able, eloquent and hard-working minister, who will doubtless make his mark in the important field of labor assigned him.

T. W. Tomkies, S. E. Phillips, G. C. Leavel and S. S. Moore were ordained deacons. D. W. Core and F. Pasco were ordained elders. D. L. Branning and J. W. Jackson were located at their own request. The proviso vote was unanimous, twenty-two voting in the affirmative.

R. M. Tydings and T. K. Leonard were appointed delegates to the Sunday School Convention.

The next session to be held at Madison, Florida.—*Nashville Christian Advocate.*

THE COMMEMORATIVE SERVICES.

The St. Louis Christian Advocate of January 18 contains the following notice of the opening of the St. Louis semi-centennial services:

Bishops Keener and Marvin reached the city on Thursday last, and Bishop McTyeire, accompanied by his daughter, and Rev. Robert A. Young and his wife, arrived on Saturday morning. Of other invited guests, we note the presence of Revs. George Smith, Horace Brown, H. A. Bourland, W. M. Rush and Andrew Monroe, of the Missouri Conference; Revs. J. S. Frazier and Lewis Powell, of the St. Louis Conference, and Bro. J. C. Bryan, of Washington station; Rev. G. W. Horn, with his wife, of the West St. Louis Conference, and Rev. M. J. Law, recent transfer from the Arkansas Conference. Others are expected to arrive during the week.

The snow storm of Friday last brought us most unpropitious weather. At the date of this writing (Monday) the condition of the weather and of the streets continues unfavorable. Nevertheless the Sabbath services, so far as we are informed, were well attended, and the audience on Monday night was quite large.

The programme for the Sabbath and for Monday, as it appears in this week's issue, was carried out, with the exception of the appointment of Dr. Redford for the night service at Centenary church, which was filled by Father Andrew Monroe, and the appointments at St. John's church, Bishop Wightman and Rev. N. H. Lee not having yet arrived. Rev. W. M. Rush filled that pulpit in the morning, and Rev. M. J. Law at night.

We had hoped to furnish a report of proceedings up to the time of going to press on Tuesday morning, but have found that it would be incomplete, and have accordingly deferred it. We may now only say in general that the exercises thus far have been interesting.

THE WARM sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

A MAN may go to heaven without health, without wealth, without honor, without learning, without friends; but he can never go to heaven without Christ.

THE envious man is like that rich man in Quintilian who poisoned the flowers in his garden, so that his neighbors' bees should get no more honey from them.

FATHER HYACINTHE, in a letter to a friend in this country, from which we are allowed to quote, dated from the Deanery of Westminster, says:

"I have received your kind letters; and if I have failed to reply to them as promptly as I ought, the reason of it is to be found in my wandering life, and still more in the sorrows of my country, which are my own sorrows, and with which I am utterly overwhelmed. The war continues its work of destruction and demoralization slowly but pitilessly. The present is indeed gloomy; but the future is gloomier yet. Poor France seems reduced to cry out, like the Jerusalem of the prophet: 'God has delivered me into a hand from which I cannot escape.'

"The year 1870 must be written down *nefastissimus*. Following hard upon the disaster of the Catholic Church, it has seen the disaster of the great Catholic nation!"—*Independent.*

Married.

By Rev. Robert B. Downer, January 1, 1871, near Beauregard, Mississippi, Mr. W. M. WALKER to Miss PARMELIA JANE OTIS.

At the residence of Mr. A. H. Watkins, by Rev. W. B. Lewis, January 9, 1871, Mr. JOHN C. WATKINS, of Jefferson county, Mississippi, to Miss JENNIE M. JONES, of Port Gibson, Mississippi.

On the fourth of January, 1871, by Rev. R. S. Woodward, at the residence of the bride's mother, near Prattville, Alabama, Mr. EDDIE HOLT to Miss MATTIE BURT; and Mr. JAMES CLOYD to Miss FANNIE BURT.

Obituaries.

MISS FRANCES ELIZABETH BLENT was born in Warren county, Mississippi, on the tenth of June, 1831, and died at the residence of her brother, Mr. Beverly Blunt, near Edwards' Depot, in Hinds county.

She was religiously raised, and professed religion and joined the Methodist Church in her seventeenth year. She was for many years a resident of the city of New Orleans, and a member of the Felicity street charge, where she was for a number of years an efficient and faithful Sunday school teacher. It was as her pastor that I enjoyed her acquaintance and friendship, and was enabled to know and appreciate her many estimable qualities. Hers was a spirit of singular gentleness and purity, and utterly divested of selfishness. She was scrupulously conscientious in all of her social and religious duties, walking in love and charity with all, and serving God with a perfect heart and with a willing mind. Humility was prominent in her Christian character, sometimes attended with a disposition to distrust her preparation for death. In the main, however, she enjoyed the comfortable assurance of acceptance, and rested with cheerful composure in Christ as her almighty Redeemer. Her fear was that she might be betrayed into sin, and that her own heart might by any means deceive her. Hence her habitual watchfulness and vigilant self-examination, her constant review of the grounds of her hope, and the solemn anticipations of death and eternity. Serious and devout, she was yet cheerful in the society of her friends, sunny in her looks, and contributed to the pleasure and enjoyment of every circle in which she moved. She loved little children, and drew them to her by an almost irresistible attraction. For years she was an invalid—a great and a most patient sufferer. For the last few months her sufferings at times were extreme, but she "endured as seeing him that is invisible." The triumph of divine grace was eminently illustrated in the cheerful and humble submission which she exhibited in her severe and protracted afflictions. Lowliness and self-abasement characterized her experience to the very last. Hopeful and trusting alone in the merits of Christ, she had a mean opinion of her own progress and attainments in the divine life. In the estimate of her friends who knew her best, she was a most beautiful and complete exemplification of all the Christian graces, and one in whom the maturest and richest fruits of the Holy Spirit were manifest. She fell asleep in peaceful assurance of a blessed immortality. Among her last utterances were the following inspired words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

LINUS PARKER.

Died, on the twenty-sixth of October, 1870, in Harrison county, Mississippi, GEORGE W., youngest son of Samuel and Jane Walker, aged two years, eight months and fourteen days.

One short week of suffering, one feeble struggle for life, a gasp, and all is over, and the dear little form which a short time ago was animated with health now lies still and cold in the silent tomb! Another of earth's fairest flowers has been transplanted to the garden above, where in perpetual spring it will bloom and never fade. Another devoted but stricken household is left in mourning, and weeps in bitter grief over the grave of their lost darling. But weep not, disconsolate ones. Your precious babe is not dead, but has only gone before, and is an angel now in the abode of Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"I take the little lambs," said he,
"And lay them in my breast:
Protection they shall find in me,
In me be ever blest." LAURA.

Died, of diphtheria, near Abbeville, Louisiana, on the twenty-eighth of November, 1870, MYRON L. WHITE, aged two years and five days; and on the twenty ninth of the same month, of the same disease, JOSEPH A. WHITE, aged four years and eight days, being the son and the daughter of Dr. W. D. White and Mrs. Lou. White.

By their untimely death a family has been sadly bereaved, and with little Maggie died the pride of a mother's heart and a father's hope. Both were sprightly and lovely children, and little Joe was a most interesting boy. He was, as all such children are, the idol of his parents and the pet of all who knew him. He had formed strong attachments for me, and I for him. He remembered my appointments, and knew when to expect me—frequently meeting me on the prairie some distance from the house—and seemed glad and jubilant. "Are you going to church?" he would ask. "Yes." "Are you going to preach?" "Yes." "What are you going to preach about?" "The love of God to man." "Does God love little boys?" "He always loves good little boys." He would then say that when he became a man he would be a preacher; and I thought it probable that it would be so, for he was of a family from which God had chosen several shepherds, and as some of them had been called to their reward I thought perhaps their mantle had fallen on him. I had marked out for him a life of usefulness in his Master's vineyard. But He who seeth not as man sees has blasted all such hopes by taking him to that kingdom composed of little ones. He is gone! There are no more inquiries made and no more questions to answer.

I was with him in his last illness. His patience was remarkable; and never did I hear so young a child pray like he did. He seemed conscious of the approach of death, and was resigned. When the last hour came, and while gasping for breath, he said to his weeping mother: "Do not cry for me, for I am going to heaven, and will be happy there." Then turning to his father, he requested him not to cry; when, seemingly exhausted with his efforts to talk, he waved his little hand and asked all not to cry. Asking to embrace his pa and ma, he breathed his last, and departed to his eternal habitation. The parents should be consoled by the reflection that their loss is their children's eternal gain. J. V. P.

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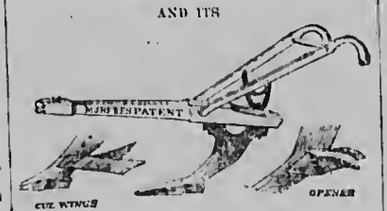

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The Child's Corner.

AN OLD CAT'S CONFESSION.

I am a very old pussy,
My name is Tabitha Jane;
I have had about fifty kittens,
So I think I mustn't complain.

Yet I've had my full share of cat's troubles.
I was run over once by a cart;
And they drowned seventeen of my babies,
Which came near breaking my heart.

A gentleman once singed my whiskers—
I shall never forgive him for that!
And once I was bit by a mad dog,
And once was deceived by a rat.

I was tied by some boys in a meal-bag,
And pelted and pounded with stones;
They thought I was mashed to a jelly,
But it didn't break one of my bones.

For cats that have good constitutions
Have eight more lives than a man;
Which proves we are better than humans,
To my mind, if anything can.

One night, as I wandered with Thomas—
We were singing a lovely duet—
I was shot in the back by a bullet;
When you stroke me I feel it there yet.

A terrier once frightened my kittens;
O, it gave me a terrible fright!
But I scratched him, and sent him off howling,
And I think that I served him just right.

But I've failed to fulfill all my duties;
I have passed half my life in a dream:
And I never devoured the canary,
And I never lapped half enough cream.

But I've been a pretty good mouser,
(What squirrels and birds I have caught!)
And have brought up my frolicsome kittens
As a dutiful mother-cat ought.

Now I think I've a right, being aged,
To take an old tabby's repose;
To have a good breakfast and dinner,
And sit by the fire and doze.

I don't care much for the people
Who are living with me in this house;
But I own that I love a good fire,
An occasional herring and mouse.

LITTLE NETTIE.

It was a time of deep religious interest in my parish, and our prayer meetings were well attended. We held them usually in the church; but good Deacon C—— and his wife had become so infirm that we met in their house one evening, at their request, for prayer and praise. The house was small, and one room was not large enough to hold all the people. Two adjacent rooms were crowded with young and old.

Nothing unusual occurred during the first half hour. The meeting was opened in the ordinary way. The deacon, his head white with age, in faltering tones spoke of his love to Jesus through a long life, and of his Saviour's faithfulness; and exhorted the young to make him their friend. Two or three others prayed, and there was a pause in the exercises; when Nettie, the deacon's grand-daughter, a little girl about eight years old, rose, and said in a very gentle voice:

"I love Jesus because he has pardoned my sins; and I do not wish to be ashamed of him who has done so much for me. I want you all to pray for me." And then her tears flowed freely; and, overcome with emotion, she sat down. We were all taken by surprise. A new spirit came over the meeting. Many wept. Nettie's grandmother sobbed aloud for joy. Exhortations and prayers followed, and we all felt that Jesus had come near to us; and we remembered the scene in the temple when he said: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

I lost no time in calling to see little Nettie, and found her very desirous of joining the church, and sitting with the Lord's people at his table. I had a long interview with her mother, who, in the course of conversation, remarked:

"I believe Nettie was converted two years ago; and she has lived like a Christian ever since. She goes away by herself to pray four or five times a day. At first, when we missed her, we used to go and look for her; but now we know where she is and what she is doing, and do not disturb her."

Little Nettie had her wish. She was made welcome to the Lord's table; and, as I gave her the right hand of fellowship, I recalled Christ's tender words; "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God;" "Feed my lambs."

Children sometimes think they are too young to become Christians. But this is a sad mistake. Jesus loves the little ones. When his disciples came to him inquiring, "Who is greatest in the kingdom of heaven?" he called a little child, and sat him in the midst of them, and said: "Verily I say unto you, Except ye be converted, and *become as little children*, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself *as this little child*, the same is greatest in the kingdom of heaven." In the same occasion he said: "Take heed that ye despise not one of these little ones." And we may be sure that *he* would not do what he warned us to avoid; and we know that he rebuked his disciples for attempting to drive the little children away, and took them in his arms and blessed them.

Converted persons, whether old or young, love to pray. Little Nettie proved her love for prayer by withdrawing to her own room several times a day for that purpose. Reader, do *you* love to pray?—*The Children's Friend.*

WHAT A BOY CAN DO.

About two hundred and sixty years ago a poor lad of seventeen was seen traveling on foot in the south of England. He carried over his shoulder, at the end of a stick, all the clothing he had in the world, and had in his pocket an old leather purse, with a few pieces of money given him by his mother, when, with a throbbing, prayerful heart, she took her leave of him on the road a short distance from their own cottage.

And who was John? for that was his name. He was the son of poor but honest and pious people, and had six brothers and five sisters, all of whom had to labor hard for a living. He was an honest lad, and at fourteen was disappointed in getting a place as parish clerk, and with his parents' consent set out to get employment.

At the city of Exeter, where he first went, he met with no success; but as he looked on the beautiful cathedral, and in the booksellers' windows, a strong desire sprung up in his mind to become a scholar, and at once he set out for the university at Oxford, some two hundred miles off, walking the whole way. At night he sometimes slept in barns, or on the sheltered side of a haystack, and often met with strange companions. He lived chiefly on bread and water, with occasionally a draught of milk as a luxury.

Arrived in the splendid city of Oxford, his clothing nearly worn out, and very dusty, his feet sore, and his spirits depressed, and he knew not what to do. He had heard of Exeter College in Oxford, and thither he went, and, to his great delight, was engaged to carry coal into the kitchen, to clean pans and kettles, and that kind of work.

Here, while scouring his pans, he might be often seen reading a book. His studious habits soon attracted the attention of the authorities, who admitted him into the college as a poor scholar, providing for all his wants. He studied hard, and was soon at the head of his class. He rose to great eminence as a scholar, was very useful as a minister of Christ, and many years before his death, which took place when he was seventy-two, he visited his father and mother, who were delighted to see their son not only a "great scholar," but an eminent bishop.

Such was the history of Dr. John Prideaux, who used to say: "If I had been parish clerk of Ugborough I should never have been Bishop of Worcester." He left many voluminous works of his industry and learning.—*Young Pilgrim.*

DON'T BE TOO CERTAIN.—Boys, don't be too certain. Remember that nothing is easier than to be mistaken. And if you permit yourself to be mistaken a great many times everybody will lose confidence in what you say. They will feel no security in trusting your word. Never make a positive statement without you know it is as you say. If you have any doubts remove them by examination before speaking confidently. *Don't be too certain!*

"John, where's the hammer?"

"It is in the corn house."

"No, it is not there. I have just been looking there."

"Well, I know it is. I saw it there not half an hour ago."

"If you saw it there it must be there, of course. But suppose you go and fetch it."

John goes to the corn house, and presently returns with a small ax in his hand.

"Oh, it was the ax I saw. The handle was sticking out from a half-bushel measure. I thought it was the hammer."

"But you said positively that you *did* see it, not that you *thought* you saw it. There is a great difference between the two answers. Do not permit yourself to make a positive statement, even about small matters, unless you are quite sure; for, if you do, you will find the habit growing upon you, and by and by you will begin to make loose replies to questions of great importance." *Don't be too certain!*

NOW OR NEVER, TEACHER.—A blacksmith, when he pulled his iron out of the fire, used to call out to his son: "Quick, Bill, quick! Now or never!" By this means he taught his son to strike the iron when it was hot, well knowing that if he once let it get cold he should not be able to form it into a shoe. Now the disposition of a young person is somewhat like the hot iron—it can be easily bent into a proper form by education; but the mind of an aged person is like the cold iron, not very easily altered—indeed, if it has been altogether neglected, it is next to impossible to form [illegible]ight.

The Farm and Garden.

BEET SUGAR.

The Alvarado beet sugar factory is now fairly started on what may be regarded its trial trip. Active work began about the middle of November, and at the end of the month one hundred and sixty tons of beets had been consumed. This, however, is considerably below the working capacity of the factory, which, it is estimated, will dispose of nearly fifty tons of beets per day, when the hands have become accustomed to their work, and the machinery is in perfect running order. We gave, not long since, some account of the proposed operations of the Alvarado Company, and the San Francisco Bulletin has just published a more detailed description. Seeds of the white sugar beet were imported from Germany, and the experience of the past season has shown that the species grows well in California. In Germany considerable loss often occurs by reason of frost, and the practice in that country is to bury the beets, or keep them in a storehouse. In California there is scarcely any danger from frost, but the managers of the Alvarado Company, who have had an extensive experience in Germany, are this year adhering to their accustomed method of burying. Californians hope that their land will, under favorable conditions, produce twenty tons of beets to the acre, but the average amount of sugar which can be extracted from a given quantity of beets is yet to be ascertained. It is supposed that it will be from five to eight per cent. The establishment of so important a branch of industry as the manufacture of sugar is of the very greatest interest to our agricultural population, and if the Alvarado enterprise succeeds—there seems to be no reason to doubt that it will—we may yet see the time when we shall use sugar of the best quality, grown on our own land. The soil best adapted for the cultivation of the beet is moist and loamy, and that the quality of sugar which can be produced from American-grown beets is excellent is evident from the fact that a sample of beet sugar, made at Chatworth, Illinois, was lately placed on the Chicago market without a brand, in order to procure an unbiased opinion of its quality and value, and was pronounced by experts to be A 1 New York sugar.

SUGAR PLANTING.—*Small Farms and the "Share System."*—The New Iberia Times, of December 23, says:

"Small, industrious farmers make money in the cultivation of cotton and sugar cane in this country, even at the low prices of these articles at the present moment. Those who were not in debt, who have made all they could for their own consumption, corn, potatoes, pork, beef, mutton, vegetables, chickens, etc., and all the cotton or sugar they could make besides, have made money. All experiments with white labor on the share system, when fairly made, the laborers having families to co-operate with them, have proved successful.

"Success, then, in making money out of this soil from sugar or cotton, since the war, has been confined principally to those who have abandoned the old, costly, wasteful, extravagant system, and have made improvements at the smallest possible expense, and with reference to utility alone.

..."The little cheap sugar house, costing but from $500 to a few thousand dollars, close attention to business by the little farmer and his household, the closest saving in all things, and usually a fair proportion of white labor, have secured success. Black labor has given a lucrative business to the merchants, and plenty of spending money to the negro, but it has, since the war, done but little for the large planter.

"Then Iberia parish, and all the other sugar parishes, want simply thousands of white families who cultivate the soil each to a limited extent. The large planters will have to resort to the share system and white labor. Negro labor may do for a few years to use in gangs of eight or ten, if watched and followed up by a working manager. But black labor in the South is bound to be an ultimate failure. Most of the large planters, and nearly everybody else, admit that this is inevitable."

HOW TO BANISH FLEAS.—A missouri correspondent of the Country Gentleman gives his experience in ridding his premises of fleas, as follows:

Some years ago I had a barn that a hundred head of hogs were allowed to winter in until late in the spring. The fleas became so numerous that it was not safe to approach nearer than twenty yards, unless a man was proof against their bites, as many are, to my knowledge. I determined to clear them out, and directed two negroes to remove all the dust and dry dirt, haul eight or ten barrels of water, and wet the floors and walls perfectly; collect a quantity of pennyroyal and black walnut leaves; cover the floor three inches deep, and set some boughs of the walnut against the walls and troughs. In six days there was not a flea to be seen, and a trainer of race horses occupied the barn all summer without molestation. I have known sheep turned into the stable and barn yard, and kept there, and the fleas get in the wool, and perish, or are carried off to the pasture.

The Scientific American gives the following:

The oil of pennyroyal will drive these insects off; but a cheaper method, where the herb flourishes, is to throw your dogs and cats into a decoction of it once a week. Mow the herb, and scatter it once a month. I have seen this done for many years in succession. Where the herb cannot be got, the oil may be procured. In this case saturate strings with it, and tie them around the necks of dogs and cats; pour a little on the back and about the ears of hogs, which you can do while they are feeding, without touching them. By repeating this application every twelve or fifteen days the fleas will flee from your quadrupeds, to their relief and improvement, and your relief and comfort in the house. Strings saturated with the oil of pennyroyal, and tied around the necks and tails of horses, will drive off lice; the strings should be saturated once a day.

JERSEY CATTLE.—I have recently made a tour among some of the breeders and importers of Jersey cattle in Massachusetts, hoping to find some choice animals for sale at a moderate price. In this I was disappointed. The inquiry for this breed, which my own correspondence had indicated, seems to have been more active there. The demand from the West is increasing, and there were several large orders being filled for California. For the few cows that I especially coveted, I should have to pay no less than $1,000 each; so I came home with only a very choice yearling bull, for which I paid a round price, and $200 worth of eight-months-old heifers. These high prices, however, attach only to choice animals; second class stock, such as is brought by the ship-load, on speculation, from the Island of Jersey, is sold at moderate figures, and, in my judgment, is very dear at the price. These speculators' lots are generally picked up from the cheap refuse of the island, and are sold here to the large class who attach more value to the simple fact of importation than to careful and judicious breeding.—*Correspondence in American Agriculturist.*

Scientific.

THE Kaieteur waterfall, in Demerara, is described in Nature as having a clear descent of seven hundred and fifty feet, as indicated by barometric observation, while the width is estimated at two hundred and forty feet. The central portion forms a small horseshoe, and here the water retains its consistency for a few feet below the edge. Below that and everywhere else all semblance of water vanishes into spray or foam, with rocket-like spirts, as at the Staubach. As a whole the fall resembles a vast avalanche of snow, enlivened by rainbows of great splendor. In the afternoon the rainbow takes the form of a loop or ring, through which the whole column precipitates itself into the dark abyss below.

PROFS. HITCHCOOK AND HUNTINGTON, with four assistants, are zealously carrying out the enterprise of making scientific observations on the summit of Mount Washington. They brave not only the rigors of severe cold, but the fury of storms and isolation from the rest of the world. They are, however, in telegraphic communication with Hanover; and daily reports are now made of the meteorological conditions. The government signal service has detailed a skilled observer to be of the party, besides furnishing some instruments. Other parties have lent assistance, and nearly enough has been contributed for the necessary expenses; while the observers look for no remuneration for their own time and labors.

THAT the corona of the sun is auroral in its character is argued at some length by Prof. W. A. Norton, in the Journal of Science. The streamers which radiate from it, in some cases to the distance of one million miles, he judges to be analogous to those which shoot from the earth's atmosphere. As in the terrestrial aurora also, they are not permanent in extent and position. "To suppose that the rays of the corona are actual radiations of luminous matter is only to suppose that a portion of the photospheric matter of the sun becomes subject to the operation of the same forces that we perceive the sun to exert upon a portion of the matter of comets." He further supposes that the substance of terrestrial aurora is furnished by a portion of this solar auroral matter reaching our atmosphere.

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SATURDAY, JANUARY 28, 1871.

TRIFLES.

The massive gates of circumstance
Are turned upon the smallest hinge,
And thus some seeming pettiest chance
Oft gives our life its after-tinge.

The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,
These are the mainsprings, after all.

GUIZOT AS A SPORTSMAN.—In the autumn of 1829 (cheu! Posthume, how fugacions are the years!) there was a numerous assemblage beneath the hospitable roof of General Lafayette, at Lagrange, of French, English and Americans. Among the last was this deponent, and among the first was the then Prof. Guizot, a grave but not ungenial gentleman, who seemed to have got about midway upon the journey of our life. One morning the chateau was in great commotion. There was to be a *grande chasse*. Guns and dogs and huntsmen and sportsmen mustered in such slaughterous style that terrible would have been the trepidation of the intended victims could they have guessed what was going on. Garrulous Gauls do certainly know how to make a fuss, and are always delighted with much ado, even about nothing. I remember feeling quite confident, from the stir, that we should perpetrate an amount of murder which would almost file our minds—that beasts and birds would at least be bountifully bagged, if not, perhaps, destroyed to wasteful excess. Fair laughed the morn, and we began the march in magnificently blithe array. Chance put me by the side of M. Guizot and his son, a boy only a few years my junior. We blazed about all day, and truth compels the statement that a rabbit and a couple of *cailles* were all our evening prey. My popping was bad, that of the professor wasn't better, and that of the youngest wasn't the best. Fortunately, however, none of the other parties had much more to brag of, so that I came to the conclusion that a chasse might be grand without being great. How much more attentive should I have been to the words that dropped from my companion's lips than to the birds that I hoped to see drop before my gun, could I have foreseen what future interest and value they would possess! He was quite as communicative as my bloodthirsty feelings at the time could have wished; but even if he did say anything worth remembering, it certainly made no impression between the conflicting sensations of aiming and missing. Nevertheless, it is a satisfaction now to look back and see the illustrious man in his shooting-jacket, with more anxiety upon his philosophic face in regard to the result of his shot than perhaps he ever exhibited as to the consequences of an oratorical discharge—to behold him with mental optic as "he cocked his eye and gun," to quote the masterly translation of *oculum telumque tetendit.*—*Lippincott's Magazine.*

INDIAN TERRITORY.—On the twentieth of December the council of the nations of the Indian territory, sitting at Okmulgee, adopted a constitution, by a vote of fifty-two yeas to three nays, which is to be submitted to the different nations for their adoption. The document provides for the usual three departments of executive, legislature and judiciary. The Senate must consist of one member for each two thousand inhabitants, with due provision in favor of fractional parts of that number. The House must consist of at least one member for each nation, and one additional member for each one thousand or fractional part over five hundred. Members must be twenty-five years old. Term of office, two years. Limit of annual session, thirty days. Three district courts are provided for, the judges of which must meet twice a year, and constitute a supreme court. Each nation will regulate its own elections, and prescribe the qualifications of its voters. The document provides for an economical government, and is modeled after those of our States in its general features. Their treaties of 1866 are taken as the basis of the new government, and the provisions of those treaties are made paramount to the new constitution and to all laws made under it. The council will meet again in June to put the new government in motion if it shall have been found acceptable to the several nations.

A SAD CONFESSION.—The other day, while a teacher was hearing a boy recite his lesson, the following passage occurred: "The wages of sin is death." The teacher, wishing to get the word "wages" out by deduction, asked: "What does your father get on Saturday night?" The boy answered promptly: "He gets drunk."

EDWIN P. WHIPPLE, the well-known essayist, is preparing a lecture on Charles Dickens.

HOUSEKEEPERS' DEPARTMENT.

IT MAY NOT be known to many of our readers that the fine roses of China varieties may be readily propagated by means of slips. Cut from the well-ripened wood, three or four inches in length, strip off a part of the foliage, and insert them in clean white sand, placed in pots or boxes. Keep them regularly watered, so that they may not get dry, and at a regular temperature. They strike root very freely. Ladies may also propagate any of the choice roses desired, by budding, in the same manner as fruit trees are budded. It adds much to the beauty of the hardy climber to have the main trunk variegated with branches of roses of different shades of coloring.

ABOUT SALADS.—Nothing spoils a salad so much, both in appearance and flavor, as cutting it up too fine. Every atom should maintain its individuality. Radishes cannot be cut too fine, but the slices should be in rings, and not dice shape. Onions must remain a matter of taste; but not so as regards mint. Every salad should contain from three to six leaves of young mint, as it greatly assists in digestion. No salad can be properly made without one or two hard-boiled eggs, because the yolks are necessary to blend the oil. The mixture should be made thus: Boil two eggs quite hard; when done take them out of the saucepan and put them into cold water. This causes the eggs to shrink, and the shells can easily be removed without disfiguring the white. Cut each egg into three parts, and remove the yolk into the salad-bowl; cut the white into fine rings, some of the best of which should be preserved to place on the top of the salad when served. With a wood or silver spoon break up the yolk in the salad-bowl, and add one tablespoonful of oil; rub these ingredients together, and they will blend; then add at least three tablespoonfuls more of oil, and again rub all together; now add a teaspoonful of moist sugar, again rub, and all will blend. Now add gradually, a little at a time, the vinegar, in quantity about twice as much as the oil used; lastly, put in pepper, salt and ready-mixed mustard, the latter but little; but on no account use mustard that has not been previously mixed with water. A little tarragon vinegar, used scantily, improves every salad. It is very essential to mix the ingredients in the order laid down as above. When this is carefully done an excellent salad will be the result—soft, yet aromatic; creamy, but not greasy.

There are true chemical reasons for mixing the yolk of an egg with oil, as there are for mixing flour of mustard with water, and not vinegar; but this is not the place for examining them—the facts stated must be accepted. It is the general want of the knowledge of how to blend the oil that causes the common remark: "I am very fond of salad, but I'll not take any oil, thank you." Of course, served up as it frequently is, all floating and greasy, few things can be more objectionable, unless it be that rancid potion sold in ring-bottles in shops, under the name of "Salad Cream." Avoid this. Beet-root, as a staple to a salad, is not used sufficiently in England. At least half a good sized beet should be cut up with every salad. It is digestible, nutritious, and in general favor.—*Septimus Piesse.*

LULLABY.—Trench has given many illustrations of the amount of history which is wrapped up in a single word. He has done great service in stimulating lovers of linguistic studies to work in the same line of observation and research. Any one of tolerable quickness may find stores in words that fall unheeded from his lips every day. It would be a profitable amusement with one, when too ill or too weary to drudge, to take up a word and crack it, and pick the meat out of it, as the children are now doing with their Christmas shellbarks. Here is one suggested by the "Lullaby" sung so sweetly by Miss Carey on Saturday afternoon.

There was a legend among the Hebrews that Adam had a wife before Eve, whose offspring were all devils. Her personal peculiarity was her wonderful hair. Her name was Lilith. The popular superstition, according to the Rabbinical accounts, was that a specter—this same Lilith—had the power to kill little children who were not protected by amulets or charms. It is asserted by competent authority that the Christians learned from the Jews about this malignant specter, and that nurses were accustomed to sing to sleeping children, *Lilla, abi, abi*—Lilli, away, away—and that from this usage comes our word "lullaby."

ONE of the miseries of life is to be beaten in an argument, and immediately afterward to think of some expression which would have totally annihilated your opponent.

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These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.
Warner's Sulky Hay Rakes.
Horse Powers.
Southern Corn Planters.
Sattley Gang Plows.
Corn Shellers.
Stafford Sulky Cultivators.
Corn and Cob Crushers.
Straw and Hay Feed Cutters.
Cider Mills and Presses.
Crawford Garden Cultivators.
Hay Presses and Cotton Presses.
Guttlett Steel Brush Cotton Gins.
Portable Steam Engines of all sizes.
Stationary Steam Engines, boilers of all sizes.
Circular Saw Mills and Shingle Machines.
Coleman Corn and Wheat Mills.
Smut Machines and Bolting Cloth.
Shafting, Belting, etc.
Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. BODLEY & CO.,
fe19 0 1y No. 9 Perdido st., N. Orleans.

PLOWS.....PLOWS.....PLOWS.

We are Manufacturers' Agents at New Orleans for

Avery Plows, Peacock Plows,
Calhoun Plows, Brinley Plows,
Garrett & Cottman Plows,
Hall's Valley Plows, cast iron,
James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,
Dealers in Machinery and Agr'l Implements,
fe19 1y No. 9 Perdido st., N. Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON, J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....180

NEW ORLEANS, LA.

se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
O. P. HARRISON, New Orleans.

J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.

oc22 1y

W. H. BEAUMONT, Of Clarksville, Tenn. JOHN M. FAKES, Of New Orleans.
DR. B. B. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77.....CARONDELET STREET.....77

Ja8 1y NEW ORLEANS.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET..... 60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc30 1y

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

oc3 1y NEW ORLEANS.

ALEX. BRITTON. HIGH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

oc3 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

sc18 6m NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

an8 6m NEW ORLEANS.

L. B. LASSITER,

REAL ESTATE AGENT,

OPELOUSAS, LA.

Also Agent for the McNeely & Melburn WAGON; J. H. Duvalt & Co.'s Improved **Patent Portable Steam Engines,** and Brooks' Revolving Wrought Iron SCREW PRESS.

REFERENCES.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. Ancon, Canal St., New Orleans; J. M. Cass, 26 Poydras street, New Orleans. an13 3m

HIWASSEE COLLEGE,

MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week

Tuition is $40 per annum. Students will be received at any time, and charged to the end of the term. For circular address

REV. F. M. GRACE,
an27 1m Madisonville, Tenn.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Full session begins SEPTEMBER 5, 1870.

For catalogues address the President,
au6 3m REV. A. W. JONES, D. D.

ADVOCATE CALENDAR, 1871.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN	1	2	3	4	5	6	7	JU.							1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31						23	24	25	26	27	28	29
FEB				1	2	3	4		30	31					
	5	6	7	8	9	10	11	AU.			1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28						20	21	22	23	24	25	26
M'H				1	2	3	4		27	28	29	30	31		
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	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31			17	18	19	20	21	22	23
APR							1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	OCT	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30								29	30	31				
M'Y		1	2	3	4	5	6	NOV				1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31					26	27	28	29	30		
J'E.					1	2	3	DEC						1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30			24	25	26	27	28	29	30
									31						

VINEGAR.—HOW MADE FROM CIDER, Wine, Molasses or Sorghum, in ten hours, without using drugs. For circular address

F. I. SAGE,
au27 1y Vinegar Maker Cromwell, Ct.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
Jy23 1f President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.
DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper. Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from $25 to	$60 00
Tuition in music	60 00
Tuition in art, from $20 to	40 00
Tuition in languages	20 00
Board, washing and fuel	220 00

Instruction in vocal music, free of charge.
Instruction in calisthenics, free of charge.
Use of models in art, free of charge.
Use of instruments for practice, free of charge.
Use of library of reference, free of charge.
No incidental charges of any kind.
Tuition for each term payable in advance.
Address REV. GEO. W. F. PRICE,
Jy30 1m President.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.
With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * *

(From Hon. John B. Baldwin.

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR. Board and tuition in the Collegiate Course, $225. Music and other extra studies moderate.

For catalogues address
REV. WM. A. HARRIS,
jy30 1m Staunton, Virginia.

EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

For catalogue or for other information address
E. E. WILEY, President,
jy16 3m Emory Post Office, Va.

SCHOOLS AND COLLEGES.

LOUISIANA STATE UNIVERSITY,

(Name changed from Louisiana State Seminary,)

BATON ROUGE, LOUISIANA.*

Founded and supported by the State of Louisiana.

The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

The Academic Board consists of a full corps of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a Special School of Civil Engineering and a Commercial School.

Literary Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late Col. Walles, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.

Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.

Expenses of every kind, except clothing, for ten months, $350; $200 payable in advance, balance February 1; or by accepted draft, at eight per cent., for ninety days. Payments may be made through the Canal or Citizens' Bank.

Cadets received at any time during the session and charged from date of entrance.

Discipline, military, with daily drill. A battery of four guns will afford facilities for instruction in artillery. Uniform of cadet: Gray cloth, to be had at the institution at a cost of $25 per suit.

For further information address
D. F. BOYD, Superintendent,
Baton Rouge, La.

Office of the University in New Orleans, at Swarbrick & Co.'s, 59 Camp street.

* Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the Institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. je11 4m

VIRGINIA FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

REV. R. H. PHILLIPS, M. A., Principal.

With Nineteen Assistants.

The Twenty-sixth annual session will open SEPTEMBER 14, 1870.

From over a thousand testimonials from Southern patrons we select the following, from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute, and General W. N. Pendleton, Lexington, Virginia:

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Staunton, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably conducted and superior institution for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage. R. E. LEE.
FRANCIS H. SMITH.
WM. N. PENDLETON.
LEXINGTON, VA., March 14, 1870."

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Staunton, Virginia. je11 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.
A. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.
———, Professor of Civil Engineering.
A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address
an20 1y W. F. MORELAND.

STONEWALL INSTITUTE,

Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session OCTOBER 3, 1870.

D. C. B. CONNERLY, Principal and Teacher of Languages.
JOHN P. SEABROOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction nine hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor, D. C. B. CONNERLY,
an27 6t Near Selma, Ala.

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This Institution has a full corps of instructors, a thorough course of studies, and aims at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about.....$210 00

This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address REV. D. F. BITTLE, D. D.,
jy16 3m President of the College.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

The claims of this institution rest on the style, extent and thoroughness of the culture it bestows. The climate is favorable for study, the only magic that makes scholars.

It refers to its patrons, including distinguished educators and gentlemen eminent in the pulpit and in the professions.

Catalogues sent on application.

R. K. HARGROVE,
jy23 3m President.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last report. Most branches of the wholesale trade have met only a moderate demand. The better qualities of sugar and molasses have been in limited supply and good request, while the inferior have been dull and drooping. There has been a fair demand for flour, both for export and for the local trade, and grain and provisions have been in good request, but the supplies have been too limited to admit of any activity.

COTTON.—The following are the arrivals since the twentieth instant:

Louisiana and Mississippi.....bales..	16,036
Lake	188
Florida	142
Mobile	657
Texas	263
Total	17,286

On Saturday the movement commenced with only a moderate degree of animation, but after the receipt of telegrams reporting a stronger market at New York, the demand became more active, and 10,300 bales changed hands at steadier prices, without any quotable variation. On Monday the opening rates showed no material change, but after the receipt of the New York dispatch, reporting an advance of ¼c., buyers came forward with more spirit, and although factors raised their pretensions ¼ to ⅜c., yet the sales summed up 11,050 bales, at fuller prices for the better qualities, and an advance of ⅛ to ¼c. in the medium and lower grades, good ordinary closing at 13⅜ to 13¾c., low middling at 11 to 11⅜c., with sales as high as 14½c. and middling at 15c. On Tuesday the market opened with a less active demand, and a tendency to easier prices for all descriptions from average low middling down, and although, particularly toward the close, factors showed a disposition to accept offers which they had previously refused, yet the movement continued languid, and the business did not exceed 7,400 bales. Strict low middling was in very limited supply, and, as well as the higher grades, commanded full prices, even-running selling at a fraction above our outside figures, but average low middling and the lower grades were manifestly weaker, without presenting any marked falling off.

This makes an aggregate for the past three days of 28,700 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 666,471 bales, against 590,003 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 386,321 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 474,949 bales to Great Britain, 36,266 to other foreign ports, and a decrease of 141,124 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12½
Good ordinary	13½ to 13¾
Low middling	14 to 14½
Middling	to 15
Strict middling	15¼ to 15½

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales...	20,696
Arrived past three days....	17,286
Arrived previously	698,291—715,577
	736,273
Exported past three days..	33,655
Exported previously	529,773—563,428
Stock on hand and on shipboard....	172,845

SUGAR.—A fair demand has prevailed since our last review, and especially for the better descriptions, and prices are about the same as previously. The supplies are mostly soft, wet and poor in quality, and are disposed of at 5 to 5¾c. per pound for inferior, 6 to 6¾c. for common, 7 to 7½c. for good common, 7¾ to 8½c. for fair to good fair, 8¾ to 9c. for fully fair, 9¼ to 9½c. for prime, 10c. for strictly prime, 10¼c. for prime to choice, 7½ to 10c. for seconds, 10½ to 11¾c. for yellow clarified, and 11½ to 12¾c. for white.

MONETARY.—Gold, 110⅜ to 110⅝.

American silver half dollars, 108 to 108½, and Mexican dollars at 1¼ to 1¾ per cent. premium in gold.

The sales of bonds include $25,000 new City Seven per cents on Saturday at 69¼ to 69⅝; and $1,000 Parish of Plaquemine, one year, due February 14, at 70.

The sales of warrants include $900 small new State on Tuesday at 72½. Dealers have bought new State at 70, new Metropolitan Police at 97 to 98, and asked 70½ to 72 for the former, and 98 to 98½ for the latter.

City Treasury notes are quoted at 25 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Jan. 24, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	18 to 24
Hogs, per lb. gross	to 9c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to
Calves, per head	8 to 12
Yearlings, per head	9 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	10 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	24	27
East India	23½	24
Bale Rope, ₩ lb:		
Kentucky		
Bran, ₩ 100 lbs	1 30	1 35
Bread, ₩ 100 lbs:		
Pilot	5 00	
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake		
English fire		47 00
American fire	37 50	
Candles, ₩ lb:		
Sperm, New Bedford		50
Tallow		
Adamantine	13	18
Star	12½	17½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western		
Northern	13 00	
Coal, ₩ ton:		
Cannel		
Anthracite		
Western, ₩ bbl	2 25	2 50
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing		
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American		21
Russia	30	
Corn meal, ₩ bbl	3 40	3 50
Cotton seed:		
Rough, ₩ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	28	30
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	
Mackerel, No. 3	9 50	
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 15	6 25
Superfine	5 85	6 00
Fine	5 25	5 50
Fruit, ₩ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	
Almonds, soft shell		22
Raisins, M. R., ₩ box		
Raisins, layer	2 75	
Lemons, Palermo, ₩ box		
Lemons, Malaga, ₩ box	12 00	
Oranges, La., ₩ M		
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	60	65
Corn, shelled	75	80
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	28 00	30 00
Northern		
Louisiana		
Hides, ₩ lb:		
Mexican dry flint		
Country dry flint	14	14½
Texas stretched ditto		
Dry salted	12½	13½
Wet salted, city slaughter	9	13½
Iron, ₩ ton:		
Pig	37 00	
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	6
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	
Lime, ₩ bbl:		
Western	1 75	2 50
Shell lime	1 75	
Rockland, etc.	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₩ M feet:		
Boards, yellow pine	15 00	
Boards, cypress	38 00	40 00
Oak lumber		
Floor'g and ceil'g, dressed	18 00	24 00
Floor'g and ceil'g, rough	18 00	
Weatherboards, dressed	18 00	20 00
Weatherboards, rough		15 00
Scantling		14 00
Shingles, ₩ M	3 75	
Laths	3 25	3 50
Molasses, ₩ gallon:		
Louisiana		
Cuba		
Refinery reboiled		
Moss, ₩ lb:		
Gray country		
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 25	2 50
Rosin, No. 1	2 00	2 25
Rosin, No. 2	1 80	2 00
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	38	40
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 25	1 30
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	56
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	30 00
C. S., undecorticated		23 00
Provisions, ₩ bbl:		
Beef, mess, Northern		
Beef, dried, ₩ lb		
Beef tongues, ₩ dozen		
Pork, mess		
Pork, prime mess		
Hog, round, ₩ lb		
Hams, ₩ lb	14	15
Hams, canvassed	16	17
Shoulders	14	15
Green shoulders	9¼	9¼
Lard, prime, in tierces	12½	13
Butter, Northern	28	43
Butter, Western	12½	32
Cheese, American	16	17½
Potatoes, ₩ bbl	4 00	4 25
Onions		4 00
Apples	6 00	7 50
Cabbages, ₩ crate	12 00	15 00
Rice, ₩ lb:		
Louisiana	5½	8
India, (gold, in bond)		
Carolina	8½	9
Sugar, ₩ lb:		
[illegible]	13½	14
[illegible]	10	11½
[illegible]	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez	Jan. 1
Kingston	15, 16
Vicksburg	22, 23
Port Gibson	29, 30
Fayette, at Bethel	Feb. 4, 5
Rocky Spring, at Rocky Sp'g	11, 12
Cayuga, at Rives' chapel	18, 19
Clover Hill	Mar. 4, 5
Lower Deer Creek	11, 12
South Warren, at Bovina	18, 19
North Warren, at Oak Ridge	25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Uniontown	Jan. 14, 15
Marion Junction	21, 22
Dayton	28, 29
Orrville	Feb. 4, 5
Selma	11, 12
Lower Peachtree	18, 19
Suggsville	25, 26
Choctaw Corner	Mar. 4, 5
Spring Hill	11, 12
Rembert Hills	18, 19
Jackson	25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Eufaula	Jan. 14, 15
Glennville	21, 22
Villula	28, 29
Providence and Spring Hill	Feb. 4, 5
Enon and Midway	11, 12
Perote	18, 19
Clayton and Louisville	25, 26
Chanahatchie	Mar. 4, 5
Lawrenceville	11, 12
Choctawhatchie	18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Carmel ct., at Mt. Zion	Jan. 28, 29
Rankin ct., at Gun Spriggs	Feb. 4, 5
Columbia mission, at Union Academy	18, 19
Gainesville miss., at Gainesville	25, 26
Handsboro ct., Handsboro	Mar. 4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	18, 19
W. Pascagoula, at Red Hill	25, 26
Green ct., at Cross Roads	Apr. 1, 2
Enon, at Hebron	8, 9

Address: Brandon, Mississippi.

W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fannin circuit	Jan. 14, 15
Forest circuit	21, 22
Scotland and Chapel	28, 29
Lake	Feb. 4, 5
Philadelphia	11, 12
Decatur miss., at New Hope	18, 19
Brandon circuit	25, 26
Morton circuit	Mar. 4, 5
Trenton circuit	11, 12
Sylvarena circuit	18, 19
Garlandsville circuit	25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit	Jan. 7, 8
Bayou Sara	14, 15
Clinton station	21, 22
East Feliciana	28, 29
Jackson and Plains	Feb. 4, 5
Woodville station	11, 12
Liberty circuit	18, 19
Buffalo	25, 26
East Baton Rouge	Mar. 4, 5
Meadville	11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station	Jan. 7, 8
Sharon circuit, at Sharon	14, 15
Yazoo City station	21, 22
Mt. Olivet ct., at Short Creek	28, 29
Yazoo circuit, at Midway	Feb. 4, 5
Sulphur Springs circuit, at Lone Pine	11, 12
Madison ct., at Madison sta.	18, 19
Canton station	25, 26
Raymond ct., at Clinton	Mar. 4, 5
Camden ct., at Camden	11, 12
Brownsville ct., at Queen's Hill	18, 19
Carthage circuit (place not known to me; preacher in charge will please inform me)	25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and John McKay.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen	Jan. 7, 8
West Point	14, 15
Columbus	21, 22
Vinton	28, 29
Columbus circuit	Feb. 4, 5
Houston	11, 12
Chickasaw	18, 19
Athens	25, 26
Line Creek	Mar. 4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Columbus, Mississippi.

THOS. J. RAMSEY, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler	Dec. 31, Jan. 1
St. Paul's	Jan. 7, 8
Cottage Hill circuit, at Wesley chapel	14, 15
Franklin street	21, 22
St. Francis street	28, 29
Pensacola	Feb. 4, 5
Milton	11, 12
Pollard ct., at Gonzales	18, 19
St. Stephen's circuit, at St. Stephen's	25, 26
Mt. Pleasant ct., at Red Hill	Mar. 4, 5
Citronello ct., at Manvilla	11, 12
Eastern Shore circuit, at Daphney	18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pineville, at Pineville	Jan. 14, 15
Oak Hill, at McKenzie's	21, 22
Sepulga, at Providence	28, 29
S. Butler, at Wesley chapel	Feb. 4, 5
Evergreen, at Union camp ground	11, 12
Monroeville, at Pinegrove	18, 19
Black's Bend, at Reeves' school house	25, 26
Farmersville, at Philadelp'a	Mar. 4, 5
Snow Hill, at Snow Hill	11, 12
Camden station	18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro	25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion	Jan. 21, 22
Troy circuit, at Troy	28, 29
Union circuit, at Hopewell	Feb. 4, 5
Union Springs station	11, 12
Brundidge ct., at Williams'	18, 19
Sandy Ridge circuit, at Oak Bowery	25, 26
Greenville station	Mar. 4, 5
Ft. Deposit ct., at Ft. Deposit	11, 12
Rocky Mount ct., at Athens	18, 19
Rutledge ct., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

J. W. SNOWES, P. E.,
Orion, Alabama.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station	Jan. 7, 8
Crawfordville, at Artesia	14, 15
Starkville station	21, 22
Starkville ct., at Whitefield	28, 29
Brookville ct., at Brookville	Feb. 11, 12
Macon ct., at Somerville	18, 19
Louisville ct., at Salem	Mar. 4, 5
Plattsburg ct., at Plattsburg	11, 12

A. C. ALLEN, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 21, 22
Enterprise and Mission, at Enterprise	28, 29
Enterprise ct., at Sageville	Feb. 4, 5
Toomsuba and Marion	11, 12
De Kalb, at Pleasant Ridge	18, 19
Spring Hill, at Soule chapel	25, 26
Wayne circuit	Mar. 4, 5
Clarke circuit	11, 12
Paulding	18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad?

WM. B. HINES, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston	Jan. 1
Green circuit, at Salem	7, 8
Eutaw	14, 15
Bladen Springs, at Mt. Zion	28, 29
Butler, at Ebenezer	Feb. 4, 5
Gaston, at Sharon	11, 12
Gainesville, at Guinesville	25, 26
Forkland, at Forkland	Mar. 4, 5
Belmont, at Belmont	11, 12
Demopolis	18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee	Dec. 31, Jan. 1
Tallassee	Jan. 7, 8
McMeig's and Louchapoka	14, 15
Auburn	21, 22
Opelika	28, 29
Crawford	Feb. 4, 5
Tuskegee circuit	11, 12
Salem	18, 19
Wetumpka	25, 26
Montgomery and Herron st.	Mar. 4, 5
Elmore	11, 12
Notasulga and Eufaula miss.	18, 19
Hartville	25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst	Jan. 21, 22
Georgetown ct., at Bethesda	28, 29
Bartenton ct., at Bartenton	Feb. 4, 5
Brandywine circuit, at Brandywine	11, 12
Pleasant Valley circuit, at Pleasant Valley	18, 19
Scotland ct., at Caseyville	25, 26
Brookhaven station	Mar. 4, 5
Wesson and Bonnregard	11, 12
Martinsville circuit, at Bahalia chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit	Apr. 1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY CONFERENCES.

Moreau street and Algiers, at Moreau street, 7 P. M.	Feb. 13
German charges, at Dryades st., 7 P. M.	24
Carondelet street, 7 P. M.	Mar. 6
Felicity street, 7 P. M.	13
Baton Rouge	18, 19
Louisiana avenue, 7 P. M.	27
Plaquemine and Gross Tete	Apr. 2
Cadiz street and Carrollton, at Cadiz street	9
Thibodaux	16

The District Conference will meet at the Carondelet Street Church, New Orleans, on Wednesday, April 26, 1871.

LINUS PARKER, P. E.

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmerville circuit, at Farmerville	Feb. 4, 5
Ouachita	11, 12
Vernon, at Wesley chapel	18, 19
Lisbon, at Alabama	25, 26
Lisbon colored circuit	Mar. 2
Homer	4, 5
Homer colored circuit	6
Hayneville	11, 12
Middle Fork colored ct.	14
Trenton	18, 19
Monroe	25, 26
Castor	Apr. 1, 2

SAMUEL ARMSTRONG, P. E.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington	Dec. 31, Jan. 1
Richland ct., at Richland	Jan. 7, 8
Greenwood and McNutt ct., at Greenwood	14, 15
Atala circuit, at Symrna	21, 22
Kosciusko, Bethel and Lobutcha miss., at Bethel	28, 29
French Camps ct., at Bethel	Feb. 4, 5
Durant circuit, at Durant	11, 12
Bellfountaine ct., at Hopewell	18, 19
Winona ct., at Bethlehem	25, 26
Black Hawk ct., at Jordan's chapel	Mar. 4, 5
Vaiden circuit, at ——	11, 12

W. P. BARTON, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa ct., Tangipahoa	Jan. 21, 22
Covington ct., at Covington	28, 29
Summit circuit	Feb. 4, 5
Greensburg ct., Greensburg	11, 12
Franklinton ct., Franklinton	25, 26
St. Helena circuit	Mar. 4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit	Apr. 1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

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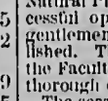

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Contingent fee, per term
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Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for circular.

au13 O. F. CA[illegible]

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SQUARES,	One month.	Three mos.	Six mos.	Twelve mos.
One (8 lines)	$5 00	$12 00	$20 00	$35 00
Two	7 50	15 00	25 00	45 00
Three	10 00	20 00	30 00	55 00
Four	12 50	25 00	35 00	65 00
Five	15 00	30 00	40 00	75 00
Six	17 50	35 00	45 00	85 00
Seven	20 00	40 00	50 00	95 00
Eight	22 50	45 00	55 00	105 00
Nine	25 00	50 00	60 00	115 00
Ten	27 50	55 00	65 00	125 00
Eleven	30 00	60 00	70 00	135 00
Twelve	32 50	65 00	75 00	145 00

Larger advertisements in proportion.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, SATURDAY, FEBRUARY 4, 1871. NO. 3.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 27.—*House.*—The bill authorizing the sale of the Chattanooga Rolling Mill to the Southwestern Iren Company passed.

The Indian appropriation bill passed.

The following resolution passed: *Resolved*, That the Senate bill to repeal so much of the act, approved July 14, 1870, entitled "An act to reduce the international taxes, and for other purposes," as continues the income tax after the thirty-first day of December, 1869, be returned to that body, with the respectful suggestion on the part of the House that section seven, article one, of the constitution vests in the House of Representatives the sole power to originate such measures.

Senate.—Fourteen thousand citizens of western Pennsylvania protest against the obstructions to navigation by the erection of a bridge at Cincinnati.

The committee to investigate the charges against Senator Sprague for illicit trading with Texas during the war, have been authorized to send for persons and papers.

General Sherman has been appointed regent of the Smithsonian Institute.

The civil service bill was discussed to adjournment.

RICHMOND, Va., Jan. 27.—In the United States District Court to-day Katie Cummings, a colored woman who was sent South as a teacher by a benevolent society in New York, obtained a verdict for $1,100 damages from the Orange and Alexandria Railroad Company for having been ejected from a train at Alexandria, because she, having a first-class ticket, refused to go in the colored people's car.

The joint committee of the Legislature agreed to-day that of the agricultural land scrip fund, one-third should go to the colored people's college and the remainder be divided between the two State colleges.

NEW YORK, Jan. 30.—An address to the King of Italy, with numerous signatures of prominent citizens, will shortly be forwarded. The address closes as follows:

"The triumph of the past will stimulate you to new achievements. We assure yon of our heartfelt sympathy with all your efforts for the good of Italy. We believe you agree with us that the truest wisdom of all rulers is found in justice and beneficence to all men, and the greatest earthly gift to the people is that universal education which is the strength of our country, and which must be the hope of yours.

"We wish for you a long and glorious reign; for your people progress and prosperity; for united Italy independence, stability and honor while the world stands."

FOREIGN.

LISBON, Jan. 25.—Advices from Rio de Janeiro to January 6 have been received. Permission accorded to ships owned in other countries to trade between Brazilian ports has been prolonged until the end of the present year. The rate of interest upon Brazilian treasury bonds has been reduced by one-half of one per cent.

The Borneo was wrecked midway between Montevideo and Santos, and thirty-five persons were drowned.

(This is supposed to refer to the bark Borneo, of Liverpool, Captain Dunlap, from Callao, bound to Liverpool.

A battle was fought near Montevideo, in which the rebels were defeated.

The revolution in Entre Rios is extending to the surrounding provinces

LONDON, Jan. 27.—An official dispatch from Versailles, Friday morning, says: Favre returned yesterday to Paris. He will come to Versailles again to-day, accompanied by a military officer, for the purpose of settling the terms of capitulation.

There has been no firing on either side since midnight.

Robert Payne Smith, regius professor of divinity at Oxford University, has been appointed to succeed the late Rev. Henry Alford as Dean of Canterbury.

VERSAILLES, Jan. 27.—The capitulation of Paris has been signed. The terms are the surrender of the garrison and the summoning of a national assembly.

LONDON, Jan. 27.—The following particulars have been received regarding the first visit of Jules Favre to the German headquarters at Versailles:

It appears that Favre arrived at Versailles on the twenty-third, at five o'clock in the evening, in Bismarck's carriage, which had been sent to the Prussian outpost for him. He was much fatigued, but drove at once to the Chancellor's office, where, after a long interview, he took dinner with Bismarck. The latter held a conference with the Emperor at eleven o'clock the same night.

Odo Russell, the representative of the British foreign office, was apprised beforehand of the approaching visit of Favre.

FLORENCE, Jan. 27.—The difficulty at Tunis, between the Italian consul and the government of that country, has been amicably settled.

The ex-prefect of the Seine, Baron Von Hausen, is at Rome, in consultation with the Italian government regarding the demolition of the old building, and the reconstruction of the city, in conformity with the requirements of the future capital of Italy.

LISBON, Jan. 27.—The ministerial crisis was caused by the appointment of the Bishop of Algarves to the vacant dignity of patriarch of Portugal.

LONDON, Jan. 27.—Favre was in conference with Bismarck at midnight. Bismarck carried his point. The capitulation involves peace; the cession of Alsace and German Lorraine, and part of the fleet; a money indemnity to be guaranteed by the municipalities; a portion of the German army is to return home, and the war is to cease.

It is necessary that some territory be retained to secure the fulfillment of the compact. The mobiles are to be sent home, and the German army to enter Paris. The Emperor will return immediately to Berlin.

PESTH, Jan. 28.—During a discussion in the Lower Chamber of the Austro-Hungarian Parliament, the statement was made by ministers that the reconstruction of Germany was a fixed fact, and that, too, with the free assent of Hungary. The Germanization of Hungary was not involved, and her neutrality was not threatened by this happy solution of the problem of German unity.

LONDON, Jan. 28.—Smallpox has become epidemic in London. The rapid increase of mortality causes alarm. The deaths from the disease, which in the first week in January were seventy-nine, in the third week increased to one hundred and eighty-eight.

It is stated in diplomatic circles that the negotiations for the capitulation of Paris would have been concluded earlier, had not Bismarck insisted on the acceptance of the conditions of peace.

The French iron-clad Solferino, westward bound, has put into Queenstown harbor.

Prince Frederick William will hereafter be styled Imperial Highness and Crown Prince of Germany.

LONDON, Jan. 28.—A special telegram from Vienna to the Daily News represents that Turkey is opposed to Austria's introduction of the Danubian question in the conference. The Observer supposes the conference will be adjourned on account of the capitulation of Paris.

LONDON, Jan. 29, 4.30 P. M.—Emperor William sent the following dispatch to the Empress:

VERSAILLES, 2 P. M., Sunday.—Last night an armistice for three weeks was signed. The regulars and mobiles are to be *interned* in Paris as prisoners of war. The national guard will undertake the maintenance of order. We occupy all the forts.

Paris remains invested, but will be allowed to revictual as soon as the arms are surrendered. The National Assembly is to be summoned to meet at Bordeaux in a fortnight.

All armies in the field retain their respective positions. The ground between the opposing lines to be neutral. This is the reward of patriotism, heroism and sacrifices. Thank God for this fresh mercy. May peace soon follow.

WILHELM.

SUNDAY, 5.30 P. M.—A Versailles dispatch, just received, says: "The twelfth Saxon corps, at ten this morning, occupied Rumaville, Noisy and Nogent; the Bavarians, Charenton, Montrouge and Vanores; and the Silesian corps, Avry and Bicetre.

Paris is to pay two hundred million francs.

Berlin is rejoicing to-day over the news from Versailles.

No confirmation of the reports of capitulation were received there last night, and it was only this morning that the announcement of the actual signing of the terms was received. The first official dispatch was read in the churches.

It is reported that Rothschild will retire from the representation of the city of London, and be called to the House of Lords, with the title of Earl of Mentmore.

Pere Hyacinthe writes to La Liberte, denying the validity of the Pope's encyclical and syllabus, and denouncing generally the hierarchical pretensions of the See of Rome.

LONDON, Jan. 29.—A revolt has broken out among the Tartars in China, and at last accounts it had reached alarming proportions. The rebels had seized many points of importance.

VERSAILLES, Jan. 29.—German troops occupied the forts around Paris at ten o'clock this morning. The entire garrison of Paris, except the national guard, surrender their arms. The armistice expires on the nineteenth of February.

FLORENCE, Jan. 29.—The bill removing the capital of the kingdom to Rome passed by ninety-four to thirty-nine. A resolution complimentary to the city of Florence was adopted.

VERSAILLES, Jan. 30.—Entrance and egress to Paris is forbidden.

The revictualing of Paris is proceeding under German supervision.

Confidence is expressed at German headquarters that peace is secured.

The German troops are chagrined at being forbidden to enter Paris.

LONDON, Jan. 31.—The armistice began instantly at Paris, and three days later in the departments, and expires on the nineteenth of February at noon.

2.30 P. M.—The reassembling of the conference was again postponed in consequence of the illness of Earl Granville.

Postal communication between London and Paris has been reopened.

The Prussians are driving cattle into Paris to feed the inhabitants.

Bismarck has notified the British foreign office that the Dieppe line alone is at present available for the transportation of provisions to Paris, but that until sufficient supplies can be received the Germans will share their stores with the citizens.

The execution of the terms of the convention between Bismarck and Favre proceeded yesterday without interruption.

As the French forces were again advancing south of the Loire, the Prussians destroyed the bridge at Blois. This stopped the advance, as the French subsequently retreated southward. The fourth Prussian reserve took two hundred prisoners at Pattervaut.

The cutter of the war steamer Shenandoah beat that of the British war steamer Pelican in a race in Havre harbor. The American crew made the fastest time on record.

Manteuffel incloses the army of Bourbaki on the Swiss frontier. He overtook the retreating French west of Point Arlier, and captured Chappay and Sambrecourt, with three thousand prisoners and six guns.

The Echo du Monde asserts that a general of the army has committed suicide. No name given.

NEW YORK, Feb. 1.—New warlike complications appear in the East. Austria is rapidly preparing for war. Furloughs are revoked, and it is understood that the Austrian cabinet foresee that Prussia will next attempt to absorb German Austria. In case of war an alliance with France is certain.

Gambetta openly favors a renewal of the war. He has instructed the authorities throughout France to continue the drill and equipping of troops.

War material is still going forward from New York to Havre and Brest.

No faction will consent to cede Alsace and Lorraine. The Empress, the Orleanists and the republic all sternly refuse.—*Times.*

BORDEAUX, Feb. 1.—It is believed that on the Assembly meeting its first action will be the election of a president of the ministerial council. Favre, Gambetta, Thiers, Picard and Grivyar are the probable candidates.

LONDON, Feb. 1.—A special telegram to the London Times, from Berlin, says that the conditions of peace prescribed by Bismarck to Favre embrace the cession of Alsace and Lorraine, with Belfort and Metz; the payment of ten thousand millions of francs as indemnity for the expenses of the war; the cession of the colony of Pondicherry, and the transfer to the German navy of twenty first-rate frigates.

Favre referred these terms to the National Assembly, to meet at Bordeaux.

IF ANY ONE speaks evil of you, let your life be so that none will believe him.

EXPLOSION OF THE W. R. ARTHUR.

PARTICULARS OF THE DISASTER.

MEMPHIS, Jan. 28.—The following additional incidents have been learned regarding the W. R. Arthur disaster: The books and papers of the boat were all lost, so that there is no means of obtaining a correct list of those who perished. The body of Martin Graney, second steward, of Evansville, has been found. Graney, Miller, Harper and Allen, all belonging to the cabin crew, occupied one room in the texas. Graney and Miller, who slept in the forward berths, were lost, while Harper and Allen, in the after berths, escaped without a scratch.

Mr. Dillon, second mate, went up the river from the wreck on the steamer Lockwood.

From the appearance of the wreck two of the midship boilers must have exploded simultaneously, one going straight up from its foundation and the other being thrown out aft, it being found on the after guard.

Miss Mary E. McClary, a young girl from Chicago, on her way home, was drowned after the explosion. She made her way to the guard of the ladies' cabin, and was seen by the pantryman seemingly stupefied by fear, and as the boat sunk and the water came nearly up to where she was she plunged into the water and sunk.

Edward Anderson, barkeeper, was also saved. Thomas Leonard, of Madison, Indiana, was lost. George Sweeney, of St. Louis, was lost. Mr. Ryan, steersman, saved, but badly burned.

LATER, MIDNIGHT.—It is now definitely known that upward of fifty people lost their lives by the accident this morning. An inquest will be held upon several of the bodies in the morning.

The steamer Cheek went to the wreck at dark, and is now working to get out the bodies of those buried. Mr. Bowman, the clerk, is said to be among them. Three additional bodies have already been recovered.

The following is an additional list of those saved: K. J. Cole and wife, Leavenworth, Indiana; William Byrne, second cook, St. Louis; James Smith, deck hand, St. Louis; Charles Drates, John Johnson, James Fitzgerald, Pat Laughlin, William Harrison, Mike Coleman, deck hands; Ed. D. Oliver, colored, ronster; Charles Hudson, deck hand; George Bowers, passenger, Uniontown, Kentucky; George Nelson, colored; Charles McKinners, deck hand, badly burned; Michael Boyland, Pittsburg, badly burned; W. Hogue, Illinois, slightly; C. L. Dodson, texas tender, Cincinnati, slightly; John Scantz, Illinois, seriously; John Center, Matteon, Illinois, slightly; Louis W. Harper, St. Louis, slightly; George Richie, pilot, badly; Mrs. Paxton and son, slightly.

Those lost are Miss Paxton, Mr. and Mrs. J. Ulen and child, a Mr. Russell, wife and boy, and others whose names cannot now be ascertained.

Captain Brolaski, his wife, child and sister-in-law were saved and were not seriously injured. He put a watchman on the wreck.

Much of the cargo can be saved. He will await instructions.

The clerk was lost.

MEMPHIS, Jan. 29.—Captain Barnard, agent of the St. Louis underwriters, went to the wrock of the W. R. Arthur last night with a steamer, and is now engaged in removing her cargo. Up to the time of the latest information from the wreck four additional bodies had been recovered, none of whom were recognized.

Those at work expected to get fifteen or twenty more, as it is now stated that at the time of the disaster there were a large number of the deck crew—some twenty-five or thirty—asleep on the cotton in the deck room aft of the boilers, all of whom are supposed to have been killed by the explosion, or buried in the ruins. Should this prove true the loss of life will be far greater than at first reported, and will not fall short of eighty persons.

DEATH OF A DISTINGUISHED ENGLISH CLERGYMAN.—Hon. and Rev. Lelund Noel, Vicar of Exton, Ruthandshire, died on Thursday, December 22. The deceased clergyman was the brother of Rev. Baptist Noel, and uncle of the Earl of Gainsborough.

THE celebrated agriculturist, David Dickson, of Georgia, used Murfee's Subsoil this year, (1870,) and says it is the best.

SOME men need a *tempest* to save them from a *wreck.*—*Alleine.*

NEW PUBLICATIONS.

HISTORY OF LOUIS XIV. By John S. C. Abbott. New York: Harper & Brothers, publishers, 1871.

We are indebted to George Ellis & Brother, 82 Camp street, New Orleans, for a copy. It is an elegant 12mo of over two hundred pages, illustrated. Mr. Abbott is too well known as an author to require any characterization now. He goes over a most interesting portion of French history in this volume. One of his faults as a historian is that he paints his characters rather better than they really were. The present work is not altogether clear of this defect.

SHAKSPEARE'S "MERCHANT OF VENICE." Edited with notes by William J. Rolfe, A. M. New York: Harper & Brothers, publishers, 1871.

This little volume, beautifully bound and illustrated, is a gem of typographical art, and very convenient for perusal. It contains an introduction, historical and critical, and elaborate notes, which shed all needful light upon this "most perfect work" of the great dramatist. For sale by Ellis & Brother, 82 Camp street, New Orleans.

LIGHT AT EVENING TIME: a Book of Support and Comfort for the Aged. Edited by John Stanford Holmes, D. D. New York; Harper & Brothers, publishers, 1871.

We imagine that the publishers have seldom sent out a more elegant volume than this. It is richly bound, and printed on cream-tinted paper. The type is large, clear and well adapted to the failing sight of the aged. The editor has executed his task with taste and judgment. It is a compilation of extracts from the best authors on subjects especially suited to the comfort and edification of those who have entered the decline of life. As a gift to an aged friend we can conceive of no uninspired volume more suitable. For sale by George Ellis & Brother, 82 Camp street, New Orleans.

A GERMAN READER: To Succeed the German Course. By George F. Comfort, A. M. New York: Harper & Brothers, 1871.

This work is by the professor of modern languages and æsthetics in Alleghany College, Pennsylvania. For obvious reasons we cannot get very deep into the merits of the selections from German authors. We can see that the arrangement is judicious, and that the index, explanatory notes and vocabulary are convenient and voluminous. Those of our household who are dabbling in German pronounce it a valuable work. It is, of course, for students, and for such as are considerably advanced in the study of the language. For sale by Ellis & Brother, New Orleans.

THE SOUTHERN REVIEW.—A. T. Bledsoe, LL. D., editor. January, 1871. Baltimore: Poisal & Roszell. This number has been looked for with more than usual interest, as it was to initiate the theological element, and to come under the more formal indorsement and patronage of our church. Our readers will not be disappointed, many of whom begin their acquaintance with the present number. The theological element *is* in it, and strong enough to suit the deepest evangelical Arminianism. The article on "The Suffering and the Salvation of Infants" shows how the doctrine of the everlasting torment of infants took its rise in the Christian world, and how it found its way into the symbolic books and writings of orthodox Protestant denominations. Another article is to follow, in the February number, on the same topic, in which the hypothesis, invented to reconcile the doctrine of infant damnation with reason and conscience, will be examined. "Marriage and Divorce" is not much in the theological line. The article is an historical exhibition of the doctrines and laws of divorce, rather than a discussion of its scriptural grounds and principles. "The Reviewers Reviewed" is an answer to articles which appeared in the Southern Presbyterian Review on the "Theodicy and the Theology of Dr. Bledsoe." The reader will see that the Calvinistic controversy is still a live issue. In this article there is full scope for Dr. Bledsoe's unrivaled powers as a polemical writer. We are glad to note that the doctor has the better of his antagonists in *temper* as well as in argument. "New England and Secession" is the only article that can be classed as political. It is, however, no more than a vindication of the truth of history, and no objection can be made to its tone or conclusions. This article, if published a generation hence, would excite no suspicion of partisan or sectional animus. The article on "American Education" should be read *twice over* by all who are disposed to undervalue the importance of a thorough classical course. Of the other articles we cannot now speak particularly. We are exceedingly anxious that all should take the Review, and read it for themselves. Some of our preachers, we are sorry to say, are too poor to subscribe for it. Will not our generous laymen, in such cases, not only take it themselves, but see that their preachers have it? The complete table of contents is: 1. The Suffering and the Salvation of Infants; 2. Pathetic Poetry; 3. Madagascar—its rapid progress; 4. New England and Secession; 5. Marriage and Divorce; 6. American Education; 7. The Reviewers Reviewed; 8. The Beauty of the Universe, a poem; 9. Notices of Books.

THE METHODIST QUARTERLY REVIEW, JANUARY, 1871.—D. D. Whedon, LL. D., editor. New York: Carlton & Lanahan. This number is the best we have seen for a long time. Every article is good, and the editor's department is able and scholarly. The contents are as follows: Monumental Theology, by Prof. Bennett, Berlin, Prussia; The Slavic Races, by Albert S. Long; Constantinople; The Logic of Infant Church Membership, by B. H. Nadal; Mohammedanism in Western Africa, by Edward W. Blyden, A. M.; The Problem of Babel, by Prof. A. B. Hyde; Spectrum Analysis, by Prof. Rush Emory, A. M.; The Rhemish New Testament, by Bostwick Hawley, D. D.; Foreign Religious Intelligence; Foreign Literary Intelligence; Synopsis of the Quarterlies; Quarterly Book Table.

Our Sunday school periodicals for February are to hand. 1. Our Little People, strikingly illustrated, and full of good things for the very little folks. The boys must look at Lazy Bill well. We have seen a great many who are exactly like him. 2. Sunday School Visitor. Here are sixteen pages of beautiful pictures and choice reading matter, equal in a year to a valuable library, and only seventy-five cents. We advise parents and children to take care of the numbers and have them bound at the end of the year. Families living in the country, and who have no Sunday school organization within reach, should subscribe for the Monthly Visitor. 3. The Sunday School Magazine. This number is altogether satisfactory, and will prove a valuable aid to Sunday school teachers. They will find in it much valuable information, and many important suggestions bearing directly upon their special work. We are sure that the general use of this magazine will soon give to our church a greatly improved corps of instructors in our schools. Claiming for it this distinctive mission, we would earnestly commend it to all parents and teachers. Notes for teachers and Bible students in the present number are of great value, and constitute a most important item in the table of contents.

EVERY SATURDAY is becoming one of the finest illustrated publications of the day. Along with considerable literature which we regard as objectionable, there is much that is excellent. The literary merit of this weekly has improved of late, but the striking feature is its illustrations. Many of these have artistic merit, and must cost the publishers an almost incredible sum. The number of January 28 is surpassingly rich in this line.

N. TIBBALS & SON have published the Children's Pictorial Emblems, a neatly bound book, 16mo, with nearly as much reading as a dollar book; containing seventy-three articles and anecdotes on almost every subject of religion, morals and manners, precisely in a style to interest and instruct our children. Also forty emblem pictures, with their explanations. Altogether it makes a manual for our children which is without a parallel in the history of books. Price, thirty-seven cents. Sold only by agents. Sample copies sent by mail on receipt of price.

MISSA STREET CHURCH.—The week of prayer has thus far been a blessed season for this charge. Elder Grant has been preaching every evening since watch night, and there has been a powerful awakening. Ten or twelve persons have come forward for prayers, and the membership and Christians who have come among them have been greatly blessed. The meeting will continue, and bids fair to be a glorious revival.—*San Francisco Spectator.*

The Christian Advocate.

SATURDAY, FEBRUARY 4, 1871.

THE WOMAN THAT WAS A SINNER.

BY GEORGE MACDONALD.

Her sister's words, her heart awoke,
Awoke her slumbering truth;
She pledged him well; but he is she looks,
And feel to him for ruth.

With tears she washed his weary feet;
She wiped them with her hair;
He; kisses call them not unmeet,
When they were welcome there.

What saint a richer crown to [illegible]
Could Love's ambition reach?
Her eyes, her lips, her hair, down-
In Love's despair of speech.

His holy manhood's perfect wrath
Owns her a woman still;
It's impossible henceforth
For feet to stoop to ill.

Her to herself his words restore,
The radiance to the day;
A creature to herself no more,
Not yet a castaway.

And so, in kisses, ointment, tears,
And outspread, lavish hair,
Love, shame, and hope, and griefs, and fears
Mingle in worship rare.

Mary, thy holy thoughts not spread
Around the holy feet;
Dost only bless the holy head
With spikenard's ointment sweet;

Or if thou hidst, as some would hold,
Thy heart the lesson caught;
The abandonment so humble-bold,
From her whom pardon taught.

And if thy hair thou, too, didst wind
The holy feet around,
Such penitent tears thou couldst not find
As possessed woman found.

Later in grief the first he read,
And Love, the word of sweet:
He's not content to cross His head;
Let's once cast at His feet.

Such kisses [illegible]
Her tears are priests to faith;
Eye not her hair's worldwise veil,
Baptized in pardoning peace.

For God hath pardoned all her sin,
Her forgiveness hath thirst;
He's love could never have been such
Had not his love come first.

Then rejoice, ye sisters fair,
With early know her case:
There is no sin but has its cure,
In love's unsealing grace.

He did not leave her soul in hell,
Mong shards the silver dove;
But raised her pure, that she might tell
Her sisters how to love.

Sing gave him all your best love can,
Was he despised and sad?
Yes: and yet never mighty man
Such perfect homage had.

Jesus, by whose forgiveness sweet
Her love grew so intense,
We, sinners all, come round thy feet:
Lord, make no difference.

Signed by Variation.

OUR FINANCES.

MR. EDITOR: For several years the various mouthpieces of the church have been full of complaints about our financial deficiencies.—These complaints are likely to become chronic. Indeed the state of our finances not only alarms him who has merely at heart our corporate welfare, but hints with sad significance at a defective spirituality.

Numberless financial reports have been adopted, numberless plans tried, and yet in every item our collections are behind. This campaign against purse-strings has but begun. Let us not vainly hope that after a few more Conference resolutions the victory will be ours. A calm review of the situation may not prove unprofitable.

The inquiry from one end of the church to the other has been: "Give us a plan."

Is there not right here a subtle but radical and dangerous error? Is there not concealed in this eager and jostling contention to produce a successful plan the same latent principle of mischief that was hidden in what Mr. Bledsoe calls the 'great error of the eighteenth century"—that "governments and institutions make the people." We compare "small things with great." On the contrary, institutions of all kinds, and financial systems among the rest, are the product not the cause) of circumstances, together with the intellectual and moral state of the people. Plans, systems, institutions, are the fruit of the tree, which is the people. "Can a man gather grapes of thorns or figs of thistles," if he have ever so good a gathering machine?

Let there be a disposition to give, and a fixed habit of conscientious and systematic giving, and there will necessarily and inevitably be evolved a suitable plan. When the bird has an egg to lay it will build some kind of nest instinctively. Now different birds have different nests—the egg of an ostrich would crush a dozen sparrow nests, and a humming-bird's egg would fall through the interstices of an eagle's aerie. So with many procrustean financial schemes.

Our church has peculiar difficulties. It is more cosmopolitan than any other. We thrive in cities, in villages and in sparsely settled countries. Our powerful connectional and itinerant system forces us everywhere. Like the winds, shifting to every point of the compass, we force ourselves over obstacles, insinuate ourselves into every nook and forgotten cranny, bearing upon our mighty wings the seed of spiritual truth. Other churches are like rivers confined between narrow, conventional dykes.

Thank God! the dykes of Methodism are feeble. We can overflow when there is a freshet from on high. Methodism has churches to support in a thousand places where no other body would think of venturing. Here is our difficulty. A plan adapted to the city will not suit the country.

All admit that scriptural weekly contributions are the most effective. The trouble is to collect them, especially in the country. Many plans of collection proposed are simply preposterous in the sparsely settled districts. There is both a wise policy and a benevolent spiritual end in the scriptural plan.

As a policy it makes the money easy to collect; and in this way: It makes the contributor his own collector. It accomplishes this by creating a *habit*. Here is the gist of the whole matter—a *habit*. The force of habit depends upon the frequency and perpetuity of recurrence of the act. We wash our faces every morning, and never forget it. If the act of ablution was performed once a month it would never become a habit. If a people were trained to give or *lay aside* every Sabbath, and thus became a habit, it would no more be forgotten than the act of dressing for church.

In large circuits, with monthly services, there might be in every household a contribution box, in which, every Sunday, might be deposited the weekly sum. Some such method of keeping up the *habit* is vital to the success of the scriptural policy.

This scriptural plan is not only a policy, however it aims at a spiritual effect, and is not a pandering to our selfishness. In generating a habit of giving it perpetually reminds us of our dependence and obligation, it continually revives the impression of gratitude and duty, and is an inaudible but practical exhortation every week to lay up our treasure in heaven.

As before stated, however, we must not expect immediate success. The hour of travail must be often repeated. Let resolutions and plans and complaints be continually emitted and incubated. Thus continual agitation will in the rush of years work its effect. Rather, it is itself a necessitated effect, the incoherent outpourings of progressive public opinion striving for utterance.

Life, corporate and individual, is a series of births and transmutations—a constant dissatisfaction with the present—ever struggling after better, ever in the furnace or being welded into higher forms. Does not this necessitate agitation? The church must ever complain of itself. When has it ever pointed to its life or work and said: "Behold, it is good." None but God can do that. God forbid that we should ever be satisfied with our financial report.

C. C.

REPENTANCE.—You might pound a lump of ice with a pestle into a thousand fragments, but it would still continue ice. But bring it in beside your own bright and blazing fire, and soon, in that genial glow, the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on all their enormity, and still feel no true repentance. But come to Jesus with his words of grace and truth. Let that flinty, frozen spirit bask in the beams of the Sun of Righteousness—then will it melt.—*Dr. James Hamilton.*

EARLY PIETY.

"When Jesus was here among men,
He called little children as lambs to his fold."

A sweet and lovely spirit of piety in a little child's heart, is like the sunlight shining on the dewdrops of the morning.

Our Father is good and kind to his little ones; he listens to their earliest prayers, and rejoices in the first faint fragrance of the opening bud, which, if tenderly shielded and prayerfully nursed, will even now yield the ripened fruit of a holy life.

"Jesus loves a little child:
He was lowly, meek and mild."

"He will feed his flock like a shepherd; he will gather the lambs with his arms, and carry them in his bosom."

Every child knows what it is to love his mother, but can he tell you anything more about it than that he feels it? Can any man say more?

Every child can take hold of his father's hand and go with him in the dark, and that is having faith in his father; but he cannot tell what faith is.

The child Samuel could say: "Speak, Lord, for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ, and love Christ, though he cannot know all of the deep things in religion. He can live upon the sincere milk of the word, and grow thereby, and that is all that is necessary for his being gathered to Christ.

So the little one does not know how he believes in Christ, and how he lives by faith; but he does. And the tall trees of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine than the violets that grow in the crack of a rock; and the lofty tree in the garden and the frail lily are alike fed, they know not how. When the child has said that he feels love to Christ in his heart, could a Newton, with all his great mind, say more?

"The lambs of Jesus, who are they
But children who believe and pray—
That keep God's laws and ask his grace,
And seek a heavenly dwelling place?"

There is no doctrine of the word of God which a child, if he is capable of salvation, is not capable of receiving. Teach children all the great doctrines of truth, without a solitary exception. As soon as a child is capable of being damned, it is capable of being saved. As soon as a child can sin, that child can, God's grace assisting it, believe and receive the word of God.

"'Tis truth that binds, and truth makes free;
And sets the soul at liberty
From sin and Satan's heavy chain,
And then within the heart doth reign."

What system of education is more baneful, soul-ruinous than this, that a child is to reject God and all holy principles till he arrives at mature age? Whence the doctrine that children must first give their hearts to work wickedness with greediness, drink in iniquity as the ox drinketh in water—some four, six, eight or ten years before bowing to King Jesus, form habits of evil-doing that are more difficult to eradicate than for the Ethiopian to change his skin or the leopard his spots.

It is the duty of every Christian parent living in communion with God to bring up his children so that they shall be Christians from the beginning.

The grace of God is given just as much during the process of education and unfolding as afterward during the process of deliberate volition in adult life; yea, more abundantly. Yet how greatly is the work neglected! You cannot, parent, bequeath to your children anything that shall be equal to a heart in alliance with God. It is very well to leave your child property; it is very well to leave him an honored name. It is very well to see him well connected, affianced, and filling an honored place in society. Surround him with joys; scatter gold mines under his feet; span the crystal dome over his head; send winged birds to sing for him of joy and peace. But you have done but little for him; he is but a bankrupt unless there is added to all these an abiding faith in the life to come, and an abiding trust that for him there is a place among the sons of God. All is for naught if it does not lead him to trust in the Lord Jesus Christ, and to live for the world to come, and not for the world that now is. It is a very solemn thing to take God's children and attempt to rear them. But it is an awful thing to prevent them by bringing them up for this world, and utterly forgetful of the world that is to come. We are making slow work in converting; we must begin at the other end. Let us begin now to take care of little children.

"To the little ones offer flowers
Of stainless beauty—let religion's glow
Be holy on the yet unshadow'd brow.
So shall thy spirit's ladder manhood be
From passion's storm and guilt's wild darkness free;
And visions of Divine age, like tints of Eden,
Bright with unutter'd bliss, melt into heaven."

Author of "Apples of Gold."

A MAN may well bear his cross patiently while on the road to wear his crown.

SERMO AD CLERUM.

CLERICAL AND SECULAR EMPLOYMENT.

"And he left the oxen."—I KINGS xix, 10.

The text is spoken of the prophet Elisha, who lived about nine hundred years before Christ. He was, as we learn from the context, a man of property—a farmer of substantial character, who oversaw his own workmen, and assisted himself in the operation. "He was plowing with twelve yoke of oxen, and he with the twelfth." This marks his importance and the extent of his agricultural business. He was no mean man, no insignificant farmer, and no idler waiting for an adventure to better his condition; but a man of note in his day—a man of means, and a man of industry and energy. But when Elijah passed by him, and cast his mantle upon him, *he left the oxen.* All of them—as well the yoke he drove himself, as the eleven others that went before. He did not even stop to give instructions in regard to the continuance of the work, or the putting out of the crop. All that was declined by him, and devolved upon other parties. His avocation was honorable; it was useful and it was profitable; but he left it all to accept a higher position, to engage in a nobler calling. His Master had a better work, and a more glorious reward.

He left the handles of the plow for the mantle of the prophet. He did it instantly. There was no hesitation, no weighing of considerations. *He left the oxen.* Not that he despised manual labor or honest industry, but because he was *called* away. The call was divine, and must be obeyed. It required his entire time and thoughts, and could not be fulfilled by a partial attention. He could not prophesy as he plowed, therefore *he left the oxen.* He did not take them with him. He had no use for them in his new vocation. Other instrumentalities were to be used. Those he left would pass into other hands. *He left the oxen.* The separation was final—he never came back. His life was long and eminent, and much checkered by vicissitudes of fortune, but Elisha never returned to the plow. His inclination did not incline him; his health did not require it, and the necessity of life did not compel him. Called to be a prophet, he magnified his office, and his office supported him, or God supported him in it. He was not rich, but he was not in want. And when he was offered rich gifts he declined them positively and instantly. God provided him with all things necessary. *He left the oxen,* but he did not starve or beg his bread. And in his case was illustrated the saying of the Psalmist: "I have been young and now am old, yet have I never seen the righteous forsaken or his seed begging bread."

His eminence was distinguished, and his mission marked by God's signal favor. None more so. His name lives, and will live forever, in the oracles of the saints—in time, and when time shall be no more.

What it would have been, had he not left the oxen, we can only surmise. Or what, had he left them and returned, we may only speculate. We will not be wise above what is written. Let the text teach its own lesson. A few practical observations in conclusion:

INFERENCE.

From this subject we infer:

1. That no one should leave his oxen for the ministry unless he is divinely called.

2. That, being so called, he should leave them promptly, heartily and entirely.

3. That, having so left, he should never return, but devote himself wholly to the work of the ministry.

4. That if he do so faithfully he will be crowned with success and honor.

"He that endureth to the end shall receive a crown of everlasting life."

When we see a minister of the gospel engage in secular employment we say to ourselves: *He is going back to the oxen.* When we see his sermons, in consequence, lose their interest, and degenerate into the mere assertion of unquestioned platitudes, or equally unprofitable declamation, we inquire: Why does he not leave the oxen? When the audience becomes sparse, the support small, and the interest less, we think: Will he not leave the oxen? When we find the congregation growing still smaller, the dissatisfaction increasing, and the support diminishing, until it is wholly inadequate, and the poor pastor leaving, from sheer necessity, to seek another field, we are sick at heart, and mentally say: Why did he not leave the oxen?—*Christian Observer.*

GENUINE Christians, by their holy lives and holy conversations, are the means of directing others not only how to escape all of the dangers to which they are exposed on the rough and tempestuous ocean of human life, but also of leading them into the haven of eternal safety and rest.

Henry Alford, Dean of Canterbury.

The Interior contains the following notice of the life of Dean Alford:

The submarine cable brings to us the intelligence of the sudden death, on the thirteenth ultimo, in London, of Henry Alford, Dean of Canterbury, in the sixty-first year of his age. Dr. Alford graduated at Trinity College, Cambridge, with high honors, and at an early age entered upon the literary career which was to prove so distinguished. In 1831 he published a book entitled Poems and Poetical Fragments, followed three or four years after by one with the title, The School of the Heart and other Poems, this latter volume bearing the name of the author. He became a fellow of Trinity College in 1834, and in 1841 and 1842 he was Hulsean professor at Cambridge, and from 1841 to 1857 was examiner of logic and moral philosophy in the University of London. His edition of the New Testament, by which he is so well known in this country, was issued, the first volume of it, in 1841, and the fifth, completing the work, in 1861. It has given him the highest rank among the biblical scholars of the age, and the favorable position it holds it will be likely to maintain. Dr. Alford is also the author of an edition of the New Testament for English readers, a work of high value. Several volumes of his sermons have also been issued from time to time, and received with much favor. He was editor for several years of the Cotemporary Review. As a preacher he exerted much influence, and during his ministerial connection with Quebec St. Chapel, London, from 1853 to 1857, crowds were attracted to hear him. In 1857 he received, through Lord Palmerston, the appointment of Dean of Canterbury, a position he continued to hold till his death. His volume entitled The Queen's English, published in 1861, was designed to correct some of the errors of expression in common use among English-speaking people, and the work, from its character not less than the execution, enjoyed a wide circulation. He has died before reaching a ripe old age, but has lived long enough to leave, in the fruits of his busy and useful life, a monument to his learning, scholarship and worth that kings and princes might well envy.

The Independent, in an article on the character of the eminent scholar and divine, speaks of him in the following terms:

The poet-commentator is dead. It is a singular combination of faculty; but in Dean Alford's case it was a singularly happy one. It is an odd history, this of a man whose early poems have often been compared to Wordsworth's, and who had a poetical reputation of no mean order within his reach, but who turned away from it to give his life to the critical and painstaking study of the Greek Testament, standing at last at the very head of English critical commentators, and producing the only work of English scholarship worthy to rank with the great German works of this class. Looking at the amazing learning and labor embodied in the compressed sentences and condensed type of the four stout volumes, it seems incredible that its author could have been a poet also. But, as a man must be something of a critic to be a true poet, so we think he must be something of a poet in order to be a great critic. The poetic insight of Dean Alford is one of his most valuable qualities as a commentator. Wherever he throws up the highway of his criticism the green grass of poetic feeling adorns the margin. And the poetic intuition renders his criticism in many places more substantial service than adornment. Stier is the only German expositor that we know whose insight is at all comparable to Alford, and he lacks the counter-balance of Alford's practical English common sense.

A liberal evangelical, a churchman in the most catholic sense, there was that in Dr. Alford's theological positions that in some sense opened to him avenues of influence into all sections of the English Church, while he did not want for opposition from all. Disliked by the extreme evangelicals for his liberality and his wholesome hatred of the slavish literalism of the harmonists, he was almost savagely denounced, on the other hand, by the Westminster Review for his adherence to the doctrine of inspiration. It may be long before the Anglican Church finds herself possessed of another scholar combining a learning so varied, an insight so acute, a judgment so sound, and a candor and diligence so admirable.

We cannot close this sketch without quoting the eloquent words with which he closed his great labor in the Prolegomena to Revelations (third edition:)

"I have now only to commend to my gracious God and Father this feeble attempt to explain the most mysterious and glorious portion of his revealed Scripture; and with it this my labor of now eighteen years herewith completed. * * * May he spare the hand which has been put forward to touch his ark; may he for Christ's sake forgive all rashness, all perverseness, all uncharitableness which may be found in this book, and sanctify it to the use of his church; its truth, if any, for teaching; its manifold defects for warning. My prayer is and shall be that in the stir and labor of men over his word, to which these volumes have been one humble contribution, others may arise and teach, whose labors shall be so far better than mine that this book and its writer may ere long be utterly forgotten. Even so, come Lord Jesus."

SHORT TEMPERANCE SERMONS.

Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—*John B. Gough.*

In the intoxicating cup discontent seeks for comfort, cowardice for courage, bashfulness for confidence, sadness for joy; and they all find *ruin.*

O that men should put an enemy in their mouths to steal away their brains! that we should with pleasure and applause transform ourselves to beasts.—*Shakspeare.*

Those men who destroy a healthful constitution of body by intemperance and an irregular life, do immediately kill themselves as those who hang, or poison, or drown themselves.—*Sherlock.*

I challenge any man who understands the nature of ardent spirits and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder.—*Dr. Lyman Beecher.*

I am deeply convinced that the evils of intemperance can never cease till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbor as infamous.—*J. Pierpont.*

Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.—*Franklin.*

Who has a stupid intellect, a broken memory, a blasted wit, and which is worse than all, a blind and benighted conscience, but the intemperate? So impossible is it to make to turn sot without making himself a blockhead too.—*Dr. South.*

Truly, there is no enemy more dangerous than drunkenness, and no slavery more terrible than that of the drunkard. At one time he encounters man under the form of custom, habit, friendship; at another under the deceitful garb of pleasure! But when it has once completely fastened on its victim, what a pitiable state of moral degradation is he reduced! He will readily barter his own liberty, his honor, his character, his peace, and the very existence of his family—for what? For mere brute gratification! for senseless, stupid indulgence!—*Daniel Kimball.*

BE DECIDED.—A gentleman and his wife were present at a camp meeting. Neither had ever made profession of religion. Under one of the sermons the lady was deeply and sorely convicted of sin. She desired to go forward and kneel at the altar as a poor penitent. Her husband protested against it, and tried to lead her from the ground. Her convictions were so profound and intense that she *insisted* upon presenting herself at the altar. He used his authority, *forbidding* her to go. She plead with him for her soul's sake not to interfere with her conscience. He threatened to disown her if she dared to go. "Never shall you return to my house if you go," said he. Swept as by an irresistible current of anxiety and longing, she ran to the altar. Casting herself upon the ground, she plead for the divine mercy. Such earnest looking found a speedy response, and the "peace of God" rested upon her spirit. "O where is my husband?" she exclaimed as she tried to rise from her knees. "Here I am," said he, as he bed the crushed and penitent one who had followed her in her flight toward God, and had fallen by her side, himself crying for mercy. Peace soon came to his heart, and they went from the meeting rejoicing in God.—*Sunday School Journal.*

CROOKED HABITS.—While shaking hands with an old man, the other day, we noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact he said: "In these crooked fingers there is a good text for a talk to children. For over fifty years I used to drive a stage, and these bent fingers show the effects of holding the reins so many years."

This is the text. Is it not a suggestive one? Does it not teach how oft-repeated facts become a habit and once acquired, it remains generally through life.

The old man's crooked fingers dear children, are but an emblem of the crooked tempers, words and actions of men and women.

The Christian Advocate.

SATURDAY, FEBRUARY 4, 1871.

MY WIFE AND I.

A sky of azure, a bit of heaven,
An hour of bliss to mortals given,
A church, a dainty dress by my side,
A solemn service, a kiss—a bride;
Then thronging friends,
A last good by;
And so we are married—
My wife and I.

Long hours of rapture, long days of joy,
Time passing unheeded—without alloy;
A tour when everything looks its best,
A river in autumn glory dressed;
No thought of trouble,
No care nor sigh,
For we are so happy—
My wife and I.

A slow awakening, as from a dream,
A drifting once more into life-work's stream,
A little respite from toil, and then
The world with its hopes and fears again;
But a home and a love
That shall last for aye,
For now we are settled—
My wife and I.

And the hours vanish in Time's quick flight,
And our life's fair morning grows to night,
And aching cares with our pleasures stay,
And our heads are streaked with the silvery gray;
Yet shall love increase
As the days go by;
And we live for each other—
My wife and I.

New York Evening Mail.

THE ASTRONOMY OF JOB.

Every one is acquainted with the story of Galileo. It is a dark scene on the pages of history. We are not about to repeat the account. Our object is simply to bring out a new point in biblical criticism which recalls Galileo to mind. When the ecclesiastical tribunal, in 1683, condemned the Italian astronomer for maintaining propositions in regard to the revolutions of the earth philosophically false, erroneous in faith, and expressly contrary to Holy Scripture," and triumphantly pointed to the command of Joshua, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," and the sun stood still, and the moon stayed," the churchmen argued that the Ptolemaic system was as incontrovertible as the Aristotelian philosophy, and that both were in entire accordance with the Scriptures. They had been, years before, amazed and enraged by the letter of Galileo to the Abbe Castello, written to prove that the Scriptures were not intended to teach us science and philosophy, and that it was equally difficult to reconcile the Ptolemaic and Copernican systems with expressions in the Bible. They little thought, however, that there was a passage in Scripture, written more than two hundred years before Joshua crossed the Jordan, in which the doctrine of the revolution of the earth upon its axis, taught by Galileo, is fully affirmed. Yet such is the case; and had their eminences been as good Hebraists as they were priests and inquisitors, they would have known that the Lord, when he answered Job out of the storm, had distinctly declared it, and would not have darkened council by words without knowledge."

Perhaps some of our readers will be not less surprised than the cardinals themselves would have been to find that the old patriarch had received a revelation on astronomy. They may say that the science of the heavens was born in the pure atmosphere of the Orient, where the moons of Jupiter can be seen without the aid of the glass of Fiesole, and that it is not strange that the "greatest among the sons of the East" would be acquainted with the peculiar science of his native land; but they are not prepared to acknowledge that Job was in advance of Copernicus. He was so, however, as we propose to show to their satisfaction.

A few years since the Rev. Carteret Carey, incumbent of St. John's, Guernsey, published a "Translation of the Book of Job." It is in blank verse, amply illustrated by critical notes and a commentary. The work is but little known in this country, though it possesses great merit. We extract the following lines from the thirty-eighth chapter. They begin with the twelfth verse—a well known passage in the English Bible:

"Hast thou since thy days, commanded the morning?
And caused the day-spring to know his place?
That it might take hold of the wings of the earth
That the wicked might be shaken out of it?
It turneth round like a seal of the clay,
And things stand out as though in dress."

An explanation of the original will satisfy any one moderately acquainted with Hebrew that Mr. Carey is correct. The words will not bear the rendering given them in the Anglican version. A verbal critic would be out of place here. The translation alludes to the turning round of the earth like a seal of clay. Both in Assyria and Egypt these clay seals are found. They are made in the form of a wheel, and have their designs wrought in relief upon the tire, and when used were rolled over the soft wax or whatever was intended to take the impression. Thus the "objects" or designs "stand out," and as the seal rolls round, the revolution of the earth is declared and illustrated, and one remarkable agreement between science and Scripture is established conclusively.

In Galileo's time, had not a knowledge of Hebrew been limited to very few, and had not the ecclesiastics of that day, like too many of the clergy of our time, contented themselves with such acquaintance of Holy Writ as may be obtained from versions, there would not have been enacted the dark scene which affords, in the punishment and retraction of Galileo, so triumphant an exhibition of the wickedness and weakness of man. "Human nature," says Sir David Brewster, "is here drawn in its darkest coloring; in surveying the melancholy picture it is difficult to decide whether religion or philosophy has been most degraded. While we hear the presumptuous priest pronouncing infallible the decrees of his own erring judgment, we see the high-minded philosopher abjuring the eternal and immortal truths which he has himself the glory of establishing."

We will add that they who make it a business to interpret the Scripture should inform themselves in regard to the original languages in which Scripture was written, and should not be terrified at the developments of modern scholarship. *Appletons' Journal.*

SUSANNAH WESLEY MEMORIAL.

Some years ago a movement began to erect a suitable memorial to the mother of the Wesleys. This has been completed, and was on the nineteenth of December unveiled in front of the old City Road Chapel, London. The inscription is as follows:

"In the
Bunhill Fields
Burial-ground, opposite,
Lie the remains of
SUSANNAH WESLEY,
Widow of
The Rev. Samuel Wesley, M. A.,
Rector of Epworth, Lincolnshire,
Who died July 23d, 1742,
Aged 73 years.
She was the youngest daughter of
The Rev. Samuel Annesley, D. D.,
Ejected by the Act of Uniformity
From the Rectory of
St. Giles, Cripplegate, Aug. 24, 1662.
She was the mother of
The Revs. John and Charles Wesley,
The former of whom was under God
The founder of
The Societies of the People
Called Methodists."

Addresses were made by Rev. Marmaduke C. Osborn, Rev. Dr. Jobson, Hon. Mr. McArthur, M. P., and Hon. Rev. Charles Reed, M. P. The latter said:

Many of us are reminded of Christian mothers without whose blessed influence we should not be as we are at the present moment. It is well that we should record in this public manner our testimony to the worth of women whose private life and domestic influences soften our characters, and, by the mercy of God, have a power over us that nothing else could possibly exert. I am glad to think that in this city there is a memorial of this kind to that noble woman, Selina, Countess of Huntingdon; and that now another is reared to the memory of Susannah Wesley—one quite as noble as the Countess of Huntingdon, but without the title she bore. She was the daughter of one of those noble men who, in a period of strife and difficulty, religiously, in this country, renounced the valuable preferment he held in the parish of Cripplegate, and became, in common with thousands more, one of the "ejected ministers," who preached the gospel to every creature. Knowing more, as we do, of the blessings of civil and religious liberty, we have reason for feeling grateful that we can place this memorial here to the memory of one who, coming from such a noble stock, did such a noble work in this land of ours. Susannah Wesley does not belong to you only. I am a Congregationalist, but I feel deeply interested in her memory; I feel it belongs to this whole country and to the Christian church; for she was the mother of two men, at any rate, who made their mark while God permitted them to live, and whose memories remain to us.

INFLUENCE OF MODERATE DRINKING. The Buffalo Christian Advocate contains the following:

Horace Greeley says a man may drink moderately but steadily all his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines or incurable drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely as scrofula, consumption or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wickedly regardless of them.

A LADY recently said to an Irish man servant: "I wish you would step over and see how old Mrs. Jones is this morning." He returned in a few minutes with the information that Mrs. Jones was seventy-two years old.

PURITY OF CHARACTER.

Never in any age was it more important to impress our youth with the value of this great essential principle than at the present time. "Time is money." How important then is it to us all! Here is pure gold unalloyed, without which our time will be a "drug" upon the market, before entering the world's great banqueting hall.

Young man, stop a moment and think. What is life? It is a vapor—a dream when one awaketh. Yet life is more than mere mist—it is not a phantasm, but a reality. Yes,

"Art is long and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

And we are passing away. Whither are we drifting? Has it well been asked: "Young man, what is your life?" It is a precious boon. Now, then, in youth, lay the foundation of a good, manly character; let purity be the beau ideal of thy beautiful life; let thy thoughts be pure, then shalt you go forth well equipped for thy warfare; for life, indeed, is often a struggle. Be prudent, thoughtful; "speak evil of no man." Remember that charity suffereth long and is kind—beareth all things, endureth all things. "Keep thy heart with all diligence, for out of it are the issues of life." The fountain being pure, the stream will be pure. Remember this fact—"you are really what you are in secret." When alone, your meditation, your reflection will give shape to your conduct, and your character will thus be formed. You have admired the loveliness of the rose, the flower, and "the beautiful snow."

You have looked upon the plum and the apricot—did you notice the bloom and beauty of these? That soft, delicate blush overspreading the cheek is said to be more exquisite than the fruit itself. Now, if you strike your hand over it, it is at once gone forever; for it never grows but once. The flower that hangs in the morning impearled with dew, arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in beautiful fantastic pictures. Now, if you lay your hand on the glass, and by the scratch of the finger or the warmth of the palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even though he wash them with his tears.

When a young man leaves his father's house with the blessing of his mother's kiss still wet upon his forehead, if he lose that purity of character, it is a loss that he never can regain—never! Such is the fearful consequence of crime—the deep stain of sin; its effect cannot be eradicated—it can only be forgiven, and that forgiveness comes only from the God of all purity.

"Nor bleeding bird nor bleeding beast,
Nor hyssop nor sprinkling priest,
Nor running brook, nor flood nor sea,
Can wash the dismal stain away.
Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can cleanse us white as snow—
No Jewish types can cleanse us so."

ANCIENT TELEGRAPHING.—The communication of intelligence by the electric telegraph, now come into use at the East, recalls an interesting circumstance of ancient history. Compare it with the mode employed lately in sending news to Constantinople from Ephesus, that the railway was completed to the latter place from Smyrna. The ancient message was dispatched over the same route.

When Helena, the mother of Constantine the Great, was prosecuting her pious researches in Jerusalem, she caused a series of towers to be built along the sea coast from Tyre to Constantinople, and when she had effected what she and the Christians of the fourth century regarded as her great discovery, the uncovering of the beams of wood in the pit near Calvary, which she believed, for some reason which we may well doubt, to be the wood of the cross of Christ, she "telegraphed" the account of the discovery to her son in Byzantium. A fire blazing on the hill of Acra sent the intelligence to the hill at Ramah, the city of Samuel, and thence it flew to the hill of Samaria, where the city of Omri was then splendid in its Roman decorations. They saw it from far-off Carmel, and lit their fires to tell the news to those who watched on the spur of Lebanon that goes down to the sea of Tyre, and so it flashed along the shore by Berytus and Tripoli, and Laodicea of Syria, and the strange story was dropped from the line at Antioch, then the most lordly and magnificent city in the world. It crossed the battle plain of Issus; it blazed along the Tarsus. It crossed the hills above Philadelphia, it leaped the mountain passes about Colosse, it lit with starlike radiance the waters of the archipelago as it went from hill to hill by Thyatira and Pergamos, and over Ida, "many-fountained Ida," and the plains of Troy. From the summit of high Olympus (Olympus in Asia) the inhabitants of the new city of Constantine saw the flash of the expected message, and their shouts and hymns of thanksgiving in the mid-streets answered the enthusiastic rejoicings of the people in Jerusalem. The towers of Helena stand in mournful ruin all along the route of that dispatch. It would not be surprising if the wires of Morse's invention are some time affixed to the walls of those very towers.

The Largest Sunday School in the World.

"Stockport! Stockport!" The porter's clear voice rang through the carriage in which I had been for some three hours seated, and reminded me that I must alight here if I intended to see the largest Sunday school in the world.

It was on the evening of Sunday, June 16, 1805, that the committee and teachers and children met on the site of the present building, the foundation stone of which had been laid the evening before, "to celebrate in a solemn manner the commencement of this undertaking." At that time Stockport was much smaller than it is now, and the £4,000 that the building was estimated to cost was a vast sum. The building when completed would accommodate four thousand children, but it was soon filled, and four branch schools were built in various parts of the town. In 1835 an addition was made to the original building, involving an outlay of £2,500, and providing twenty-five more teaching rooms. About eighteen years after, the organ, which had cost £500, was replaced by a new one of much larger size, at a cost of £700. Two years later the jubilee was celebrated by wiping off the debt that remained after the enlargement in 1835. A grand tea meeting was held, to which one thousand two hundred tickets were sold at 1s. 6d. each. The [illegible] presided, and the father of the present queen, with several members of Parliament and other notables, were on the platform. The address to the public at this time describes the establishment as strengthened by four branch schools, the whole erected at a cost of £20,000, supported by an annual expenditure of £500, raised by voluntary subscription; in which five thousand children are now educating under the care of four hundred and forty teachers, and on whose registers are inscribed the names of seventy thousand scholars and three thousand five hundred gratuitous teachers, who use the Bible, without note, comment or Apocrypha, as their class book, and offer to every poor child in the town or neighborhood of Stockport who applies for admission the inestimable blessing of a moral and a religious education.

From the last published report (1869) I find that the number of scholars is five thousand one hundred and fifty, and four hundred and thirty-two teachers; of whom four thousand and thirty-five scholars and three hundred and twenty-three teachers are in the central school. Of these four thousand and thirty-five scholars, two thousand and eighty-three, and of the three hundred and twenty-three teachers, one hundred and eighty-four are on the male side of the school. The number of the last registered scholar is eighty-four thousand two hundred and sixty-three, and of the last registered teacher, four thousand six hundred and fifty. The total working expenses of the school last year amounted to £856 17s. 9d.—*Sunday School Journal.*

THERE are many rocks on which many souls that hear the gospel are split. Some think all religion consists in some external observances, without any spiritual frame; others apprehend that they shall be saved because of some good meaning in them, though they have never had a heart to do any good. Some think it enough to admit some conviction of sin, and feel some regret for the same, though they never amend their ways, as if they expected that pardon was to be a remitting of their duty, instead of a remitting of their sin. Others again conceit they may live very good lives, though they never had any serious sense of the evil of sin, nor any humble contrition for the same; and some think they can be religious toward God, though unrighteous toward their fellow-men.—*Wm. Crawford.*

A LADY, in reply to some guests who praised the mutton on the table, said: "Oh! yes, my husband always buys the best; he is a great *epicure.*"

GOD will never withhold from those who trust him the means to carry on his work.

RELIGIOUS INTELLIGENCE.

MANY Baptist churches in England practice the dedication of infants in a special service without baptism. The English Independent asks whether "it will hurt very much to add the symbol to the thing signified?"

ACCORDING to a writer in the New Jerusalem Messenger, there are only seventy Swedenborgian churches in this country, and only half of the seventy have ministers, and there are just four theological students in the New Church Divinity School.

JAPAN.—The Foreign Missionary of the Presbyterian Church says in its January number: "The prejudice against Christianity in Japan is very much weakened. The present government is more liberal, and the old hostility to foreigners is rapidly dying out."

A LAW has been enforced throughout Italy for the removal of the numerous shrines of the Madonna. The British and Foreign Bible Society, having secured a suitable locality in the Corso, Rome, have opened a Bible depot, with the sign over the door, "*Sacre Bibbie in Diverse Lingue.*"

THE Liberal Christian and the Christian Register, the two principal organs of the Unitarian denomination, are sustained through the payment of large amounts of money annually by a few wealthy and enterprising Unitarians. The deficit of one of them alone amounted last year to $30,000.

THE JEWS.—The Jewish Messenger complains that not one family in a hundred erected booths at the late feast of tabernacles. It adds that there are intelligent Hebrews who will erect Christmas trees on the twenty-fifth of December, but yet look with contempt on such antiquated notions as the booth.

AT A RECENT dedication of the Unitarian church in Cincinnati, portions of the Analectics of Confucius, of the Koran, and extracts from the sacred writings of the Hindus, were read as of equal authority with the Christian Scriptures. We cannot conceive why these religionists should wish to retain the name of Christians.

THE Lutheran Observer says: "Our industrious 'Gleaner' announced last week from his 'Garret' that one hundred and seventeen new Lutheran churches had been dedicated in the United States during the year 1870, being a fraction over two every week. This indicates a progress which is truly encouraging, and greater than that of any other denomination in this country."

THE church almanacs for 1871 of the Lutheran and Episcopal churches of this country show these two denominations to be about the same in size. The Lutheran Church reports 2,211 ministers and 392,721 members. The Episcopal Church reports 2,803 ministers and 207,762 members—a difference of 184,959 members in favor of the Lutherans, and of 592 ministers in favor of the Episcopalians.

A CONVENTION of delegates from the Baptist churches of California assembled at Vacaville, December 1. They accepted the college recently purchased from the Methodists, elected trustees, and took all necessary steps to incorporate, under the college act, a first-class college. The trustees chose a president and a faculty for the infant college, and made all preparations to commence the session on January 1, 1871.

IT IS thought that the deputation appointed to visit the Czar, to entreat him to ameliorate the condition of his Protestant subjects in the Baltic provinces, will reach St. Petersburg in time for the Easter festival. It is expected to cooperate with similar delegations representing the European branches of the Evangelical Alliance; and its members include Bishop McIlvain and Bishop Simpson, the Hon. George Bancroft, the Hon. J. P. Marsh, the Hon. Theodore Fay, Prof. Morse and Mr. Cyrus Field.

DR. MERLE D'AUBIGNE, author of the History of the Reformation, recently delivered an address at the opening of the thirty-ninth year of the Geneva Theological School, of which he is president. Of himself he said: "The last few months have been to me also a sorrowful campaign. This, however, is not unnatural, considering my age; and when God visits me with suffering I ought to be grateful to him that it is no worse. For the last four months I have been obliged to desist almost entirely from talking."

IN 1870 the Methodist Church Extension Society raised over $100,000, and aided one hundred and seventy churches, in thirty-six different States and Territories. The Baptist Church, which, with a membership of 1,222,000, raised in the first thirteen years only $30,000, in 1869 raised over $100,000 for church extension, and aided fifty churches, in seventeen States. The Congregational Union, organized in 1852, raised in 1869 $50,000. The Presbyterian Church raised in 1869, in both branches, $73,000, and aided in the erection of one hundred and twenty-five churches.

ACCORDING to the Catholic Directory, the "Sacred College" of Cardinals at Rome has not less than nineteen vacancies, and that consequently as many red hats are at the disposal of the Pope. Of the fifty-one members of the college, five are cardinal bishops, thirty-nine cardinal priests, and seven cardinal deacons. There are forty living cardinals who have been created by Pius the Ninth, and ninety-three members of the college have died during his pontificate. The total number of archbishops and bishops of the Roman Catholic Church in the British empire is one hundred and fourteen.

THE clergy of the Irish Episcopal Church are resolute in their opposition to Ritualism. Thus Mr. Dane proposed in the Synod of Clogher that it is the duty of the General Synod to take prompt measures to "stamp out" every tendency to Ritualism. The Lord Primate, who presided, like others of the prelates, was opposed to the suggestion, considering it dangerous, and it was shelved for a short time by a count out. Mr. Dane, however, returned to the charge on the reassembling of the synod; and ultimately a resolution was adopted generally condemning all Ritualistic practices.

THE Ritualists of England, says the Nonconformist, have organized a new Liberation Society, which is, if possible, more outspoken than the old one. It then quotes the following words of the Rev. Orby Shipley, who may be considered in the light of president: "A free church is the only antetype to a free State." "Our present position (that of subjection to the State) * * * I do not hesitate to stigmatize as utterly anomalous, scandalously unjust, and undeniably godless." "It is a violation of all consistency, that an emancipated nation should either hold in subjection, or be held in subjection to, a church still politically enslaved."

A MOST remarkable scene occurred in the Embury Methodist church at Freeport, Illinois, a few weeks since. In the absence of the pastor, Joseph Cary was called upon to lead the prayer meeting. He opened the meeting with a fervent prayer, and urged the church to improve the high privilege of addressing a throne of grace. The meeting "dragged" a little, despite the goodly number in attendance. After a season Bro. Cary prayed the second time, something unusual with him. He then arose and spoke of the Christian, and said that some great generals had occasionally suffered defeat. "But," shouted he, "glory to God! the Christian is always triumphant." The words were scarcely uttered when he fell to the floor dead.—*Northwestern Christian Advocate.*

THE third annual meeting of the Woman's Board of Missions, recently held in Boston, reports twenty-five missionaries, thirty Bible women, and eight schools. Receipts for the year $21,106, appropriations $26,143. In several of the schools there has been a remarkable outpouring of the Holy Spirit. In Ceylon, of fifty-two pupils fourteen are members of the church. At Aintab, Central Turkey, all the pupils but four. Out of a congregation of one hundred and fifty, forty-two have lately confessed Christ and joined his church. These seasons of special interest all date from the week of prayer. The happiest results on their future families everywhere follow this Christian education of the women in heathen lands. Their children cannot be and, as facts show, *are not* what others are. The candle of the Lord shines in their homes. Their habitations cease to be those of lust and cruelty.

THE BOY MORTARA FOUND.—About fifteen or eighteen years ago the world was aroused by the seizure of a Jewish child named Mortara, by the authorities of Papal Rome. The pretext for this act lay in the fact that when the infant was supposed to be dying, his Catholic nurse had sprinkled water upon him. This was claimed by the Romanists as a valid baptism, and as constituting the child a member of the Catholic Church. As such he must be removed from his Jewish parents, lest they should instill wrong teachings. And he was accordingly kept from his home.

Now, at the age of twenty, the boy reappears as a priest, and publishes a letter of gratitude to those who stole him from his parents and prevented him from being educated as a Jew. So it is to secure power to re-enact such deeds as these that the Catholic world is demanding the restoration of the Pope as head of an absolute monarchy.—*Christian Observer.*

"THAT bed is not long enough for me," said a very tall, gruff old Englishman, upon being ushered into his bed-room by an Irish waiter, at one of our hotels. "Faith, an' you'll find it pretty long, sir, when you get into it," was the reply; "for then there'll be two feet more added to it."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, FEBRUARY 4, 1871.

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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To Subscribers.—*Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for $3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.*

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, *or by* EXPRESS. *If this cannot be done,* REGISTER *the letter at our expense.*

When money is forwarded in either of the above methods we will be responsible for it, *but not otherwise.*

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp, 112 Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

MINUTES.

The Minutes of the Louisiana Conference will be out in a few days. A very large edition will be printed, so that the churches may have a full supply. Preachers will please furnish Bro. Harp with their post offices immediately, that supplies of them may be forwarded without delay. Wherever practicable, give instruction how they may be sent by express, or as freight by rail or steamboat—to whose care they may be shipped and at what point, as in some instances it may be better to ship them than to send by mail.

SERMON REPORTED.

The Times of this city, following the fashion of some of the New York dailies, publishes reports on Monday morning of the services and sermons of some of the churches for the Sabbath. In its issue of last Monday morning we have an account of the services at the Dryades Street German Methodist Church, in which the name of the preacher and the sermon are both wrong. It was not Mr. Ahrens that preached, neither was the sermon or text the same as reported. As the preaching and entire service were in German, the reporter of the Times has exhibited a great deal of cleverness, verging on genius, to have made up the whole from his own unaided resources.

THE faith that unites to Christ separates from iniquity.

A PROVOKING ZEAL.

Paul mentions a fact of special significance in connection with the liberality of the Corinthians when he tells them: "And your zeal hath provoked very many." The great apostle was eminent for methods and expedients, willing to catch men "with guile," and to compass their salvation in any way consistent with truth and righteousness. He stirred up Macedonia by exhibiting the forwardness of Achaia, and he tells the Corinthians for their encouragement: "I boast of you to them of Macedonia that Achaia was ready a year ago." The principle of godly provocation is recognized in other duties when the same apostle exhorts that we "consider one another, to provoke unto love and to good works." The incitement of example is chiefly in view, rather than the application of the most stimulating precepts.

One of the benefits of Christian denominations is found in the emulation inspired by their occupancy of the same fields. It may sometimes degenerate into mere sectarian rivalry and engender a spirit of bitterness, but still the kingdom of God is extended. Bigotry and vain glory may be mixed up with better motives, and the pure flame of love darkened by unworthy passions; but these infirmities are, under divine mercy, guided to a favorable result. Paul rose so high in his evangelical spirit that he could overlook the contention in which Christ was preached, so that he *was* preached. He cared not how much they sought his humiliation, and to add affliction to his bonds, if Christ were preached to a perishing world. "What then? notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Here, at any rate, is a lofty magnanimity and breadth of spirit which silences all sectarian animosity in the result of a more widely diffused gospel. Christian denominations are by their efforts in the missionary fields leading each other to greater acts of self-denial, and to more ample plans for the salvation of the world. Side by side at home, their religious enterprises act upon each other, and an ever present and pressing competition stimulates to more urgent efforts. The industry and generosity of one church challenges another to shake off its sloth, and to awake to more devotedness.

The denominations do well in the effort to outstrip each other, while by so doing they extend the range of salvation, and bring the world to Christ. If a sister church passes us in the race of usefulness, in a given field, it is a call for us to mend our pace, not that we would have others slacken, but that we must increase our speed. If they are getting ahead of us, the fault is in our slowness, and not in their surpassing celerity. Are they building more churches, endowing more colleges, and bringing more people under their influence? Is their literature more widely scattered, their periodicals better sustained? Let us thank God for their prosperity at the same time that we awake from our comparative slumber. If our Sunday schools are inferior in their attendance, here is a strenuous call upon us to work harder than ever for this important enterprise. The issue is not whether a community shall be absorbed by other denominations, but whether the world shall be converted to Christ. When they have saved all they can, we have still a net of our own to draw to the shore. Their greater success condemns us.

As between churches and sections within our own communion, there is application for this provoking zeal. Our unity is not in question, but our equal devotion. One live society certainly may provoke many sleepy ones to awake and arise. We are, as individuals and as societies, to "consider one another, to provoke unto love and to good works." What a provocation in a church is one really earnest and holy man who comes up to the measure of a consecrated life! And how deplorably does one prominent example of churlishness bring things down into the dust! It should be a pleasing reflection to individuals and to societies that in reaching a striking point of zeal they are stimulating and quickening many others. The eminent faith of the Christians in Rome was "spoken of throughout the whole world," the zeal of the Corinthians in giving was something for the apostle to boast of, and for their encouragement he declares: "Your zeal hath provoked many." This kind of zeal is specially potent when it reaches the degree of true generosity—when the giving is large in proportion to the means. Let one move in a congregation and others follow; let one church signalize its love in this way, and others are apt to feel uneasy and to begin to devise liberal things. The readiness of Achaia, the forwardness of Corinth, appealed to Macedonia, and thrilled the most distant churches. Paul could not afford to throw away so striking an example, and hence he boasted of it, that it might incite other churches to a like expression of their faith and gratitude.

The recent demonstration in the great metropolis of the West may be mentioned in this connection.—Ninety thousand dollars given for the extension of Methodism in St. Louis is a most gratifying result. If Paul were alive to-day he would not miss his opportunity. All the churches would be sure to hear of it, and a collection begun on the strength of such an example. We hopefully believe that we may soon salute the Methodists of St. Louis in true Pauline style: "Your zeal hath provoked very many." We have colleges languishing for want of repairs and endowment; we have missions inadequately supplied, and circuits and stations crippled for want of pecuniary support. To hold our ground in New Orleans we have the most urgent need this year of $20,000, and as much more, two years hence, if we expect to be an aggressive church in this most important and most difficult field. Who will raise a standard equal to the emergency, and exhibit a zeal which shall provoke the entire church to do something worthy of apostolical boasting?

THE ARMISTICE.

Paris has at last surrendered, and an armistice agreed upon. It is thought that a treaty of peace will soon be signed, and that the war is virtually over. Negotiations will occupy some time, and the reconstruction of the French empire will take a good while. The advent of peace, contrary to the expectation of many, has not raised the price of cotton. Gold has rather gone up, and the great staple has declined a little. Our planters and merchants will be wise to make their plans and arrangements upon the basis of low prices for cotton. For recent news see first page of this paper. The price current will be found on the eighth page.

SWEET POTATO SYRUP.—We are indebted to Mr. C. H. Monton for a sample of sweet potato syrup. It is a very fine article, and equal to any made from the juice of the cane. The process by which it is made is patented, and promises to produce a revolution in the syrup business. A memorial is now before the Legislature, praying that a joint committee be appointed to examine this process of extracting the syrup from the sweet potato. If the statements in the memorial regarding the profits of this new and comparatively inexpensive industry be reliable—and we suppose they are—we earnestly second the prayer of the memorialists. An examination and report can do no harm, and certainly need not commit the Legislature to an appropriation.

OUR HOME JOURNAL is the title of a new weekly journal, published in this city, and devoted to agriculture, manufactures, literature, science, commerce and news. The agricultural department is specially prominent, and will prove of great interest and value to planters and all who are in any way devoted to the cultivation of the soil. The Home Journal is a handsome quarto of sixteen pages, embellished, and printed on good paper. It is published by James H. Hummel, No. 106 Camp street, at $3 per annum. We wish the enterprise the utmost success.

COMMERCIAL CENTERS.

The effect of the locomotive upon the great centers of trade can be seen in the very rapid growth of London since the first laying down of the London and Manchester railway. The number of trains going in and out of any of the London depots each day is something incredible. It is said that a supply of food for twenty-four hours for that vast population passes each day into the great metropolis. To a great extent the whole of Great Britain has thereby become suburban to it. The consequence is, that vast city has grown in the last ten years more rapidly than the mushroom villages of the West. This same effect of the railway system is being rapidly developed in this country. New York, St. Louis and New Orleans are three great centers, the two first of which are engrossing a vast circle of population and territory in their rail currents, for a railroad is but a commercial river capable of running two ways.

While the effect upon these centers can be easily estimated, it is not so easy to exhibit the effect which railways have upon the country which they drain—how far they enhance the value of lands, increase the agricultural resources of the farmer, or the demand for his products. It may, however, be safely said that within a circle of three hundred miles the effect of the center is quite perceptible. But we doubt much if the State of North Carolina is much advantaged by the building up of New York. We doubt if Indiana is as much benefited by the increase in the size of New York as in the growth of Chicago. So we might ask: What gain can possibly accrue to Mississippi, to Louisiana, to Arkansas, to Alabama, from the growth of a commercial center in the State of New York? Of course all products of every kind are enhanced by the growth of population, whether in country or in city; still the growth of a center does not necessarily increase the amount of consumption—it only transfers consumers from a wide area to a small one. To our mind the growth of New York will not be felt in many of those sections of country that seem very solicitous to be tributary to that distant and populous mart. Whereas the growth of New Orleans as a Southern center and a near center would be very sensibly felt in the increased value of every farm within the States of Mississippi, Alabama, Louisiana, south Arkansas and east Texas. In the great effort which is being made to advance Northern railroad lines, it would be well for our people to take these views into their calculations. K.

REVIVAL IN SAN FRANCISCO.—The pastor, Rev. A. M. Bailey, writes to the Spectator of January 19:

The revival at Minna street church, in this city, continues with increasing power. The meetings have been held twice every day since Friday before the new year, and will continue until over next Sunday. When it closes I will give you a detailed account of the work of God among us. At present allow me to say that all who have attended these meetings, so as to imbibe the spirit of them, agree in pronouncing it one of the deepest and most powerful revivals of pure religion that has ever taken place on the coast. Christians seem to rise above denominational distinctions and enjoy the pure life of Christian fellowship. Sinners are powerfully converted and believers are established in the faith.

DEATH OF MRS. LUCY PINCKARD.—We are pained to hear of the death of the wife of Rev. P. M. Pinckard of St. Louis. The St. Louis Advocate brings the sad intelligence.

Sister Pinckard, wife of our Bro. P. M. Pinckard, died in this city on Saturday, the twenty-first ultimo, at four o'clock P. M., and was buried on Monday. This announcement will cause painful regrets in thousands of hearts. The church mourns the loss of a most excellent Christian woman. Having been her pastor during her membership at Asbury church, we formed for her warm regards as a consistent and earnest disciple of Christ. Her illness, of typhoid fever, was protracted, and in it all the sustaining grace of God was beautifully illustrated, culminating in perfect triumph over the last enemy.

MAN'S DOMINION.

Dominion over this lower world is man's divinely given prerogative. It distinguishes him from and raises him above inferior sentient natures. In other respects these less honored creatures excel man in their natural power to move in the water, through the air and on the earth. Very many animals on the land and fishes in the sea are greater in size. Many are stronger and many are swifter, and many are endowed with some one sense more exquisite and perfect than the corresponding sense possessed by man. But man is rational, and in the exercise of his reason excels all inferior natures even in their own elements, or in the exercise of their best endowments. God has given man dominion, and commanded him to subdue the earth, and make all its elements, resources and tribes subservient to his will. As the ages have rolled away man has steadily developed his mental power, and moved with the steps of a conqueror toward the subjugation of the tribes and elements of the earth. In agriculture he has domesticated and improved the wild seeds, plants and fruits of the earth, immensely increasing his comfort and means of subsistence. The earth contains stores of iron, lead, copper, silver and gold. Man has laid his hand upon these long-buried treasures, and converted them into countless forms of utility and beauty. In the direction of architecture man has made the clay, the rocks and the timber yield him habitations, temples and palaces, on the rivers and seas—structures of strength and beauty that may endure for ages.

Man has dominion over the sea. On its bosom he sails to the ends of the earth, circumnavigating the great globe itself. Then its fisheries—whales, oysters, shells and pearls—yield him untold wealth and comfort. All over the earth the animals and birds furnish man labor, food, clothing and ornament. The fiery horse, the strong oxen, the swift reindeer, the enduring camel and the great elephant own his sway, and are the subjugated servants of his will.

We see man's dominion extending more and more in the bright realm of science. The most subtle and intangible elements have been yoked to the car of improvement, and are the swift and tireless servants of man. The winds swell the sails of his ships, drive the wheels of his mills, and bear his balloons on their wings as a chariot of triumph. The water by man's art is expanded to steam, which drives by its tremendous power the wheels of manifold and countless machinery. It hurries his iron leviathans through the waves and storms of all the seas, laden with the various wealth of every clime, to all earth's thousand shores. It hurries the iron horse, with his snort and startling neigh, with a speed swifter than the bird's, drawing after him a thousand men. The winged lightning, the terror of superstitious ages, is harmlessly conducted to the ground; is made to flash and thrill along its narrow path, over mountains and plains, under the deep sea wave, and bear man's messages of power, of love, of joy and of sorrow to distant shores. The gases are made to illuminate our homes, our cities and paths of travel. The very sun, which reigns a king among supernal splendors, is made with artistic skill to paint our pictures and forms of beauty.

This meager sketch and narrow shred of man's dominion is but prophetic of the grander and nobler triumphs to be evolved from the ages to come. As the sun of his intelligence rises above the clouds and mists, the shadows shall disperse, and from a loftier horizon a brighter light shall shine, until from the zenith the cloudless light shall shine on all the fields of nature, and man, illuminated by the accumulated light of the past, shall read all the pages of God's great natural book, and mystery and darkness take wings to themselves and fly away forever.

This train of reflection should call forth our gratitude and adoring love that God has so wonderfully endowed us, giving us dominion over all his works on earth, and making us but a little lower than the angels. These thoughts should awaken our obligations, and lead us to consecrate all the powers of our intellectual and immortal natures to him who hath made us by his power and redeemed us by his love. But further, if man, clogged by clay, wasted by disease, and shut in the narrow span of threescore and ten, can accomplish so much, can advance so far along the path of light, who can tell, nay, who can imagine, what he shall do and what he may be in a thousand centuries freed from infirmity, and associating with the first-born sons of light! These magnificent possibilities clothe man with immortal dignity and render our existence a tremendous trust. W.

GALVESTON, TEXAS.

FROM BISHOP DOGGETT.

RICHMOND, VA., Jan. 26, 1871.

MR. EDITOR: Please publish the following announcement:

The Rev. W. V. Tudor, of Washington city, and member of the Baltimore Conference of the Methodist Episcopal Church South, has been duly transferred to the Louisiana Conference, and is hereby appointed preacher in charge of the Carondelet Street Church, in the city of New Orleans.

In this connection, I am happy to say that I reached home in safety on Friday afternoon, the thirteenth instant. I had a pleasant journey and a joyful meeting with my family. I have the most pleasing recollections of my sojourn in New Orleans, and of the session of the Louisiana Conference. May the blessing of God attend the preachers and their families in their respective spheres of duty. Affectionately,

D. S. DOGGETT.

SOUTHERN UNIVERSITY.

Prof. Lupton writes us a few lines in reference to the Southern University. We are glad to hear that Dr. Wadsworth has so worthy and able a successor. The Southern University is one of our best institutions and should command a large patronage. Bro. Lupton says:

MR. EDITOR: We have secured the services of Rev. John S. Moore until the trustees meet in July. Bro. Moore is a graduate of Randolph Macon, an A. M. of the University of Virginia, and has had considerable experience as a teacher. A number of new students have entered since January 1, and we are looking for other accessions between this and the opening of our second term in February.

Very truly yours,

N. T. LUPTON.

A PREACHER WANTED.

I would like very much to secure the services of a preacher who is a single man, for missionary work, or rather to organize a circuit on the Yazoo river and Silver creek, in Yazoo county, Mississippi. It is territory where, before the war, we had a circuit, but where, for want of preachers, we have not had an organization since the war. The people would support a single man who would give himself to the work. They are anxious for preaching and pastoral service. Any preacher who is willing to take this work will please write to me in reference to it. Address me at Canton, Mississippi.

H. H. MONTGOMERY.

BISHOP WIGHTMAN.

Bishop Wightman spent a day with us on his return from St. Louis. He left Nashville for Charleston on Wednesday evening, *via* Gadsden, Alabama. He has been suffering considerably from cold, as the weather was very inclement in St. Louis. Yet he was able to put the top-stone on the semi-centenary celebration on Sunday night. We expect to hear a good report from his Address on the Mission of Methodism, which was delivered to an immense audience in First church. He was followed by Mr. Nathan Coleman and the Hon. John Hogan, the latter producing a letter from Mr. John H. Gay to Bishop Marvin, presenting the Bishop a fine residence in the suburbs of St. Louis. A handsome collection for city missions concluded the noble contribution of this memorable occasion. The sums contributed—exclusive of the Bishop's house—amounted, we understand, to some $85,000. Bishop Wightman was delighted with the celebration, and thinks it will give a great impulse to Methodism in Missouri.—*Nashville Christian Advocate.*

FROM BISHOP MARVIN.

From a letter published in the St. Louis Christian Advocate we make some extracts, showing the impressions and observations of Bishop Marvin concerning our church affairs in Louisiana.

I have been present for some days at the session of the Louisiana Conference. In many portions of the Conference the work is in a prosperous condition, but in some of the districts the prostration resulting from the war was so great that neither the country nor the church has yet recovered from it Many portions of it are not yet reoccupied by us in any effectual way, and it will require several years yet to bring any large measure of prosperity. But, upon the whole, there is decided advancement and a very hopeful condition.

Recuperation in the church would be much more rapid if there were preachers to man the work fully. I have not found a Conference this side of Oregon where there was so great a lack in this respect. It is distressing. Many circuits are left to be supplied, without even a local preacher available to serve them. Some of these circuits would support preachers with small families very comfortably. No one of the Conferences in Texas is nearly so destitute as this. The demand is scarcely greater even in the Western Conference. It is important that the attention, especially of young men in the crowded Conferences, should be turned strongly to Louisiana. The demand is urgent and instant. This Macedonia cries out for help.

There are still quite a number of circuits among the colored people still in connection with this Conference. They will probably be soon united with the "Colored Methodist Episcopal Church in America." For the present, however, they are cared for by this Conference. They are served, for the most part, by men of their own color, some of whom stand high both for intelligence and piety. Indeed, Bishop Keener says that one of them would make a very respectable Bishop. Several were ordained deacons, and one an elder, at this Conference.

New Orleans comes gracefully under the itinerant law, which, now that the exception has been removed, changes their pastors in common with others. Drs. Parker and Walker have been here so long that the memory of many young people runneth not to the contrary. They have been faithful men and deserve well of the church. But the people will receive new men with the heartiest good-will, while many tears will drop upon parting with the old, who are bound to them by so many pastoral endearments.

This suggests New Orleans Sunday schools. They are not mission schools, but *missionary* schools. The school at Felicity Street Church raised $300 for the missionaries in China last year, and remitted it directly to them. The missionaries send them many Chinese curiosities and write them letters, so that the children come directly into communication with the missionary work. It has a most happy effect. These young people come to realize an intelligent interest in the mission which they are aiding. They learn a great deal about the habits and the heathenism of these people. They come into enlightened sympathy with the great enterprises of the church. Their own relation to the church comes to be a fact of greater value and significance. They are becoming prepared to be workers in the Lord's vineyard.

Some other schools outside of the city made large contributions to the general cause of missions. That at Trenton raised $200. This is a town of only four or five hundred inhabitants, with sixty members of the church. In fact, leaving out the collection at the anniversary, largely over one-third part of all the moneys reported for missionaries purposes came from Sunday schools. All this money comes in dribs, and is in evidence of the great results to be realized from a system that would reach great numbers, and secure a small amount at short intervals from each. The great bulk of the available wealth of the world is in active circulation, and a vast proportion of it is in the hands of those who are comparatively poor. Small sums repeatedly given from the multitudes who are not rich aggregate amazingly.

There are three German churches in this city. One is served by Bro. Ahrens, the editor of the Christian Apologist, and another by Bro. Rabe, a young man who has been in the Conference but one year. They are both educated gentlemen. But they have had their troubles here within the year past. The Northern wolf has been in the fold. An insidious (not to say perfidious) effort was made to carry off one whole church. Philip Barth joined this Conference a year ago. He was appointed to one of the German churches in this city, and deliberately set to work to draw the membership after him into the Northern Church. To a considerable extent he was successful.—Whether he joined the Conference with this purpose in view of course none but himself and his Maker can know. If not, then at least when he determined to leave the church he deliberately made up his mind to betray the trust confided to him by the Conference, taking advantage of the relation he sustained to us, and the access which it gave him to the people, to decoy them off.

The Baltimore Christian Advocate.

The Rev. R. A. Holland announces, in the issue of January 28, his withdrawal as one of the editors and publishers. Dr. Bond, referring to the retirement of his associate, says:

I need not say that I accept the withdrawal of Mr. Holland with profound regret. My intimate association with him under the trying circumstances of the last year's connection has more than confirmed the high opinion of his excellences of mind and heart. The separation is one of the severe afflictions of my life. I know, too, that I shall greatly miss the assistance of his graceful pen and elegant taste; but I must be content to bear what I cannot prevent. Under the circumstances, Mr. Holland has no alternative. I am now alone, both to publish and edit the paper. To do either is work enough for an abler man; and I am warned by growing sense of pressure that I cannot do both without the active sympathy of all who wish the Advocate to maintain its position. I cannot prepare the matter for the paper if my mind is to be harassed with pecuniary anxieties; and harassed it will be unless the readers of the paper will furnish money without the incessant public and private dunning commonly expected by the debtors of small sums to publishers expending large ones. If every subscriber will send me the sum he owes, as soon as he can, without waiting to be dunned for it; if every one who likes the paper will take a little pains to show it and speak well of it; if every one of my friends who purchases in Baltimore will buy from advertisers who are helping to sustain me, then a few months will put the paper in such an easy condition that it will be a pleasure for me to devote myself to improving its religious and literary character. I can expect, at most, but a few more years of active life, and it is my earnest desire to devote them to doing good in the way readiest to me. I daily receive letters assuring me that I do good by writing. I desire no better employment; but I have not fortune sufficient to enable me to give both toil and money to provide a paper for the use of approving readers. Pardon this honest expression of my feelings. I hate cant, but it is in a state of mind the furthest removed from canting that I ask the religious friends of the paper to pray for me that I may have grace and strength to do my work with an eye single to the glory of God, and that he will accept and bless this paper as an humble contribution to the good of men.

NEW ADVERTISEMENTS.

SOULE'S COMMERCIAL COLLEGE.—Mr. Soule is worthy of the confidence and the patronage of our friends. He is an urbane gentleman, and thorough in what he professes to teach. He has built up an institution which has quietly won its way to public favor. If you wish your son to have a thorough commercial education, we think you will not regret sending him to Mr. Soule. See advertisement in this issue.

BURKE'S MAGAZINE has been favorably noticed several times in this paper. See prospectus among our new advertisements.

WE CALL ATTENTION to the card of Mrs. J. C. McAllister. Her house has had a large patronage from the best class of our people. She usually has a few rooms for transient customers.

THE EQUITABLE INSURANCE COMPANY is probably the first in the world. They state, and we have no reason to doubt, that in 1869 they did a business of $16,000,000—more than any other company in the world. See advertisement in this paper.

WE CALL ATTENTION to the advertisement of the Practical Planter, in another column.

ACKNOWLEDGMENT.—We are indebted to the Rev. L. C. Matlack for a copy of the Minutes of the third session of the Louisiana Annual Conference of the Methodist Episcopal Church (North.) The pamphlet is handsomely printed, and contains much important statistical information.

TRIAL OF DR. LANAHAN.

The final action of the Book Committee in this case is as follows:

Whereas, The committee find, in their commencing the investigation in the case of Rev. Dr. Lanahan, that they are met by difficulties growing out of the peculiar provisions of the Discipline, as construed by a paper submitted by the Bishops, expressing their opinion of their relations to the investigation, and by a lack of specific directions as to the mode of proceeding; and whereas, They have had a free and full conference with the Bishops who are present as to the best plan to be pursued, they deem it proper to discontinue any further investigation of the complaints against the assistant book agent. But as there are differences of opinion as to business arrangements and methods in the Book Concern, respecting which the committee have published their report, therefore, without any change of previous judgment by any member of this committee, be it

Resolved, That all questions of business arrangements and methods in the Book Concern be referred to a sub-committee of three members of this General Committee and Rev. Bishop Scott, which committee shall have power to call to their aid such accountants as they may deem necessary, and that the decisions of all questions of law which may arise, and also the approval of the selection of accountants, be referred to Rev. Bishop Scott and E. L. Fancher, LL. D., and Hon. G. G. Reynolds. This sub-committee make their report to the General Committee at their annual meeting in February, 1872, so that the matter referred to, with all necessary information, may be presented by the committee in their quadrennial report to the General Conference of 1872.

MORTUARY REPORT FOR 1870.

We copy from the annual report of the Board of Health the following tables: There were 7,391 deaths during the year 1870; 449 were stillborn children. The mortality in the several months was:

January 499, February 456, March 634, April 580, May 651, June 713, July 529, August 521, September 904, October 738, November 596, and December 570.

Color—Whites 4,602, blacks 1,705, and mulattoes 855; not stated 229.

Age—Under 1 year 1,587, from 1 to 2 years 410, from 2 to 5 years 353, from 5 to 10 years 180, from 10 to 15 years 149, from 15 to 20 years 253, from 20 to 25 years 491, from 25 to 30 years 582, from 30 to 40 years 929, from 40 to 50 years 754, from 50 to 60 years 559, from 60 to 70 years 348, from 70 to 80 years 189, from 80 to 90 years 64, from 90 to 100 years 24, 100 years and upward 12, unknown 509.

Countries—Africa 10, Austria 9, Belgium 6, British America 13, Canada 11, China 7, Denmark 15, England 99, France 352, Germany 518, Greece 1, Holland 5, Ireland 551, Italy 199, Madeira 2, Mexico 7, Norway 3, Poland 12, Portugal 10, Prussia 32, Russia 9, Sea 2, Scotland 31, South America 2, Spain 44, Sweden 11, Switzerland 38, United States 4,753, unknown 4, Wales 8, West Indies 54, not stated 571.

The diseases calling for the largest number of deaths were: Consumption, 757; yellow fever, 587; smallpox, 528; premature births, 110; meningitis, 149; marasmus, infantile, 151; disease of the heart, 181; inflammation of the bowels, 104; pneumonia, 188; tris nacentum, 186; pernicious fever, 109; congestive fever, 141; dysentery, 94; dropsy, 70; congestion of the brain, 99; debility, 118; apoplexy, 124; bronchitis, 89; chronic diarrhea, 93; suicides, 11; drowned, 69; burns, 27; gunshot wounds, 15. Deaths from yellow fever, 587, of which natives of Italy 113; France, 86; Germany, 129; United States, 88; Ireland, 48; Switzerland, 18; England, 21; other countries, 86.

Deaths from smallpox 528, of which 418 colored and 110 whites. Of the colored 295 were adults and 123 children.

The number of deaths from consumption seems to have increased during the year 1870, there having occurred 757 deaths from that disease, against 684 in the year 1869, 632 in 1868, and 671 in 1867.

The number of deaths from measles during the year was only 23, against 217 in 1869. There were no deaths from this disease during the year 1868.

The number of deaths from whooping cough in 1870 was only 9, while in 1869 they numbered 121.

There were 997 interments on certificates of coroner, and 86 on certificates of midwives; 1,134 were interred from public institutions.

According to the official census of 1870, the population of the city of New Orleans is 191,512. The total mortality, after deducting the number of stillborn children, (449,) is 6,942—a percentage of 0.36 of the population of the city, or one death to about twenty-eight inhabitants.

THEY who are too poor to trade in the world may buy abundantly in God's market.

WE LEARN, says the Richmond Christian Advocate of January 26, that a fine revival is in progress at Centenary charge, Lynchburg, under the ministry of the new pastor, Rev. W. E. Edwards, and also at Court street, under the ministry of Rev. R. N. Sledd, assisted by Rev. Dr. Rosser. We *can* have revivals in the winter.

Married.

In Baldwin county, Alabama, January 19, 1871, by Rev. J. A. Pace, Mr. JAMES H. KNIGHT, of Pensacola, Florida, to Miss NANNIE M. CROSBY.

Obituary.

Died, on the twenty-third of January, Mrs. EMMA G. FORSS, wife of Mr. Werner Forss, a member of the Carondelet street Methodist Episcopal Church South, in the thirtieth year of her age.

Emma G. Scrivener was born in Mobile, January 5, 1841; moved to Montgomery, with her now sainted mother, in early life, and was married to Bro. Forss in 1858, residing in New Orleans the past few years.

The writer had the privilege of knowing the deceased from her early youth, in the Sabbath school and class meeting of the Methodist church, Montgomery, Alabama, she having united herself with the church while yet a member of the Sabbath school. Her choice was firm, and her devotion to the cause of Christ sincere—a piety not so much demonstrative, as it was exemplified by a life in which the influences of the religion she professed were observed and praised; and specially as to her light shining in her domestic sphere—a true and faithful wife and mother, an humble follower of her loved Saviour. Religion with her was a lifetime devotion. Her dying was painful and unlooked for—the work of death very rapid and full of suffering, affording no opportunity for religious conversation or expression. But we look back upon her whole life, and find in it the full assurance that she has gone where her loved of earth passed before—to the great company of the redeemed in heaven.

She leaves a babe to the care of a loved sister—the only one of her family on this side the better land; and the prayers and sympathies of his brethren are given to the bereaved husband and daughter in this their sad and unlooked-for affliction. RICHARD JONES.

Dr. Sage's Catarrh Remedy is no Patent Medicine humbug, gotten up to dupe the ignorant and credulous, but is a perfect Specific for Nasal Catarrh, Cold in the Head, and kindred diseases. The proprietor, R. V. Pierce, M. D., of Buffalo, New York, offers $500 for a case he cannot cure. Sold by druggists, or sent by mail for sixty cents. A pamphlet free.

NEW ADVERTISEMENTS.

BURKE'S MAGAZINE FOR BOYS AND GIRLS, FOR 1871.

The conductors of *Burke's Weekly for Boys and Girls*, in response to a very generally expressed wish, have determined, with the new year, to change the character of that publication into a

First-Class Monthly Magazine

for the Boys and Girls of the South. Gratefully appreciating the remarkable favor bestowed on their *Weekly*, and the many expressions of entire satisfaction which have reached them from all quarters, they are satisfied that their paper has supplied a want long felt at the South, and that a well-conducted Magazine, of high moral tone, filled with contributions from the best writers, and embracing a large amount of valuable information, can be made highly attractive to youthful minds, without the adventitious and pernicious aid of sensational literature.

The same writers who have aided in making the *Weekly* so wonderfully popular will contribute to the Magazine. The first number will contain the opening chapters of a new story by the author of "Big-Foot Wallace," "Jack Dobel," etc., entitled "The Indians at Bird-Dauber's Nest: A Tale of the Seminoles"—told in Mr. Duval's best style.

Mrs. Martin Pendleton Kennedy, of Virginia, will contribute a charming story of Virginia life—The Hermitage Children.

Mary Faith Floyd will contribute a beautiful Fairy Tale.

Dr. F. O. Ticknor, Paul H. Hayne, Mrs. McKinnie, Mrs. Mary Ware, Mrs. S. E. Peck, Mrs. E. E. Ford and other well known writers will furnish contributions of great value and interest.

All of the old and popular features of the *Weekly* will be retained in the new Magazine. The editor will hold his monthly chats with little readers and correspondents through the Letter Bag, and the Chimney Corner will continue to be crowded with Rebuses, Charades, Enigmas, Puzzles, etc.

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Burke's Magazine for Boys and Girls will be issued monthly, in numbers of forty-eight pages each, and printed on the best calendered paper, and elegantly illustrated. The price of subscription will be $2 a year—three copies for $5. *Burke's Magazine* and the *Southern Farm and Home*, $3 per year.

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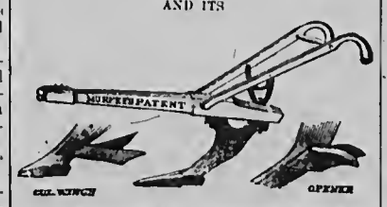

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37 Park Row, New York, and 10 State Street, Boston,
are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

FOR SALE.—A PLEASANT HOUSE AND Lot for sale in the village of Summerfield, Alabama. I am now well nigh the close of life's journey, and wish, when I die, to leave the world owing no man anything but love. I offer this property for sale. The house has Six Rooms, and two more in the attic, with a Lot of Three Acres, more or less; also a Well of Water. Possession given when the money is paid. Price, $2,500.
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The Child's Corner.

GOOD NIGHT AND GOOD MORNING.

BY R. MONCKTON MILNES.

A fair little girl sat under a tree,
Sewing as long as eyes could see;
Then smoothed her work and folded it right,
And said: "Dear Work, good night! good night!"

Such a number of rooks came over her head,
Crying "Caw! caw!" on their way to bed,
She said, as she watched their curious flight:
"Little black things, good night! good night!"

The horses neighed and the oxen lowed,
The sheep's "Bleat! bleat!" came over the road,
All seeming to say, with quiet delight:
"Good little girl, good night! good night!"

She did not say to the sun "Good night!"
Though she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed its head,
The violets curtsied and went to bed;
And good Dame Lucy tied up her hair,
And said on her knees her favorite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day;
And all things said to the beautiful sun:
"Good morning! good morning! our work is begun."

KATIE'S TROUBLE WITH THE PINS

BY OLIVE THORNE.

"Oh dear!" exclaimed Katie, impatiently throwing down her doll, "I'm tired of my doll, and that old pin won't go in. I've bent up three trying. I wish there wern't any pins!" and she rocked fretfully back and forth in her little chair.

"Katie," said her sister Alice, who was sewing by the window, "shall I tell you a story?"

"Yes," said Katie, hesitatingly; "only I don't want it to be about a cross little girl who talked naughty."

"No, it shall not be about any girl—it shall be about about the pin you couldn't get into dolly's dress."

"What can you tell about that?" asked Katie.

"Oh, I can tell you its history—how it came to be a pin, and not just a piece of brass wire."

"Yes," said Katie, "I'd like that."

"How many men do you suppose it took to make a pin before they used machines to make them?"

"Oh, I don't know—perhaps a few."

"It took fourteen. There were just that number of processes through, and each one was a trade of itself. The man that made the heads did not point them; and so with every part. But now they use the machines—at least in our country—exclusively."

"I shouldn't think such little things could be made by machines."

"Oh, yes. But to begin our pins. The first thing is to buy the brass wire, just the right size, and wind it on a reel."

"What is a reel?" Katie asked.

"A kind of frame to hold the wire."

"Well, go on."

"When the reel is filled, and the machine started, a pair of iron fingers seize the ends of the wire, and pull it just far enough to make one pin, when down comes a snapping little stamp, quick as thought, and bites it off."

"That must be funny," said Katie, laughing.

"It is. That little machine just spends the whole time biting off pins; for as soon as one bit of wire starts on its journey through the machine another follows it; so there is an endless procession of pins all the way through, and a constant shower of perfect pins falling down at the other end of the machine."

"Where do they go when they are snapped off?" asked Katie.

"They fall on to what is called a carrier, which takes them to be pointed. The wire—for it isn't a pin yet—is held fast, while a tiny wheel grinds it, in an instant, to a point."

"What is a file-wheel?"

"It is a wheel, the edge of which is like a file, and sharpens the wire, as you've seen Harry sharpen things with a file."

"Oh! yes. He sharpened nails to put in his arrows to make them stick into things, but papa would not let him, for fear he might hurt somebody."

"Yes. Just so the pin gets its point, but it has to go to a second finer file-wheel, to finish it. The next carrier takes it to the heading machine. There is a long hollow place in this machine, just long enough for the finished pin, and just big enough for it to go in. The headless pins are just pushed in to that hole, and held tight. The ends where the head is to be stuck out a little beyond the hole—and at the end the hole is larger than the rest, and shaped like the head of a pin—a perfect little mold, you see. Well, when the pin is firmly fixed, down comes a sharp little hammer, and just knocks the ends of the wire flat into the mold made for it—and there's a perfect head in an instant! I forget how many thousand pins this hammer knocks on the head in a day, but it is kept as busy as the biting machine."

'And then the poor little pin is done," said Katie.

"No, indeed! It is, to be sure, all headed and pointed, but it is very dirty and the color of brass, while our pins are beautifully clean and white. From the heading machine it drops into a box below, and from there it goes into a boiler containing a solution of cream tartar and tin, and boiled twelve hours."

"How funny it must look to see a kettle full of pins boiling," said Katie, laughing.

"That makes it nice and white," Alice went on.

"Then it must be done," said Katie.

"No, it must have a bath before it is fit for the clean bright papers."

"A buth!"

"Yes, it is put into a round wooden box, filled with hot soap suds, with thousands more like it, and shaken around very lively for fifteen minutes. That cleans and polishes them, and then they go to be dried."

"They ought to be wiped after a bath," said Katie.

Alice laughed.

"They don't use towels, but they go into another shaking box, filled with sawdust. After shaking around a while they are bright and dry, and ready for their last journey, into the papers."

"How can they be put in so even and nicely?" asked Katie.

"All by machinery, and two little girls. In the first place the papers are pressed into little ridges, and punched with holes for the pins by a machine on purpose; so when the thousands of pins are fed into one end of the papering machine by a little girl, another little girl has a big pile of papers all ready to fill. Well, the first girl pours the pins into a cylinder-shaped box."

"What shape is that?"

"It is like a short piece of stovepipe; from this they drop on to a sort of slide; at the bottom of the slide, just right to catch the pins, goes an endless chain. Each link has just as many holes as there are pins in the row; of course every hole catches its pin, and there they hang by the heads. The chain moves on, and when the pins get to a certain place the second girl just holds her pin-paper ready, and in goes the whole row, as perfect and even as we see them; the next link brings another row, and so on, till the paper is filled."

"I never thought it was so much work to make a pin," Katie said.

"And yet how cheap they are," said Alice.

"We can get a whole paper of the very best for fifteen cents."

"There are eight or nine pin factories in our country, and each one can make seven million a day."

"Oh, where do they all go?" asked Katie.

"A good many get bent and thrown away by hasty little girls," said Alice, smiling.

Katie blushed a little.

"In fact they are so cheap that every one is careless of them. It was not so in olden times; to own a half dozen pins then was a respectable allowance, and expected to last a long time."

"I don't see how they could."

"Well, they were made of bronze, and often had gold heads; they were larger than ours, some of them being six or eight inches long. They are found in Egyptian tombs, and the largest were probably used as hair pins."

"How do you suppose they got along before they had any pins?" asked Katie.

"Many nations used thorns, and three hundred years ago they had, in England, nothing better than rude wooden pins."

"Like our meat skewers," laughed Katie.

"Something like them, though not so large."

"Think of pinning one's dress with a wooden skewer!" cried Katie.

"Before I go, Katie," said Alice, folding her work, "I will tell you a little story I read the other day, of how four pins saved a man from being crazy."

"Oh! how could they?"

"He was a nobleman in a country where there is a King. He was put into prison on some pretense, I forget what, and was kept in a dark cell, all alone. He worried and thought, till he feared he should lose sense, and he determined to divert his mind from his troubles. So he turned in his clothes and found four pins. These he threw on to the floor of his cell, and then groped about till he found them. He then threw them again, and again hunted them up.

"Oh, Katie, for six long years the poor man kept up that game, till some kind of a political revolution opened his prison doors. He was so attached to his old battered pins that he preserved them carefully, and his wife had them set in a breastpin, surrounded with splendid diamonds, and wears it all the time."

"So you see, Katie, even so little a thing as a pin can be of use enough to save a man from losing his reason."

PROUD HEARTS and lofty mountains are always barren.

The Farm and Garden.

OUR SEA COAST LANDS.

"Observer" sends this suggestive and, we doubt not, very truthful statement to the Handsboro (Mississippi) Democrat:

I wish to impress upon the minds of your readers the fact that now is the time to prepare the soil and manures for next year's use.

A great improvement is perceptible the past year on our old-time way of doing business—buying everything, producing nothing—and it is hoped the coming season will find many new enclosures covered with a greater variety of crops than have yet been grown in this section.

It is simply nonsense to talk about poor land, drouth, rain, heat, cold, unfavorable seasons, "bad luck," etc. We on this gulf coast are as highly favored a people as there is on the face of the earth. Nature has done all for us that we could in reason ask, and only ourselves are to blame for any shortcomings.

Our soil requires but little nursing to produce, and in great abundance, a greater variety than most any other portion of the United States. We can, by deep and thorough cultivation, prepare the ground to hold all the moisture necessary to carry us through the severest drouth.

Bad luck is but another name for laziness, when applied to farming. We *make* our luck in most cases, and, if *bad*, we should look to ourselves as the cause. If there are any among us who still have doubts as to the fertility of our soil, I will, for their special benefit, give the results of farming on a small scale by some of my neighbors, who are too modest to speak for themselves.

One man—seventy-six years old, and a cripple—on two and a half acres of land, with only four days' plowing, harvested a crop worth $500. He had three hundred bushels of potatoes, with corn, hay and coarse food sufficient to winter his stock. From one vine alone he picked over twenty large winter squashes.

Another planted corn—the rows ten feet apart, with potatoes between—and when I saw it the dry stalks stood up like sentinels, each with two ears, and the field was matted with vines. He thought he would have at least fifteen hundred bushels of potatoes, the result of only a few days' labor. Another, from one-fifth of an acre of land, dug seventy bushels of good potatoes, worth $70—land and potatoes accurately measured. The planting, cultivating and digging was all done with less than two days' labor.

And still another—the labor of one old man—five hundred bushels of potatoes, fifty bushels of rough rice, forty bushels of corn, seven hundred pounds of Sea Island cotton, (in the seed,) several bushels of peas, four tons of hay and fodder, with melons, vegetables, etc., for daily use and to sell.

I see also another improvement—many are fattening their own pork; none of the lantern, root-hog-or-be-killed-if-you-can't-live-by-rooting-alone kind, but genuine two and three hundred pounders, which can be pickled or dry-cured here as well as in Cincinnati.

Subsoil Attachments for Plows.

Of late several subsoil attachments for plows have been devised. The object of such an improvement is, of course, to enable the soil untouched in the inversion of the furrow to be stirred and loosened without being brought to the surface. This is ordinarily done, and well done, by running a subsoil plow immediately after the passage of the common one. This involves the use of two teams, two plowmen and two implements. Could a simple implement be made to do the work, the result and advantages are obvious. Apparently the most feasible method of providing such an apparatus is to furnish the lower portion of the plow with digging shares, which, as the mold-board advances, turning the furrow of surface soil in front, shall come behind, disintegrating the soil below, but not lifting it above its previous level. This, in brief, is the principle upon which devices of this character have thus far been founded, and there is no reason why, when properly applied, it should not be successful; but in their production the truth is commonly lost sight of that their use increases the draught of the plow, so that a furrow of ordinary width taxes too highly the strength of an average team. We believe that there is room for the profitable introduction of a plow capable of simultaneously turning the surface soil, and of stirring, without turning, that below; but such cannot be provided by an attachment to a plow constructed for turning furrows of ordinary width. The mold-board and share must be made with special reference to the attachment of the subsoiler, and the width of the furrow must be reduced in proportion to the depth to which it is desired to disintegrate the subsoil. As the parts, in such case, would be much more slender than is now usual, they would be best when made of steel; and the means of connecting the subsoiling device to the mold-board should have greater provision for firmness than the incomplete apparatus hitherto made. Such a plow would prove of much value upon lands having a stiff, impervious subsoil, as its use would materially aid the natural drainage and the permeation of the soil by air and warmth.—*American Artisan.*

A CHEAP UNDERDRAIN.—There are few farms in the South—perhaps not one—some parts of which would not be benefited by underdraining. But as eight-tenths of us are not able to bear the heavy cost of tile drains, some cheaper mode of reaching the same end must be resorted to, or much of our land must remain comparatively useless to us. Happily this need not be the case. A very good, efficient and cheap drain may be constructed thus: Mark off the line of your ditch and open as deep as you can with a turn-plow, throwing the dirt outward. This will save much hand work with the spade. Now open your ditch with a spade to any depth you may desire. Then place sapling pine (or other) poles that are straight, down in the ditch, in such a way that the third one will rest close upon the first two, thus ***. Cover these poles with pine-tags or leaves from the woods and tramp them down. (Everybody in the South has an old field, so plenty of the above material.) Fill up the remainder of the ditch with the dirt thrown out, and your work is done. This drain will last fifteen or twenty years. It would be well to cut poles and haul them beforehand, so as not to delay the work. The leaves, too, might be got up and hauled, placing them along the line of the ditch.—*B. W. Jones, in Rural Carolinian.*

HOW NOT TO BE BEAUTIFUL.—A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks, with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result.

Stand on one of the crowded streets and note the passers-by, and any one can see how a vacant mind has made a vacant eye; how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the luster of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features and made the face a chronic sneer; how selfishness has shriveled, and wrinkled, and withered up the personality; how hatred has deformed and demonized those who yielded to its power; how every bad passion has turned tell-tale and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every sort of wickedness is branded all over with deformity and repulsiveness, and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transforming of a face once full of hope and loveliness into deformity and repulsiveness; then the rose blushing on its stalk, now ashes and a brand.—*Journal of Phrenology and Physiognomy.*

CHILDREN'S ETIQUETTE.—Always say "Yes, sir," "No, sir;" "Yes, papa," "No papa;" "Thank you," "No, thank you;" "Good night," "Good morning." Use no slang terms.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or to an old gentleman.

Never put your feet on cushions, chairs or tables.

Never overlook any one when reading or writing, nor talk or read aloud while others are reading.

Never leave your clothes about the room. Have a place for everything, and everything in its place.—*The Mother's Magazine.*

SAYS CHRYSOSTOM: "Oh! how many have been couched to hell in the chariots of earthly pleasure, while others have been whipped to heaven by the rod of affliction!"

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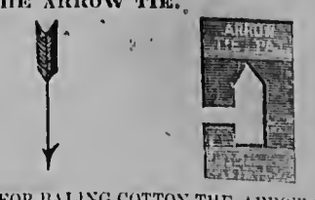
For full information or catalogue address the Secretary of the Faculty.

DAVID CLOPTON,

se3 3m President Board of Trustees.

MISCELLANEOUS.

THE ARROW TIE.



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This remedy will cure Rheumatism, [illegible] and all kinds of disease of the skin, whether a variety of Cutaneous Eruption, from the simplest flesh-worm to the most inveterate species of Leprosy. Blotches, Piles, Pimples, Blood Discolorations, Scaly Rash, Tetter, Ringworms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Chronic Sores, Ulcers, Scrofula and Cancers, all yield to its influence in a few applications.

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Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst case; and the demand for the medicine is very great.

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se25 NEW ORLEANS.

The Christian Advocate.

SATURDAY, FEBRUARY 4, 1871.

FLOGGING.—A good story is told of Richard Mulcaster, who several centuries ago was in the habit of *endorsing* the precepts of the wise king upon the ingenuous youth of England. One day as he was about to inflict punishment upon a pupil, he paused awhile, and there, according to the chronicler, "a merry conceit taking him," he said: "I ask the bans of matrimony between this boy on the one side and Lady Birch on the other side; and if any of you know lawful cause of impediment why they should not be joined together, let him speak, for this is the last time of asking." Thereupon a good sturdy boy, and of quick wit, stood up and said: "Master, I forbid the bans!" "Yea, sirrah, and why so?" exclaimed the master. "Because both parties are not agreed," was the answer. The old pedagogue, who enjoyed the joke, admitted the validity of the objection, and pardoned the fault of the one pupil and the presumption of the other. Perhaps in no country in the civilized world is the rod so freely and so vigorously used for the purposes of scholastic and domestic discipline as in England. Even a man so refined and progressive as Dr. Arnold wrote a "Dissertation on Flogging," in which he eloquently and enthusiastically favored the practice. The French commissioners expressed their surprise to find prevalent in English schools a kind of punishment which in France is confined to children in the nursery, and came to the conclusion that "the rod is one of those ancient English traditions which survive because they have survived. A foreigner can hardly conceive the perseverance with which English teachers cling to this old and degrading custom."

THE DYING SOLDIER.—"Put me down," said a wounded Prussian at a halt to his comrades who were carrying him; "put me down; do not take the trouble to carry me further; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him: "Can I do anything for you?"

"Nothing, thank you."

"Shall I get you a little water?" the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words: "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man; "I have that peace; I am going to that Saviour; God is with me; I want no more." These were his last words, and his spirit ascended to be with him he loved.

HANDY HORSES.—Not many years since a gentleman of South Adams, Massachusetts, owned a pet span of horses and a numerous family, who were also pets, as was every living thing under his protection. The district school house was a mile off, over a bleak road in a very snowy country. These horses, when colts, were accustomed to carry and fetch the children, and after a while were intrusted with the whole business. After being hitched up to the old lumber-box sleigh they would, "of their own free will," trot up to the farm house door, receive some half-dozen or more children, who in great glee would "pile in" among the buffalo skins and blankets. Then these horses, without driver or guidance of any kind, would start off briskly, go to the school house, turn up to the door, wait for the children to tumble out, then make their turn carefully and return home. At night they were sent alone for their load again, and would turn up to the school house door and wait patiently for the children. This business was done by these horses for twenty years, and their kind master kept them until old age carried them off. *Our Dumb Animals.*

HIGHWAY AND HEDGE.—"I can't give lots of money, and I can't sew cloaks and gowns for poor children, because I'm not rich enough, mamma. But I'll tell you what I can do: I can highway and hedge 'em!" said a bright little girl on her return from a child's sermon. "What is that, my dear?" asked her mother. "Why it's coaxing poor children and naughty children into Sunday school. I can't 'xplain it to you, but I know how, for the superintendent told us. And I'm going to do it!"

HE ALONE is truly wise who is wise unto salvation.

Scientific.

PROF. NEWTON, of Yale, suggests as an excellent position for a national observatory a locality a few miles east of St. Louis, on the ninetieth meridian from Greenwich. If American longitudes were reckoned from that meridian, instead of from Washington, they would differ from Greenwich longitudes by just ninety degrees. The time also of that position would differ from Greenwich time by exactly six hours.

BARON VON RICHTHOFEN has been making some geological explorations on an inland tour from Canton to Peking. He reports that the province of Shansi, which lies west and south of Peking, has an immense extension of coal and iron deposits. The southern half of the province, and probably the northern, is an almost continuous coal field, containing anthracite of the best quality, in layers from twelve to thirty feet in thickness. He avers that this anthracite district is much more extensive than that of Pennsylvania, and offers incomparably more favorable conditions for working.

THE completion of the Mont Cenis Tunnel, eight miles in length, within a time of fourteen years, is a great triumph for human skill. The work was greatly hastened by improved machinery for drilling with the use of compressed air. Water power on the outside was used to compress the air, which was carried in flexible tubes to the drills. A large number of these were set in motion at the same time, each striking the rock with a blow of two hundred pounds two hundred times in a minute. Nitro-glycerine was used for blasting, while the air brought in as power served also admirably for ventilation—the more necessary as shafts could not be sunk from above. Geologically, this tunnel will always be an object of great interest, as it penetrates mountain summits which rise eleven thousand feet above the sea level.—*New York Independent.*

A THIRTY-FIVE TON GUN.—The final operation in the construction of England's greatest gun—the new thirty-five ton muzzle-loader—was successfully performed at the Woolwich Arsenal on Tuesday, December 13, and in the course of a fortnight it will be proved at the government butts, and be ready for service. The tube of the gun, which is about sixteen feet long, was brought out of the factory in which it had been rifled, and fixed muzzle downward in a pit, under the most powerful crane which the Royal Arsenal possesses. At the same time the heavy breech piece, a mass of iron weighing fifteen tons, was heated nearly to redness, on an adjacent "gridiron," in order to expand the metal, and was then carefully lifted and dropped like a cap over the breech of the perpendicular tube. When cold the caliber of the breech piece was slightly less than the diameter of the tube; but the heat expanded it so as to allow nearly half an inch free play between the two, the cooling process being afterward assisted by jets of water, so as to fix the cap piece firmly down on the shoulders, and thereby increase the tension on every part of the surface.

The gun, now it is complete, weighs thirty-five tons seven hundred weight, the diameter at the breech being four feet eight inches, and at the muzzle one foot nine inches. The interior of the bore is a shade less than twelve inches, and is rifled on the Woolwich system. It consists of an inner tube of steel, tempered in oil, and encased in massive folds of wrought iron, in accordance with Frazer's double coil system, in addition to the easable screw and trunnion ring. With the gun so strongly built, it is calculated that it will throw a shot or bolt seven hundred pounds in weight, and pierce armor plates fifteen inches thick, the ordinary charge of powder being one hundred and twenty pounds, and the proof charge one hundred and fifty pounds.

The Krupp steel gun, the next most powerful ordnance in existence, weighs about forty tons, but its projectile is only six hundred pounds, and it is doubtful whether it has ever been proved with that, as it certainly had not been so proved when the Prussians sent it to the Paris exhibition. The moderate caliber of the new gun is designed for penetration, and the shot will probably be three times the length of its diameter. The estimated cost is £2,500, which is £1,000 less than Sir William Armstrong's, and £3,500 less than Sir Joseph Whitworth's. If the gun should be approved, fifteen more will be immediately constructed, at a still less cost. It is stated the new thirty-five ton guns will be used on the Hercules class of iron-clads, which are plated with iron nine inches in thickness.

CHEERFULNESS of temper arises half from personal goodness, and half from a belief in the personal goodness of others.

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ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN	1	2	3	4	5	6	7
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	24	25	26	27	28	29	30
	31						

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The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

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Charges are moderate. Fall session begins SEPTEMBER 5, 1870.

For catalogues address the President,
au6 3m REV. A. W. JONES, D. D.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This Institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

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Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
Ja25 1f President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F[illegible]RUE, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.
DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper. Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from $25 to	$60 00
Tuition in music	50 00
Tuition in art, from $20 to	40 00
Tuition in languages	20 00
Board, washing and fuel	220 00

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Instruction in calisthenics, free of charge.
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Use of library of reference, free of charge.
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jy30 1m President.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA,

will begin its next session September 20, 1870, and close June 22, 1871,

REV. WILLIAM A. HARRIS, President.

With Thirteen Professors, Teachers, etc., etc.

This thirty-two College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Reid. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * *

(From Hon. John B. Baldwin.

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR. Board and tuition in the Collegiate Course, $225. Music and other extra studies moderate.

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EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

For catalogue or for other information address

E. E. WILEY, President,
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SCHOOLS AND COLLEGES.

LOUISIANA STATE UNIVERSITY,

(Name changed from Louisiana State Seminary,)

BATON ROUGE, LOUISIANA.*

Founded and supported by the State of Louisiana,

The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

The Academic Board consists of a full corps of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a Special School of Civil Engineering and a Commercial School.

Library, Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late Col. Walles, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.

Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.

Expenses of every kind, except clothing, for ten months, $350; $200 payable in advance, balance February 15; or by accepted draft, at eight per cent., 6 months. Payments may be made through the Canal or Citizens' Bank.

Cadets received at any time during the session and charged from date of entrance.

Discipline, military, with drill, etc. A battery of four guns will afford facilities for instruction in artillery. Uniform of cadet: Gray cloth, to be had at the institution at a cost of $25 per suit.

For further information address
D. F. BOYD, Superintendent,
Baton Rouge, La.

Office of the University in New Orleans, at Swarbrick & Co.'s, 59 Camp street.

*Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 176. fe11 4m

VIRGINIA FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

REV. R. H. PHILLIPS, M. A., Principal.

With Nineteen Assistants.

The Twenty-sixth annual session will open SEPTEMBER 14, 1870.

From over 5 thousand testimonials from Southern patrons we select the following, from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute, and General W. N. Pendleton, Lexington, Virginia:

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Staunton, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably conducted and superior institution for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage. R. E. LEE.
FRANCIS H. SMITH.
WM. N. PENDLETON.
LEXINGTON, VA., March 14, 1870."

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Staunton, Virginia. je11 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $65 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address
au20 1y W. F. MORELAND.

STONEWALL INSTITUTE,

Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session OCTOBER 3, 1870.

D. C. B. CONNERLY, Principal and Teacher of Languages.

JOHN P. SEABROOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction nine hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor, D. C. B. CONNERLY,
au27 6t New Selma, Ala.

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This Institution has a full corps of instructors, a thorough course of studies, and aims at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about $210 00

This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address REV. D. F. BITTLE, D. D.,
Jy16 3m President of the College.

TENNESSEE FEMALE COLLEGE,

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

The claims of this institution rest on the style, extent and thoroughness of the culture it bestows. The climate is favorable for study, the only magic that makes scholars.

It refers to its patrons, including distinguished educators and gentlemen eminent in the pulpit and in the professions.

Catalogues sent on application.

R. K. HARGROVE,
Jy23 3m [President.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to notice very little animation in the general market. Sugar and molasses, however, have been in good request at steady prices, especially for the better qualities. Flour has been in demand both for export and for the home trade, and, with a light stock, prices have ruled in favor of sellers. Corn has been in better supply, and, although the demand has been better, has declined 6 to 8c. per bushel. Provisions have been firm but quiet.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi..... bales	25,052
Lake	74
Arkansas	1,823
Florida	12
Mobile	590
Texas	320
Total	28,471

On Saturday, under a decline of ⅛c. at New York, and easier prices at Liverpool, the demand was slack throughout the day, and although factors made fair concessions, they failed to impart any spirit to the movement, and the sales were confined to 3,450 bales, good ordinary closing at 12¹⁄₁₆ to 12¾c., and low middling at 14⅛ to 14¹⁄₁₆c., showing a decline of ⅛ to ¼c. in the former, and ⅛c. in the latter, while the higher grades were unchanged. On Monday, under the capitulation of Paris and prospects of peace, factors anticipated a decided advance at Liverpool, and raised their pretensions accordingly, but on the accounts not only showing no improvement, but an actual falling off, while at New York the advance of ⅛c. at the opening was subsequently lost, they were compelled to meet the demand at previous rates for the medium grades, and at ⅛ to ¼c. on all others. These concessions, however, stimulated the demand, which continued quite active to the close, and the business summed up 10,600 bales. On Tuesday the market opened under the influence of rather discouraging telegrams, but, as factors met the demand freely, the movement continued animated, and 10,500 bales changed hands at previous rates for even running lists and the higher grades, but at easier rates for average low middling and good ordinary, especially when dusty.

This makes an aggregate for the past three days of 21,550 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 700,815 bales, against 631,829 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 453,591 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 197,917 bales to Great Britain, 45,136 to other foreign ports, and a decrease of 153,822 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12¼
Good ordinary	13¼ to 13⅞
Low middling	14 to 14¼
Middling	14¼ to 15
Strict middling	15¼ to 15⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales	20,696
Arrived past three days	28,471
Arrived previously	753,410—781,881
	802,577
Exported past three days	9,832
Exported previously	579,090—588,922
Stock on hand and on shipboard	213,655

SUGAR.—A good demand has continued to prevail since our last review, especially for the better descriptions, and prices have ruled firmer. The supplies on Saturday and Monday were mostly disposed of at 5 to 6c. per pound for inferior, 6¼ to 6¾c. for common, 8 to 8¾c. for fair to good fair, 9 to 9¾c. for fully fair, 9½ to 9⅝c. for prime, 10 to 10¼c. for strictly prime, 10⅛ to 10⅜c. for choice, 8 to 10½c. for seconds, 11 to 11¾c. for yellow clarified, and 12 to 13c. for white.

MONETARY.—Gold, 110¾ to 111.

American silver half dollars, 108½, and Mexican dollars at 1½ per cent. premium in gold.

In bonds we notice sales of $12,000 new City Seven per cents on Saturday at 70¼, and a similar amount, a resale, at 70½, $2,000 do. on Monday at 70½, and $1,200 on Tuesday at 70¼ to 70½.

The sales of warrants include a small amount of new State on Monday at the advanced rate of 77; and a few on Tuesday at 77 to 77⅛, and $7,000 Levee warrants at 65. Dealers have bought new State at 75 to 76, new Metropolitan Police at 97½ to 98, and asked 77 to 78 for the former, and 98 to 98½ for the latter.

City Treasury notes are quoted at 24½ to 25 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Jan. 31, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	18 to 24
Hogs, per lb. gross	to 9c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to
Calves, per head	9 to 13
Yearlings, per head	10 to 16

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam'd shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	23	23½
East India	23	23½
Bale Rope, ₱ lb:		
Kentucky		
Bran, ₱ 100 lbs	1 35	1 40
Bread, ₱ 100 lbs:		
Pilot	5 00	
Pilot	5 00	6 00
Bricks, ₱ M:		
Lake	8 00	16 00
English fire		47 00
American fire	37 50	
Candles, ₱ lb:		
Sperm, New Bedford		50
Tallow		18
Adamantine	13	
Star	12½	17½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	07
Cider, ₱ bbl:		
Western		
Northern	13 00	
Coal, ₱ ton:		
Cannel		
Anthracite		
Western, ₱ bbl	1 75	2 00
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	21	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing		
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American		21
Russia	30	
Corn meal, ₱ bbl	3 40	3 50
Cotton seed:		
Rough, ₱ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	28	30
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	
Mackerel, No. 3	9 50	
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 50	6 85
Superfine	6 25	6 37½
Fine	5 50	5 90
Fruit, ₱ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	
Almonds, soft shell		22
Raisins, M. R., ₱ box		
Raisins, layer	2 75	
Lemons, Palermo, ₱ box		
Lemons, Malaga, ₱ box	12 00	
Oranges, Ln., ₱ M		
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	65	70
Corn, shelled	70	75
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	27 00	28 00
Northern		
Louisiana		
Hides, ₱ lb:		
Mexican dry flint		
Country dry flint	14	14½
Texas stretched ditto		
Dry salted	12½	13½
Wet salted, city slaughter	9	13½
Iron, ₱ ton:		
Pig	37 00	
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber		
Floor'g and ceil'g, dressed	22 00	24 00
Floor'g and ceil'g, rough	18 00	20 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	17 00
Scantling		15 00
Shingles, ₱ M	3 25	3 50
Laths	3 25	3 50
Molasses, ₱ gallon:		
Louisiana		
Cuba		
Refinery rebolled		
Moss, ₱ lb:		
Gray country		
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal.	45	50
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	45	51
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
U. S., undecorticated	25 00	30 00
C. S., undecorticated		23 00
Provisions, ₱ bbl:		
Beef, mess, Northern		
Beef, cured, ₱ lb		
Beef tongues, ₱ dozen		
Pork, mess		
Pork, prime mess		
Hog, round, ₱ lb		
Hams, ₱ lb	15	16
Hams, canvassed	17	17½
Shoulders	14	15
Green shoulders	9	9½
Lard, prime, in tierces	12½	14
Butter, Northern	25	42
Butter, Western	12½	31
Cheese, American	16	17½
Potatoes, ₱ bbl	75	4 10
Onions	00	7 00
Apples	00	8 00
Cabbages, ₱ crate	15 00	18 00
Rice, ₱ lb:		
Louisiana	5½	
India, (gold, in bond)		
Carolina	5½	6
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez	Jan. 1
Kingston	15, 16
Vicksburg	22, 23
Port Gibson	29, 30
Fayette, at Bethel	Feb. 4, 5
Rocky Spring, at Rocky Sp'g	11, 12
Cayuga, at Rives' chapel	18, 19
Clover Hill	Mar. 4, 5
Lower Deer Creek	11, 12
South Warren, at Bovina	18, 19
North Warren, at Oak Ridge	25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Uniontown	Jan. 14, 15
Marion Junction	21, 22
Dayton	28, 29
Orrville	Feb. 4, 5
Selma	11, 12
Lower Peachtree	18, 19
Suggsville	25, 26
Choctaw Corner	Mar. 4, 5
Spring Hill	11, 12
Rembert Hills	18, 19
Jackson	25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Eufaula	Jan. 14, 15
Glenville	21, 22
Villula	28, 29
Providence and Spring Hill	Feb. 4, 5
Enon and Midway	11, 12
Perote	18, 19
Clayton and Louisville	25, 26
Chanahatchie	Mar. 4, 5
Lawrenceville	11, 12
Choctawhatchie	18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Carmel ct., at Mt. Zion	Jan. 28, 29
Rankin ct., at Gum Springs	Feb. 4, 5
Columbia mission, at Union Academy	18, 19
Gainesville miss., at Gainesville	25, 26
Handsboro ct., Handsboro	Mar. 4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	18, 19
W. Pascagoula, at Red Hill	25, 26
Green ct., at Cross Roads	Apr. 1, 2
Enon, at Hebron	8, 9

Address: Brandon, Mississippi.
W. W. HUNST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fannin circuit	Jan. 14, 15
Forest circuit	21, 22
Scotland and Chapel	28, 29
Lake	Feb. 4, 5
Philadelphia	11, 12
Decatur miss., at New Hope	18, 19
Brandon circuit	25, 26
Morton circuit	Mar. 4, 5
Trenton circuit	11, 12
Sylvarena circuit	18, 19
Garlandsville circuit	25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit	Jan. 7, 8
Bayou Sara	14, 15
Clinton station	21, 22
East Feliciana	28, 29
Jackson and Plains	Feb. 4, 5
Woodville station	11, 12
Liberty circuit	18, 19
Buffalo	25, 26
East Baton Rouge	Mar. 4, 5
Meadville	11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station	Jan. 7, 8
Sharon circuit, at Sharon	14, 15
Yazoo City station	21, 22
Mt. Olivet ct., at Short Creek	28, 29
Yazoo circuit, at Midway	Feb. 4, 5
Sulphur Springs circuit, at Lone Pine	11, 12
Madison ct., at Madison sta.	18, 19
Canton station	25, 26
Raymond ct., at Clinton	Mar. 4, 5
Camden ct., at Camden	11, 12
Brownsville ct., at Queen's Hill	18, 19
Carthage circuit (place not known to me; preacher in charge will please inform me)	25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and John McKay.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen	Jan. 7, 8
West Point	14, 15
Columbus	21, 22
Vinton	28, 29
Columbus circuit	Feb. 4, 5
Houston	11, 12
Chickasaw	18, 19
Athens	25, 26
Line Creek	Mar. 4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Columbus, Mississippi.

THOS. J. RAMSEY, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler	Dec. 31, Jan. 1
St. Paul's	Jan. 7, 8
Cottage Hill circuit, at Wesley chapel	14, 15
Franklin street	21, 22
St. Francis street	28, 29
Pensacola	Feb. 4, 5
Milton	11, 12
Pollard ct., at Gonzales	18, 19
St. Stephen's circuit, at St. Stephen's	25, 26
Mt. Pleasant ct., at Red Hill	Mar. 4, 5
Citronello ct., at Manvilla	11, 12
Eastern Shore circuit, at Daphney	18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pineville, at Pineville	Jan. 14, 15
Oak Hill, at McKenzie's	21, 22
Sepulga, at Providence	28, 29
S. Butler, at Wesley chapel	Feb. 4, 5
Evergreen, at Union camp ground	11, 12
Monroeville, at Pinegrove	18, 19
Black's Bend, at Reeves' school house	25, 26
Farmersville, at Philadelp'a	Mar. 4, 5
Snow Hill, at Snow Hill	11, 12
Camden station	18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro	25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion	Jan. 21, 22
Troy circuit, at Troy	28, 29
Union circuit, at Hopewell	Feb. 4, 5
Union Springs station	11, 12
Brundidge ct., at Williams'	18, 19
Sandy Ridge circuit, at Oak Bowery	25, 26
Greenville station	Mar. 4, 5
Ft. Deposit ct., at Ft. Deposit	11, 12
Rocky Mount ct., at Athens	18, 19
Rutledge ct., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station	Jan. 7, 8
Crawfordville, at Artesia	14, 15
Starkville station	21, 22
Starkville ct., at Whitefield	28, 29
Brookville ct., at Brookville	Feb. 11, 12
Macon ct., at Somerville	18, 19
Louisville ct., at Salem	Mar. 4, 5
Plattsburg ct., at Plattsburg	11, 12

A. C. ALLEN, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 21, 22
Enterprise and Mission, at Enterprise	28, 29
Enterprise ct., at Sageville	Feb. 4, 5
Toomsuba and Marion	11, 12
De Kalb, at Pleasant Ridge	18, 19
Spring Hill, at Soule chapel	25, 26
Wayne circuit	Mar. 4, 5
Clarke circuit	11, 12
Paulding	18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston	Jan. 1
Green circuit, at Salem	7, 8
Eutaw	14, 15
Bladen Springs, at Mt. Zion	28, 29
Butler, at Ebenezer	Feb. 4, 5
Gaston, at Sharon	11, 12
Gainesville, at Gainesville	25, 26
Forkland, at Forkland	Mar. 4, 5
Belmont, at Belmont	11, 12
Demopolis	18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee	Dec. 31, Jan. 1
Tallassee	Jan. 7, 8
McMeig's and Lonchapoka	14, 15
Auburn	21, 22
Opelika	28, 29
Crawford	Feb. 4, 5
Tuskegee circuit	11, 12
Salem	18, 19
Wetumpka	25, 26
Montgomery and Herron st.	Mar. 4, 5
Elmore	11, 12
Notasulga and Enfaula miss.	18, 19
Hurlville	25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst	Jan. 21, 22
Georgetown ct., at Bellesdu	28, 29
Bartenton ct., at Bartenton	Feb. 4, 5
Brandywine circuit, at Brandywine	11, 12
Pleasant Valley circuit, at Pleasant Valley	18, 19
Scotland ct., at Caseyville	25, 26
Brookhaven station	Mar. 4, 5
Wesson and Beauregard	11, 12
Martinsville circuit, at Bahala chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit	Apr. 1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Mansfield ct., at Mansfield	Feb. 18, 19
Keachie ct., at Keachie	25, 26
Pleasant Hill and Manny ct., at Pleasant Hill	Mar. 4, 5
Caddo ct., at Greenwood	11, 12
Mooringsport, at Mt. Zion	18, 19
Shreveport station	25, 26
Anneoco ct., at Kasatchie	Apr. 1, 2
Springville ct., at Springville	8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc. JOHN PIPES, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY CONFERENCES.

Moreau street and Algiers, at Moreau street, 7 P. M.	Feb. 13
German charges, at Dryades st., 7 P. M.	24
Carondelet street, 7 P. M.	Mar. 6
Felicity street, 7 P. M.	13
Baton Rouge	18, 19
Louisiana avenue, 7 P. M.	27
Plaquemine and Gross Tete	Apr. 2
Cadiz street and Carrollton, at Cadiz street	9
Thibodaux	16

The District Conference will meet at the Carondelet Street Church, New Orleans, on Wednesday, April 26, 1871.

LINUS PARKER, P. E.

Quachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmerville circuit, at Farmerville	Feb. 4, 5
Quachita	11, 12
Vernon, at Wesley chapel	18, 19
Lisbon, at Alabama	25, 26
Lisbon colored circuit	Mar. 2
Homer	4, 5
Homer colored circuit	6
Haynesville	11, 12
Middle Fork colored ct.	14
Trenton	18, 19
Monroe	25, 26
Castor	Apr. 1, 2

SAMUEL ARMSTRONG, P. E.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington	Dec. 31, Jan. 1
Richland ct., at Richland	Jan. 7, 8
Greenwood and McNutt ct., at Greenwood	14, 15
Atala circuit, at Symrna	21, 22
Kosciusko, Bethel and Lobutcha miss., at Bethel	28, 29
French Camps ct., at Bethel	Feb. 4, 5
Durant circuit, at Durant	11, 12
Bellfountaine ct., at Hopewell	18, 19
Winona ct., at Bethlehem	25, 26
Black Hawk ct., at Jordan's chapel	Mar. 4, 5
Vaiden circuit, at ——	11, 12

W. P. BARTON, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa ct., Tangipahoa	Jan. 21, 22
Covington ct., at Covington	28, 29
Summit circuit	Feb. 4, 5
Greensburg ct., Greensburg	11, 12
Franklinton ct., Franklinton	25, 26
St. Helena circuit	Mar. 4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit	Apr. 1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

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EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

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Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo.	$16 to 20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.

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au27 6m

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VOL. XVII. NEW ORLEANS, SATURDAY, FEBRUARY 11, 1871. NO. 4.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Feb. 2.—The following nominations were confirmed: V. King, collector of customs, district of Pamlico, North Carolina, and Mr. Blackburn, collector of internal revenue, sixth Tennessee district.

There were no nominations announced to-day.

The Southern Outrage Committee is in session, examining more North Carolina witnesses; about fifty have been examined so far. The committee do not expect to complete their investigations this session, but will make a partial report before its close.

In the Senate to-day a bill to allow the Savannah and Memphis Railroad Company of Alabama to enter public lands was referred.

WASHINGTON, Feb. 2.—*House.*—In the House to-day the bill dividing Louisiana into two judicial districts passed. The provisions of the bill are similar to those of the act of 1849, except that court is to be held at Monroe, and nowhere else. The eastern district of Louisiana is restored, and the judge and all other officers are retained. The new district is styled the northern district of Louisiana, and embraces all that part of the State above Red river and the parishes of Rapides, Grant, Natchitoches, DeSoto, Sabine and Caddo, and provides for the appointment of a judge with a salary of $2,500, and a marshal and district attorney with salary and fees as in other courts. The bill will doubtless pass the Senate.

The sub-committee of the House have agreed to report in favor of appropriating $125,000 additional for the month of the Mississippi river.

WASHINGTON, Feb. 6.—The Chronicle of this morning contained an article showing the importance of the Gulf coast trade. It is believed that the New Orleans steamship bill will pass the Senate.

BOSTON, Feb. 6.—Weather intensely cold, both north and west.

MOBILE, Feb. 6.—Colonel Duncan K. McRae, formerly a Congressman, has been appointed clerk of the United States District and Circuit Court here, vice A. S. Mitchell, removed.

Mrs. Edwin Spottswood, while singing in the choir of one of the churches yesterday, fell dead of heart disease.

WASHINGTON, Feb. 6.—*House.*—The fillibusters succeeded in occupying the morning hour, and the New York air line went over to Monday.

A bill repealing all taxes on spirits from fruits was referred to the Ways and Means Committee.

Many bills were introduced under the regular call of States.

A motion to suspend the rules to have a committee inquire into the abuse of cadets at West Point, on account of their race and color, received only twenty-five affirmative votes.

A conference committee was appointed on the consular and diplomatic bill.

Mr. Maynard moved to suspend the rules to take from the speaker's chair the bill in relation to the Southern Pacific railroad and refer it to the Committee on Pacific Railroads, with leave to report at any time after the tenth instant. The rules were suspended and the bill referred—yeas 129, nays 61. This action is regarded as equivalent to an ultimate passage of the bill.

All the Southern members voted aye.

The House fillibustered on the appropriation bill for the Southern outrage committee. The opponents of the bill left the hall, and the call of the House is now progressing.

Senate.—A numerously signed petition was presented, asking for a territorial government for this district.

A bill for the protection of buoys and other aids to navigation passed. It provides punishment for the mooring to or colliding with buoys.

An attempt was made to bring up the air line railroad bill, but failed.

Mr. Goldthwaite's credentials as Alabama's Senator from March 4, 1871, were presented to-day.

CINCINNATI, Feb. 6.—On Saturday morning Martha Kriengenhoefper, seventeen years old, employed in a paper mill at Hamilton, Ohio, fell through a trap door, on the third floor, into a hopper used for grinding rags, and before the mill could be stopped was literally torn in pieces.

Considerable interest has been produced in religious circles from the opening of the Young Men's Mercantile Library on Sunday. To-day the Ministerial Association of the city adopted a paper deploring the prevalence of the Sabbath desecration here; declaring that public travel, pleasure excursions, traffic in intoxicating liquors and the sale of Sunday newspapers are demoralizing in a high degree; express their anxiety concerning the disposition to promote facilities for secular reading by opening public reading rooms on Sunday, and entreat members not to embrace privileges thus extended; also favor establishing religious reading rooms.

WASHINGTON, Feb. 7.—*Senate.*—The Legislature of Texas ask for increased mail facilities.

A resolution passed withdrawing authority from the Postmaster General to settle with Chorpenning.

The New York air line railroad bill was taken up by a vote of 27 to 25. The discussion proceeded some time, when it gave way to the special order, being business from the Committee on Claims.

The bill paying loyal citizens of Loudon county, Virginia, for live stock taken by the United States troops during the war, under an order by General Sheridan, was discussed and passed—yeas 38, nays 10. It involves the payment of property taken by the government within the confines of the late Confederacy.

A similar bill to pay Mrs. Shelby, of Mississippi, for cotton taken from her by the Confederates and captured by United States soldiers, was favorably received, but there was no quorum voting. Senate adjourned.

POUGHKEEPSIE, N. Y., Feb. 7.—An oil train bound south, with broken axle, dragged along the ground until it reached the draw bridge at New Hamburg, where a collision with the pier threw the car off.

An ineffectual attempt was made to stop the express train, which struck the car, scattering the oil, which immediately ignited, enveloping the entire express train in flames.

The express train consisted of a locomotive, baggage express and five sleeping cars. The engine and baggage express car were hurled into the river.

All the passengers who were in the Chicago sleeping car perished in the flames. The two following sleeping cars were wrapped in flames, but the inmates escaped.

The bridge caught on fire, and fell in ten minutes after the accident, carrying with it the burning Chicago car, with its inmates, into the river upon the wrecks of the locomotive, baggage and express cars, which fell at the time of the accident. Sleeping car tickets indicate that thirteen persons perished; but passengers say that the Chicago sleeping car contained twenty-five or thirty persons, not one of whom escaped.

Another and probably more reliable account of the accident, furnished by the Western Union Telegraph Company, says that eighteen persons were killed outright, and many more fatally injured. Three sleeping cars were among those destroyed.

NEW YORK, Feb. 7.—The details of the accident are horrible. There were several instances of children burned in their mothers' arms. The body of the conductor of the sleeping car has been found. A list of his passengers, found on the body, only gives the surnames, which are as follows: Lowell, Fowler, Pearce, Cary, Sorbish, Gomaund, Norcreade, Rosenthal and Forbush—11.

This tallies with the sleeping car tickets—sixty-five in all—of which fifty-four have been called for.

An engineer named Bartlett is missing.

As soon as the bodies came to the surface they were placed in a heated baggage car to thaw, when their clothing was searched for means of identification.

At the latest accounts nineteen bodies have been recovered, fourteen of which were those of passengers. It is thought all have been recovered.

NEW YORK, Feb. 7.—London dispatches of yesterday's date state that neutral powers are still hopeful of inducing Bismarck to demand more moderate terms. England works hard to prevent the transfer of the twenty war ships to Prussia. She also is anxious that the demand for Pondicherry be cancelled.

Belgian papers complain of the effluvia arising from the graves at Sedan. A general pestilence is feared.

The excitement here, owing to the dreadful accident on the Hudson river road, is intense. Twenty bodies have been recovered. Many more are believed to be submerged. The total loss is near forty. Rev. Dr. Deems is among the dead.

The scene after the collision—the burning mass of cars, oil and the bridge—was most awful.—*Times.*

WASHINGTON, Feb. 8.—The ecclesiastical court in session at Chicago has rendered a verdict against Rev. Charles E. Chaney, finding him guilty of the charges and specifications contained in the presentment.

He was sentenced to suspension until his contrition for the past and promises of conformity for the future are satisfactory to his bishop.

Mr. Chaney's offense was the omission of the word reginate in infant baptism, as required in the common prayer of the Episcopal service.

The Massachusetts House of Representatives defeated the bill providing for the opening of libraries on Sunday by one hundred and twenty-five to ninety-five.

Henry Steinway, the noted piano manufacturer, is dead.

FOREIGN.

CITY OF MEXICO, Jan. 30.—The election excitement is dying out. The prospects of Juarez are the brightest. The friends of Diaz at the proper time will use their utmost efforts to elect him president of the Supreme Court. The adherents of Juarez are making efforts to oust Romero and Mejia from the cabinet. Romero is to replenish the treasury by the sale of church property. It is generally conceded that Romero as minister of finance is a failure.

Another section of the City of Mexico and Vera Cruz railroad has been finished.

Diaz, in an official card, denies that the cabinet has held meetings on the Zona Libre question.

There was an earthquake at Oaxaca on the fifteenth of January. No lives lost.

Free importation of corn into Yucatan is permitted for five months from the first of April.

General Baez has been appointed governor in place of Governor Veloz, who resigned.

The widow of the murdered General Batoni has arrived in the capital and is trying to obtain justice against Carto.

BORDEAUX, Feb. 1.—It is reported General Manteuffel has refused to recognize the armistice, and is disregarding the protests of the French commander. Manteuffel's continued hostilities are forcing the army of the east to surrender or retreat into Switzerland.

General Clenchart, who now commands the army of the east, made a treaty with the Swiss government, and crossed the line with his whole army. General Bellot covers the retreat.

LONDON, Feb. 1.—The Times in an editorial says the Bordeaux decree, ordering elections, will greatly jeopardize the government, inasmuch as it will afford irresistible opportunities for intrigue and conspiracy.

The refusal of the ex-Empress of the French to sign the capitulation is regarded by all classes and journals with approval.

BERLIN, Feb. 1.—Only open letters for Paris can be posted.

FLORENCE, Feb. 1.—The Chamber of Deputies, by a vote of 232 to 291, resolved to transfer the capital to Rome.

ZURICH, Feb. 1.—The twenty-fourth French corps escaped the grasp of the Germans and moved toward Lyons.

LONDON, Feb. 1.—A letter from Colonel Duncan Kenrty, assisting in the War Department at Bordeaux, represents an immense reaction in official circles and among the populace against the provisional government. Ten millions of people would vote for the restoration of the empire to-morrow. France will refuse to continue the war. Mobiles arriving at Bordeaux shout "Vive L'Empereur."

Before Bourbaki's army reached Switzerland many thousands died from starvation in the Jura. Fifteen thousand were taken prisoners, including one hundred officers. Two generals were also captured, besides ten cannon, seven mitailleuses and two eagles. Only eight thousand escaped in the direction of Lyons. Manteuffel is in pursuit.

LONDON, Feb. 2.—The Times comments on General Butler's resolution welcoming the Irish exiles as unprecedented. If serious, it can only be treated as an act of avowed hostility. It cannot, however, regard it as more than a part of a discreditable game pursued by unscrupulous politicians, who are doing their best to reduce the character of the American government, and are anxious to secure the Irish vote.

LONDON, Feb. 2, noon.—The entrance of Bourbaki's army into Switzerland was effected in accordance with a convention between General Clenchart and Hergog.

A bureau for receiving and forwarding provisions to Paris has been established at Dieppe. Supplies from all quarters are invited.

A special dispatch to the Times, dated Versailles, says Bismarck is indisposed and was visited yesterday by the Emperor.

LILLE, Feb. 2.—L'Echo du Nord is in favor of peace. It calls the appeals for resistance, made by the municipality of Bordeaux, encroachments upon the powers of the Constituent Assembly.

Meetings are being called in the northern departments to nominate candidates for the Assembly.

VERSAILLES, Feb. 3.—A correspondent has arrived from Paris. He reports that the city is now quiet and the people are really satisfied with the armistice. Some attempts to pillage were made on Sunday, but the disorder was soon checked by the National Guard, many of whom, however, filled their own pockets. The streets are constantly filled with disarmed mobiles and sailors. The latter retired from the forts with great reluctance. The commandant of Fort Montrouge has committed suicide. Crowds of French peasantry attend daily on the bridge of Neuilly, in the hope of being able to pass the Prussian outposts, but without success.

The price of provisions has not yet been lowered.

Of the one hundred thousand horses originally in Paris, sixty thousand have been killed for food.

The delivery of arms has commenced and is proceeding rapidly.

The exchange of wounded prisoners commenced to-day at the gates of Versailles.

MADRID, Feb. 3.—General Sickles presented his credentials. The reply of King Amadeus is complimentary to the United States.

LONDON, Feb. 3.—The foreign office have made an announcement that an offer has been made to place English resources to supply Paris at the disposal of Bismarck and Favre, under the superintendence of German and French agents.

PARIS, Feb. 3.—Trochu's letter declining the candidacy says: "I only consented to retain the presidency of the government because it was my duty to share with my colleagues the common responsibility. I am about to be discharged from it, and my part must finish with events which gave it rise." At the meeting at which his letter was read it was shouted: "The members of the government are cowards."

The following are among the candidates of the republican alliance: Louis Blanc, Victor Hugo, M. Rollin, Felix Payal, Henri Rochefort and M. Brissenee, editor of the Le Combat.

BRUSSELS, Feb. 3.—It is reported here that an attempt made to assassinate General Trochu resulted in the death of Trochu's orderly. The general was unhurt.

It is now said the Orleans princes will not accept the candidature for the National Assembly.

BERLIN, Feb. 3.—The president of the lower house of the Prussian Diet read to that body the reply of the Emperor to the loyal and congratulatory address upon the occasion of his assumption of the imperial crown. The Emperor expressed his thanks to the Diet for the sentiments in their address, with a fervent hope for peace and the prosperity of the new empire. Though there is now, he says, some prospect that the severe struggle into which Germany was forced will soon be finished, it can as yet only be considered that there is ground for hope of the re-establishment of peace. It is not impossible that the war will continue, and great sacrifices still be necessary from the German people.

BRUSSELS, Feb. 3.—The Gaulois has a dispatch that Bourbaki died of the wounds inflicted upon himself during a fit of temporary insanity.

LONDON, Feb. 4.—The conference had a long session to-day, but no result was reached. It meets again on Tuesday.

Thomas William Robertson, a distinguished dramatist, is dead.

There is no confirmation of Bourbaki's death.

BRUSSELS, Feb. 4.—Travelers who left Paris on Wednesday and arrived here to-day, report the city quiet, with some slight disorder upon the receipt of the news of the armistice. The rioters were easily appeased.

There was great difficulty in procuring food, and twenty-three thousand persons have already asked permission to leave the city.

PARIS, Feb. 4.—Intense suffering prevails here; hundreds are dying of starvation, as the food received is wholly inadequate.

BERLIN, Feb. 5.—Uneasiness is succeeding the exultation caused by the fall of Paris. Funds are depressed, and no confidence is felt that the terms of peace will be accepted by the Bordeaux Assembly. Incessant exertions are making for a resumption of the war, the plan being to re-equip the armies so as to overrun the whole of France, and reduce it to submission by a savage and relentless campaign.

LONDON, Feb. 6.—Gold is rising rapidly in Paris. The Parisians expect a heavy money exaction.

The election is proceeding with feverish energy and determination. The hatred and opposition to Gambetta is indescribable.

BORDEAUX, Feb. 6.—The demonstration to-day, in favor of the Bordeaux government and disqualifying the Paris decrees, was quite imposing. The prefect read the following declaration from Gambetta:

Faithful to the programme of the nation and of the freedom to arms, as well as to the ballot box, we are now occupied in a council of war, deliberating upon the means of profiting by the armistice.

Cremieux left last night for Paris.

LONDON, Feb. 6.—A complete rupture has taken place between the Paris government and Gambetta.

A restoration of the empire is most probable. It is reported that the Pope has undertaken to assist in the restoration.

HAVANA, Feb. 6.—It is officially announced that in the engagement at Najaza seventy-nine insurgents were killed and fifteen taken prisoners. The Spaniards had two killed and eleven wounded.

Five hundred persons who were identified with the republic have surrendered recently.

HAVANA, Feb. 6.—The schooner Ralph Souder, with machinery, from Philadelphia to Trinidad, went ashore at Cayo Blanco.

KINGSTON, JAMAICA, Feb. 6.—Advices from San Domingo state that Cabral has been driven to the Haytien frontier, and his troops are in bad plight. A fresh attempt has been made at revolution in Hayti, this time by Reklines and the adherents of Salnave, who are reported to be marching on Port au Prince.

LONDON, Feb. 7.—A long conference took place to-day, at the Prussian embassy, between Empress Eugenie and Bernshorff, on the resignation of Gambetta, which, it is believed, indicates the abandonment of all hopes of a republic and makes the restoration of the empire certain.

LONDON, Feb. 8.—Carnot, the commissioner of defense of Normandy, has resigned.

Von Der Tann's army occupies most of Burgundy.

FLORENCE, Feb. 7.—The government insists upon satisfaction, with just demands, from Tunis, and guarantees for the future.

LONDON, Jan. 8.—Odo Russell has been instructed to sustain the French demand for an extension of the armistice. An extension is expected.

The Times, in an editorial on the situation, says the information from Paris indicates a longing for peace.

The News says the Parisians will vote to-day in an entire dependence upon the good faith of the Germans.

ORPHAN HOUSE IN CHINA.

From the Record of the Mississippi Conference.

Whereas, Our missionary in China, the Rev. James W. Lambuth, has erected a building into which he is gathering orphans, so as to have their entire training under his control; and whereas, Those orphans have to be fed and clothed as well as instructed; and whereas, Bro. Lambuth informs us that it will cost $10 a year to feed, clothe and pay the tuition of each orphan; and whereas, Bro. Lambuth desires the Sunday schools to furnish the means to enable him to carry on this enterprise; therefore,

Resolved, That we request the superintendents of our Sunday schools and the pastors to take up a collection in each Sunday school for this purpose during the first quarter, and forward the same to H. H. Montgomery, to be forwarded by him to Bro. Lambuth, and to be by him reported to the secretary of the Parent Board.

W. HARRINGTON.
J. M. PUGH.

LET THE folly of yesterday make thee wise to-day.

REV. W. V. TUDOR.

WASHINGTON CITY, D. C., Jan. 27, 1871.

At a meeting of the official members of Mount Vernon Place Methodist Episcopal Church South, held to-day, Bro. J. W. Barker was called to the chair, and Bro. H. F. Zimmerman appointed secretary, when the following preamble and resolutions were unanimously adopted:

Whereas, The Rev. William V. Tudor, who has served this church with such signal ability and success for the past five years, has notified us of his transfer from the Baltimore to the Louisiana Conference; therefore,

Resolved, 1. That, coming among us at the most critical period of Southern Methodism in this city, when it was deemed disloyal to be a member of that church or in sympathy with it, Bro. Tudor entered upon his ministerial duties, and so prudently and faithfully discharged the same that he very soon secured the respect and esteem of the people; and mainly through his influence and labors, under the blessing of God, our church has been kept and prospered, so that the humble chapel has been succeeded by the commodious and comfortable edifice we now occupy, and the handful of members and friends has increased to a large membership and congregation, who have listened with pleasure and profit to his earnest and godly instructions each Sabbath.

2. That in leaving us Bro. Tudor carries with him our highest respect and esteem as a faithful and eloquent expounder of the word of God, and as a warm and devoted pastor and friend, and our earnest prayers that his life and health may be preserved to the church for many years, and that abundant success may attend him in his new and enlarged field of duty.

3. That while we keenly feel our loss, we congratulate the congregation he is appointed to serve in securing his very valuable services, and unite in commending him to their hearty sympathies and affections.

H. F. ZIMMERMAN, Sec'y.

REV. LEWIS B. WHIPPLE.

Rev. W. G. Veal, writing to the Texas Christian Advocate, announces the death of this well known minister.

With a heart overflowing with sorrow I announce the departure of another preacher from my district. Rev. L. B. Whipple, of Waxahachie station, laid down his armor and passed to the better world, to receive his crown, at ten minutes past twelve last night.

He reached this place with his family on Thursday, the fifth instant, and had all preparation made to preach his first sermon in the station on Sabbath morning, but during the night he was attacked with pneumonia; when morning came he was not able to leave his bed. He had every attention that medical skill and kind friends could bestow, but the cold, contracted while on his trip to Chicago, had taken such deep hold upon his lungs that nothing could arrest the disease.

He bore his great suffering with unusual patience, always thanking God for everything.

A few days before his death he said to me: "I feel that my work is done; I feel that I shall soon pass away, but I am perfectly resigned to the will of my heavenly Father." He died as he had lived, trusting in God. A suitable obituary will be sent to you in due time.

"God's ways are truly past finding out."

Our Conference closed its session at this place on the twenty-first of November. Rev. J. B. Annis was appointed to Reager chapel, and Rev. L. B. Whipple to Waxahachie station, but before either had met his first appointment the Great Shepherd called them from labor on earth to eternal refreshment in heaven. Their families need the prayers of the church.

God grant that these sad bereavements may cause the church to live more godly. W. G. VEAL.

WAXAHACHIE, Jan. 23, 1871.

THE SOUTHERN UNIVERSITY.—An important communication from Dr. Hamilton in reference to this institution will be found on our second page.

WORN LAND produces like new ground when broken with Murfee's Subsoil and cultivated with its attachments.

The Christian Advocate.

SATURDAY, FEBRUARY 11, 1871.

TO-DAY AND TO-MORROW.

BY GERALD MASSEY.

High hopes that burn like stars sublime,
Go down the heavens of freedom;
And true hearts perish in the time
We bitterliest need 'em.
But never sit we down and say,
"There's nothing left but sorrow:"
We walk the Wilderness to-day
The Promised Land to-morrow.

Our Birds of song are silent now;
There are no flowers blooming;
But life burns in the frozen bough,
And freedom's spring is coming;
And freedom's tide comes up alway,
Though we may stand in sorrow;
And on our good bark, outward to-day,
Shall sail again to-morrow!

Through all the long, dread night of years
The people's cry ascendeth,
And earth is wet with blood and tears,
But our meek suffering endeth!
The low shall not forever sway,
The many toil in sorrow;
The powers of hell are strong to-day,
But Christ shall rise to-morrow!

Though hearts break o'er the past, our eyes
With smiling futures glisten;
For lo! a day-burst up the skies
To all our souls and listen!
The world rolls freedom's-ward alway,
And ripens with her sorrow
Keep heart! who bears the cross to-day
Shall wear the crown to-morrow!

Coward, come earnest, still aspire
With energies immortal!
To manful heaven of desire
Our yearning opes a portal!
And though age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day—
The harvest comes to-morrow!

Lord, by the heroic lives, arising
Like the shearben's steel,
Ready to clash at God's
Of rivalry of labor!
Trample and tolerate it has said aye
Joy suits the cloud of sorrow;
And on the martyr-reign to-day
Breaks victory to-morrow!

LETTER FROM CHINA.

The following interesting letter was received from Bro. Lambuth by the Felicity street Sunday school of New Orleans. It is addressed to the superintendent, W. H. Foster.—EDITOR.

SOOCHOW, CHINA, 85 miles from Shanghai, December 5, 1870.

MY DEAR BRO. FOSTER: Your kind and welcome letter came to hand on the sixth instant, bearing us good news from the dear children in the Sunday schools at New Orleans. Thank those dear children a thousand times for their untiring efforts to help send the gospel of our Lord and Saviour to these heathen children. And also, I beg you to give to dear Sister T. my warmest thanks and heart's best wishes for her noble gift for the support of an orphan girl.

Your letters reached us first, but we expect the funds by the mail of the fourth of January. Sister T.'s letter reached us by the mail of the sixth instant—to which Mrs. Lambuth and myself both intend to reply.

I am glad to say the school of the orphanage is progressing finely.—The boys are learning fast, and I trust are growing better day by day. I feel convinced I can see a change for the better in some of them. The teacher who has never professed Christianity, and indeed did not know what Christianity was until he came to teach this school, is now an applicant for baptism. He studies the sacred Scriptures day and night, says he never heard such remarkable doctrine before, and wonders why the scholars and teachers of China do not accept of it. He says: "I am determined to carry it among all my friends and acquaintances." Being a Chinese physician, as well as a scholar, he has considerable influence, and I trust will do much good. As Philip findeth Nathaniel and brings him to Jesus, so I trust this man will do.

My dear young friends, while I was in the country, three weeks since, trying to preach Christ and him crucified to these people, I met many who heard gladly, and some of them invited me to go to their houses, for they said they were anxious to believe this doctrine, and they wanted their whole family to believe. Some of them never saw a foreigner before, and were very much afraid. My heart was much drawn out in prayer for their conversion, many of whom came to my boat to talk more about the religion of Jesus and to get some books. I met some priests—old men—who are the preachers of a false religion, and deceive all these poor people. They are "blind leaders of the blind." Their hearts were hard and their ears deaf to all that was spoken to them. In one temple the idols are all covered with dust. Some have no eyes, others have no hands and feet, and one I noticed had no head; and yet these priests bow down to them, and induce the people to come and burn incense to such gods. I cannot express to you my feelings when I witnessed such scenes in so beautiful a land as China. Let us pray that the Lord may speedily come and put an end to their blind enthusiasm, which causes thousands to bow down to gods made of wood and stone.

I am now going to tell you of a small Buddhist priest turned out of the temple in rags, to beg and die in the streets, as the old priests thought. Early one morning, just after daylight, our native brother Kyungsau was out walking, when he came to a bridge and found a small Buddhist priest, only twelve years old, clothed in rags and with straw shoes on, sitting on the bridge crying. He was asked why he was there crying, and not in the temple. He said: "The old priest turned me out of the temple, for he said he had not enough to support himself. I went then to an uncle of mine, an old man, and he refused to take me in, for he said he had to work for his daily rice. No one will take me in, because I am a priest, and I must beg." He was then on his way to where there were many beggars living in rags and filth. Bro. Kyungsau then asked him if he would be his boy, and he would try to teach him to be a Christian. He said he would, and so he brought him to the boat. I gave him his breakfast, for he said he had not had any supper. His priest's clothes were taken off, and we had him put on others. But he has no hair on his head, for it was all shaved off when he became a priest. No one will take in a person to live in their house who has become a priest; and so this little boy was turned out to become a beggar, and, it may be, to become worse than a beggar. He said his mother and father were taken off by the rebels when he was a small boy, and he has never heard of them since that time. I have taken him into the orphanage, and will try to teach him to be a Christian. He is a smart and intelligent boy, but full of mischief.

I am happy to say the funds you send are used to help such poor orphan boys in this "land of darkness" and "valley of dry bones," and I hope, under the blessing of God, you may one day see some of these children following the Lord Jesus, who will teach them to become fishers of men and preachers of his blessed gospel to the dying heathen of China. Then cease not to pray to God to bless your efforts and the efforts of the missionaries to the glory of his holy name.

I am writing this while traveling in the country, preaching to these people, and will send it back to Shanghai by the Chinese post, to be mailed, by the United States mail steamer, to you in my own native land. I therefore entrust it into the hands of the heathen, to bear it safely to Shanghai, while I continue to labor among these people.

But before I close I will give you an account of the marriage of our brother Charles K. Marshall, (Sier Whoa,) who is now engaged in the work of saving souls. He was married on the twenty-ninth of November, in the Episcopal church, Shanghai. His bride is a member of that church. They were married on the evening of the twenty-ninth, about candle-light. The church was crowded to overflowing, waiting and all anxious for the arrival of the bride and bridegroom. The ladies were dressed in the richest attire, beautifully embroidered, and trimmed with gold and silver lace. Their heads were covered with jewels, gold and silver ornaments, and small tinkling bells hung around their head-dresses in great profusion, which kept up a continual ringing. The bridegroom came first, and took his seat near the altar, to await the arrival of the bride. She was soon ushered in, confined in a beautiful sedan chair covered with red cloth, and attended by two bridesmaids. The bride was vailed with red silk, so that no one could see her face, and she was led blindfold to the altar, to be given in marriage to a man she never saw. They were married according to the Christian style, and were afterward conducted back in their chairs to the house of a native Christian, who is a preacher in the Episcopal Church. On their arrival they were ushered into the house by the firing off of a good supply of fire-crackers. Quite a number of missionaries and Christian Chinese were present to witness the lifting of the vail; but to our friend and brother, the bridegroom, it was like an electric shock. It was the *first time* he had ever beheld her face. For a few moments all was silence, and then one and another went forward to congratulate the happy pair and wish them much joy; after which we all partook of the bride's cake. Then leaving our Chinese friends to enjoy themselves, we returned to our homes—not, however, before we all paid a visit to the bride's chamber to see all the presents and the elegant manner in which everything was arranged. The bride is a Christian girl, and is said by all who know her to be worthy of being the wife of a Methodist preacher. It is the custom among the Chinese that the bride is not allowed to do anything for herself for three days. Whatever she eats during that time is put into her mouth by the two bridesmaids. She is not even allowed to speak *a single word* during the three days. And that is not all—she is not allowed to sleep for three days and nights, except what she can get by leaning her head upon a table or bedstead. From the first day of their marriage, day and night, there is not a moment's peace in the bride's chamber for these three days and nights. All invited guests are allowed to go in at any time, night or day, and make as much noise as they like to prevent either party from sleeping. The feasting is going on all the time in the inner hall, while there is music in the outer hall. They are both at the mercy of those bidden to the feast. It is all over now, and the bride and bridegroom are with me on their way to Soochow, to commence together the work of the Lord. I will send you a photograph of the bridegroom and his bride, which was taken one week after their marriage.

Excuse me for troubling you with so long a letter. I am always glad to hear from you, and I trust you will continue to work and labor for the cause of our blessed Saviour in this heathen land, and that your hearts may be made glad at the conversion of many of these heathen children.

I beg you to pray for my family and myself, and the work in which we are engaged. May the Lord abundantly bless you all!

J. W. LAMBUTH.

COUPLE HEAVEN WITH IT.—An aged Christian had passed to rest himself as he trudged along under a heavy load on a warm summer day. An acquaintance accosted him, when a splendid carriage rolled past in which a haughty man rode, whose whole appearance bespoke a life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said the acquaintance. "You know that is a wicked man, yet he spreads himself like a green bay tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the gold and silver is the Lord's, serving him, and trusting in his providence, are toiling and sweating in your old age, getting little more than bread and water. How can you reconcile this with a just Providence?"

The aged saint looked at the questioner with amazement, and with the greatest earnestness replied: "Couple heaven with it! couple heaven with it, and then?" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—*Times of Refreshing.*

THE SOUTHERN UNIVERSITY.

MR. EDITOR: Upon a visit to this place I find the University in successful and harmonious operation, and, though in consequence of the depressed financial condition of this section of the country, the number of students is not as great as we had reason to expect at the last commencement, yet the faculty agree in saying that they have never had a more quiet, orderly and studious set of young men in the institution at any time during its history than at this session, or so few failures in lessons or poor recitations. This is a pleasing fact, and augurs the approach of a better era, when our young men shall appreciate education more highly, and determine to fit themselves for any position within their reach, and no longer content themselves with merely knowing how to sell dry goods and groceries, or to plant and cultivate corn and cotton, thus placing themselves where they naturally become "hewers of wood and drawers of water" for those who fill the places of honor and profit in the country.

The general good order that has marked the history of the University, and the success with which students have generally prosecuted their studies while at it, furnish a striking commentary upon the wisdom and advantage of denominational schools. A purer moral atmosphere, a healthier tone of sentiment and stronger inducements to good behavior surround such institutions; the number of pious young men fitting for the work of the ministry, who are in attendance every session, and the number of students from the families of prominent members and friends of the church, who feel a deep interest in the welfare and success of its enterprises, and who impart a portion of their spirit and feeling to their children, help greatly to maintain good order, and strengthen the moral tone that prevails. The University still maintains its high standard of scholarship, for which it has been highly complimented of late in various quarters. Bishop McTyeire lately expressed both his admiration and his wonder at the stand it had maintained amid the general defection of Southern colleges from their former position, under the pressure of superficial and unreasonable views on the part of parents who wish to hurry forward their sons to graduation without insisting upon proper scholarship. Others have expressed the same feeling.

I attended the meeting of the faculty this week, when making up their weekly reports, and was truly gratified at the few delinquencies in any form, and at the unanimous testimony of the members to the good deportment of the students.

Parents seldom make a greater mistake for the welfare of their children, or for their own interests, than when they pass by a good school of their own church, and, attracted by a florid puff of one abroad, send their sons to distant States. It is true that "distance lends enchantment," but while it does this it takes money from the parent, and often defeats the education of the child. Few, indeed, do as well abroad as they would do under better moral surroundings at a church institution nearer home.

It is often the case that the less parents know of a school the more likely they are to patronize it. Of this remark I have seen some striking illustrations. I have known a parent patronize a school for some years without ever seeing the school or teacher. They always receive good circulars, and with these they are content. Of course they will not be as well pleased when they do not get as good ones from other teachers.

It will be a state of things greatly in advance of the present when parents come to see their duty to God and their children in regard to their education. At present the practice seems to be, if retrenchment is thought necessary, to begin with a reduction of contributions to religion, and then pass to the education of their children.

I am glad to find at the University seven young men preparing for the work of the ministry, and also to find that they stand high in the estimation of the students generally for their consistent deportment and piety. Nor are they idle or useless; they have appointments in the adjacent country, besides preaching in the town. At present there is a work of grace in progress, some two miles from the University, under their labors, and souls are coming to Christ. Brethren who attend these meetings speak in the highest terms of the zeal and labors of the young men.

Students are coming in weekly—young men of the right class—bent on getting an education. Steps are being taken to provide for a "mess hall," where young men, who wish to do so, can board themselves much below the price generally paid for board. It is confidently believed that, upon this plan, good substantial board can be had for $10, or less, per month. Let no young man despair of being able to get an education because he is not able to pay his board. We only need the means to make the means to render the University self-supporting, and to make it all its founders desired. And this, in the providence of God, I trust we shall secure from some source.

J. HAMILTON.

DYING WELL.

The Irish correspondent of the Nashville Christian Advocate, Amicus, gives some interesting incidents in connection with this subject:

The statement is often made, "He died well;" and exultation and abounding joy seem to be characteristic of Methodist death beds. It is well to have the conscious presence of Christ with us when we come to die—well to be able to say as we enter the dark valley: "I will fear no evil." I have never yet read of any one in the ranks of so-called "Liberal Christianity" who was in death "more than conqueror." They generally die without any strongly-worded hope. Not so the Christians of all orthodox communions. In death they feel the love of Christ so precious that they often "rejoice with joy unspeakable and full of glory"—often pass away ascribing "victory to the Lamb." While looking over the Minutes of the English Wesleyan Conference, for this year, I thought it might interest and benefit your readers to quote the dying expressions of the ministers who passed away during last year. The list is large—no less than thirty-one died. Isaac Keeling is the first. He was once president of the Conference. He was a sound theologian and a thoughtful preacher. He was strikingly original. Before he died he carefully prepared a volume of sermons for publication. He died in the "quietness and confidence" of faith in Jesus. Charles Locking was a young man of fine culture and much promise. He was taken away suddenly, but not unprepared. Benjamin Field died in Australia, whither he had gone in search of health. One of his last letters says: "All my sympathies, affections and desires are with things spiritual and divine; and I trust, through him who liveth and was dead, and is alive forevermore, I shall find an entrance through the gates into the city." John Lloyd said, a few minutes before he breathed his last:

Happy the souls to Jesus joined,
And saved by grace alone;
Walking in all his ways, they find
Their heaven on earth begun.

Joseph Raynor, after a long and useful career, passed away in the hope of the gospel. William Bird exclaimed before his departure: "Jesus! Jesus! Gracious Saviour! My Saviour! My Jesus!" and again: "Come, Lord Jesus!" Adam Fletcher, during his last illness, testified that Christ was "present and precious as his Saviour;" and John Relph said: "I have nothing to do but to wait! I am ready for my Master;" and shortly after he was taken home. William Smith spoke much of the preciousness of Christ during his last hours; and William Davies, although suddenly called, passed safely away where the righteous forever dwell. Edward Vigis entered into the joy of his Lord in the seventy-fourth year of his age, and forty-third of his ministry; and William Sherman "was not, for God took him," after he had been a faithful preacher of righteousness for thirty-two years. Henry Daniels had peace and trusted in the Lord as the tabernacle was being taken down; and C. B. Ritchie gathered his friends around him before his departure, and said to them: "I am happy! All is well!" Henry Davies said: "God is doing all things well; blessed be his name!" and John Hannah departed in triumph after preaching Christ for forty years. John C. Harrison passed away, saying: "I see Jesus;" and Thomas Moffat Fitzgerald assured his attendants, on the morning before his death, that he was on "the Rock, Christ Jesus;" that "he felt the Saviour precious," and that "the gospel which he had so many years preached to others then sustained him." Some of the last expressions of William S. F. Moss, a returned missionary: "Salvation, happiness, eternal joy! port gained!" and John Collier's spirit passed upward as the words: "I am going to heaven—all is well—my trust is in Christ!" were uttered by his dying lips. Peter McOwan, a mighty man, said as speech had almost failed: "Precious Saviour—my rest!" and William John Hancock assured his friends, just before his eyes opened on the beatific splendors of the New Jerusalem, that "All is well!" and added, "My feet are upon the Rock; I have preached Christ to be the *All* of man, and such do I find him for me now; everything else is vanity." John Newton exclaimed: "I am as happy as the glorious gospel and the power of God can make me;" and Aquila Barber assured a brother minister, as his end approached, that he found comfort in the words, "*peace, trust* and *full mission.*" William Exley, throughout a long and painful affliction expressed unfailing confidence in Christ; and John Parkes Haswell ceased to be *here* without any premonition. John Crawshaw also died suddenly; and Charles Cook Rorke, a most zealous and worthy young man, died too very suddenly, and the people mourned for him "with a great and very sore lamentation." Henri De Jersey was found with his loins girded; and the testimony of Samuel Rowe was a consistent life devoted to the service of God and the interests of the Christian church. James Tidyman desired to depart and to be with Christ, and his desire was granted. These all have obtained the promises, and entered the rest of heaven.

OUR SUBSTITUTE.—Address by the late Sir James Simpson: A friend who lately came from Paris told me of an English groom there, a very careless old man, who had during a severe illness been made to feel that he was a sinner. He dared not die as he was. The clergyman whom he sent for got tired of visiting him, having told him all he himself then knew of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying:

"You *must* come once more, sir; I cannot see my father again without you."

"I can tell him nothing new," said the preacher; "but I may take the sermon I have been preaching, and read it to him."

The dying man lay, as before, in anguish, thinking of his sins, and whither they must carry him. "My friend, I have come to read you the sermon I have just preached. First, I shall tell you the text: *He was wounded for our transgressions.* Now I shall read."

"Hold!" said the dying man; "*I have it!* read no more; *he was wounded for my transgressions.*" Soon after he died, rejoicing in Christ's righteousness.

When I heard the story I remembered Archimedes running through the streets of Syracuse straight from the bath where he had found out, in bathing, the secret of testing whether the king's crown had or had not been alloyed by the goldsmith in making it. And as he ran he cried: "*I have found it! I have found it!*"

Poor philosopher! you had only found out a new principle in science. Happy groom, you have found in Jesus Christ a crown for your immortal soul!

The clergyman who visited the dying groom was thus led to seek and find salvation.—*British Messenger.*

A LOVING HEART and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him: "He never brought a frown or unhappiness across the threshold."

EDWARD C. DELEVAN, ESQ., long known as a leader among temperance reformers, died at his residence in Schenectady, New York, January 8, aged seventy-eight years.

A FIRM FAITH is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

LISTENING.—Were we as eloquent as angels, yet should we please some men, some women and some children much more by listening than by talking.—*Colton.*

THE following sentence of only thirty-four letters contains all the letters in the alphabet: "John quickly extemporized five tow bags."

THE loss of taste for what is right is loss of all right taste.

The Christian Advocate.

SATURDAY, FEBRUARY 11, 1871.

BEAUTIFUL BANDS.

BY AGNES NESMIT.

It is not fear nor coming wrath
That drives my thoughts above,
But gentle breathings on my soul—
Beautiful bands of love.

In pity's eye the dewy tear
Doth sweet affection prove;
And moves me by its tenderness—
Beautiful band of love.

His matchless loving kindness
Lights up life's dreary way;
And through the dark and stormy night
I view the coming day.

That sweet, sweet word, long-suffering,
Is what I rest upon,
When bowed by guilt and misery,
And Hope has scarce a dawn.

With solemn rapture I adore
The voiceless powers which move
My heart to seek the promised rest—
Beautiful bands of love.

CITY MISSIONS.

The proceedings at St. Louis on the evening devoted to city missions were of such interest that we give them in full, as published in the St. Louis Christian Advocate of the twenty-eighth ultimo.

The topic for consideration on Tuesday night was city missions—the practical result proposed being the inauguration of city missionary work.

The meeting was opened with singing and prayer, conducted by Rev. Horace Brown, of the Missouri Conference, one of the pioneer preachers of the West, and since 1844 or 1845 connected with the work of the itinerant ministry in this State.

The chairman called Bishop H. N. McTyeire to preside over the meeting for the evening.

Rev. Robert A. Young, D. D., referred to in another column in his relations to our Methodism as one of its former pastors, was present also as a commissioner from the Parent Board of Missions to bear its salutations to the church in St Louis. He was accordingly introduced to the audience in this capacity.

He said that it was his pleasing duty to bear and to present to the church in St. Louis on this occasion the salutations of the Parent Board of Missions of the Methodist Episcopal Church South, which had been invited to attend as guests of the church at this semi-centenary celebration. Just as the invitations arrived in Nashville from the committee here the president of the Mission Board called them together, and as it was not possible for the board to come as a body, it was their pleasure to depute one of their members to bear those salutations to the church here. It pleased them to send him, and he could assure them that they could have sent him on no business that would please him better, and to no place that he would like to visit more than to this scene of his labors more than fifteen years ago. We represent a mission church, he said. When John Wesley and George Whitefield commenced to preach out of doors, in the city of London, it was nothing more nor less than the commencement of a great missionary movement. Isaac Taylor, a Christian philosopher and a member of the English Established Church, said that the Protestant Church was indebted to Methodism for the inauguration and progress of modern missions, both domestic and foreign, the latter under the labors of Dr. Coke, who was ordained first Bishop and commenced to organize the Methodist Episcopal Church in America. As early as 1789 a board of missions was established by the Wesleyan Methodists. At the very last Conference John Wesley attended and presided over a committee of nine was appointed, of whom Dr. Coke was the chairman. The modern movement on the subject of missions must be dated no further back than the origin of Methodism, and no further back than 1790. The Methodist Episcopal Church was a great missionary body from the beginning. They arrived here from the old countries and they labored on for many years. It was not till the year 1819 that the Board of Missions of the Methodist Episcopal Church was organized. Dr. Bangs, of the city of New York, agitated the subject until the by-laws and constitution were written for the society. A large meeting was held and a missionary society formed. No sooner had the church been divided, in 1844, than the Parent Society of the Methodist Episcopal Church South was formed, and has been striving to send the gospel to the destitute portions of this country, the Germans, and the Indians of the far West, and the Mongolians of China. He had come from its Board of Missions to bear salutations, and as the topic of the evening was that of city missions, it afforded him very great pleasure to yield the platform to Bishop Keener, who would give an address on "Christian Giving in connection with Christian Missions."

Bishop J. C. Keener did not propose to discuss the particular subject of city missions, but to elucidate some thoughts he had pondered and matured in reference to what might be termed the system of ways and means under the New Testament dispensation in providing the material resources for the propagation of the gospel. He introduced the subject pleasantly and pertinently, saying that he proposed to begin where the meeting left off last evening. That was with the name of that very illustrious and important personage, Jesse Walker. He had supposed that his name was merely connected with the occasion as the instrument under God of the introduction of Methodism into St. Louis, and not until he had listened to the speech of his Brother Hogan did he understand that Father Walker's history here had a much higher significance. He was in himself the very embodiment of the spirit of the New Testament method and system of Christianity. He took Jesse Walker and his cart load of meal, with which he came to this locality, to be the type and symbol of the whole Christian Church.

The address of the Bishop contained new views, which were discussed with great originality and force of method. They arrested the attention of the entire audience, and have made a profound impression. The central thought was that Christian giving is a special, and, if we may so speak, a superadded grace in religion—the grace of liberality. Material resources, as well as spiritual forces, are necessary to accomplish the destiny of the gospel. In behalf of this grand and paramount interest of the world's history, religion subsidizes the wealth of the world. To this end of an universal and all-comprehending appropriation of property for such an use the Holy Spirit must have had a specific plan in its methods of operation, which the speaker declared to be as stated—the production in its mighty workings upon the soul of the believer of a distinct and superior grace. Let it be known in the modern church as the Macedonian grace, as the Bishop's view is founded chiefly on the words of Paul concerning the liberality of the Macedonian Christians. Here, therefore, is a method of both the assessment and collection of the revenues of Christ's kingdom. These views were variously and most strikingly illustrated and enforced. We cannot in this connection undertake to sketch the argument. This may be attempted hereafter. We avail ourselves of hints of some leading thoughts contained in the following brief newspaper report of the address:

For a man to do all he can is sometimes to perform far more than he expects to accomplish, and as long as Christianity works by means it must use both material and spiritual forces.

There was a time when the genius of the world was laid at the feet of religion. It is so in the pagan countries to-day. The religious sentiment naturally subsidizes all the wealth and power in the world, and the wealth of the world properly belongs to the church.

When Christ came into the world he gave men an opportunity to increase their ingot of gold into ten thousand times its value. But at the present time the church heaps up its wealth for nothing but the folly of saying it has it.

The New Testament system teaches that it is necessary to give all. It gave new uses for money. Christ in the sermon on the mount has an extended passage on the subject. John the Baptist told a man if he had two coats to give one to the poor, and in the New Testament there is a demand for all the wealth the Christian world possesses. But with all the demand there were but few words in the New Testament about it, as if the Holy Spirit refrained from expressing such an idea in the letter.

Paul said to the Macedonians: Your zeal has provoked many; you abound in many things; see to it that you abound in this also, the "riches of liberality."

There was a great reason for this. It was of the highest importance for men to understand that by faith alone the pardon came, but after that they must be justified by works. The two were designedly separated, so that men might not confuse them. Now, when a man is struggling on, and wanting to be made perfect, then the Holy Spirit shows him a grace that he does not have—the spirit of liberality.

God had made us an eternal tax upon himself in giving us light, and has spread out before us the beauties of the universe, and it is impossible to fully grasp the magnitude of his gifts. It is utterly impossible to convey to men any conception of the greatness of the gift of the Son of God.

In regard to motives for giving, some gave from motives of justice; others from fear and from the principle of obedience to God's law. The greatest liberality, like love, finds its reward in its own expression. The spirit that animated the New Testament church in the first century of its history is lost. There was money enough for every object but the church, and covetousness, Judas-like, had almost betrayed the church into the hands of the adversary.

The command of the apostle was to give bountifully; not largely, but proportionately to our means. The gospel was intended to be preached to the poor, and small amounts were all they could afford to give, and in this particular the Catholic Church is peculiarly successful, appropriating the small gifts of the many.

Remember, he said, you can get as much from the Holy Spirit, if you give in proportion to your means, as a rich man with his gifts of thousands. We are to recognize the truth that liberality is a special grace. There is great philosophy about the erection of the pyramids. They were, in his opinion, religious offerings of the natives who built them. They were made of red granite, and when polished, with the sun shining on them, stood a column of fire. What a tremendous act of worship this was. If men now were animated by the same spirit, what would not be accomplished?

At the close of the address the Bishop called upon the church in this city to contribute in large amounts, accordingly as God had given them abundant means, to the various memorial objects proposed. An interchange of views occurred in regard to specific measures to be taken in furtherance of the objects contemplated, which, as will be observed from the report of the proceedings of the following evening, led to decisive action and remarkable results. It will not be invidious to say that the Bishop's masterly argument decided the fact and measure of the giving which has made up the memorial offerings.

No Time.—A man of business was so engrossed with his cares that he would not rest even on the Sabbath. Half of that day he spent with his clerk over his accounts; the other half in a ride into the country. Monday morning found him unrefreshed, but still driving on after the world as fast as ever.

"Have you heard of the death of Mr. D———?" asked one of him at breakfast. "Ah, no; is he dead? Well it is very different with me; I am so engaged in business that I could not find time to die." Soon after, having passed into another room, he fell dead on the floor. He must take time at last. There was no returning to his farm or his merchandise. His business he left behind him in the twinkling of an eye. But the great work of life was undone.

"I have not time" is the common excuse of men in busy life, when urged to think of eternity. But they must take time when sickness comes, when death knocks, then when it is too late.—*American Messenger.*

Two in Heaven.—"You have two children," said I.

"I have four," was the reply; "two on earth, two in heaven."

There spoke the mother. Still hers! Only "gone before!" Still remembered, loved and cherished by the hearth and at the board; their successors draw life from the same faithful breast where *their* dying heads were pillowed.

"Two in heaven!" Safely housed from storm and tempest; no sickness there, nor weary feet. By the green pastures, tended by the Good Shepherd, linger the little lambs of the heavenly fold.

"Two in heaven!" Earth less attractive! Eternity nearer! Invisible cords, drawing the natural soul upward. "Still, small voices," ever whispering "*Come!*" to the world-weary spirit.

"Two in heaven!" Mother of angels, walk softly! Keep thy spirit free from earth-taint; so shalt thou "go to them," though "they may not return to thee."

Efficacy of Ordinances.—Commenting on Mr. Beecher's remark about the repetition of baptism, the German Reformed Messenger tells of an old lady who followed up an Episcopal bishop, as he traveled on errands of confirmation through his diocese, and who was confirmed several times before she was detected. She wished the ordinance repeated, because she had understood it was "good for the rheumatism."

The business men at Davenport are poetical geniuses. One of them has out the following literary gem as a sign:

"Here lives a man who never refuses
To mend all sorts of boots and shooses."

What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.

The credit that is got by a lie only lasts till the truth comes out.

STANDING TREAT.

No American custom causes more genuine surprise and amusement among the traveling foreigners than that which is known in our saloons as "treating"—consisting in the entertainment of two or more with refreshments, for which one volunteers to pay. It is a pure Americanism; all over the republic it is as common as in Europe it is unknown. There is probably no minute of any day in the year when two or three hundred citizens of Chicago are not guzzling something stronger than water at somebody else's expense.

The casual meeting of two men who have never exchanged a word together is a signal for both instantly to exclaim: "Come, let's have something!" and for both to dive down into the nearest subterranean cavity below the sidewalk. The one who spoke first usually insists upon "paying the shot"—the word "shot" being a metaphorical reference to the deadly character of the contents usually taken into the stomach. If two old friends meet, the regular thing to say first is: "Let's drink to old times;" and the resident must invariably "treat" the stranger. If a man be well acquainted it is considered the princely thing to seize upon all his acquaintances as often as possible, take them to the saloon, and give them a complicated stand-up drink at the bar.

If there is anything absurder than this habit, we are unable to put our finger on it. Men do not always "treat" one another to car tickets because they happen to meet on the same seat. We never saw a man take out his pocket-book on encountering an acquaintance, and say: "Ah, George! Delighted to see you! Do take a few postage stamps! It's my treat!" Do men have a mania for paying each other's board bills? And is drinking together more "social" than eating together or sleeping together?

A traveler may go all over the continent of Europe, of Asia and of Africa, without seeing any man except a Yankee offer to "treat;" and the Frenchmen are quite social enough, but when they turn into a *café* to sip their wine or brandied coffee together, each man pays for his own. When two Germans, long separated, meet, they will be very likely to embrace, and then to turn into an adjacent beer cellar, sit down and drink lager and eat pretzels and chat, but when they part again each man settles his own score independently. So in Italy. The Italians are proverbially merry and generous, but each man pays for his own wine, maccaróni and cigars. They never go into each other's pocket-book in the sacred name of friendship. They would as soon think of transferring to each other their washerwoman's bills.

The preposterous fashion of "treating" is *responsible for the terrible drunkenness in America.* There would be as little need of temperance societies and little work for the Good Templars as there is in Germany, France and Italy, if this pernicious and insidious habit was abolished. It is, take it all in all, the most ridiculous, the most unreasonable and the most pestilent custom that ever laid its tyrannical hand on civilized human beings.—*Chicago Post.*

The Gospel in Russia.—During the visit of the allied sovereigns to England, in 1814, the Czar Alexander and the Rev. Leigh Richmond met in a singular way. Mr. Richmond was in the dockyard at Portsmouth, and had ascended a lofty tower, where he was viewing surrounding objects, telescope in hand. The Emperor and his attendants unexpectedly came to the spot. Mr. Richmond knew at once who it was, and was on the point of withdrawing, but the Emperor courteously prevented him, saying: "Perhaps, sir, you are acquainted with the points of view before us?" Mr. Richmond assured him he well knew every spot in the neighborhood; and drawing out his telescope, directed the eye of the Emperor to the different objects worthy of notice. After a long and interesting conversation with his majesty, before they separated, Mr. Richmond said: "I avail myself of this opportunity to thank your imperial majesty, in my own name, and in that of all the friends of the Bible Society in England, for the distinguished patronage and support that your majesty has shown to the same cause in Russia." The Emperor obligingly replied: "Sir, my thanks are rather due to your country, and to the friends of the cause; for had it not been for your example we should have had no Bible Society in Russia."

Earth may be grateful that her widest empire save our own, and the mightiest power in Europe, as we believe, is not Catholic, nor are its subjects excluded from reading the blessed Bible.

A rabid mind continually struggles, a feeble one limps, but a great mind selects the surest points, and upon these it stands.

RELIGIOUS INTELLIGENCE.

About thirty persons have recently joined the First Baptist church in Richmond.

One-third of the Episcopal clergy in the United States changed their charges during the past year.

The Unita Cattolica now appears with a black border, and promises not to go out of mourning till the Pope shall have his own again.

The Sultan of Turkey has given Pope Pius notice that his Armenian subjects can no longer recognize him as the head of the church.

It is estimated that at least half a million copies of the Bible have been circulated in France and Germany since the beginning of the war.

Some one says the principal errors of popery are "the church instead of the word of God, the Virgin instead of the Son of God, the sacraments instead of the Spirit of God."

A Swedish preacher out West, who studied thirteen years at different colleges, is serving a congregation at $350 a year. He says his wife can earn twice as much by sewing as he can by preaching.

The German Methodists have two large weekly papers. The Evangelists publish their Botschafter in Cleveland, and the Episcopals their Apologete in Cincinnati, and each of them numbers over fifteen thousand subscribers.

Revival.—The church column of the Religious Telescope, of January 11 and 18, records over twelve hundred accessions to the United Brethren Church in various parts of Ohio, Pennsylvania, Indiana, Illinois, Virginia and Iowa.

Bishop Doane, of Albany, has prepared a special form of prayer for rain, to be used by the Episcopal churches of his diocese. The prayer book has a form to be used on the occasion of a summer drought, but none for a drought occurring in winter.

Active measures are being taken for establishing a university college in Wales. The Queen's Hotel at Abrystwith has been purchased for the purpose, and as soon as $150,000 have been raised it is proposed to apply to the government for assistance.

Dr. Pusey, it is said, is founding a new community of Anglican nuns, whose dress is to be entirely of white. Protestant sisterhoods, such as the Kaiserwerth Deaconesses, are very flourishing in Germany, and are gaining in public favor both in England and America.

St. Alphonsus Roman Catholic church, Windsor, Ontario, has just distributed the prizes in a grand lottery of seven thousand shares, in which each purchaser had a lithograph of Pope Pius, and prizes varying in value from $500 in gold to jewelry of a few dollars' value were distributed.

Out of one hundred and eighty-seven confirmations since 1855, in the Protestant Episcopal church of St Paul's, Cincinnati, eighty-five, or more than the entire number of confirmations during the preceding six years, were converts from the Roman Catholics, Presbyterians, Congregationalists, Methodists and Baptists.

According to the statistics of the Roman Catholic communion in Great Britain, there are fifteen Roman Catholic bishops in England and Wales, and four in Scotland. The priests serving missions and acting as chaplains to religious communities are one thousand five hundred and fifty-one in England, and two hundred and seven in Scotland.

Paper Church.—There is a *papier maché* church actually existing near Bergen, Germany, which can contain nearly one thousand persons. It is circular within, octagonal without. The relieves outside and statues within, the roof, the ceiling, the Corinthian capitals, are all *papier maché*, rendered water-proof by a saturation in vitriol, lime water, whey or the white of eggs.

While American Christians are pledging the gospel to Japan, the government there is making fresh efforts to exclude and extinguish its light. Buddhist priests have been sent from the capital everywhere to oppose it. And this act has been followed up by another, requiring every man to present himself for registration and worship at the heathen temples. Yet "Christians there are not few."

The New York State Baptist Convention has defined a "regular Baptist church" as "one which is Congregational in polity; Calvinistic in substance of doctrine; which maintains the immersion of believers as the initiatory right of a visible church; and restricts the Lord's Supper as an ordinance of the church to those who have been thus initiated into a body of baptized believers, and become subject to their discipline."

The Wesleyans of Canada last year sustained worship in one hundred and eighty-one missionary districts, six being among the settlers of British Columbia and Red river, twenty-seven among the Indians of Saskatchewan and Hudson's Bay, one hundred and forty among the English-speaking towns of Canada, and four each among the French of Quebec and the Germans of Ontario. Their missionary receipts of last year were $74,930.

The Romish Bishop of Montreal has received a communication from one hundred and eighteen French Canadians, in which, after informing him that God has opened their eyes to the errors of their church, and given them grace to enable them to abandon them, they say: "Be good enough, therefore, to consider us no longer belonging to the Church of Rome, for we have decided to leave the religion of the Pope, in order to follow Jesus Christ, and to serve him alone."

The Right Starting Point for a Revival.—An English paper says that when the daily noon prayer meeting was started in London everybody began praying for the whole world. About the second week the prayers began to be limited, in the main, to Europe; the third week to England; the fourth to London; and about the fifth week the burden of prayer began to be: "O Lord! have mercy on me; break up the fallow ground of my soul; give me a broken heart." And then, and not till then, God's Spirit came down upon the meetings in power.

Annual Meeting of the Sunday School Union.—The annual meeting of the Sunday-School Union of the Methodist Episcopal Church was held in the Mission Board room, 805 Broadway, on Wednesday afternoon, eleventh ultimo. Mr. John Truslow, first vice president elect, occupied the chair. Prayer was offered by Rev. Dr. M. DeC. Crawford. In the absence of Dr. Vincent, not yet returned from his Southern trip, no abstract from the annual report was presented. The following interesting figures, however, were announced: Number of Sunday schools in connection with the Union, 16,912, an increase over the preceding year of 518; teachers and officers, 189,112, an increase of 4,816; scholars, 1,221,393, an increase of 11,409. The report of the treasurer, Mr. S. J. Goodenough, showed a total of receipts during the year of over $23,000, an increase of nearly $1,000. These figures include only the contributions made to the Department of Benevolence; the receipts from the sale of books, periodicals and other publications go into the hands of the book agents, and are included in their annual report. The receipts for benevolence were the largest ever contributed in a single year.—*New York Christian Advocate.*

The Hindoos.—The need of the gospel's civilizing and humanizing influences to reform the Hindoos, and drive away the practice of the most shocking barbarities in the treatment as well of the dead as the living, is set forth by Bishop Kingsley, in a recent letter, as follows:

The Hindoos burn their dead. At first it seems very shocking to go along the shores of the Ganges, and see a human body on a pile of wood being consumed. And what is still more shocking is to see the nearest male relative break the skull of his father, or other relation, as the case may be, in order to let the spirit out. As fuel is very expensive in most parts of India the poor are not able to consume the bodies of their relations, and so, after the body is charred a little, they throw it into the Ganges. Great numbers of bodies are thus found floating down the stream. Others, yet poorer, throw the bodies of their relatives into the river, without any attempt at burning. These sights, at length, by their commonness, cease to make any deep impression. The Parsees, or fire worshipers, have another method of disposing of their dead. At Bombay there is a hill in the suburbs of the town, called Malabar Hill. On this hill is the "Tower of Silence," which is a huge well, with high surrounding walls. By the looks of the affair at two hundred yards distance—for strangers are not allowed within the inclosure devoted to this purpose—I should think the well may be fifty feet or more in diameter. Over this well is placed an iron grate, and the bodies of the dead are laid on this grate, and exposed for food for vultures. I visited the ground early in the morning, in company with Dr. Vaugh and his wife. Great numbers of vultures stay round the place, and depend for their daily food upon the dead bodies thus placed upon the iron grate. I should think we saw as many as fifty of these unclean birds, some of them of enormous size. They appeared to have gorged themselves with human flesh, and were lazily waiting for an appetite for another meal. This method of disposing of the dead seems much more shocking than that of consuming the body with fire.

God hath two dwelling places—the highest heavens and the lowest hearts; that is the habitation of his glory; this of his grace.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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To SUBSCRIBERS.—*Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for $3, with the address of the subscriber specified, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.*

N. B.—Agents are requested, where practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, *or by* EXPRESS. *If this cannot be done,* REGISTER *the letter at our expense.*

When money is forwarded in either of the above methods we will be responsible for it, *but not otherwise.*

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp,* 112 *Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

Push the Canvass for Subscribers.

Now is the time to urge the claims of the ADVOCATE. The earlier the better; and let the aim of every preacher be to place a copy in every Methodist family in his charge, besides extending the circulation among those who are not members of the church. In addition to the religious matter, which we mean shall always be in the ascendant, we give the current news, price current, and considerable space to science and agriculture. Our Sunday morning congregations should be addressed on this interest. It is a time and opportunity to call for subscribers, and the pastor who urges the matter earnestly will not fail to gain some. We are well convinced that the field is but partially explored, and that a little enthusiasm, a trifle of ADVOCATE on the brain and on the heart too, will swell our lists astonishingly. Thanks to the brethren for what they have done. May they be abundantly blessed and prospered in all their work as pastors and ministers of Christ. It shall be our aim to second and aid them in their arduous and glorious toil.

OUR ACKNOWLEDGMENTS are due to Thomas W. Conway, State superintendent of public education in Louisiana, for a copy of his annual report to the General Assembly. It is a bulky pamphlet of over two hundred pages, and contains a large amount of information concerning our public schools.

THE DENIAL OF SELF.

This is the first element of discipleship, and one of the profoundest of religious principles. Self has been, to the unconverted, the center of all. A powerful centripetal force draws everything in this direction. An all-engulfing selfishness governs the natural man. The first, the last, the only thought is self. If somewhat modified and thrown out from his own person by natural affection, it is selfishness still moving in an orbit which knows no other center. There is no higher law than his own will, he turns "to his own way," and self is his only law. It is self in its rebellion against God that must be denied. Where it exalts and opposes itself against the divine authority, where it seeks to follow the bent and purposes of the carnal mind, where it presumes to dictate to infinite wisdom, it must be denied. A man must disown himself in order that he may come under the Saviour's yoke; he must break off all connections with every other master that Christ may be received and confessed as his Lord. In putting off the old man with his deeds, he puts on the Lord Jesus Christ. Instead of obeying self, living to himself and being full of himself, he is now full of Christ; imaginations and every high thing are cast down, "bringing into captivity every thought to the obedience of Christ."

The soul divested of self-will, and the spirit of revolt against the divine authority revolves in a new sphere, and is drawn to Christ as the supreme and all-controlling good. This act and state of self-denial leads, of course, to the renunciation of sin, and the disregard of all personal considerations in the path of duty. Ease, honor, liberty and life itself will be counted but loss for the excellency of the knowledge of Christ. The fountain of all, however, is in the comprehensible principle, by virtue of which a man denies himself, disowns himself, and realizes that he is the absolute property of God. Here is the beginning of humility, which forbids him "to think of himself more highly than he ought to think," and which divests him of the intolerable egotism and conceit which sprout so rankly in the soil of the unregenerate heart. A life of unexceptionable temperance and morality may be wholly selfish. The anchorite and the extremest ascetic in religion may live to self as completely as the veriest voluptuary in the world. Saint Simmeon Stylites, on his pillar, with his fastings and exposure to the rigors of the seasons, was as full of himself as any of the pleasure-loving throng who wondered at his almost supernatural endurance.

To realize the self-denial of the gospel it is not needful to seek the occasion nor to make it. It is *himself* that the believer denies, and in this renunciation every possible thing is embraced. It is not a fragment of appetite or of ambition that is sacrificed here and there, nor is it the mere fringes and periphery of the life's garment which are trimmed and shorn now and then. Christ strikes more profoundly and more comprehensively. He does not begin by lopping off the branches, but the ax is laid at the *root* of the tree. "If any man will come after me let him deny *himself*." The poor body may be starved and lacerated, and the soul remain supremely selfish. Men may stand on pillars, live in caves, wear sackcloth, shut themselves up in cells, fare abstemiously, and yet know nothing of self-renunciation. A true Christian life will touch the point of sacrifice in every direction, simply because the denial of self underlies all. It is not so much in isolated instances and in partial phases of duty, but in the whole of life's purposes and achievements. It will appear in the government of appetites, in the abandonment of ease and pleasure, in giving, in working for God. The stream will rise to the altitude of its source, and the disowning of self and the renunciation of self will enter into every performance. While a man may submit to flagellation till the flesh drops from his bones, and even give his body to be burned, and yet know nothing of true self-denial, it is not possible for him to possess it, and fail to exhibit it in every breath and pulsation of his being.

The trouble should not be to find wherein we deny ourselves, but rather wherein we do not. And yet there are probably multitudes of professed Christians to whom this matter of self-denial is but little more than a gospel fiction. They are following their ease and pleasure. Their giving is measured by their convenience; their work in the church never goes beyond what is perfectly agreeable. They lay up treasure on earth; they indulge in the fashionable pleasures of the world. To give something, to do little, and to keep within the ordinary bounds of continence and sobriety is the measure of their devotion. There are those whose highest conception of this principle is exhibited in refraining from sinful appetites, and in observing the outward duties of the religious profession. To be crucified with Christ, to endure hardness as a good soldiers, and to bring their entire practice up to the measure of this denial of self is beyond their thought.

Thousands are selfish, sensuous, even voluptuous in their religion. A comfortable place in the church, where the little work that is done is done by others, and where entertaining sermons, inspiring music and good society contribute to the agreeableness of worship, is the chief and crowning object. Self-indulgence comes not only in worldly but also in religious forms, and spreads its enervating spell over the church. The softness, shameful effeminacy and cowardice of thus living to self is rebuked by the Master's call to self-denial. If Christians are to save themselves they must have this salt of the religious life in themselves; and if the church is to save the world, her members must gird themselves for the great work by denying themselves, and by becoming imbued with the constraining love of Christ, "that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

THE DEPOSITORY.

We have met with several visitors to the Depository this winter, who were not before aware that our church possessed so large and elegant a book store in New Orleans. We call the special attention of our readers, both in the city and country, to the fact that THE SOUTHERN METHODIST DEPOSITORY, No. 112 CAMP STREET, NEW ORLEANS, IS ONE OF THE LARGEST AND BEST APPOINTED BOOK STORES IN THE SOUTHWEST! The publications of our church are kept, and are sold at Nashville prices. Besides these, there is a good stock of standard, religious and literary works, commentaries, English classics and the newest and best books of the day. In addition, there is a full supply of school books, stationery, and everything usually sold by booksellers and stationers. Pens, gold and steel, writing paper, ink, portable desks, blank books, letter presses and other articles, too numerous to mention, are to be found on the shelves and in the show cases of the establishment. The business of the Depository is conducted for no private gain to any one. The profits inure to the publishing interests of the church, and those who patronize the house are contributing to the spread of a sound religious literature. Why should not our merchants and business men give their own enterprise the preference in their demands for stationery, school books and other things in this line of business? Do our people call first at our Depository when seeking for books or stationery? We need not say that they ought to do it. Their wants can be supplied here as well as anywhere else, and they will at the same time aid a most important enterprise of the church. The business of the Depository may be vastly increased if our friends will take a little pains to influence trade in its behalf. They are not asked to favor this church interest by paying more for their goods than they will cost at other establishments. Purchases can be made on as good terms as at any other house in the city, and often at lower rates. We would earnestly exhort our people to *visit the Depository*, look over the attractive display of goods, get catalogues, and make it a matter of conscience to make their purchases here. Persons at a distance ordering books and stationery, or catalogues, should address the agent, Rev. R. J. Harp, 112 Camp street, New Orleans.

Death of Rev. Wm. G. McGaughey.

A member of the Louisiana Conference has fallen thus early in the year. Bro. McGaughey was present at our Conference, in this city, the first week in January, and appeared to be in good health and spirits. A few days after his return home he was called to his reward on high. Bro. McGaughey, we believe, came to Louisiana from Holly Springs, Mississippi. He was a local preacher in elder's orders when admitted on trial by the Louisiana Conference, at its session in Bastrop, December, 1855. His appointment for that year was Swan Lake; for the following year Swan Lake and Pecan Grove. In 1858 he was appointed to Lake Providence; in 1859 and 1860 to Carroll; in 1861 and 1862 to Tensas and Elizabeth chapel; in 1863 to Tensas mission; in 1864 to Wesley, Tensas and Jordan chapel; in 1865 and 1866 to the Tensas district; in 1867, 1868 and 1869 to the Lake Providence district; in 1870 to Carroll circuit. His last appointment, received but sixteen days before his death, was to Lake Providence. Brother McGaughey had been among us a traveling preacher for nearly sixteen years. He was a very efficient and faithful laborer in the vineyard, and a good preacher. Rev. James E. Bradley, writing from Floyd, Louisiana, gives us the only particulars we have received of his sickness and death. Brother Bradley's communication is as follows:

Rev. William G. McGaughey, who went with us to the Conference, is *no more!*

He died of pneumonia on Thursday, January 26, at six P. M.

He started home from Conference full of hope, having enjoyed the Conference session unusually well. He reached there on the fifteenth ultimo, apparently in the enjoyment of fine health and spirits; was attacked on Tuesday, the seventeenth ultimo, and although he had the best medical attention that the parish affords, and the best nursing by the loved ones at home, and friends, yet he sank gradually, and breathed his last at the above mentioned time.

His death is universally regretted in this part of the State. His friends are numerous, and they all utter the same thing.

He died as a Christian minister should die—without a fear.

DEATH OF SISTER KINNEAR.

Bro. Godfrey, in the following communication, announces the death of this good woman. She was the relict of Rev. David Kinnear, and was a worthy companion and helpmeet to that most sainted man of God. We join Bro. Godfrey in expressing the hope that Bishop Keener will furnish a suitable memoir for our columns.

JACKSON, Jan. 28, 1871.

MR. EDITOR: We have just returned from the newly-filled *grave* of our beloved and revered sister, ELIZABETH KINNEAR, of this place. This true woman of God, and faithful servant of Christ and of his church, died yesterday, January 27, at four o'clock P. M. Her demise was triumphant, and in sweet peace and brightness. Her last words to her pastor were: "*All is bright; I see no clouds.*"

I give this simple notice in the hope that Bishop Keener will write a more extended memorial of Sister Kinnear. He knows her history.

Yours truly,

JAS. A. GODFREY.

NEW ORLEANS NATIONAL BANK.—The advertisement of this new banking institution appears in this week's paper. The officers and directors are among our best known citizens, and their names are a sufficient guarantee of the merits and success of this new enterprise. We notice with special satisfaction that Mr. Alexander Wheless is president, J. N. Boadles is vice president, and that Richard Jones is cashier. We have no doubt that the gentlemen connected with the bank will command the confidence of the entire community, and that eminent success waits upon the undertaking.

GOSPEL EXPEDIENTS.

The range of them is a question upon which the church is divided. St. Paul says: "I am made all things to all men, that I might by all means gain some."

Some have contended that a rigid and exclusive intolerance of all expedients and policies fashioned after the world, for the furtherance of the gospel, are to be rejected. These are after the "straightest sect" sticklers for the law, and Pharisees of the strictest mold; while the opposite class contend that the margin of Christian morals is broad, and that *all* expedients should be used to accomplish a good end. "The end sanctifies the means" is a trite adage, and has been the conscience-stultifier of many an unwary soul who has invested in a lottery ticket, or drove a bargain at a gift enterprise establishment. Perhaps in this, as in all things else, "truth lies between the two extremes." The religion of Jesus is adjusted to our condition, socially, morally and spiritually. While it defines clearly and maintains strictly the delicate line of sin in every direction, it provides methods to preserve the integrity of its peculiar and holy spirit. Its spirit and letter harmonize, the one being the counterpart of the other.

"*Whatsoever* ye do, do all to the glory of God," is the sufficient and universal mandate. Here is the motive. This is enough to regulate the conscience of the truly awakened in reference to those things of doubtful propriety. Paul could say: "I am made all things to all men, that I might by all means gain some," in no weak, vascillating spirit, as if he would render an excuse for his conduct, or make a plea in favor of this or that expedient that was doubtful in its character. We are exhorted: "Every one to please his neighbor for his good to edification." An unyielding, *parsimonious* spirit is a mark of littleness. Christian firmness for principle's sake, especially where the glory of God is directly involved, is a sure indication of a "right heart in the sight of God." And yet there is the spirit of gentleness and meekness that should characterize our firmness that will "commend us to every man's conscience in the sight of God."

That the everlasting gospel is the proclamation of the method of heaven to disenthrall and deliver man, and that it goes out under the divine indorsement, and is at once and of itself the "power of God unto salvation to every one that believeth," and that "faith cometh by hearing," is as evident as its associated truth, that it is the appointment of its divine author, that human instrumentality and agency is to be used in its propagation. "We are co-workers together with God." It is a blessed truth, and inspires a comfortable feeling, that *I can do something* to sustain and carry forward this heaven-consecrated system. The gospel is certainly not in fetters, and bound down to a certain channel for its efficient and successful operation. Its self-recuperative power enables it to operate with or without visible human aid, according to the sovereign purpose of its Author.

These reflections have been made in view of a fair, which is projected and being vigorously prosecuted by the ladies, for the benefit of old Moreau Street Church, which has long stood as a "light in a dark place." It is to embrace the seventh, eighth, ninth and tenth days and evenings of March. "A word to the wise," etc. †

UNDER WAY.—The new pastors, the Rev. John Mathews, appointed to the Felicity Street Church, and Rev. William V. Tudor, appointed to the Carondelet Street Church, of this city, are at their posts and fully engaged in their work. They received a most cordial welcome from their respective charges, and are preaching to large and interested congregations.

WE WERE glad to meet Rev. Dr. Jefferson Hamilton on Thursday, looking in good health and younger than ten years ago.

BISHOP MARVIN reached the city on Wednesday, the eighth, and left the next morning for Galveston.

THE ST. LOUIS SEMI-CENTENARY.

We give some additional items of this important and interesting occasion, which we find in the St. Louis Christian Advocate of the first instant. Bishop Keener's sermon to the children, delivered at the Sunday school gathering, we reserve for our Child's Corner next week.

On Monday, the tenth instant, at three o'clock P. M., the Conference of official members of all the city charges assembled at the First church for the formal reception of the Bishops and other invited guests.

The president, Governor Polk, being absent, Thomas M. Finney was called to the chair. After religious exercises the Conference, as a body and severally, were introduced as our welcome guests, and had with them a very pleasant social interview. The session was resumed, and the chairman addressed the invited guests, making them acquainted with the history and the plans of the semi-centenary, and in the name of the church expressing its appreciation of their presence, and extending its most cordial welcome and hospitality. Bishops Marvin, McTyeire and Keener, and Rev. Robert A. Young severally responded. Their addresses, each from a distinct standpoint, were replete with significant suggestions and wise counsels.

The appointment of the occasion creates a crisis in the fortunes of St. Louis Methodism, said Bishop Marvin. A severe inquisition into the status of the church in this great city was instituted by Bishop McTyeire, illustrating and enforcing his argument for church extension by the logic of statistics. He noted the occasion as unique in Methodist history, and interpreted it as a providential interposition, giving token of an epochal period to date an onward movement. Bishop Keener surveyed the present and the inevitable future of St. Louis, and measured the responsibilities of the church in this day and in this place by both the urgent demands of the hour and the wise foresight of the tremendous material and moral forces which are destined to accumulation here and radiation from this predetermined great central city of the American continent.

HOUSES OF WORSHIP.

The meeting on Wednesday night, the eighteenth instant, was opened with religious exercises conducted by Rev. F. A. Morris, D. D., who has been during the twenty years past associated with the pastoral work in this city, and has had charge, severally, of nearly all the societies. Bishop Keener was called to preside, and introduced Bishop H. N. McTyeire for the address of the evening, on "Building Houses of Worship." His remarks upon that topic and upon the true policy of church extension in large cities were full of sound wisdom, and should have circulation throughout the entire church. They explain many a costly failure, and if adopted would result in immense saving of money and contribute to the greater comfort and effectiveness of a Methodist sanctuary. The following is a newspaper report of the address, and, though incomplete, will give some hints of the course of his remarks:

After a few introductory remarks he said:

It was not till 202, A. D., that buildings were erected for purposes of worship exclusively, and the primitive Christians worshiped in private dwellings, caves or dens.

To build a gothic church in a Protestant country is to commit an anachronism. It was not a church for the Methodist or the Protestant. It was a style that had sprung up when the spiritual part of the church was in a rather low state—when worship was intended to be seen, not heard.

As to the style, the house should be adapted to its uses, and a Methodist church should be built especially for Methodist purposes. Again, the Methodist Church, as the church of the people, must express this idea in its outward and inward architecture. Even for a small edifice the services of a competent architect should be obtained; for although every steward thought he could build a church, it was a work of considerable difficulty.

Beecher's church, with its congregation of five thousand, was not the Methodistic idea; because our economy does not call for a church that will seat over one thousand people; because Methodism aims to give spiritual life to every member in congregations that are designedly limited. Their policy was distributive—to scatter and diffuse moral life. In large churches how many men and women are perfectly inactive. The Methodist Church, on the contrary, sought to give work to members of it.

These facts should have their modifying and shaping influence on the character of the architecture. While he urged the church extension, he must also warn against an evil, namely: in excessive colonization. The true policy was to gather and concentrate your forces upon a

given point, and not extended over too much ground.

He had seen flatboat churches, but he had never seen a successful church made in that way. He had seen churches come to a certain point in spiritual progress who could go no further until they brought up the material side of the question. He made the assertion because his observation had convinced him of its truth. The house of God, he said, ought to be the best in the community, and if man loves God he is a church-building man. Unite your friends and build God a house, that whoever passes by may know that they are jealous of God's honor—that shall be a monument to your gratitude and his praise.

The concluding sentence of the address had a fitting response—a speech from John Hogan in the form of an allegory, but not all fancy, concluding with a pledge by himself, and others whom he represented, that Centenary church would, within the years 1871 and 1872, build for the Wesley Chapel society, in the southern part of the city, a house of worship to cost, exclusively of the ground, $25,000. The proceeds of sale of the present property of that society will be sufficient to purchase a suitable lot in a more eligible locality. Here was a noble offering, admirable in its spirit as it will be inestimable in its benefactions. Wesley Chapel society will date a new era in its history from the night of the eighteenth of January, 1871. Bro. Hogan's allegory marked as the offering of one of the daughters in St. Louis Methodism, and the meeting adjourned to give "the old Mother Church" opportunity for reflection.

THE COMMEMORATIVE ADDRESS.

The audience on Thursday night to hear the commemorative address by Bishop E. M. Marvin filled the house.

The opening religious services were conducted by Rev. W. M. Wash, and Rev. Robert A. Young, D. D., presided.

The Bishop's address discussed Methodism itself and localized Methodism at St. Louis. Adopting the idea of Methodism as a revival, he applied it to the various aspects of the Methodistic development in doctrine, experience, discipline and Christian activity. In this course of reflection we were treated to the Bishop's matured views and analysis of the genius and elements of the Methodist movement. Some of the views were to the writer of this, and perhaps others, quite novel and original. His review of the history of St. Louis Methodism was most happily rendered, and evolved with a pleasing surprise to his auditor the discovery of elements of power and success in the character of its founder and the history of his mission to this city. In the whole course of the address there were passages of remarkable originality and force of thought, and eloquent utterance.

At the conclusion of the address Bro. Levin H. Baker made a speech, as spokesman of First church. Its conclusion was hailed as a most eloquent peroration. The "Mother of us All," if old, it is evident is not superannuated in the spirit and activity of Christian zeal—it undertakes to supplement the work of Centenary church, and build a $25,000 church in north St. Louis for the St. Paul's society. Immediately upon this announcement followed the pledge of that society to furnish the eligible lot, which will be at a cost of from $7,000 to $10,000. This was a full, round, complete result—a worthy ending of one evening's counsels and deeds in the work of the Master.

DENOMINATIONAL SCHOOLS.

Rev. Wesley Browning opened the meeting on Friday night with religious exercises. Rev. Dr. D. R. Annally was called to the chair, and with a kind and appropriate preface introduced to the audience his old acquaintance, Rev. R. A. Young, D., who, on the occasion, filled the place of a Bishop in the principal address on "Denominational Schools." It was to be regretted that Bishop Wightman's condition of health did not allow him to render the service expected of him; but there could have been no disappointment on the part of any who desired that this great interest of our own Methodism should be broadly and fully represented in its claims of attention and liberal patronage among the monumental objects of the occasion. Dr. Young's address was a compact and complete historical argument, vindicating Methodism as the patron of learning, and attesting the fact of its settled policy to unite letters and religion as mutually tributary. The educational history of Methodism was thoroughly explored from its cradle in the university throughout its progress in England and its expansion to other lands, exhibiting the statistical record of five hundred schools, with sixty thousand pupils in England, and in America two hundred chartered institutions and forty thousand pupils. Such an address ought to be published and scattered broadcast throughout the connection as a campaign document in the interests of educational enterprise.

Bishop Keener followed, compressing into a brief compass of time a masterly argument for the association of religious with literary culture. The postulate was most learnedly and conclusively elaborated, that man cannot arrive at the apprehension of his own emotional nature, nor much less the nature of God, by the processes of the intellect. These are of necessity the discoveries of a God-giving revelation, which alone furnishes the solution of those great questions concerning God and man which constitute the great problem of humanity. Passing from this to another view, the address vindicated the position that in the education of youth there should be on the one hand and the other neither religion without science, nor science without religion—they are consonant, and not antagonistic—not discordant interpreters, but consenting witnesses, and upon this basis of truth the education of our children should be reared. The foregoing is a very inadequate sketch of the Bishop's line of thought. We hope at some future time to present it more justly and fully.

The practical result contemplated in respect to the discussion of this topic was not more at the present time than the inauguration of an educational enterprise. This was done with hearty and almost universal consent among the members and friends of the church in attendance on that evening, giving in their names to constitute an association to undertake and conduct the proposed effort to found in this city a Methodist school for young ladies. It was one of the most important results of the semi-centenary occasion, if this movement, as the prospect promises, shall be sustained by judicious plans of effort and prompt action. Let it be that a college for young ladies, with complete appointments and equipment, shall look back through intervening time, longer or shorter, to the records of that night as the memorable date of its foundation.

NEW ADVERTISEMENTS.

D. H. HOLMES.—It has been our privilege to have business transactions with this house for nearly twenty years, and we can, without hesitation, recommend it to our readers. Mr. Hoffman, the business manager, is known here as a polished gentleman, and we have always found his clerks obliging and truthful. The goods are selected with taste and judgment. If you wish to deal with a house that you can rely upon, we recommend you to call at No. 155 Canal street. See advertisement, headed *Direct Importation*, elsewhere.

CLARK & MEADER, GROCERS.—We call special attention to the advertisement of the above firm. We have tried them, and found them satisfactory and reliable as grocers, and, after an acquaintance of many years, we can affirm that we know no house which has given more satisfaction. See advertisement elsewhere, and call at the corner of Carondelet and Common to examine their splendid assortment.

LIFE ASSOCIATION OF AMERICA.—The above association have an advertisement commencing with this issue. It is a Southern institution, the parent department being in St. Louis, Missouri. The Louisiana and Texas department is presided over by our esteemed fellow-citizen, General J. B. Hood. The officers, directors and trustees of the local department are largely made up of our most responsible business men. Its funds are invested here, and remain among us. The system is mutual and non-forfeiting. If you think of insuring your life, call and investigate the matter for yourself. The company have secured the services of Rev. C. R. Godfrey, of the parish of Caldwell, to represent them in the northern part of the State. He is a most energetic and reliable gentleman. Address him at Copenhagen, Louisiana.

CLOTHING.—The card of Pierson & Hews will be found in our advertising columns this week. These gentlemen are deserving of the largest patronage, and can *suit* the most fastidious customers. We know whereof we affirm when we say that their goods are not excelled in this market. Their place of business is at the well known stand, Nos. 13 and 15 Camp street.

CHOICE SEEDS.—See advertisement of Maupay in to-day's issue.

CHOICE GARDEN AND FLOWER SEEDS. See Watson's advertisement, headed *Old Colony Nurseries.*

PAINFUL REPORT.—The special dispatches to the Times, of this city, contain the sad statement that Rev. Dr. Deems was among the killed in the fearful railroad catastrophe which occurred near Poughkeepsie, New York, on the seventh instant. As we have seen nothing in the latest telegrams to confirm it, we are led to believe that there is a mistake in the announcement.

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RICHARD JONES, Cashier.

fe11 1f

NEW ORLEANS NATIONAL BANK.

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871.

JOHN JAY KNOX,
Acting Controller Currency.

No. 1773. fe11 1f

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ja11 6t JAMES H. ANDREW.

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First-Class Monthly Magazine

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The same writers who have aided in making the *Weekly* so wonderfully popular will contribute to the Magazine. The first number will contain the opening chapters of a new story by the author of "Big-Foot Wallace," "Jack Dobel," etc., entitled "The Indians at Dirt-Dauber's Nest: A Tale of the Seminoles" told in Mr. Duval's best style.

Mrs. Maria Pendleton Kennedy, of Virginia, will contribute a charming story of Virginia life. The Hermitage Children.

Mary Faith Floyd will contribute a beautiful Fairy Tale.

Dr. F. O. Ticknor, Paul H. Hayne, Mrs. McKinnie, Mrs. Mary Ware, Mrs. S. E. Peck, Mrs. E. E. Ford and other well known writers will furnish contributions of great value and interest.

All of the old and popular features of the *Weekly* will be retained in the new Magazine. The editor will hold his monthly chats with little readers and correspondents through the Letter Bag, and the Obligney Corner will continue to be crowded with Rebuses, Charades, Enigmas, Puzzles, etc.

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THE LITTLE WORSHIPER.

"What are you thinking of, Willie,
Sitting so quietly there,
With your Noah's ark animals round you,
And your eyes gazing up in the air?"

"I have set out my animals, mother,
The great and the small in a row,
With Noah, his wives and his sons' wives
They make such a beautiful show!

"I've set them all out in the sunshine,
That God, who is up there above,
May see them, because they're so pretty,
And I want to show Him my love.

"I am sure He must see where I'm sitting,
And hear every word that I say,
Because you know, mother, He listens
Both morning and night when I pray.

"You know that He loves little children,
And says there to have Him He some;
So I've set out my Noah's-ark creatures,
The great savage beasts and the tame.

"I've set them all out in the sunshine,
Where I think they are plainest to see,
'Cause I would give Him a pleasure
When yes so much pleasure to me."

Mary Howitt.

KATE.

BY MARY BELL.

"Oh, isn't it splendid?" said Kate, swinging her satchel high in the air, "and isn't Miss Wilson kind to let us all meet at her house?"

"I love to work for the missionaries," said Maud; "you feel so good, so like a Christian, you know."

"Yes, indeed, it makes us so much happier to work for others than to follow our own selfish pleasure, mother says."

"And what a beautiful fair we will have! Bring all of your pieces of silk and ribbon, for we are going to make lots of pretty things."

"Mother has any quantity of lovely silks in an old trunk in the garret. I am going to hunt them up as soon as I get home."

"You must come early to the society. We want to commence precisely at four."

"Good-by," said Kate, as she reached the corner; "be sure to come."

"Never fear, I will be there at half past three."

Kate rushed into the house, nearly knocking over poor grandma, who was slowly crossing the floor.

"Why, where is mother?"

"I'm so glad you've come, deary; I've been waiting for your bright eyes. I want you to thread my needles full of needles, so that I can sew on my patchwork."

Kate was generally very obliging about the needles, but it did seem too hard to be interrupted at this important moment, when she wanted to tell her mother all about the society, and get those lovely silks. She sat down, without a word, but she never did see such ugly thread, that would nutwist and knot, and wouldn't go through those hateful little eyes. Finally they were all threaded, a brilliant array bristling on the cushion. Grandma was much obliged, and Kate ran off to find her mother.

"Where's mother, oh, where's mother? Cousin Anna, *do* you know where mother is?"

"Keep quiet, can't you?" said Cousin Anna, who disliked children, and considered Kate as one of the noisiest and naughtiest girls she ever knew. "Your mother has got a headache, and you must stop tramping and romping about the house."

"But I must see mother. I want to ask her if I can go to the new society, and to find out in which trunk those silks are in the garret. I must see mother."

"Well, you *can't* see mother, I tell you. She's just going to sleep, and you'd better not go rummaging over any of the trunks, but take care of your little sister Daisy. She's been driving your mother almost distracted by her noise."

On hearing this charge Kate rushed up to her room; she was in a mood for taking care of Daisy. She locked the door fast, threw her hoops and things on to the bed, and herself into a great rocking chair, where she began to cry as though her heart would break.

"It's always just so! Mother always has the headache when I've something important to tell her. I never can go anywhere or do anything. Oh dear, oh dear, I'm well to get at those silks! And I can't even go to the society, for I can't ask mother. Oh dear, oh dear, I never was so wretched in my life!"

"Katie, is you in your room?" peeped a sweet little voice outside the door; "I want to saw you."

"Go away, Daisy, you can't come in."

"Just a little minute," pleaded Daisy.

"No, you naughty, bad girl, go right away, I'm busy."

Daisy began to cry so loud that Kate feared Cousin Anna might appear, so she opened the door. Daisy bounced in and perched herself on the bed among Kate's things.

"Oh, what you got left in your basket?" said Daisy.

"No, you shan't touch my lunch basket; there's nothing in it but a dry cracker and an old apple," and Kate snatched it away.

"I want to see the old apple," cried Daisy, throwing herself down on the bed, and kicking with all her might against Kate's hat.

"Oh, Daisy, you awful wicked girl, you've broken the feathers and spoiled my hat," cried Kate, who seized the child very roughly, and put her out of the room.

Daisy screamed and pounded the door with her little fists. Kate paid no attention, but went on bewailing her misfortunes.

"Now just look at that hat! It was a fright to begin with, for I never can have anything decent; but now it is ruined, and what shall I wear to school beside Maud's beautiful blue one? Oh, how I hate to be poor! Maud has three lovely silk dresses, and I an old one made out of mother's, and I have only one pair of kid gloves to my name. Cousin Anna would say that is ridiculous. She never had a pair of kid gloves when she was a little girl.'

"And there's that child crying outside the door, but I won't let her in. I can't bear to take care of children, and its 'hold baby,' and 'mind Daisy,' from morning till night. Now the clock is striking four. Oh dear! oh dear! the girls are all there, and having such a nice time—my heart is almost broken."

A loud scream from Daisy sent Kate to the foot of the stairs; but Bridget, Cousin Anna and poor, pale mamma were there before her. Bridget held the child in her arms, declaring she was "kilt intirely, for her head was splitted." Mamma sat on the stairs, faint and trembling, while Kate, almost paralyzed with fright, felt like a murderess, as she saw the blood on Daisy's face. But Cousin Anna was equal to the occasion. She declared the child could not be seriously injured, as she herself saw her fall, only three or four steps. She found Daisy had cut a little gash in her forehead. She soon washed the wound, and dressed it with court-plaster. Kate began to breathe again, and sat down by Daisy in the most contrite and humble state of mind. Daisy put out her little hand: "I won't tell mamma how cross you was if you will tell me a story."

"Certainly, darling," and Kate sat by Daisy till tea time, telling story after story, and amusing her in the merriest way, thinking how much trouble she might have saved if she had been kind to her little sister—all the time feeling so guilty, and conscious that her zeal that afternoon had not really been to help the missionaries, but to have a good time, and be connected with a grand affair. She hoped the missionaries would never know how selfish she had been; above all, that Cousin Anna was not acquainted with any, for Kate was sure if she was she would tell!—*Christian Union.*

LAYING UP RICHES.—"Grandpa," said a little boy, "our minister said this morning that 'riches take to themselves wings and fly away.' Now, is there no place in this whole world where wealth can be stored in safety?"

"None," replied the old man.

"Not in England?" still inquired the boy. "Surely the banks of such a great and wealthy country are on a sure footing."

"No," again replied the grandfather; "civil strife or foreign war may at any time arise, beggaring the people and ruining the banks."

"Is not money safe in Prussia, in the hands of those rich German bankers?"

"No, not safe," once more replied the old man, "even in their hands, for prosperity may fail them."

"But surely," said the boy, "even boundless wealth may be deposited in the banks of this great republic with perfect safety."

"Alas! no," replied the aged man; "war may arise even in this great country; and villains abound in the land, who rob banks of their treasures and plunder vaults of their wealth."

"Then there is no place where riches may be stored in safety!" sighed the boy.

"Yes; not in this world, as I said at first, but in heaven. My boy, always remember the text: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'"

"Do you ever take such a text?" inquired a minister of a sensible local preacher. "No, sir." "Why not? Do you not see your way into it?" "Oh, yes, but I do not see my way out of it."

FIGHT against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may cause you to mourn all the days of your life.

The Farm and Garden.

GOOD NIGHT.

"Good night!" said the Plough to the weary old horse,
And Dobbin responded, "Good night."
Then with Tom on his back to the farmhouse he turned,
With a feeling of quiet delight.

"Good night!" said the Ox with a comical bow,
As he turned from the heavy old cart;
Which laughed till it shook a round wheel from its side,
Then creaked out, "Good night, from my heart!"

"Good night!" said the Hen, when her supper was done,
To Fanny, who stood in the door.
"Good night," answered Fanny; "come back in the morn,
And you and your chicks shall have more."

"Quack, quack!" said the Duck; "I wish you all well,
Though I cannot tell what is polite."
"The will for the deed," answered Benny the brave;
"Good night, Madame Ducky, good night!"

The geese were parading the beautiful green,
But the goslings were wearied out quite;
So, shutting their peepers, from under the wing
They murmured a sleepy "Good night."

Now the shadows of evening were gathering apace,
And hiding the last gleam of light,
So to father and mother both Fanny and Ben
Gave a kiss and a hearty "Good night."

MORE PROFITABLE THAN COTTON.

NEW ZEALAND FLAX.—ALL ABOUT IT.

SACRAMENTO, Jan. 9, 1871.

DEAR SIR: In May of the past year, while on the passage from New Zealand to Newcastle, New South Wales, I saw in the European Mail an extract from your paper on the encalyptus or gum tree of Australia, and the desirability of their introduction into America. At that time I had a few ounces of the seed, and I now send you some, and indorse the remarks you then made.

I also send a sample of New Zealand flax fiber, some canvas from the same, seed pots and seeds. On the passage from Newcastle to San Francisco I wrote an account of the plant, and arranged with Colonel Warren, of the California Farmer, to try to bring public attention to it. There is no plant growing that serves so many purposes. The leaves, cut green and split, serve for all sorts of strings and small ropes, and to make baskets, mats and nets; the liber will make all kinds of rope and canvas; the gum in the leaves makes mucilage for envelopes that no steaming or soaking will open; the flowers produce plenty of honey, and the stalks are so light and buoyant they could be cut fine and used in stuffing the furniture of steamers and other vessels, when, in case of accident, each one would be a life buoy. A few pieces of the leaves steeped in hot water will raise yeast equal to hops. Until a few years past no machinery had been made to cleanse it, but now this is being extensively done, and the cultivation of the plant commenced. The operation is very simple. The green leaves are fed into the dresser, which consists of two rollers, one smooth and one grooved, which feed them to the beater, which consists of an iron cylinder a foot in diameter and six inches across, with steel bars a half inch square, set diagonally across the surface. This drum revolves very rapidly, and knocks the fleshy substance from the leaf, and leaves the fiber hanging below. This is washed in clear water, bleached and scutched, when it sells at from £40 to £50 in the English market. Had I the opportunity I would visit the Southern States with the seed, and endeavor to bring it into notice. As I cannot come, will do what I can, seeking assistance from any who will spread information concerning it. Once growing in America, as it does in New Zealand, and it effects a revolution in the price of paper, as it would furnish an abundance of material. A friend of mine who has had a large experience as clerk on steamers on the Southern rivers used to say that the low-lying lands on the banks and at the mouths of these rivers would grow thousands of tons. There is no particular season in which to gather it, but the mills run in New Zealand the year round—a great advantage in your vicinity, as it could be let alone to grow during the sickly season. I was in your city in 1858, and again in 1859, and I believe the surrounding country would yield an immense crop of this fiber. In New Zealand they reckon an acre of good flax will yield from twelve to fifteen tons of green leaves, which will give two tons of scutched fiber. I send you a copy of the California Farmer. Should any in your vicinity desire to give the seed a trial, any order to my address, Sacramento, or to the Farmer, 320 Clay street, San Francisco, will receive prompt attention. We are selling it at $1 per ounce of about four thousand seeds, enough to stock two acres. Please extend this information as much as possible, and anything we can do for you in California we shall be most happy to favor you. A very liberal discount will be allowed in seed to an order for a quantity.—*A. M. Southworth, in the Picayune.*

VIOLETS AS WINDOW PLANTS.—A correspondent of the Gardener's Monthly has grown the violet for some time as one of his favorite window flowers. In former years, when brought into the house from the cold pits to flower, they were placed at once in the sitting room window, where we had a regular temperature of about sixty degrees; but the stalks were always slender, and the flowers rather small. Thinking it was too hot, I kept them other years in a cooler room, where the heat might, perhaps, not range over between forty-five and fifty-five; and the result has been much healthier-looking plants and finer foliage. Besides this, they were not much behind what I have had in warmer places in other years. I am sure they want very little heat to do well.

Another fact: I have learned that a manure water made of rotten wood is a capital fertilizer for them. Once I thought, as shady places were the natural places where violets grow, rotten wood would be a good thing in the soil; but they sometimes get sick in it. But the liquid of steeped wood does not seem to have this effect. On the other hand, a lively green is the result. We never water them except when they show signs of drying. In our room this is about twice a week.

ONE HUNDRED AND TWENTY-SEVEN SHELLED BUSHELS PER ACRE.—Mr. David H. Branson, who received the premium offered by the Brandywine Farmers' Club for the best four acres of corn, gave a supper to the club last week, at which he detailed his mode of culture as follows: "I applied last fall and spring about one hundred wagon loads unbleached livery and barn yard manure, broadcast, on twenty-five acres clover and timothy sward, fifty of which were hauled a distance of three miles—all furrowed down during the month of April and first week in May last. In addition to the stable manure, I applied on the sod three ox-cart loads to the acre of manure from the hog pen. After having plowed and thoroughly pulverized the soil, marked out rows one way three and a half feet distant; dropped the corn by hand, two grains from fifteen to eighteen inches apart; applied to each hill one handful of hen manure, ashes and plaster, equal parts; covered with hoe May 10; five hundred bushels of lime were applied and cultivated in on twelve acres, the remaining thirteen having previously been limed on the sod."—*Country Gentleman.*

BEET-ROOT SUGAR IN FRANCE.—The production and manufacture of beet sugar in France is greater than has generally been supposed. Two-thirds of the consumption of the entire country is manufactured within its borders, while only one-third is imported. According to the latest reliable statistics the annual value of raw sugar made from the beet now amounts in France to $20,000,000. Upward of six hundred thousand tons of beet-root sugar are now produced by more than one thousand eight hundred factories on the continent. Fifty-five thousand tons of beet-root sugar, costing $9,000,000, were imported into the United Kingdom in the year 1867. In addition to the sugar itself, spirit to the value of $6,700,000 was distilled from the root, and from molasses extracted from the root, in the harvest of 1855-6 in France. Potash to the value of $2,300,000, and pulp-cake worth $5,000,000 as food for cattle, were produced from the same culture.

KEEP PLOWING UNDER.—A Georgia farmer, having a field of ten acres, (land worn out,) had plowed it in June, and sowed it in wheat in September, and at harvest time got four bushels to the acre. The next season there was a fair crop of weeds. These were plowed under, and wheat tried again. The yield per acre was nine bushels. The same process the succeeding year produced seventeen bushels per acre, and the last year twenty-seven bushels. As no mention is made about use of clover, those successive croppings and constantly increasing yields are somewhat remarkable. It is assured that had the ground been subsoiled twenty inches deep the last yield would have been doubled.

PRAYING FOR HER ENEMIES.—A little girl in an Italian Sunday school complained that some of the children had hissed at her.

"Why did you not do your best to defend yourself, or complain to the master?" inquired her mother.

The child hung down her head and was silent.

"What did you do," added the mother, "when they were seeking their pleasure in tormenting you?"

"I remembered what Jesus did for his enemies," replied the child; "*I prayed for them.*"

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MISCELLANEOUS.

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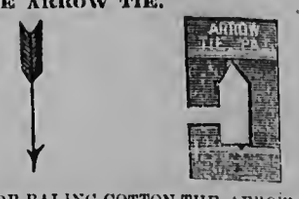

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All sizes, for either Southern or Sorgo Cane.

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These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.
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189.....COMMON STREET.....186

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se17 1y

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77.....CARONDELET STREET.....77

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60.....CARONDELET STREET.....60

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31.....PERDIDO STREET.....31

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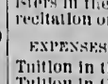

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FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This Institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fee.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
jy23 if President Board of Trustees.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.
J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.
——, Professor of Civil Engineering.
A. C. Calhoun, A. M., Adjunct Professor of Languages and English Literature.
The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

au20 1y W. F. MORELAND.

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The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.

The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo. $16 to	20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.

au13 O. F. CASEY.

PORT GIBSON ACADEMY,

A SCHOOL FOR YOUNG LADIES.

Rev. B. Jones, President.

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TERMS.

Board, lights, fuel, washing, English tuition, English text-books and school stationery, per term of 20 weeks $130 00

Full term opens SEPTEMBER 14, 1870.
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ABINGDON, VIRGINIA.

SPRING TERM OPENS

Third Wednesday in February, 1871.

For catalogue apply to

B. ARROGAST, President, or
W. G. E. CUNNYNGHAM, D. D.

WANTED.—A Lady Artist. ja7 6i

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room-rent, washing and contingent fee.

For catalogue or for other information address

E. E. WILEY, President,
jy16 3m Emory Post Office, Va.

ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jan	1	2	3	4	5	6	7
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	31						

The Christian Advocate.

SATURDAY, FEBRUARY 11, 1871.

THE COUNT AND THE DOVE.—Cruelty to animals is always the sign of a mean and little mind; whereas we invariably find really great men distinguished by their humanity.

I remember having read, some time ago, a beautiful story of Count Zinzendorf when a boy. He was, as I dare say you know, a great German noble, and lived to do a great deal of good in the world. One day when he was playing with his hoop near the banks of a deep river, which flowed outside the walls of a castle where he lived, he espied a dove struggling in the water. By some means the poor little creature had fallen into the river, and was unable to escape. The little count immediately rolled a large washing tub, which had been left near, to the water's edge, jumped into it, and though generally very timid on the water, by the aid of a stick he managed to steer himself across the river to the place where the dove lay floating and struggling. With the bird in his arms, he guided the tub back, and got safely to land. After warming the little captive tenderly in his bosom, the boy ran with it into the wood, and set it free. His mother, who had watched the whole transaction in trembling anxiety from her bed-room window, now came out. "But were you not afraid?" she asked. "Yes, I was, rather," he answered, "but I could not bear that it should die so. You know, mother, its little ones might have been watching for it to come home!"

WITELY CRITICISM.—Theological students are fair marks for advice from all parts of the habitable globe, and from some parts not habitable. There is, however, one source of invaluable advice. While talking with an intimate friend, lately, he said: "What a pity our wives would not tell us our faults in the pulpit and our failures in the pastoral work. They know us through and through, and hear us all the time, and ought to criticise us." I said to him—for I thought he deserved it—"You ought to be ashamed of yourself. If you were half a man your wife would tell you your faults. It is because you want to be petted and pitied, and told that you are working too hard, and flattered, that she will not talk to you about the matter. For my own part the severest and sharpest criticism that I ever had came from the best woman that lives on this globe. If you only choke down your pride and self-conceit, and stand like a man and take it, the severest criticism of a loving wife will do you good. You will have plenty of people to tell you that you are a beautiful preacher, and that you give splendid sermons. While it is not wise to seek criticism from the pews in general, there will be one pew from which you may get keen, and living, and sharp-sighted hints, every one of which is sent from heaven.—*Dr. Thomas Hastings.*

SHUT THY DOOR.—I feel all that I know and all that I teach will do nothing for my soul if I spend my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said he, and "shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much; it means, shut out not only nonsense, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—*Cecil.*

BE YE servants of Jesus Christ, whether ye eat or drink, or whatsoever ye do. Serve him with both your hands and all your hearts. Get your manhood strung to the utmost tension, and throw its whole force into your Redeemer's service. Live while you live. Drive not away your existence upon baser ends, but count the glory of Christ to be the only object worthy of your manhood's strength, the spread of the truth the only pursuit worthy of your mental powers. Spend and be spent in your Master's service.—*Spurgeon.*

NO MATTER IN WHAT WAY.—Two confessors of Christ, during the reign of King Henry the Eighth, were threatened with martyrdom by the Lord Mayor of London. He told them unless they gave up what he considered their errors he would tie them in a bag and have them thrown into the Thames. They replied: "My Lord, we are going to heaven, and it matters very little whether we go there by land or water."

LOOKING to others for our standard of happiness is the sure way to be miserable. Our business is with our own hearts and our own motives.

Scientific.

THE recent deep-sea soundings have shown that, owing to the incompressibility of water, its density is not increased at great depths. The popular notion that metals will not sink to the bottom on this account is, therefore, unfounded. Neither are the *debris* and loose materials at the bottom consolidated by the pressure, although it increases by one ton to the inch for every four thousand eight hundred feet. Pressure, being equal on all sides, even though it be three tons to the inch, will not destroy the life of animals, which are composed of solids and liquids only, nor interfere with their motion.

THE "frost-work" on the summit of Mount Washington is described as wonderful in its peculiar beauty. It is formed when northerly winds prevail, and starts from points on the northerly exposure of various objects. Everything which the wind strikes becomes soon covered with beautiful, feathery forms, and horizontal icicles are thrown out, sometimes two feet in length. Condensation of vapor is referred to as the cause; but the air is supposed to be filled also with minute spicula of ice, which are caught while the vapor condenses, and thus build the horizontal masses. The greatest velocity of wind which has been observed at this station was one hundred miles per hour, a rate quite without precedent in meteorological record.

A REVIEW of modern surgical progress in a recent lecture by Dr. Frank W. Hamilton gives the following happy results: Amputations have been rendered less barbarous by the use of ligatures, instead of cauterizing irons. More recently some better devices are replacing ligatures. The former rule, not to amputate at the knee-joint, is now obsolete, and the patient is to have as much of a limb left as possible. Resections are now practiced to great advantage, by which means diseased portions of bone or joints are removed without resorting to amputation. Replacements of parts of the face, as of a nose or of an eyelid, are now quite common, and no longer looked upon as marvels of extraordinary surgical skill. Squinting eyes are now constantly and easily restored to the natural position. To reduce the dislocations of the hip-joint used to be a matter requiring mechanical tackle to overcome the powerful muscles which surround this point. An American surgeon introduced the method "by manipulation," so that by carrying the limb through various motions the joint is easily replaced without the need of powerful extension. For twenty-six years only has the medical profession been acquainted with the use of anæsthetics; but they are now among the necessities of surgical practice, and of incalculable value. It is recorded as a singular coincidence that anæsthetics, which may be said to control the nervous electrical currents, were introduced in the same year that saw the first application of electricity to telegraphy.

A PRACTICAL scheme for introducing a national railway time-table has been worked out with much care by Mr. Charles F. Dowd, of Saratoga. Not less than sixty degrees of longitude, with a time difference of four hours, span the distance between the extreme termini of our national railway system. For want of any systematic arrangement the differences of standard times assumed by the various companies cause no small confusion and perplexities among travelers. Mr. Dowd proposes that all the railways shall adopt standards founded on the national standard at Washington, according as they lie within either of four sections of fifteen degrees width, to be marked by the numbers 0, 1, 2, 3, and called first, second and third-hour sections, as the central meridian of each is so much later than Washington in time. He has calculated the longitude of the eight thousand railway stations in the country, and then indicates the hour section in which each falls by a figure on the left-hand side of the name, while the correction in minutes is put after the name, with the signs *plus* or *minus*, according as it is to be added or subtracted. Thus Mobile, written with a 1 before it and a *minus* 16 after it, shows that Washington time is one hour minus 16 minutes faster than Mobile time. If this notation is printed on the railway time-tables, and the railways adopt the standards, it will come to be a very easy thing for a passenger to calculate from his own watch, especially if he sets it by Washington time, just what the time of leaving any station must be. He has only to add the prefix number to the hour of departure, whatever that may be, and add or subtract the suffix number from the minutes. If he prefers New York time, he has only to subtract twelve minutes more, as he finds that marked in his table 0 New York—12. The adoption of some such systematic reduction of time is coming to be a great necessity, and it would be difficult to find anything simpler than this proposed by Mr. Dowd.—*Independent.*

HOUSEKEEPERS' DEPARTMENT.

OYSTER PIE.—Line a deep dish with good puff paste, not too rich. Roll out the upper crust, and lay on a plate just the size of the oyster dish; set it on the top of the dish and put into the oven, as the crust must be nearly cooked before the oysters are put in, for they require less time than the crust. While the crust is baking strain the liquor from the oysters; thicken it with the yelks of eggs, boiled hard and grated—three eggs for seventy-five oysters; add two tablespoonfuls even full of butter, and the same quantity of bread or cracker crumbs; season with pepper, salt and mace or nutmeg—a very little of either—and be sure and taste, to be sure that you do not season it too much; to add is very easy, but to take out seasoning in cooking is a difficult task. Let the liquor just boil; then slip in the oysters, and as soon as they come to a boil stir well and remove the plate and top crust, and pour them and their gravy into the bake dish: place the top crust over and return to the oven for five minutes, and send to the table hot.

OYSTER FRITTERS.—Drain off the liquor, and wipe the oysters dry; season with a little pepper and salt, if not salt enough. Make a batter with a pint of milk and flour enough to mix a batter not very stiff. Beat the yelks of three eggs very stiff, and put to the batter, beating all a good deal. Whisk the whites to a stiff, dry froth, and stir in gently the last. Take up a spoonful of batter on a spoon, lay an oyster on top, and cover with a little more batter, and with a broad knife slip this off gently into a pan of boiling lard. When brown on both sides drain on a perforated plate, and send to the table hot.

TO FRY OYSTERS.—Take from the shells carefully so as not to tear or break them; dry in a clean fish-cloth; beat the yelks of eggs with thick cream—one yelk to two tablespoonfuls of cream; rub together some bread or cracker crumbs, a little salt and cayenne pepper. Have half a pound of butter boiling hot in a skillet; dip each oyster in the beaten yelks and cream; then roll in the cracker crumbs, taking pains to have the crumbs adhere thickly to the oyster. Drop into the skillet, and fry to a light brown on each side. They should be crisp and light. Drain free from all grease, and serve hot.—*Christian [illegible]*

PATIENCE.—An aged woman, after a busy life of doing good, was at length laid upon her bed, pain-worn and helpless. A good minister went to see her, and asked if, after her active habits, she did not find her confinement hard to bear? "No, sir," said she, "not at all. When I was well I used to hear the Lord say day by day, 'Betty, go here; Betty, go there; Betty, do this and do that,' and I used to do it as well as I could. But now I hear him say: 'Betty, lie still and cough.'"

Pain's furnace-heat within me quivers:
God's breath upon the flames doth blow.
And all my heart in anguish shivers
And trembles at the fiery glow;
But yet I whisper, "It is God's will!"
And in his hottest fire sit still.

WHITE.—Dr. Spencer, some days before his death, gave orders that nothing—not even as much as a thread—of black should be seen on his coffin. "For," said he, "I have been a sorrowful man these many years—lamenting the deplorable state of Christ's church militant here on earth; but now, being on the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow upon me; but my body shall be wrapped up in white, for a testimony that I die in expectation of a better and more glorious state to come."

A THOUGHT FOR PARENTS.—Never for one day forget that the first book children read, nay, that which they continue to read, and by far the most influential, is that of their parent's example and daily deportment. If this should be disregarded by you, or even forgotten, then be not at all surprised when you find another day—to your sorrow and vexation, and the interruption of your business, if not the loss of all your domestic happiness and peace—that your children only "know the right path, but still follow the wrong."—*Anderson.*

BE NOT penny wise. Riches have wings, and sometimes they fly away of themselves; sometimes they must be set flying to bring in more.—*Lord Bacon.*

"I DESPISE MANKIND," said an arrogant millionaire to a noted clergyman. "I see you have studied your own nature," was the quiet reply.

GOOD is slow—it climbs. Evil is swift—it descends. Why should we marvel that it makes great progress in a short time?

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last review. Our leading staple has been in fair request, but operations have been restricted by moderate supplies of the descriptions most in request, the stock on sale comprising an undue proportion of mixed and stained or dusty lots. The business, nevertheless, has been of fair extent, at prices showing some irregularity—the better qualities, including all clean, bright and even-running lists, ruling in favor of factors, while other descriptions have been dull and drooping.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi .... bales..	31,909
Lake	857
Arkansas	3,071
Mobile	691
Texas	102
Total	36,630

On Saturday prices were strengthened by a decided advance in sterling exchange and encouraging telegrams from Liverpool and New York, but operations were restricted by scant supplies of clean, bright cottons and the higher grades, as well as by the stringent pretensions of factors, and the business was confined to 4,900 bales, good ordinary closing at 13½ to 13⅝c., and low middling at 13⅞ to 14⅛c. On Monday, with a more copious supply, the movement exhibited increased animation, and 10,000 bales changed hands; but notwithstanding a further advance in foreign exchange, the Liverpool market having given way 1-16d., and the receipts being heavy, the poorer qualities ruled more in favor of buyers while the better descriptions continued steady, neither showing any great decided variation. On Tuesday the market opened with a fair inquiry, and, although the movement was again checked by the moderate supply of clean bright cottons and even-running lots, as well as of the higher grades, yet the sales embraced 7,500 bales at rather easier prices, without any quotable change. The proportion of stained, spotted and dusty in the stock is unusually large, and buyers find difficulty in filling orders which exclude such descriptions.

This makes an aggregate for the past three days of 22,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 702,834 bales, against 685,846 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 599,876 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 531,458 bales to Great Britain, 59,143 to other foreign ports, and a decrease of 157,312 to France.

Referring to our remarks above, we quote as fellows:

Ordinary	11½ to 12¼
Good ordinary	13⅛ to 13⅞
Low middling	13⅞ to 14⅜
Middling	14 to 14⅞
Strict middling	15 to 15¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales ..	20,696
Arrived past three days	56,850
Arrived previously	808,716—815,516
	836,212
Exported past three days.	27,341
Exported previously	600,553—627,894
Stock on hand and on shipboard	238,348

SUGAR.—A fair demand has prevailed since our last review, especially for the better descriptions, and prices have been well sustained. The supplies on Saturday and Monday were mostly disposed of at 5½ to 6¼c. per pound for inferior, 6¾ to 7c. for common, 7¼ to 8c. for good common, 8¼ to 8¾c. for fair, 9 to 9¼c. for good fair, 9½ to 9¾c. for fully fair, 10 to 10¼c. for prime, 10¾ to 11c. for choice, 11¼c. for strictly choice, 9 to 10½c. for seconds, 11¾ to 12½c. for yellow clarified, and 13 to 13½c. for white.

MONETARY.—Gold, 111⅜ to 111⅝.

American silver half dollars, 109, and Mexican dollars at 1 per cent. premium in gold.

The only sales of bonds reported are $10,000 new City Sevens per cents on Saturday at 70, $3,000 City Tens at 98¼, and $5,000 do., resale, at 98½; and $7,000 new City Sevens per cents on Tuesday at 70 to 70½.

The sales of warrants include $1,300 new State on Saturday at 74; and a small amount on Tuesday at 73½. Dealers have bought new State at 73 to 74, new Metropolitan Police at 97½, and asked 74 to 74½ for the former, and 98 to 98½ for the latter.

City Treasury notes are quoted at 24 to 25 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Feb. 7, 1871.

Texas cattle, choice, per head	$10 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	18 to 24
Hogs, per lb. gross	to 9c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head	100 to 110
Milch cows, per head, ...	50 to 80
Texas cows, with calves	.. to ..
Calves, per head	9 to 13
Yearlings, per head	10 to 16

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	23	23½
East India	23	23½
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 20	1 35
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12½	17½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₱ ton:		
Cannel	13 00	.. ..
Anthracite	.. ..	.. ..
Western, ₱ bbl	1 00	1 25
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 50	3 75
Cotton seed:		
Rough, ₱ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	25	30
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 50	6 75
Superfine	6 10	6 25
Fine	5 50	.. ..
Fruit, ₱ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	2 75	.. ..
Lemons, Palermo, ₱ box	.. ..	.. ..
Lemons, Malaga, ₱ box	6 50	.. ..
Oranges, La., ₱ M	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	65	68
Corn, shelled	65	70
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	26 00	27 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	14	14½
Texas stretched ditto	.. ..	.. ..
Dry salted	12½	13½
Wet salted, city slaughter.	9	13½
Iron, ₱ ton:		
Pig	37 00	.. ..
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed.	22 00	24 00
Floor'g and ceil'g, rough ..	18 00	20 00
Weatherboards, dressed ..	18 00	20 00
Weatherboards, rough	16 00	17 00
Scantling	.. ..	15 00
Shingles, ₱ M	3 25	3 50
Laths	3 25	3 50
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal.	45	50
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	45	51
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S. decorticated	25 00	26 00
C. S. undecorticated	.. ..	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, ohrest, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	.. ..	.. ..
Hams, canvassed	15	15
Shoulders	16½	17
Green shoulders	14	15
Lard, prime, in tierces	9	9½
Butter, Northern	12½	14
Butter, Western	27	42
Cheese, American	12½	30
Potatoes, ₱ bbl	16	17
Onions	3 50	3 75
Apples	5 00	5 50
Cabbages, ₱ crate	4 00	6 50
Rice, ₱ lb:	15 00	15 00
Louisiana	5½	.. ..
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11¼
Havana, brown	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Natchez .... Jan.	1
Kingston	15, 16
Vicksburg	22, 23
Port Gibson	29, 30
Fayette, at Bethel .... Feb.	4, 5
Rocky Spring, at Rocky Sp'g	11, 12
Cayuga, at Rives' chapel	18, 19
Clover Hill .... Mar.	4, 5
Lower Deer Creek	11, 12
South Warren, at Bovina ..	18, 19
North Warren, at Oak Ridge.	25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Uniontown .... Jan.	14, 15
Marion Junction	21, 22
Dayton	28, 29
Orrville .... Feb.	4, 5
Selma	11, 12
Lower Peachtree	18, 19
Suggsville	25, 26
Choctaw Corner .... Mar.	4, 5
Spring Hill	11, 12
Rembert Hills	18, 19
Jackson	25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Eufaula .... Jan.	14, 15
Glennville	21, 22
Villula	28, 29
Providence and Spring Hill. Feb.	4, 5
Enon and Midway	11, 12
Perote	18, 19
Clayton and Louisville	25, 26
Channahatchie .... Mar.	4, 5
Lawrenceville	11, 12
Choctawhatchie	18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Carmel ct., at Mt. Zion. Jan.	28, 29
Rankin ct., at Gum Springs. Feb.	4, 5
Columbia mission, at Union Academy	18, 19
Gainesville miss., at Gainesville	25, 26
Handsboro ct., Handsboro. Mar.	4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	18, 19
W. Pascagoula, at Red Hill.	25, 26
Green ct., at Cross Roads .. Apr.	1, 2
Enon, at Hebron	8, 9

Address: Brandon, Mississippi.
W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fannin circuit .... Jan.	14, 15
Forest circuit	21, 22
Scotland and Chapel	28, 29
Lake .... Feb.	4, 5
Philadelphia	11, 12
Decatur miss., at New Hope.	18, 19
Brandon circuit	25, 26
Morton circuit .... Mar.	4, 5
Trenton circuit	11, 12
Sylvarena circuit	18, 19
Garlandsville circuit	25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wilkinson circuit .... Jan.	7, 8
Bayou Sara	14, 15
Clinton station	21, 22
East Feliciana	28, 29
Jackson and Plains .... Feb.	4, 5
Woodville station	11, 12
Liberty circuit	18, 19
Buffalo	25, 26
East Baton Rouge .... Mar.	4, 5
Meadville	11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station .... Jan.	7, 8
Sharon circuit, at Sharon ..	14, 15
Yazoo City station	21, 22
Mt. Olivet ct., at Short Creek	28, 29
Yazoo circuit, at Midwny .. Feb.	4, 5
Sulphur Springs circuit, at Lone Pine	11, 12
Madison ct., at Madison sta.	18, 19
Canton station	25, 26
Raymond ct., at Clinton .. Mar.	4, 5
Camden ct., at Camden	11, 12
Brownsville ct., at Queen's Hill	18, 19
Carthage circuit, Carthage.	25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and Joseph D. Eads.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Aberdeen .... Jan.	7, 8
West Point	14, 15
Columbus	21, 22
Vinton	28, 29
Columbus circuit .... Feb.	4, 5
Houston	11, 12
Chickasaw	18, 19
Athens	25, 26
Line Creek .... Mar.	4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Gainesville, Alabama.
THOS. J. RAMSEY, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Whistler .... Dec.	31, Jan. 1
St. Paul's .... Jan.	7, 8
Cottage Hill circuit, at Wesley chapel	14, 15
Franklin street	21, 22
St. Francis street	28, 29
Pensacola .... Feb.	4, 5
Milton	11, 12
Pollard ct., at Gonzales	18, 19
St. Stephen's circuit, at St. Stephen's	25, 26
Mt. Pleasant ct., at Red Hill. Mar.	4, 5
Citronello ct., at Mauvilla ..	11, 12
Eastern Shore circuit, at Daphney	18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pineville, at Pineville .... Jan.	14, 15
Oak Hill, at McKenzie's	21, 22
Sepulga, at Providence	28, 29
S. Butler, at Wesley chapel. Feb.	4, 5
Evergreen, at Union camp ground	11, 12
Monroeville, at Pinegrove ..	18, 19
Black's Bend, at Reeves' school house	25, 26
Farmersville, at Philadelp'a. Mar.	4, 5
Snow Hill, at Snow Hill	11, 12
Camden station	18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro.	25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Pine Level circuit, at Orion. Jan.	21, 22
Troy circuit, at Troy	28, 29
Union circuit, at Hopewell. Feb.	4, 5
Union Springs station	11, 12
Brundidge ct., at Williams'.	18, 19
Sandy Ridge circuit, at Oak Bowery	25, 26
Greenville station .... Mar.	4, 5
Ft. Deposit ct., at Ft. Deposit	11, 12
Rocky Mount ct., at Atheus.	18, 19
Rutledge ct., at Mount Ida.	25, 26
Elba mission, at Bethel .... Apr.	1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Macon Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station .... Jan.	7, 8
Crawfordville, at Artesia	14, 15
Starkville station	21, 22
Starkville ct., at Whitefield.	28, 29
Brookville ct., at Brookville. Feb.	11, 12
Macon ct., at Somerville	18, 19
Louisville ct., at Salem .... Mar.	4, 5
Plattsburg ct., at Plattsburg.	11, 12

A. C. ALLEN, P. E.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian .... Jan.	21, 22
Enterprise and Mission, at Enterprise	28, 29
Enterprise ct., at Sageville. Feb.	4, 5
Toomsuba and Marion	11, 12
De Kalb, at Pleasant Ridge.	18, 19
Spring Hill, at Soule chapel	25, 26
Wayne circuit .... Mar.	4, 5
Clarke circuit	11, 12
Paulding	18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Livingston .... Jan.	1
Green circuit, at Salem	7, 8
Eutaw	14, 15
Bladen Springs, at Mt. Zion.	28, 29
Butler, at Ebenezor .... Feb.	4, 5
Gaston, at Sharon	11, 12
Gainesville, at Gainesville ..	25, 26
Forkland, at Forkland .... Mar.	4, 5
Belmont, at Belmont	11, 12
Demopolis	18, 19

My address is Citronello, Alabama.
S. H. COX, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tuskegee .... Dec.	31, Jan. 1
Tallassee .... Jan.	7, 8
McMeig's and Loachapoka.	14, 15
Auburn	21, 22
Opelika	28, 29
Crawford .... Feb.	4, 5
Tuskegee circuit	11, 12
Salem	18, 19
Wetumpka	25, 26
Montgomery and Herron st. Mar.	4, 5
Elmore	11, 12
Nobasulga and Eufaula miss.	18, 19
Hartville	25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Hazlehurst .... Jan.	21, 22
Georgetown ct., at Bethesda.	28, 29
Burleaton ct., at Burleaton. Feb.	4, 5
Brandywine circuit, at Brandywine	11, 12
Pleasant Valley circuit, at Pleasant Valley	18, 19
Scotland ct., at Caseyville ..	25, 26
Brookhaven station .... Mar.	4, 5
Wesson and Beauregard	11, 12
Martinsville circuit, at Bahala chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit .... Apr.	1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Abbeville .... Feb.	4, 5
Vermillionville	11, 12
Washington	18, 19
Lake Charles	25, 26
Opelousas .... Mar.	4, 5
Grand Cheniere	11, 12
Franklin and Pattersonville	18, 19
Calcasieu Pass	25, 26
New Iberia .... Apr.	1, 2
Plaquemine Brulee	15, 16

J. D. ADAMS, P. E.,
Vermillionville, La.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof circuit .... Feb.	12, 13
Sicily Island circuit	18, 19
Winnsboro circuit	25, 26
Delhi and Tulula .... Mar.	4, 5
Floyd circuit	11, 12
Lake Providence circuit	18, 19
Richland circuit	25, 26
Bastrop circuit .... Apr.	1, 2
Lind Grove circuit	7, 8

B. F. ALEXANDER, P. E.,
Waterproof, La.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Mansfield ct., at Mansfield. Feb.	18, 19
Keachie ct., at Keachie	25, 26
Pleasant Hill and Manny ct., at Pleasant Hill .... Mar.	4, 5
Caddo ct., at Greenwood ..	11, 12
Mooringsport, at Mt. Zion.	18, 19
Shreveport station	25, 26
Amacoco ct., at Kusatchie .. Apr.	1, 2
Springville ct., at Springville	8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc. JOHN PIPES, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY CONFERENCES.

Moreau street and Algiers, at Moreau street, 7 P. M. .... Feb.	13
German charges, at Dryades st., 7 P. M.	24
Carondelet street, 7 P. M. .... Mar.	6
Felicity street, 7 P. M.	13
Baton Rouge	18, 19
Louisiana avenue, 7 P. M.	27
Plaquemine and Gross Tete .. Apr.	2
Cadiz street and Carrollton, at Cadiz street	9
Thibodaux	16

The District Conference will meet at the Carondelet Street Church, New Orleans, on Wednesday, April 26, 1871.

LINUS PARKER, P. E.

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmerville circuit, at Farnerville .... Feb.	4, 5
Ouachita	11, 12
Vernon, at Wesley chapel ..	18, 19
Lisbon, at Alabama	25, 26
Lisbon colored circuit .... Mar.	2
Homer	4, 5
Homer colored circuit	6
Haynesville	11, 12
Middle Fork colored ct	14
Trenton	18, 19
Monroe	25, 26
Castor .... Apr.	1, 2

SAMUEL ARMSTRONG, P. E.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lexington, at Lexington. Dec.	31, Jan. 1
Richland ct., at Richland .. Jan.	7, 8
Greenwood and McNutt ct., at Greenwood	14, 15
Atala circuit, at Symrna ...	21, 22
Kosciusko, Bethel and Lobutcha miss., at Bethel ..	28, 29
French Camps ct. at Bethel. Feb.	4, 5
Durant circuit, at Durant ..	11, 12
Bellfountaine ct., at Hopewell	18, 19
Winona ct., at Bethlehem ..	25, 26
Black Hawk ct., at Jordan's chapel .... Mar.	4, 5
Vaiden circuit, at ——	11, 12

W. P. BARTON, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Tangipahoa ct., Tangipahoa. Jan.	21, 22
Covington ct., at Covington.	28, 29
Summit circuit .... Feb.	4, 5
Greensburg ct., Greensburg.	11, 12
Franklinton ct., Franklinton	25, 26
St. Helena circuit .... Mar.	4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit .... Apr.	1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

$1.000 REWARD FOR ANY CASE of Blind, Bleeding, Itching or Ulcerated Piles that

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CONSUMPTION,

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AND FANCY ARTICLES,
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CURTAIN MATERIALS, LACE, DAMASKS,
Reps, Cornices, Bands, Pins, Gimps, Loops and Tassels, Hair Cloth, Plush and Moquette.
mar14 1y

STOVES.....STOVES.....STOVES
These are not the best the world ever saw, nor do I pretend to say that they will last ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

G. W. GOODWYN,
Manufacturer and dealer in all kinds of plain Tinware, Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Banker's Patent Safety Cans

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, SATURDAY, FEBRUARY 18, 1871. NO. 5.

NEWS OF THE WEEK.

DOMESTIC.

New York, Feb. 10.—Nothing has been heard from New Hamburg or Poughkeepsie of the Italian consul at Montreal, Mr. Kinsella, or Dr. Lucia, an attache of that consulate, for whom inquiries were received by telegraph from their friends. It is only conjectured on suppositions that they were on the train, but as they have been widely announced as among the missing, it is at least strange that they do not report themselves.

The strangest mystery of this deplorable affair yet remains to be told. Mr. Mallory, of Poughkeepsie, says the coroner has in his possession a pair of shoes, evidently belonging to a girl about fifteen years of age. The shoes contain a pair of feet, which is all that remains of the body of which they were members, the rest having been consumed in the terrible conflagration that followed the collision. These shoes were picked up near the foot of a telegraph pole that stands on the embankment leading to the bridge from the north, and scarcely six feet from the end of the bridge. How they came there is a mystery equally impenetrable with that of their proper ownership.

The feet they contain are all that remains of the body, which has not yet been missed, and is the only certain thing connected with them.

New York, Feb. 11.—The marine reporter of the Associated Press at Aspinwall writes under date of February 2: You will no doubt see some glowing accounts by this steamer of Captain Selfridge having found a place for the ocean ship canal from the Atlantic to the Pacific.

Only one of his men got across to the Gulf of San Mignel by the old route of Lieutenant Strain's expedition some years ago, by the Astralos river. Captain Selfridge found the pass three hundred feet high at the lowest elevation. The distance across, as measured on the chart, is one hundred and thirty miles, most of which is a very low swamp land. The distance from the Atlantic to the Pacific, by the route of the Panama railroad, is thirty-seven miles, and the summit is two hundred and sixty-two feet above the sea.

New Hamburg, N. Y., Feb. 13.—The engine of the unfortunate train has been partially raised; the gearings show the engine was reversed to check the speed. No bodies were found.

New York, Feb. 13.—The steamship Worcester will carry provisions to France.

The ship Neptune brought in seven frosted of her crew, most of whom will lose their fingers and toes. A warrant has been issued for the arrest of the officers.

The steamer Riga, with provisions for the French, cleared for Bordeaux.

Washington, Feb. 14.—The Gulf steamship bill, as passed, directs the Postmaster General to advertise, and authorizes him to contract with responsible parties, who shall be American citizens, upon the most advantageous terms, for the conveyance of a semi-monthly mail service from New Orleans, via Galveston, to certain Mexican ports; the contractors within eighteen months to construct three first-class iron steamers of not less than fifteen hundred tons burden, to be subject to acceptance or rejection by the Postmaster General, and approval by a constructor detailed by the Secretary of the Navy; in time of war or in danger the government to take these vessels by purchase on the payment of a sum equivalent to the interest on their ascertained value. The mail contract not to exceed ten years, nor the annual compensation $100,000. A reasonable compensation to be paid for the first eighteen months for any pioneer vessels placed upon the route.

Washington, Feb. 14.—*Senate.*—The Gulf steamship subsidy bill passed. The names of the incorporators were stricken out, and an amendment fixing New Orleans as the initial and terminable point of the line.

The Finance Committee reported adversely to the bill remitting the duty on articles sold at fairs for the benefit of the French.

A bill was reported for the redemption and sale of lands acquired by the United States under direct taxes.

About the Tennessee.—The Washington Chronicle says: "We dislike to raise groundless fears, but there is no use in concealing the fact that some uneasiness is felt in regard to the safety of the United States steamer Tennessee, which left on the sixteenth ultimo, with United States commissioners bound for San Domingo. That some accident has occurred there can be no doubt, but we trust that whatever it may be its ill effects will be confined simply to delay in the voyage of the vessel, and that all the passengers have escaped the perils of the deep."

The Navy Department received the following dispatch from the operator at Havana: "I can't trace the report of the loss of the Tennessee to any reliable source, and believe it to be an idle hoax. Our papers have not alluded to the rumors. Key West advices say that no disastrous news has been received there of the Tennessee in naval or other circles."

The fact that the Tennessee, which sailed for New York with the San Domingo expedition on board, has not yet been heard from, continues to give rise to very painful feelings in this city and elsewhere; but there does not seem to be the least foundation for apprehension, as, if her engines, which are now, got out of order, it would take her twenty or twenty-five days to reach San Domingo under sail. It is now but twenty-three days since she left New York. In fact, those best capable of judging entertain no doubt that a few days more, possibly hours only, will dispel all the absurd rumors now afloat. In addition to the prominent journalists on board, the commission included the following gentlemen: Commissioners—Ex-Senator Wade, Dr. Howe and Prof. White; Cadet Wade, private secretary to his father; General Siegel, private secretary to Dr. Howe; Prof. Crane, private secretary to Prof. White; Prof. Blake, geologist to the commissioners; Allen B. Burton, secretary to the commissioners; H. H. Brummel and C. Wright, botanists; Fred. Douglass, Jr., private secretary to Mr. Burton; two official stenographers, John Faley and Hilt.

FOREIGN.

London, Feb. 9.—John Locke, a member of Parliament for Southwark, addressed his constituents in favor of a dower for the Princess Louise. The mention of the Queen's name provoked hisses. The workmen present resolved to hold public meetings to protest against allowing a dower.

London, Feb. 9.—Jules Favre, thanking the mayor of London for provisions, writes on the eighth that the distress in Paris is still very great, but the city continues quiet.

The steamship Crescent City, from New Orleans for Liverpool, is ashore off the coast of Ireland, and a total loss of the steamship is apprehended.

This steamer cleared from New Orleans January 12, with fifty bales of palm leaves, 4,101 bales cotton, 71 sacks cotton seed, 2,556 sacks corn, 2,400 staves and $101,402 in specie.

The passengers, crew and specie are safe, but there is little hope of saving the cargo.

Vienna, Feb. 9.—The Reichsrath will be convened February 20.

London, Feb. 10.—The Standard says the commission would be more interesting to the people if the basis upon which the commission is to act was known.

Henry Melville, Queen's chaplain, is dead, aged thirty-seven years.

The German telegraph offices in France have been ordered to transmit French messages regarding the elections and the provisioning of Paris.

The Prussians captured a letter from the King of Sweden, expressing the warmest sympathy for France.

Havre, Feb. 10.—Generals LeFlo and Trochu are among the candidates elected to the Assembly in the department of Finisterre.

Versailles, Feb. 10.—Returns from eleven departments indicate the election of Bonapartists, Orleanists and clerical candidates. But very few Republicans will be returned.

The duration of the armistice will probably be extended, so that the Assembly may have time to perfect the work of restoration.

London, Feb. 10.—A dispatch from Berlin says the war contributions of 200,000,000 francs, which were exacted from Paris, have been apportioned—150,000,000 francs to North Germany, and 50,000,000 to South Germany.

The report that the Turks were about to form a camp at Shumla, threatening Romania, is denied.

A dispatch from Versailles, tenth, states that the imperial German army are in process of the formation of a thirteenth army corps, which will consist of Wurtemburg and the Hessian troops.

A violent earthquake was felt at Darmstadt this morning.

Versailles, Feb. 10.—Strong belief prevails at Prussian headquarters that the French Assembly will form a provisional government under the Count de Paris as president, and provide a future plebiscite government.

London, Feb. 11.—A dispatch from Brussels says: "Alarming distress continues in Paris, as the Germans permit few provisions to enter that city. They suppress at Versailles all letters from Paris, and allow no telegrams and but few letters to enter the city."

Generals Changarnier and Faidherbe are elected from Sommé.

A decree issued by the Bordeaux government calls out the military class of 1871 immediately.

Bismarck declines to treat with Switzerland for the return of the French who entered that State.

The following English consular appointments were gazetted to-day: Archibald, at New York; Kotright, Philadelphia; Murray, Portland; Henderson, Boston; Booker, San Francisco; Donahue, New Orleans; Raiuols, Baltimore.

The brig J. L. Bowen arrived at Boulogne with food. This is the first vessel that has visited that port within ten years.

Liverpool, Feb. 11.—The Courier reports the loss of a French transport off Cape La Hague with one thousand two hundred and fifty persons. All lost.

Florence, Feb. 11.—In the Italian chambers, to-day, Signor Luza, in some remarks in reply to a question, said the rumors which had obtained currency of a movement of troops by the papal authorities were of at least a doubtful nature, as were also the reports of a gathering of suspicious individuals in the Vatican. The speaker added: "Any movement of the sort would be promptly repressed and punished by the government."

Havana, Feb. 11.—Late advices from Hayti report that another attempt at revolution has been made at Port au Prince. On the second instant an attack was made upon the arsenal, but the rebels were defeated and a number of arrests made. At Jacmel the feeling of disgust prevails among the respectable portion of the inhabitants at the unsettled state of the country.

They declare that the frequent revolutions since the independence of Hayti have operated to the detriment of property classes—their wealth and intellect—and they seriously contemplate annexation to the United States, and only wait until the cession of San Domingo is effected. This feeling is rapidly spreading. The president, however, is popular.

Berlin, Feb. 13.—The Prussian Cross Gazette judges from the result of the French elections that a resumption of the war is improbable, and there is scarcely a doubt but what the armistice will be prolonged.

London, Feb. 13.—A dispatch from Paris says there are two hundred candidates, and the counting is consequently slow. It is probable that a second election will be necessary.

Provisions in immense quantities continue to arrive.

A commission of four Germans and three Frenchmen is in session at Versailles, to arrange complications unprovided for by Bismarck and Favre.

It has been ascertained that ninety-eight lives were lost on the transport Le Cerf.

The programme for the Prussian march through Paris on the nineteenth is as follows: The troops will occupy houses along the route adopted for the passage of the Emperor, who will enter Paris at noon by the train from Versailles, taking horse at the station, and proceed to the Tuileries, where he will lunch and hold court. The general officers will then inspect the investing armies, which will march with bands playing and colors flying.

The Emperor will then return to Versailles, and on the two following days will visit the Tuileries and then return to Berlin.

The Prussian police report that there is no probability of untoward events to disturb the triumphal demonstrations.

The Emperor has the lumbago.

The armies before Paris have been fully reinforced and newly clad for the pageant.

A Berlin dispatch to the Evening Times says it is expected that peace will shortly be completed; nevertheless, military preparations continue.

The Prussian Parliament has been asked to advance $50,000,000 to the empire.

Versailles, Feb. 13.—Hostilities continue in the departments of Jura and Doubs, the French refusing to accept the armistice.

Tachard is elected from Haut Rhin.

The city of Paris has been authorized to contract for a loan of two hundred million francs for the war tax.

Lille, Feb. 13.—The Prussians have stopped the railroad hence to Paris. Incredible rumors prevail of uprisings in the occupied districts.

Vienna, Feb. 13.—The overflow of the Danube inundated the suburbs of Vienna, especially Leopold Stadt and Rozan.

Bordeaux, Feb. 13.—A quorum of the Assembly has not arrived yet. There was a caucus to-day of the Orleanists, who believe they possess a clear majority. Subsequently I was informed that at a meeting of all the deputies who have arrived it was resolved to adjourn over until such a day as a quorum is in the city. Many Bonapartist agents are here.

Paris, Feb. 13.—Everything has been arranged at Bordeaux. A committee to negotiate a treaty of peace has been selected, and a draft of the treaty has been approved by Bismarck and Von Moltke. The treaty is to be signed immediately, and the German troops will then march through Paris to the Strasburg station, and there take the train for home. Trains will follow each other as rapidly as possible. The Assembly will then adjourn to Paris, and proceed with the reorganization of France. The departments which are not occupied by the Germans are ravaged by bands of franctireurs, who are pillaging travelers and houses. Terror reigns in those departments. Discreditable revelations are making concerning the provisional government. It is said members hold immense sums made out of contracts; that they secretly disposed of stores and provisions, and in the Hotel de Ville forty-three thousand bottles of wine were drank.

Provisions are pouring into the city and prices are low.

Florence, Feb. 14.—The deputies, by a vote of 204 to 139, sustain the ministerial policy regarding the inviolability of the papal residence.

London, Feb. 14.—The Richard and Harriet, from Hull for Pensacola, has been wrecked off Deal.

Bordeaux, Feb. 15.—Affairs are more promising for the Republicans; four hundred and eighty-one delegates have arrived, the majority of whom seem inclined to confine the action of the Assembly to a ratification of the terms of peace, and postpone other matters until the adjournment to Paris.

Bordeaux, Feb. 15.—The Assembly was engaged to-day in verifying the election of members. To-morrow the Assembly will proceed to constitute a new government.

Victor Hugo received an ovation.

Paris, Feb. 15.—Jules Favre has returned from Bordeaux.

Complete tranquility prevails here.

General Vinoy succeeds General Thomas in command of the National Guards.

London, Feb. 15.—The press of Paris allude to the proposed entry of the German army into Paris in excited terms. The Reform opposes the entry of the German troops as such, and foresees bloody encounters between them and the citizens.

A majority of the journals counsel the citizens to remain in doors and display mourning emblems during the passage of the German troops.

Dissatisfaction prevails in Paris at the meagerness with which provisions are distributed, but the distress and mortality are decreasing.

Sealed letters are now transmitted by mail to Paris.

It is stated that the Paris government will publish the minutes of its sittings from the fourth of September to the conclusion of the armistice. The Siecle urges the Bordeaux government to do likewise.

Several deputations of citizens of Dieppe and the surrounding country waited upon the German commander at Rouen, and vainly appealed for an abatement of the exactions from them.

A planter writes: "I can say to those who wish to make large crops on old, worn land, buy Murfee's Subsoil and stick close behind it."

We are redeemed by blood that we may live unto God.

Mysterious Affair.—On Sunday evening some persons found a black dress coat under the sugar shed at the foot of Bienville street, which, from all appearance, had been there since Saturday night.

In the left side of the breast is a wide cut, as if made by some sharp instrument.

The citizens gave the coat to an officer of the Harbor Police, when Captain McCann had it sent to Captain Badger's office, with its contents. The latter consisted of two handkerchiefs, one of them covered with blood spots, and four letters of introduction, all of them opened.

They were addressed by Prof. Bartlette, of Columbia College, five miles from Rodney, Mississippi, to Mr. F. Morse, the proprietor of the City and St. James hotels, Mr. A. Griswold, the jeweler at the corner of Canal and Royal streets, the Rev. Dr. Smith, 36 Camp street, and the Rev. Mr. Markham, 179 Customhouse street, introducing the brother of Prof. Bartlette, Mr. George H. Bartlette, on his visit to this city. Special Officer Woody was intrusted with the affair, and at once visited the above gentlemen.

They, we hear, are all well acquainted with Prof. Bartlette, but have not received the letters of a visit of his brother.

Rev. Dr. Smith yesterday joined and assisted Mr. Woody in his investigations, and sent at once a letter to Prof. Bartlette.

It is supposed that some of the many cut-throats and vagabonds who infest our city have murdered Mr. Bartlette, robbed him and thrown the body into the river. The case is one of those whose mystery perhaps never will be unvailed. *Times, February* 15.

Terrible Whirlwind in Point Coupee.—*Destruction of Life and Property.*—We take the following from the Echo: On the night of the fifth instant a heavy rain, attended by hail, thunder and lightning, fell in this part of our parish. At the same time a tornado or whirlwind swept with great violence over the quarters of Captain Morrison, throwing down and destroying four buildings and killing three colored women. Passing on to Mr. Sneed's, close by, his quarters, stable, carriage house, kitchen, storeroom, etc., were utterly demolished. The ruin is complete. The trees were all twisted off. A cooking stove was carried some distance off and dashed into a thousand pieces. One colored woman and a valuable horse were killed. The tornado seemed to have spent its force before reaching Mr. Belzon's place, for a portion only of his dwelling house was carried off. And it seems that it had lost its violence by the time it reached the Hopkins plantation, as the only damage was to his cane shed.

In looking at the wreck, it has more the appearance of the havoc of a whirlwind than a tornado. It was a mysterious and fearful visitation In a moment—in the twinkling of an eye—thousands of dollars' worth of property was destroyed, and four human beings cut off in the midst of health. Well has it been said: "In the midst of life we are in death." Whence came this storm? Who guided it? Whither did it go? All is mystery.

A California paper says: "Last week a boy about eighteen years old, by the name of N. Pinckston, was out hunting about one mile from Spanishtown. He was attracted by a hog squealing in a ravine. He went down to the place and saw a California lion in the act of devouring a hog. He put his dog on him, which finally treed him. The hog the lion had killed was a wild one, and weighed one hundred and fifty pounds. Pinckston raised his rifle and shot the monster through the head, and he fell as dead as a salt mackerel. He measured eight feet and four inches from snout to the end of the tail, stood two and a half feet high, and weighed about two hundred pounds. He was very fat, the fat around the kidneys producing one gallon of pure oil."

A Beautiful Thought.—Among some of the South Sea Islanders the compound word for hope is beautifully expressive. It is manoalana, or the *swimming thought*—faith floating and keeping its head aloof above water, when all the waves and billows are going over—a strikingly beautiful definition of hope, worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question, "What was his idea of forgiveness?" "It is the odor which flowers yield when trampled on."

MISSISSIPPI CONFERENCE.

Mr. Editor: Allow me to say to the members of the Mississippi Conference that I finished to-day forwarding to them the minutes of the last session, except to three of the brethren; whose post offices I have not learned. It may be that I have sent some to the wrong office, as I had directions from very few; if brethren do not receive theirs in due time they can write to me, and I can inform them where to apply.

It has been suggested, and very properly, I think, that we sell as many copies as we can, say at ten cents each, so as to make the amount to be paid by the Joint Board and the Missionary Society as small as possible.

C. G. Andrews.

Jackson, Miss., Feb. 2, 1871.

The Protestant Episcopal Church Case in Chicago.—Our readers will remember that early last year Rev. Mr. Cheney, rector of one of the Protestant Episcopal churches in the city of Chicago, was arraigned by the Bishop of the diocese. Early during the ecclesiastical trial the proceedings were summarily arrested by an injunction from the Chicago Superior Court, granted on application of the defendant. The case was duly appealed, the ecclesiastical tribunal adjourning to await the decision of the Supreme Court. That decision was announced on Tuesday of last week.

The Supreme Court reverses the decree of the Superior Court, and dissolves the injunction. The court decides that the Ecclesiastical Court had jurisdiction of the subject-matter of the charge against the accused, and also of his person. The court reviews the decision of the Ecclesiastical Court on the material question presented, and approves such rulings. The decree of the Superior Court is held to be a violation of the fundamental principle recognized in this country by the constitution, that Church and State should be kept separate. A court of law will not interfere with the administration of the discipline of a church court unless property is involved. A clergyman has a pecuniary value, but by the constitution and laws of the Protestant Episcopal Church the enjoyment of it depends on his obedience to the regulation of the church and submission to its judgments. The majority of the court decides that the decision of the Ecclesiastical Court on its own jurisdiction is conclusive, and no inquiry will be made as to its correctness in a Court of Chancery. On this point Chief Justice Lawrence and Judge Sheldon disagree with the majority of the court, they holding that such a question may be examined, and if jurisdiction does not exist its judgment will be void. Upon all other points all the judges concur.—*New York Christian Advocate.*

Statistics of Immigration.—It appears by official data that the number of foreign immigrants who arrived in this country during the year ending with December last was 284,815, their destination being as follows: New York, 224,688; Massachusetts, 22,417; California, 12,748; Oregon, 1,806; Maryland, 9,272; Texas, 551; Florida, 470; Pennsylvania, 5,870; Connecticut, 15; Rhode Island, 10; Michigan, 295; Washington Territory, 186. These passengers included 145,497 from Great Britain, 83,598 from Germany, 14,133 from Sweden and Norway, 11,568 from China, 25 from Africa, 74 from Japan, 2 from Asia and 1 from India.

Heart Work.—The average weight of a human heart is nine ounces and a half. Its work in a day is equal to raising one hundred and twenty-four tons one foot high. The height to which it could raise its own weight in one hour equals nineteen thousand seven hundred and fifty-four feet. The best effort in mountain climbing is only equal to one-twentieth of the energy of the heart for similar periods of exertion. Is there any computing what a soul can do?

Conscience is like a mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.

The Christian Advocate.

SATURDAY, FEBRUARY 18, 1871.

OLD TIMES.

BY WILLIAM WINTER.

Rosy hours of youth and fancy!
Happy hours of long ago!
All! the playful, pictured memories
Let us catch them as they flow.

Galaxies of blue-eyed Marys,
With a Julia or a Jane,
Or a troop of little Lauras,
Laugh and blush and romp again.

Moonlight meetings, evening rambles,
When the night was still around,
And a sweet voice, softly murmuring,
Or a kiss, the only sound—

These remember! and remember
How the kind stars shone above,
Keeping, in their softened splendor,
Watch and ward upon our love.

Youth is as a diamond dawning—
Bold it breaks to gorgeous day;
Heavenly lights of power and beauty
Sojourn and gleam along its way.

Far within the mighty future
There be solemn voices heard;
Shaped to many a stately anthem,
Floats the music of a word.

Let that music, in the present,
Softly droops with sad decay,
Till its echo in the spirit
Faints and falls and dies away.

Green be, then, the tender memory
Of the past, forever sped;
That 'tis youth may be immortal,
Though its days and dreams are dead!

BIOGRAPHICAL.

David Browning was born in Dinwiddy county, Virginia, November 11, 1818, and died in Montgomery, Alabama, January 6, 1871. When three years of age he was taken with his father's family to Logan county, Kentucky. Then and there was laid the foundation of one of the best Methodist settlements in the West—known to this day as the "Browder neighborhood."

David professed religion in his sixteenth year. At fifteen he had entered, as clerk, a mercantile house in Russellville, Kentucky. At eighteen he, with a friend, commenced business on his own account. At twenty-one he was married to Miss Mary E. Evans, a lovely Christian woman, who lived but a short time. On November 8, 1842, he was married again, by Rev. A. H. Redford, to Miss Lizzie E. Irvine. She says: "He began the practice of holding family prayer on the first evening we moved into our home. This he never omitted until a few days before his death, when he was too weak to kneel and could hardly whisper."

He was a man of remarkable energy—hopeful, enterprising. In Clarksville, Tennessee, in New Orleans, Louisiana, and in Montgomery, Alabama, where successively his active years were spent, he has hosts not only of *acquaintances*, but *friends*, who mourn his death. In Montgomery he was to me and my family a joy and a strength during my pastorate there in 1863 65; and not to me and mine only. He was prosecuting business successfully; and how he mitigated the want and the woe of those terrible years to many! Liberal and unselfish, diligent in business, and showing mercy with cheerfulness. He was given to hospitality; it was without grudging. A firm Methodist, and yet of the most catholic spirit. His pastor being absent, there was a beautiful propriety in the fact that Rev. Dr. Petrie, the Presbyterian minister, buried him from the Methodist church, pronouncing a fit funeral discourse from the words which had lingered on the lips of the dead—"But to depart and be with Christ is far better." He was a man of excellent understanding. Well did the editor of the New Orleans Christian Advocate say: "He was one of the best and most helpful hearers a preacher ever had." If there was any good thought or sentiment in the discourse his face responded to it. He was of that blessed company whom the pastor could unreservedly rely on for sympathy or for co-operation. Modest he was, but never ashamed to own his Master. He loved the sanctuary. In all his travels he sought it out; and, though a stranger, was refreshed in his Father's house. Of his temper, what shall I say? Nature had mixed the subtle elements kindly, and grace had refined them. I could not enter any man on my list of friends who was David Browder's enemy. On this subject let the best witness in the world testify: "He was blessed with a most lovely disposition—so gentle and amiable. He never, in twenty-eight years, spoke one impatient word to me. If wife or child was in an unhappy mood he would gently talk it all away in a few minutes. The dear presence that brought joy and gladness, trust and quiet confidence, is gone, and I am desolate!"

His sickness was long. Last June he had pneumonia, from the effects of which he never recovered fully. Patience had her perfect work. The companion of his midnight hours says: "He prayed much. In the night, when, as he thought, none but God heard, he prayed for hours, and then would fall asleep." He trusted as well as prayed—trusted, and felt no fear. Once he said: "I do not ask God to spare my life if he sees fit that I die; but I pray for relief from this terrible suffering in my throat." He was heard in that request, and afterward his throat gave him little trouble.

When he could no longer speak he whispered the twenty-third Psalm. To know such a man, to have felt his influence, to have enjoyed his friendship and Christian fellowship was to me a conscious benefit and blessing.

How have the churches of Montgomery been bereaved within a very short time—Hannon and Whiting and Browder and Chilton! Help, Lord, for the godly man ceaseth. The world and the church are poorer when such men die.

H. N. M.

WHO IMMERSED JOHN CLARKE?

Mr. Editor: The undersigned published an article in the Advocate of the twelfth of November last, under the above caption, in the conclusion of which the following language occurs: "If any one can tell when, where and by whom John Clarke was *immersed*, we hope he will do it. In case, however, it is not done, we will take it for granted that our Baptist friends *acknowledge themselves unable to perform the task*, and those who proclaim to the world that John Clarke founded the first Baptist church on this continent are members of no church at all, themselves being judges. We ask again with emphasis: *Where, when and by whom was John Clarke immersed?* We would be pleased especially to hear from the editors of the Louisiana department of the Baptist. Speak out, gentlemen! We want none of Mr. Adlam's suppositions, but a simple statement of time, place and name of administrator, supported by well authenticated testimony."

More than two months have elapsed since the above was presented to the public, and especially to the supposed editors of the said Louisiana department of the Baptist, Elders F. Courtney, Mount Lebanon, and W. E. Paxton, Minden, Louisiana, (a copy of the Advocate containing said article having been forwarded to each of the above named gentlemen,) and yet *not one line*, so far as I am informed, has been written by either of them, or any one else, giving the desired information. What is the matter, gentlemen? Can't you prove the validity of the immersion of your American founder? If so, why do you hesitate? If not, your dogmatic assertions involve you in guilt of an enormous magnitude. Your silence, gentlemen, will be construed by an enlightened public into an acknowledgment, on your part, of inability to prove your baptismal succession; and the conclusion legitimately growing out of your premise is that you do not belong to the church, but to a humanly organized society set up by one John Clarke, in Newport, in 1644.

Your champion, Mr. Graves, might, however, be of some advantage to the cause, provided he could be induced to make another run to Newport. He might, by "scratching" deep enough, find *another* tombstone, upon which would be recorded all the facts connected with Clarke's immersion. I hope that Mr. Graves will not consider "scratching" for the record of his immersion less dignified than "scratching" for the record of his organization of the first Baptist church on this continent. The latter, *he says*, he did successfully; the former he ought to do.

If no response is made to this article in a reasonable time I will enter up judgment against the *successors* of John Clarke by default; but if an attempt is made to answer the interrogatory, I propose examining the effort in the light of Baptist history.

Thos. J. Upton.

Mt. Lebanon, La., Jan. 21, 1871.

TUSKEGEE FEMALE COLLEGE.

Mr. Editor: Have you ever seen calisthenics? It is so formidable a word that, despite its meaning, I was afraid of the thing. Besides, I had heard it was very similar to dancing, and was still more strongly repelled from it. Well, hearing a great deal of vocal and other tumult in the chapel of the Tuskegee Female College, and having been invited by Miss Mollie Sinclair, the instructor in calisthenic exercises, to visit her class, composed of all the pupils in the collegiate and academic classes, I went. The chapel is a large, splendid audience room, well ventilated, and with a very large platform and spacious aisles, well suited to these very simple performances. The class is drilled daily in Watson's Calisthenics—"an extended course of exercises, performed without the aid of technical apparatus, designed to further the proportionate development of the body, render the joints more flexible in all directions, give the pleasing and graceful appearance of firmness, and dexterity in the position and use of the limbs, and secure physical beauty, muscular strength and robust health."

There are none of the appliances of the gymnasium. They are very simple evolutions for the exercise of the chest, lungs, shoulder, arm, hand, trunk, waist and foot. There is nothing that can offend the taste of the most modest, or shock the sensibilities of the most zealous Christian.

It is very vigorous exercise. The girls are very rosy. The health of the establishment is remarkably good. And there is no doubt that this attention to physical training has produced this desirable result. Only one-half hour each day is employed in these exercises; but every moment of that time is vigorously occupied.

The school is doing well. About one hundred and thirty have matriculated since the fourteenth of September. The board of instruction is full. The various departments are at work. The principal is a man of work, as the public know. Miss Sinclair, while teaching the art of inhaling health and renewing the bodily strength, also presides over the department of art and design; and this school of art is attracting much public notice and commendation. The young ladies are not only accomplished in drawing and crayon sketching and painting, but take capital likenesses, enlarged, from photographs and ambrotypes. Colonel William H. Chambers, last summer, seeing on the walls of the art gallery about one hundred and twenty-five specimens executed during the year, asked with some surprise: "Why, is there not some cheat in this? I have seen nothing like it, in number and variety, in our other institutions?" Young ladies desiring to excel in this department would do well to visit us. Address Rev. George W. F. Price, principal.

Yours, B. B. R.

Tuskegee, Ala., Feb. 9, 1871.

The Chapel in the Heart.—In your retirement make frequent colloquies or short discoursings with God and thy own soul. Every return of the heart in these intercourses is a going to him, and appearing in his presence, and is representing him present to thy spirit and to thy necessity. This was long since called by a spiritual person "a building to God a chapel in our heart." It reconciles Martha's employment with Mary's devotion, charity and religion, the necessities of our calling and the employment of devotion; for thus, in the midst of the works of your trade, you may retire into your chapel—the heart—and converse with God by frequent addresses and returns.—*Jeremy Taylor.*

A VISITOR IN NEW ORLEANS.

St. James Hotel,
New Orleans, La., Feb. 6, 1871.

Mr. Editor: I reached your city on last Friday, taking it in my route to the West on business. Not having seen the great city of New Orleans, I was led by curiosity here. I am delighted with the city in many respects. I find it an active, live business place. I find a noble, generous and hospitable people. I attended Sabbath school on yesterday at Dr. Palmer's church. They have a fine, interesting school, and several mission schools connected with this church, which, I am happy to learn, are doing a good work. I had read and heard much of the doctor. He is truly a great man. At night I attended Felicity church, with the hope of hearing the editor of the New Orleans Christian Advocate, of whom I had heard much. I was, however, much pleased, and I hope profited, by an excellent discourse from Mr. Parker's successor, the Rev. Mr. Mathews, now in charge of the church, from the words: "Fight the good fight of faith." He is an earnest, zealous and faithful man of God, and I hope his labors will be crowned with abundant success. But, Mr. Editor, there is another side to this picture; sin and wickedness abound here in every conceivable form. The Sabbath is openly and grossly violated to a fearful extent. What a field is presented for the Sabbath school cause, where all of God's children can work in his vineyard, where they can be useful in taking up the little children from the highways, and leading them in the way they should go. Oh! if we could but get the children in the church while their hearts are young and tender, before they are reared and bearded! And why is it that they are not brought in? It is because there are too many cowards in the church that are not willing to fight. Oh! if every one who names the name of Christ would buckle on his armor, and fight valiantly as a good soldier of the cross, the church would be indeed terrible as an army with banners—it would be perfectly irresistible.

I will here relate an incident that occurred with me in your city, and I hope it may be a warning to others to go not in the way of evil men. I was passing up St. Charles street on Saturday, about eleven o'clock, and in front of the St. Charles hotel I was attracted by some beautiful glass birds and figures in a show-case. A man asked me to walk in—that there was a glass-blower in the museum who could make anything. I paid the entrance fee and went in, being at leisure. I was wonderfully pleased with the skill and facility with which he can make almost anything out of glass. After seeing this and other curiosities in this room, I walked into other parts of the museum. A stranger came into the room where I was looking around, and commenced talking about the birds. We walked on until we came to a show-case in which there were some albums. A man walked in and prepared to sell me one for a dollar, which I bought and paid him for. He said there was a prize connected with it, and handed it out, which was some small brass trinket, that I didn't even put in my pocket. Just then the stranger on my left asked the man if by buying one of those albums he stood a chance to draw some large prize in the case. He assured him he could, and then proceeded to explain to him, and made up a prize, he said, worth $750. The stranger drew out a ticket, which he proposed to take. The man objected; said he had seen him put it in. He then bought another for $50, and had but $25 to pay. He proposed to go out and get the other $25. The man would not permit him. He asked me to loan him $25, and he would return it; that he knew he had the prize—worth $750—and intimated that the fellow was trying to cheat him out of it. My sympathy for the stranger induced me to hand him $50, which he took; he didn't give me the $25 in his hand, but handed all over to the other man. I saw in an instant that they were accomplices—that I had fallen in the hands of robbers; and being fortunately unarmed, I walked out.

Now that this thing should be tolerated right in the heart of the city, by a public, licensed museum, where gentlemen and ladies are invited to go—is advertised and commended by your press—is a shame and disgrace to your city, and ought to be suppressed. If I had gone into some sink-hole of iniquity or some dark alley I might have expected to have been robbed. But here, where any gentleman or lady can go with propriety, I did not expect it. I have paid dear for a lesson. I care nothing for the amount—only wish it had been given to some charitable institution. I fortunately had more; and had it been all I had, I have kind friends here, stranger as I am, who would have supplied me. But suppose the case had been different—that it had been a young man, armed with a deadly weapon, instead of the word of God and shield of faith—he might have had these men to kill, or been killed, and brought trouble and anguish on perhaps a widowed mother, or a young and doting wife. It might have been his all, and he a stranger in a strange city, and it might have led him to ruin. But thank God for the lesson to me! I verily believe that all things work together for good to them that love God.

W. W. Wemm.

P. S.—Since writing the above I have been to see Colonel Badger, chief of police, and he gave me a peremptory order for the $50 on the museum, which was handed over to me and no questions asked.

W. W. W.

TRUTH VINDICATED.

Mr. Editor: Elder W. E. Paxton has assumed the position of attorney for John R. Graves, and in a correspondence with me denies that Graves used the language: "John Clarke founded the first Baptist church on the continent of America." But in the same letter he admits that Graves did say the fact was recorded on Clarke's tombstone; and says a single word would make the difference between the language and the fact.

But Mr. Paxton has been very careful not to give us that word. With a view, however, to exculpate Graves from the charge which I have made against him, Mr. Paxton in great haste has sent off part of our correspondence, and had it published in the columns of the Baptist. I invited him to have the whole of said correspondence published; but as he has not done so, I feel it is due me and the cause of truth that a reading public should have the remaining portion of it. It is as follows:

"Minden, La., Dec. 3, 1870.

"Elder W. E. Paxton—*Dear Sir and Brother:* Yours of the fourteenth of November was received a short time since. You say in that communication: 'You know with regard to Mr. Graves' assertion—Dr. John Clarke founded the first Baptist church on the continent of America.' Now I demand of you to state to me in writing precisely what Mr. Graves did say. I want no ambiguity about it. I ask for no argument based upon this or that supposition; but a plain and candid 'quotation of Mr. Graves' language.'

"Please let me hear from you at your earliest convenience, and oblige

"Yours respectfully,

"N. M. Skipworth."

Mr. Paxton remained silent until I wrote again, as follows:

"Minden, La., Dec. 14, 1870.

"Elder W. E. Paxton—*Dear Sir and Brother:* In your letter to me of the fourteenth of November you say 'you know' that I, and not you, are mistaken with regard to the precise language used by Mr. Graves—John Clarke founded the first Baptist church on the continent of America. I responded almost immediately on receiving your letter. I demanded of you to state to me in writing precisely what Mr. Graves did say; but up to this time I have looked in vain for the desired information. Silence, sir, will not answer the demand in the present issue. Mr. Graves' simply referring to the epitaph of Dr. John Clarke developed no new fact. Historians are uniform and constant in giving the dates as found on said tombstone. Consequently there must have been something more than that. I was familiar with all that before I wrote my article—September 24. It devolves upon you, therefore, to say what that new fact was. I still insist upon an exact quotation or reiteration of Mr. Graves' language.

"In case it is not given, and that soon, I shall take it for granted that you either do not know or that you are disposed to evade the issue.

"Respectfully,

"N. M. Skipworth."

Mr. Paxton's reply.

"Minden, La., Dec. 23, 1870.

"Elder W. E. Paxton—*Sir:* Yours of December 19 is now before me, and its contents duly noted. I am glad to learn, even at this late date, that you 'have no taste for personal wrangle.' Pity that you had not felt and acted so sooner. If so you would have been saved from the unenviable position which you now occupy. But, sir, you are the man who forced this correspondence, and in much haste sent off a part of it to the columns of the Baptist. As you have commenced publishing, would it be asking too much to invite you to continue until all of the correspondence between us is published.

"So far as the demand I made of you is concerned, I certainly had a right to do so, since you say 'you know' I am 'mistaken,' and would even call in question my veracity if I do not consent to your diction in the case.

"I have no doubt you have felt much anxiety about exculpating J. R. Graves from the falsity of his assertion, since you have published an article, which has come under my notice, that Clarke's tombstone has been 'exhumed,' ('disinterred'—Webster,) and thereby the true records of the 'Baptist Church discovered.'

"I think I have perception enough to understand you when you say you 'do not choose to be bullied into anything.' It is very natural for a man to complain of others when he has no argument to justify his own cause.

"I have not magnified my own importance in this matter, but confess you have greatly lessened yours in my estimation. There are, I beg to inform you, numbers of high-toned gentlemen, in the church and out of it—ministers, laymen and citizens—as I am informed, who corroborate my statement about J. R. Graves. And more than that, it is not the first falsehood that the honored guest of your church has been publicly proven in. And now, so far as I am concerned, I want no more documents from you. I have exact copies of all my letters; and I deny the charge that there is any want of Christian courtesy. But with this the correspondence between us stops, etc.

"With due respect, yours,

"N. M. Skipworth."

N. B.—There are two typographical errors, in my article of the seventeenth of December, with respect to dates. Roger Williams was immorsed in 1638-9, and not 1838-9; and Mr. Calender's century sermon was preached in 1738, and not in 1638.

N. M. S.

The Christian Advocate.

SATURDAY, FEBRUARY 18, 1871.

GOD KNOWS.

God knows—O sweet assurance this,
But doubt and fears remove;
Accept, my soul, the thought of bliss,
Eternal goodness prove.
He knows what snares thy pathway throng,
Thy conflicts daily new;
And His almighty arm is strong
To bear thee conqueror through.

God knows—Thy sins are not concealed
From Him who reads the heart;
But Jesus hath His love revealed,
And takes the sinner's part.
He knows that *there* is all my hope,
No other plea I make—
And justice hath withheld its stroke,
And spares me for His sake.

God knows—and here my soul shall rest,
Unburdened of its cares;
He knows what thoughts control my breast,
He hears unuttered prayers;
And while the storm-winds wildly rave,
From off the earth-shore driven,
My soul rides safe above the wave,
With anchor fixed in heaven.

S. H. C., in Christian at Work.

To the Secretaries of the Annual Conference Boards of Missions.

Dear Brethren: You have been requested to furnish the general secretary with copies of the reports of Conference Boards, so that he may be prepared to make the annual report of the Parent Board, according to the provisions of the Discipline. As yet he has received reports only from the following Conferences, viz., Virginia, North Georgia, South Carolina, Little Rock, Arkansas, West Texas, Pacific and Indian Mission. Will brethren representing the other Conferences respond without delay? All the Conferences have met, transacted their business and adjourned, except the Baltimore. We want the number and names of all the missions in the bounds of each Annual Conference—the number of members of the church, and of the children catechised in each mission, and the number of Sunday schools, teachers and scholars; the number received into the church during the year; the number baptized—infants and adults—the number, as near as may be, of the population, and those attending upon the ministry of the word; the number and value of houses of worship, and the amount contributed to the support of the gospel and the various institutions of the church. Please to make your reports without delay.

J. B. McFerrin, Sec.
Mission Rooms, Jan. 30, 1871.

An Earnest Appeal to the Ministers and Members of the M. E. Church South.

Dear Brethren: It becomes my duty as secretary to keep before you the condition and prospects of the missionary work connected with our church. We have two missionaries with their families now in China, who are doing nobly. Through their instrumentality Chinese are being awakened, converted, baptized and added to the church; besides, great good is being accomplished by the schools, in which the young are taught the doctrines of Christianity, and early inclined to the worship of the one and only true God. In addition, our brethren, Allen and Lambuth, are engaged in disseminating religious knowledge through the press. In this department they are wielding a powerful influence, sowing seed that will spring up and bring forth fruit after many days.

Our Indian work in the West is in a prosperous condition. The Indian Mission Conference embraces four nations, viz., the Cherokees, Greeks, Choctaws and Chickasaws. Among these, and on their borders, there are smaller tribes, some of whom are interested in the missionary movement. In this Indian work there is a large number of preachers—whites and natives—employed. The spirit of revival has been among them, and within a few years past hundreds and thousands of these sons of the forest have been brought to God. The interests are increasing all the time. Before the war we had several flourishing schools, supported by the government, the liberality of the Indians, and the Missionary Society. During the progress of the conflict these schools were broken up, and many of the buildings destroyed or greatly injured. Our brethren are now striving, in connection with the Indians, to revive some of the most important of these schools. The Indians are very liberal, and ask but little more than that the church should furnish the teachers—they propose themselves, mainly, to erect the buildings and feed and clothe the children. The Rev. John Harrell—once a member of the Tennessee Conference—superintendent of the missions, was in our city, a few days since, soliciting aid in support of the missionaries on the districts and circuits; and asking a little assistance in putting the schools into operation.

In addition to these interesting fields of missionary enterprise we have a wide scope on the Western frontiers, and home work in our cities, and in sparsely populated regions on both sides of the Mississippi river, and on this and the other side of the Rocky mountains, that must be cultivated, or the cause of Christ suffer loss.

The board feels that necessity is laid upon it. The calls for help—pressing calls—are coming continually, and our treasury is empty. Allow us to state a fact or two in reference to our finances. The reader is aware that the present board had transferred to it the remnant of the "old debt," amounting to considerably over $30,000. In addition, there were appropriations of several thousand dollars to the China and Indian missions, for the support of the missionaries and the schools, the past year unprovided for. These all had to be met, and, in the meantime, the missions in the various Annual Conferences had to be sustained. Prior to the last General Conference we had two boards, domestic and foreign. The domestic missions were sustained by special efforts for that department. The foreign work, including the China and Indian missions, were sustained by special effort on the part of the secretary and the board, whose whole energies were in that direction, and for the payment of the old debt. The General Conference consolidated the two boards, and elected but one secretary. The new board had to provide for the payment of the old debt, and for one-half of the appropriation to foreign missions for 1870, amounting, in all, to at least $40,000. They had also the missions to support the current year, which would swell the sum to something like $50,000, that must be raised at once to relieve the church and carry on the work, independent of domestic missions in the bounds of the various Annual Conferences. In the meantime, it will be remembered that the General Conference adopted the following resolution, viz:

"*Resolved*, That the appropriations already made by the Annual Conference Boards shall be met according to the law obtaining heretofore, without respect to the present law requiring forty per cent. to be forwarded to the Parent Board."

This left the present board with a revenue of only ten per cent. on the amounts collected for domestic missions, and what might be generously given to the cause. The reader cannot fail to see into what a strait the board was driven, and how likely the missionaries already employed would be left without aid. The board, however, went to work, nothing daunted; the secretary devoted his whole time and all his energies to his task; the treasurer put his mind to the work—and all agreed, having the Board of Bishops to back them, that the old debt must be paid, the missions sustained, the hearts and hands of our brethren made strong, and the character and credit of the church maintained. All this was to be done without delay.

We have the pleasure of reporting that the old debt is nearly provided for, and will be paid this year if our plans are not thwarted. After the meeting of the Annual Conferences next autumn, and we begin to realize the forty per cent. allowed the Parent Board, we will feel safe, and will have nothing to fear. But the question now is, How shall we live till that period? We must have several thousand dollars the incoming spring and summer. We cannot borrow—the board has determined to create no more debts. Our only alternative is to make this *exposé* to our brethren, and beg those who can spare a little to send us a contribution for our present relief. Thousands of our friends have given nothing for the payment of the old debt. Who will come to our help? It is *your* cause, *your* church, *your* missions, and we are your servants for Christ's sake. O that some wealthy brother or sister would send a check for a thousand dollars, five hundred, one hundred! We would gladly accept fifty, twenty, ten, or the widow's mite. Who will come to our help? May God open the hearts of his children to a large liberality!

J. B. McFerrin, Sec.
Mission Rooms, Nashville, Jan. 30, 1871.

Curiosities of the Frost.—At Moscow, in a sharp season, the frost will penetrate two feet deep in the ground, and on Charlton Island, Canada, it has been found to penetrate ten feet when the water on the same island has frozen six feet. In Sweden it penetrates the earth from three to four feet, and turns what moisture is formed there into a white substance like ice, and will penetrate standing water six feet. In Maryland and the middle States of North America the frost has been known to penetrate one foot, and even deeper.

A quaint old gentleman, of an active, stirring disposition, had a man to work in his garden who was quite the reverse. "Jones," said he, "did you ever see a snail?" "Certainly," said Jones. "Then," said the old man, "you must have met him, for you never could overtake him."

A Chinese Caricature of Christianity.

A book which is said to be in extensive circulation in China will go far, it is thought, to account for the excitement of hostility which prevails in the empire against foreigners. It has been made known to the Christian world by the translation, by a missionary at Yang-tcheou, which was printed in Shanghai last summer. The book is called: A Death-Blow to Corrupt Doctrines: A Plain Statement of Facts. Published by the Gentry and People. It charges excessively corrupt and iniquitous practices upon the Christian teachers and people. Many of its allegations are of such a character that they cannot be published in this paper. Those which we can quote are atrocious enough to stimulate the worst and most savage passions. Among them are the following:

"Adherents of this religion whose bodies are dismembered after death are called 'Saints of the first class.' Those who have only their heads cut off are called 'Saints of the middle class.' Those who have their ears and noses cut off are the 'inferior saints.' Children dying in infancy are called 'virgin genii.' When the women who are keepers of the chest die, they are called the 'chaste genii.'

"In case of funerals, the religious teachers eject all the relatives and friends from the house, and the corpse is put into the coffin with closed doors. Both eyes are secretly taken out, and the orifices sealed up with a plaster. This they call 'sealing the eyes for the western journey.' If any are unwilling to conform to these burial customs, the teachers regard them as rebelling against the authority of the church, and lead a crowd of men to their dwellings to insult them in every possible way. The reason for extracting the eyes is this: from one hundred pounds of Chinese lead can be extracted eight pounds of silver, and the remaining ninety-two pounds of lead can be sold at the original cost. But the only way to obtain this silver is by compounding the lead with the eyes of Chinamen. The eyes of foreigners are of no use for this purpose. Hence they do not take out those of their own people, but only those of the Chinese.

"Passing the night with another person, they are able to possess themselves of his secret thoughts, and improve the opportunity to do injury.

"They use different methods to obtain the brains, hearts, livers, etc., of children. It is impossible to enumerate all their practices. If we seek for the general motive which leads to them, it is a fixed determination utterly to befool our people, and, under the false pretense of religion, to exterminate them. Thus they wish to take possession of the middle kingdom. What infatuation to embrace such a religion as this! I have, by an extensive searching of ancient books, and by accurate observation, been able thus to disclose their wickedness, and to sound the alarm so as to give you timely warning."

The writer then exhorts the people:

"My friend who compiled the preceding treatise accomplished his work by investigating a great multitude of books, and making use of a large experience and observation. His statements are as clear as the light. The simple reading of them is sufficient to make one's hair stand on end. Even the vicious and uncultivated cannot listen to them without dread. Hence the production was put immediately into the hands of the printer to give warning to all, so that those living within the four seas may, when they see it, gnash their teeth in rage. Although you are not permitted to seize the battle-ax and sword for vengeance, you can destroy them by your mouths and tongues. In this way the universal hatred will find vent, and the power of corruption will be broken. The immediate effect will be that men will be at once set right, and in the future our doctrines will be firmly established."

A large number of quotations from Chinese works are appended, as if in verification of the charges. Among them are:

"The followers of T'ien-chu constantly practice killing men to sacrifice to Jesus in praying for happiness. They also offer sacrifices at their graves. When a principal man dies they offer one thousand men as a sacrifice. To procure victims, they catch foreigners and traders coming into their borders, and if there are not sufficient they seize travelers, so that no one dares to go to market alone.—*Record of Things Seen and Heard in Other Lands.*

"In England they have the art of cutting out paper men and horses, and by burning charms and repeating incantations, transforming them into real men and horses. These they use to terrify their enemies. They may, however, be dissolved by beating a gong, or by discharging large guns at them.—*Mirror of the West.*"

Of the several stories, alleging particular incidents of the exercise of the horrible Christian rites, the following will answer as a specimen:

"In the reign of the Emperor Wan Lie, a foreigner named Pa-ta-li came to Chekiang and began to persuade men to join the Tien-chu sect; and great numbers were ensnared by him. There was a certain military under-graduate called Wang Wen-mu, an athlete, who hearing that when any one who had joined this sect died, they secretly took out his eyes, had a desire to test the matter, and so by false pretenses entered the sect. For some days he ate nothing, and word was sent to the priest, who came, and sure enough he had a little knife in his hands; and when coming forward was about to cut out Wang's eyes, when Wang, springing up suddenly, hit him and drove him out of his house, and cut off his head and destroyed his image of Jesus. When this affair came to be known in the capital the Emperor rewarded him liberally.—*Records in the Wide-Awake Hall.*"

The work closes with a petition from the human for the expulsion of the non-human species, which says:

"If this sect is finally allowed to spread in China, then this land, which for so many thousand years has been noted for its civilization and refinement, will at once be transformed into the abode of naked monsters and mermaids, roaming about like flocks of wild or domestic animals. Would not this be exceedingly distressing? Would it not be profoundly distressing? We would quietly suggest that the very best thing at present would be carefully to strengthen the coast defenses, to restrain and stop their trading vessels, pluck up their roots, close up their fountain, and destroy their fierce and rebellious natures. We come all together shedding tears of blood, and pray that you, our Emperor and divinely intelligent parent, will be our leader, and drive out the non-human species, and preserve us, the good and virtuous; and, digging out this root of anarchy, resuscitate the perfection of the doctrine of Confucianism."—*Methodist.*

Church Liberality.—According to the recent statistics of the church of which Rev. Henry Ward Beecher is pastor, in Brooklyn, there were the past year 173 admissions. Present membership, 1,982, of whom 1,210 are females; baptisms, 64, of which 28 were of children, and 9 of adults by immersion; deaths, 11; Plymouth Sunday school membership, 1,107, average attendance, 712; Bethel Sabbath school membership, 960, average attendance, 726; contributions, $11,000; pew rents, $56,000; music expenses, $6,000, of which $1,500 goes to the organist and $2,000 to the director; 2 deaconesses. This is a large congregation, and spends a great amount of money in the support of its own church objects; but its contributions to the work of the church at large are very small compared with those of many other churches whose names are much less familiar to the public ear.

The Presbyterian church, corner of Fifth avenue and Nineteenth street, of which Dr. John Hall is pastor, has only 755 members, but it reports to the General Assembly, for the year, contributions exceeding $100,000, in addition to all its own expenses.

The First Presbyterian church of New York, of which Rev. W. M. Paxton, D. D., is pastor, reports to the General Assembly annual contributions exceeding $146,000, without taking into account its own expenses.

The Wonders of Prayer.—Abraham's servant prays—Rebekah appears. Jacob wrestles and prays, and prevails with Christ—Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahitophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries unto God—God turns away his foes. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the King's heart is softened in a minute. Elijah prays a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.—*Rev. J. Ryland.*

Pythagoras used the letter Y as a symbol of human life. "Remember," says he, "that the foot of the letter represents infancy, and the forked top the two paths of virtue and vice, one or the other of which people are to enter upon after attaining the age of discretion."

RELIGIOUS INTELLIGENCE.

The Bishops of the Methodist Church have chosen the Rev. H. H. Farrall, of Decotah, Iowa, to establish a mission at Rome, Italy.

The ministers of New York city are said to be uniting in a formal remonstrance against the practice of the daily papers of reporting sermons.

One hundred and seventeen new Lutheran churches were dedicated in the United States during the year 1870, being a fraction over two every week.

It is stated that ten or twelve full-blooded Indians desire to enter Highland University, Kansas, to prepare for the ministry of the Presbyterian Church.

The Presbyterian church of Truro, Nova Scotia, has had but three pastors in one hundred years. The present pastor was installed in 1838. One of the elders has held the office for sixty-seven years.

The Methodist mission to the Chinese in San Francisco has erected a mission building. The Chinese themselves have contributed $440 toward it—one man, Dr. Li Po Tai, subscribing $50, and the scholars of the school $112.50 in small sums.

On New Year's day the Pope had reigned twenty-four years, six months and fifteen days—just one day longer than Pius the Sixth. His pontificate has been longer than that of any other Pope, and bids fair to reach the years of St. Peter.

The first settlers belonging to the Lutheran Church, in this country, were Hollanders, who settled on the Hudson, in the State of New York, in 1621. The first Lutherans from Germany, four thousand in number, came in 1710, and settled in Pennsylvania and New York.

When the Sunday School Society was founded in France, in 1852, there were in all France only two hundred schools; now there are more than nine hundred, giving instruction to forty thousand children. The income of the society from donations and sales just exceed £1,000.

The total number of theological seminaries of all denominations in the United States is said to be ninety-two. Of these, fourteen are Roman Catholic, with each from three to fifteen professors; and they report nearly twelve hundred students, who are preparing for the priesthood and other offices in the church.

In forty years (1830–1870) the income of the Church Missionary Society (English) has risen from $150,310 to $750,000; its communicants from 318 to 21,705; its European missionaries from 34 to 203; its ordained native preachers from 0 to 109. Only let this noble society maintain such ratio of increase, and her "jubilee" will be glorious.

Sunday Schools in the Sandwich Islands.—A Sunday school jubilee was not long since held, at which nearly two thousand children were gathered. The vast audience was held in fixed attention by a native, a fine speaker and an educated Christian gentleman. It was a glorious sight! What hath God wrought in these islands of the sea in a brief half century!

Russia.—In this country masses and vespers are perpetual, but sermons are scarcely ever heard. There are no seats or chairs in the churches. The services, mostly singing and chanting, are in Scandinavian, and not generally understood by the people. A writer in the Sunday Magazine writes hopefully as to the formation of a religious tract society. A Bible society is already in existence.

The Church Missionary Record (English) reports a tour made by the Bishop of Calcutta, "in his capacity of metropolitan," through South India. At Palmacotta he ordained three native pastors, raising the whole number in the Madras diocese, in connection with the Church Missionary Society, to fifty-one. He also "confirmed" one hundred and fifteen candidates on the same tour.

The friends of temperance in the English Australian colony of New South Wales are in high spirits at the passage, twenty to six, of the permissive liquor bill, by which two-thirds of the residents of any district have the power to forbid the sale of intoxicating liquors in the district. Here is, probably, an opportunity to secure a practical experiment of the value, temporary or permanent, of the permissive policy as a temperance measure.

At a meeting of the Executive Committee of the American Unitarian Association it was proposed that for the present year the money that might be properly used for publishing new tracts should be expended in purchasing and circulating copies of the Religious Magazine, the Christian Register, and Liberal Christian. The board, after a full discussion, decided to purchase two hundred and fifty copies of each of these periodicals, to be used in the same way as the copies of Old and New, voted for at a previous meeting, for presentation to such reading rooms, libraries and public institutions as may seem best to the publication committee.

In Russia the circulation of the Bible is rapidly increasing. Not long ago a handsomely bound copy of the New Testament, quarto size, was presented to one of the Emperor's children as a birth-day gift. The Empress complained of its size, and asked: "Why is not a smaller edition printed?" "If it is your imperial majesty's pleasure, it can soon be done," was the answer. Her majesty at once gave orders for fifteen thousand copies, and the number was soon increased to fifty thousand. Since 1863 over eighty-five thousand copies of the New Testament have been circulated in the Russian language.

A dispatch has been lately sent from Pekin by Mr. Wade to all the British consuls in China, for the information of British missionaries, that they have no treaty right of residence whatever beyond the treaty ports; and that if they do venture beyond them, they do so at their own risk, and cannot expect help from their own government. If this be so, it will certainly greatly change their position in the eyes of the natives and native authorities, and ought to restrain purchases of inland mission property, to be destroyed any moment with impunity by native mobs, like that at Tientsin.

Exhibit of the Northern Methodist Book Concern.—The financial exhibit of the Book Concern as shown by the books at the close of the fiscal year 1870, and presented by the agents at the late meeting of the Book Committee, is printed in detail on our third page. It will be seen that the total assets, East and West, are estimated at $2,701,525.56; that the net capital, over all liabilities, is $1,494,320.56; that the net earnings for 1870 were $75,287.72; and that, after paying the Bishops' salaries and other expenses ordered by the General Conference, amounting to $39,541.56, there is left the sum of $35,745.56 to be added to the increase of capital.—*New York Christian Advocate.*

The Roman Catholics of Richmond, Virginia, on January 12, held a meeting to express their sympathy for the Pope in his afflictions. The Bishop of the diocese presided and made a speech. The mayor of the city read the protest, and the programme was carried out without dissent. Some of the avowals of the Bishop and other speakers were strangely discordant with what is generally thought to be universal American sentiment. Growing bold in consequence of the silence of opponents, the Bishop affirmed that "the Reformation had given birth to the heresy that the people are the source of power, but it was now becoming every day more apparent that the people cannot be governed by their own consent."

A New Idea.—The American Tract Society have conceived the happy idea of issuing an eight page weekly illustrated religious journal, absolutely undenominational in character, fully illustrated, purely religious (i. e., not busied with commercial or political news discussion,) aiming to supply, peculiarly, matter of religious interest and instruction for home Sunday reading. The Rev. Lyman Abbott, a gentleman of journalistic experience, great good sense, and generally recognized literary ability, has been induced to take charge of the editorial department of this new enterprise. We can think of no better security for the excellence and usefulness of such a publication than Mr. Abbott's editing and the Tract Society's fine engraving and printing.—*Christian Union.*

The religious movement in Austria differs from that in other Roman Catholic countries, such as Italy and Spain, in one essential characteristic. The Liberal Italians and Spaniards seek an alteration in their relations toward the church from political motives, but they do not ask for any alteration in the doctrines of the church. In Austria the causes of the struggle between Liberal Catholics and Ultramontanes lie deeper. The former, who are chiefly Germans, not only aim at a complete separation of the church from the State, but firmly resist the spiritual pretensions and blind intolerance of the Holy See. Their first demand was for the liberation of the schools from ecclesiastical control, the introduction of secular education, and the establishment of secular institutions for the training of teachers, so as to remove not only the schools, but the teachers, entirely from clerical influence. Such a demand is far more threatening to the spiritual power of the church than the attacks which have been made on its political position in Italy and Spain, and this explains why the religious struggle is so much more embittered in Austria than in those countries.—*Interior.*

"Hurry, mamma!" said the little innocent, with his cut finger. "Hurry; it's leaking!"

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, FEBRUARY 18, 1871.

OFFICE--No. 112 CAMP STREET, NEW ORLEANS.

Three Dollars per Annum, in Advance.

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POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

OUR PUBLISHING AGENT.

We are glad to announce that the Publishing Committee, at its recent meeting, have arranged with Rev. Robert J. Harp to take charge of the business department of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. Harp assumes the onerous duties of this position at the earnest desire and solicitation of the editor and the Publishing Committee, who regard him as the man for the place, and bespeak for him the hearty co-operation of all the agents and friends of the paper. *Hereafter all communications of a* BUSINESS NATURE *should be addressed to Rev. R. J. Harp, 112 Camp street, New Orleans.* All communications *for the columns of the paper* should be addressed, as heretofore, to Rev. Linus Parker.

BISHOP ANDREW.—Our venerable senior Bishop reached this city on Saturday, the eleventh instant, and will remain for two or three weeks. It would be a great pleasure and gratification to his many friends if he could prolong his stay much beyond the time proposed. The Bishop is in better health than for two or three years past, and is able to talk to the Sunday schools, and be present in the Sunday morning congregation. He is now seventy-eight, and, although infirm in body, is cheerful and serene in mind, ministering and deriving enjoyment by social and religious intercourse with those who love and revere him.

A GERMAN CATECHISM.—Rev. J. B. A. Ahrens has brought out a new catechism in German for the use of our German families and Sunday schools. It embodies the substance of the Wesleyan series, is beautifully bound, and, we have no doubt, compiled and edited with taste and good judgment. This work has been long and greatly needed, and we welcome its appearance with much satisfaction. It is published at the office of the Evangelical Apologist, 112 Camp street, New Orleans.

WE SEE from a communication to his presiding elder, published in the Baltimore Christian Advocate, that the Rev. R. A. Holland has severed his connection with the Methodist Episcopal Church South, and that he has become a candidate for orders in the Protestant Episcopal Church.

WE ARE very glad to learn that Dr. Deems, of the Church of the Strangers, was not on the train which met with the disaster on the Hudson River railroad. He was alive and well at last accounts, and fully engaged in his ministerial labors in the city of New York.

ATTENTION is called to communications from Dr. McFerrin, which will be found in another column. All who wish for information concerning our missionary work should peruse the doctor's articles with care.

HABIT IN RELIGION.

The well known influence of habit is nowhere more evident than in religion, and in nothing else is the formation of good habits more important. It is a law which comes in to reinforce principle, and to aid in the maintenance of a godly life. By its operation virtue is confirmed and piety is strengthened. It is an element of stability which can be counted on in times of unusual trial. Other things being equal, the man of established religious habits will stand when others fall.

The inward life is amenable to this power, so that the movement of the thoughts, the current of the affections and the texture of faith are all modified by it. The government of these activities of the soul becomes easier with practice, until at length the friction and conflict of the earlier religious experience are measurably overcome. As in the unconverted state habit riveted sin upon the soul, so in the new creation the same influence roots and grounds the believer in the practice of righteousness. The danger to young converts is in a considerable degree owing to the circumstance that good habits have not yet been formed. The greater security of a long experience is largely owing to their establishment. The regulation of the inward life is therefore of unspeakable importance that right habits may be planted, and that vicious ones may be overcome and extirpated. Devout and concentrated religious thought may be secured as opposed to vain and wandering thoughts; love, cherished and kindled by persistent watchfulness, takes possession of the heart permanently, and faith, accustomed to unwavering reliance, becomes at length a stranger to vacillation and distrust. The spiritual nature, by repetition and perseverance in holy tempers, becomes almost invincibly fortified. The perturbing influences of earlier experience are no longer felt, the subtle currents which once jostled the compass and caused the needle to vary have lost their power, and the Christian exclaims: "My heart is fixed, O God, my heart is fixed!"

The force of habit, in its effect upon religious duties, is very great. It is seen in prayer with reference to its character and frequency. The habit of secret prayer once formed goes very far to insure the believer's perseverance. It ceases to be a matter of occasional attention; it does not depend upon the frame of mind. It is divested of fickleness and inconsistency, and is incorporated into the daily life as an essential of piety. The duty of prayer in the family and in the social meetings of the church, when habitually attended to, will be performed with pleasure and comfort. It will not be crowded out by other matters, nor will the *time* for its performance be forgotten. Religious reading, especially the reading of the Bible, is facilitated by this principle. The practice, once established under the pressure of conscience and divine authority, becomes a source of enjoyment, and is craved and desired more than our necessary food. All of these obvious duties, so vital to spirituality, are often neglected for no other reason than that the habit of their observance has never been formed. People are ready to plead the want of time, the lack of gifts, when the real trouble is that they have no disposition, or that they have never established right and wholesome religious habits.

Without wishing to press the application too far, we believe that habit has much to do with our usefulness in the world. Activity in religion is something to be cultivated, and generosity may be attained in the same way. The grace of God must lie at the foundation, constraining love must be present, and also a conscientious survey of personal accountability. But working and giving become a habit, a part of the life and existence, and a necessity, so that those who have long practiced these eminent graces cannot be idle or niggardly.

The opposite of good habits is often exhibited in religion. Things vicious and unlovely are developed and matured by the operation of the principle we are considering—parasites, it may be, and fungi, but still having their associations, if not their nourishment, in the religious character. Superstition and fanaticism, bigotry and manifold perversions owe their strength to this familiar law. An uncharitable and censorious spirit and spiritual pride are confirmed by long indulgence. The outer vestments of the religious profession become cynical and repulsive, and the example settles into a chronic misrepresentation of a gospel which beams with gladness and joy. While the law of habit needs to be rigidly guarded in religion, it is of the utmost importance that Christians should avail themselves of it to reinforce the motives and principles of their high calling. It is particularly urgent that young believers lay a good foundation in this respect. The courage and suffering expended at the outset will pay well in the end; and they will find, in time, that what at the beginning was a heavy cross, has come at length to be their joy and their safety. Let them rigidly persevere in right habits of prayer, of religious study, of zealous work and generous giving, and they will soon realize a blessedness which none but the faithful servant can ever know.

FRANCE AND PEACE.

The indications of peace are hopeful, and a draft of a treaty is already made out. The Germans, we may be sure, will relinquish none of the military positions and advantages until peace is assured. The Emperor William and his conquering hosts are to make a triumphal entry into the French capital before they turn their faces homeward. The people of France are heartily tired of the war, and the Constituent Assembly, just elected, will doubtless reflect the popular sentiment. It is, perhaps, too soon to predict what the new government will be. Matters at present seem to put aside all ideas of a republic. It remains that Louis Napoleon will be reinstated, or that some member of the Orleans family may be called to the throne of France. The election of Thiers and others of his political class is thought to point unmistakably to the last named result. A popular reaction, however, seems to be taking place, favorable to the captive Emperor, and it is not unlikely that the powerful influence of William and Bismarck will be directed to the same end. The Protestant world will watch the reconstruction of France with a peculiar interest and with no little anxiety. The kingdom of God is first in the Christian's estimate of revolutions, and our opinions and sympathies are rightly determined by the religious bearings and significance of these great national events.

THE WORK OF CHRIST.—We have the pleasure to announce a new edition of Bishop Marvin's "Work of Christ." It is now too well known to need review. It has fallen under the notice of some of the ablest theologians of the country, and has been commended in terms of unqualified admiration. It is a masterly exposition of the doctrine of the atonement, accompanied with some speculations concerning the influence of the atonement on other worlds, which exhibit the doctrine in original and inspiring views. These views have arrested the attention of some of the best thinkers among students of the Bible, and will interest and instruct all readers concerning some of the most profound truths of our holy religion. The present is a handsome edition and reflects credit on the Southwestern Book and Publishing Company, the printers and publishers. Price per copy, sixty cents, with usual discount to preachers and dealers.—*St. Louis Christian Advocate.*

BISHOP KAVANAUGH.—The many friends of Bishop Kavanaugh in West Virginia and eastern Kentucky will be pleased to learn that he has almost recovered from his recent affliction, caused by a hurt which for a time threatened to deprive him the privilege of walking in the future. May his useful life be spared to bless the church and the world for many years to come.—*Christian Observer.*

THE St. Louis Advocate states that Rev. William Perkins, of the Missouri Conference, died on the thirty-first of January.

LOSS AND GAIN.

Our confrere of the Baltimore Episcopal Methodist very naturally expresses the regret and extreme reluctance felt at the transfer of Bro. Tudor to this new field of labor. Among other things he says:

Our border work needs all the support we can bring to it, and we cannot afford to part with such men as William V. Tudor. As he, like a true Methodist itinerant, has yielded himself up to the constituted authorities of the church, we of course must bow to the same behest, and look to the great Head of the Church to supply such laborers as the exigencies of the work may demand. Bro. Tudor "is to the manor born." He has grown up among us, and has done the work of an evangelist in his native Conference, well and faithfully, for more than fifteen years. As a preacher he has sustained himself in the capital of the nation with marked ability and usefulness. As a pastor and earnest worker in every department of the church, we have only to point to results. He will carry with him the respect and affectionate regard of his fellow-laborers, and our best wishes for a career of continued success and increasing usefulness. May the Lord go with him and greatly bless his ministry in the Crescent City.

THE Episcopal Methodist speaks as follows of our church in Maryland:

It has been suggested that we have perhaps raised the standard a little too high in speaking of Southern Methodism in Maryland. In the tabular statement, which, for obvious reasons, we published a few months ago, we fell below the actual figures. Several churches had been overlooked in our calculations, which would have swelled the number to sixty instead of fifty-four erected in our State in the last four years. We are painfully sensible that in this city and in Maryland we are financially weak and numerically small. Dr. A. L. P. Green, at the General Conference in May last, gave a correct estimate of our real condition. The affectionate regard of that far-seeing and noble friend, for our welfare, will not be questioned. He spoke from actual observation and an intimate knowledge of our affairs, the result of his frequent visits, and which his sagacious mind fully comprehended. Although we have often been constrained to ask, "By whom shall Jacob arise, for he is small," still we have reason to thank God and take courage.

We were far from allowing what some had assumed, that the Southern Church in Maryland was a failure. As a faithful sentinel the Episcopal Methodist was bound to correct such an impression. From the facts presented, since the organization of our church in this State, under the circumstances, the result is marvelous. We believe that much more might have been accomplished had there been more of the spirit of self-sacrifice, more moral heroism, more dependence upon God. But God be praised for the band of faithful men and women, of whom it may be said: "Ye had compassion of us in our bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance." Let us be true to ourselves, true to our principles, true to that form of doctrine and discipline delivered to us by our fathers, and the result is not doubtful. "The wilderness and the solitary places will yet rejoice, and the desert will blossom as the rose."

MISSIONARY RECEIPTS.

Received of J. C. Huey, of Louisiana Avenue Church, New Orleans, and placed to the credit of the treasurer of the Louisiana Conference Missionary Society.....$50 00

Received of S. P. Russ, of Carondelet Street Church, for the missionary debt, and placed to the credit of the treasurer of the same..... 25 00

Amounts paid on previous subscriptions or contributed for either of the above, and all other religious and benevolent objects, will be acknowledged as above.

R. J. HARP, Agent.

AN OLD DISCIPLE.—The Rev. S. B. Suratt reports to us the death of one who may be truly said to be "full of years." The case is really noteworthy. Brother Suratt writes: "Miss Milly Huey died Jan. 25, 1871, aged one hundred and twelve. She was born in North Carolina. She died in Hardeman county, Tennessee, where she has resided for fifty years. About a century ago she joined the Baptist Church, to which she was attached until her death. She was unusually active and vigorous until nine months since, at which period one of her limbs was dislocated by a fall, from which she never recovered. The exercise of her mental faculties was retained unto the last. She died in the faith."—*Nashville Christian Advocate.*

AN INTERESTING LETTER.

[The following letter was addressed to the secretary of the Morean Street Sunday School and Missionary Society. The recent remittance, it will be seen, was most timely. We hope that other schools will place themselves in direct correspondence with our China mission.—ED.]

SHANGHAI, CHINA, Dec. 7, 1870.

MY DEAR BROTHER: Your letter of October 8, accompanied by one from Bro. Foster, of the Felicity Street Sunday School Missionary Society, announcing the dispatch of your joint remittance in behalf of our missionary schools at Shanghai, was received on yesterday. It was unexpected, but not the less welcome. He who supplied his prophet by the mouth of ravens knoweth how to open the hearts of his people, and your gifts in behalf of our school are as seasonable as was the bread to Elijah. Indeed, I had about used the last dollar of the school funds in hand, and was beginning to wonder where I should find funds for the next month's expenses. Your letter relieves the situation, for, though the money has not yet arrived, it is confidently expected by next mail from San Francisco.

I have now a very fine class of twelve boys under instruction in a boarding school, to which is also admitted six day scholars, three of whom are little girls. Bro. Lambuth also has both a boys' and girls' school, numbering in all about fifteen pupils, I believe. During the week their studies are equally divided between the Chinese classics and our religious books. On the Sabbath all attend services in our city chapel, the Hwa-Shan Tang, and in the afternoon receive special instruction in the Sabbath school. They have very tenacious memories, and all their acquisitions are treasured up. Everything is memorized. They can repeat a book from beginning to end without faltering. It is simply wonderful. They almost literally *eat* their books. It is amusing to see them recite to the teacher. Each singly advances and hands his book to the teacher, then turns his back and begins the recitation, which they call "*backing the book.*"

We are exceedingly obliged to you for your timely interest in this department of our work, which is altogether extra, and not supported by funds remitted by the board. We have long tried to make it a permanent work, but never could get it sustained. I hope now, however, that we shall not be reduced in the future to such straits and failures as we have experienced in the past. We cannot make bricks without straw, and have been driven to despair in our efforts to find our own straw. Moreau and Felicity Sabbath School Missionary Societies shall be our Aaron and Moses to guide us out of the land of bondage, and give us liberty from oppression.

Accompanying I send you a photograph of the boarding school, twelve pupils and the teacher; also a photograph of myself, supported by my two assistant editors of the two Chinese newspapers, copies of which I also send.

It would be very gratifying to write you more at length this mail, but I cannot for want of time—will try to send you something interesting another time. By the way, I have just sent some little jottings to the Sunday School Visitor that may interest your *little missionaries.* They are dedicated to the *Little Friends of the China Mission*, among whom I am happy to number Moreau street Sunday school. May God abundantly bless you, my brother, in your noble vocation, and turn the hearts of the dear children unto the Lord, who hath said: "Of such is the kingdom of heaven."

In great haste, your brother in Christ, YOUNG J. ALLEN.

THE annual meeting of the College of Bishops is to be held in Nashville, on Monday, May 15. The Book Committee is to meet on Wednesday, May 17. The Sunday School Convention convenes on Thursday, May 18. The Board of Missions will meet during the same week.

DO TO-DAY thy nearest duty.—*Goethe.*

NEW PUBLICATIONS.

THE SOUTHERN MAGAZINE.—We are indebted to the publishers, and also to Mr. Albert Eyrich, of this city, for copies of the February number of this excellent monthly. This magazine is a credit to the publishers, Messrs. Murdoch, Browne & Hill, of Baltimore. It is the Eclectic under a new name, and greatly improved. No one who subscribes for the Southern Magazine will regret it if its present high character is maintained.

THE SOUTHERN FARM AND HOME.—This excellent periodical is edited with much care and ability, and published in good style. It is taking rank with the best agricultural journals of the day, and should be taken and read by every farmer and planter in the South. Published by J. W. Burke & Co., Macon, Georgia. Price, $3 per annum.

THE NINETEENTH CENTURY presents a good table of contents this month. It is one of our most ably conducted Southern periodicals. Living-ston & Erckman, publishers, Charleston, South Carolina.

SUNDAY SCHOOL JOURNAL FOR THE LITTLE AND YOUNG PEOPLE.—This is one of our best Sunday school periodicals, about the size of our own Sunday School Magazine, and gotten up on the same plan. It contains uniform lessons for the month, called "The Berean Series," with a full review of the same. Published by Carlton & Lanahan, New York, for the Methodist Episcopal Church. Price, sixty cents per annum.

THE SINGING PEOPLE is a new monthly, published by Philip Phillips, New York, and devoted to the advocacy of congregational singing. The January number contains several pieces of music and a considerable amount of choice reading matter. The periodical is well conducted, and the cause which its publisher seeks to promote is of the greatest importance.

THE YOUNG PILOT is an original monthly for young people, published in Chicago by the Young Pilot Publishing Company. It is a new enterprise, as the present is No. 3 of volume 1. It is handsomely printed and is ably conducted. Price, per annum.

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THE SILVER TONGUE AND ORGAN REPERTORY is a monthly miscellany devoted to vocal and instrumental music. It is published by E. Needham & Son, New York, and bears also the imprint of J. Bayley & Co., Chicago, and of Philip Weinlein, New Orleans. Price, fifty cents per annum.

HEARTH AND HOME, published by Orange Judd & Co., New York, is one of our most valued exchanges. As a family paper it contains everything that can be desired in a secular newspaper. Special prominence is given to agriculture, live stock and ornamental gardening. The household department is worth more than the cost of the entire paper. Two pages are usually devoted to Our Boys and Girls. The illustrations each week are very superior.

APPLETONS' JOURNAL is well sustained in the literary and scientific departments. Its weekly illustrations, entitled Picturesque America, are as instructive as they are pleasing to all classes. The publishers are entitled to great praise for the manner in which this heavy journal is brought out.

ARTHUR'S LADIES' MAGAZINE, for February, and the Children's Hour, by the same publishers, are promising to hand, and always welcome. No better and no purer literature comes out from any press than that which is published by T. S. Arthur & Son, Philadelphia. The moral and religious tone is unexceptionable, whilst the artistic and literary merits are not excelled.

LIPPINCOTT'S MAGAZINE for the month has an interesting article on "The Ice Belt," also a good article on Lord Palmerston. "Rome on the Twentieth of September" is timely and graphic. "Our Mouthly Gossip" is diffuse, savory and readable throughout.

THE GALAXY, for February, contains several very taking articles. Among them we note, "Successful People," by Titus Munson Coan, "Sons of Imperial Sovereigns," by D. Piatt, "Mr. Lincoln and His Friends in Council," by Thurlow Weed, and "Mr. Black to Mr. Wilkinson," by J. S. Black. "Science Miscellany" contains an abundance of curious and useful paragraphs. "Memoranda," by Mark Twain, braces the usual amount of spice and humor.

THE MANUFACTURER AND BUILDER for January, 1871, is an excellent number. The drawings and engravings are numerous, and the entire contents are of the most instructive character. All who wish to be posted in the progress of science and mechanics will find this periodical perfectly invaluable. Western & Co., publishers, 37 Park Row, New York. $1.50 per annum.

THE ATLANTIC MONTHLY.—The February number has No. 1 of "Our Eyes and How to Take Care of Them," an article of practical value, which all may read with

fit. "Castilian Days, No. 11," is about Spanish living and dying, and will not fail to entertain and instruct. "The Story of a Famous Book" tells the history of Franklin's autobiography. "The Origins of Folk Lore" will dispel many a pleasing historical illusion. It is very hard to give up William Tell. "Our Whispering Gallery" is occupied at large with Hawthorne and his works. "Recent Literature" is elaborate and discriminating, as usual. The peculiar school of religious thought to which the Atlantic belongs is of course prominent in such notices as that of "The Origin and Development of Religious Belief."

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY, for February, contains the usual amount of instructive and suggestive matter. An excellent periodical, and of special value to teachers. Published by J. W. Schemerhorn & Co., New York, at $2 a year.

FROST Eldridge & Brother, Philadelphia, we have received a neat 12mo—"Six Books of the Æneid of Virgil," by Thomas Chase, M. A. The text is in clear type, and is accompanied by copious explanatory notes and a vocabulary. Mr. Chase is professor of philosophy in Harvard College, and is competent for such a work. The student will be grateful for the notes. If there is any defect it is in the fact that the student is helped too much.

THE SUNDAY MAGAZINE, for this month, is rich in the best things, religious and literary. Our readers are aware that it is edited by Dr. Guthrie, of Scotland, and published by J. B. Lippincott & Co., Philadelphia. Price, $3.50 per annum. In the ample table of contents we note as specially valuable: The Evil; Woman's Work in the Church; How to Study the Old Testament; William Cowper and his Hymns; and Special Providence, Miracles and Prayer.

GOOD WORDS, for February, contains the usual amount of choice matter. We note particularly: Thoughts on the Temptation of Our Lord; Michael Faraday; German Miners; and Coral and Coral Reefs. J. B. Lippincott & Co., publishers, Philadelphia. Price, $2.50 per annum.

GEORGE P. ROWELL & Co.'s American Newspaper Reporter and Advertiser's Gazette. This is a weekly journal of newspaper intelligence, and gives a large amount of information about the press of the country. Everybody connected with the printing, publishing and advertising business will find it of the greatest value. It is a weekly, handsomely printed on delicately-tinted paper.

NEW ADVERTISEMENTS.

BE SURE to read the advertisement of Philip Werlein, whose good taste, indomitable energy and thorough acquaintance with musical instruments have enabled him to extend his business and enlarge his stock so rapidly that we are always surprised, on entering his large establishment, at the new additions to his beautiful assortment of instruments. Call at 80 and 82 Baronne street and see for yourselves.

N. JENKINS' "ANNIHILATOR," for the cure of rheumatism and gout, has been but recently offered to the public, and consequently is not as widely and favorably known as it must eventually be. It has already effected some wonderful cures, some of which are known to our personal friends. The proprietor is an acceptable member of the Methodist Episcopal Church South of this city, and would not, we believe, wittingly make any misrepresentation of facts. See advertisement in this issue.

THE LAW FIRM of Muse and Thompson have elsewhere a card in our present issue. They are competent and reliable gentlemen. Those who intrust business to them may expect prompt and faithful attention.

SEWING MACHINES.—Mr. Hedrick, at 159 and 118 Canal street, is a gentleman to whom we can conscientiously recommend our friends when they wish to secure good sewing machines. See advertisement elsewhere.

MESSRS. ZABLE & DALTON.—We take pleasure in calling attention to the advertisement of this worthy firm. Call at 62 Camp street and examine their assortment.

WE TAKE pleasure in calling attention to the card of General J. B Gordon, of Atlanta, Georgia, elsewhere. We are indebted also for the pleasure of a call from the general and Colonel Henry Heath, of New York, who are here in the interest of the University Publishing Company.

Married.

At the residence of the bride's father, by Rev. E. Capel Odom, February 5, 1871, Mr. M. B. MCRAE to Miss HATTIE P. HASLIT, both of Talladega county, Alabama

January 22, 1871, by Rev. P. H. Dieffenwierth, at the bride's residence, in Waterproof, Louisiana, Mr. JOHN H. FISHER and Mrs. MARY J. GRAVES.

January 24, 1871, by Rev. P. H. Dieffenwierth, at the residence of the bride's father, Mr. Thomas Freeland, in Jefferson county, Mississippi, Mr. JAMES M. DIEFFENWIERTH and Miss ELIZA FREELAND.

By Rev. A. J. Coleman, February 8, 1871, at the residence of the bride's father, near Gosport, Alabama, HENRY H. FORWARD to Miss MARY ADEL. COLE.

Obituaries.

Died, in Newton, January 29, at fifteen minutes past ten o'clock A. M., ANN MCINNIS GRIFFIN, wife of the late John Alford Griffin, of Pascagoula, Jackson county, Mississippi.

MRS. P. A. COWART was born January 25, 1849; married October 21, 1868, and died January 5, 1871.

Sister Cowart was an obedient child, full of meekness, and always endeavored to make all around her happy. She was devotedly attached to her husband, and ever ready to administer to his wants. She remained by his bedside, during the late epidemic, day and night for weeks, and would have preferred to die herself rather than see him die. She was a loving, faithful mother. While in health she was constantly singing, "O how I love Jesus," and during her last sufferings these words were in her heart and on her tongue. She gave her dear child specially to her mother and husband, requesting them to bring it up in the fear of the Lord, as she had dedicated it to him in baptism, hoping to meet it, with other loved ones, in heaven. Her husband and parents have promised to meet her in the home of the blessed. May they ever remember that promise.

A FRIEND.

Died, in Columbia, Louisiana, at one P. M. on Thursday, January 26, 1871, JOHN JACOB, oldest son of Dr. Stephen Decatur and Mrs. Mary P. Reynolds Tillman, aged eleven years, one month and fifteen days.

Our little friend and pupil has "passed from death unto life." His sickness was of but short duration. He bore his affliction without a murmur. When told that he must soon die and leave us he seemed perfectly resigned and willing to go. He was rational even to the very last moments of his life. A few moments before he breathed his last he called his weeping mother to his bed-side, told her that he was going home, and asked her to go with him. Then without a struggle the little Christian, with a face glowing with the smile of resignation, closed his eyes in death, and winged his way from earth to heaven.

What a change a short time has produced! This Friday evening we laid his lifeless form in the cold and silent grave.

To the grief-stricken ones he has left behind we would say, in behalf of his schoolmates: You have our deepest sympathies; and though we weep for the one we so much miss from our little circle, yet we must know that he has preceded us but a short time; and we feel fully assured that your noble boy has gone home to heaven, where he will live in peace and happiness forever, amid the boundless realms of eternal light and love.

D.

At a called meeting of Darlington Lodge, No. 149, Free and Accepted Masons, on the thirtieth of December, 1870, the following preamble and resolutions were unanimously adopted:

Whereas, the gavel has sounded, the craft has assembled, and lo! one is missing. It is our beloved brother, Rev. GEORGE H. CLINTON.

The working tools have dropped from his nerveless grasp; yet we know he has not left his work unfinished. Under his hand the rough ashlar has been polished, the gauge has ruled the hours, the plumb maintained its uprightness and the square its correctness.

IN MEMORIAM.

It has pleased almighty God, in his inscrutable providence, to remove from among us our highly esteemed brother, George H. Clinton. In thus taking a final leave of our beloved brother, it behooves us who knew him well to give to his memory something more than a parting tear.

As a man he was exemplary in his conduct, polished in his bearing, and ever ready to lend a helping hand to the needy.

As a minister of the Methodist Episcopal Church South he was equaled by few and excelled by none in expounding those religious principles which were the great aim of his life.

As a father we leave the tears and mourning of his family, who miss his guidance and feel their loss, to speak of his virtues as a husband and father.

As a Mason we find it difficult to express in words the extent of our loss. He was the life and light of his lodge. He was loved for his virtues, esteemed for his faithfulness to our order.

He is lost to us, but his memory will abide with us. Our grief is only assuaged by our confidence that the Grand Master of the Universe will give him a place in the Grand Lodge above, where his labors will know no sorrow, and where he will be crowned with a happy immortality. Therefore, be it

Resolved, That while we, as Free and Accepted Masons, recognize in his death a sad bereavement and a great loss to our order, we are assured, from the memory of his good, pure, upright and pious life, that our loss is his gain.

Resolved, That we sincerely condole with his bereaved widow and orphaned children, and tender them our warmest sympathy.

Resolved, That the lodge room be draped in mourning, and the brethren wear the usual badge of mourning for thirty days.

Resolved, That the secretary be ordered to send a copy of these resolutions to the widow of the deceased.

Resolved further, That the editors of the NEW ORLEANS CHRISTIAN ADVOCATE and Greensburg Star and Journal be requested to publish these resolutions.

WM. H. RAMSAY,
J. M. NETTLES,
A. W. CARRUTH,
Committee.

I certify that the foregoing is a true copy of the preamble and resolutions.

J. L. NETTLES, Secretary.

$1,000 Reward is Offered by the Proprietor of Dr. Pierce's Alt. Ext. or Golden Medical Discovery, for a medicine that will equal it in the cure of all those diseases for which it is recommended, among which are severe, acute or lingering Coughs, Consumption in its early stages, Bronchitis, "Liver Complaint," or "Biliousness," Constipation of the Bowels, Scrofulous diseases and Skin diseases, as Eruptions, Pimples, Blotches and Boils. It is sold by druggists.

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COAL HODS AND BIRD CAGES
Challenge competition in price and appearance.
ZABLE & DALTON
OFFER INDUCEMENTS TO THE TRADE.
fe18 1f

N. JENKINS' ANNIHILATOR,
A Purely Vegetable Compound
FOR THE PERMANENT CURE OF
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WE TAKE PLEASURE in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these diseases. But experience has demonstrated the fact that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. Let all those, then, who are suffering from these complaints send for a bottle of N. JENKINS' ANNIHILATOR, and give it a trial. It is a simple preparation of purely vegetable substances, and can do no harm; whereas my unparalleled success in the use of it in the southern and southwestern parts of this State, (to which localities, and especially to Fisher T. Rawson and James E. Bradley, would I refer those who desire facts before trying it for themselves,) justifies me in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.
2. From two to twelve bottles, according to durat on of disease, will cure *permanently* any case of Rheumatism or Gout.
3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $3 PER BOTTLE.

No charge made except for medicine. For directions as to use and further information address
N. JENKINS,
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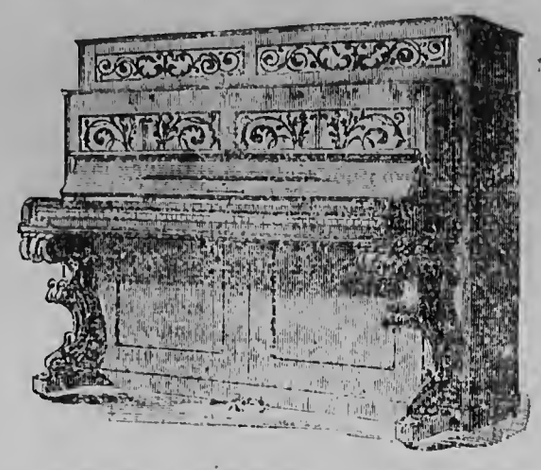

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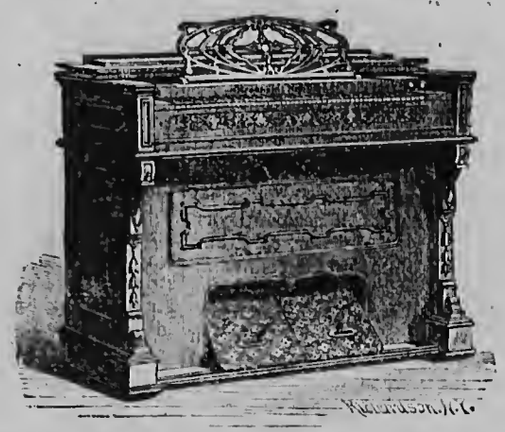

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PRICE LISTS OF PIANOS AND ORGANS will be mailed to any applicant, who can make their selection and order with confidence. Any instrument failing to come up to expectation may be exchanged for another. Every instrument is inspected and carefully tuned before being shipped, and satisfaction and worth of money are guaranteed to all purchasers. Liberal terms of sale are made with responsible persons, who can pay so much monthly until the total amount has been paid. The patronage of the Methodist Church and brethren is solicited. Reference is made to Bishop Keener, Rev. Linus Parker, D. D., and Rev. R. J. Harp, who have bought Pianos from this house.
PHILIP WERLEIN, 80 AND 82 BARONNE ST.
Second-hand Pianos from $150 to $250. PIANOS REPAIRED AND TUNED at short notice. fe18 1y

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Have constantly on hand a General Assortment of
Fancy & Staple European Goods,
With a Complete Stock of
DOMESTIC MANUFACTURES.
All which they offer at
Most Advantageous Prices.
fe11 6m

The Authorized Biography of Gen. Lee.
CARD FROM GEN. GORDON.

EDITOR NEW ORLEANS CHRISTIAN ADVOCATE—*Dear Sir:* Permit me to reply to the inquiry of numerous correspondents in regard to an *authentic* Idography of General Lee by saying, through your columns, that at the request of *General Lee's family* Colonel Charles Marshall, his former Aid-de-camp and Military Secretary, is now writing a sketch of his life from his official and personal papers, *furnished by the family for his exclusive use*, which will very soon be published by the University Publishing Company, 4 Bond street, New York, in the "Memorial Volume" now being prepared by the Faculty of Washington College.

It will be an additional inducement to the Southern people to subscribe for this volume to know that the entire profit from its sale will go to the "Lee Memorial Fund."

Respectfully yours, J. B. GORDON.
ATLANTA, GA., Feb. 3, 1871. fe18 2t

J. H. MUSE
AND
G. F. F. THOMPSON,
Attorneys and Counselors at Law,
NO. 20 ST. CHARLES STREET,
fe18 1y NEW ORLEANS.

NEW ADVERTISEMENTS.

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A GREAT REDUCTION IN THE
PRICE OF MACHINES and NEEDLES.

The public have long desired the establishment of a MART where all kinds of SEWING MACHINE FINDINGS could be had where they could see and compare the working of one Machine with another, and select from the different makes the Machine best suited to the use to which they desire to apply it. Our stock is as follows:
B. P. HOWE'S Sewing Machine—the first invented.
WILLCOX & GIBBS' Noiseless Sewing Machine.
ELLIPTIC Sewing Machine, made and recommended by the Wheeler & Wilson Co.
The JENNY Improved Shuttle Machine.
The $18 Common Sense Machine.
A large supply of Threads and Silks. Machine Needles of all kinds constantly on hand.
M. S. HEDRICK, Proprietor,
159 and 118 Canal St., New Orleans.
Branch Office, 156 Market street, Galveston, Texas. T. C. CLARK, Agent.
Cash Agents wanted. fe18 6m

S. M. PETTENGILL & CO.,
37 Park Row, New York, and 10 State Street, Boston,
are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

FOR SALE.—A PLEASANT HOUSE AND Lot for sale in the village of Summerfield, Alabama. I am now well nigh the close of life's journey, and wish, when I die, to leave the world owing no man anything but love. I offer this property for sale. The house has Six Rooms, and two more in the attic, with a Lot of Three Acres, more or less; also a Well of Water. Possession given when the money is paid. Price, $2,500.
For further particulars apply to J. W. Rush, Meddle, Alabama, or to James O. Andrew, Summerfield, Alabama.
ja11 6t JAMES O. ANDREW.

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TAKE THE PRACTICAL PLANTER.
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THE PRACTICAL PLANTER contains sound articles on Agricultural policy and practice; correspondence from the most practical men of the South; reliable and original sketches; information about stock the best kinds, and where to be got; diseases of animals and remedies; the grasses; the best farming tools, and where to get them. It is especially devoted to teaching *how to make something to eat.*
Preachers are requested to send their addresses and get a specimen copy.
Specimen copies sent free to all applicants.
(Galveston Advocate copy.) fe4 tm

HARDEE'S OFFICIAL MAP OF
THE STATE OF LOUISIANA.
Now in course of publication in this city at No. 22 St. Charles street, third floor, will be ready for delivery to subscribers on the fifteenth of February next.
Price, Ten Dollars.
EDGAR STEEL, Publisher,
Ja28 1t P. O. Lock Box 489.

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Successor to Beebe & Russ,
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TEACHER WANTED.—To take charge, as Principal, of the Shiloh Male and Female Academy, at Shiloh, Louisiana. Building new, commodious and beautifully situated; location healthy. Will pay well. Opening good for a first class school.
Applicant must be thoroughly competent. References required. For further information address J. J. BODLES,
Secretary of Board of Trustees,
ja14 1m Shiloh, Louisiana.

The Child's Corner.

SIR LARK AND HIS WIFE.

BY GEORGE MACDONALD.

"Good morrow, my lord!" in the sky alone,
Sang the lark, as the sun ascended his throne.
"Shine on me, my lord; I only am come,
Of all your servants, to welcome you home
I have flown for an hour, right up, I swear,
To catch the first shine of your golden hair".

"Must I thank you, then," said the king,
"Sir Lark,
For flying so high, and hating the dark;
You ask a full cup for half a thirst:
Half is love of me, and half love to be first.
There's many a bird that makes no haste,
But waits till I come. That's as much to my taste."

And the king hid his head in a turban of cloud;
And the lark stopped singing, quite vexed and cowed.
But he flew up higher, and thought, "Anon,
The wrath of the king will be over and gone;
And his crown, shining out of the cloudy fold,
Will change my brown feathers to a glory of gold."

So he flew with the strength of a lark he flew,
But as he rose the cloud rose too;
And not a gleam of the golden hair
Came through the depth of the misty air;
Till, weary with flying, with sighing sore,
The strong sun-seeker could do no more.

His wings had had no chrism of gold,
And his feathers felt withered and worn and old;
And he sank, and quivered, and dropped like a stone,
And there on his nest, where he left her, alone,
Sat his little wife on her little eggs,
Keeping them warm with wings and legs.

Did I say alone? Ah, no such thing!
Full in her face was shining the king.
"Welcome, Sir Lark! You look tired," said he.
"Up is not always the best way to me.
While you have been singing so high and away,
I have been shining to your little wife all day."

He had set his crown all about the nest,
And out of the midst shone her little brown breast;
And so glorious was she in russet gold,
That for wonder and awe Sir Lark grew cold.
He popped his head under her wing, and lay
As still as a stone till the king was away.

SERMON BY BISHOP KEENER.

The following sermon was delivered at the Sunday school mass meeting in St. Louis during the semi-centennial services. Our young readers, and old ones too, will thank the Bishop for this entertaining discourse. We give it as published in the St. Louis Christian Advocate.

"There is a lad here who hath five barley loaves and two small fishes."—John vi; 9.

Let us consider:

I. THE LAD.—II. THE LOAVES.—III. THE LORD.

I. THE LAD:

1. The only lad spoken of in the New Testament. The other evangelists say nothing of him, and because so little is said we are interested the more.

2. We imagine him carrying that basket of bread, and wonder how he managed to keep it amid five regiments of men. We presently understand that he was with the company of the disciples—probably going along with the Saviour to take care of the bread. What a fine opportunity he had to see! and a youth would see many items that older eyes could not. At any rate, the lad that carried the bread that day ought to be remembered. Little supposed he early in the morning, when he started out, that he was carrying food for five regiments of men—as little as the people supposed it.

3. I suppose his mother sent him. Boys are not thoughtful; they think of their own wants, but not often of other people's—one of those godly women that ministered to the Master, and were mindful of him, for he was forgetful of himself, and he and his little company were often hungry. We can almost see her putting the bread in the basket, and the two little fish, may be taken by the boy's own hook, and you may be sure a white napkin over it all to keep out the dust. Early in the morning he started from Bethsaida. The stream of people showed him the way. When he got there in sight of Christ he reported to Andrew—probably his uncle—and to Peter.

4. He waited a long time, and saw and heard a great deal. Boys always get up very close on such occasions. They worm in or squeeze through; and when a boy is working his way to Christ I don't care how much he pushes. On that occasion he was at a good point to see the miracles, for the Saviour that day healed many. Oh, it is a great thing for a boy to get up close to Christ. His words and his works are just as well suited to boys as to men.

But now the evening began to come, and presently Andrew came and looked in the basket to know exactly what was in it. Well, the principal thing in it was bread.

II. THE LOAVES:

1. The bread was not wheat, but barley; but, I doubt not, as good and white as bread could be; about enough for twelve men, with a little relish of fish. The company of disciples were fishermen, and it is very likely the father of the lad was a fisherman. These fish show where the bread came from.

2. The loaves were flat and made to break, not to cut. Presently the lad heard the Saviour's order, and saw the disciples fixing the people—getting them into companies of hundreds and fifties, and making them all sit down; no confusion, and then they could count of themselves how many there were. Fifty men or one hundred men must sit down in ranks, one behind another. The women and children were not omitted—thrown in.

3. Next he saw the Master take the bread in his hands and the fish, and bless it, and say grace over it. Then he saw him hand loaf after loaf and fish after fish to his disciples, and they handed them to the multitude. It took a good while; it was a tremendous quantity of bread and fish, for the people were very hungry, and they ate squarely as much as they could. Probably some had not had a good full meal in a long time before. There was more than they could eat. Each disciple had a basket full after it was all over—twelve baskets full.

4. It was a wilderness, and in just such a place the children of Israel, two thousand years before, had been fed with manna, but they had to cook it. Moses called for manna; Christ gave bread.

5. Bread is made usually of wheat or barley or corn. Wheat and corn are made largely of water, earth and sunshine—without turning sunshine into wheat and then into bread, the Master turned sunshine at once into bread. We don't see any water in the air, but there is a great deal there. So there is doubtless bread in its air state. At any rate, this showed him to be the Lord of the harvest, both of the earth and of the sea.

III. Next we come to THE LORD, the "true bread," as he calls himself.

1. Directly after this miracle he told the people that he was the Bread that came down from heaven; and if he could make bread without seed is he not the true Nourisher—the Living Bread?

2. There are two sorts of life. There is the life of the body—blood life; and there is the life of the soul—spirit life. Both need food. You may feed your body and starve your soul. Many people are distressed to know how they shall get bread for themselves and their children who never care what food their souls have—so there are two sorts of bread.

3. The Saviour did not make barley bread because it was so necessary, because the people might have done without it; but to show them that he was the source of life—the support of their being—and that he could feed their souls with his life, for he was the bread of God. Indeed, he told them that unless they received life from him they could not live; but if they took of his Spirit they should never die. "He that eateth of this bread shall live forever."

We now wish you—

1. Ask yourself, How can I eat this bread that came down from heaven—Jesus Christ? By believing on him. "He that believeth on me shall live forever."

2. Always keep near the Saviour and the Saviour's people.

3. A small boy can carry food to five thousand people if the Lord bless that which he may carry. So when we are doing even a small act for Christ's sake it may become a very large one in God's providence.

4. The Saviour will at last make bread for us in heaven, and feed us directly out of glory, which is heaven's sunshine.

5. If the Saviour can make a great deal of bread out of a loaf, he can use a very small boy to advance his glory on earth, and at last make him brighter than a seraph.

THE trouble with many young Christians is that they are incessantly pining for assurance and comfort instead of hungering after righteousness. Worldly gratification they could never think of seeking. But spiritual joy is quite a different matter. Now it is as easy to be selfish in the pursuit of spiritual joy as of any other. Not happiness, but the will of God, is the thing to seek. Astronomers often get their best view of a star by turning the telescope toward some star near it, and thus seeing the first by a side light. So he who follows duty comes soonest to happiness.

SCRIPTURE.—At a Sabbath school concert in Worcester, one Sunday evening, a little boy stood up to say his piece, and forgetting the words of the text hesitated a moment, then with all the assurance possible said: "Blessed are the shoemakers." There is many a worse perversion of Scripture, prompted by the sect-spirit among those "children of larger growth" usually called men and women.

The Farm and Garden.

Growing the Quince.—Varieties.

"In the Western States there is little attention paid to growing this excellent and useful fruit, and many persons are to be found who do not know the fruit when it is placed before them. Within a very few years our people will begin to realize that it is a fruit very easily grown, and paying the grower even better than the pear; good, well grown quinces bringing in market from $8 to $10 per barrel—not half the price of fine pears, but the quince is subject to no disease here, and is very productive. Where you give the quince as good cultivation as the pear enormous crops are the result. The quince needs rich soil, and rather rich and cool; there should be a yearly application of rotten chips, mold or old decaying straw thrown around them. The pruning should be sparingly done, cutting out only such twisted or ill-formed branches as sometimes occur. The bush or shrub form seems best suited to the quince, and, if attended to by a little shortening in of outer branches, will form a beautiful sight when loaded with its golden fruit. Trees six to seven years of age, that have been well grown, will usually produce from two to three bushels to the tree. This fruit makes a most delicious preserve, and when mixed half and half with sweet apples is a fine fruit to put up in cans, giving a flavor found in no other fruit. The orange quince is the only variety that is worthy of cultivation for its fruit; the Angers is used for a stock for the pear, and is of no value as a fruit; the Fontenay is also used for stocks; the Portugal is a fruit of good quality, but a shy bearer, and tender; the Rea's mammoth is a seedling of the orange, of large size and fair quality, the tree a strong grower and very upright, but, unfortunately, is not entirely hardy."

We clipped the above from some exchange we neglected to mark. We have asked often and often, why are there not more quince trees planted? Throughout the entire South this fruit is little known and used. No doubt of its being a market fruit, if enough were grown; and if planted on proper land, and well taken care of, it will pay. Who has ever tried for new and improved varieties? Where is the public spirited man who will make this fruit a study and experiment? Produce large, juicy, sweet quinces, and it is a fortune.—*Southern Farmer.*

THE editor of the Morehouse Conservative gives sound advice to planters. In an article on the importance of raising their own corn and meat, we find the following suggestive paragraphs:

Last spring, coming up from New Orleans, after passing Trinity, at the mouth of Black river, the boat at each landing put out sack corn almost invariably the first thing. Now think of it, will you, ye people! producing cotton at losing rates, and buying corn from the West! If this isn't folly, then we don't know what it is. We have observed closely, and have the observations of others, and this is the result: The Southern planter who always has a little corn for sale, who is never without some little meat to spare, who can always furnish his neighbor with seed potatoes, seed peas, etc., is the man who is ever in easy circumstances—who is never in debt; who is never in debt to his merchant; who don't have to borrow money at ruinous rates to pay his taxes, etc.

But outside of all this, if our planters would only plant just what they could save, the matter would be improved. We said, on another occasion, and repeat it here, there has been cotton enough lost in this parish the past year—now standing in the fields or lying on the ground—even at present prices, to furnish a large colony with bread. How perfectly suicidal such a course! Corn with us is scarce and high, and the West must again furnish us with meat. And here, in the presence of present low figures for cotton, and as we stand upon the threshold of the new year, "Shall we have a change?" Shall the interest of the whole country, the vitality of every industrial pursuit, be sacrificed to this fatally foolish course? We have said before, and we devoutly believe it, that one-half the past crop of cotton would bring better prices, supply the whole country with bread, keep every one out of debt, and render the planter independent and comfortable. But to continue the course of the past few years we need look for no material prosperity—for no home improvements and home enjoyments. The cloud will still hang upon our sky, and virtual penury the final result.

PEARS AT THE SOUTH.—While it is doubtless true that some varieties, which are very fine in New England, will not succeed at all here, still it is an unquestionable fact that the varieties which do succeed here are larger and of higher flavor than the same varieties in a colder latitude. This is the case with the Bartlett, Duchesse d'Angoulemo and Seckel. The Bartlett, especially, is fully fifty per cent. larger, and of far superior flavor. Indeed, this variety attains its greatest perfection in the States bordering on the gulf, and, besides, is the surest crop that can be grown. We have had the trees in bearing some ten years, and never a failure. It succeeds equally well in this climate on both quince and pear, and comes into bearing earlier than almost any other variety—say in two to three years on the quince, and three to four years on the pear. The fruit is subject to no insect depredations, and consequently is always fair and perfect, and if pulled from the tree when green, but fully matured—as it always should be—and placed in a cool and dry room, ripens to perfection. In its season—say, in this latitude, from the middle of July to the middle of August—the Bartlett has no competitor. And we desire here to call the attention of the people of the South to the importance, in a money point of view, of growing this fruit on a large scale for the Northern markets. Throughout the United States the Bartlett is the most popular pear grown, and always finds a ready sale at high prices in all the Northern cities. And, as it requires to be picked while green and hard, it will bear transportation to the remotest section of our country without the least danger of injury. The great fruit markets of Boston, New York, Philadelphia, Cincinnati, Louisville, Chicago and St. Louis could be supplied a month or six weeks in advance of the time of ripening there. Indeed, our entire crop could be disposed of before theirs would come upon the market. The business once established, with a full supply, and there is no estimating the extent of the demand; at the present time we know of no business so invlting, so full of promise, to us of the extreme South as this. A few acres in Bartlett pear trees, with proper culture and management, would be a fortune. Who of our readers will try it?—*C. C. Langdon, in Mobile Register.*

YOUNG FRUIT TREES.—The most vital period in the life of a fruit tree is during the first three years of its youth. It is then only when it can be properly trained, easily managed and well protected. If, as many undoubtedly are, they are crammed hastily into small holes dug in hard soil, left without manure, permitted to be overrun with grass and weeds, or what is still worse, the ground persistently cropped with grain, is it at all surprising so many trees fail, and so many orchards are utterly starved? Treatment like this is nothing but throwing away capital, with absolutely no prospect of returns. If, on the other hand, a few trees are well planted in good, deep, rich soil, well pruned yearly, and kept clear of insects and worms, it takes but a few years to bring them into a productive condition, and *ten trees* well cared for will yield five-fold more than one hundred indifferently planted. The contrast between thrifty and unthrifty trees stares us everywhere we go. We are astonished, after all the exhortations of the press to cultivators "to take care of their fruit trees," to see how little heed the great mass give to it. Young trees must be well treated. *Plant less* rather than more; always manure highly, and once each year examine the trunk and bark for worms. Precautions like these, demanding only a few moments' time to each tree, are the *Alpha and Omega* of successful fruit culture. Care for your trees as well as for your children, and it will never be said of you,

"He planted for his heirs,"

for your own hands will pluck the fair fruit that never would come if the trees had been left to themselves.—*Horticulturist.*

ON WEDNESDAY, the eighteenth ultimo, two hundred delegates met in convention at Philadelphia to forward the agitation in favor of an amendment to the Constitution which shall recognize Christianity as the national religion. Ex-Governor Pollock, of Pennsylvania, was elected chairman, and Rev. G. E. Smith, of Connecticut, secretary. Dr. Edwards, of Baltimore, Dr. Sloan, of Pittsburg, and Prof. McIlvaine, of the University of Pennsylvania, made speeches. The following resolution, which was duly carried, embodied the sense and purpose of the convention:

"That in view of the controlling power of the Constitution in shaping State as well as national policy, it is of immediate importance to public morals and to social order to secure such an amendment as will indicate that this is a Christian nation, and place Christian laws, institutions and usages in our government on an undeniable legal basis in the fundamental law of our nation—specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking and polygamy."—*Christian Union.*

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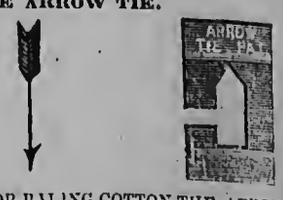

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Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jan	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
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This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
Jy23 1f President Board of Trustees.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. COBB, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. NICHOLSON, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. CALHOUN, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

an20 1y W. F. MORELAND.

SOUTHERN UNIVERSITY,

GREENSBORO, ALABAMA.

The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.

The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo.	$16 to 20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.

an13 O. F. CASEY.

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TERMS.

Board, lights, fuel, washing, English tuition, English text-books and school stationery, per term of 20 weeks $130 00

Fall term opens SEPTEMBER 14, 1870.

an27 6m

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

The Christian Advocate.

SATURDAY, FEBRUARY 18, 1871.

FIRST BIBLE PRINTED HERE.

A bibliograghical essay on "The First American Edition of the English Bible," by the Rev. Dr. Joseph A. Murray, of Carlisle, Pennsylvania, was read to the Numismatic and Antiquarian Society of Philadelphia on the fifth instant. The first permanent colony did not arrive till 1607, on the coast of Virginia—the very year in which our present version of the Bible was commenced in the mother country. In 1620 the sturdy and virtuous "Pilgrim Fathers," having their English Bibles with them, reached their New England home. And during almost the entire reign of eight sovereigns in succession the sacred volume had been uniformly imported. During all that time not a man or family possessed a Bible—not a copy was read or heard read—that had not been brought across the Atlantic. The first Bible in English, with the American imprint, was not published till more than one hundred and fifty years after the arrival of the Mayflower, or about eighty years ago! In 1664 the Rev. John Eliot had printed at Cambridge, Massachusetts, the Bible in the language of the Natick Indians. This was the first Bible printed, but not being in the English language, as patent royal or *cum privilegio* was not requisite. In 1743 Christopher Sauer, or Sower, at Germantown, Pennsylvania, published the first German edition of the Bible, "after having been three years in the press." But it was not until about one hundred and seventy years after the first English colony had been planted in America (at Jamestown, Virginia, 1607) that the Bible, in the English language, was printed. During this long period, as stated, the colonists were dependent upon the press of the old country for their supply of the sacred Scriptures. After independence had been declared, however, such was the scarcity of Bibles that Dr. Allison, pastor of the First Presbyterian church in Philadelphia, and others, memorialized Congress on the subject, and that body, in 1777, appointed a committee to confer with printers, with the view of having published thirty thousand copies at the expense of Congress, "to be reimbursed by the sale of the books." (Journal, September 11, 1777.) The difficulty of obtaining type and paper induced the committee to recommend to Congress to direct the Committee on Commerce to import, at the national expense, twenty thousand English Bibles from Holland, Scotland or elsewhere; and Congress ordered the importation. But afterward, when the unsettled state of the country and its commerce prevented the execution of this order, Congress resumed the subject of printing, which was referred to a committee of three, in which the Rev. George Duffield, of the Presbyterian Church, and the Rev. William White, of the Episcopal Church, chaplains of Congress, assisted. And the first American edition of the Bible in the English language was printed in 1781-82, in small duodecimo form and brevier type.

LAZINESS IN GOD'S HOUSE.—Posture in prayer is of some account. Standing, kneeling and prostrate, are all mentioned in the Bible. A modern invention adds to those of scriptural authority *sitting* in the pews. This we are far enough behind the spirit of the age to consider unbecoming and irreverent. It is a city habit mainly. But you will find here and there in country churches, where the old devout habits cannot all be broken in upon, the city style is copied by a select few. This is disrespectful to the congregation and to God. It wears a lazy look. It is not worshiping God with the *body and spirit*, which are his.

Let all things be done decently and in order. This requires all to join in the worship of the congregation in united acts of divine service. When they sing, then sing; when they pray, then pray, in the attitude of the adopted custom.—*Reformed Church Messenger.*

INCONSISTENCY.—The son of Scipio Africanus, a profligate young man, wore on his finger a ring upon which the image of his father was engraved. The Roman censors were so much disgusted with the degenerate son wearing upon his person the picture of his noble parent, that they insisted on his taking the ring from his fingers. They considered that he was insulting, rather than honoring, his father by wearing it. And thus will God regard all his degenerate children who bear his name without conformity to his image. In the army of Alexander the Great there was a soldier of the name of Alexander. To him it was said: "Either be brave or change your name."

CONSTANT occupation prevents temptation.

Scientific.

INDIA RUBBER INEXHAUSTIBLE.—The belt of land around the globe, five hundred miles north and five hundred miles south of the equator, abounds in trees producing the gum of India rubber. They can be tapped, it is stated, for twenty successive seasons without injury; and the trees stand so close that one man can gather the sap of eighty in a day, each tree yielding, on an average, three tablespoonfuls daily. Forty-three thousand of these trees have been counted in a tract of country thirty miles long by eight wide. There are in America and Europe more than one hundred and fifty manufactories of India rubber articles, employing some five hundred operatives each, and consuming more than ten million pounds of the gum per year, and the business is considered to be still in its infancy. But to whatever extent it may increase, there will still be plenty of rubber to supply the demand.—*Scientific American.*

A VERY valuable discovery has been made in surgery in the matter of producing a covering of skin over large wounds. It has always been difficult to cause the healing of wounds where any large surface of integument was gone, as nothing but skin will produce new skin, and this for only a short distance around the margin. It is now shown that a very small portion of skin transplanted upon the wound will form a nucleus for growth, although the transplanted portion seems to fall off. Dr. Frank H. Hamilton has, with his usual enthusiasm and skill, tried the new practice, sacrificing, in the first instance, a portion of his own personal integument for the benefit of his patient and science. Six successes have been the result in the Charity Hospital in this city, while experience has shown the cause of failure in others. The credit of this discovery is due to M. Reverdin, a young surgeon of Paris; and it is now claimed to be shown by experiments in that country that it is only necessary to scrape epidermal cells from healthy skin, and sprinkle them upon a wound, when they will act like spores in producing other cells and the growth of skin.—*Independent.*

TO PREVENT the possibility of hydrophobia becomes instantly the anxious thought of any one who has had the misfortune to be bitten by a dog. The proportion of venomous bites to those which are harmless is doubtless small, and yet precautions can never be out of place. Dr. Nathan R. Smith gives in the Baltimore Sun some valuable hints. A deep wound is less dangerous than a scratch, because of the effusion of blood, which washes away the poison. The virus produces no immediate irritation, but develops the disease commonly in about six weeks. For prevention of this fatal issue, let the wound be instantly washed again and again with soap and water. Then apply a pencil of caustic potash, holding it firmly in the bite fifteen seconds, without regard to the severe pain. If the potash cannot be immediately obtained, it can be extemporized by boiling down the lye of wood ashes to the consistency of molasses and applying that with a stick. Milder caustics are not reliable, though dilute nitric or sulphuric acid may be used. After the caustic the wound may be poulticed for two days, and then dressed with simple salve. This treatment, the doctor thinks, will always prevent the dread disease.

IF WE understand the brief telegrams from the English party which observed the solar eclipse in Sicily, the weather was not quite favorable, but the sun's corona was found to be one hundred and fifty thousand miles in height. The American observations were confirmed, which, we should suppose, indicated certain spectroscopic lines, especially those found in the lights of the aurora. But the telegram from the Spanish party says that the corona gives no lines, but a continuous spectrum. The polariscope gave doubtful results. Two good photographs of the corona were taken. Some very curious solar protuberances recently observed are figured and described in Nature. From a very brilliant protuberance a fragment was seen to detach itself, and rise like a cloud, growing larger and dimmer. It disappeared in about twelve and a half minutes, after making a sweep of ninety thousand miles. Another rose to about the same height, as a vertical streak made up of spindle-form filaments. Another observation showed several well defined streamers, which appeared to be composed of matter violently ejected; but at a certain point of elevation, violently deflected by some force acting at right angles, so that the streamers at their tops were bent over into a position at right angles with the vertical current. Powerful currents at a great elevation above the sun are thus indicated, showing also the presence of an atmosphere extending far beyond the limits which calculation would assign.—*Independent.*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has continued quiet, but some branches of the wholesale trade have shown more movement in filling orders for spring goods, groceries, etc. Sugar has been in fair request, and most of the receipts have met a pretty ready sale at about previous rates. The better qualities of molasses have maintained their previous position, but the lower grades have been extremely dull, and ruled still more in favor of buyers. Operations in Western produce have been restricted by light supplies.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales	28,020
Lake		106
Arkansas		5,303
Florida		44
Mobile		299
Texas		201
Total		33,973

On Saturday operations were restricted by scant supplies of clean, bright cottons and even-running lists, which were the most in request, while the poorer qualities were neglected, and the sales did not exceed 6,700 bales, ruling at prices which required no change in quotations, except a reduction of ⅛c. in the inside figures for good ordinary. On Monday the demand was more active, and 9,200 bales changed hands, at rather easier prices for mixed lists and stained or dusty lots, but, if anything, stiffer rates for the higher grades and nearly all clean, bright lots, but without showing a quotable variation in any description. On Tuesday the market opened without any marked variation in prices, although the lower grades were more irregular and unsteady, but after the receipt of the dispatches, reporting a decline of ⅛c. in gold at New York, factors met the demand more freely, and accepted offers which they had previously refused. Strict ordinary sold at 12c. and a fraction less, and strict good ordinary at 13⅜ and 13½c., but low middling, middling and strict middling, although hardly as buoyant as on Monday, were without any quotable change. Good middling sold at 15½c., which was easier. The demand was fair, and the business embraced 8,000 bales.

This makes an aggregate for the past three days of 21,300 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 858,092 bales, against 738,711 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 564,362 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 331,210 bales to Great Britain, 66,104 to other foreign ports, and a decrease of 109,699 to France.

Referring to our remarks above, we quote as follows:

Ordinary	11¼ to 12
Good ordinary	12⅞ to 13⅛
Low middling	13⅞ to 14⅛
Middling	14⅜ to 14⅝
Strict middling	15 to 15⅛

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,056
Arrived past three days	33,973	
Arrived previously	878,372–912,345	
		933,041
Exported past three days	18,342	
Exported previously	638,819–657,161	
Stock on hand and on shipboard		275,880

SUGAR.—The demand has been only moderate since our last review, and the supplies on Saturday and Monday were sold slowly at about previous rates, say 5 to 5⅛c. per pound for inferior, 6 to 6⅛c. for common, 7 to 7⅛c. for good common, 7⅞ to 8c. for fair, 8¼ to 8⅝c. for good fair, 9 to 9¼c. for fully fair, 9½ to 9¾c. for prime, 10 to 10½c. for choice, 11¾ to 12⅛c. for yellow clarified, and 12¾ to 13¾c. for white.

MOLASSES.—The demand has been only moderate since our last review, and previous prices were barely sustained. The poor qualities, which are most abundant, are very dull.

MONETARY.—Gold, 110⅞ to 111⅛.

American silver half dollars, 108½ to 109, and Mexican dollars at 1% per cent. premium in gold.

The sales of warrants include $15,000 new State on Saturday at 71, and $600 new Metropolitan Police at 98½; $3,100 former on Monday at 71, $16,000 at 75, and $900 at 75½; and $1,100 on Tuesday at 75. Dealers have bought new State at 74, new Metropolitan Police at 98, and asked 75 for the former, and 98½ to 99 for the latter.

City Treasury notes are quoted at 24 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Feb. 14, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	18 to 24
Hogs, per lb. gross	10 to 9c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	to 2
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to
Calves, per head	9 to 13
Yearlings, per head	10 to 16

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Dixie, & shovel-tooth	7 50	10 00
Cultivators, rolling	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	23	23½
East India	23	23½
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 15	1 20
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12½	17½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₱ ton:		
Cannel	13 00	.. ..
Anthracite	.. ..	.. ..
Western, ₱ bbl	1 00	1 25
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	21	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 65	3 75
Cotton seed:		
Rough, ₱ ton	12 00	12 50
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	22	23
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 50	6 75
Superfine	6 25	6 37½
Fine	5 50	.. ..
Fruit, ₱ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	2 75	.. ..
Lemons, Palermo, ₱ box	.. ..	.. ..
Lemons, Malaga, ₱ box	6 50	.. ..
Oranges, La., ₱ M	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	65	68
Corn, shelled	70	75
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	25 00	26 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	14	14½
Texas stretched ditto	.. ..	.. ..
Dry salted	12½	13½
Wet salted, city slaughter	9	13½
Iron, ₱ ton:		
Pig	37 00	.. ..
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc.	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	22 00	24 00
Floor'g and ceil'g, rough	18 00	20 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	17 00
Scantling	.. ..	15 00
Shingles, ₱ M	3 25	3 50
Laths	3 25	3 50
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal	45	50
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	45	54
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
U. S., decorticated	25 00	30 00
U. S., undecorticated	.. ..	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	15	16
Hams, canvassed	16½	17
Shoulders	14	15
Green shoulders	9	9½
Lard, prime, in tierces	12½	14
Butter, Northern	25	42
Butter, Western	12½	30
Cheese, American	16	17
Potatoes, ₱ bbl	3 50	3 75
Onions	5 00	5 00
Apples	4 00	6 50
Cabbages, ₱ crate	10 00	15 00
Rice, ₱ lb:		
Louisiana	5½	8
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fayette, at Bethel	Feb.	4, 5
Rocky Spring, at Rocky Sp'g		11, 12
Cayuga, at Rives' chapel		18, 19
Clover Hill	Mar.	4, 5
Lower Deer Creek		11, 12
South Warren, at Bovina		18, 19
North Warren, at Oak Ridge		25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Orrville	Feb.	4, 5
Selma		11, 12
Lower Peachtree		18, 19
Suggsville		25, 26
Choctaw Corner	Mar.	4, 5
Spring Hill		11, 12
Rembert Hills		18, 19
Jackson		25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Providence and Spring Hill	Feb.	4, 5
Enon and Midway		11, 12
Perote		18, 19
Clayton and Louisville		25, 26
Chanahatchie	Mar.	4, 5
Lawrenceville		11, 12
Choctawhatchie		18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Rankin ct., at Gum Springs	Feb.	4, 5
Columbia mission, at Union Academy		18, 19
Gainesville miss., at Gainesville		25, 26
Handsboro ct., Handsboro	Mar.	4, 5
White Plains mission, at White Plains		8
Pascagoula and Bay Shore, at Antioch		11, 12
W. Pascagoula, at Red Hill		18, 19
Green ct., at Cross Roads		25, 26
Enon, at Hebron	Apr.	1, 2

Address: Brandon, Mississippi.

W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lake	Feb.	4, 5
Philadelphia		11, 12
Decatur miss., at New Hope		18, 19
Brandon circuit		25, 26
Morton circuit	Mar.	4, 5
Trenton circuit		11, 12
Sylvarena circuit		18, 19
Garlandsville circuit		25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson and Plains	Feb.	4, 5
Woodville station		11, 12
Liberty circuit		18, 19
Buffalo		25, 26
East Baton Rouge	Mar.	4, 5
Meadville		11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Yazoo circuit, at Midway	Feb.	4, 5
Sulphur Springs circuit, at Lone Pine		11, 12
Madison ct., at Madison sta.		18, 19
Canton station		25, 26
Raymond ct., at Clinton	Mar.	4, 5
Camden ct., at Camden		11, 12
Brownsville ct., at Queen's Hill		18, 19
Carthage circuit, Carthage		25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. Kiag, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and Joseph D. Eads.

H. H. MONTOOMERY, P. E.

Colnmbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Columbus circuit	Feb.	4, 5
Houston		11, 12
Chickasaw		18, 19
Athens		25, 26
Line Creek	Mar.	4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Gainesville, Alabama.

THOS. J. RAMSEY, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Butler, at Ebenezer	Feb.	4, 5
Gaston, at Sharon		11, 12
Gainesville, at Gainesville		25, 26
Forkland, at Forkland	Mar.	4, 5
Belmont, at Belmont		11, 12
Demopolis		18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Summit circuit	Feb.	4, 5
Greensburg ct., Greensburg		11, 12
Franklinton ct., Franklinton		25, 26
St. Helena circuit	Mar.	4, 5
Holmesville circuit		11, 12
Arcola circuit		25, 26
Livingston circuit	Apr.	1, 2
Bogue Chitto circuit		8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pensacola	Feb.	4, 5
Milton		11, 12
Pollard ct., at Gonzales		18, 19
St. Stephen's circuit, at St. Stephen's		25, 26
Mt. Pleasant ct., at Red Hill	Mar.	4, 5
Citronelle ct., at Manvilla		11, 12
Eastern Shore circuit, at Daphney		18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

S. Butler, at Wesley chapel	Feb.	4, 5
Evergreen, at Union camp ground		11, 12
Monroeville, at Pinegrove		18, 19
Black's Bend, at Reeves' school house		25, 26
Farmersville, at Philadelp'a	Mar.	4, 5
Snow Hill, at Snow Hill		11, 12
Camden station		18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro		25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Union circuit, at Hopowell	Feb.	4, 5
Union Springs station		11, 12
Brundidge ct., at Williams'		18, 19
Sandy Ridge circuit, at Oak Bowery		25, 26
Greenville station	Mar.	4, 5
Ft. Deposit ct., at Ft. Deposit		11, 12
Rocky Mount ct., at Athens		18, 19
Rutledge ct., at Mount Ida		25, 26
Elba mission, at Bethel	Apr.	1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Enterprise ct., at Sageville	Feb.	4, 5
Toomsuba and Marion		11, 12
De Kalb, at Pleasant Ridge		18, 19
Spring Hill, at Soule chapel		25, 26
Wayne circuit	Mar.	4, 5
Clarke circuit		11, 12
Paulding		18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Burtenton ct., at Burtenton	Feb.	4, 5
Brandywine circuit, at Brandywine		11, 12
Pleasant Valley circuit, at Pleasant Valley		18, 19
Scotland ct., at Caseyville		25, 26
Brookhaven station	Mar.	4, 5
Wesson and Beauregard		11, 12
Martinsville circuit, at Bahala chapel		18, 19
Crystal Springs station		25, 26
Jackson circuit	Apr.	1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO F. THOMPSON, P. E.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Mansfield ct., at Mansfield	Feb.	18, 19
Keachie ct., at Keachie		25, 26
Pleasant Hill and Manny ct., at Pleasant Hill	Mar.	4, 5
Caddo ct., at Greenwood		11, 12
Mooringsport, at Mt. Zion		18, 19
Shreveport station		25, 26
Anacoco ct., at Kasatchie	Apr.	1, 2
Springville ct., at Springville		8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc. JOHN PIPES, P. E.

Onachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmerville circuit, at Farmerville	Feb.	4, 5
Onachita		11, 12
Vernon, at Wesley chapel		18, 19
Lisbon, at Alabama		25, 26
Lisbon colored circuit	Mar.	2
Homer		4, 5
Homer colored circuit		6
Hayneville		11, 12
Middle Fork colored ct.		14
Trenton		18, 19
Monroe		25, 26
Castor	Apr.	1, 2

SAMUEL ARMSTRONG, P. E.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Abbeville	Feb.	4, 5
Vermillionville		11, 12
Washington		18, 19
Lake Charles		25, 26
Opelousas	Mar.	4, 5
Grand Cheniere		11, 12
Franklin and Pattersonville		18, 19
Calcasieu Pass		25, 26
New Iberia	Apr.	1, 2
Plaquemine Brulee		15, 16

J. D. ADAMS, P. E.,
Vermillionville, La.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof circuit	Feb.	12, 13
Sicily Island circuit		18, 19
Winnsboro circuit		25, 26
Delhi and Tulula	Mar.	4, 5
Floyd circuit		11, 12
Lake Providence circuit		18, 19
Richland circuit		25, 26
Bastrop circuit	Apr.	1, 2
Lind Grove circuit		7, 8

B. F. ALEXANDER, P. E.,
Waterproof, La.

Minden District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Minden, at Minden	Feb.	18, 19
Minden colored circuit, at Minden		25, 26
South Bossier, at Bellevue	Mar.	4, 5
North Bossier		11, 12
Cypress colored circuit		11, 12
Lake Bisteneau, at Kennon's chapel		18, 19
Mt. Lebanon, at Mt. Lebanon		25, 26
Mt. Lebanon colored ct.		25, 26
Sparta, at Sparta	Apr.	1, 2
Louisville		8, 9

S. S. SCOTT.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

French Camps ct., at Bethel	Feb.	4, 5
Durant circuit, at Durant		11, 12
Bellfountaine ct., at Hopewell		18, 19
Winona ct., at Bethlehem		25, 26
Black Hawk ct., at Jordan's chapel	Mar.	4, 5
Vaiden circuit, at ——		11, 12

W. P. BARTON, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford	Feb.	4, 5
Tuskegee circuit		11, 12
Salem		18, 19
Wetumpka		25, 26
Montgomery and Herron st.	Mar.	4, 5
Elmore		11, 12
Notasulga and Eufaula miss.		18, 19
Hurtville		25, 26

WM. SHAPARD, P. E.,
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Fresh and spiced Salmon, large Codfish, extra Mess Mackerel, Green Corn, Tomatoes, French Peas, Asparagus, Mushrooms, Truffles, English Pickles and Sauces, Italian Macaroni and Vermicelli,

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Fruit Jellies of all kinds, Dried Prunes, Apples and Peaches, White and Red Beans, Split Peas, Barley, etc. fe11 1m

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Henry V. Ogden. fe11 6m

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fe4 6m General Agent.

MISCELLANEOUS.

New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.	
JAMES N. BEADLES, Vice President.	
Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 1f Cashier.

NEW ORLEANS NATIONAL BANK.

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT.
Office of Controller of the Currency.
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX.
Acting Controller Currency.
No. 1773. fe11 1f

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PLYMOUTH, MASS.,
JANUARY 20, 1871.

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Twenty thousand pounds Evergreen and Tree Seeds; Apple, Pear, Cherry, etc., etc.; Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip, and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs, Shrubs, Roses, Verbenas, etc., by mail, prepaid. New Golden-banded Japan Lily, fifty cents. Priced Descriptive Catalogue sent to any plain address gratis. Agents wanted. Wholesale List to Agents, Clubs and the Trade. Seeds on commission.

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One (8 lines)	$5 00	$12 00	$20 00	$30 00
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Three	10 00	20 00	30 00	50 00
Four	12 50	25 00	35 00	60 00
Five	15 00	30 00	40 00	75 00
Six	17 50	35 00	45 00	80 00
Seven	20 00	40 00	50 00	90 00
Eight	22 50	45 00	55 00	100 00
Nine	25 00	50 00	60 00	110 00
Ten	27 50	55 00	65 00	120 00
Eleven	30 00	60 00	70 00	130 00
Twelve	32 50	65 00	75 00	140 00

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, FEBRUARY 23, 1871. NO. 6.

NEWS OF THE WEEK.

DOMESTIC.

San Francisco, Feb. 16.—The steamship Great Republic has arrived from China and Japan, bringing nine Japanese students for San Francisco, seven for New York and thirteen for Europe, including one prince. Lord Howard de Walden is among the European-bound passengers. She also brought one hundred and sixty-four Chinese. Her freight list contains 5,700 packages of tea to be shipped overland to Chicago, 1,140 packages for Boston, 1,100 packages of tea and a large quantity of silk for New York; also a list of freight for the States via Panama.

Advices from China and Japan report the smallpox as prevalent at Yokahama. A number of the crew of the United States steamer Benicia had been attacked and several had died. No officer had been attacked. The crews of several German vessels in the harbor had also suffered. The disease had assumed the form of an epidemic at Jeddo on the twelfth of January.

Messrs. Dallas and Ring, employed as teachers in a Japanese college, were attacked and cut down with swords; they were frightfully but not fatally injured. Their assailants escaped.

Mr. Seward had left Hong Kong for Singapore. Before leaving he held a reception at the American consulate, at which he made a speech, commenting at length on the course pursued by our people toward China, intimating that we must be prepared to be just toward the people of that country before demanding an extension of commercial privileges and relations. He thought the future of Japan assured, and considered the condition of affairs in China not more discouraging than those of Japan eight years since. He returned thanks for the courtesies shown him, by the natives and foreigners alike, in all parts of both empires. His health is much improved.

Washington, Feb. 16.—The Committee on Reconstruction have ordered the chairman to report a bill repealing the test oath, according to the President's recommendation. There were two negative votes, Charles H. Porter and Hamilton Ward. The committee also reported, but had recommitted with the privilege to print Mr. Cobb's bill creating a Ku-Klux commissioner in each county of the States lately in insurrection, and Kentucky. The bill gives the commissioner extraordinary judicial powers. He can call out the posse comitatus or militia, or the nearest army or naval forces to serve his processes.

Washington, Feb. 16.—The House commerce committee to-day decided not to disturb the railroad bridge over the Rigolets, except to require the draw to be put in line with the current.

Representatives Sheldon and Sypher were before the Appropriations Committee urging the completion of the customhouse at New Orleans. The hearing seems favorable.

Washington, Feb. 17.—*House.*—Mr. Jones, of Kentucky: Petition in favor of the Cincinnati and Southern railroad.

The House then went into committee on army appropriations. Speeches limited to half hour. The bill appropriates $27,500,000. The committee rose without action.

The conference report, territorializing the District, passed and goes to the President, who will, undoubtedly, approve it.

The balance of the day was occupied with local legislation.

House adjourned.

Senate.—Mr. Fenton presented petitions from leading New York merchants asking a correction of the abuses in customs regulations.

Appropriations resumed. An amendment to strike from the legislative, executive and judiciary appropriation the clause inserted last year by Senator Drake was proposed, which prohibited as evidence in the Court of Claims certain Presidential pardons.

The amendment authorizes any pardon or amnesty granted before the suppression of the rebellion under the proclamation of President Lincoln. This amendment is not to apply to suits in the Court of Claims arising under the act of March, 1863, to provide for the collection of abandoned property and the prevention of frauds within the insurrectionary districts. The claims opened by this amendment are about $10,000,000.

The amendment does not help persons pardoned by President Johnson after April, 1865.

The amendment was rejected by a vote of thirty-two to nineteen.

Mr. Trumbull renewed portions of the amendment repealing the proviso of the law which makes a pardon the evidence of the guilt of any party accepting it.

Mr. Conkling argued that portion was virtually a confession of guilt.

Mr. Trumbull's amendment that a pardon should not exclude a pardoned party from the Court of Claims was carried by the casting vote of the Vice President.

The debate was quite bitter, and showed no disposition to give Southern claims any more generous consideration than heretofore. The executive session then adjourned.

Washington, Feb. 17.—The Appropriations Committee of the House have agreed upon $175,000 for the New Orleans customhouse.

Mr. Wheeler, chairman of the Committee on Pacific Railroads, gave notice that he would, on Tuesday, call up the Southern Pacific railroad bill.

The West Point case was resumed, and the resolutions finally adopted as reported by the Committee on Military Affairs. It restores the three deserters, and orders a court of inquiry.

The bill for the safety of travelers carried by steam was taken up. It contains seventy-one sections, and covers fifty-five printed pages. It establishes regulations against fire, leaking, explosions and other accidents. The bill passed, and goes to the Senate. House adjourned.

Washington, Feb. 18.—*House.*—The conference committee on consular and diplomatic appropriations reported, and their report was adopted.

The army appropriation bill passed.

The New Iberia case was discussed the balance of the day.

Senate.—The Judiciary Committee were discharged from the further consideration of female suffrage and the recognition of the Christian religion.

The Judiciary Committee reported adversely to the bill establishing the western judicial district of North Carolina; also in relation to the district attorney of Louisiana; also a bill repealing several acts relating to the tenure of office.

After a short executive session the Senate adjourned.

Memphis, Feb. 19.—The greater part of Helena, Arkansas, was destroyed or ruined by a hurricane on Friday night. Widow Stewart was fatally injured, and her little son instantly killed. The Baptist church was demolished. The principal sufferers by the hurricane were Miles & Co., Ramsay & West, Howerton & Co., and Barlow & Norton. Loss estimated at $100,000. The same storm severely injured Pocahontas and Iuka, Mississippi.

The hurricane on Friday night destroyed a building left in Helena by the recent fire. Several were fatally hurt.

The latest from Arkansas represent that the Senate is still without a quorum, and affairs are more threatening.

Washington, Feb. 20.—Farmington vs. Sanders, from Tennessee, involving the constitutionality of the cotton tax. The court below affirmed its constitutionality. Justice Nelson, in the Supreme Court today, announced the affirmative of that judgment by a divided court.

Washington, Feb. 20.—The House Committee on Pacific Railroads instructed Mr. Wheeler, chairman, to report the Senate bill so amended as to cut off all branches and additional land grants, thus securing a main trunk line from the eastern boundary of Texas to San Diego. It is thought the Senate will immediately concur.

The Ku-Klux.—A bill to arrest and punish the so-called Ku-Klux, by the appointment of Federal commissioners in every county in the South, with power to issue warrants, hold to bail, and commit for trial, was considered at the meeting of the Reconstruction Committee this morning and agreed to. The bill is full of details; but the main point is the supersedure which it proposes of the State authorities and the definition which it gives to acts as crimes not known to the law; such as the prohibiting of any person from masking himself or in any way making a disguise in order to commit crime. Secret political societies are virtually prohibited. It seems to be the intention to put this bill through at the present session. It will create an army of office-holders.

New York, Feb. 21.—Cotton firm, with a fair demand.

Sterling is strong and gold steady.

Liverpool advices report the market firm, with sales of twelve thousand bales uplands at 7½@7⅝d.

FOREIGN.

San Dominoo City, Feb. 3.—The Dominican commission arrived here from Samana Bay yesterday. Every one connected with the party is in excellent health. The want of coaling facilities detained the ship six days at Samana.

The commission found that the inhabitants of that peninsula generally favor annexation.

Bordeaux, Feb. 18.—The Assembly has conferred executive power on Thiers, with the power to select his council, of which Thiers is president. Favre continues as minister for foreign affairs. The chamber showed a disposition to postpone consideration regarding Alsace and Lorraine. Thiers insisted upon its present consideration, saying the Assembly must, on its own responsibility, clearly declare its wishes upon the subject.

London, Feb. 18.—In a debate in the House of Commons the general prevailing tone is that England's weak hesitancy has lost her the respect of belligerents and invited early war for her existence.

Bordeaux, Feb. 18.—The English, Austrian and Italian embassadors visited Thiers and officially recognized the new government.

London, Feb. 18.—Lord Lyons telegraphs to foreign departments that the French Assembly having voted almost unanimously for the appointment of M. Thiers as chief executive, pending the decision of France upon definitive institutions, he has announced, verbally, to Thiers, the recognition of the government by England.

London, Feb. 20.—In the House of Commons to-day Mr. Gladstone, in reply to an inquiry, denied that her majesty's government had received any proposals for the purchase of British dominions in North America. Mr. Gladstone took occasion to deprecate the introduction of questions of this character pending the sittings of the joint high commission at Washington.

The composition of the new ministry under President Thiers produces an excellent impression.

It is reported the Germans have levied a fresh requisition of two million francs on St. Quentin.

Versailles, Feb. 20.—A dispatch from Versailles says: The Emperor of Germany will lunch at Ecole Militaire on entrance into Paris, in consequence of the fever having been reported at the Tuileries.

It is the intention of the Emperor to return to Berlin immediately after reviewing the troops in Champ de Mars.

The Crown Prince is to receive a triumphal entry into Berlin.

London, Feb. 20.—The Telegraph has a dispatch from Paris, dated the nineteenth, which says: The authorities fear there will be unpleasant demonstrations against Emperor William and Count Bismarck if the Germans enter Paris.

Paris, Feb. 20.—The Germans will retain Metz, and half of the exacted indemnity is to be paid by the fifteenth of March.

It is reported that the armistice will be extended to the second of March.

London, Feb. 21.—A dispatch from Havre says the city of Alencon, refusing to pay an assessment, the mayor and ten councilmen have been imprisoned.

A dispatch from Bordeaux, dated the twentieth, says Bismarck is willing to resign Metz if Luxemburg is given to Germany. Bismarck employs threats in urging Thiers to terms.

A dispatch from Paris, dated the twentieth, says the question of the occupation and retention of Metz has been settled. The Lorraine line annexed will include Pont-a-Mousson.

The French wish to prolong the armistice until the second of March. Von Moltke insists as to the condition of a prolongation of the armistice that the Germans shall enter Paris. It is expected that this condition will prevail.

The meeting of the Berlin Parliament has been postponed.

The French must pay half of the war indemnity by the fifteenth of March.

Paris is fast assuming its ordinary appearance, and prices are much reduced.

Thiers, Favre and Picard arrived at Paris yesterday, and were to go to Versailles to-day.

All the European States have recognized the new government. Louis Joseph Buffet is the new minister of finance.

Duke de Broglie has been appointed French minister to London.

The Crown Prince has returned to Versailles after four days' absence.

In the House the government was sustained in a vote upon a resolution adverse to its army policy by one hundred and eighteen majority.

Paris, Feb. 21.—Thiers' plan is to conclude peace upon Bismarck's terms, to clear France of the Germans, bring back the French army, giving the command to General Changarnier, induce the National Assembly to proclaim the charter of 1830 the supreme law, and provide for a plebiscite, whether Count de Paris will be King.

It is believed that Bismarck's terms will be accepted without modification.

DEATH OF GENERAL MAGRUDER.

This distinguished military man died in Galveston on Sunday, the nineteenth instant. The Picayune of this city gives the following synopsis of his eventful history:

A dispatch announces the death at Galveston, on Sunday morning, of John Bankhead Magruder, late major general in the Confederate army. He was born in Virginia, and was appointed to the United States Military Academy from that State in 1826. He was commissioned second lieutenant by brevet in the Seventh Infantry, July 1, 1830, and in the First Artillery in 1831; was assistant commissary of subsistence in 1835, promoted to a first lieutenancy in March, 1836, and to a captaincy in June, 1846; was breveted major for gallantry at Cerro Gordo, April 18, 1847; commanded a battery of light artillery in General Pillow's division; was breveted lieutenant colonel for gallantry at Chapultepec, in which battle he was wounded.

At the beginning of the war of secession he resigned his commission as full colonel of artillery, and entered the service of Virginia as colonel of volunteers, and served with great gallantry and efficiency in Virginia until 1863, when he was transferred to the Trans-Mississippi Department, commanding the subdivision of Texas, where, aside from his well known military achievements, he won the esteem and honorable friendship of very many soldiers and citizens. They have recently presented to the brave and very accomplished veteran a fine plantation, with improvements, in order to secure his residence in that State.

I observe that of all plants God hath chosen the vine, a low plant that creeps upon the helpless wall; of all beasts the soft and patient lamb; of all birds the mild and guileless dove. Christ is the rose of the field and the lily of the valley. When God appeared to Moses it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush—a humble, slender, abject bush; as if he would by these elections check the conceited arrogance of man.

The True Magnet.—The power of the magnet gains nothing from the gilder's or the graver's art; its attraction lies in itself, and is diminished by foreign accretions. So it is with the greatest of all magnets, of which Christ spake when he said: "And I, if I be lifted up, will draw all men unto me." We may draw men to ourselves by genius, eloquence, eccentricity, but we can draw men to Christ only by the attraction of the cross.

Of law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world, all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—*Hooker.*

The Manufacturer and Builder, for February, is better than usual, though always good. The drawings and wood cuts in the present number are very fine, and its ample pages are stored with the most instructive articles. We know of no periodical which affords so much useful knowledge in reference to science, mechanics and kindred matters as this. Published by Westorn & Co., New York. Price, $1.50 per annum.

The Prophetic Key is a monthly, published at Versailles, Kentucky, by P. S. G. Watson and A. F. Baker. The February number is the first we have seen.

A CHINESE LOVE-FEAST.

The Christian Advocate of New York contains an account of a native Chinese love-feast. It differed very little from the same thing at home, except in the single circumstance that *tea* took the place of water. It would not have been Chinese without that.

The services were held in the Tienang (Heavenly Rest) church, in Foochow city, Rev. Hu Yong Mi presiding, October 13, 1870, and were opened by singing [illegible] tion of "And are we yet alive!" and by prayer. The chairman then read a portion of First John, chapter iv, also Eph. iv, 1-6, John xxi, 15-18, and added some brief but very impressive remarks on the responsibilities and duties of the native church, expressing his conviction that times of severe trial were approaching when it might be necessary for them to give up their lives for Christ as Peter did. These remarks were the more affecting from the recollection of the recent Tien-tsin massacre, when the native Christians were slaughtered without mercy by the infuriated mob. While the bread and tea were passed around the audience sang the hymn, "How tedious and tasteless the hours." Hu Yong Mi was the first one to rise and speak. He said:

"Last night Teacher Sites gave us a lecture on astronomy, and stated that by the use of telescopes we can discern world after world. Well, it is just so in my religious experience. I am ever and anon discovering new wonders in religion. The love of Christ is all in all to me. I care less and less for the world, and am more and more absorbed in my work as a preacher. I daily see more clearly the importance of laying up my treasure in heaven, and am constantly pressed with the thought, "Whatsoever thy hand findeth to do, do it with all thy might." What we have to do must be done quickly. It seems to me wonderful that God should count me worthy even to suffer for him—that he should use my vile body even in the fires of persecution, to glorify his name. Let us forget ourselves and think only of God."

SIA SEK ONG.

"This is to me an occasion of great joy. After a year's separation we meet with each other, and with God. During the year we have had many troubles, but I have found that while enduring the greatest trials I have enjoyed the most peace. It is good to bear the yoke of Christ. Last year Bishop Kingsley met with us in love-feast; now his place is vacant on earth. When the tidings of his death reached me I could not refrain from weeping. At first I could not understand why he was taken away, but now the subject grows more plain. God wants us to trust in himself alone. And then the Bishop's example of devotion to Christ will not be lost; it is constantly urging me forward in my work. I am fully determined to give myself wholly to Christ; but I dare not trust in my own strength. We are living in the days of the Holy Spirit. During the year I have seen evidences of the Spirit's power in the hearts of the people. The condition of things here is rapidly changing, and I feel that great events are about to transpire. Let us all be faithful."

LI YU MI.

"I thank God for the privilege of meeting in this place. Like the apostles of old, we are also 'a spectacle unto the world, and to angels, and to men.' The world hates God; we love him; hence we must prepare for trials. During the year two of the members under my care have died. They were both my intimate friends: both gave promise of great usefulness to the church; but God has taken them away. They died in peace and have gone to the heavenly Canaan. It was a blessed privilege to be with them during their last sickness. The Bible tells us: 'It is better to go to the house of mourning than to go to the house of feasting; and that the day of death (is better) than the day of one's birth.' These death-bed scenes are profitable to us. It is not customary for the unconverted Chinese to speak of such things in their public assemblies, but we are not afraid to speak of death in our public gatherings. They who die in the Lord are blessed; though they die, yet shall they live again. The Bible tells us that the dead are not lost; they shall live again. We shall meet them again in the New Jerusalem, when 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.'"

WONG MENG FUNG.

"I am not a preacher, but I am the father of one of those to whom the last speaker referred as having died during the year. I thank God that I am permitted to meet with you. It is a great satisfaction to me to know that my son was a Ch[illegible] he spoke of his own sinfulness, of his utter unworthiness, of his reliance on Christ, and of his willingness to depart and be forever with the Lord. He urged us all to be faithful and try to meet him in heaven. I am growing old, and had hoped my son would aid me when I am too feeble to work; but it is the Lord who hath taken my child away, and he doeth all things well. I wish you all to pray for me. I find no pleasure in the world, but in the Saviour I enjoy great peace. We should love God more than parents—more than everything else."

Missionary Subscription, Alabama Conference.

The subscribers to the fund for the payment of the debt of the Missionary Society, who gave their names at the Conference in Montgomery, are hereby informed that the book containing the subscription is in my hands. The Conference secretary informs me that payments are to be made to me. The time is nearly out, and one payment, and only one, has been received. The amount due (on the book) is $1,150. The subscribers are earnestly requested to be prompt in paying.

E. Wadsworth.

Montgomery, Alabama.

Miss Alice Carey, the poetess, is dead. Her funeral took place in New York, at the Church of the Strangers, on the fourteenth of February, and the services were conducted by the Rev. Dr. Deems, who also read the last poem written by Miss Carey. The body was inclosed in a handsome silver-mounted casket. On the plate was the following inscription: "Alice Carey, born 1820—died 1871, aged fifty years." Horace Greeley, Bayard Taylor and P. T. Barnum were among the pall-bearers. She was buried in Greenwood Cemetery.

The Rev. G. W. D. Harris, D. D., we learn from the Rev. H. B. Avery, of Dyersburg station, who called at our office on Tuesday last, is rapidly declining in health, being confined to his room and to his bed almost constantly, in extreme feebleness. Our venerable father is strong in faith, and patiently waiting for the coming of the Master—ready to live and ready to die. A long life of usefulness and honor approaches its end—a happy and glorious eternity is at hand.—*Western Methodist, February* 18.

Flattering.—A pastor, whose flock had found pastures golden as well as green, complimented their liberality in this wise: "Why, brethren, the command to the Jews was only to give a tenth, and here are our pillars, Deacon A. and Deacon S., who give a *twentieth* of their "diggings." A *twentieth*, brethren; think of it! Just twice as much as those old Israelites gave."

During a recitation on natural history, in one of our well known colleges, a student in the pursuit of knowledge concerning animals, said: "Professor, why does a cat, while eating, turn her head first one way and then the other?" "For the reason," replied the professor, "that she cannot turn it both ways at once."

Rejoicing in the Lord.—"I am reminded of the good woman," said Spurgeon, lately, "who illustrated the rest of the soul in God, in a time of a fearful earthquake, by saying to her affrighted friends: *'How glad I am that God can shake the world!'* I always believed that he could, and now I see him do it.'"

Lovers of fruits and flowers and home adornments should read advertisement headed Fruit Recorder and Cottage Gardener, in this number.

To get full benefit from fertilizers, break with Murfee's Subsoil and cultivate with its attachments.

The Christian Advocate.

THURSDAY, FEBRUARY 23, 1871.

THE GREATEST LOSS.

BY FRANCIS BROWNE.

Upon the white sea-sand
There sat a pilgrim band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tide went out with weary moan.

One spake, with weary lip,
Of a fair freighted ship,
With all his household to the deep gone down;
But one had wilder woe
For a fair face, long ago
Lost in the darker depths of a great town.

One mourned his youth
With a most loving ruth,
For its brave hopes and memories ever green!
And one upon the West
For far-off hills whereon his joys had been.

Some talked of banished gold;
Some of proud honors told;
Some spake of friends that were their trust no more.
One spake of a green grave
Beside a foreign wave,
That made him sit so lonely on that shore!

But when their tales were done
There spake among them one,
A stranger, seeming from all sorrow free.
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart is gone from me."

"Alas!" those pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea!
But, however it came to thee,
Thine, stranger, is life's last and *heaviest* loss.

A Few Grand Totals from the Minutes of the Mississippi Conf. for 1869.

1. The white members and local preachers sum up 16,075.

2. The amounts assessed for the pastors, $49,144.

3. The amounts paid to the pastors, $37,639.

4. Deficit of pastors, $11,505.

5. Amount paid per member and local preacher, $2.34 1-16.

6. Deficit per pastor, $118.60.

7. So that while there was paid per member, for the support of the pastors, a little over $2.34, the pastors paid by this deficit, per pastor, $118.60.

8. This shows the difference to be in favor of what the pastors pay, by this deficit, to be more than *fifty* times more than is paid per private member! Who, then, pays most for the gospel and the church as a class? All will see that it is the pastors; for the assessments were only sufficient for a bread-and-meat living—nothing for luxuries, nor for tuition of children, nor for visitors.

9. Amount collected for missions, $2,204.50; Conference collection, $1,640.03; Bishops' fund, $1,145.75; making a total of $4,990.28, which is a fraction over 30 cents per member! When will we be able to send missionaries to all the world at that rate of giving? When will we pay the claims of superannuates, widows and orphans at that rate of giving to them? Nearly 14 cents per member for the cause of missions! Now who is to blame for this small amount for missions and for superannuates, etc., and for the Bishops?

I think the preachers are to be blamed for most of it! That is a hard charge, you say. But let facts speak out. These minutes show that from forty-five charges there was no report of collections for missions; forty-six charges send no Conference collection, and forty-five charges do not report anything for the Bishops! Did the preachers ask the people for anything for these collections? I do not believe they did, or they would have had something to report. It is time such pastors were at some other business than that of starving God's people to death by such negligence.

One circuit reports four hundred white members, but not one cent for missions, Conference collections or Bishops' fund! Another reports three hundred white members, and is alike deficient. Could not those seven hundred members have been induced to give *something* for the collections? If the preachers had asked them they would have given. What was that presiding elder doing to allow this state of things?

Ex-Pastor.

The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of [illegible] riches of Christ.

GOSPEL EXPEDIENTS.

While we may object to such entertainments as church fairs as a means, yet often as an expedient the adoption of such a method promises and insures the help which is required. Its availability is a plea in its favor. Many will contribute to getting up a fair that would not help by any other appeal; their time, efforts and influence are given, they are enlisted, their sympathies are drawn out by the inspiration and enthusiasm of the occasion. It lays its contribution on every one. No single individual may give much, yet a great many do a little, and the aggregate is astonishing. The ladies and others that lead in the enterprise are in stress for a few days and nights, too. The tension is great, yet a few days ends the struggle, and they have the pleasing and gratifying assurance that they have been the leading instruments in accomplishing so much for the Redeemer's kingdom.

To feel that my money, my influence, put a brick, a plank, in an edifice for Christian education, or a temple where the true and living God will be worshiped by future generations, is a satisfaction and comfort of no mean character.

For a fair to be gotten up and conducted on principles of Christian liberality, decorum and propriety seems unobjectionable. When the blessings of God have been invoked, and all the elements entering into it assimilate and blend, when no jar or discord is produced, when no wine or strong drink is permitted to tempt the unwary, when no game of chance, raffling or selling at exorbitant prices and not returning change, is allowed, we conclude it an expediency in the "name of the Lord," and to promote his cause. Whether the spiritual influence of the church is promoted by it may be brought into question. "Were it not better to suffer financially than spiritually?" I answer: Better for *neither* to suffer. Church members must not compromise their influence in this or any other place. Is it a necessary consequence that the spirituality of the church should suffer loss? Certainly the address and tone of character of the Christian will be as "becometh the doctrine of God our Saviour," and impress the irreligious in favor of religion. Spirituality! that is the very substratum of religion. A religion without a spiritual power and influence is a form—cold, lifeless, inert. Let it be imbued with spirituality. "I would not go into it but for the church," said a good, hearty sister the other day.

Where is an higher motive?—to promote and advance the church militant! Enough to inspire to sedulous effort! As many outsiders become interested from other than strictly religious motives, does it not seem an opportune season for all Christian people to be interested? Methodists of New Orleans, awake! not only to this, but all our interests! Now is the time to strike for the building up of our holy Christianity within the limits of this great and wicked city! Let there be an hearty and unanimous participation. "Many hands make light work" is a trite saying. The Apostle to the Gentiles instructs that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Remember, our entertainment opens on Tuesday evening, the seventh of March. †

A heathen philosopher once asked a Jewish sage: "If God really hates idolatry, why does he not destroy all the idols?"

The sage replied: "If idolaters only adored such objects as the world did not require, God might possibly destroy such idols.—But they worship the sun, moon and stars. Shall he, then, destroy the world, or disturb the beautiful harmony of the universe, on account of these fools?"

Avoid those who take pleasure in exposing others to contempt by jeering, mocking or mimicking. Keep off from such as from the heels of a horse that kicks all near him.

JOHN CLARKE'S EPITAPH.

"To the memory of Dr. John Clarke, one of the original purchasers and proprietors of this island, and one of the founders of the first Baptist Church in Newport. Its first pastor and munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Massachusetts, in March, 1638, O.S., and on the twenty-fourth of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid, and became its pastor. In 1651 he, with Roger Williams, was sent to England, by the people of Rhode Island Colony, to negotiate the business of the colony with the British ministry. Mr. Clarke was instrumental in obtaining the charter of 1663 from Charles the Second, which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. He remained in England, to watch over the interests of the colony, until 1664, and then returned to Newport, and resumed the pastoral care of his church. Mr. Clarke and Mr. Williams, two fathers of the colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of the conscience. He died April 20, 1676, in the sixty-sixth year of his age, and is here interred. This monument was erected by his trustees, March, 1840."

This is an exact certified copy of Dr. John Clarke's epitaph, as furnished me by Rev. B. A. Chase, of Newport, transcribed directly from the tombstone. And it agrees with that published by J. R. Graves, except Mr. Graves has suppressed the last sentence, "This monument was erected by his trustees, March, 1840," and has added a line from Mr. Comer, as quoted by S. Adlam, ("First church in America," page 56.) Let it be distinctly understood that the quotation, "First church in America," is no part or parcel of said inscription. And furthermore, that the "scratched up" or "exhumed" tombstone of Dr. John Clarke was erected about "thirty years ago." Is it likely that a tombstone would have become so deeply imbedded in mold and dirt in thirty years? Is it not ridiculously absurd for Mr. Graves and Mr. Paxton to appeal to the inscription on Clarke's tombstone as the only true record of the origin and history of the Baptist Church in the United States of America? Surely such teachers should "blush before their own folly."

W. E. Paxton, in his defense of J. R. Graves, writes as follows: "By request of the convention he (Graves) preached twice during the session. In one of his discourses he took occasion to remark that Dr. John Clarke, of Newport, had never received the honors that were due him—that he, and not Roger Williams, was entitled to the credit of having founded the first Baptist church in America; and he referred to the inscription upon the tombstone of Dr. John Clarke as proof of his statements." See Elder Paxton's article, published in the Baptist, November 26, 1870.

The only difference I can perceive between Mr. Paxton and myself, relative to the assertion made by Mr. Graves, is this: I have given the language used by Mr. Graves, "That he read it upon the tombstone, 'Dr. John Clarke founded the first Baptist church on the continent of America.'" Mr. Paxton says: "Graves said Dr. John Clarke, and not Roger Williams, was entitled to the credit of having founded the first Baptist church in America; and he referred," says Paxton, "to the inscription of Dr. John Clarke as proof of his statement." Did he refer to the inscription, Mr. Paxton? Yes; he said the fact was thus inscribed. I demanded of Mr. Paxton, a good while since, to state to me in writing precisely what Mr. Graves did say; and after repeating my request the second time he responded by saying: "He did not choose to be bullied into anything." Certainly not. I felt authorized to ask or call for the precise language used by Mr. Graves, from the fact that Mr. Paxton attempted to deny my statement, and gave a different version of the subject at issue.

But, candid reader, after all, where is the difference, in substance, in logic and in truth, between my statement and Paxton's admission with regard to what Graves said concerning the inscription on Clarke's tombstone. Mr. Paxton, while making a labored effort to relieve his client, has in the outset thrown the weight of his testimony against him; and further on in his article he quotes part of Clarke's epitaph, and says: "Here it is stated that the first Baptist church in Newport was gathered by Dr. Clarke in 1638." But the inscription says it was gathered shortly after.

I wonder by what rule shortly after a date specified can be made to mean in that date? It was certainly gathered shortly after 1638—that is, a few years, in 1644, as history generally and uniformly shows.

And now, in conclusion of this whole matter, I wish to offer the following facts:

First. Mr. Graves delivered his convention sermon in the presence of a large audience—ministers and laymen.

Second. There seems to be remarkable unanimity of understanding that Mr. Graves did refer to the inscription on Clarke's tombstone in attestation of what he (Mr. Graves) termed a new fact—that Clarke, and not Williams, founded the first Baptist church on the continent of America.

Third. While all who were present on the occasion do not recollect the precise language, they doubtless recollect the subject matter, and there are a number who recollect the precise language, as I have already given.

N. M. Skipworth.

Minden, La., Jan. 28, 1871.

BISHOP WHATCOAT'S REMAINS.

A writer in the Methodist Home Journal has the following about Bishop Whatcoat's burial place:

"Bishop Whatcoat's remains lie in Dover Methodist Episcopal Church burial ground. He was interred immediately under the pulpit of the old Wesley church. In 1855 the Philadelphia Conference and the congregation of Dover Methodist church erected a neat and substantial monument over the Bishop's grave. The following is a faithful transcript of the epitaph which I took this afternoon:

In Memory of
REV. RICHARD WHATCOAT,
Who was born at Quinton,
Gloucestershire, England, A. D. 1736.
Became a traveling preacher in 1769.
Was ordained Elder by Rev. John Wesley,
And sent to America with Rev. Dr. Coke,
To assist in organizing
The Methodist E. Church,
In 1784,
Was constituted Bishop
At the General Conference in 1800,
And after six years' faithful service,
In the Episcopal office,
Died in great peace,
In Dover, Delaware,
July 5th, 1806.
In life and death he was the model of a Christian, a minister and a Scriptural Bishop."

Will the Pope's Council Meet Again?—It will be recollected that the council of the Pope which met daily in the Vatican for seven months, (from December, 1869, to July, 1870,) was not dissolved, but prorogued—to meet again at the call of the Pope. Archbishop Spalding speaks of this nineteenth council in a recent lecture as the greatest ever assembled. "Nearly a hundred different languages were spoken; but no difficulty was experienced, as the proceedings were all conducted in Latin. There were forty original bills before the council, but only two had been finally acted on, although others were under way when the recess took place. So particular were the members that an entire day was spent on the particular location of a comma in a sentence, and the final vote was not taken until the next day.'

Besides—they consummated a deed which no other council had ever attempted—they invested their president with a divine attribute by declaring him infallible! What further use can there be for a council to a head already clothed with infallibility? If it has nothing to do—will it ever meet again? Should its members desire another convocation, where will they assemble?

Dr. Manning, of London, it appears, is expecting a miracle to restore the Pope's temporal authority and domain as the autocrat and King of Rome. His career is not yet at an end. We must wait and learn by the providence of God what the future of papal error and superstition shall reveal.—*Christian Observer.*

Reputation is what men and women think of us. Character is what God and angels know of us.

THE MINISTER'S WIFE.

The Romish Church enjoins celibacy on its clergy, principally on the ground that family ties interfere with that degree of consecration to the duties of the clerical office which the interests of religion demand. The Apostle Paul admits his right to take to himself a wife, but evidently sacrificed his right on the altar of his devotion to the work of the ministry. Protestants claim that the history of clerical celibacy proves the system to be generally hurtful to morality, and conceive that a wife may serve as a helpmeet to a minister in his sacred calling. But a view prevails at the present day that, in choosing a wife, the young clergyman is justified in limiting his ideas of her service to the care she may take of him. And it not unfrequently happens that his notions are limited to her adaptation to his personal tastes and individual habits. Indeed, some ministers imagine they perpetrate a witticism by informing their people that the churches, in calling them, did not call their wives.

But, practically, it must be apparent that a minister's usefulness is greatly affected by the adaptation or non-adaptation of his wife to the peculiar nature of his calling. In her personal relations to her husband she can either mitigate or aggravate the trials of a minister in the discharge of his official duties. She can manage to relieve him of domestic cares, or add these to his other burdens. She can enable him to live within the limited salary which the churches are generally careful their pastors shall enjoy, or she can help to plunge him into debt. She can annoy him with complaints about church matters and gossip, or she can help him to bear manfully those she cannot keep from his knowledge.

In her intercourse with the church she can provoke criticisms that will impair his influence, or neutralize censures which his imperfections might excite. She can become a cipher in the agencies of church life, or she can become a leader or sympathetic co-operator in those measures of usefulness which so eminently belong to woman's sphere and adorn woman's character.

Instances are numerous in which a minister of fine abilities for doing good has been crippled by the counteracting influences of his wife; and, on the contrary, there are many cases in which the principal secret of a minister's success has been the beneficent services of his wife.

In choosing a wife every young minister should remember that his consecration vows require him to take into prayerful consideration her fitness to become a laborer together with him in the work of the ministry. Every woman to whom such an opportunity comes should realize that her "husband does not belong to her exclusively, but that he was wedded to the church before he was wedded to her." She may add to the brightness of his crown and share in the glory of his reward, or she may rob his crown of its luster, and herself suffer loss.—*Christian World.*

A Safe Investment.—Many a man is sorely perplexed how to safely invest his money. We can inform such anxious inquirers of the experience of one individual, a native of Massachusetts, and for many years a missionary in western New York. The Rev. Mr. Hubbard, a Congregational minister, was remarkable for his piety, his communion with heaven, his faith and his generous sympathy. According to his means he was exceedingly liberal, so that the more calculating regarded him as going beyond the bounds of reason. But he had what they deemed a strange answer to give, namely, that this was the way in which he wished to invest his money. "We differ," he would say, "only in the way in which we wish to invest our money. You prefer to have your in a farm or mortgage securities; I prefer to have mine, if I have any, invested in doing good. If any man has money to put at interest, let him do good with it. He will thus have the largest income and the safest capital." And we are told that he looked upon the treasury of the Lord as a bank of deposit, a bank that would never fail, where property and interest were both safe, and that he never thought himself the poorer, but rather the richer, for giving.

Evidently he took God at his word; which should not be accounted a very strange thing, though, alas, it is too rare. He believed God when he said: "He that giveth unto the poor shall not lack." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again."

When will the great body of Christians come to the same simplicity of faith? Must it not be so ere the millennium dawns?—*Examiner and Chronicle.*

He who esteems trifles for himself is a trifler; he who esteems them for the conclusions to be drawn is a philosopher.

SABBATH SCHOOL BOOKS.

Sabbath school reading pervades the entire family, and abides through the week, occupying more or less of each of its successive days. It has been estimated that three millions of Sabbath school books are taken out weekly, and probably read by more than one member of the families receiving them. So that we cannot, if we would, confine our Sabbath school libraries to the classes to which they are issued, any more than we can measure their influence by the size of the volumes composing them. The field traversed by these messengers of the churches is as broad as society. Villages and smaller towns favored with Sabbath schools get most of their reading from these libraries. They supply the reading, mold the taste and shape the thinking of that community. Children are often found to enroll themselves in two, if not three, Sabbath schools for the sake of their books; often the inquiries of children in respect to books offered to them betray the fact that they are consulting other tastes than their own—perhaps a father, mother or some other member of the family.

This class of books has greatly multiplied of late years. Whether this increased demand has come from the comparative cheapness of the books, their popular, not to say sensational character, or from an improved taste for reading, is not clear. Millions of dollars are invested in the business of making these Sabbath school books. Many of both sexes are giving their lives to the preparing of these volumes. In 1869 there were five hundred new Sabbath school books published; in 1868 four hundred and thirty; and for years previous the issues of this class of publications averaged one a day. The aggregate number of Sabbath school books is now estimated at seven thousand different works.

There is, therefore, a strong temptation, almost a necessity, to secure the sale of such issues, irrespective of their real value to the moral improvement of our children. This fact indicates the need of great caution in the selection of library books.

Every book, before catalogued in a Sabbath school library, and sent out on its mission of influence, should be examined by persons of intelligence and taste, as well as piety—persons capable of discriminating error, however disguised by fiction or rhetoric. Let us, then, while we give due heed to the instruction of our Sabbath schools, not neglect their libraries. The teaching may be salutary, but the reading poisonous. A single class may be injured by a poor teacher, but a bad book may destroy many families.—*Christian Mirror.*

TO SUNDAY SCHOOL TEACHERS.

We hear of a great many things necessary to make a Sabbath school successful. People say it needs a live superintendent, and so it does; and a good library, fine singing and papers for the scholars, etc. It needs these, but more than anything else it needs teachers that have been taught of Christ. The question is asked in the Bible: "How shall they preach except they be sent?" And so we might inquire: "How shall they teach except they be taught?" A teacher may be thoroughly informed on the lesson; he may have question books and commentaries; he may even understand theology; but unless he be constrained by the love of Christ he will fail of being the teacher he ought. No other qualifications can take the place of a warm heart, for "what comes from the heart will go to the heart." It has been said—and truly—that heart-power is the strongest moral power in the world, and the teachers that have been successful in leading their scholars to Jesus have had this power.

God is no respecter of persons, and surely he is no respecter of teachers; neither of Sabbath schools. We read of many schools in the land that have been richly blessed, and why may not "some droppings fall on" every school. "He is willing, he is able." Teachers, do we realize that we are responsible for the souls that are under our care? God said to Ezekiel: "I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

Now, if we are not faithful to the souls of our scholars, will not God require their blood at our hands? Perhaps there are very few teachers who have no interest in or love for their scholars; but oh, how cold and feeble it is compared to the anxiety they ought to feel. It is like a spark of fire that can only be fanned into a flame at the foot of the cross. "*Without* him we can do nothing," but "we can do all *things* through Christ which strengtheneth us." "If it tarry wait for it, and to the earnest, agonizing prayer of a faithful teacher the blessing will surely come—it will not tarry."—*H. K. Bushnell, in Christian at Work.*

The Christian Advocate.

THURSDAY, FEBRUARY 23, 1871.

DRIFTING.

Echoes of cathedral music
Heard, it may be, long ago,
Linger with us unforgotten,
Haunt us still, and live and grow;
They are drifting, softly drifting,
Through the wild unrest of life,
Golden organ-notes, uplifting
Weary souls above the strife.

Though the clamor of the city
Round our outer being rolls,
Still those sacred notes are filling
All the chambers of our souls;
As if touched by hands immortal,
Stray chords, tremulous with love,
Drifted through some open portal
Of the wondrous church above!

In the gray and silent morning,
Ere the shadows are withdrawn,
When the white mist hides the valley
With a vail of airy lawn;
Then we listen—hearing slowly,
Through the stillness deep and calm,
Murmurs of that music holy,
Like the cadence of a psalm.

When the summer sunset lingers
Low adown the crimson west,
And the weary hands are folded
With the blessed sense of rest,
Then we listen—strengthened, soothed
By the magic of that strain,
Till the furrowed brow is smoothed,
And the heart grows young again.

They are drifting, softly drifting,
Through the great world's daily strife,
Golden organ-notes that tell us
Of a new and better life—
Low, clear music, sweetly blending
With the spirit's voiceless cry;
Under-tones that have no ending,
Echoes of eternity!

The Last Eclipse and What it Revealed.

The constitution of the sun has been thoroughly studied during the last dozen years. By the application of the improved processes of the polariscope and the spectroscope the general physical properties of its surface have been ascertained with a close approach to accuracy. By the polariscope the qualities of the light are determined—whether it is radiated or reflected light, and how it has been affected by passing through the earth's atmosphere. By the spectroscope the chemical constitution, the form—whether solid or fluid—of the substances from which the light emanates, and the vapors, if there are any, through which it has passed to reach the earth, are determined with general certainty. Total eclipses afford the most favorable opportunities for especial studies of the envelopes by which the sun is supposed to be surrounded. The last three eclipses—that of 1868, in India; that of 1869, in the United States; and that of December last, on the north shore of the Mediterranean—were watched with careful attention. Expeditions, composed of the most competent astronomical and spectroscopic observers, went, fully equipped, to the most favorable spots for observation, and recorded all that they saw in a form to be perpetuated, and to admit of further examination. By the observations of 1868 and 1869 the sun gave up several of his great secrets. Another was revealed on December 22.

It has been ascertained that the apparent surface of the sun was a mass of white-hot metallic matter, composed of thirteen or fourteen of the substances known upon the earth, containing none that could be distinguished that did not exist on the earth. This mass is in a state of constant seething and boiling, like the melted metal in an iron-founder's furnace. The cavities which would be found in the process of boiling, fortified by the corresponding rifts in the gaseous envelopes above, form the spots, which were the first objects of study on the sun's disk. This main body is called the photosphere.

Above this is a red-hot layer, which has exhibited itself at the time of total eclipses in the form of immense waving "protuberances," or whorls of red light, rising some ninety thousand miles above the sun's surface. Spectroscopic observations during the eclipses of 1868 and 1869 established the fact that these protuberances and the red envelope, called the chromosphere, from which they arise, are composed of ignited hydrogen gas, with vapors of iron at the base. These conclusions have been verified many times, and are now verified nearly every day by examinations of the protuberances, which may be made in the full light of the sun, by processes which have been very recently brought into use. No one doubts the fact now, more than he doubts that the sea is composed of water.

But there was an accompaniment to all the eclipses, called the corona, which continued to be a mystery. It was a haze of pale light, somewhat like the aurora borealis in general appearance, extending to immense distances on all sides of the darkened sun. At four corners there were streamers stretching away out to distances that could be computed at millions of miles, if it was a real appendage to the sun. It seems difficult to explain how the sun could carry an appendage extending so far out, so much lighter than hydrogen—the lightest matter known—as this must be, which should yet be dense enough to be visible at all. Some thought it an effect of an atmosphere of the moon. This theory was long since ruled out. Some thought it an illusion of the earth's atmosphere, but this hypothesis seemed inexplicable. Plausible theories connected it with the zodiacal light, with the meteoric system, and with the aurora borealis. It had been examined with the spectroscope at the Indian eclipse in 1868, and at the American eclipse in 1869, and the results contradicted each other. It was agreed among astronomers that the corona should be the grand object of attack at the eclipse of December 22, 1870.

The United States took the lead in the preparation for examining this eclipse. Our colleges furnished professors to make the observations; the government furnished transportation, many instruments, and other facilities. English philosophers were hindered by the hesitation of their government to give them help, and at last joined forces with our observers. The Germans did little, and the French nothing, on account of the war. In the result the accuracy of the American observations of 1869 was vindicated.

There were two principal expeditions: one made its headquarters at Cadiz, in Spain; the other at Syracuse, in Sicily. Parties from both occupied neighboring towns. The English Professor Lockyer, who stands at the head of spectroscopic observers, took a station near Mount Etna, but was prevented by a storm from seeing anything.

The weather was stormy for several days before the eclipse, down to the time of its commencement. A few momentary clear intervals were seized, however, and improved by spectroscopic observations, and obtaining exact outlines of the sun's disk, by which the forms and places of the protuberances for the time being were clearly defined. Both in Spain and in Sicily, at a few of the stations, there came a rift in the clouds at the time of totality, through which the eclipse was observed and the corona caught. As we have said, the deductions of the American observers of the eclipse of 1869 were fully confirmed. The Indian observations in 1868 had given a continuous spectrum without any lines, either dark or bright. The American observations, the year following, had given a spectrum crossed by bright green lines. As the acceptance of these results would lead to conclusions entirely new, which astronomers were not ready to explain, there was a disposition to reject them. All the observations made on December 22 agreed in showing the bright green lines as they had been recorded by our observers. The polariscope showed that the corona shines by reflected light, and that it is not atmospheric. There was just haze enough at Catania, Sicily, to deprive the coronal appearance of the exaggerated effects which our atmosphere gives it, and its true outline was traced out, and found to correspond with the outlines that had been made in the days before of the chromosphere and the prominences—that is, where there was a protuberance of the chromosphere there was also a protuberance of the corona over it. It is established that the corona belongs to the sun, and that it is limited in size, much of its enlarged appearance and its quadrilateral form, as we see it, being ascribable to the diffraction of our atmosphere.

The green lines in the spectrum start another question. Nothing like them is afforded by any substance known on the earth. They denote some new substance in nature. Traces of something similar are seen in the aurora borealis and in the zodiacal light, phenomena which are quite as mysterious as the corona was. The Saturday Review conjectures that in this we may have "touched the edge of that cosmical ether, that unknown substance, which everything points to and nothing shows, which is yet perhaps revealed under certain magnetic conditions in the higher regions of the atmosphere," and which is in this case rendered luminous by the intense heat of the sun.

Thus, in this case, as in all the facts of science, the new point of knowledge gained is accompanied with a new doubt to be determined. The English papers make liberal acknowledgments of the services rendered by the Americans, and of the accuracy of their observations.

CHRISTIAN HOSPITALITY.—The Christian duty of hospitality is too much neglected by Christians. They lose by its neglect many precious opportunities of doing good, and of getting good. There is nothing that endears the heart of the young and of the stranger more than a warm home welcome from those upon whom they have no claim. It opens the heart's door wide to receive impressions of good, and fills the memory with grateful remembrances.

GAMBLING.

"In southern Germany men have been known to stake their all upon the turn of a single card, who one month previously had been worth not less than half a million florins. Not less reckless have been men in Hamburg and Lombardy. In Mexico ventures of from twenty-five to one hundred thousand doubloons have been lost at only three different sittings at the same table. In France the game of courting the smiles of fortune has often cost the player five thousand francs an hour—a risk of $950 American, or £200 English, in sixty seconds. In Rome, that most ancient of all cities, men have ventured and lost, during one or two nights, not less than ten thousand ten scudi gold pieces—a sum equal to about $100,000 American, or £20,000 English. In Spain, from the days of Columbus to the present time, many a don is recorded to have lost, within twenty-four hours, eight hundred thousand doubloons—that is, £2,400,000 English, or $12,000,000 of our American gold coin. In England, where the spirit of gambling is not so conspicuous as in more southern countries, £10,000 is sometimes considered low play with certain aristocrats, but then it ranges upward occasionally to the round number of £50,000. In the United States, *in one city alone*, it is estimated from $50,000 to $500,000 will change hands through gambling means during one day and night. But, then, even these enumerations only apply to a certain class denominated the "bon ton, or aristocracy," of the world—hence do not take into consideration the class of gamblers lower down in the scale of life—yet, making a rough estimate from instances cited, we can honestly assert that the average gambling exchange of money throughout Christendom during but twenty-four hours may exceed, though it is not less than, $80,000,000, or somewhere about $123,100,000,000 worth of specie in a year of three hundred and sixty-five days."—*The Globe.*

The above extract has been prepared with care from authentic sources, and deserves the consideration of all friends of good order and public morals. That gambling is on the increase in our cities and throughout the country, facts like the above will testify. Our club-houses are the nurseries of this vice. There is more iniquity daily practiced in these dens of sin than the uninitiated dream of. It is time that the Christian sentiment of the country was brought to bear upon it, and that effective measures were taken for its suppression.—*Christian Intelligencer.*

PILLOWS OF STONE.—Rev. C. S. Robinson, D. D., in one of his recent letters from the East, to the Christian Union, has the following concerning "Pillows of Stone:"

"A word may be said about the hardship of stone pillows, and about this Eastern habit of sleeping. The climate throughout all Southern Palestine is not only warm, but sunshine tends peculiarly and excessively to sunstroke. It drives to drowsiness almost irresistibly.—Whenever one of the natives has an hour of waiting he invariably sleeps, as the readiest method of disposing of his time. In the parable those unfortunate virgins may seem exceedingly commonplace who fell into slumber when a wedding was on the way. 'I admit they were foolish to sleep even until the cry was heard, 'Behold, the bridegroom cometh.' But they did just what most people do when kept under pressure in these regions. Then as for conveniences, you are to remember that a stone has these two advantages: it is generally cool, and it is free from vermin; and furthermore, it is almost the only thing for elevating one's head which can easily be found. No stock of old trees, no fallen trunks remain in this country; these and such things are gathered at once for firewood. There are no hillocks of green grass. And when you recall the sort of head-covering to be worn by all who desire to avoid dizziness and danger, that is to say, either a turban or the folds of a thick band of muslin around the temples, you will perceive that even in the historic instance of Bethel, Jacob did not have so terribly a hard time of it as would at first sight appear. His pillow was on his head, and a cool fragment of rock made him no mean bolster."

PURITY—BACKSLIDING.—Cornelius turned to God in the army; and the sons of Eli followed after Satan in the temple. Domitian and Marcus Antoninus filled the same throne, where the one astonished the universe by his wickedness, the other by his virtue. The treasurer of the Queen of Ethiopia was converted in the vanity of a heathen court, while Judas went astray in the company of the apostles and of Christ.

MANY persons have quickness to discover their faults who have not energy enough to eradicate them.

THE RADIANT PATH.

The path of the sun is a radiant path. It is not only glorious; that expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon—a mere reflector, glittering with borrowed light. God has given it light in itself; and therefore it shines, and cannot but shine. If the mountains could be lifted up until they should inclose it like a wall; and the clouds, ascending from the mountains, should concentrate their masses and over-arch it like a roof—it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds and the clouds into crystals, and flash through them all, and fill the world with new splendors.

So with the path of the just. His glory is from within. It is radiant. Put him where you will, he shines, and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel and the dazzled lions will return to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and with an angel for his harbinger star, he will spread his aurora from the fountains of Jordan to the wells of Beersheba, and break like the morning over the mountain and sea. Imprison Paul—and there will be high noon over all the Roman empire. Imprison John—and the isles of the Ægean, and all the coasts around, will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with visions of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God.

Not only so; for modern times have similar examples—examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest—and the angel that dwelt in the bush will honor him there; the trees around him will burn like shafts of ruby and his glowing orb loom up again, round and clear as the light of all Europe. Thrust Bunyan into Bedford jail—and as he leans his head on his hand the murky horizon of Britain will flame with fiery symbols—'delectable mountains,' celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*T. H. Stockton.*

NATURE'S GOD.

"Look up through nature to nature's God." Who is nature's God but the God of nature? God is the author and creator of all things, visible and invisible. To all those who appreciate the beauties and glories of the universe above and around, the existence and goodness of God must be apparent. In nature we have a great and wondrous book, portraying clearly the omnipotence, wisdom and goodness of the great Jehovah. It is a volume that is infinite and inimitable by man. Yet all languages can read it—all nations understand it; and it is open and free to all. "The creation speaks a universal language and reveals to man the power of his Creator."

Behold the innumerable worlds on high in all their continuous and varied circumvolutions. They speak in loud yet inaudible strains, that God made them all, and now guides them in their regular and concentric courses, through all the ages! He, too, made the great and mighty sea, "wherein are creeping things innumerable, both small and great" God, in his infinite goodness and wisdom, made the mountains and the vales, the broad lakes and the majestic rivers, the everlasting hills and the gorgeous woodlands! He created the majestic oak and the tiny flower, "the cedar of Lebanon and the hyssop that groweth out of the wall." "Without him was not anything made that is made."

Man may say that he doubts the existence of God amid this stupendous display of creative wisdom and power! But it is incomparatively more difficult to disbelieve amid so many and convincing proofs of divinity. Satan and man's own unbelieving, wicked heart may lead him to *imagine* there is no creative, ruling power; but reason and universal nature tell him quite a different story. The beauties and magnificence of nature speak in characters of living light and truth of the great Jehovah, who is in all and over all, God he blessed forever!

"Ours is a lovely world! How fair
Thy beauties even on earth appear;
The seasons in their courses roll,
And bring successive joys; the sea,
The earth, the sky, are full of Thee.
Thou benignant, glorious Lord of all."
I. N. K., in Religious Telescope.

HERE is Fun's epigram on the statue of George Peabody in London:

To blow hot and blow cold in a couple of days,
Is one of the world's greatest failings!
While alive he was always environed with praise,
But now he's surrounded with railings.

RELIGIOUS INTELLIGENCE.

THE Methodist Book Concern has a capital of $1,458,575.

IN SIX YEARS there has been an increase in the number of infant baptisms from 30,891 to 50,453.

BISHOP CEXE, of western New York, has enjoined upon the clergy of his diocese the use of the gown instead of the surplice, when preaching.

MR. CHAUNCEY ROSE, of Torre Haute, has given about $300,000 in charity, his latest gift being $100,000 for a Presbyterian female college in Indiana.

CONSIDERABLE religious interest is reported among a number of the churches in New York. The conversions in seven or eight of them are estimated at about two hundred.

THE treasury of the Methodist Episcopal Mission Society showed a deficit, last December, of $115,646. A strong call has been issued from the Mission Rooms, urging the denomination to a contribution of not less than $1,000,000.

THE American Sabbath Tract Society, organized by the Seventh-Day Baptists, relies for funds upon the contribution by every member of the denomination, young or old, of the earnings of one day. The system worked so well last year that it will be put in practice again in 1871.

THE Quakers of England complain bitterly of the compulsory fines to which they have been subject in support of the Established Church. Although they are really a small and unimportant body, it is claimed that since the beginning of the last century they have been forced to pay not less than $6,000,000.

FIVE YEARS IN SWEDEN.—Five years ago the Methodist Church had no church congregation or membership in Sweden. Now there are twenty-one missionary workers, with a lay membership of over two thousand, and rapidly increasing. The progress of the work there is of the most gratifying character, and the future is full of promise.—*New York Christian Advocate.*

NEW ENGLAND PAPISTS.—Le Protestens Canadian, published in St. Albans, Vermont, says that "the two little States of Rhode Island and Connecticut contain two hundred thousand Catholics. In Rhode Island half of the children born in 1869 belonged to Catholic parents. It is therefore probable that the Catholics will soon be in a majority in that State, where they already form a third of the population."

BANOO KESHUB CHUNDER SEN, on his return to Calcutta, organized an "Indian Reform Association" for the promotion of the following objects: 1. The advancement of woman; 2. General and technical education; 3. Cheap literature for the poor; 4. Temperance; and 5. Charity. The association publishes a journal called the Sulad Sumachar, or Cheap News, which is sold at less than a cent.

JOHANNES, the Greek Bishop of Alaska, after making a brief visit to what was formerly Russian America, will take up his permanent abode in San Francisco. While awaiting a convenient opportunity for his northern tour, he devotes himself to preaching in English to a California congregation of thirty communicants. The sum of $30,000 has been appropriated by the Russian government for building a missionary church in the California metropolis.

THOMAS H. SKINNER, D. D., professor in the Union Theological Seminary in New York city, died on February 1, in the eightieth year of his age. He was born in Florida; was for several years pastor of Presbyterian churches in Philadelphia, and was the first pastor of the Mercer street Presbyterian church in New York city, till 1850, when he became connected with the Theological Seminary. He was a man of much learning, and occupied a high standing in the Presbyterian Church.

A MORAVIAN missionary has recently returned from Greenland. His services have extended over a period of forty years, and he now becomes a superannuate. He testifies to the improvement which has taken place in many respects during that time among the Greenlanders, chiefly, it would seem, as the fruit of educational effort in connection with the mission. In all Greenland there is but one station in the neighborhood of which there are heathen. With this exception all the Greenlanders now profess Christianity.—*Methodist.*

THE SECRET OF UNANIMITY.—The New York Tablet, in its notice of Father Preston's lecture on the Temporal Power of the Pope, innocently says:

There is no difference of opinion among Catholics on this subject, for *we do not allow any difference on such questions.* The decrees of the church forbid it. The reverend father read from the Syllabus in support of his propositions. Whoever maintains contrary opinions cannot be a Catholic. This may be arbitrary, and is so. Truth is arbitrary, and this is truth. No Catholic can maintain an opinion opposed to the temporal power of the Pope.

APOSTOLIC SUCCESSION.—The Rev. Thomas Williams, of Providence, now ninety-two years old, is a Congregational minister, well known for his eccentricity and his intellectual ability. He once presented the doctrine of apostolic succession, in a conference with an Episcopal clergyman, in this wise: "The difference between us as to a call to the ministry is this—I believe that a man is called to preach, if he can preach. I believe that a man is called to be a blacksmith if he can make a shoe or a nail. You believe that he is so called if he is descended from Tubal-Cain!"—which was certainly hitting the nail on the head.

THE NEW MISSIONARY SHIP "MORNING STAR."—This little vessel was launched at East Boston on the twenty-fifth ultimo, and will be ready to sail for Honolulu about the middle of February. The ceremony was witnessed by a small company, and was preceded by devotional exercises, including the missionary hymn. This is the third "Morning Star" which has been built under the auspices of the American Board. The first was launched in 1856, but became unseaworthy after nine years' service among the islands of the Pacific. The second was wrecked last year.

The Boston News says that this is a model brig, built of the very best materials.

DECAY OF IDOLATRY.—The great heathen festivals of India begin to fail and wear out. At the recent festivals at Serampore there were never present more than seventy-five thousand, whereas it used to be attended by two hundred thousand and more. The ponderous cars were drawn feebly, and those engaged in the business ridiculed those who gave the orders. For one man present—and this is a significant fact—there were fifty women and children. The great cars were left in the mud, and there they stood, after the festival was over, with the idols upon them and flags flying. Their condition, thus stuck in the mud, as the Friend of India says, "is typical of the state of idolatry, at least in and near the great cities—tottering, but still defiant, with no enthusiasm and little faith."

CHEERING NEWS comes, via Honolulu, from the Gilbert and Marshall Islands. At Drummond's Island the people were idolators till 1868. In that year they cast away their idols. In 1869 only one hundred and twenty out of a population of six thousand two hundred could read. By the middle of last November eighteen hundred were gathered in schools, of whom one thousand were reading such portions of the New Testament as were translated into their language. Two houses of worship have been built. The "Hula," a lascivious dance, has been prohibited; as also the sale and use of intoxicating drinks. "This people are making progress in knowledge, and in their way"—a very good way, one might think—"seeking to please Jehovah, whom they now worship as their God."

THE following is taken from the January number of the Presbyterian Monthly Record:

A work is going forward in that republic (Mexico) which imperatively claims our notice and calls for our aid. Despotism and Romanism, hand-in-hand, are struggling to crush civil and religious freedom. At the same time the Spirit of God is awakening many to ask for the Way of Life. The work is one from within, and not from without. It is not a mission from abroad, a foreign element, but an awakening within, among the Mexicans themselves, though aided by light that has radiated from Christian men and women from the United States. No less than *forty congregations* of Mexican men and women meet every Lord's day for worship and instruction immediately from the Bible. Multitudes are ready to read. The demand for light is pressing.

THE London Times, in a curious statistical article, entitled "Who's Who in 1871?" and which is devoted to a general statement of the number of high dignities in the various callings of Church and State, gives the following enumeration of ecclesiastics: There are two archbishops of the Church of England, and twenty-eight bishops, of whom two are suffragans. The Irish Episcopal Church consists of two archbishops and ten bishops, and the number of Indian, colonial and missionary bishops is fifty-four. There are seven bishops of the Scotch Episcopal Church, and the number of retired bishops is nineteen. The Roman Catholic Church in England numbers twelve prelates, and there are four archbishops of that church in Ireland. There are thirty-three deans of cathedrals and collegiate churches in England and Wales, and the number of archdeacons in the same division of the kingdom is seventy. The chaplains and priests in ordinary to the Queen number sixty-four.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 23, 1871.

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POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

BISHOP ANDREW.

Last week we were glad to announce the presence of Bishop Andrew in our midst, and that his health was better than usual. On Sunday morning last he addressed the Felicity street Sunday school, and preached at eleven o'clock at considerable length, and with much vigor and freedom. On Tuesday morning before day he was attacked with paralysis, and we are sorry to say is almost entirely helpless. His left side is badly paralyzed, although he is able to speak with some difficulty, and retains his faculties perfectly. He was conveyed to the cars on Wednesday evening, and left for Mobile in care of his son-in-law, Rev. Mr. Rush. It was the desire of the Bishop and of his family that he should return to Mobile. During his stay in the city he has been the guest of Dr. B. H. Moss, who with his family, and other friends, have been most attentive to his comfort.

We take pleasure in stating that the officers of the New Orleans, Mobile and Chattanooga railroad did everything in their power to make the Bishop's journey as agreeable as possible, even going so far as to place an entire passenger car at his disposal, if he wished it.

Herring's Patent Champion Safes. The long standing of these safes, as well as the severe tests to which they have been submitted, justify us in saying that they are entitled to the entire confidence of the public. We call attention to the advertisement in another column, and advise our readers in search of safes to call on the courteous agent at No. 53 Camp street.

We call the attention of teachers and book dealers to the advertisement of Messrs. Ivison, Blakeman, Taylor & Co., which commences with this issue. For further information than is contained in their advertisement they can address the obliging agent, T. Moroney, Esq., of this city. Orders or inquiries sent to the care of R. J. Harp will receive prompt attention.

A Good Work of Grace, says the Western Methodist of the eighteenth instant, is now enjoyed by our brethren in this city, at several churches. On Sunday last, at Saffarans street, five persons were received into the church, having professed faith in Christ. On Tuesday evening last, at prayer meeting, the brethren of Second street were greatly blessed—six persons were happily converted, and became candidates for membership. These are cheering results of the ordinary means of grace.

Those who look for faults find faults, and become fault-finders by profession; but those who look for truth and good find that.

Sorrow comes soon enough without despondency; it does a man no good to carry around a lightning-rod to attract trouble.

APPEARANCES.

Thousands of people spend more money on appearances than they do on what is needful for their real comfort. This object costs them more than all others put together; more than their religion or their charities; more than the education of their children. So much, indeed, is expended upon style that matters of importance suffer. This is first, and when its requirements are met, what is left goes to satisfy a meager benevolence and to meet the suggestions of prudential economy. This abject submission to the tyranny of fashion in outward things is to people in moderate circumstances a most fruitful source of impoverishment, while with the rich it leaves but little for better purposes. After deducting what comfort, refinement and a just elegance would judge requisite, there is still more wasted upon other people's eyes than is ordinarily bestowed upon the suffering poor, or to spread the gospel through the world. "The lust of the eyes and the pride of life" are exhibited in an extreme devotion to the outward forms of social respectability. Neither what is necessary for this life, nor for the life to come, is the question which presses for solution, but rather how am I to maintain the style and position which society imposes. If one-tenth of what Christian men and women spend, not upon comfort and luxury, but upon mere appearances, were devoted to religious and charitable objects, the revenues of all our churches would be more than doubled at once.

This insane devotion to appearances is not only expensive, but it is a source of intense misery to many. The sorest trial of a first experience of poverty is not the want of bread and raiments, or comfortable shelter, but the inability to keep up appearances. If these could be maintained, other sacrifices far more real would be submitted to with cheerfulness. If they were in a world by themselves, where no critical eyes could look upon them, or if they were surrounded by only those in like condition, there would be no anguish. All sense of humiliation and all bitter regrets would be healed by the prevalent social equality, and by the absence of unfavorable comparisons. The stroke of misfortune is often more keenly felt in this direction than in any other. The loss of credit, the impeachment of integrity, the suffering of innocent creditors, are as nothing in comparison with an inevitable declension in the style of living. Men, ordinarily brave and generous, have failed in this extremity, and have been driven to self-destruction. They could meet death by their own hands easier than they could submit to a change in the mere accidents of social life.

This bondage to appearances is the prolific source of dishonesty. If style cannot be maintained by ordinary industry, the pressure is strong to sacrifice truth and honesty at its shrine. Before debts are paid, before the claims of justice are met, must these social demands be conceded. All the artifices and subterfuges of the law are taken hold of to evade the settlement of the plainest obligations, and conscience, integrity and self-respect are bartered before the mere pretense of a shallow gentility is surrendered. Many purchase a sham respectability at the price of their integrity, and part with all true character for the base counterfeit of a depraved public opinion. Among other incentives to the wild and reckless pursuit of gain this is one of the most prominent. "The lust of the eyes and the pride of life" must be gratified at all hazards and at any cost. The end justifies gambling, forgery, overreaching in trade, and every species of trickery in business. Appearances cannot afford to wait on honest success and legitimate prosperity, nor can they submit to the gradual accumulations of virtuous industry.

Where integrity is preserved under this temptation success may be sacrificed; and what should have been saved as a competency for the family, and for capital in business, has been squandered in meeting this social extortion. It is a form of tyranny which deters many from the assumption of the obligations of marriage, and thus strikes at the very root of domestic order and virtue. If a certain standard of appearances must be maintained, beyond the requirements of ordinary comforts and simple tastes, it is natural that men should shrink from a burden which they are unable to bear. Relief from the domestic responsibility may be secured at the expense of virtue and happiness in themselves and in society, but still it will be thus secured. The misery, sins and evils of every sort growing out of this subjection to appearances cannot be enumerated in an article. The damage which it inflicts upon religion, upon personal happiness and upon social and domestic virtue is beyond estimate. Why do not piety and reason throw off the yoke, and why does not the common sense of mankind and womankind set on foot a crusade against this arch-enemy of human happiness? Emphatically why not in the case of Christians who have professedly renounced the devil and all his works, the vain pomp and glory of the world, and the carnal desires of the flesh, so that they will not follow nor be led by them? Why not?

NOTE FROM REV. DR. WADSWORTH

We take the liberty of publishing the following private note from Rev. Dr. Wadsworth. All will be glad to learn that he has entered upon his labors at Montgomery, and that his reception has been of the most cordial and gratifying character. We regret exceedingly to hear of Colonel Thorrington's serious illness, and hope soon to know that he is better. Many prayers will go up for his restoration to health.

Montgomery, Ala., Feb. 18, 1871.

Dr. Parker—*Dear Brother:* The important interests of the Southern University required and commanded my attention until the middle of the session. On the fifteenth instant I gave up my charge in Greensboro and entered on my duties as pastor of the Methodist church in this city. The cordial welcome and kind attentions of gentlemen who met me at the depot, and of ladies at the parsonage, and the comforts found in the house, fill me with gratitude, and inspire me with desire to be useful. I enter on the work with a free heart and with strong hope. My excellent predecessor, Rev. John Mathews, now of your city, left the church here in good order. He merits commendation, and it is freely accorded by his numerous friends and admirers, and by myself, because of his ability and faithfulness. I hope that he will be a blessing to his charge in New Orleans, as he was in Montgomery.

Our honored brother, J. Thorrington, Esq., is very ill. We are almost hopeless with respect to his restoration. He seems prepared for life or death.

E. Wadsworth.

Heretical Coughing.—*The Cheney Case.*—The Western Christian Advocate contains the following notice of this notable case. The coughing is a decidedly ingenious dodge on the part of weak-kneed churchmen.

Mr. Cheney, the Episcopal clergyman tried for heresy, has been found guilty, and deprived of all ministerial functions, which is as everybody expected. The trial was *ex parte* throughout, and objections offered by the lawyers for the defense were overruled by the four clergymen constituting the court, and "universally those that were offered by the prosecution were sustained." So says an eye-witness of the proceedings. Rev. Dr. Sullivan being upon the stand, was asked if it had not been, within his knowledge, the custom for bishops, presbyters and deacons "to add and omit words from the service of the church." The answer is ludicrous enough to give at length: "I have known one instance in which a clergyman was always attacked with a violent fit of coughing when he came to that word 'regenerate;' and when he had recovered from it he had got beyond it." Mr. Cheney's main offense seems to have been the dropping of this unlucky word; and yet he was very accommodating, for when parents asked him to use it in administering baptism to their children he always complied!

Important Teaching.—The teacher is like a switchman who holds the key to the switches on the railroad. If he does his duty faithfully the train will reach its destination safely; if he neglects it, disaster and ruin follow. A misplaced switch or a wrong signal may send hundreds into eternity unprepared.

The Kingdom in Little Children.

To watch and nurse the spiritual development in little children is the most important business in their education. Especially is this duty incumbent upon parents and Sunday school teachers; and yet how few of them are qualified for this most delicate and most Christian office? The work of the Spirit in the child's heart is scarcely credited by many, and the capacity of childhood for religious experience is a matter of grave misapprehension, where it is not altogether discredited. The success of parental care and of Sunday school instruction will depend greatly upon the views and convictions entertained upon this subject. The kingdom of God in the little child is modified by the circumstances of childhood, but it may be there in power, to be developed with the growth of the mind in knowledge and experience. Those to whom the care of this early implanted germ of spiritual life is committed cannot overestimate their responsibility, nor can they be too anxious to seek the requisite qualifications for their work. Too many of our Sunday school teachers have wrong views, or no views at all, on the subject. In some instances they are without spirituality themselves, and are utterly incapable of awakening and guiding the spiritual convictions of the young. In other instances they are disbelievers practically in the conversion of little children, and regard themselves as sowing seed which may spring up and bear fruit when the pupils *get old enough to be regenerated.* Right convictions on the subject of the spiritual capacity of little children lie at the very foundation of useful and saving teaching. The interest and importance of this matter will justify the following extracts, as quoted by the Independent, from the address of the Rev. L. W. Bacon, delivered before the annual convention of the Maryland and District of Columbia Sunday School Association, held recently at Baltimore:

"What question is of higher consequence to all of us—to you and to me—not only as teachers, but as men and women, than this question: How does a little child receive the kingdom of heaven? * * It is painful to think what mistakes have been made even by the greatest and best men on this cardinal question. Turning back the records of the church of Christ, we are as those who, leading in the strata of rocks the history of God's work in the creation, come now and then upon the relics of some horrid and repulsive monster. There occurs to me just now one of the fairest pages in the history of the church, that on which the illustrious Jonathan Edwards wrote the story of that unquestionably divine work—which was wrought through the preaching of himself and of the Tennents and Wesley and Whitefield—the event known in American history as 'The Great Awakening.' Amid the memorials which he gives of God's grace working upon one heart and another, he mentions, as a thing quite out of the course not only of nature, but of grace, the story of a little girl of four years old, who passed in successive stages through all the phases and symptoms of a religious experience, as those symptoms were laid down by the doctors of that day—from carelessness to seriousness, from seriousness to gloom, from gloom to despair, and then (after a sufficient interval) from despair to joy and peace in believing; and the good man tells the story with the evident conviction that that was the regular and only correct way for a little child to enter the kingdom of heaven, but that it was not much to be expected that many of them would come by that course. Alongside of this story let me put another of a different sort, but illustrating the same point. One of the most eminent and beloved of the pastors of New York city was telling me, in a little confidential circle of brethren, the beautiful story of his Christian experience: how with the earliest dawn of reflection he became conscious of a deep, tender love for God his Father and Christ his Saviour; how this feeling grew with his childish growth and strengthened with his strength; how in later years there were variations and fluctuations of feeling, and crises of religious experience, which had made him suspect that at such or such a time he was converted, and first began to be a Christian; but how, as his knowledge and experience had grown, he had settled clearly in the conviction that, if ever he had known the grace of God, he had known it from the time of those earliest recollections. A few days after this I met the venerable father of my friend on Broadway, and told him that his son had been telling me the story of his religious life. 'Oh, no, he hasn't,' said the good old man; 'he can't remember that story. Only his mother and myself can tell it. It goes back to his cradle!' Who will undertake to say at what point such a life may not be begun by the in-working of the Holy Spirit!

"But mark what sort of reception this sort of Christian meets with in the church! We are not prepared to expect divine grace in the mouth of babes and sucklings; and so, when we see the signs of grace, there is nothing to be done but to put the subject of them into the category of grown-up Christians at once. We forget that regeneration doesn't change a child into a grown-up person; but only changes it into a *Christian child*, but just as much a child for all that. 'And so,' said my friend, 'they did all they could to ruin me.' They made an 'infant phenomenon' of him. In that great metropolitan Presbyterian church they stood him up on a bench to make public prayers in the prayer meetings as soon as he could talk plain. In short, they gave full illustration of the fact that the church of our day does not know the art of caring for Christian little children.

"There is one shrewd, caustic remark about the prevailing type of evangelical religion—a remark of the Rev. Charles Kingsley, the novelist, and one so just and so pungent that for the sake of it one may almost forgive the animus with which it was uttered. He says: Some eighteen hundred years ago there went to and fro upon the earth one who preached to grown-up men and women that they should repent and be converted, and become as little children; but that now-a-days it is the fashion to go about preaching to children that they should repent and be converted, and become like grown folks."

LETTER FROM GALVESTON.

Sunday School Concert. — Ryland Chapel.—Dedication Services.

Mr. Editor: We have been enjoying, for some days, some interesting religious services. First, our Sunday school has had a parting concert at the old chapel, where the teachers and the older scholars have spent so many delightful hours in devout and social joy. The chapel was crowded with the parents and old folks. The children were placed at the end, in pyramidal style, up to the ceiling, rank o'er rank and file o'er file, like hot-house plants, only more beautiful. We had pleasant speeches, and one grateful tribute to the memory and uses of the venerable old chapel. Then song after song poured their harmonies upon our ears, warbled by infant and youthful tongues. At the close Bro. Howard, our excellent superintendent, in a brief and touching address, called up some pleasant reminiscences of the Sunday school in Galveston. The concert was a success and a satisfaction to all.

On Saturday morning the exercises of our first quarterly meeting, for the present Conference year, began, Dr. Mood preaching us an excellent and edifying sermon on private prayer. On Saturday night we had a farewell service, Rev. Dr. Alexander and Bro. Wesson, the presiding elder, conducting the services. In 1837 Bro. Alexander, Dr. Ruter and Rev. Littleton Fowler came as missionaries to Texas, Dr. Alexander leading the advance. He first penetrated east Texas. In a month after entering the republic he had organized a circuit, licensed preachers and exhorters, and put the machinery of Methodism into immediate and successful operation. He says to his surprise and joy he found a people prepared of the Lord, and hungry for the bread of life. Once, when he had preached an hour and a half, (it was necessary to say much to convey clear and full information,) he was weary, and retired for rest. When he had rested for the space of a half hour the brother at whose house he had preached came to him and said: "Bro. Alexander, you must preach again; the people will not consent to go until you do." So he arose and preached another hour and a half. At a camp meeting in the grove he began to preach, and it began to rain. He closed his book and paused, but the people would not move nor go away, so he resumed his sermon, and preached on in the rain—certainly not a *dry* sermon. He came to Galveston, where there were but a few shanties on the then naked and desolate island. The Ryland chapel was principally built by the liberality of the Rev. William Ryland, of Washington City, (the first preacher, by the way, I ever heard, when a wee boy, in Washington City.) He gave $1,800. This, with some other means collected by Rev. Dr. Summers, built Ryland chapel. It has been enlarged, but has long been too small for the needs of the congregation. So the people have built a new, beautiful and spacious church, at a cost of sixty odd thousand dollars. The hive has swarmed, and seeks a larger place. Bro. Wesson also gave some interesting historical items about Methodism in Galveston.

Sunday morning was not promising as to weather—cloudy and a slight mist—but before the hour of service the people began to move toward the church. It is at the corner of Broad and Bath avenues. It is a brick structure—a large, comfortable and well adapted basement, and a beautiful auditorium above, of a capacity of about six hundred. It has cost some $65,000. Pastors of the Presbyterian and Baptist Churches, Drs. Bunting and Howard, suspended their services for the morning, and were in attendance with their people. The house and gallery will seat, when reasonably well filled, seven hundred, but by aid of hundreds of chairs and crowding we had a full thousand, I suppose. The services began by a voluntary anthem by the choir. Then the youngest child of Bro. Allen Lewis, (who went down in the wild sea, on the unfortunate Verona, in October last,) was dedicated to God in holy baptism—many remembering, with full hearts, the little orphan's father's untimely fate. Then a portion of Scripture was read by Dr. Howard, of the Baptist Church. Then the hymn by the choir. Prayer by Dr. R. Alexander. Then another lesson was read by Dr. Bunting, of the Presbyterian Church. Then Bishop Marvin read texts from the prayer of Solomon, one hundred and second Psalm and the twenty-first chapter of Revelation. His sermon was profound, instructive and eloquent. I cannot attempt a description. At its close he announced there was a debt of $15,000; that we wished it provided for before the house was dedicated. This was a large sum especially in view of the fact that the same congregation had been called upon, not more than three months before, to subscribe some $7,000 or $8,000 toward the completion of the house. The collection proceeded, and $11,500 were subscribed. The announcement was now made that the act of dedication would be deferred until night. It was now two o'clock P. M., and it came down with rain and a north wind. The night settled down dark, wet and cold; but we rallied to the church—some two hundred and fifty present, I suppose. Dr. Mood gave us a good sermon on some aspects of the divinity of Christ. Then your correspondent rose to continue the morning collecting—$3,500 were still wanting. In a little while it was all subscribed. Then the trustees came in a body before the altar, and their chairman, in the form of the Discipline, presented the house to the Bishop for dedication, who formally and solemnly presented it to God for the holy use of his worship.

We all felt glad. It is no small nor common affair for a congregation of three hundred communicants to subscribe in one day $15,000; but it has been done, and the holy house made, like Aaron's robe, "for glory and for beauty," has been given to God. We have commenced special services and hope for good results.

W.

Galveston, Texas.

Pianos and Organs.—We call attention to the advertisement of Mr. Louis Grunewald in our issue of to-day. This well established and reliable house is commended to the attention of our readers. The Mason & Hamlin organs are so well and favorably known as to scarcely need commendation. Read carefully the advertisement alluded to above.

NEW PUBLICATIONS.

NOTES, EXPLANATORY AND PRACTICAL, ON THE GOSPELS.—By Albert Barnes. In two volumes. New York: Harper & Brothers, publishers. Received from George Ellis & Brother, 82 Camp street, New Orleans.

These volumes are familiar to the public. They were first published nearly forty years ago, and have gone through a good many editions. Their theological tone is of course Calvinistic, but their popular and practical character, and the evangelical spirit which pervades them, have contributed to give them a wide circulation among all denominations. The present edition of the Notes is revised, printed from new plates, contains many fresh and useful illustrations, and gives the results of the most recent investigations. The recent death of the venerable author gives emphasis to his words which he quotes from the preface of the first revised edition, published in 1840: "Nor can I be insensible to the fact that in the form in which these volumes now go forth to the public I may continue, though dead, to speak to the living, and that the work may be exerting an influence on immortal minds when I am in the eternal world. There are no sentiments here which I wish to alter; none that I do not believe to be truth that will abide the investigations of the great day; none of which I am ashamed."

FAIR FRANCE. Impressions of a Traveler. By the author of "John Halifax, Gentleman." New York: Harper & Brothers, 1871.

Miss Muloch, now Mrs. Craill, is well known as one of the best female writers of the day. This sketch of travels in France is full of vivacity, and abounds in incident. The author's womanly intuition and nice discrimination are displayed on every page. The work will be read with peculiar interest just at this time, when so much of the world's attention is directed to the land and people which it describes. For sale by George Ellis & Brother, New Orleans.

NEW MONTHLY MAGAZINE.—W. P. Harrison, D. D., editor. Nashville: Publishing House of the Methodist Episcopal Church South. The first number of our new periodical was good; the second is better. We are glad to find it growing in size, in its subscription list, and also in merit. Its careful perusal has not been a professional task, but a genuine and unalloyed pleasure. Our church is peculiarly fortunate in the possession of such a publication, and we hope our people will show their appreciation of it by giving the enterprising publisher at least ten thousand subscribers this year. The illustrations in the February number are beautiful and add to the attractiveness of the magazine. The editor, Dr. Harrison, is doing his work with industry and ability, and deserves the largest encouragement. Contents: The Dean of Santiago; Resignation; The Drama of King Saul's Life; Life Leaves; The Dying Spaniard; The Ancient Tithe Law; Do you Think he is Married; The Red Nose; The Young Widow; Folk Lore from Many Lands; An Old Maid's Evenings; Celebrities that I have Seen; February; The Old Oak Tree; Anecdotes of Dogs; Wonders of the Sea; Historical Sketches; The Closing Scene; The Apocryphal New Testament; Modern Literature; A Reminiscence of Point Clear; The Modern Raid upon the Book of Genesis; Kindness to Animals; Wit and Wisdom of the Ancients; The Little Boy that Died; Moderation—the Key to Truth; Editor's Round Table.

PETERS' MUSICAL MONTHLY, published by J. L. Peters, New York, at $3 per annum, is devoted altogether to music. The February number contains thirty-five pages of music, fifteen pieces in all, and mostly of a valuable character. The numbers, when bound at the end of the year, will make a volume of rare value and very cheap. This periodical will be a treat to all who love music.

ARTHUR'S HOME MAGAZINE and THE CHILDREN'S HOUR are the first received of the periodicals for March. The ladies will find the engravings and fashion plates of the magazine satisfactory. The literary department is excellent, and contains something to suit housekeepers, gardeners, poets and almost everybody. The Children's Hour is a first-rate child's magazine, well edited and handsomely illustrated. The Ladies' Magazine and the Children's Hour will both be sent to one address for $3.50 per annum. Published by T. S. Arthur & Sons, Philadelphia.

OLD AND NEW.—The February number has chapter sixteen of Mrs. Stowe's Pink and White Tyranny; Raphael's Saint Cecilia; Protoplasms Again; Optimism; The Nearer Hemisphere; Sorrento Papers, and Practical Atheism, besides the Examiner, Record of Progress, and other articles of more or less interest. Roberts Brothers, publishers, Boston. Price, $4 per annum.

Married.

By Rev. John Wilkinson, on the second instant, near Benton, Bossier parish, Louisiana, Mr. T. J. TIDWELL and Mrs. E. F. HILTON, both of said place.

By Rev. John Wilkinson, on the sixteenth instant, near Benton, Bossier parish, Louisiana, Mr. A. TEAGUE and Miss M. DYER, both of said place.

Obituaries.

PERRY OSIER was born in Montgomery county, North Carolina, January 4, 1810, and died in Montgomery county, Alabama, December 12, 1870.

Bro. Osier, at the early age of twelve years, was brought to see himself a guilty, helpless sinner, and embraced Christ as his only hope. He at once united with the Methodist Episcopal Church, and has ever maintained the Christian character through all his pilgrim course, and sank down into the grave with the pleasing hope of the faithful.

His house was a good home for ministers. He gave them a cordial welcome, and seemed to enjoy their society. He was a steady, straightforward man, punctually at church, strict in all his business transactions, but carefully honest in his dealings.

Only a few weeks before his journey's end I conversed with him freely upon his spiritual condition. He assured me that to him death would not be a surprise—that God's free grace had sustained him for nearly fifty years, and that his faith was strong to believe that Jesus would be with him to the end.

The wife of his youth, who shared with him the pleasures and ills of life, he has left in tears, and several bereaved children mourn the loss of an affectionate father. But the reflection should be joyous to them that dark clouds are fringed with light. While it appears gloomy to lay our kindred in the cold, silent grave, yet faith gilds this melancholy scene with the triumphant coming forth of mortality to immortality, and the reunion of loved ones in mansions of light, to be severed no more. God help the wife and children so to live that they may meet their head "in that beautiful world."

W. F. NORTON, P. C.

UNION, ALA., Jan. 30, 1871.

Death has again invaded our ranks, and "the mourners go about our streets." God has come very near to the people of Summerfield within the last few months, and has spoken loud and earnestly to his church here. Within the last few days one of the most exemplary members of our church and one of the brightest ornaments of society, in the person of Mrs. Dr. VAUGHN, has been taken from our midst. Truly here was a shining mark for death—just in the prime of life, surrounded by devoted friends and family, in the midst of affluence, just having removed to her new and comfortable home. Here, every one would say, if to be found on earth, is true happiness. Even here the destroyer enters, and in one sad hour what a wreck of human hopes and human plans! But though the king of terrers dealt a heavy blow to surviving friends and kindred, he bore off no other spoils from this encounter, for he found his victim armed and ready for the charge; and though but a feeble woman, she was a true Christian, and in the strength of grace was enabled to shout: "O death! where is thy sting? O grave! where is thy victory?"

The change has been a happy one for the deceased. She has gained all—gained heaven. But her surviving friends and family are the losers; and how much they have lost none can tell except those who knew her well. Mrs. Vaughn was a daughter of Hon. William J. Alston, well known in the political history of the State, and for the last forty years prized and esteemed in the first circles of society in south Alabama. His daughters, of course, reared under such circumstances, would be intelligent and attractive. But Mrs. Vaughn was naturally lovely. Beautiful in person, amiable in temper and spirit, naturally endowed with rare gifts, especially in the department of music, she was bound to be a ruling spirit in any circle in which she moved. Here are natural endowments, social opportunities, and educational advantages, both as a pupil and teacher. Add to all these the higher endowments of our holy Christianity, and we have the highest style of woman earth ever presents. Such a loss we have sustained as a church and community in the death of our departed sister. But if we are losers, what a loss is such a woman to her numerous family, to her orphan children, to her deeply bereaved and devoted husband! The apostle says:—"Pray for one another." Let the church, then, earnestly pray for this deeply afflicted family, entreating the Lord that these light afflictions may work for them a far more exceeding and eternal weight of glory.

Her death occurred on the twenty-seventh of January, 1871, in the —— year of her age.

In conclusion I have a single reflection to add. From this case what a striking example have we of the triumphs of grace. Just before she breathed her last I repeated in her hearing a verse from one of our hymns:

"Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there."

"This," said she, "I now realize, and this is my dying testimony."

A. H. MITCHELL.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received at the Branch of S. M. E. Publishing House, 112 Camp St., to Feb. 20, 1871.

A—T R Armstrong, Alexander & Frost, B F Alexander, C G Andrews.

B—G Bright, H P Bowen, J C Brogan 3 lets $32.75, J Bancroft 2 lets, T T Brandon, P P Briggs, W C Black 3 lets $5, W E Ballard $0, S Blanchard, E M Bounds, G Bondreanx, J Beveridge, Baltimore News Co, H D Barron, G W Boyls 75 cts, F M Boynton $2.50, H Bishop 2 lets $20, J H Bishop, Barksdale & Smith, J Barker, J R Bellany $1, T S Ridgood $64.04, W Buchanan $25.55.

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E—D G W Ellis 2 lets, W G Eggleston, T C Evans, C F Egans.

F—F M Featherston, L W Fairchild, J H Feazell $1.25, R S Finlay, R W Freeman $5.

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N—R T Nabors, J Nicholson, E Nicholson, W D Nicholson $6, E N Norwood.

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EDITOR NEW ORLEANS CHRISTIAN ADVOCATE—*Dear Sir*: Permit me to reply to the inquiry of numerous correspondents in regard to an *authentic* biography of General Lee by saying, through your columns, that at the request of *General Lee's family* Colonel Charles Marshall, his former Aid-de-camp and Military Secretary, is now writing a sketch of his life from his official and personal papers, *furnished by the family for his exclusive use*, which will very soon be published by the University Publishing Company, 4 Bond street, New York, in the "Memorial Volume" now being prepared by the Faculty of Washington College.

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Respectfully yours, J. B. GORDON.
ATLANTA, Ga., Feb. 3, 1871. fe18 2t

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WEARINESS.

BY HENRY W. LONGFELLOW.

O little feet! that such long years
Must wander on through hopes and fears;
Must ache and bleed beneath your load;
I, nearer to the wayside inn,
Where toil shall cease and rest begin,
Am weary, thinking of your road!

O little hands! that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who so much with book and pen
Have toiled among my fellow men,
Am weary, thinking of your task.

O little hearts! that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires;
Mine, that so long has glowed and burned
With passions into ashes turned,
Now covers and conceals its fires.

O little souls! as pure and white,
As crystalline as rays of light
Direct from heaven, their source divine:
Refracted through the mist of years,
How red my setting sun appears,
How lurid looks this soul of mine!

DECISION.

A boy needs decision of character more than any other trait, and I can sympathize with a boy who is doing his best to cultivate this virtue. It is his sheet-anchor, which, by the grace and help of God, can hold him right when all else fails him. A boy should learn how to say "No," and not only know how to say it, but how to live up to it. "When sinners entice thee, consent thou not"—that means, say "No," with emphasis, and after saying no, leave at once. It is your only safety. If you say, "Get thee behind me, Satan," he won't "get." He never goes away politely and humbly when ordered—not he. He will face you, and the only way to get him behind you is to turn around and walk away, and then, of course, he is behind you. This requires decision.

If Tom and Harry tempt you to run away from school, or go where you ought not to go, and you reply in an undecided way, "I guess not—perhaps it is not best, I rather think I'd better not," you are Tom and Harry's boy. They have you sure. If a boy is undecided he is lost. But if, when they make such a proposition to you, you say, "No, *sir*," and I think you might be pardoned for saying, "No, sir *ee*," and turn away, why then you are safe, and neither Tom nor Harry nor Satan has the least hold upon you. A boy who is undecided in his moral character, in his sports, and when he grows up in his business, floats, drifts along to sure destruction; for any craft which drifts is doomed.

Any of you who understand machinery know what it is when an engine is on a "dead center." Let me explain to those who do not understand. When the walking beam of a steam engine has lifted the crank to its highest point, or depressed it to its lowest, that point is called the "dead center." If the crank swings over, as it usually does, then the rod goes down from the highest point and up from the lowest; but sometimes, when an engine is going slowly, the crank does swing past the center, and then, as the piston presses straight down or draws straight up, does not tend to turn the crank as in any other position, the engine stops, and the crank has to be swung over the center by hand.

Now, this "dead center" is in an engine just what indecision is in a boy or man. The crank moves slowly, and without force enough to carry it over that point; it is undecided which way to go, and it stops, and till it can be started by extraneous force the boat is at the mercy of the winds and waves. If a boy's mind moves slowly and in an undecided manner, his moral force, his engine, gets on a "dead center," and away he floats down stream.

I was once standing on the dock, in one of our seaport towns, watching a large steamer getting under way. The current was running swiftly by the wharf, and the river full of large shipping. The steamer cast off and swung out into the stream; the engine made three or four revolutions and then stopped.

The pilot sounded the bell in the engine room to go ahead, but it was not answered; the boat drifted swiftly, and, in a moment, crash it went against a ship and carried away her rigging around the bowsprit; then smash into another steamboat, and made a wreck of her wheel-house and badly damaged herself. The pilot was frantic with rage at what he deemed the stupidity of the engineer; the officers of the craft were loudly cursing the stupidity of the pilot, and there was a great running to and fro of all hands, when the pilot was told by the engineer that his engine was on a "dead center," and, until his crank was pushed over in some way, he was powerless. By this time the boat had drifted a long way, and was almost a wreck; indeed, so badly damaged that she could not go on her voyage, and in her drifting she had crippled several other craft. The only remedy was to down anchor, which the pilot did as soon as he saw the engine was useless. But it was too late. The damage was done, and the boat was afterward hauled off for repairs.

Now, boys, make the application; don't wreck yourself and others by indecision; don't drift and float down the swift stream of life with all your energies on a "dead center." I always think of this when I see a man who might do a great deal of good in every way, "loafing" through life, a curse to himself and to all about him.—*Churchman.*

How a Rat Stole Eggs.—"'The rats having made free with my eggs, I determined to watch the process of lowering them from the shelf on which they were kept. Having concealed myself, I soon saw a rat mount the shelf, nearly three feet from the ground, take an egg between his paws, and break at one end a hole large enough to insert the end of his jaw; clasping the egg against his stomach with his two paws, and steadying it with his jaw in the hole he had made, he walked backward to the edge of the shelf, and then deliberately threw himself down, so that he fell with his back on the ground, and the egg nestling at his stomach. He turned over, and was decamping with the egg; but I stopped him and recovered it, unbroken, save the little hole at one end in which he had inserted his jaw.'"

Now, doctor, don't you think it was a little mean to take the egg away from the rat after all his trouble? He might have been allowed to keep that one, at least, and then the rest could have been put out of his reach. Perhaps he wouldn't have come again on finding out his danger.

"I can tell you something about danger," says Uncle John, "though it is not about rats, but men:

Danger Equally Shared.—"A well authenticated incident is related of a French officer, General Cherin. He was once conducting a detachment through a deep and dangerous glen. Seeing that his men rather flagged, he spoke to them encouragingly, counseling them to bear the fatigues of the march patiently. A soldier near him muttered angrily: 'It is all well for you to talk of patience—you who are mounted on a fine horse; but for us poor wretches it is a different matter.' The quick ear of the general heard the words; perhaps the narrow banks that hemmed in the road, concentrating the sound, conveyed them. He felt that it was unjust that his men should think he would not willingly share all their dangers, so he reined in his horse at once, and, dismounting, said to the murmuring soldier: 'Here, take my place awhile.' Scarcely had the latter mounted, his face covered with confusion, when a shot from the adjacent heights struck the poor fellow, and he fell badly wounded. The general turned to his troop and said, as some were told to carry off their comrade: 'You see, my men, that the most elevated place is not the least dangerous.' Life is in this like a battle-field, and it should make the lowly contented with their lot, that the most elevated places are by no means the least dangerous."

That's true, Uncle John, as a great many folks in the world find out. We ought all to get our place of duty, whether high or low, dangerous or safe.—*Methodist.*

Universalism in a Nutshell.—I have often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg to recite for the benefit of any who may need it.

"I am a Universalist," said G. K., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system.

"But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?"

"Yes, I do."

"And you don't believe there is a hell?"

"No, I do not."

"You don't believe there is any punishment hereafter?"

"No, I do not; men are punished for their sins in this life."

"Well, now, let us put up your 'rational' system together if we can. It amounts to just this: that Christ the Saviour died to save all men from nothing at all! Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land, and in no danger of being drowned. Let me tell you that your religion is stark infidelity. If you heartily believe the Bible you could not believe Universalism."—*Central Presbyterian.*

He who receives a good turn should never forget it; he who does one should never remember it.

The Farm and Garden.

IRISH POTATOES.

This is the season to plant Irish potatoes for early crops. To raise these to the best advantage it is necessary to plant and cultivate them with well applied labor and practical good sense. Experience has taught us that in raising potatoes they, like all other crops, must be treated according to the location and quality of the soil. In the fertile land of this section they must be planted in ridges, which are banked up sufficiently high to permit clear drainage, and allow the potatoes to lie and grow in a dry bed. These esculents do not thrive well in packed or wet soil, and when gathered from such beds quickly rot when exposed to atmospheric influences. Those gathered from dry beds are always larger, and keep better than those raised in any other manner.

Where potatoes are planted in clay soil they should be cultivated according to the peculiarities of the season and location. The most successful planting of this character, in clay soil, that has come under our observation, resulted from placing the seed in the ground, on or near the surface level, and then covering the hills with earth as the necessity of the plants require. In a long continued season of drought potatoes can be kept bedded low, so as to apply all the moisture possible. In wet seasons the earth must be hoed and plowed, and cast on the hills from below the level of the potatoes growing in the beds.

In clearings, where there is shade, potatoes always grow well if they are properly cared for. Their beds must always be several inches above the surface of the gutters which lie between the rows. In this way drainage and proper dryness are secured, and the fruit does not grow to vines, as happens when these precautions are neglected.

Potatoes can be cut into pieces for planting. Each piece must have at least one eye, and that planted so that it looks upward. In dry, warm ground these can be covered two to three inches deep, but they should not be covered with wet clods or sod.—*Our Home Journal.*

TOMATOES.

You must begin now if you would have early tomatoes. Prepare a special hot bed, and see that every joint is closed to keep out the cold, have a good rug and shutter ready to cover it up at night. After the first violent heat has subsided sow your seeds. Put them in drills four inches apart; sow the seeds very shallow, and make the surface firm by patting with the back of the spade. If there is lack of moisture to cause the seeds to germinate wet the earth before sowing, and, after it has dried sufficiently to work handsomely, sow. Never wet the ground after the seeds are planted, and be sure and make the surface firm. When the plants are up give them air during warm, sunny days, but do not risk the shutters and rug off at night. If you have no rug or mat to cover the sashes, use an abundance of crab-grass straw. One sash, three by six feet, will hold one thousand plants. In the latter part of February, or first of March, the plants in the nursery bed will be getting too large to keep in so small a space, therefore we must provide more room. Prepare another hot bed of five sashes, and transplant all the plants to spaces four or five inches apart each way. As they grow larger they must be again transplanted; but it will not be necessary to make the third hot bed; they may go into the cold frames from which the cabbages have been taken. Be sure, however, to transplant all the plants; do not simply thin them out. Their roots must be broken. About the twentieth of April these plants will be in bloom—large, strong and stocky—and when you draw them out of the beds it will be necessary to saturate the bed with water. Each plant will carry from the bed a ball of earth nearly as large as your head, and when set out you will find that they will not droop or wilt, but grow off at once.—*Practical Planter.*

Fruit Trees.—*Grafting.*—During the present balmy weather the season is unusually fine for grafting, which should be attended to promptly during February and March, but not later in this latitude. The grafts should be used immediately after being cut. They can be protected perfectly by laying over them one or two thicknesses of coarse cloth saturated with varnish, which, when dry, proves the best protection we have ever tried.

A grafting wax, which is in general use and gives satisfaction, is made from a fourth pound of tallow and a third pound of beeswax. While in a melted condition add about two-thirds of a pound of rosin, and while the mass is cooling work with a wooden knife into a pasty condition.

Fruit trees should be pruned as early as possible to give them fresh air and space to grow, without being crowded or debarred from sunshine.

When they are transplanted those should be chosen on which there is no appearance of the buds having begun to swell. Those having started buds will not do well, unless the trees have a foot or more of their native earth transplanted with them, and the earth must not be disturbed about their roots. Budded vines, shrubs and other plants should be treated in the same manner.—*Our Home Journal.*

Alsike Clover.—This valuable forage plant is a native of Sweden, but has been cultivated for many years in England. It has been grown in several parts of the United States, but, as yet, on a limited scale, and is highly esteemed as a forage plant by every one who has grown it.

"It is best adapted to moist and strong soils, and has the property of self-sowing when the flowers are left to mature, which will cause it to endure fifteen, twenty or more years. The usual course of management is to cut it once a year for hay, and afterward have it for pasturage. Its flowers, which appear in great profusion in June, resemble in shape those of the common white clover, but are larger, and of a rosy tint, of a sweet, agreeable odor, and afford an excellent forage for bees. It may be sown with autumn or spring grain."

Pruning Trees.—We prefer to prune young apple trees at the time they are planted; but if this has been neglected, we would perform the operation as soon as we discovered our neglect, no matter at what time of year this might occur. June and July are both good months in which to prune both apple and peach trees. If branches are shortened at this season a renewed vigorous growth will be more likely to follow than if the operation is deferred until later. There are certainly seasons which are far preferable to others for pruning; but our rule is to cut off or shorten a branch just as soon after we discover that it needs it as possible. For a general rule pruning of deciduous trees may be done in the winter months, or just after the leaves are fully developed in the spring or early summer.—*Hearth and Home.*

Bee Keeping.—The Kansas Farmer says: "There is one variety of 'stock' raising which is causing quite a stir in the agricultural world. We refer to bee keeping; not simply the keeping of two, three or even a dozen hives, but three, five or ten hundred. That our broad prairies, with their countless thousands of flowers, will afford an abundance of forage, there is no doubt; but bee keeping, like cattle raising or cheese making, or, in fact, any other branch of farming, requires much skill, tact and judgment—more, in fact, than every man can bring to his disposal. Still there are some who will be benefited by investing in bees here in Kansas."

Common Red Clover.—The best method of sowing the common clover seed is upon winter wheat, in the month of March, or with oats and other spring grain, as early as the ground is suitable for plowing; put in with a drill, or sow broadcast if the oats have been harrowed in. Sow one bushel to six or eight acres.

Cabbages.—All good gardeners sowed their seeds in October last, and have wintered over their plants in frames. These should be transplanted into the open ground during February. Make the ground as rich as you do for beets, and plant in rows thirty inches apart, the plants to stand two feet asunder in the drills.

A Very Bad Memory.—Father: "Mary, my love, do you remember the text of this morning?" Mary: "No, pa, I never can remember the text; I've such a bad memory." Mother: "By the way, did you notice Susan Brown?" Mary: "Oh, yes; what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantilla, brown boots, an imitation honiton collar, a lava bracelet, her old earrings, and such a fan—O, my!" Mother: "Well, my dear, your memory is certainly bad."

They are now making at Colt's factory a new patent lock for the United States mail bags. When fastened a numbered plate of glass covers the key-hole, and this glass has to be broken before the bag can be unlocked or the lock tampered with. It is said to be the most complete lock ever invented. Five thousand of them have been ordered by the Post Office Department.

"No, my dear," said a mother to her daughter, who had been taking a nap before dressing for the evening party, "you needn't rearrange your hair; you couldn't make it look more scrambled if you tried."

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Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
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	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUNE					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JULY							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
jy23 tf President Board of Trustees.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

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an20 1y W. F. MORELAND.

SOUTHERN UNIVERSITY,

GREENSBORO, ALABAMA.

The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.

The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo.	$16 to 20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.

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TERMS.

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Fall term opens SEPTEMBER 14, 1870.

au27 6m

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

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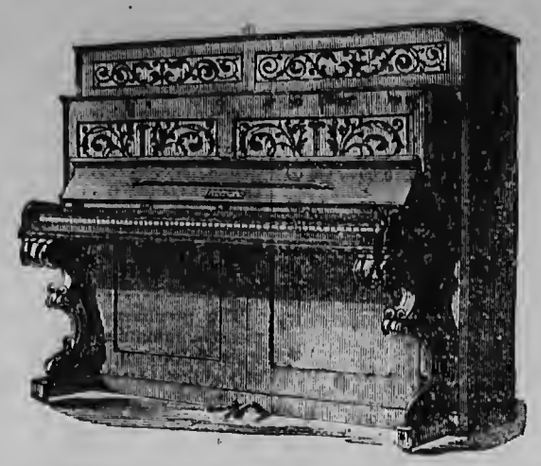

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DR. B. R. FAKES, of Augusta, Ark.

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Cotton and Tobacco Factors, Forwarding and Commission Merchants,

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fe18 tf

Scientific.

A LARGE VOLCANO has suddenly sprung up in Mexico on the Chihuahua road, about a hundred miles from Vera Cruz. No volcano has been observed before so far from the sea.

AT A LATE MEETING of the San Francisco Academy of Sciences specimens of the flesh of the teal duck, thickly studded with entozoa—microscopic parasites—were presented through the president from Dr. Thorn, of San Jose, California.

THE PHENOPTICAL MOTROPE.—This name has been given to a machine invented by Dr. Donders, of Utrecht, for elucidating the movements of the eye-ball. By means of it the mathematical analysis made by Prof. Helmholtz of the ocular movements may be practically demonstrated.

PROF. DAVIDSON, of the Coast Survey, says that Mount Rainier, a peak of the Cascade Range, in Washington Territory, is definitely ascertained to have an elevation of fourteen thousand four hundred and forty-four feet. California is now trying to discover a peak within its border higher than this, and thinks it has it in Mount Whitney.

LATE DISCOVERIES.—Among the most important discoveries of the German arctic expedition was a new land, about thirty-six nautical miles east of Spitzbergen, and situated north of the seventy-seventh degree of latitude north. The new territory is larger than Spitzbergen, and presents a very wild and rugged appearance, being filled with almost perpendicular mountains and cliffs.

SOLUBLE GLASS.—Mr. F. S. Barff, an English chemist, stated in a recent lecture that the failures attending the use of soluble glass, (or, as it is sometimes called, water glass,) as a preservative coating for iron, wood and other materials, have resulted from the fact that the soluble glass, as prepared by the formula commonly given in chemical works, has too much alkali in proportion to the silica. He says this can be corrected by adding to it as much silica, (obtained in fine powder from the gaseous fluoride of silican, by passing the gas through water,) as the solution of water glass will dissolve. The solution will then dry perfectly, and the coating will be extremely durable.

LEECHES are used by the hundred million a year in France, and the first cost of the leeches sold in Europe exceeds $10,000,000 a year. Australian leeches are valued as among the best, and there is great difference in qualities. In some of the Malay islands the woods are full of leeches, who have the skill, when any one is passing by, to stretch themselves out and catch hold of a garment; and the traveler is lucky who does not find himself getting an involuntary bleeding, with all his care to avoid it. In some leech-producing places people wade out barefooted into the streams where they abound, and let as many as will take a bite, when they are readily brought ashore and secured.

THE HYDRATE OF CHLORAL.—The use of this new anæsthetic, which has gained so wide a popularity within the past year, seems now to be attended with some drawbacks not at first anticipated. Its property of producing sleep and calming nervous excitement, without the immediate disagreeable effects of opium, has led to its extensive, and, in some instances, to its prolonged use by nervous sufferers. It has been found that such a protracted administration of this drug produces a tendency to congression and hemorrhage, especially to be dreaded in obstetrical cases. It is probable that this drug cannot be habitually used without injury, and more than opium or other hypnotic drugs.

TRANSMITTING POWER BY COMPRESSED AIR.—This subject is again attracting attention in the mechanical world. Some experiments made at Bloomingdale, New Jersey, by Horace H. Day, in which power has been transmitted through two miles of pipe, seem to indicate that the loss by friction decreases with the pressure at which the air is transmitted when the friction is estimated in relation to the weight or quantity of air passed through the tube. It is hence inferred that economy in the transmission of power through long tubes, by means of compressed air, is best consulted by the adoption of high pressures, say from eighty to one hundred pounds to the square inch. The experiments were made with the view to test the practicability of transmitting five thousand horse-power from the Niagara Falls to the city of Buffalo. Mr. Day considers it settled that this can be done by the use of a thirty-six inch tube, with a loss of only one per cent. of the power transmitted, if the air be compressed one hundred pounds to the square inch.

FEW persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives them.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has been more lively since our last issue, with an increased business in some branches of the wholesale trade in filling orders for spring goods, and renewing broken stocks, from the number of country merchants who have come down to the carnival. Sugar and molasses have been depressed by excessive supplies of the poorer qualities, and the demand has been only moderate, while the receipts have been liberal. Prices have ruled in favor of buyers, without any quotable decline. Flour has continued in light supply and good request.

The accounts from various points in the interior indicate that a larger amount of cotton has been saved than there was any good reason to anticipate last month, and crop estimates now range from 3,750,000 to 4,000,000 bales.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi	bales	31,638
Lake		906
Arkansas		4,654
Mobile		823
Texas		522
Total		38,545

On Saturday, although the demand was only fair, yet as the supply was moderate, prices of the lower grades recovered from the marked demoralization they had suffered during the early part of last week, and ordinary especially ruled at higher rates. It was also necessary at the close to raise the inside figures of Monday ⅛c., but with these exceptions there was no quotable change. The sales embraced 8,850 bales. On Monday, under more encouraging news and a moderate supply, factors were more stringent in their pretensions, which restricted the movement, and the business was confined to 7,400 bales, at more regular and firmer prices, without any marked improvement, the closing quotations showing no other variation than an advance of ⅛c. in the inside figures for low middling. On Tuesday the market opened with a still firmer tone, inspired by the tenor of the Liverpool and New York accounts. Factors asked fuller prices, and some sales were made at corresponding rates. Later in the day, however, owing to the falling off in the demand, partly from scant supply of freight room and an advance in the Liverpool rate to ¼d., prices lost their buoyancy, especially for all descriptions below middling, that grade and the better qualities still leaning to outside figures. The sales were confined to 5,300 bales.

This makes an aggregate for the past three days of 21,550 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 919,651 bales, against 784,035 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 619,326 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 544,730 bales to Great Britain, 80,600 to other foreign ports, and a decrease of 106,526 to France.

Referring to our remarks above, we quote as follows:

Ordinary	11¼ to 12
Good ordinary	12¼ to 13
Low middling	13¾ to 14
Middling	14¼ to 14½
Strict middling	14⅞ to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	38,545	
Arrived previously	938,110	—976,655
		997,351
Exported past three days	30,617	
Exported previously	673,307	—703,924
Stock on land and on shipboard		293,427

SUGAR.—The market has been in good supply, but the demand has continued only moderate. The supplies have sold slowly at 5 to 5½c. per pound for inferior, 6 to 6½c. for common, 7 to 7½c. for good common, 7⅞ to 8⅛c. for fair, 8¼ to 8¾c. for good fair, 9c. for fully fair, 9¼ to 9¾c. for prime, 10 to 10½c. for choice, 11¾ to 12½c. for yellow clarified, and 12¾ to 13½c. for white.

MONETARY.—Gold, 111¼ to 111⅜.

American silver half dollars, 108 to 108½, and Mexican dollars at 1⅝ to 1⅞ per cent. premium in gold.

On Tuesday evening $700 State Levee certificates sold at 63¾, and $1,776 at 64; and on Monday $3,200 State Printers' do. at 64.

The sales of warrants include $1,300 new State on Saturday at 75, and $1,000 on Monday at 74½. Dealers have bought new State at 73 to 74, new Metropolitan Police at 97½, and asked 74 to 75 for the former, and 98 to 98½ for the latter.

City Treasury notes are quoted at 21 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Feb. 21, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	20 to 25
Hogs, per lb. gross	8 to 12½c
Sheep, first quality, per head	$5 to 7
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice: per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to 80
Calves, per head	12 to 14
Yearlings, per head	10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Dlam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	23	23½
East India	23	23½
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 20	1 25
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12¼	17½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	.. ..	.. ..
Northern	13 00	.. ..
Coal, ₩ ton:		
Cannel	11 00	12 50
Anthracite	.. ..	.. ..
Western, ₩ bbl	75	1 00
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	21	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 65	3 75
Cotton seed:		
Rough, ₩ ton	12 00	12 50
In sacks	16 50	17 50
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	20	22
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 80	7 00
Superfine	6 25	6 60
Fine	5 90	6 12½
Fruit, ₩ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	6	6½
Currants, new	13½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	2 90	.. ..
Lemons, Palermo, ₩ box	.. ..	.. ..
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	70	75
Corn, shelled	70	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	25 00	27 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	.. ..
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₩ ton:		
Pig	37 00	.. ..
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc.	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₩ M feet:		
Boards, yellow pine	17 00	18 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	20 00	24 00
Floor'g and ceil'g, rough	16 00	20 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	16 00	18 00
Scantling	.. ..	15 00
Shingles, ₩ M	4 00	4 25
Laths	3 00	3 25
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal	45	50
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	45	51
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
U. S., decorticated	25 00	30 00
U. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	16
Hams canvassed	16¾	17¼
Shoulders	14	15
Green shoulders	8½	8½
Lard, prime, in tierces	12¾	14
Butter, Northern	25	42
Butter, Western	10	28
Cheese, American	10	17
Potatoes, ₩ bbl	4 00	4 50
Onions	4 50	6 00
Apples	8 00	9 00
Cabbages, ₩ crate	5 00	7 00
Rice, ₩ lb:		
Louisiana	5½	8
India, (gold, in bond)	.. ..	.. ..
Carolina	8¼	9½
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Fayette, at Bethel	Feb.	4, 5
Rocky Spring, at Rocky Sp'g		11, 12
Cayuga, at Rives' chapel		18, 19
Clover Hill	Mar.	4, 5
Lower Deer Creek		11, 12
South Warren, at Bovina		18, 19
North Warren, at Oak Ridge		25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Orrville	Feb.	4, 5
Selma		11, 12
Lower Peachtree		18, 19
Suggsville		25, 26
Choctaw Corner	Mar.	4, 5
Spring Hill		11, 12
Rembert Hills		18, 19
Jackson		25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Providence and Spring Hill	Feb.	4, 5
Enon and Midway		11, 12
Perote		18, 19
Clayton and Louisville		25, 26
Chanahatchie	Mar.	4, 5
Lawrenceville		11, 12
Choctawhatchie		18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Rankin ct., at Gum Springs	Feb.	4, 5
Columbia mission, at Union Academy		18, 19
Gainesville miss., at Gainesville		25, 26
Handsboro ct., Handsboro	Mar.	4, 5
White Plains mission, at White Plains		8
Pascagoula and Bay Shore, at Antioch		11, 12
W. Pascagoula, at Red Hill		18, 19
Green ct., at Cross Roads		25, 26
Enon, at Hebron	Apr.	1, 2

Address: Brandon, Mississippi.

W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lake	Feb.	4, 5
Philadelphia		11, 12
Decatur miss., at New Hope		18, 19
Brandon circuit		25, 26
Morton circuit	Mar.	4, 5
Trenton circuit		11, 12
Sylvarena circuit		18, 19
Garlandsville circuit		25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson and Plains	Feb.	4, 5
Woodville station		11, 12
Liberty circuit		18, 19
Buffalo		25, 26
East Baton Rouge	Mar.	4, 5
Meadville		11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Yazoo circuit, at Midway	Feb.	4, 5
Sulphur Springs circuit, at Lone Pine		11, 12
Madison ct., at Madison sta.		18, 19
Canton station		25, 26
Raymond ct., at Clinton	Mar.	4, 5
Camden ct., at Camden		11, 12
Brownsville ct., at Queen's Hill		18, 19
Cartbage circuit, Carthage		25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hurt, R. T. Stokes, J. B. Robinson, T. N. Jones and Joseph D. Eads.

H. H. MONTGOMERY, P. E.

Columbus Dist., North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Columbus circuit	Feb.	4, 5
Houston		11, 12
Chickasaw		18, 19
Athens		25, 26
Line Creek	Mar.	4, 5

The district stewards will meet at West Point, January 14. Preachers on circuits will please inform me of the places of their quarterly meetings.

My address is Guinesville, Alabama.

THOS. J. RAMSEY, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Butler, at Ebenezer	Feb.	4, 5
Gaston, at Sharon		11, 12
Guinesville, at Guinesville		25, 26
Forkland, at Forkland	Mar.	4, 5
Belmont, at Belmont		11, 12
Demopolis		18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Summit circuit	Feb.	4, 5
Greensburg ct., Greensburg		11, 12
Franklinton ct., Franklinton		25, 26
St. Helena circuit	Mar.	4, 5
Holmesville circuit		11, 12
Arcola circuit		25, 26
Livingston circuit	Apr.	1, 2
Bogue Chitto circuit		8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Pensacola	Feb.	4, 5
Milton		11, 12
Pollard ct., at Gonzales		18, 19
St. Stephen's circuit, at St. Stephen's		25, 26
Mt. Pleasant ct., at Red Hill	Mar.	4, 5
Citronelle ct., at Manvilla		11, 12
Eastern Shore circuit, at Daphney		18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

S. Butler, at Wesley chapel	Feb.	4, 5
Evergreen, at Union camp ground		11, 12
Monrooville, at Pinegrove		18, 19
Black's Bend, at Reeves' school house		25, 26
Farmersville, at Philadelp'a	Mar.	4, 5
Snow Hill, at Snow Hill		11, 12
Camden station		18, 19
Lowndesboro, Haynoville & Union, at Lowndesboro		25, 26

D. M. HUDSON, P. E.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Union circuit, at Hopewell	Feb.	4, 5
Union Springs station		11, 12
Brundidge ct., at Williams'		18, 19
Sandy Ridge circuit, at Oak Bowery		25, 26
Greenville station	Mar.	4, 5
Ft. Deposit ct., at Ft. Deposit		11, 12
Rocky Mount ct., at Athens		18, 19
Rutledge ct., at Mount Ida		25, 26
Elba mission, at Bethel	Apr.	1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Enterprise ct., at Sageville	Feb.	4, 5
Toomsuba and Marion		11, 12
De Kalb, at Pleasant Ridge		18, 19
Spring Hill, at Soule chapel		25, 26
Wayne circuit	Mar.	4, 5
Clarke circuit		11, 12
Paulding		18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad?

WM. B. HINES, P. E.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Burtenton ct., at Burtenton	Feb.	4, 5
Brandywine circuit, at Brandywine		11, 12
Pleasant Valley circuit, at Pleasant Valley		18, 19
Scotland ct., at Caseyville		25, 26
Brookhaven station	Mar.	4, 5
Wesson and Beauregard		11, 12
Martinsville circuit, at Babala chapel		18, 19
Crystal Springs station		25, 26
Jackson circuit	Apr.	1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Mansfield ct., at Mansfield	Feb.	18, 19
Keachie ct., at Keachie		25, 26
Pleasant Hill and Manny ct., at Pleasant Hill	Mar.	4, 5
Caddo ct., at Greenwood		11, 12
Mooringsport, at Mt. Zion		18, 19
Shreveport station		25, 26
Anacoco ct., at Kasatchio	Apr.	1, 2
Springville ct., at Springville		8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc.

JOHN PIPES, P. E.

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmerville circuit, at Farmerville	Feb.	4, 5
Ouachita		11, 12
Vernon, at Wesley chapel		18, 19
Lisbon, at Alabama		25, 26
Lisbon colored circuit	Mar.	2
Homer		4, 5
Homer colored circuit		6
Hayneville		11, 12
Middle Fork colored ct.		14
Trenton		18, 19
Monroe		25, 26
Castor	Apr.	1, 2

SAMUEL ARMSTRONG, P. E.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Abbeville	Feb.	4, 5
Vermillionville		11, 12
Washington		18, 19
Lake Charles		25, 26
Opelousas	Mar.	4, 5
Grand Cheniere		11, 12
Franklin and Pattersonville		18, 19
Calcasieu Pass		25, 26
New Iberia	Apr.	1, 2
Plaquemine Brulee		15, 16

J. D. ADAMS, P. E.,
Vermillionville, La.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof circuit	Feb.	12, 13
Sicily Island circuit		18, 19
Winnsboro circuit		25, 26
Delhi and Tulula	Mar.	4, 5
Floyd circuit		11, 12
Lake Providence circuit		18, 19
Richland circuit		25, 26
Bastrop circuit	Apr.	1, 2
Lind Grove circuit		7, 8

B. F. ALEXANDER, P. E.,
Waterproof, La.

Minden District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Minden, at Minden	Feb.	18, 19
Minden colored circuit, at Minden		25, 26
South Bossier, at Bellevue	Mar.	4, 5
North Bossier		11, 12
Cypress colored circuit		11, 12
Lake Bisteneau, at Kennon's chapel		18, 19
Mt. Lebanon, at Mt. Lebanon		25, 26
Mt. Lebanon colored ct.		25, 26
Sparta, at Sparta	Apr.	1, 2
Louisville		8, 9

S. S. SCOTT.

Yazoo District, North Miss. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

French Camps ct., at Bethel	Feb.	4, 5
Durant circuit, at Durant		11, 12
Bellfountaine ct., at Hopewell		18, 19
Winona ct., at Bethlehem		25, 26
Black Hawk ct., at Jordan's chapel	Mar.	4, 5
Vaidon circuit, at ——		11, 12

W. P. BARTON, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford	Feb.	4, 5
Tuskegee circuit		11, 12
Salem		18, 19
Wetumpka		25, 26
Montgomery and Herron st.	Mar.	4, 5
Elmoro		11, 12
Notasulga and Eufaula miss.		18, 19
Hurtville		25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

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Successors to H. H. Hedden & Co.,

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Raspberry, Strawberry,
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Parmazon, Sapsago,
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New York Cream.

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Fresh and spiced Salmon, large Codfish, extra Mess Mackerel, Green Corn, Tomatoes, French Peas, Asparagus, Mushrooms, Truffles, English Pickles and Sauces, Italian Macaroni and Vermicelli,

Canned Fruits of All Kinds,

Fruit Jellies of all kinds, Dried Prunes, Apples and Peaches, White and Red Beans, Split Peas, Barley, etc. fe11 1m

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Attorneys and Counselors at Law,

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5-11 6m

THE EQUITABLE LIFE ASSURANCE SOCIETY

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Assets, $13,000,000.—Income, $7,500,000

Branch Office—61 CAMP ST.

A. P. CLEVELAND,
fe4 6m General Agent.

MISCELLANEOUS.

New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson
Henry Block.	Jerome B. Vanhorn
John L. Dunnica.	James H. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 1f Cashier.

NEW ORLEANS NATIONAL BANK

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.

No. 1773. fe11 1f

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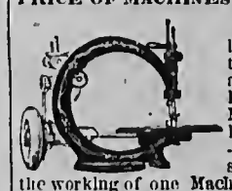

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(Galveston Advocate copy.) fe4 1m

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, MARCH 2, 1871. NO. 7.

NEWS OF THE WEEK.

DOMESTIC.

New York, Feb. 22.—Earl de Grey, Prof. Montague Bernard and Lord Tenterden, of the joint high commissien, and Viscount Frederick Goderich and Donald McKay arrived te-day on the steamer Cuba.

Among the passengers on the Cuba was Mr. Henry Howard, formerly of the British embassy at Washington. He is now attached to the Anglo-American commission, the members of which have arrived and are stopping at the Brevoort House.

Lewis Bernard, a Frenchman, who died at St. Vincent's Hospital en Monday, bequeathed $100,000 to the American Society for the Prevention of Cruelty to Animals. The society has also received three other bequests, amounting to $200,000, which, with the $100,000 pledged by Henry Bergh, places the society on a firm basis.

Poughkeepsie, Feb. 22.—The coroner's jury of the New Hamburg disaster, after several hours' deliberation, have returned a verdict that the victims came to their death, on the sixth day of February, at New Hamburg, in the county of Dutchess, in the State of New York, by suffocation by fire and drowning, in consequence of a collision between the Pacific express train with a car loaded with crude petroleum thrown across the track of said train, on which they were passengers. The jury believes that the oil train could have been stopped soon enough to have prevented the accident; that the employes on the oil train used all the means at their command to promptly signal the coming express train, and that the signal men did their duty in the premises, and that the express train was a half mile from the obstruction when first signaled, and could have been stopped, provided all the appliances had been effective; that for some reason unknown to the jury the patent brakes were not effectively applied.

New York, Feb. 23.—The Tybee arrived from San Domingo on the fourteenth, via Samana Bay the fifteenth. She brings the following correspondence for the Associated Press:

San Domingo, Feb. 14.—The commission met last evening and exchanged views in regard to the work remaining to be done, and the propriety of forwarding a preliminary report of investigations so far as made, and particularly as to the result of the past few days. It was agreed to name the middle of April as the time of arrival in Washington.

Upon the question of a brief report by mail, it was decided not to send it, in view of the fact that considerable important information, but just obtained, might materially modify any report made up from what had been fully considered. The Secretary of State was addressed in a brief letter, giving an outline of the work already done, and a list of the expeditions sent into the interior, together with the objects of each. The date named above was also communicated as the probable time of marching home.

The parties now out officially are the following: Prof. Blake, with geological party, and Prof. Crane for the commission, are on their way across the island to Puerto Platta. Prof. Ward is exploring La Vega. General Siegel has gone to Azeen. Profs. Marvin and Miller have gone in the same direction, with the view of examining the copper region. Dr. Parry is making thorough botanical examination, and Dr. Newcomb is pursuing medical researches in various directions. The health of the whole party remaining here is excellent.

While thus far the bulk of the testimony taken indicates a very favorable condition of affairs, it is certain that information, the exact character of which the commission does not make known, has been obtained, which, in the minds of some of its members, introduced obstacles which the earlier testimony did not promise.

Savannah, Ga., Feb. 23.—Colonel John T. Monroe, mayor of New Orleans at the time the city was captured by Butler, who was imprisoned for a long time by that general, but who has been a resident of this city since the war ended, died suddenly this afternoon.

A disastrous fire occurred last night, destroying Hodgson Block, on Bay street. Loss $250,000, about half of which is covered by insurance.

Boston, Feb. 23.—The ship Golconda, from Liberia to Baltimore, was ashore on Nantucket Shoals. The captain sent his wife, child and some passengers ashore in a boat, when a vessel was sent to the rescue of the Golconda, which found no trace of her.

New York, Feb. 23.—The French contributions now exceed $100,000.

A full length portrait of Washington, said to be by Rembrant Peale, the ownership of which has been some years in litigation, was sold to-day for $250.

The district attorney general has commenced a suit against the Ocean National Bank for $10,000 for a failure to make returns as required by law.

St. Louis, Feb. 24.—A tornado passed over Jefferson City last night, lasting about thirty minutes. A portion of the penitentiary was unroofed and part of the walls blown down, injuring the engine room so badly that work in some of the shops must stop. Damage to the building about $15,000.

The Lincoln Institute and other buildings were partially unroofed, and other damage was done. One of the guards at the penitentiary was severely injured by falling timbers.

The House of Representatives of Missouri has passed the new registration bill making registration laws conform to the constitutional amendments recently adopted by the people, and liberalizing the whole system of registration.

New York, Feb. 25.—The steamship Quaker City was abandoned sixty miles east of Cape Lookout on the twelfth instant. She was on her beam ends, with sixteen feet of water in her bilges. Her smokestack had been carried away, and the fires put out by water. The officers and crew landed at Bermuda. The Quaker City was a Haytien war vessel, sailing under the name of La Republique.

Wilmington, N. C., Feb. 27.—Henderson Oxendine, one of the negro outlaws for whose arrest large rewards have been offered, was captured by a party of citizens of Robeson county, and lodged in jail, on Saturday night.

Galveston, Feb. 27.—Thompson H. McMahon, a leading banker of this city and prominently connected in the heavy business circles of America and Europe, died of pneumonia this afternoon.

Washington, February 28.—Mr. Schlozer, new German minister to Mexico, will succeed Baron Gerolt as representative of the German empire here.

The United States vessel Relief has been ordered to New York to carry food for France.

Governor Clayton telegraghs here that in order to save the Republican party of Arkansas from disruption he declines a seat in the United States Senate.

No Southern nominations announced to-day.

The Indiana Legislature has adjourned *sine die*.

Senate.—Post office appropriations, including mail riders and that of Newport and Cincinnati bridges, if spans are one hundred feet above low water mark, passed.

Military appropriations were resumed.

The Senate is in session to-nigbt.

House.—The conference report upon bridgos at Glasgow and Louisiana, Missouri, was adopted.

A committee of conference has been ordered on the bill for the relief of the owners of land sold for taxes in the insurrectionary States.

The omnibus appropriation bill was taken from the table on a motion to reconsider. Mr. Archer, of Maryland, said, of all the millions appropriated by this bill the Southern States received only about $1,014,000, and even of this sum about $800,000 was for building lighthouses to benefit Northern commerce and Northern contractors. Mr. Ambler, of Ohio, objected to a debate, and the bill passed.

The bill, as passed, omits appropriations for new works. Among the items stricken out were Nashville, Montgomery, Little Rock, Paducah and St. Louis appropriations.

A committee of conference on the Texas and Pacific railroad bill was ordered by a vote of 136 to 59.

The Cincinnati and Southern railroad bill passed. Ayes, 131; nays, 62.

Mr. Butler made two unsuccessful attempts, by suspension of the rules, to get up the Ku-Klux bill.

The bill repealing all duty on coal, to take effect immediately, passed, 142 to 45. House then adjourned.

FOREIGN.

London, Feb. 24, 4.30 P. M.—The Standard's special from Versailles announces that a treaty of peace has been signed by Thiers and Bismarck. Some details which are unarranged will be adjusted to-morrow.

France pays to Germany 320,000,000 thalers, Alsace and Lorraine included. Metz and Nancy are ceded.

The German army will not enter Paris. Emperor William leaves on Monday for Berlin.

Berlin, Feb. 24.—By an imperial decree the opening of the German Parliament is postponed until the sixteenth of March.

Havre, Feb. 25.—Five thousand troops with batteries arrived here. Fifteen thousand more are expected in case hostilities are resumed.

Florence, Feb. 25.—The Queen of Spain is rapidly recovering from her recent illness, and will soon be able to resume the journey.

Manrid, Feb. 25.—The Spanish government has sent to the Viceroy of Egypt its ultimatum. The reply of the latter is unknown. Several European powers have offered mediation between Spain and Egypt.

Bordeaux, Feb. 26.—An official dispatch from Paris states that preliminaries of peace have been signed, and that Thiers will arrive at Bordeaux to-morrow.

London, Feb. 26.—The English government at the last moment interfered and persuaded the Germans not to march through Paris. The troops will pass through the open space on the south side of the city.

London, Feb. 26.—A dispatch from Athens announces that Erskine, the British minister, has communicated to the Greek government the dispatch of Granville, contending that the investigation of the Marathan massacre was insufficient, and demanding fresh inquiry, especially into the conduct of the officials previously acquitted.

A difficulty has arisen between Spain and Egypt, caused by the insult offered to the clerk of the Spanish consulate in Cairo. It was reported that all Spanish consuls have quitted Egypt. The Madrid Imperial denies this, but says that they have been instructed to act energetically. The Khedive has not yet replied to the representatives of the Spanish government demanding satisfaction.

The Spanish minister of finance has resolved to make no attempt to raise funds until the meeting of the Cortes, with the exception of issuing treasury bonds, authorized by the last Cortes.

Passenger trains have commenced to run again between Dieppo and Paris. Two arrivals and departures daily.

The Daily Telegraph has a special dispatch from Amiens saying that much uneasiness prevailed in consequence of the report that England had interfered in regard to Metz, declaring that the fortress should not be ceded to the Germans.

Versailles, Feb. 26.—The Moniteur of Friday states that six hundred and two field pieces, belonging to the army of Paris, have been delivered to the Germans, and one thousand three hundred and fifty-seven cannon in good condition were found in the fort.

The same paper denounced the arrogance of the Parisian press in assailing the victorious Germans, and calumniating their officers by accusation of pillage and robbery. It significantly declares that the occupation of Paris would be the most efficacious means of stopping such boundless effrontery and falsehood. Rhodomontade and the entry of troops is therefore inevitable as soon as the armistice expires.

Paris, Feb. 26, via London, Feb. 26.—A conclusion of the peace negotiation is now certain. Thiers and Favre and the consultative commission have accepted the following conditions: First, the cession of Alsace and Metz, but Belfort to be restored to the French. Second, the payment of a war indemnity of five milliards francs. Third, a portion of French territory, with some fortified towns like Sedan, to remain in the possession of the Germans until the conditions of the treaty are fulfilled. Fourth, the German army to enter Paris on Monday and occupy the Champs Elysees. Fifth, peace to be proclaimed when the French Assembly ratifies these conditions.

Thiers and the delegates returned to Bordeaux to-day.

The Siecle, referring to the recent message of President Grant to Congress, says it is incomprehensible how the President could compare the institutions of Germany to the United States. The comparison must have surprised Bismarck himself.

A public demonstration was made, on the twenty-fourth of February, of the anniversary of the abdication of Louis Phillippe. The proceedings were orderly, and to-day a perfect tranquility prevails.

The announcement of signing treaty of peace produced a feeling of relief throughout the capital. The reduction of the indemnity demanded by the Germans, and the restoration of Belfort, are regarded with gratification. Every preparation has been made at Versailles for the entry of the German army into Paris to-morrow in brilliant array. The Parisians will close their houses and remain invisible.

Paris, Feb. 27.—By the treaty of peace France cedes Alsace and Metz, and pays five milliards of francs within three years; the Germans to hold fortresses until the money is paid. The armistice has been prolonged one week.

Coloone, Feb. 27.—The Gazette says the signatures and preliminaries to the treaty of peace were delayed by the intervention of the English, Russian and Austrian governments. The Italian government declined to interfere.

Berlin, Feb. 27.—The news of the conclusion of peace has occasioned immense excitement in this city. The streets are crowded, houses decorated with flags and festoons, and thousands of people are in front of the palace. There will be a general illumination to-night.

Bordeaux, Feb. 27, noon.—The Assembly held no session to-day. Thiers and Picard are expected here to-night.

The extreme and moderate left held a meeting last night to prepare a protest against the session of French territory.

Berlin, Feb. 27.—The Emperor telegraphs the Empress as follows: "With deeply moved heart, in gratitude to God, I inform you that the preliminaries of peace have been signed.

"The Bordeaux Assembly must yet ratify them. Wilhelm."

A Versailles dispatch of the twenty-sixth says that M. Thiers proposes to purchase Luxembourg for Prussia in consideration of the restoration of Metz to France.

The armistice has been prolonged for ten days.

The Emperor will return to Berlin on Saturday.

London, Feb. 27.—In the House of Commons this morning, in reply to a question, Viscount Enfield, under-secretary of foreign affairs, said: The government is anxious to define its external duties toward other nations. It had last year proposed parliamentary legislation upon the subject, and had recently sent a commission to Washington. He said the subject was still under consideration.

In the House of Commons to-night Mr. Otway, formerly under-secretary of the foreign department, after stating the reported terms of peace between Germany and France, asked if her majesty's government had made any effort to mitigate their severity.

Mr. Gladstone replied that the German minister had notified Earl Granville and himself that the preliminaries of peace were signed this morning. The government declined further response.

The representatives of England at Versailles have been instructed not to accompany the Prussians through Paris. The government declines any further answer to the question: "What measures they had taken to mitigate Prussian exactions from France?"

Paris, Feb. 27.—The Journal des Debats comments on the cruel terms of peace imposed on France, and says Thiers and Favre were several times on the point of breaking off negotiations at the risk of a resumption of hostilities, and yielded only to dire necessity. Bismarck at first demanded ten milliards indemnity, and it was reduced to the sum finally agreed upon by the most strenuous exertions.

It has been stipulated that only thirty thousand German troops shall enter Paris, and they shall not march beyond the Place de la Concorde. Several journals announce that they will suspend publication during the occupation day, and recommend the inhabitants to remain within doors and close their shutters.

The authorities are very uneasy in regard to the attitude of the people when the Germans march in. The national guards have been under arms all night, and perfect order has prevailed, but the guards and regular troops are greatly discontented, and it is doubtful if they can be depended upon to restrain the people from violence at the appearance of the enemy.

The Reds held a disorderly mass meeting on Sunday in honor of the republic of 1848. Police were drowned in the Seine and the magistrates driven off.

The journals continue to assail the Prussians in the bitterest terms.

London, Feb. 28.—A dispatch from Paris to-day states that the disaffection manifested by the announcement of the proposed entry of the Prussian troops did not extend among the people. The demonstrations made on Sunday by the troops and national guards were confined to a few soldiers.

The decision of the National Assembly is anxiously looked for, and great fears are expressed that the council of the left may prevail, and that the terms of peace meet with rejection, that will complicate peace prospects.

Louis Blane and Gambetta are opposed to the acceptance of the terms.

A number of Bonapartist agents are in Paris, and will favor the rejection of the terms. The Prussians are evidently preparing for a contingency of this kind. Bismarck is known to be opposed to the entry of the troops. If a collision should occur between the people and the Prussians it will be made an excuse for putting the city under martial law.

London, Feb. 28.—Mediation was offered and accepted in the Spanish-Egyptian trouble. A peaceful solution is possible.

The excitement regarding the Prussian occupation has been somewhat exaggerated. Sullen sorrow is general, with fierce anger and threats in some quarters.

Paris, Feb 28.—It is stated the occupation of the departments south of the Seine ceases after the ratification of the treaty, and that of the other departments after the payment of five hundred million of indemnity.

The fortresses are to be occupied until the entire indemnity is paid.

Preachers' Meeting, Meridian District, Mississippi Conference.

Meridian, Miss., Feb. 22, 1871.

Mr. Editor: Being satisfied that no man can be a successful preacher without the constant cultivation of his intellect and personal piety, I propose to organize a preachers' meeting on the Meridian district to assist the local and itinerant preachers in that work. The order of business will be:

1. To receive reports from the preachers—First, an account of their religious experience since last meeting; second, as to their method of studying and preaching, and the success they have had in their pastoral work; third, as to the spiritual condition of their charges and the success of the Sabbath schools in them.

2. The reading of two or three original essays by the preachers.

3. The reading of reviews of previous essays by others of the preachers.

4. The general discussion of some important theological or biblical question.

The first meeting will be held in Meridian on the twelfth day of April next. The essayists on that occasion will be Revs. William Spillman, of Enterprise, J. A. Ellis, of Meridian, and J. W. McLaurin, of DeKalb.

The subject for general discussion is: Can the doctrine of an intermediate state after death be established by reason and the Scriptures?

All the preachers on the district, local and itinerant, are earnestly invited to attend the meetings, and to be promptly on the ground, at the Methodist church, at ten o'clock.

William B. Hines.

There having been many and conflicting statements as to who was to act as superintending or managing editor of the Independent, Mr. Bowen, the proprietor, has by card announced that Rev. Edward Eggleston, D. D., will occupy that position. The office editor is Rev. S. H. Ward, a Congregationalist minister. Rev. Dr. Spear is rather an editorial writer under salary than an editor. The venerable Joshua Leavitt, D. D., is employed in the religious department, as Rev. Washington Gladden will be also after the first of April.

The Peabody Educational Fund.

At the close of the annual session of the trustees of the Peabody Educational Fund in Philadelphia, on Saturday, February 18, Rev. Dr. Sears, the general agent, submitted his fifth annual report, setting forth that the benefits of the fund are confined to public free schools, including normal schools. The entire cost of maintaining these is in no case met by the board; a small part only of the current expenses (rarely more than one-fourth) is contributed by way of encouragement and aid, and placed in the hands of proper school officers. The plan of the board is to concentrate their efforts upon a limited number of the large towns, selecting those which will, by their example, exert the widest influence upon the surrounding country. The maximum given to any city is $2,000, minimum is about $300, the number of pupils which receive aid in any one locality being not less than one hundred. The amount of aid given to any city or town is determined partly by the number of children to be provided for, and partly by the amount of money raised by tax or contribution by the people themselves. To well regulated public free schools, kept open about ten months in the year, and having a regular attendance of not less than one hundred pupils, averaging eighty-five, the trustees pay $300; for one hundred and fifty, $450; for two hundred, $600; for two hundred and fifty, $800; for three hundred, $1,000. The people are to grade their schools and furnish a teacher for every fifty pupils. At present the rates paid to colored schools are two-thirds the rates above named.

A detailed account of all the Virginia schools aided by the fund is given in the report. The following will serve as illustrations: Richmond had no public schools a few years ago. The first year the trust fund contributed $2,000 and the city raised $10,000. While this donation remains the same, the city is now raising and paying $42,600, and is supporting thirty-nine white and thirty-three colored schools. It has also a normal school, to which the trust contributes $1,000. Petersburg has a similar system of free schools.

The superintendent, in his report, says: "It was by your aid, in 1868, that our system of public schools was started, and they have proved to be a most wonderful success." New schools have been opened, or are about opening, at Lynchburg, Alexandria, Staunton, Lexington, Fincastle, Manassas and many other places. Normal pupils are aided at the Hampton Normal School and at the Hollins Institute. The superintendent says in his report: "The Peabody fund has been of essential service to North Carolina during the past year." Assistance has been given to twenty-one schools. The colored school at Atlanta, Georgia, is aided to the amount of $800, the same that is given to Fisk University, in Tennessee, and to Hampton Institute, in Virginia. Although there is a new school law in Mississippi, the trustees have not yet been able to act in concert with the State authorities, but have for three years been aiding schools in the larger cities. There are in Tennessee more than thirty schools, which would not have existed but for the aid rendered by the Peabody fund. From this report it appears that two hundred and thirteen towns, districts and institutions in the Southern States have been assisted by the disbursement of $108,900. In connection with these contributions from the Peabody fund, the people receiving them have expended from their own resources about $550,000.

Protestant Ministers in Paris.—A correspondent of the Presbyterian states in a recent letter from London that French Protestant ministers, as well as many of their flocks, have been shut up for months in the city of Paris, and it is pleasant to learn, through Dr. Norman McLeod, that they are diligently seeking to do good by preaching the gospel not only in buildings, but in the streets, to all willing to hear; a thing which was never done before. The Rev. Mr. Pressense is the agent of the British and Foreign Bible Society, and in separate gospels and epistles, as well as the book of Psalms, has diffused the word of God wide and far.

Prairie, canebrake and other lands restored to original productiveness last season where Murfee's Subsoil was used.

The Christian Advocate.

THURSDAY, MARCH 2, 1871.

For the Advocate.

SING TO ME OF HEAVEN.

Oh, sing to me of heaven,
When my pulse beats faint and slow;
Oh, sing to me of heaven,
While voices soft and low.

Ere the golden bowl is broken,
Or cold the fountain lies,
Oh, sing to me, ye dear ones,
Of the land beyond the skies.

Oh, tell me, then, of heaven,
Of the loved ones gone before,
Of angels waiting to greet me
When I reach the further shore.

And sing me the olden story,
Oh, sing it again and again,
Of Him who left his glory,
That we with Him might reign.

Then as, faintly and still more faintly,
The sweet strain dies away,
I shall catch its last soft echo
In the realms of endless day.

A. O. W.

WEST FELICIANA, Feb. 1, 1871.

To the Preachers and Sunday School Teachers of the Mississippi Conf.

The impracticability of my seeing many of you in the early part of the year is one reason why I published a circular, which I am now sending to all the preachers and Sunday schools in the Conference, so far as I can ascertain the address. Any who do not receive one will please send me his address to Yazoo City. This is my post office. I wish, as soon as practicable, to communicate with the entire church, and see if we cannot wake up somewhat in our Sunday school enterprise. If you do not receive the circulars by the time you see this in print, or if it is wrongly addressed, please give me your address.

I wish also to be informed, at the earliest period, of any opportunity that may present itself in any part of the Conference for the extension of Sunday schools into neighborhoods where we now have none. We must extend our operations into more sparsely settled neighborhoods. The *Uniform Lesson system* is well adapted to this end. Give me the information explaining the condition of things, and I will assist you.

Will each preacher also please inform me of any and all *union schools* within the bonnds of your work in which our church is interested? Explain, if you please, the propertional interest we have in it, to what church the superintendent belongs, etc.

We must raise a general Sunday school fund for needy schools. This is greatly necessary. To this end let every person writing me inclose *some money*. I do not say how much; I say *some money*. Now, let every one do as I request, and we will soon have a better state of things.

Brethren, friends, co-operate freely with me, and we will improve both church and families greatly. This is the *end* to begin at and work from. Don't fail to get my circular.

R. ABBEY,
S. S. Sec. and Agent for Miss. Conf.

TO THE PREACHERS, CHURCHES AND SUNDAY SCHOOLS IN THE MISSISSIPPI CONFERENCE.

DEAR BRETHREN: At the last Conference I was appointed the Conference agent and secretary to supervise and assist in promoting the Sunday school cause. I deeply feel the responsibility of the post.

At the last General Conference many of us were most agreeably surprised to find a general awakening on this subject in almost all parts of the church. From all quarters it came up that the juvenile portions of the church were largely occupying much of the mind and labor of many of our ablest and best men in and out of the ministry. It is not too much to say that the last few years have witnessed among us a great revival of interest in this part of our Zion. After several weeks' labor a committee of thirty of the best Sunday school men of the church recommended the appropriation of more of our labor in this field, and considerable changes in our modes of operation. The loud voice of the church is, that the greatest interests of religion lie very largely in this direction. The best plans within the reach of the prayers and labors of the Conference were adopted. Experience improves us. I will not say too much labor is bestowed on old sinners; but it is apparent far too little is appropriated to the young. We leave the rich virgin soil, and cultivate the poor, barren waste fields; and so we produce an occasional nubbin instead of an armful of rich and profitable ears. We must improve. *Sunday school* is rather a misnomer, though any name is a correct one that is well understood. It is the juvenile portion of the church—not its mere nursery. We must learn to train our children up *in* the church. I was glad to hear Bishop Andrew say, in an address to the General Conference, that he never breathed out of the church. Theological popery and baptistic anti-children's church membership are to be met elsewhere: but the popular errors of both, great and legion as they are, must be met *here*, and here only. We must *keep* the children in the church. The world is waking up on this subject.

Will those who receive this circular please to let the following suggestions be observed:

1. Co-operation and uniformity in conducting our Sunday schools is of the greatest importance. Without these much of our labor is lost, or nearly lost. Method and harmony are the watchwords of our success.

2. Our Sunday school literature, as now arranged, is far the best in use. So say all our men of large experience. We have sifted every Sunday school publication in the language, profiting by the good and excluding the indifferent.

3. To keep up a Sunday school you need, first, the Sunday School Magazine, published by our Publishing House, and edited by our general Sunday school secretary, the Rev. A. G. Haygood, D. D. It is indispensable to all teachers, parents and larger scholars. It is a pamphlet of thirty-two pages; price, $1 a year. Second. The Sunday School Visitor, enlarged and improved. This is published weekly at seventy-five cents a year; or for schools or clubs of ten or more, to one address, at fifty cents. It is also published semi-monthly for forty cents the single copy; or for ten or more copies, to one address, twenty-five cents a year each. And it is also published monthly at twenty cents the single copy; or twelve and a half cents a copy for ten or more. Third. Our Little People. This is a most valuable publication to start the infant mind in the right direction. It is published monthly at twenty cents the single copy, or ten cents each when ten or more are taken.

4. These publications are calculated to work in the new and improved system of Uniform Lessons. This system is being adopted everywhere, and may now be regarded the settled policy of the church, it having been recommended by all the Bishops and adopted by the General Conference. These Uniform Lessons are catechetical, prepared at Nashville, under the direction of the general secretary, new and fresh, and assigned to each Sabbath of the year, and are the same for the same day in all the Sunday schools in the church. I have not room to explain the advantages of this system here. You will find it fully set forth in the Sunday School Magazine. The lessons are sent out in the Magazine, and also in slips the size of a book-leaf. These Uniform Lessons should precede, but need not necessarily supersede, the use of catechetical books, especially in Bible classes and the higher lessons. They will be found the cheapest as well as the best mode of instruction.

5. Sunday school operations must be greatly increased among us. They must be multiplied in the country and rural districts. The new system will enable you to work small schools with the smallest number of teachers.

6. Let the pastor and presiding elder pay more personal attention to, and work more in, the Sunday school. This is the secret of success. Few schools prosper where the pastor is not the practical working head. By what rule does he relinquish or abate his oversight and religious teaching where they are certainly most needed and most profitable? Employ all your members here.

7. Procure subscribers to the Sunday school periodicals, (in clubs for schools as far as practicable,) and also please to take up a collection in each congregation for general Sunday school purposes in our Conference, at a favorable period, not later than the first of April next. Remit all moneys by post office order, or otherwise, to me at Yazoo City; and write me fully in regard to your Sunday school operations.

Please read this circular to each congregation. R. ABBEY,
S. S. Agent and Sec. for Miss. Conf.
YAZOO CITY, January, 1871.

A MAN who is going to do good with his money, when he shall get a great deal of it, makes a bargain with the devil; and the devil outwits him. Where men are going to use their money so that it will do good when they get through with it, the Lord is apt to get through with them before they think of getting through with their money. If you want to be benevolent by and by, be benevolent now.

IT IS NOT enough to learn that which is good; we must continue it unto the end.

PAY YOUR DEBTS.

BY REV. TIM. TITUS.

MR. EDITOR: I desire to say a few things, with your permission, to the numerous readers of the ADVOCATE upon a very important subject. It is important because it is so widespread; because it is the bane of this country just now; because it is the fruitful source of most of the troubles and difficulties in the land—this thing of going in debt. The true, safe business policy of every honest man is to pay for what he gets at the time he gets it. Then, you know, there is an end to all difficulty. My advice is, don't go in debt for anything, under any circumstances whatever. Everybody knows that the merchant must charge more for his goods if he sells on "time," to cover the losses incurred by selling to those who buy without the probability or intention of paying for what they buy. Don't everybody know that the man who sells on credit must be paid well for it? Hence every man who sells on credit—keeps accounts—must of necessity charge more for his goods than the man who does differently—sells strictly for cash. This is obvious to every mind, and for many good and sufficient reasons. They must have more clerks, more goods, more houseroom, and this incurs the additional expense of more rents and heavier taxes. And, in order to meet these additional expenses, they must charge more for their goods. And the man who goes in debt—buys on credit—must of necessity pay for all this. Then, I would say, economise—do with and upon less than you have been in the habit of doing, which you can and ought to do. Pay what you now already owe, and for the future pay for what you get. Here's one and there's the other, is a good, an excellent rule. And the apostle was right, exactly right, when he said: "Owe no man anything." A man can't appreciate the luxury of a quiet conscience or refreshing sleep who is always in debt. It is a dreadful tyrant, oppressing us by day and by night. Then we should consider it strictly a religious duty to pay our debts. And this holds good in all the transactions of life. No more so with the merchant, physician, mechanic or farm laborer, whom the law compels us to pay, than the minister of God. It is no more our duty to pay the merchant from whom we buy our goods, or the physician who attends us in our sickness, or the mechanic who builds our houses, or the farm laborer who makes the bread that we eat, than it is to pay the preacher who dispenses the word of life to us. And the man who fails to pay what he honestly owes the preacher, because there is no legal process by which he may be compelled to do so, is not an honest man, any more than the man who refuses to pay for the bread and meat and clothes furnished him by his merchant. And yet such is the case. There are men who will refuse to meet this solemn obligation to pay a just debt. It is a just debt, based upon a stipulated contract. For instance, a preacher is sent to a station or circuit by the Conference. He goes promptly to his new field of labor, and goes to work. He calls the stewards together. He has a family, and he informs his board of stewards that it will require just so much to support them through the year. He must have $1,000. He can't see how he is to get on with less. He must have it. But he is very plainly informed that his figures are too high; and they come to a dead halt. They can't possibly raise so much money for him. "Why, we had Bro. G. here last year, and he is one of the best preachers in the Conference, and the most popular preacher we ever had in all this country, and we only gave him $500." But the preacher says: "Brethren, I hope you do not intend to drive me to teaching a school or something else to support my family while I am serving you this year?" Well, after a few heavy sighs and death-like groans, and a good deal of "fignring," they conclude that if he will devote his entire time to the work, visit the people and hold class meetings, and get up a rousing, big, old-fashioned revival of religion on the work, they will pay him $1,000. The preacher says: "Brethren, that is just what I came here for. The Bishop sent me here to do the work of a pastor. And, in the providence of God, I am here and will do the best I can for the interest of the church. I did not come to teach school, merchandise or make cotton. I came to preach the gospel and save souls." "Well, all right," says Bro. A.; "that's the way to talk. He's my man, and we must support him, brethren." "He is willing to do the work, and trust God without security." "And we can and we must support the preacher." "I will give $50." "What will you give, Bro. B.? You give $50." "Yes." Bro. C.: "Well, I dun no; I reckon I can do as much as the rest of ye." And so throughout, with considerable halting and hesitation, the stewards pledge themselves for about $300, and further pledge themselves to raise the balance. Here, then, is a plain, straight-out contract, with all the moral aspects of a legal, stipulated contract. The preacher promises to do certain things, and the church, through her representatives, the stewards, promise not to give, but to pay him for his services. And now the preacher feels encouraged and confident. Yes, he says to himself, these brethren have individually pledged themselves for $300, and surely out of a rich and liberal membership of over two hundred they can collect $700 more. And now I can go to work unembarrassed. And with a cheerful heart and bright prospect ahead, he says: Well now, my brethren, let us unite in singing that blessed chorus:

"Lord, revive us; Lord, revive us;
All our help must come from thee," etc.;

and close this very interesting meeting with prayer to the almighty God that he may vouchsafe a gracious revival. But, Mr. Editor, I must wait and tell your readers how it all turned out.

AN EDUCATED MINISTRY.

MR. EDITOR: A lengthy article appeared in the ADVOCATE, a few months ago, favoring an educated ministry, which, I suppose, *no one ever did oppose*. The writer, however, being an ardent, zealous young man, took the position that the people would not hear an uneducated minister. Notwithstanding, there are persons on my circuit who never saw or *heard him*. Dr. Winans, in his last sermon before the Mississippi Conference, told us of a man in England, that God called to the ministry, who did not know B from a bull's foot, but he could say: "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach." Sir, scores and hundreds of uneducated ministers have been heard, and their ministry honored of God. (See volume third of Stevens' History of Methodism.) Look upon many of the strong members of every Annual Conference. I think the *young man is mistaken*, and that a spiritual qualification in the ministry is of the first importance, to be followed by mental culture. And then, perhaps, the next most important qualification is an observance of the ordination vow, to be "men of one work," especially an itinerant. Suppose a proposition had been made to the apostles, when they were "filled with the Holy Ghost," to teach school, cultivate a farm, engage in merchandise, serve insurance agencies, or in any other way secularize. I suppose they would have replied: "It is not reason that we should leave the word of God and serve tables."

On the question of support, the infidelity is in the ministry, and not in the church; for if we "go" and pray with the children, "from house to house," we will be supported, or God's word fails: "When I sent you out, did ye lack anything?" "Nay, Lord." Lastly, the church stewards greatly err, and have no authority for their action whenever they take all the money collected and pay the pastor in charge in full, leaving the presiding elder only one-third or one-half his claim. Let the law of proportion be observed.

ITINERANT PREACHER.
MISSISSIPPI CONFERENCE, Feb., 1871.

Importance of Religious Knowledge.

MR. EDITOR: Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general there are branches which it would be preposterous in the bulk of mankind to attempt to acquire, because they have no immediate connection with their duties, and demand talents which nature has denied or opportunities which Providence has withheld. But with respect to the primary truths of religion the case is different. They are of such daily use and necessity that they form not the materials of mental luxury so properly as the food of the mind. In improving the character the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. "This is life eternal: to know thee, the only true God, and Jesus Christ, whom thou hast sent." To ascertain the character of the Supreme Author of all things; to know, as far as we are capable of comprehending such a subject, what is his moral disposition, what the situation we stand in toward him, and the principles by which he conducts his administration, will be allowed by every considerate person to be of the highest consequence. Compared to this, all other speculations or inquiries sink into insignificance, because every event that can befall us is in his hands, and by his sentence our final condition must be fixed. To regard such an inquiry with indifference is the mark not of a noble but of an abject mind, which, immersed in sensuality or amused with trifles, deems itself unworthy of eternal life. To be so absorbed in worldly pursuits as to neglect future prospects is a conduct that can plead no excuse until it is ascertained beyond all doubt or contradiction that there is no hereafter, and that nothing remains but that we eat and drink, for to-morrow we die. Even in that case to forego the hope of immortality without a sigh—to be gay and sportive on the brink of destruction, in the very moment of relinquishing prospects on which the wisest and best in every age have delighted to dwell—is the indication of a base and degenerate spirit. If existence be a good, the eternal loss of it must be a great evil; if it be an evil, reason suggests the propriety of inquiring why it is so—of investigating the maladies by which it is oppressed. Amid the darkness and uncertainty which hang over our future condition, revelation, by bringing life and immortality to light, affords the only relief. In the Bible alone we learn the real character of the Supreme Being—his holiness, justice, mercy and truth. The moral condition of man, considered in his relation to him, is clearly pointed out, the doom of impenitent transgressors denounced, and the method of obtaining mercy through the interposition of a divine mediator plainly revealed.

Fraternally,

JOHN M. REOAN.

CENTENARY COLLEGE,
JACKSON, LA., Feb. 5, 1871.

HUMANITY OF LORD ERSKINE.—The humanity of Lord Erskine is perpetuated in his bill "For the Prevention of Cruelty to Animals." In one of his speeches upon this measure he observes: "I never knew a man remarkable for heroic bearing whose very aspect was not lighted up by gentleness and humanity; nor a kill-and-eat-him countenance that did not cover the heart of a bully or a poltroon." Of many quaint stories illustrating his fine tenderness for the mute creation, one may be inserted in this paragraph. Having expostulated with a ruffian for violently beating a feeble and emaciated horse, he was asked by the rascal: "Why! it is my own; mayn't I use it as I please?" The man's tone heightened the insolence of his words, and having uttered them, he renewed his attack on the poor brute. In a trice Erskine, who was armed with a stout cane, gave the offender a sound thrashing. "What right have you to strike me?" roared the fellow, beside himself with rage and pain. "Pooh, man!" replied the executioner, "my stick is my own; mayn't I use it as I please?" *Jefferson's Book about Lawyers.*

AS WE hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his word by meditation.—*Bengel.*

A Little Bit of Counsel to Those Who Crave for Riches.

While they last it is a pleasant thing to have riches! Friends and kind words are as plentiful *then* as air and water. Favors are in excess of all possible powers of acceptance! But these fall off *when the money is all spent;* and the friend who was so kind grows cold, or the lover who hung around you with such entrancing gestures of affection, or filled your delighted ears with such rich feasts of loving words, casts derision in your teeth now, and tells you *you were a fool in that you believed him.* Ask not for riches! They make for you wants and needs to which, in poverty, you are a stranger. They make you the victim of the cruel and the false-hearted. Poverty protects you from deceitful friends; it is a very reliable touch-stone for friendship. If you fear that your neighbor will think less of you because you are poor, remember this: Our Saviour, while on earth, *chose to be poor;* and *that* has left poverty well worthy to be considered *a crowned and honored lot.*

ONE WHO LEARNED THE TRUTH OF THE ABOVE BY EXPERIENCE.

UNION OF METHODISM IN CANADA.

The Canada Christian Advocate contains the following notice of the first meeting of a committee appointed to consider the subject of a union of the Methodist churches of Canada:

The first meeting of the committees appointed by the Conferences of the Methodist churches on the great subject of a united church in Canada was held in the Mechanics' Institute, on Thursday, February 2, 1871. After devotional exercises by ministers of three branches of the Methodists, Hon. J. C. Aikin was elected president.

His opening remarks were worthy of the Christian gentleman and an honor to the statesman. Rev. A. Sutherland was appointed secretary. The spirit, kindness, courtesy and true expression of Methodist Christianity was maintained throughout the day. We do not pretend to give a report of the speeches and of the proceedings of the assembly. The Wesleyan, Primitive, Methodist Episcopal and the New Connection Methodist churches were severally represented by their committees. The Bible Christians were not present, but we believe there is a good reason to be assigned, and we are led to regard them as favorably disposed.

No plans or rules as a basis of union were submitted; but a free and friendly interchange of thought, which lasted until the adjournment for dinner. The great question of episcopacy was considered, and elicited from the speakers a desire for a modified episcopacy of from four to six years' duration. The question of lay representation, as to the principle, was considered. Each of the churches claims to have this in their systems of government. Modifications of this also were asked and in some faint sense conceded. There were many incidents encouraging to the advocates of union, and we are convinced the question is fairly broached and opened. We were compelled to leave before the adjournment, but secured a meeting of the committees about the last of next March. Some plan may then be adopted, that may be laid before the Annual Conferences.

NOT EASILY SATISFIED.—Mr. Young supplies the following story of a Scotch student in theology: "A simple country lad," he says, "went up for examination previous to receiving his first communion. The pastor, knowing that he was not very profound in his theology, began by asking him how many commandments there were; to which he cautiously replied: 'Aihlins (perhaps) a hunner.' The pastor, of course, told the youth that he must wait and learn more. On his way home he met a friend; and, on learning that he too was going to the manse for examination, shrewdly asked him: 'Weel, what will ye say, noo, if the minister speers hoo mony commandments there are?' 'Say! why, I shall say ten, to be sure.' To which the other triumphantly replied: 'Ten! Try him wi' ten! I tried him wi' a hunner, and he wasna satisfeed.' This story was related to the dean by a minister of the Established Church, who had the names of place and persons."

IT IS ANNOUNCED that Mr. Theodore Tilton, late editor of the Independent, will issue on the first of March a new weekly journal, to be called the Golden Age, to be devoted to the free and untrammeled discussion of all living questions of church, state, literature, art, society and reform.

SPARE MOMENTS are the gold-dust of time.

The Christian Advocate.

THURSDAY, MARCH 2, 1871.

WHENEVER I SIT IN THE TWILIGHT.

Whenever I sit in the twilight,
At rest from the toils of the day,
And the little ones gather about me,
Too weary for laughter and play,
I think, with the longing of sorrow and love,
Of the one little child that's away--

Away from the arms of the mother;
And sometimes it grieves me to know,
Content with the love that surrounds him,
He never will miss us below;
For he looks in the face of the Father above,
And walks with the saints to and fro.

I love in my fancy to follow
Their steps by the river so fair,
And list to the wonderful stories
The angels are telling him there—
The beautiful angels of Paradise,
And dear Little Silverhair.

There's the angel that spoke unto Hagar,
"Fear not, for God heareth thy moan;"
And the one that came flying to Mary,
All shining with light from the throne;
And the strong, blessed seraphs that soothed
the dear Lord
When tempted and fainting alone.

But grandest of all is the angel
Whose story I often have read,
Who came to the tomb of the Saviour,
And rolled back the stone from its head,
And said to the weepers that trembled to
hear,
"The Lord is gone up from the dead."

O angel of life and of glory!
Come whisper thy message to me,
When sadly I sit and remember
The child that is gone from my knee;
For I know in the mansions where Jesus has
gone
His little ones surely must be.

Wesleyan Methodist Church Membership.

The Rev. John Bailey is contributing a series of instructive letters to the Richmond Christian Advocate on the subject of Wesleyan Methodism in England. From his last letter we take the following in reference to membership:

As far as I have been able to understand the Wesleyans, they have several classes of members, only one of which is ordinarily comprised in the estimate of their numerical strength. I refer to their "societies," or classes. If, for example, there is a congregation of five hundred members of "society," there will be at least five hundred, sometimes one thousand, others—men, women and children—large numbers of whom have been baptized, some of whom regularly take the sacrament of the Lord's Supper, attend prayer meetings, etc., and support the church by contributions and in other ways, who "do not attend class." Do they not, in some sense, belong to the "Wesleyan Church of England?" Some profess to be "converted," some do not. But they, like some members of the classes, have the form, and they are seeking the power of godliness. It seems to me that the admission of any person to the Lord's table is an open acknowledgment that the person so admitted is a member of that or of some other branch of the visible church of Christ.

ADMISSION INTO THE SOCIETIES.

I am not aware that what we call "opening the doors of the church," publicly, to receive members, is ever used. When any person is thought to be "awakened" on the subject of religion he is generally advised to join a class on probation, and if he does so his name is taken as a member "on trial." He is also instructed that it is his duty to pay something weekly, and also quarterly, for the support of the church. The minimum amount paid is usually one penny per week and one shilling a quarter, which makes nearly two dollars a year. Others pay much more than that amount in the classes. It is a well established maxim among the Wesleyans that when God converts the soul he converts the purse also. They think it irrefutably true that a child of God will *pray* and *pay*. If the person on trial is found to be faithful, and if he wishes to continue in society, after he has been examined by a minister at one or more of his quarterly visitations, he receives a ticket, which is his certificate of membership; and this has to be renewed quarterly.

While on a visit to the Wesleyan Book Room, London, in 1861, I had a conversation on this topic with the Rev. John Mason, the Wesleyan book steward. Among other notable things Mr. Mason said: "Your preachers don't give tickets; your leaders do it. If we were to let our leaders give tickets we should receive ten to one."

Thoroughgoing English Wesleyans have their children baptized, take them to class with them, and pay for them. Mr. Arthur mentioned this fact while he was preaching the funeral sermon of the Rev. John Scott in 1868, and also that Mr. Scott was eleven years old when he received his first ticket.

What the terms of membership in the Wesleyan "societies" are may easily be seen by all who choose to procure a Methodist Discipline and read the rules which it contains for the United Societies. In addition to these there are still more select societies, with more rigid rules, and these are denominated "bands."

Much unmerited odium has been thrown upon the Wesleyans for their rigid attention to class collections, and it has been said that any one who will pay well is retained in the society, while the poor, who can pay little or nothing, are excluded. I will not say that this never occurs; corruption creeps into the best ordered communities; there was one Judas among the apostles of our Lord. But those occurrences must, in the judgment of charity, be exceptions. Mr. Wesley's advice was that the richer members should pay for the poorer ones, and when it is found that any cannot pay without embarrassment, the amount is returned to them from a special fund provided for the use of the poor. I remember hearing of an examination of a class by the preacher in charge, when it was ascertained that a certain rich member had been absent from his class two whole quarters. The leader urged the preacher to give him a ticket, from a consideration of his influence, family connection, etc., and as a closing appeal threw a bright sovereign on the table, which the delinquent had sent for his quarterage, or as the phrase was, "to pay for his ticket." The preacher immediately returned the sovereign to the leader and said: "There, take it back to him, and tell him that if he can do without our meetings we can do without his money."

THE SINGING "AN OPPORTUNITY."

The singing of hymns in public and social worship, we observe, is styled by a cotemporary journal "an opportunity"—for what? one may naturally inquire. An opportunity for all to unite in praising God is the most obvious suggestion. But it is for something very different. The writer is speaking of the singing in the Sunday school, and remarks that "the school stands while singing, *during which the library books*, that have been brought in and placed by the scholars in the ends of the seats, *are quietly collected*. * * The singing of another hymn *allows the superintendent to look after and locate new scholars and visitors.*"

In church singing, one may commonly see, an opportunity is given for the sexton or deacon to bear a note to the pulpit, or to communicate verbally with the pastor. Where the incumbent of the pulpit is not receiving such visits it gives him an opportunity to look out places in the hymn book or Bible, run over his notes, or possibly to look about the house and scan the congregation—in which pleasant occupation he has imitators at several points in the audience. The sexton, besides bearing notes to the pulpit, may attend to any little matters that demand looking after.

Perhaps, when all these matters are considered, it will not seem so wonderful that members of choirs consider the time of prayer or preaching *their* opportunity. It is wrong, no doubt, but is it strange?

Now the case may arise when it is necessary to make some movement into or out of church, during time of singing or prayer, of Scripture reading or preaching, and necessity knows no law. But we are taught, with a good deal of frequency and emphasis, that the singing of psalms and hymns and spiritual songs is an act of worship, as truly so as prayer, and that it should be engaged in solemnly and heartily as to the Lord. Is it quite consistent for a minister to inculcate this upon his people, and then occupy the time of such worship in the ways described? Is it necessary to occupy that time for such purposes?

Notices of the church's own appointments ought, certainly, to be written and in the pastor's hands before service begins. As to other notices, if it were once understood that none would receive attention unless offered beforehand, there would be no difficulty with them. No person, as a rule, goes into a desk to conduct public worship without knowing the places he wishes to turn to in the Bible and hymn book. Let him find his places before the first word is spoken. Let him make sure of having as abundant privilege of praise as his people, and if he is not endowed with musical capacity to join audibly in the singing, he can attend to it, and make melody in his heart. A good example in this regard is a valuable reinforcement of the pulpit teachings.

These remarks leave nothing to be said of Sunday school arrangements, except that we owe it to children to be more, rather than less, careful of the associations they shall form with the singing of hymns, than we are with mature minds. While they stand up to sing praise to the Saviour, let them see superintendent, teachers, librarians, all praising also. It will not be lost time. Better stay six or seven minutes longer than to slight the service of song.—*Examiner and Chronicle.*

METHODIST DOCTRINE.

The substance of doctrine is the great dogma of justification by faith, and the doctrine which flows out of it—the divinity of Christ. If we must be saved by justification, Christ must be divine to save us. It is not into controverted questions that I care to lead you. Do not trouble your heads about predestination, and questions of metaphysics, which belong to the region of philosophy, and ought to be taken out and kept out of the arena of religion. We are endowed with will to repent, and knowledge that we are all sinners and need a Saviour, and that Jesus Christ is ready to be our Saviour, and will save all that come to God through him. In the providence of God it has come to be considered that the Methodist Church is intrusted with two doctrines—the doctrine of the witness of the Spirit, and that of Christian perfection. They are not doctrines in the strictest sense of the word; they are not theories or dogmas at all. No dogmatic statement is needed of the fact that when a Christian man is received into the favor of God he receives the witness of it himself; the Holy Spirit witnesses to his spirit that he is a child of God. This doctrine is as old as the Church of England—you will find it in her dogmas; as old as the Church of Rome—you will find it in the lives of the saints who, in the dark ages, shone like lights in a benighted land; you will find it in the writings of Augustine, Cyprian, Tertullian; it is as old as Paul, and is taught by Christ to his disciples: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." This doctrine is the doctrine of the church, and you will find it illustrated in practice by every Christian church—at least by all with whose members I ever come in contact.

The doctrine of Christian perfection is on the same basis. We are bound to love God with our whole soul; bound to take God at his word when he says: "Be ye perfect, even as your Father who is in heaven is perfect." There are two errors into which this exhortation may lead you: one is to think despondently that it is utterly impossible to attempt to approach such a standard; and the other is to excuse your faults by saying it is impossible to be a perfect Christian. You have no right to lower the standard of Christianity, and it is perilous to yourself to do it. Never dare to say what God enjoins is impossible, or that he sets before us a model he does not mean us to follow. Set before yourself the highest model, and let no failure hide it from your view.—*Dr. McClintock's Living Words.*

THE OLD BELL.

"What ails our bell? It sounds dull and harsh. It has no *ring*. As my brother said when he was here the other day, 'It stops when it gets through.' What ails it?"

"That's a good bell."

"Perhaps it is; but surely something is wrong with it now. Let's go up and see what's the matter."

So we climbed up among the dusty timbers till we stood beside the friend we had come to interview. We found, to be sure, a good bell, of fair size and good metal, and perfectly sound.

But we discovered what ailed it. It had been neglected for some time. It had sounded out its call when the rope was pulled, but had not been cared for or kept in order.

In the first place, the spring was broken. Of course the clapper, striking and resting on the side of the bell, could produce only a dull and heavy sound.

The fastening of the bell in the yoke had worked loose, so that it would sway in a crazy fashion when rung. Then we knew why the ringing of the bell had shaken the house so much of late.

Furthermore, the loosening of the bell had displaced it so much that its edge, on one side, rested directly upon the wood of the wheel. Is it any wonder that its tone was unmusical and stopped very short?

People ask sometimes: "What ails our minister? He don't preach as well as he used to. He is heavy and unattractive. He has no life about him."

Suppose you go into the pulpit or the study and make an examination. It may be that the spring is broken by cares and wants from which you in your "call" have engaged to keep him free. It may be that he has worn loose in his fastenings by too long-continued hard work. It may be that the music is killed in him by contact with the wood of your indifference and lack of co-operation. It may be that he creaks and groans for want of a little lubrication by words of appreciation and sympathy.

Now there's good metal in him yet. Put him in order by a little rest. Show him kindness and sympathy. Do your own duty. Co-operate with him heartily in Christian work. You may soon be as well satisfied as if you had thrown him away, and sent off your order for a successor.—*Interior.*

CALMNESS IN VIEW OF DEATH.

Not very long since a lady from St. Louis, who was staying at one of our public houses, went, as it were, to the bounds of life, and was permitted to come back and relate her experience of what seemed the dying hour. Having been seized suddenly with hemorrhage, she bled till she quite swooned away. No pulse could be found, and the inexperienced attendants thought breath was gone. Without help she would doubtless, in ten minutes, have been beyond recall. A skillful physician reached her before death had completely unclasped the bond which unites soul and body. He stanched the blood, applied restoratives, and after some hours she was able to speak. While her life hung in doubt, he remarked that her calmness and freedom from all anxiety favored her restoration.

After this lady so far recovered as to be permitted to converse freely, she confided to a friend who had been with her in the hour of peril the secret of that calmness; what had been going on in her mind when she had seemed to her attendants unconscious and scarcely alive. In that season of prostration, when no outward object made any impression upon her senses, her mind had been never more lively or busy. Her soul was filled with holy activity and pious joy. The gospel plan of salvation, to which she had been no stranger in health, had opened to her spiritual vision with a fullness and glory such as she had not before seen. She knew no pain. She heard no mortal voices, saw no forms of friends; knew not that restoratives were being applied for her relief. Lying on the floor, to which she had slidden from her chair, as the loss of blood enfeebled her, insensible to all around her, she had been carrying on the sweetest communion with her Maker and Redeemer. He came and supped with her, and she with him. "I saw," she said, "that I was a sinner, a great sinner, but my Saviour said: 'Not too great for my blood to pardon.' The plan of redemption, of saving a sinner by grace, was opened to me as never before. I said to myself, 'Now I am going to know what full salvation is;'" adding: "I do not know as I should like to have Nathan," alluding to her husband, "know how good it did seem to be going."

How many of our believing friends who cross the unbridged stream without returning from the hither side, to tell us of the activities within, may be finishing their work below, and entering on the heavenly state, in a like conscious manner! The obscure recesses into which the soul, pressed by mortal disease, retires, are not beyond the reach of him who said: "Lo, I am with you alway, even unto the end of the world." Where he is, there shall his servant be; and where his servant—the soul in covenant with him—is, there will the blessed Son of Man not fail to find him.—*Evangeline, in Congregationalist.*

CREED OF THE RITUALISTS.—A writer in an English paper, quoted in the Protestant Churchman, charges Ritualists with dishonesty in remaining in the Protestant Episcopal Church.

1. They revile Protestantism. They call it a heresy, pest, cancer, etc., and villify the Reformation and reformers in terms equally coarse.
2. They propose to abandon and labor for the abrogation of the thirty-nine articles.
3. They hold, with Rome, that there are seven sacraments.
4. They pray to the Virgin Mary.
5. They change the communion table into an altar, the minister into a sacrificing priest, and accept the whole doctrine of Rome concerning the mass.
6. They pray for the souls of the dead, and avow their belief of purgatory.
7. They enjoin auricular confession to a priest.
8. They deny the sole authority of God's word.
9. They are disposed to accept the primacy of Peter.

BEST SAFEGUARD.—A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum and chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest: "We might as well give up. We cannot spoil the boy, for he is *chock full* of Bible." Yes, the way to be safe is to be *chock full* of Bible.

THE MAN WHO, whether in his habits or his actions, in great things or in small, separates himself from his friends, seems to set every evil and envious feeling of our nature in array against him. Distinction is purchased at the expense of sympathy.

RELIGIOUS INTELLIGENCE.

NOT GIVEN TO READING.—The Catholic World says that, with six million members, there is but one Catholic paper in the United States with over ten thousand paying subscribers, and scarcely one that can afford to pay for contributions.

ACCORDING to the statement of a writer in the New Jerusalem Messenger, there are seventy Swedenborgian churches in this country, half of which are without ministers, and the divinity school of that denomination has but four students.

THE Southern Churchman mentions the fact that during the last five years the average given by the Protestant Episcopal denomination for the cause of foreign missions has been only $75,000 a year, and that the treasury is now overdrawn to the amount of $28,000.

DANIEL PAGE, of Parowan, has just been excommunicated by Brigham Young for reading the Mormon Tribune, the organ of the new reform party. Mr. Page appealed his case to the High Council, and they were obliged to admit that this was the only charge against him. In several other cases Young has been acting vigorously against those suspected of favoring the new party.

BREAD IN SYRIA is of higher price than for many years, and there is at the same time no work for the poor. Men are starving to death in the vicinity of Mount Carmel. All this is affecting the female seminary at Beirut badly, and an appeal is made to its friends in this country for help. The congregations at Beirut have from four to five hundred in attendance, and the Sabbath school one hundred and twenty.

THE Missionary Herald for January condenses from eight pages of the December number of the "Annals of the Propagation of the Faith" statements showing the departure from Europe to foreign fields, during the last five months in 1868 mostly, of new Roman Catholic laborers to the number of ninety-five male "missioners" and two "teachers," seventy-four "sisters," besides a special consignment of "several Belgium nuns" for Calcutta.

A GERMAN paper states that three days before the fight at Saarbrucken, a battalion encamped near a town requested the pastor to administer the communion to them, which they received very devoutly. All the Lutheran officers and soldiers, amounting to seven hundred, participated. The battalion went courageously into the battle, and but few came out of it. It is said their undinching heroism and invincible perseverance contributed much to the victory.

THE Episcopal Church is trying to carry on missionary operations among the deluded Mormons. The Record says that a missionary bishop, the Right Rev. D. S. Tuttle, is settled at the great Mormon city, with a diocese of three hundred and fourteen thousand square miles. He has a church school with more than two hundred pupils. It estimates the Mormons at fifty thousand, a great many of them of the lower class of English people. More than fifteen thousand of this number were baptized in the Church of England.

ON THE eighth of January the first Protestant church ever built on Roman soil was opened, the inauguration being (thanks to the entrance of the Italian troops) publicly announced by the local press The congregation is under the auspices of the Free Church of Scotland. The Rev. John Macdougal, of Florence, conducted the morning service, preaching from Second Cor. viii, 9. The Rev. James Lewis, the pastor, preached in the afternoon from First John iv, 9. But for the flood the church would have been opened on the first Sabbath of the year. The event is one of marked interest.

A WRITER from the East gives an account of the Mohammedan zeal which manifests itself about Cairo, in Egypt. At that city is a university to which students crowd to read the Koran and to hear it expounded. The place is holy ground, and the students take off their shoes and sit with bare feet to listen to their Arabic teacher. Every one that goes out from this institution is expected to go as a kind of missionary to propagate the Moslem faith. Many of these students travel long distances through the center of Africa, over Arabia, Persia, Central Asia, India, and countries still further east, to spread this faith.

THE most celebrated educator of boys which this country has yet had, Samuel, Harvey Taylor, LL. D., died very suddenly, last week, at Andover, Massachusetts, after having served for thirty-three years as principal of Phillips Academy. His pupils are in all quarters of the earth, and these lines will be read by thousands of them, as they are written by one of them. Dr. Taylor has been called the Arnold of America. It is hardly a true title for him. He was a man of wonderful power over his students; but it was more the power of fear than of love. He was unexcelled as a disciplinarian.—*Independent.*

A VERY determined effort is being made in Madagascar, and of late with much success, to supplant the "dance-tunes" introduced at first by French bands, admired by the people for their lively jingle, and adopted in the churches for hymn tunes. Three years ago, at a united meeting of leading church members, a public sentiment was organized which has resulted in bringing in a more reverent music. The dance-tunes are now nearly extinct in the nine churches of the capital, and their singing will "compare favorably with that of English country churches." Instruction in singing, it is suggested, shall be made part of the training of the native pastors.

WE MUST chronicle yet another death. Prof. Eleazer T. Fitch, of Yale College, died January 30, aged eighty years. He was a native of New Haven, and graduated at Yale in 1810. He spent five years at Andover, first as a student, and then as an assistant to Dr. Porter. His purity of character and eminent scholarship led to his appointment as professor of divinity in Yale College in 1817, as successor to the lamented Dr. Dwight, at the same time that Dr. Day was chosen to the presidency. His duties, as prescribed in the laws of the college, were to give instruction in theology to young men preparing for the ministry, to preach in the college chapel to undergraduates, and act as pastor of the college church.—*Independent.*

EITHER QUEEN VICTORIA is but an indifferent church woman, although the legal head of the Church of England, or else she fails to keep a firm control over her children. The strict church people in England are just now greatly excited by the announcement that the marriage of the Princess Louise to the Scotch Marquis of Lorne, who is, of course, a Presbyterian, is to take place "in the midst of Lent!" How horrible! The Church Journal of this city says: "The law of the church has seriously forbidden weddings in Lent; and no well-instructed and devout Christian person—extraordinaries excepted—would consent or would venture to have her wedding in Lent." Perhaps this case is one of the "extraordinaries excepted!"—*Independent.*

THE Russians have been organizing "The Orthodox Society in behalf of Missions" at Moscow, under the presidency of Innocent, metropolitan bishop, and heretofore known as "the Apostle of Kamschatka." The occasion was marked by a crowded congregation and the presence of the highest officials. "Happily," says a Russian correspondent, "the time seems come when we begin to look upon the church as consisting not of the clergy alone, but of all the orthodox people, and on the interest of the faith as equally important to us all. The society is placed under the patronage of the Empress, and to be under control of the Holy Synod; committees are to be formed in every city, under the local bishop, and its object is defined to be the conversion of the non-Christians in the empire.

CHILDREN'S CHURCHES have recently been established in London with notable success. The first experiment dates back to 1865, when a church was instituted at Fieldlane Ragged School, as an offshoot of its large Ragged church, which has an average attendance of nine hundred adults. It has been very fruitful of sincere conversions. At the present time above twenty of the institutions affiliated to the Ragged School Union conduct such "children's churches." They are usually held on Sunday morning, when the average attendance exceeds two thousand. Mr. E. I. Hytche, a gentleman to whom the Union is greatly and in many ways indebted, writes: "Having visited and addressed several, I can testify to the marked attention and reverence of the youthful worshipers. One feature deserves notice, namely, the simple faith they exhibit when they request the conductor publicly to pray for some object dear to themselves or their parents. They, at least, never seem to doubt that Jesus meant what he said when he intimated, 'Ask and ye *shall* receive.' Many of these juvenile worshipers give every evidence of their conversion. Some have gone home to their Father; while others so adorn the religion they profess that they preach Christ by their lives in those dismal alleys and dens which disgrace our city."—*Christian Union.*

CHRIST MAKING FIGURES.—An aged minister noted for his liberality said recently, when a contribution was about to be made: "When I am about to subscribe anything for Christ I always feel as though I would like to have him make the figures for me."

RELIGION.—The depths of the soul are a labyrinth, and dark without the torch of religion. Left to ourselves, we are like subterranean waters—we reflect only the gloomy vault of human destiny.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, THAT IN VIEW OF THE GREAT DESTITUTION OF LABORERS WITHIN OUR BOUNDS, WE SET APART THE FIRST FRIDAY IN APRIL AS A DAY OF FASTING AND PRAYER, THAT THE LORD OF THE HARVEST MAY SEND FORTH MORE LABORERS INTO THIS FIELD.

Resolved, THAT THE PREACHERS BE REQUESTED TO PREACH IN THEIR SEVERAL CHARGES ON THE CALL TO THE MINISTRY, ON THE SABBATH FOLLOWING THE FIRST FRIDAY IN APRIL, OR AT SUCH OTHER TIMES DURING THE YEAR AS MAY BE MOST SUITABLE.

LATEST FROM BISHOP ANDREW.

We learn by telegram, and also by mail, that Bishop Andrew stood the trip to Mobile pretty well. He was about the same as when he left New Orleans, though, we regret to state, his physicians have but little hope of his recovery.

Since writing the above, and just as we are going to press, the following note from Bro. Rush comes to hand. It will be seen that the Bishop is near his end.

MOBILE, Feb. 28, 1871.

DR. PARKER—*Dear Brother:* Bishop Andrew is slowly sinking, but still conscious, and able to talk a little. He has great diffienlty this morning with phlegm. It hinders his swallowing and talking. The physicians say he cannot last much longer. I think he will hold out four or five days. His arm and leg are entirely paralyzed, and he consequently is very helpless. The other day he sent messages to the Bishops and the church, which you will receive at the proper time. His mind is on the church always.

Yours, etc., J. W. RUSH.

STILL LATER.—The following telegram, received at half-past eleven o'clock on Wednesday, the first instant, informs us that Bishop Andrew is dying:

MOBILE, ALA., March 1, 1871.

BISHOP J. C. KEENER, 112 Camp street: Bishop Andrew is dying. Come to Mobile. J. W. RUSH.

OUR LOUISIANA MINUTES.

We have received a copy of the Minutes of the Louisiana Annual Conference of the Methodist Episcopal Church South. It is a handsome pamphlet of forty pages, good paper and unexceptionable typography. The copy was prepared by Rev. C. F. Evans, the secretary of the Conference, and published by Robt. J. Harp, agent, 112 Camp street, New Orleans. The Minutes are being sent out to the preachers for distribution as fast as possible. Let every Methodist in Louisiana obtain a copy and read it with care. We observe that the thoughtful publisher has appended a considerable amount of statistical information of the church at large, and placed a most convenient index upon the cover.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

INABILITY VS. ABILITY.—A man being asked for five dollars for a worthy object of benevolence, replied: "O, I can't! I have had $100,000 lying in bank several months without drawing interest." He could not perceive that out of his own mouth he was condemned as an idolator.

INTEGRITY OF CHARACTER.

There is no pursuit in life in which integrity is not severely tested. It has come to be a question with many whether honesty is compatible with success. The competition of unscrupulous men in all departments of business is so great that those who are thoroughly upright feel themselves shut out from anything like equal chances of prosperity. In these days of corruption the old maxim about honesty being the best policy is likely to be received with distrust. Thousands, under what they regard as the pressure of necessity, submit to devices and tricks in trade against which their consciences protest. It is the custom of commercial life, and to resist it would be to invite disaster and ruin. A man may feel that he is as truthful and unselfish as circumstances permit, at the same time that he knows that the golden rule is excluded from his daily practice. Believing in the gospel and heartily wishing that the world were conformed to its precepts, he does not see altogether how business can be conducted on religious principles.

Where equal shrewdness and energy are untrammeled by moral considerations, and where lying and treachery are used without stint, the fair-minded dealer is sometimes tempted to doubt the possibility of making a living by reputable means. The business side of character is often distinct from the social and religious. In the former, hardness, duplicity and selfishness are exhibited as things essential and legitimate, while in the latter there are at least the semblances of benevolence and devotion. The Sunday side of character is as different from the other as are the clothes which are worn in the church and in the mart of trade. "Business is business," and it knows nothing of "bowels of mercies," of tenderness of conscience, and of love to our neighbor. The moral sense in business obligations is blunted and impaired by the sophistry which drives conscience from the arena of commerce. Moral reservations, like a tacit mortgage, cover the ground of all contracts, and the antiquated notion that a man should swear to his own hurt and change not, is scouted as unsuitable to modern affairs. To make a complete surrender to creditors, and, as far as possible, to repair the losses which our mistakes or misfortunes have inflicted upon others, is more frequently professed than practiced. The downright honesty which submits to any degree of poverty and humiliation rather than compromise principle is as refreshing as it is rare.

The tolerance of public opinion relieves dishonesty of any considerable degree of social restraint. The world is given to the idolatry of success, while the means of attaining it are but imperfectly estimated. Gain may be ill-gotten, but position is conceded to the fortunate possessor. Wealth may be the fruit of meanness and fraud, but these are winked at or soon forgotten, while the prosperity of the modern Dives is envied by his less successful competitors in the race for fortune. Political corruption has become so nearly universal that it has ceased to give notoriety to those who are most deeply engaged in it. To buy influence and votes for the support of the most unquestionable measures of the public good is considered entirely legitimate, while the reception of bribes scarcely entails the faintest reproach. Presidents, governors, judges and legislators are expected to grow rich as a matter of course.

With this general loosening of the foundations, and with this flood of corruption sweeping over society, there is need that the voice of warning and admonition be lifted up. The wholeness and moral soundness of character, which consists of absolute truth and honesty, must be guarded with care. Capacity and industry may reach the highest prizes of fortune without weakening self-respect or bartering integrity. In the end these principles will rise superior to fraud and villainy, and secure a more permanent and desirable triumph. But if it were otherwise, still a perfect integrity is to be insisted upon. No worldly sacrifice is too great if a pure heart and a good conscience depend upon it. These times try integrity of character as gold is tried in the fire, and the martyrdom which comes of truth and honesty is deserving of a record as illustrious as that which has been accorded to those who have met death at the stake rather than deny their faith.

CHURCH FAIR.

We again call the attention of our readers to the fair which is to be held next week, for the benefit of the Moreau Street Church. The society there is weak numerically and financially. The church is planted in the midst of a Catholic and foreign population, and is doing a useful and important work. The members have gone even beyond their ability in supporting their pastor and buying a parsonage. They deserve help, and we believe they will receive it from all of our churches and people. Let all come up generously to the rescue, and let the entire debt be wiped out at once. It can be done, it ought to be done, and we venture to hope it will be done. The fair will be held at the Stonewall Jackson Hall, Elysian Fields street, close by where the old Pontchartrain depot was situated. Take the cars of the Levee and Barracks line, starting from the customhouse, or the Rampart and Dauphine street line, starting from the Clay statue.

A GOOD THING.—From the Southwestern Book and Publishing Company, of St. Louis, we have received a copy of "The Pastor's Pocket Record and Form Book." It is a memorandum book for pastors, and well adapted for their use. It is arranged with pages lettered and ruled for the names and address of official members, members, friends, sermons preached, funerals attended, baptisms, pastoral visits, cash account, diary and general summary. Besides one hundred and sixty blank pages thus ruled and lettered, there is a neat calendar for 1871, and so much of our Ritual as contains the forms of marriage, the administration of baptism and the burial of the dead. There are also some appropriate selections of Scripture for the visitation of the sick. It is of convenient size for the pocket, handsomely bound in morocco, and the most complete memorandum book for a Methodist pastor that we have ever seen. Price, $1.25. Send orders to Southwestern Book and Publishing Company, St. Louis, Missouri.

THE UNIVERSITY SERIES.—In our columns of this issue will be found the advertisement of the admirable series of school books issued by the University Publishing Company. The well known character of the authors of these books for thorough scholarship and the long and patient labor bestowed upon each book of the series are sufficient guarantees for their excellence. We think the publishers do not claim too much. Read the advertisement.

A WORTHY EXAMPLE.—A large-hearted brother, says the Texas Christian Advocate, has authorized us to assist him in selecting five children, either boys or girls, who have no means of procuring an education, and he will pay for their tuition. If any of our friends in any portion of the State will furnish us with the name and circumstances of such children we will gladly cooperate with our friend in placing them at school. Give name, age and suggest the most convenient school. Who among those whom God has prospered in this world's goods will imitate this noble example? If every one who possesses the ability would see to it that a thorough education, under healthy religious influence, were furnished some boy or girl who, without such aid, must grow up in ignorance, what important results would follow!

IT IS A real blessing to have one in a family who is sensitive to the ludicrous. There are enough to reflect the sad side of life, and its irritable side, and its sober side.

THE Baltimore Conference holds its session at Salem, Virginia, March 8. Bishop Pierce is to preside.

OUR PERIODICAL LITERATURE.

The following extract is from a letter of Bishop Doggett, published in the Baltimore Episcopal Methodist. Our church is, indeed, well, but not over-furnished in her periodical literature. The size and excellence of our weeklies is a matter of rejoicing and pride with us. And now our Review, Magazine and Sunday school departments are splendidly filled. The Bishop says:

No medium of communication so well subserves these objects as an ably conducted Review, appearing at intervals sufficiently short to keep the reader advised of the progress of events in the literary world, and yet sufficiently long to summarize their principal features. Books are too slow, too numerous, too crude and too costly to answer these purposes. And while a Review cannot substitute useful and learned books, it mediates, if I may say so, between the extremes of excess of reading, on the one hand, and the impracticability of it, on the other, in an age as prolific of the productions of the forest as it is of every species of extravagance. But I must arrest my pen in this recommendation of the Review, except to say that Dr. Bledsoe is certainly equal to the representative position which he now occupies. His vigorous and well furnished mind, and his identification with Southern Methodism entitle him to the confidence of the church, as well as to the respect of the educated portions of society.

I intended in this connection to pay a tribute to our weekly church journals. It is scarcely necessary. The number and ability of them are a proof of the marvelous vitality of a church, all of whose periodicals were extinguished by the war. We now number eleven or twelve principal weeklies, whose merit cannot be surpassed by those of any denomination on the continent. They are conducted with a skill, a brilliancy, a variety and power which raise their editors to the grade of leaders of Christian opinion, and reflect credit upon the passing history of American Christianity. That they are sustained evinces the status of a denomination which furnishes the readers and the support for so vast and expensive an apparatus. Our periodicals are not only evidences of prosperity, but are ecclesiastical co-efficients. They are powerful instruments in advancing the scope and in molding the materials of our hopeful future, and should receive the enthusiastic cooperation of all lovers of Methodism.

I had no idea, when remitting a forgotten subscription, of categorizing our publications. It would, however, be a seeming dereliction, though not a real one, if I were to omit two members from the series. And the more so, as I have been recounting some of the moral forces now in active operation, as indicative of present strength and of future progress. I refer to those intermediate links in the chain of influence recently added, giving to it both solidity and extension. I mean the New Monthly Magazine, addressing a class of readers the necessities of whom neither an elaborate quarterly nor teeming weeklies can satisfy. The accomplished conductors and the specimens of their work already before the public are assurances that the intellectual stature of Southern Methodism will not be lower than that of any sister denominations.

Last and not least of all, I will not omit to notice the most unpretending, but perhaps really the most effective of all our periodicals, the Sunday School Visitor, and the little adjunct, because they reach and remodel the under-stratum of society, and bring in concert with it the sanctifying elements of divine truth.

This general resume of the periodical productions of Southern Methodism shows how, in addition to the stated and stable instrumentalities employed, it is occupied in rising to the emergencies of the age, and how full of promise they all are, by the blessing of God, to our growth and expansion as a church.

BISHOP KAVANAUGH.—The Nashville Christian Advocate says: The whole connection will be glad to learn that Bishop Kavanaugh will soon be in the field of active labor. He has learned the lesson that

They also serve who only stand and wait.

He writes, Loxingtou, Kentucky, February 10: "I have been confined now thirteen weeks; my present condition promises that my release is close at hand, and I sigh to be active once more. I trust that my confinement has been of considerable service to me, in giving much more time for reading and reflection, than I have enjoyed for full many a year."

CREDIT.—The article which we published last week, on "The Eclipse and what it Revealed," should have been credited to the Methodist. The omission was, of course, accidental.

DEATH OF REV. E. B. LOCKLEY.

The following is extracted from a communication published in the San Francisco Spectator:

Rev. E. B. Lockley is no more! While walking a few steps east of his residence, near the town of Centerville, on the confines of the western and outward bluff of King's river, a gun suddenly fired killing his dog, and being in the fatal range of shot, he received one ball in his right arm and two in his right breast—the latter did the work of death. He instantly retreated toward his house, calling to his wife, saying: "I am killed." He reached the yard gate, caught his wife's hand, fell on his knees in the attitude of prayer, and in a few minutes left the shores of time amid the cries and unutterable affliction of wife and daughters. The unfortunate accident transpired on Friday, at eight P. M., January 27, 1871, while many of the friends and brethren were engaged in worship and prayer to God for a revival at our quarterly meeting. After dismissal that evening we were informed that a young man living in the vicinity was aiming to kill the dog and *not* his owner. The Quarterly Conference Committee refrain from expressing an opinion of guilt or innocence, as the matter is undergoing a legal investigation—the jury of inquest having been held. Rev. E. B. Lockley was born in the State of South Carolina, January 1, 1821, and departed January 27, 1871, aged fifty years and twenty-six days. Subsequent to his birth his father moved to the State of Georgia, where the deceased embraced religion when but a boy, and joined the Methodist Church. In about his twentieth year he was a traveling preacher in the Georgia Conference, and afterward some years in the Alabama Conference, from which he was a transfer to this, the Pacific Conference, in 1850, preaching on this coast with great power and acceptability. In 1855 he was united to Miss Eliza Johnson in marriage, by whom he was blessed with four daughters. One of them, Eva, sleeps quietly in Linden, California. The remainder, with an affectionate wife, live to lament and mourn an irreparable loss in this life. Brother Lockley was rather above mediocrity in general reading, originality and preaching. His stirring appeals and holy zeal still ring in our ears, and will live and sound many years in this and other Conferences. May the great Head of the Church supply the loss!

To the Preachers of the Louisiana Conference, M. E. Church South.

DEAR BRETHREN: Please forward to me at New Iberia, Louisiana, in the month of March, a report of all the Sunday schools in your pastoral charges, made out according to the blank forms furnished you at Conference. Those who have no blanks can get them on application to me, or to W. H. Foster, of New Orleans.

No money should be reported except that collected since Conference.

I wish each pastor to furnish me a statement in detail of his manner of conducting Sunday schools, together with any suggestions for the benefit of the Sunday school work. Brethren, this secretaryship is a new business to me, and I want you to help me all you can. Don't fail to send your report.

W. C. HAISLIP,
S. S. Sec., Louisiana Conf.

NEW IBERIA, LA., Feb., 1871.

UNION PERFECTED.

To the Presiding Elders of the Mississippi Annual Conference of the M. E. Church South—DEAR BRETHREN: The vote of the membership of the Mississippi Annual Conference of the Methodist Protestant Church, in regard to the proposed union, stands as follows: For union, 255; opposed, 87. Consequently the union is perfected.

C. F. GILLESPIE,
Agent for Miss. Ann. Conf., M. P. Church.

MORTON, MISS., Feb. 21, 1871.

SMALL GIFTS.—It is stated in a New York paper, as the experience of the managers of the most of the private charitable institutions in that city, that about three per cent. of donations received for the support of the same is in sums of $100 or upward, and perhaps twice that amount in sums ranging from $20 to $25; but that by far the greater part is in sums less than $5. This is only another illustration of the fact that the church must rely for its resources not on the large gifts of the few, but on the small gifts of the many. Any system of collection in behalf of church expenses and church benefactions which will secure the ten cent currency notes of the people will put hundred dollar bills into the treasury of the Lord.—*Congregationalist.*

NEW PUBLICATIONS.

COMMENTARY ON THE GOSPELS. By Thomas O. Summers, D. D. Vol. 3—St. Luke. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church South, 1871.

This volume is uniform with the two which have preceded it, in size, binding and typography. The map, preface and introduction are the same as in the other volumes. The Commentary on Luke is upon the same plan and of equal merit with the Commentaries on Matthew and Mark. The notes are a marvel of judicious selection and condensation, in which the author's wide range of critical knowledge is compressed to the utmost. Nothing difficult or desirable is left unexplained, at the same time that we are spared verbose and tedious expansions of a homiletical character. Dr. Summers' Commentaries are thoroughly reliable and judicious, and will supply a great want in the line of critical exposition. Sunday school teachers and young ministers especially should supply themselves with this valuable work. We are indebted to R. J. Harp, of the Depository, 112 Camp street, New Orleans, for a copy. Bro. Harp has a large supply on hand. Price, $1.50.

A MANUAL OF ANCIENT HISTORY, from the Earliest Times to the Fall of the Western Empire, comprising the history of Chaldea, Assyria, Media, Babylonia, Lydia, Phœnecia, Syria, Judea, Egypt, Carthage, Persia, Greece, Macedonia, Parthia and Rome. By George Rawlinson, M. A., Camden professor of Ancient History in the University of Oxford. New York: Harper & Brothers, publishers, 1871.

This volume of six hundred and thirty-three pages is indeed a valuable compend of ancient history, and for purposes of reference and for the use of schools is a most important and timely contribution to the historical literature of the day. The author has adopted the general plan and divisions of Heeren's Hand-book, his analysis is thorough and his method exhaustive. For sale by George Ellis & Bro., 82 Camp street, New Orleans.

THE CRYPTOGRAM. A novel. By James DeMiller. With illustrations. New York: Harper & Brothers, publishers, 1871. Pp. 261, octavo, handsomely bound in muslin.

SIR HARRY HOTSPUR, OR HUMBLE THWAITE. By Anthony Trollope. Illustrated. New York: Harper & Brothers, publishers, 1871. Both of the above from Ellis & Brother, 82 Camp street.

THE GALAXY, for March, has nothing from Mark Twain, but it has a number of entertaining articles, among which are: The Higher Education in America; The Annexation of San Domingo and the Nether Side of New York.

THE ATLANTIC MONTHLY, for this month, is brilliant and varied. Here are specimens from the table of contents: Women's Rights in Ancient Athens; Ups and Downs of the Bonapartes and Bourbons; John Wesley; Our Eyes and how to take Care of Them, No. 3.; Active Glaciers within the United States.

SCRIBNER'S MONTHLY AND ILLUSTRATED MAGAZINE FOR THE PEOPLE, for the current month, is abundantly illustrated, and contains a vast amount of instructive reading matter. We have specially noted the following articles: Weather Telegrams and Storm Forecasts; The Ancient Fenians; Life in the Cannibal Islands; and the Celestials in Sunday School.

BURKE'S MAGAZINE FOR BOYS AND GIRLS.—We are happy to congratulate the enterprising publisher upon the beautiful appearance of this magazine in its new form and dress. The weekly gives place to a monthly very much of the size and style of the Little Corporal. The present number contains forty-eight pages of illustrations and choice reading matter. It is a very handsome and attractive periodical. Every family where there are boys and girls old enough to read should subscribe for it at once. Published by J. W. Burke & Co., Macon, Georgia. Price, $2 per annum.

WE HAVE RECEIVED the American Stock Journal for February, published by N. P. Roger & Co., Parkesburg, Pennsylvania. It is a neat monthly, devoted to the interests of stock dealers, and valuable to all who have the care and raising of animals.

THE PRACTICAL PLANTER, published at Memphis, Tennessee, is a valuable agricultural journal. The February number is particularly attractive and instructive. It is edited by George W. Gift. Price, $1.50 per annum.

KNOWLEDGE ESSENTIAL TO FAITH.—Missionary McLaurin says: "I used to speculate as to how much divine truth a man would have to know before he could become a Christian. India and the Teloogoos have settled it. A man must know himself a sinner, and Jesus a Saviour; that is all."

GOSPEL EXPEDIENTS.

It has been about thirty years since the inception of Moreau Street church. It has been a beacon light to many a distressed and wandering mariner on life's ocean. It has subserved an important purpose in carrying forward the great work of evangelization. It has been on missionary ground, and yet self-sustaining. Now, to render it more efficient and to fit it for aggression, a parsonage is added, which, with recent repairs on the church, renders it expedient that we have a fair (and it never had one before) to liquidate the remaining debt.

A great point is gained in getting our people together. Get them together, as one great family, to interchange sentiments, to concert plans for the future, to adopt methods for the accomplishment of ends, to take a general survey of the work, to cultivate Christian unity, to drink in of the same spirit, to act in unison and concert, to strengthen denominational ties, to sustain connectionalism among us. On our unity depends our success; especially so in this great and wicked city, where the most adverse elements surround us. We need "the unity of the spirit in the bonds of peace."

God has done great things for us. Many have been led to the Saviour's feet through our instrumentality. Thousands more will come "bending" to Zion if we prove not recreant to the high trust committed to us.

The social advantage of camp and basket meetings is patent. Vast crowds, assembling from various parts of the country, give the occasion a zest and interest. The enthusiasm rises with the influx of people. The gospel embassador takes fresh inspiration, the bugle notes of the gospel of peace ring a truce to partisan feelings—schism and strife is hushed. The words of faithful warning from the watchman on the walls are timely in restoring many backsliders to their first love. The alarm given, that the "wrath of God is revealed against all ungodliness," and the fierce glare from Sinai has disclosed to the sinner his fearful doom; while the Victim slain on Calvary has presented him an only and sufficient hope. True, these occasions, unlike camp meetings, do not admit of preaching; yet who would think it untimely or out of place to advert to Christian experience and to talk of religion? It is the theme for the Christian, engaging and enrapturing his best powers.

Let us see plainly manifested who are our friends in this little enterprise for building up the cause of God. This will be evinced by your attendance and participation.

Next Tuesday evening, March 7, our fair will begin, and continue four consecutive days and nights, to be held at Stonewall Jackson Hall, near the old Pontchartrain railroad depot, Third district.

Come! Your presence will be a token of encouragement and appreciation to the devoted sisters who have labored so arduously for four weeks in getting it up for your enjoyment.

†

To the Presiding Elders of the Mississippi Conference.

The districts are assessed for Bishops' salary this year and deficiency of last year as follows:

	This year.	Deficiency.
Woodville district	$225 00	$43 80
Summit district	95 00	18 50
Seashore district	95 00	18 50
Brookhaven district	225 00	43 80
Jackson district	300 00	58 35
Vicksburg district	203 60	50 80
Brandon district	111 00	21 60
Meridian district	180 00	36 20

By resolution the Conference directed that the presiding elders take up the deficiency on their first round of quarterly meetings, and remit to the chairman of the Joint Board. It may be more convenient for them to remit direct to Dr. Redford, and instruct him what portion of their remittance to apply to the account of deficiency against the Mississippi Conference, and what on account of salary of this year.

W. E. M. LINFIELD.

CRYSTAL SPRINGS, MISS., Feb. 10.

POVERTY only *looks* well in poetry, and only *is* well in religion.

THE Richmond Christian Advocate says the Rev. Thomas C. Jennings died in Norfolk, January 30. He was one of the ministers of the Methodist Protestant Church who united with ours in November last.

Married.

In Auburn, Alabama, February 22, by Rev. W. Shapard, Rev. THOMAS K. ARMSTRONG, of the Alabama Conference, to Miss VIRGINIA E. PERRY, daughter of Simeon Perry, Esq.

By Rev. W. B. Lewis, January 19, 1871, in the Methodist church, Fayette, Mississippi, Mr. —— CULLY to Mrs. MARY BALDWIN.

By Rev. W. B. Lewis, February 9, 1871, at the residence of Mr. William H. Stampley, Jefferson county, Mississippi, Mr. PHIL. D. STAMPLEY to Miss FLORENCE MARTIN.

Obituaries.

CHARLES NAPOLEON, son of G. N. and S. L. Graves, and grandson of Captain T. W. Graves, died near Keachie, Louisiana, February 7, 1871, aged two years.

The chilling winds of death have blighted another little bud. We weep not as those who have no hope. "We know, by faith we know," that Jesus has saved the babe. The prattling little tongue is now learning "melodious sonnets sung by flaming tongues above." Three babes of these dear parents lie side by side. When the great white cloud shall appear in "that morning" these three babes, "raised in glory," will join hands to make that lofty flight never made on angels' wings. May these dear parents be able, by faith in Jesus, so to live and die that they may rejoice forever with their children in heaven.

—R. H. ADAIR.

MR. WILLIAM C. MARTIN was born in Jones county, Georgia, on the sixteenth of August, 1820.

At five years of age he was left an orphan, thus losing in early life parental counsel and guidance. Growing up to manhood, he entered upon life's duties, and well and faithfully did he perform them. He was a man of much pride of character, none more than he despising a mean or ungentlemanly act. The community has indeed been deprived of one of its most reliable citizens, the church of a constant member, and the family of a devoted husband and father.

He was the subject of much bodily affliction for a considerable length of time. Being apprised of his condition for six months before his death, he began to arrange his business matters accordingly. For several months the idea of leaving his wife and children troubled him exceedingly, but for some weeks prior to his final sickness he expressed resignation to the will of God, and was enabled to obtain the victory over the grave.

The writer of this calls to mind the occasion, some nine years ago, of the marriage of Mr. Martin to his now bereaved companion. How full of joyous life was he then!—how many bright hopes of the future, how many plans came to mind as to how he could render home comfortable, and how improve his estate for the benefit of his family and the entertainment of his friends. But alas! since then how many changes, how great the inroads of time, how many victims death has numbered!

Our friend sleeps well. The turmoil and strife of the present interrupt him not. We can but seek to emulate his virtues, and hope to inherit with him a habitation above—"a house not made with hands, eternal in the heavens."

L. F. D.

Died, at her late residence, near Port Gibson, Mississippi, December 25, 1870, Mrs. CATHARINE F. W. JEFFERIES, wife of Mr. Nathaniel Jefferies, Sr.

She was born April 7, 1807, near Camden, South Carolina. When about fourteen years of age Miss Watson—which was her family name—came on a visit to her friends in Jefferson county, Mississippi, where she became acquainted with Mr. Jefferies, to whom she was married February 3, 1825. She and her husband were industrious and moral, and respectful to religion, but neither of them united with the church until 1829. In the spring of that year, at an appointment in a private residence, the writer had the pleasure of receiving her into the church, and soon after her husband also. From that time to the hour of her death, in humble reliance upon the merits of her atoning Saviour and the gracious assistance of the Holy Spirit, she lived an humble, loving, joyful, consistent Christian life. She not only considered it her duty to belong to the visible church of Christ, but also an honor and a glorious privilege; and as a member of the church she was fully reliable at all times. To say that her example in all the relations of life, as wife, mother, mistress and neighbor, was such as could be safely copied, is simply to utter a truth which no one doubts who knew her. As the result of walking closely with God for more than forty years, her end was full of peace, and holy joy, and triumphant hope.

When she felt that the time of her departure was at hand she had her large family assembled around her bed, and after giving them an assurance of her eternal salvation and expressing an earnest desire that they might make an unbroken family in heaven, she requested each one to give her a pledge that they would endeavor to meet her in that bright world. Her husband asked her if she felt an assurance of going to heaven? "Yes," said she, "I sought and obtained a preparation for that forty years ago." Again he said: "You have been my guardian angel in this life; when you get home to heaven will you not return and be my guardian angel still?" With unutterable tenderness and child-like simplicity she replied: "I will if God will let me." She requested that I, as her spiritual father, should lead the funeral services at her burial. What else was so appropriate for a text as "To die is gain?" In her uniform and earnest piety and consistent Christian life, in connection with her triumphant death, she has left the richest inheritance for her husband and children. May they all follow her as she followed Christ!

J. G. JONES.

Died, January 8, 1871, at the residence of her son-in-law, Dr. G. G. Everett, at Newton, Mississippi, Sister JANE CARR, in the seventy-third year of her age.

Sister Carr's maiden name was Cole, and she was born in North Carolina, March 4, 1798. In early life she went with her parents to reside in Tennessee, and thence her parents moved to Wayne county, in the then Territory of Mississippi, where she was united in marriage to Mr. Mayers, and became the mother of eight children, of whom only three survive her, viz, Colonel A. G. Mayers, of Brandon, Captain P. K. Mayers, editor of the Handshoro Democrat, and Mrs. Mary A. Everett, of Newton, with whom she lived the last ten months of her life. She was left a widow by the decease of Mr. Mayers, the father of her children, in 1834, and was married to Mr. Claiborne Mann in 1841, and went to reside in Neshoba county.

In the year 1850 or 1851 she united herself with the Methodist Episcopal Church South, and was one of only five members of that church in all that region. Though surrounded with difficulties, and cut off from the privileges of hearing Methodist preaching, only at long intervals, she remained steadfast in faith and firm in her attachment to the church of her choice.

In 1857 she was again left a widow, and in the fall of the same year she removed to Rankin county, and lived for some time with her son-in-law, Dr. Everett, and enjoyed not only the society of her children, but greater religious privileges and advantages. In 1866 she was again married, to Rev. Jacob Carr, a deeply pious and useful local preacher. Bro. Carr died in 1869, and the subject of this notice went to Brandon, to live with her son, Colonel A. G. Mayers, who was assiduous in all his filial regards to make her declining days serene and untroubled.

Sister Carr was a woman of very robust and vigorous constitution; and until the last two years of her life time seemed to lay the burden of over three-score years lightly upon her. In 1869 she became the victim of a severe attack of chills and fever, which prostrated, in a great degree, her strength and vigor. She was then attacked with asthma, and became a great sufferer for the last ten months of her sojourn on earth. It was on account of this last severe sickness that she went to reside, in March last, with her daughter, Mrs. Everett, at Newton, that she might have the benefit of the kind care and skill of Dr. Everett, her son-in-law; and his unremitting attention and skillful treatment mitigated her sufferings, and a daughter's care soothed her sorrows. The writer of this brief notice visited Sister Carr several times during her protracted and painful illness, and found her always firm in her faith and confidence in her Saviour; and while she longed for the hour of her release from earth and from suffering, she prayed for patience and resignation to the will of her heavenly Father.

Not fearing or doubting,
With Christ at her side,

she was strong in confidence that death would be gain to her. In this frame of mind, and in the furnace of affliction still, she waited until her end came, and on the morning of January 8, 1871, this saint of God entered into "the rest that remaineth for the people of God." Her faith failed not in death, and her dying message to her children was to meet her in heaven.

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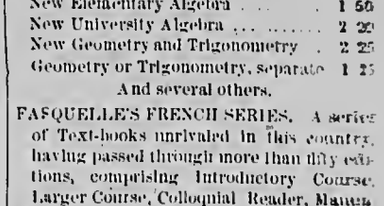

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The Child's Corner.

TO WHOM SHALL WE GIVE THANKS?

A little boy had sought a pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst.
Then gracefully he touched his cap:
I thank you, Mr. Pump, he said,
For this nice drink you've given me!
(This little boy had been well bred.)

Then said the Pump: My little man,
You're welcome to what I have done:
But I am not the one to thank—
I only help the water run.
Oh, then, the little fellow said,
(Polite he always meant to be,)
Cold water, please accept my thanks,
You have been very kind to me.

Ah! said cold water, don't thank me;
Far up the hillside lives the spring
That sends me forth with generous hand
To gladden every living thing.
I'll thank the spring, then, said the boy,
And gracefully he bowed his head.
Oh, don't thank me, my little man,
The spring with silvery accents said.

Oh, don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again.
Oh, well, then, said the little boy,
I'll gladly thank the rain and dew.
Pray, don't thank us—without the sun
We could not dll one cup for you.

Then, Mr. Sun, ten thousand thanks
For all that you have done for me.
Stop! said the Sun, with blushing face,
My little fellow, don't thank me.
'Twas from the ocean's mighty stores
I drew the draught I gave to thee.
Oh, Ocean, thanks! then said the boy—
It echoed back, *Not unto me.*

Not unto us, let unto Him
Who formed the depths in which I lie.
Go, give thy thanks, my little boy,
To Him who will thy wants supply.
The boy took off his cap, and said,
In tones so gentle and subdued,
Oh, God, I thank thee for this gift.
Thou art the giver of all good.

Christian Radical.

TWO SIDES OF A STORY.

"What's the matter?" said Growler to the black cat, as she sat mumping on the steps of the kitchen door.

"Matter enough," said the cat, turning her head another way. "Our cook is very fond of talking of hanging me. I heartily wish some one would hang her."

"Why, what is the matter?" repeated Growler.

"Hasn't she beaten me, and called me a thief, and threatened to be the death of me?"

"Dear, dear!" said Growler. "Pray what has brought it all about?"

"O! the merest trifle, absolutely nothing; it is her temper. All the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be managed much more easily."

"Not a drop of milk have I had this day," said the black cat; "and such a pain in my side."

"But what," said Growler, "what is the immediate cause?"

"Haven't I told you?" said the black cat, pettishly. "It is her temper—what I have to suffer from it! Everything she breaks she lays to me. Such injustice; it is unbearable!"

Growler was quite indignant; but being of a reflective turn, after the first gust of wrath had passed he asked: "But was there no particular cause this morning?"

"She chose to be angry because I—I offended her," said the cat.

"How, may I ask?" gently inquired Growler.

"O, nothing worth telling—a mere mistake of mine."

Growler looked at her with such a questioning expression that she was compelled to say: "I took the wrong thing for my breakfast."

"O!" said Growler, much enlightened.

"Why, the fact was," said the black cat, "I was springing at a mouse, and I knocked down a dish; and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice and—"

"You finished it?" suggested Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was, I left the head."

"The head of what?" said Growler.

"How inquisitive you are!" said the black cat.

"Nay, but I should like to know," said Growler.

"Well, then, of some grand fish that was meant for dinner."

"Then," said Growler "say what you please; but now I've heard both sides of the story, I wonder she didn't hang you."

Little reader, are you like the black cat?—*Interior.*

AN ILLUSTRATION.—The Mississippi, the outlet of a vast territory, flows, with an irresistible flood, southward.

A little brook, whose sufficient business it is to float the paper ship of childhood and water the lambs of a meadow, has laid its course northward, and pushes, with difficulty, its sinuous windings through tangled grass and rafts of dried weeds and leaves.

On observing the case with which the Mississippi pours his majestic flood along, the little brook prays him to reverse his course, turn into its tiny channel and sweep all its obstructions away. Drawn by its own constant longings, the little brook approaches imperceptibly nearer to the mighty river, till, unbeknown to itself, it has "fetched a compass" to the right-about, falls in with the passing current, and is swallowed up in the bosom of the Father of Waters.

Its desire is accomplished. The Mississippi now flows with it, because it flows with the Mississippi.

God wills the best. If we, as we ought, desire the best, and truly pray, "Thy will be done," our desire is granted.—*Interior.*

DEATH AND THE GRAVE.—*A Fable.*

"I am hungry," said the Grave. "Give me food."

Death answered:

"I will send forth a minister of awful destruction, and you shall be satisfied."

"What minister will you send?"

"I will send alcohol. He shall go in the guise of food and medicine, pleasure and hospitality. The people shall drink and die."

And the Grave answered:

"I am content."

And now the church bells began to toll, and the mournful procession to advance.

"Who are they bringing now?" said the Grave.

"Ah," said Death, "they are bringing a household. The drunken father aimed a blow at his wife. He killed the mother and her child together, and then dashed out his own life."

"And who," said the Grave, "comes next, followed by a train of weeping children?"

"This is a broken-hearted woman, who has long pined away in want, while her husband has wasted his substance at the tavern. And he, too, is borne behind, killed by the hand of violence."

"And who next?"

"A young man of generous impulses, who, step by step, became dissipated and squandered his all. My agent turned him out to be frozen in the street."

"Hush!" said the Grave; "now I hear a wail of anguish that will not be silenced."

"Yes, it is the widow's cry. It is the only son of his mother. He spurned her love, reviled her warning, and a bloated corpse he comes to thee. And thus they come—further than the eyes can reach the procession crowds to thy dark abodes. And still lured by the enchanting cup which I have mingled, the sons of men crowd the paths of dissipation. Vainly they dream of escape, but I shut behind them the invisible door of destiny. They know it now, and with song and dance and riot they hasten to thee, O Grave! Then I throw my fatal spell upon the new throngs of youth, and soon they, too, will be with thee."

The Farm and Garden.

What is the True Value of Manure?

This is a very important question, because upon the answer given to it will depend the degree of appreciation in which a farmer holds manure, and the pains he takes to accumulate and apply it. In countries long cultivated manure becomes absolutely essential for the profitable growth of any crop at all; and thus a late English writer defines the chief business of farming to be "the bringing of manure on to the land, and the carrying of cattle and produce off it"—connecting together the manure and produce as *cause and effect.*

What is manure? This question resolves itself into the stating of a great fact: *The farmer creates nothing; he only changes the form of what already exists.* Cotton, corn, wool, beef, cheese and butter are nothing else than earth, air and water in another shape. But the earth is composed of some ten or twelve substances; and that portion of it capable of being converted into a plant, at any one time, is comparatively small—about a half per cent. of the whole—while air and water constitute the least valuable part. These three substances are the farmer's *raw material*, and out of them he must manufacture his crops. If his soil contains a very small quantity of matter capable of conversion into a vegetable, he receives a small crop at harvest time. A baker can make but little bread out of a nearly empty barrel of flour; but fill the barrel and he will make much bread. Let the farmer fill the earth with substances capable of changing into grain, and he receives much grain. Nothing can be more simple, and yet more true, than that whatever we receive off of our farms is but a portion of the soil, with some air and water in a new form.

When we sell a crop of cotton we do not sell something that we have *created*, but we sell so much lime, salt, phosphorous, potash, etc., which last year helped to constitute the soil. Throughout all nature, "Out of nothing nothing is made." Now, then, we can answer the question: "*What is manure?*" It is the stuff out of which plants are made; just as truly as the fleece on a sheep's back is the stuff out of which your best coat is made. There are many substances utterly worthless in their present shape—nay, worse, for they are offensive, as if to teach us to bury them—which are composed of the very things which compose corn. Such are dung of all kinds, bloods, ashes, old woolen rags, offal, urine, dead animals, etc. Still further, unlike the greater portion of the soil, they are in the fit condition to undergo change; and we have only to put them *in the right way* in the ground beside a seed—that mysterious fragment of accumulative *life*—for them to turn into whatever kind of vegetable we wish them. We cannot eat woolen rags or ashes, but we can eat wheat, what they are in another shape. What the chrysalis is to the butterfly manure is to grain. Who knows but this very rag was once before an ear of wheat?

Now you perceive *the true value of manure* when it is judiciously applied. It either prevents our land from becoming worthless, or it gives us this year as many bushels to the acre as we had half a dozen years since, or it increases the fertility of the land, and gives us yearly a larger return on the same area.

Suppose you make, save carefully from the wet, and apply twenty-five loads of barn-yard manure to an acre of land. From first to last it has actually cost you $10 to do so. You are $10 poorer than if you applied no manure, and if it gives you no return it is $10 lost. But this acre of land cost you $10, and you do not consider *that* lost. No! *it is invested.* It is an investment paying interest, and not only so, *but actually preventing loss.* With the educated scientific farmer there is neither chance nor guesswork about it.—*Practical Planter.*

PLOWING LANDS WHEN WET.—The season now approaches when the plow has to be in motion for the crop, and we earnestly advise our readers better do nothing than plow when land will not crumble. The exception is lime lands, for these may be plowed when water will follow the plow. We believe less injury is done if the plowing be done early, when light freezes follow; yet, better not risk a freeze. The farmer should not work depending on luck—so called; find other work to do until it is dry enough, and when dry enough stop all other work for the plow. We hold that no work should be done in the earth with the spade, hoe or plow when the earth is wet. A field, plowed when the earth is wet enough to show a smooth, slick, glossy surface, will require good management for years to restore the soil. And we say more: Better wait till the heavy winter rains are over, for the impacting of water will make land closer than the land not plowed. Let our experience warn the young farmer or the thoughtless old one. We know we are right, and do not write from other say-so.—*Southern Farmer.*

CULTIVATING IRISH POTATOES.—As soon as the tops are three or four inches high run a "twister" or light turning plow that will throw the earth over them and entirely cover them up. This will not injure them, as might be supposed, but will be an advantage to them in several ways. First, if they are very early, and liable to have the tops bit by frost, it will be a protection; and, second, it checks an early and luxuriant growth of tops, and causes them to commence forming tubers earlier. They will soon grow out again, and when they are large enough plow them again, throwing the dirt to them, but do not cover them this time. This is all the plowing they will need. Keep them clear of weeds and grass, of which there will not be much after the second plowing.

RETARDING PEACH BLOSSOMS.—Peach growers should look to it that their peach trees do not blossom during this warm weather. If they should, a nipping frost, which we shall be sure to have, will prevent us from eating home-grown peaches. To do this effectually put sawdust or any other heavy substance around the tree, wet it with cold water every few days, and cover it with plank, slabs, bricks, stones, slate or other material. This will keep the roots cold, and the tree will not blossom before you want it to.—*Our Home Journal.*

A NEW CLOVER.—Some one, says the Practical Planter, has introduced into north Mississippi a new California clover, represented as a wonderful grass. What is it and where did it come from? We know as much of California as any living man, and we never heard of this particular clover. Look out for it, if you are wise. The peddlers seem to be out in great force this season. Put them down.

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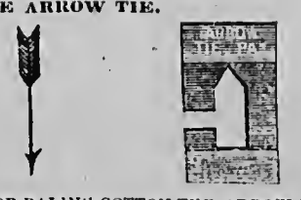

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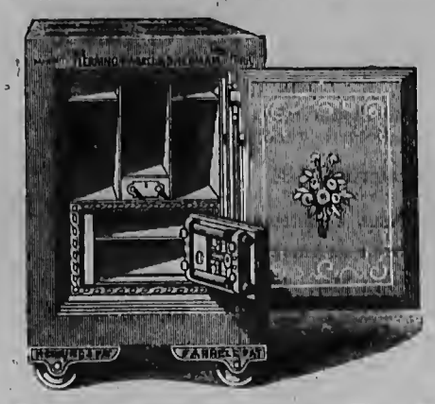

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China and Cocoa Matting, Table and Piano Covers, Window Shades, Crumb Cloths, Rugs, Mats, Carriage, Table and Enamel Oil Cloths.

CURTAIN MATERIALS, LACE, DAMASKS,

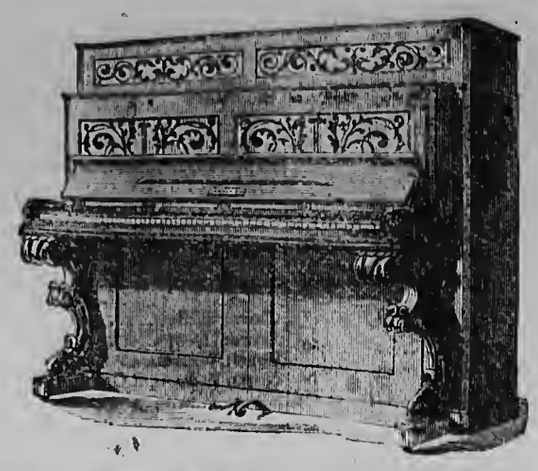
Reps, Cornices, Bands, Pins, Gimps, Loops and Tassels, Hair Cloth, Plush and Moquette.

mar14 1y

PHILIP WERLEIN,

PIANO FORTE, ORGAN AND MUSIC DEALER,

80 AND 82 BARONNE STREET, NEW ORLEANS,



SOLE SOUTHERN AGENT FOR THE UNRIVALED PIANOS MANUFACTURED BY

Dunham & Sons, Marschall & Mittauer, and J. P. Hale,

Which for brilliancy, purity and sweetness of tone, durability of workmanship and beauty of exterior polish,

CHALLENGE COMPARISON.

Sole Southern Agent for E. P. Needham & Son's

CELEBRATED ORGANS AND MELODEONS,

FOR CHURCHES, SCHOOLS, PARLORS, LODGES, ETC.,

Which any impartial mind would declare superior to any Reed Organs manufactured either in this country or Europe.

PRICE LISTS OF PIANOS AND ORGANS will be mailed to any applicant, who can make their selection and order with confidence. Any instrument failing to come up to expectation may be exchanged for another. Every instrument is inspected and carefully tuned before being shipped, and satisfaction and worth of money are guaranteed to all purchasers. Liberal terms of sale are made with responsible persons, who can pay so much monthly until the total amount has been paid. The patronage of the Methodist Church and brethren is solicited. Reference is made to Bishop Keener, Rev. Linus Parker, D. D., and Rev. R. J. Harp, who have bought Pianos from this house.

PHILIP WERLEIN, 80 AND 82 BARONNE ST.

☞ Second-hand Pianos from $150 to $250. PIANOS REPAIRED AND TUNED at short notice. fe15 1y

PIANOS AND ORGANS.

PIANOS AND ORGANS.

LOUIS GRUNEWALD,

NO. 129 CANAL STREET, NEW ORLEANS,

IMPORTER OF MUSICAL INSTRUMENTS & STRINGS.

And Publisher of Music.

THE LARGEST ESTABLISHMENT OF THE KIND IN THE SOUTH.

Parties needing or having an order for a Piano Forte, Organ, Melodeon, Violins, Guitars, Accordeons, Strings, Music, or any article in the Musical line, can be supplied with the same at Wholesale or Retail, with full guarantee that it shall be the best that can be purchased for the money.

My stock of Piano Fortes consists of the best Pianos made in the world. Of American Pianos the STEINWAY and KNABE; of German Pianos the upright BLAEDEL; of French Pianos the upright PLEYEL. Of low-priced Pianos, that can be conscientiously recommended, I have the HAINES PIANOS, which combine beauty of tone and durability with moderate prices. A full assortment of eight different styles constantly on hand.

Southern Wholesale Agent for the celebrated MASON & HAMLIN ORGANS, these being the best and at the same time the cheapest Organs for church or parlor use made.

All my *small Musical Instruments and Strings* are imported direct from the best EUROPEAN MANUFACTURERS, and being purchased for cash, are sold below Northern prices. Every article warranted to give satisfaction and to be as represented.

Persons at a distance can order with the full assurance that they will get as good bargains as if they were present to select in person.

LOUIS GRUNEWALD,
fe23 1y **Music Dealer, 129 Canal Street.**

NEW STYLES.....REDUCED PRICES.

MASON & HAMLIN CABINET ORGANS.

For Parlors, Drawing-rooms, Libraries, Churches, Sunday Schools, Lodges, etc.

The most popular and widely used of large musical instruments. Elegant as furniture; suitable for secular and sacred music; not requiring tuning, or liable to get out of order.

FIFTY STYLES, at $50, $65, $100, $125; $150, $160, $175, $200 to $2,000 each.

The MASON & HAMLIN ORGANS are the ACKNOWLEDGED STANDARDS OF EXCELLENCE among instruments of the class, having been awarded

SEVENTY-FIVE MEDALS,

or other highest premiums, for DEMONSTRATED SUPERIORITY, in Europe and America, including the first class medal at

THE PARIS EXPOSITION.

Nearly One Thousand Musicians,

including a majority of the most eminent in America, and many in Europe, have given written opinions that

THEY EXCEL ALL OTHERS.

(See Testimonial Circular—Sent Free.)

NEW STYLES AND REDUCED PRICES this month. An illustrated Catalogue, with elegant illustrations from photographs and full information, sent free. Address MASON & HAMLIN ORGAN CO., 596 Broadway, New York, or 154 Tremont street, Boston.

For sale in New Orleans by

de3 6m L. GRUNEWALD.

S. K. RUSS,
Successor to Beebe & Russ,

DEALER IN

PORK, BACON, LARD, HAMS AND BULK MEATS,

NO. 47 TCHOUPITOULAS STREET,

de24 1y NEW ORLEANS.

ADVOCATE CALENDAR, 1871.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
M'H				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
APR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
M'Y		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
J'E.					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JU.							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AU.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

W. H. PIERSON. E. L. HEWS.

PIERSON & HEWS,

DEALERS IN

Fine Clothing & Furnishing Goods,

NOS. 13 AND 15 CAMP STREET,

NEW ORLEANS, LA.

fe11 1y

Scientific.

A PARAGRAPH is going the rounds cautioning the public against the use of an article passing for "golden sirup," which is not a true product of the sugar cane, but made from starch by the use of sulphuric acid. A test is also recommended for detecting the spurious article by using tannic acid, or a little tea, when the mixture will turn black like ink. A correspondent of the American Chemist shows that this test would be very likely to mislead a person into accepting the spurious article and rejecting the true. The test simply determines the presence of iron, which gives the ink reaction. All cane sugars and sirups are manufactured in iron vessels; and, in spite of the efforts to exclude the metal, it is quite likely to be present in them, while the spurious article made from starch is more likely to be free from iron. The spurious article is, however, a good, healthy sugar, called grape sugar, the sugar of raisins, but not so sweet as cane sugar.

THE Peruvian government has started an exploration of an almost unknown region, under its nominal jurisdiction, but now in the possession of hostile Indians, to the eastward of the Andes. Railroads have been boldly carried over loftier elevations than have been attempted anywhere else in the world; and it now only remains to connect these, if possible, with some navigable river flowing into the Amazon, to establish a very desirable commercial communication with the Atlantic. The river Perene starts from a point within fifty-eight leagues of Lima, on the Pacific coast, and preliminary surveys have been made to determine whether it is navigable. The first reports are chiefly interesting as showing that the Indians are so far acquainted with metallurgy as to have iron foundries in successful operation, with furnaces, anvils and other appliances, using also coal in their processes. A hill of salt is reported to be in existence in the same region, but so far nothing more has been discovered than an impregnation of salt in some portions of the soil. We shall watch with much interest the results of future explorations, which are promised.

A SINGULAR report is set afloat, on the authority of an East Indiaman, to the effect that the Island of Aurora has disappeared from the Pacific ocean. It has been known as one of the chief islands of the New Hebrides group, situated some nine hundred miles east of the Australian coast. It was thirty-six miles long and five wide, and quite fertile; but nothing remains, it is said, to mark its former position, or give a hint as to the time of the catastrophe. As the Papuans, who would naturally be best acquainted with such an event, are not particularly literary or social in their habits, it may be some time before the assertion is either confirmed or denied. Meanwhile we can remember that the New Hebrides belong to a system of groups in the Pacific which all trend in very much the same direction—northwest and southeast—and give evidences that they are the tops of sub-oceanic mountain ranges, with many tokens also of volcanic origin and disturbance. Even the individual islands, which are apt to be long and narrow, like Aurora, are shown to have the same trend with the main lines of the groups. Of volcanoes the New Hebrides claim some two or three.

MR. ROESSLER reports as received at the museum of the United States General Land Office some specimens of the oldest known fossil, the *Eozoon Canadense*. This fossil was discovered some years ago in Canada in rocks which had till then been considered without life, and has since that time been accepted as antedating every other appearance of life known to geology. The new specimens are well marked, in a greenish-colored limestone found in a cutting opened by the Adirondack and Lake George railroad, near Saratoga. The locality, thus accessible, abounds in these fossils, which will be very acceptable to geologists, especially as there is room for considerable study yet as to their character. Less distinct specimens have been found in half a dozen places in eastern New England, as well as in Canada. Many microscopists have claimed to demonstrate various particulars regarding their structure as organisms. At the same time, we note in the Journal of Science that the organic character of the *Eozoon* is sharply called in question by some English microscopists, who maintain that it is only mineral, after all. Perhaps the new evidences may now bring a settlement of the question.—*Independent.*

"THERE is not greater grace of possession than to believe that God speaks to us. If we believe that we should be already blessed. Christ was offered once for all; now he requires nothing but that we should give him thanks forever."

NEW ORLEANS MARKETS.

From the N. O. Price Current.

A fair business has been done since our last issue in most branches of the wholesale trade, in filling orders for spring goods and to replenish broken stocks, but the movement in sugar and molasses has been restricted by light supplies of the better qualities. From a similar cause the sales of flour have been of limited extent, but grain has come forward more freely, and sold at easier prices, while provisions have continued quiet and firm at previous rates.

Our accounts from the country indicate that preparation for planting has been seriously delayed by frequent rains. The more recent accounts both from the Atlantic and Gulf States report a large amount of cotton yet to come forward, and that the crop promises to reach not much less than 4,000,000 bales.

COTTON.—The following are the arrivals since the twenty-fourth ultimo:

Louisiana and Mississippi	bales.. 29,351
Lake	84
Florida	199
Mobile	550
Texas	322
Total	30,506

On Saturday a considerable amount changed hands during the morning, at firm prices for all good cottons, but at irregular rates for mixed lists and the poorer qualities, sales of about the same quality showing a difference of ¼ to ½c., but toward the close all descriptions ruled more in favor of buyers, without any quotable decline. The sales were to a fair extent, embracing 6,150 bales. On Monday operations were restricted at the opening by brokers claiming concessions which factors were unwilling to admit, but later in the day, under unfavorable accounts from Liverpool and New York, and a decided decline in sterling exchange, the latter were compelled to give way to the extent of about ⅛c. The movement, however, was quite animated at the decline, the business embracing 9,500 bales, prices being a good deal unsettled at the close, but nominally quoted at 12¼ to 12¾c. for good ordinary, 13¼ to 13¾c. for low middling, and 14¼ to 14½c. for middling. On Tuesday the market opened with only a moderate inquiry, and buyers claiming further concessions, which factors were unwilling to admit; but later in the day, under a decline of ⅛c. at New York, discouraging telegrams from Liverpool, and a further reduction in sterling exchange, the latter were compelled to meet the demand more freely, which brought out the former with increased spirit, and 8,100 bales changed hands at easier prices generally, but without any quotable decline, except in low middling and the lower grades, the outside figures for which were reduced ⅛c.

This makes an aggregate for the past three days of 25,750 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 972,151 bales, against 829,071 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 663,694 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 593,444 bales to Great Britain, 109,212 to other foreign ports, and a decrease of 177,732 to France.

Referring to our remarks above, we quote as follows:

Ordinary	11 to 11½
Good ordinary	12¼ to 12¾
Low middling	13¼ to 13¾
Middling	14¼ to 14½
Strict middling	14¾ to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	30,506	
Arrived previously	1,000,475	1,030,981
		1,051,677
Exported past three days	28,881	
Exported previously	737,209	766,084
Stock on hand and on shipboard		285,593

SUGAR.—The demand is fair. The supplies on Saturday and Monday were sold at 5 to 5¾c. per pound for inferior, 6 to 6½c. for common, 7 to 7½c. for good common, 7¾ to 8¼c. for fair, 8½ to 9c. for good fair, 9¼ to 9½c. for fully fair, 10 to 10½c. for prime, 10¾ to 11c. for choice, 11¾ to 12½c. for yellow clarified, and 12¾ to 13⅜c. for white.

BACON.—On Monday 5 casks clear rib sides sold at 12¼c. per pound. Shoulders are offered at 10 to 10½c., clear rib sides 12¼c., clear sides 12½c.

MONETARY.—Gold, 110⅞ to 111⅛. American silver half dollars, 108 to 108½, and Mexican dollars at 1⅝ to 1⅞ per cent. premium in gold.

The sales of bonds include $1,000 New City seven per cents on Saturday at 71; $5,000 on Monday at 72¼, and $5,200 do. on Tuesday at 72⅛, and $6,000 State Levee 8s at 85½.

City Treasury notes are quoted at 23 to 28 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Feb. 28, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	20 to 25
Hogs, per lb. gross	8 to 12½c
Sheep, first quality, per head	$7 to 9
Sheep, second quality, per head	4 to 6
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to 80
Calves, per head	12 to 14
Yearlings, per head	10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₰ yard:		
Kentucky	22½	23
East India	23	23½
Bale Rope, ₰ lb:		
Kentucky	.. ..	.. ..
Bran, ₰ 100 lbs	1 30	1 35
Bread, ₰ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₰ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₰ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12¼	17½
Chocolate, ₰ lb:		
No. 1	38	55
Sweet and spiced	35	07
Cider, ₰ bbl:		
Western	16 00	18 00
Northern	.. ..	.. ..
Coal, ₰ ton:		
Cannel	11 00	12 50
Anthracite	.. ..	.. ..
Western, ₰ bbl	75	1 00
Coffee, ₰ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₰ lb:		
Brazlers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₰ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₰ bbl	3 65	3 75
Cotton seed:		
Rough, ₰ ton	12 00	12 50
In sacks	16 50	17 50
Dyes, ₰ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₰ lb	1 75	1 85
Madder	20	22
Eggs, ₰ dozen:		
Western	20	25
Feathers, ₰ lb	90	95
Fish, ₰ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₰ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₰ lb	4	6
Flour, ₰ bbl:		
Double extra	6 90	7 00
Superfine	6 37½	6 50
Fine	6 00	6 25
Fruit, ₰ lb:		
Prunes	12	12½
Figs, drum	14	18
Dried apples	5	6
Currants, new	15½	.. ..
Almonds, soft shell	.. ..	22
Raisins, M. R., ₰ box	.. ..	.. ..
Raisins, layer	2 90	.. ..
Lemons, Palermo, ₰ box	.. ..	.. ..
Lemons, Malaga, ₰ box	.. ..	.. ..
Oranges, La., ₰ M	.. ..	.. ..
Glass, ₰ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₰ bushel:		
Oats	70	73
Corn, shelled	70	74
Beans, ₰ bbl	8 50	9 00
Gunpowder, ₰ keg	8 50	9 50
Gunny bags, ₰ bag	19½	20
Hay, ₰ ton:		
Western	25 00	28 50
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₰ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	..
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₰ ton:		
Pig	35 00	.. ..
Country bar, ₰ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₰ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc.	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₰ M feet:		
Boards, yellow pine	17 00	18 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	20 00	24 00
Floor'g and ceil'g, rough	16 00	20 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	16 00	18 00
Scantling	.. ..	15 00
Shingles, ₰ M	4 00	4 25
Laths	3 00	3 25
Molasses, ₰ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery rebolled	.. ..	.. ..
Moss, ₰ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₰ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₰ bbl	3 50	3 75
Pitch, ₰ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₰ gall.	45	50
Varnish, bright	50	85
Oils:		
Lard, ₰ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	58
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₰ gallon	90	1 00
Oil cake, ₰ ton:		
Cake decorticated	25 00	30 00
Cake undecorticated	.. ..	23 00
Provisions, ₰ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₰ lb	.. ..	.. ..
Beef tongues, ₰ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₰ lb	.. ..	.. ..
Hams, ₰ lb	15	16
Hams, canvassed	16½	17½
Shoulders	14	15
Green shoulders	8½	8½
Lard, prime, in tierces	12¾	14
Butter, Northern	25	43
Butter, Western	10	25
Cheese, American	16	17
Potatoes, ₰ bbl	4 00	5 00
Onions	5 00	6 00
Apples	6 00	8 00
Cabbages, ₰ crate	6 00	8 00
Rice, ₰ lb:		
Louisiana	5½	8
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₰ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Columbus Dist., North Miss. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Aberdeen	Mar. 11, 12
West Point	18, 19
Columbus	Apr. 8, 9
Columbus circuit	15, 16
Vinton	22, 23
Athens	29, 30
Houston	May 13, 14
Chickasaw	20, 21
Line Creek	27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Clover Hill	Mar. 4, 5
Lower Deer Creek	11, 12
South Warren, at Bovina	18, 19
North Warren, at Oak Ridge	25, 26

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

Selma District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Choctaw Corner	Mar. 4, 5
Spring Hill	11, 12
Rembert Hills	18, 19
Jackson	25, 26

The preachers on the circuits will please communicate with me immediately at Auburn, and give me the places of the first Quarterly Conferences.

M. S. ANDREWS, P. E.

Eufaula District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Chanahatchie	Mar. 4, 5
Lawrenceville	11, 12
Choctawhatchie	18, 19

JAS. L. COTTEN, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Handsboro ct., Handsboro	Mar. 4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	11, 12
W. Pascagoula, at Red Hill	18, 19
Green ct., at Cross Roads	25, 26
Enon, at Hebron	Apr. 1, 2

Address: Brandon, Mississippi.

W. W. HURST, P. E.

Brandon Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Morton circuit	Mar. 4, 5
Trenton circuit	11, 12
Sylvarena circuit	18, 19
Garlandsville circuit	25, 26

F. M. WILLIAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

East Baton Rouge	Mar. 4, 5
Meadville	11, 12

The district stewards will meet in Jackson, Louisiana, on Wednesday, January 18, 1871.

J. L. FORSYTH, P. E.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

at Pleasant Hill	Mar. 4, 5
Caddo ct., at Greenwood	11, 12
Mooringsport, at Mt. Zion	18, 19
Shreveport station	25, 26
Anacoco ct., at Kasatchie	Apr. 1, 2
Springville ct., at Springville	8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc. JOHN PIPES, P. E.

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Lisbon colored circuit	Mar. 2
Homer	4, 5
Homer colored circuit	6
Hayneville	11, 12
Middle Fork colored ct.	14
Trenton	18, 19
Monroe	25, 26
Castor	Apr. 1, 2

SAMUEL ARMSTRONG, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Raymond ct., at Clinton	Mar. 4, 5
Camden ct., at Camden	11, 12
Brownsville ct., at Queen's Hill	18, 19
Carthage circuit, Carthage	25, 26

The following district stewards will please to meet me in Canton on Friday, February 17, at ten o'clock A. M., as business of importance to the district and Annual Conference is to be transacted, viz: A. H. Ford, P. B. Cook, W. L. King, W. M. Friley, J. P. Stevens, G. W. Harper, M. J. McKie, G. W. Galloway, E. H. Hart, R. T. Stokes, J. B. Robinson, T. N. Jones and Joseph D. Eads.

H. H. MONTGOMERY, P. E.

Demopolis District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Forkland, at Forkland	Mar. 4, 5
Belmont, at Belmont	11, 12
Demopolis	18, 19

My address is Citronelle, Alabama.

S. H. COX, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

St. Helena circuit	Mar. 4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit	Apr. 1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of places. Address: Tangipahoa, La.

JOS. NICHOLSON, P. E.

Mobile District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mt. Pleasant ct., at Red Hill	Mar. 4, 5
Citronelle ct., at Manvilla	11, 12
Eastern Shore circuit, at Daphney	18, 19

I earnestly desire that all the official members be present. Let us begin the new year aright.

HENRY URQUHART, P. E.

Camden District, Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Farmersville, at Philadelp'a	Mar. 4, 5
Snow Hill, at Snow Hill	11, 12
Camden station	18, 19
Lowndesboro, Hayneville & Union, at Lowndesboro	25, 26

D. M. HUDSON, P. E.

Minden District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

South Bossier, at Bellevue	Mar. 4, 5
North Bossier	11, 12
Cypress colored circuit	11, 12
Lake Bisteneau, at Kennon's chapel	18, 19
Mt. Lebanon, at Mt. Lebanon	25, 26
Mt. Lebanon colored ct.	25, 26
Sparta, at Sparta	Apr. 1, 2
Louisville	8, 9

S. S. SCOTT.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Greenville station	Mar. 4, 5
Ft. Deposit ct., at Ft. Deposit	11, 12
Rocky Mount ct., at Athens	18, 19
Rutledge ct., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

J. W. SHORES, P. E.,
Orion, Alabama.

Meridian Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wayne circuit	Mar. 4, 5
Clarke circuit	11, 12
Paulding	18, 19

Brethren will please find out the places of holding the Quarterly Meetings, if not known, and publish them, that there may be a full attendance. Where the Quarterly Meetings are distant from the railroad, will the brethren be kind enough to furnish the presiding elder conveyance on the Friday before, from nearest point on the railroad? WM. B. HINES, P. E.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Brookhaven station	Mar. 4, 5
Wesson and Beauregard	11, 12
Martinsville circuit, at Bahala chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit	Apr. 1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible.

GEO. F. THOMPSON, P. E.

Montgomery Dist., Alabama Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Montgomery and Herron st.	Mar. 4, 5
Elmore	11, 12
Notasulga and Eufaula miss.	18, 19
Hurtville	25, 26

WM. SHAPARD, P. E.,
Post Office: Auburn, Alabama.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Opelousas	Mar. 4, 5
Grand Cheniere	11, 12
Franklin and Pattersonville	18, 19
Calcasieu Pass	25, 26
New Iberia	Apr. 1, 2
Plaquemine Brulee	15, 16

J. D. ADAMS, P. E.,
Vermillionville, La.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Delhi and Tulula	Mar. 4, 5
Floyd circuit	11, 12
Lake Providence circuit	18, 19
Richland circuit	25, 26
Bastrop circuit	Apr. 1, 2
Lind Grove circuit	7, 8

B. F. ALEXANDER, P. E.,
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Henry Block.	Jerome B. Vanhorn.
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RICHARD JONES,
fe11 1f Cashier.

NEW ORLEANS NATIONAL BANK.

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "AN act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
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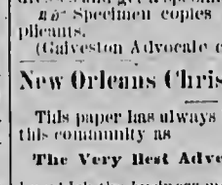

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VOL. XVII. NEW ORLEANS, THURSDAY, MARCH 9, 1871. NO. 8.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 2.—The conference committee on the Texas Pacific railroad have agreed upon and report a branch from New Orleans to Marshall, Texas, via Baton Rouge and Alexandria, a trunk from Marshall to San Diego, and a branch from the Colorado river, near the thirty-second parallel. Parliamentary courtesy requires that the House must act first on the report.

WASHINGTON, March 3.—The Texas Pacific railroad bill has passed both houses, and now awaits the President's signature, the report of the committee of conference having been agreed to this afternoon.

The text of the House substitute, a synopsis of which has recently been published, was not materially altered, but amended by the addition of several new sections.

The main trunk commences at Marshall, Texas, and extends thence by the most direct and eligible route, to be determined by the said company, near the thirty-second parallel of north latitude, to a point near El Paso; thence by the most direct and eligible route, to be selected by the said company, through New Mexico and Arizona, to a point on the Rio Colorado, at or near the southeastern boundary of the State of California; thence by the most direct and eligible route to San Diego, California.

The New Orleans, Baton Rouge and Vicksburg Railroad Company, chartered by the State of Louisiana, has the right to connect by the most eligible route, to be selected by the said company, with the said Texas Pacific railroad, at its eastern terminus, and shall have the right of way through the public lands to the same extent granted hereby to the said Texas Pacific Railroad Company: and in aid of its construction from New Orleans to Baton Rouge, thence by the way of Alexandria, in the said State, to connect with the said Texas Pacific Railroad Company at its eastern terminus, there is hereby granted to the said company, its successors and assigns, the same number of alternate sections of public lands per mile, in the State of Louisiana, as are by this act granted in the State of California to said Pacific Railroad Company, and said lands shall be withdrawn from the market selected, and patents issued therefor and opened for settlement and pre-emptions upon the same terms and in the same manner and time as is provided for and required from the said Texas Pacific Railroad Company within the said State of California, provided that the said company shall complete the whole of the said road within five years from the passage of this act for the purpose of connecting the Texas Pacific railroad with the city of San Francisco.

The Southern Pacific Railroad Company of California is hereby authorized, subject to the laws of California, to construct a line of railroad from a point at or near Tehachapa Pass, by the way of Los Angelos, to the Texas Pacific railroad at or near the Colorado river, with the same rights, grants and privileges, and subject to the same limitations, restrictions and conditions as were granted to the said Southern Pacific Railroad Company of California by the act of July 27, 1866; provided, however, that this section shall in no way effect or impair the rights, private or prospective, of the Atlantic and Pacific Railroad Company or any other railroad company.

WASHINGTON, March 3.—*Senate.*—The cable telegraph bill passed, with an amendment making the maximum cost $5, gold, for ten words.

The conference committee on the Mobile and Chattanooga railroad reported that they were unable to agree, and were discharged.

The Texas Pacific railroad bill was adopted, and goes to the President.

The Senate is in session to-night.

House.—Business being well up, the House was occupied with pensions and other private bills, and hearing the reports of committees of conference.

WASHINGTON, March 4.—The President has signed the Texas Pacific railroad bill.

The Senate has passed the Cincinnati and Southern railroad bill. The House agreed to the conference report on the army appropriation bill. The report strikes out the rider for the relief of Southern loyalists, but accepts the House bill for the appointment of three commissioners, and also directs the Secretary of the Treasury to pay the Pacific railroad half rates instead of reserving the whole amount.

At midnight all the appropriation bills had been disposed of.

Senate.—The following new Senators were seated and sworn in: Messrs. Cragin, Republican, New Hampshire; West, Republican, Louisiana; Davis, Democrat, West Virginia; Kelley, Democrat, Oregon; Ferry, Republican, Michigan; Logan, Republican, Illinois; Frelinghuysen, New Jersey; Anthony, Republican, Rhode Island; Wilson, Republican, Massachusetts; Morrill, Republican, Maine; Wright, Republican, Iowa; Windom, Republican, Minnesota; Cooper, Democrat, Tennessee; Saulsbury, Democrat, Delaware; Robertson, Republican, South Carolina; Stevenson, Democrat, Kentucky; and Messrs. Hitchcock and Caldwell. Objections were made to Mr. Goldthwaite, from Alabama; his credentials were laid on the table. The name of Vance, from North Carolina, was not called.

The credentials of Foster Blodgett, from Georgia, were laid on the table to await investigation.

The credentials of Hamilton and Reynolds, claiming seats from Texas, were tabled.

The Senate adjourned till Tuesday.

House.—The House organized by the election of the Republican caucus nominees. All claimants presenting themselves were seated.

The House adjourned till Tuesday after passing a resolution to adjourn first session at noon on Wednesday.

SALT LAKE CITY, March 4.—A letter received to-day from a reliable authority in East Canon says that good placer diggings have been struck there, and claims have been located for mines. There is great excitement in the vicinity. The smelting works on this canon are also worked successfully, but snow on the mountains prevents prospecting.

BOSTON, March 6.—The shock of an earthquake was felt in New Hampshire last night.

WASHINGTON, March 6.—Among the appropriations passed by Congress are $175,000 for post office and court house buildings.

It is understood the President is opposed to the early adjournment of Congress. He wants San Domingo settled.

Among the bills which passed the Senate, but failed in the House, is one relieving some six thousand Southerners of political disabilities.

Congress appropriated about $160,000,000.

Over $4,000,000 subscribed to the national loan has already been reported.

FOREIGN.

PARIS, March 1.—At ten o'clock A. M. the eleventh Prussian corps, numbering thirty thousand, with ninety-six pieces of field artillery and the usual proportion of cavalry, advanced in two columns, one at Porte Neuilly and the other at Pont du Jour. The former advanced at a pretty rapid pace up the avenue of the Grand Armee, direct for Arc de Triomphe, the French troops vacating the streets as the Germans approached. The other column entered at Pont du Jour, below Auteuille and Commencid, to march along the quay on the north side of the Seine direct for Place de la Concorde, where the rendezvous of the two columns is fixed. The zone surrendered to the Germans was almost free of French. It commences at the extreme southwest corner of the enceinte, which forms a point and runs in the shape of an irregular triangle, of which the Seine forms the east side, the enceinte from Porte du Jour to Porte des Ternes the west side, and Faubourg Honore and Avenue des Ternes, from Neu Rogale to the enciente, the north side or base. The only points within these limits retained by the French are the baking establishment of the army of Paris, Quai de Billy and Pont du Jena.

As the troops proceeded along the line the artillery took positions from Porte de Neuilly to the Place de la Concorde, from Pont du Jour to the same point, as a precautionary measure. Nothing could exceed the splendid appearance of the troops, who turned out in as perfect order as if on parade ground at home. The chief thoroughfares were quiet and few persons were about from six to nine A. M. The shops were closed, windows shut, and the aspect of the city deserted. The Nationales are posted as piquets on every avenue, with lines of sentries across the streets to prevent persons going beyond the line of demarkation.

From ten to twelve o'clock the same aspect was presented, with mere people in the streets—small crowds and with mere Nationales on duty. At the corners of Rues Royale, Riveli and Place de la Concorde are double lines of wagons, cutting off communication. Most of the women out were in mourning and were going to mass. On Champs Elysees hardly a person was seen. All the houses were closed except three or four small cafes. No one was seen at the windows, and only a few Italian, American and English flags were flying, and one single French flag hung over the Corps Legislatif.

At nine A. M. the head of the Prussian advance was seen rounding the Arc de Triomphe, to the surprise of the few who were present. Both men and women were seen hurrying away in tears, and only boys and a few workmen were left. The German hussars galloped down every avenue leading to the Champs Elysees, to search the streets branching therefrom. Not the slightest attempt at disturbance occurred.

About four thousand infantry and cavalry only were in the advance. There was no music, but the drum was beat and the trumpet sounded.

A splendid body of men halted opposite the Palais d'Industrie, which was at once occupied by hussars.

A few uhlans ride down the Place de la Concorde, where they view with derision the faces of the statues covered with crape.

The Germans are astonished at the mournful aspect of the city and the desertion of its streets.

BORDEAUX, March 1.—The Assembly voted for ratification of the preliminaries of peace—546 to 107.

LONDON, March 1.—In the House of Commons this evening the bill authorizing the burial of dissenters in the parish church yards without the burial service of the church was carried to a second reading by sixty-two majority, after a sharp struggle.

LONDON, March 1.—The following correspondence has passed between the Emperor of Germany and the Czar of Russia. The Emperor in his letter to be Czar, after stating the terms upon which peace has been concluded, says:

"We have arrived at the end of a glorious and bloody war, which was precipitated by the frivolity of the French. Prussia remembers that you prevented the spread. God bless you."

The Czar replied that he shared the joy felt by his illustrious brother, and hoped for a durable peace. He had proved a devoted friend. The happiness and glory of Russia and Prussia is now insured.

HAVANA, March 1.—A letter received here states that a battle was fought on the sixteenth, between six hundred insurgents under Martino Gomez and four hundred Spaniards, near Mozari. The Spaniards fought with great bravery, but their ammunition becoming exhausted they were obliged to retire. The loss was heavy on both sides. The Spaniards had one hundred and sixty men killed. The loss of the insurgents is not known.

An entrenched tower of observation, nine miles from Puerto Principe, was attacked by four hundred insurgents under Bembeta and Jose Mendoza. The tower was defended by only twenty-five men; the attack was kept up two hours, and the insurgents failed to take it. The Spanish loss was three killed and twelve wounded.

The insurgents destroyed the plantation of San Jose, twenty-five miles from Santiago, on the fifteenth ultimo. Five negroes were killed and the buildings burned. The same day the insurgents destroyed the cane fields of the plantation La Perseverncia.

VERSAILLES, March 1.—The Herald correspondent, just returned from Paris, gives the following account of the Emperor's review of the German troops at Longchamps:

At exactly 10.30 the Emperor drove up to the background stand in an open carriage, attended by dragoons and great officers, his household alighting at the steps of the grand entrance. He took his horse and cantered across the field toward the general staff, which followed along the line. As the Emperor appeared the band played "Heil Der," and all the troops saluted him. The Emperor looked exceedingly well and rode dashing by, despite his lingering indisposition. As he rode down in front of the line the flags were drooped and the men gave three ringing cheers. The Emperor kept his hand on his helmet and smiled upon the soldiers. Passing Bismarck he waved his hand in a friendly manner. Twice having passed up and down the lines, the Emperor galloped across the field to a point two hundred yards to the right of the grand stand, facing the troops, where he took up a position in front of the Crown Prince. Sitting erect on his charger, and surveying the troops for a moment with deep emotion, the order was given to march. The bands struck up, and with a splendid step thirty thousand men marched past in so perfect a manner that each battery presented a profile as only one gun.

PARIS, March 2.—The troops in some cases, on entering the city, were mobbed and narrowly escaped injury. Some persons near the Arc de Triomphe congratulated themselves on the difficulty experienced by the Prussian cavalry in getting over the heaps of sand and stones. They pointed to the Arc and said: "Wait till we enter Berlin." The Germans took no notice of the insults.

At fifteen minutes after one o'clock the head of the German troops had advanced up the Grand avenue. After the dragoons came Bismarck, Dukes Saxe-Coburg and Wurtemburg, King Leopold of Bavaria, General Adolbert and Prince Charles of Prussia. When the procession of infantry passed under the Arc de Triomphe they were received with whistling, screams and derisive shouts. A squadron of hussars came next.

Bismarck did not enter the Arc Triomphe, but turned around and rode back to Neuilly.

The grandest part of the military spectacle was the march along Champs Elysees with bayonets and helmets glittering in the sun, flags, torn by battle, fluttering in the breeze. A crowd of men and boys blockading the way were dispersed by the uhlans. The uhlans and Bavarians are especially hated. The troops looked splendid and surprised the French, who owned that they could not beat them.

VERSAILLES, March 2.—The preliminaries of peace arranged by Bismarck and the other plenipotentiaries with Thiers and Favre are as follows:

Article first specifies the line of demarkation.

Article second provides that France will pay Germany five milliards francs; one milliard at least in 1871, and all the rest in the space of three years from the ratification.

Article third provides that the evacuation is to commence on the ratification of the treaty by the Assembly. The German troops will then immediately quit Paris and the left bank of the Seine, and the departments of Cher, Indre, Loire and Seine Inferieure. The French will remain behind the Loire till the signing of the definitive peace, except those in Paris, where the government is not to have exceeding forty thousand troops.

The Germans will evacuate the right bank of the Seine [illegible] after the signing of [illegible] gradually treaty and [illegible] the definitive mil[illegible] the payment of half a [illegible]ard francs. After the payment of two milliards the Germans will only hold the departments of Marne, Ardennes, Meuse, Vosges, Meurthe and Belfort. After the payment of three milliards the Germans will only keep five thousand troops in France; but if a sufficient money guarantee be given the Germans will evacuate completely at once. Otherwise three millions will carry interest at five per cent. from the ratification.

Article fourth provides that the German troops make no further requisitions; that the French government will find food for the army in the occupation of the ceded departments; that favorable arrangements will be made with the inhabitants and time given them to move if they please; and that no obstacle will be placed in the way of emigration.

Article sixth provides that the prisoners will be immediately liberated on the ratification of the treaty, and that the French railways will lend their carriages and engines at the same prices as to the French government.

Article seventh provides that the treaty will be definitely signed at Brussels immediately after the ratification.

Article eighth provides that after the ratification the management of all the departments occupied will be handed over to the French officials, subject to the German commanders, and in the interest of the German troops.

Article ninth provides that it be well understood that the Germans have no authority over the departments not occupied by them.

ROME, March 2.—The Bavarian minister here has provisionally assumed the functions of German embassador to the Holy See in place of Count Von Arnim, transferred to Paris.

LISBON, March 2.—A new cabinet has been formed.

LONDON, March 2.—A dispatch from Versailles says the French indemnity is payable in three installments, viz: One million of thalers in 1871, two in 1872 and two in 1873. Interest is only payable on the last installment.

A Paris dispatch of Wednesday night says the Germans occupy all the quarters assigned them, and perfect tranquility prevails.

LONDON, March 2.—The Pall Mall Gazette expresses the belief that the high commission now in session at Washington, avoiding all difficulties to the distribution of the Alabama claims, will agree to pay a round sum of money, leaving the division of the same to the United States.

LONDON, March 3.—A dispatch to the Times, from Versailles, states that the Germans evacuate Paris today. Prince Frederick Charles retires immediately behind the Seine. The Emperor and Crown Prince leave in a few days for some point on the right bank of the Seine.

LONDON, March 3.—The ministerial motion for a select committee to inquire into affairs in Ireland passed the House of Commons by eighty-one majority.

BORDEAUX, March 3.—A dispatch from Paris, evening of the second, says: A ratification of the treaty of peace was exchanged to-day, and Favre has returned from Versailles.

LATER.—Paris is tranquil; the Prussians evacuate the city to-morrow.

BORDEAUX, March 3.—The government has ordered the immediate return of the mobilized National Guards to their homes.

BERLIN, March 3.—The Empress has received the following dispatch:

VERSAILLES, March 3.—I have just ratified the conditions of peace, which the Bordeaux Assembly has accepted. Thus far the work is completed which was, through seven months of battle, to be achieved.

Thanks to the fervor, devotion, endurance of our incomparable army, and the sacrifices of the Fatherland. The Lord of hosts has everywhere visibly blessed our enterprise and by his mercy has permitted an honorable peace. To him be the honor—to the Fatherland thanks.

WILHELM.

BORDEAUX, March 3.—Rochefort, Blanc, Mallon and Tridon have resigned their seats in the Assembly. Pyatt refused to resign, but declared he would never enter the Assembly until the cession of French territory was rescinded.

VERSAILLES, March 6.—Numerous conversations held at Bordeaux and Versailles with deputies to the National Assembly, including Grevy, Favre, compel the belief that a civil war will soon occur, ending in the restoration of Orleans.

Extensive emigration from the ceded territory will occur. Large bodies will come to America.

DRESDEN, March 6.—The Journal says all the French officers and all the privates of the Mobile Guard, prisoners in Germany, may return to their homes on Monday, if they so desire, at their own cost. Soldiers of the line and the Imperial Guard will remain until arrangements for their transportation are completed.

LONDON, March 6.—At a review of the Prussian guards at Longchamps the Emperor addressed the troops. He thanked them for the heroism, endurance and devotion they had displayed, and adding they must thank Providence for choosing them as the instruments to bring to pass events of such magnitude and renown.

ROME, March 7.—The Pope has held a secret consistory, in which he delivered an allocution of considerable length. The holy father, in his address to the cardinals, attacks the motives and acts of the recent Italian events, particularly the occupation of Rome, and rejects the guarantees of his spiritual power proposed by the bill which recently passed the Italian parliament. He also laments the occurrence of the Franco-Prussian war, and expresses his gratitude for the devotion to himself and the church of the Catholic world.

VERSAILLES, March 7.—The news from Paris confirms the rumors that the inhabitants are growing suspicious, and are acting on the belief that every man's hand is against them. Foreigners are generally looked upon as spies, and in many instances Americans and Englishmen have been insulted and roughly handled in the streets, several barely escaping with their lives. The mob in Paris at present is almost wild with excitement, and the authorities appear powerless to prevent the spread of the threatened revolutionary spirit.

The mob is found by the government to be in possession of a large quantity of arms and ammunition.

THE CHINA MISSION.

This ought to be an interesting subject to the Methodists in the Mississippi Conference. One of the members of the Conference is in China as *our* missionary. When he was first read out for that field, in 1853, the Conference pledged to sustain him—*support* him in that work. But we have not done so by—considerable.

Allow me to appeal to you again in his behalf.

1. *To the Sunday school superintendents and Sunday schools.* You have, I trust, seen the resolution of Conference requesting the superintendents of all our Sunday schools to take collections to aid him more especially in his effort to keep up a home for orphans, and to educate them and have them under his own control. If you have not yet done this I hope you will immediately, for the case is an urgent one. Have you read Bro. Allen's letter to Bro. Foster? If so, you have seen how much they now need help. Then to work! and let me hear from you soon.

2. *To the preachers and private members of the church.* Bro. Lambuth informs me, in a letter of January 12, that Bro. Allen had taken the government school again, and that he would have to seek for employment somewhere so as to make a support, as they had not heard from the board for eight or nine months past.

Now, brethren, this is an appeal which ought to be heeded. This brother and his family are far away from us and their native land. They are missionaries at heart, and have been so in practice, so far as their circumstances would allow—as they have been supported. Part time Bro. Lambuth has [illegible] of the and act as inte[illegible]nad to teach eipal ad[illegible]reter for the munimonity to make a support.

Cannot every minister in the Mississippi Conference send me, from his charge, at least *ten* cents for every member in his charge, by the first of April, as a special collection for Bro. Lambuth? I believe you can if you try. I shall hope to hear from every one of you soon.

Send by post office money order when you can, or by registered letter, to Canton, Mississippi.

H. H. MONTGOMERY.

P. S.—Will not the brethren of the North Mississippi Conference, who have in other years been helping in this work, respond to this call? I hope they will.

H. H. M.

F. W. PERKINS KILLED.—On Tuesday morning F. W. Perkins, proprietor of the Alliance line of Havana and Florida steamships, was found dead in his office, at No. 26 Carondelet street. Over his right ear and above the temple was a pistol shot wound, which had evidently occasioned immediate death; if, indeed, the fearful beating he had received over the head had not previously produced insensibility. The back part of his head had been beaten to a pulp. The skull was fractured in twenty places, as if he had been stricken down by some heavy instrument and pounded until life was extinct. It is probable that the pistol shot was fired afterward by the assassins to make sure the butchery was complete.

Mr. Perkins left his office last night at the usual hour and went to his residence at the corner of Annunciation and Sixth streets, but probably forgetting some papers or other valuables, he returned to his office at a late hour of the night. This is the supposition of his friends. He was doubtless followed back by his assailant and murdered as related.—*Picayune, March 8.*

The Christian Advocate.

THURSDAY, MARCH 9, 1871.

For the Advocate.

ALICE CARY.

Let one most loving of you all,
Say: "Not a tear above her fall
He giveth His beloved sleep!"

The sun-tints flashed a livelier flame
Through dew-drops brightened by her tread,
The waves went by with mellowed sound,
And sorrow looked up, comforted.

Soft childhood held her gentle robes,
And youth her happy garlands wove,
And age upon its tottering staff
Forgot its weariness for love.

The music of the silenced strains
Is hushed for us through earthly hours;
But echo sings them far away
Through memory's fairy-haunted bowers.

There breezes make more soothing sound,
There birds sing with more touching strain,
And holier fancies where she sings
Come through the rustling of the rain.

Gone! But her loving hand has swept
Soft music from our heart's sad string,
When love had grown to weary days,
And life had lost the flours of spring.

Gone! But we feel that far beyond
The sky that night with radiance fills,
Beyond the moon's white light that streams
So saintly on the distant hills—

There is a spirit pure and fair,
Awakened to a sinless birth,
Singing in groves of Paradise
The dearest notes she sang on earth.

Forever free from tears of grief,
The Voice resistless called her home—
My faithful servant—"Enter in;
Into thy Saviour's kingdom come."

S. M. W.

TRANSFERS.

Mr. Editor: Perhaps no action taken at the recent session of the Louisiana Conference was more important—certainly none was more opportune—than that in reference to transfers. Resolutions were unanimously adopted welcoming them to said Conference. The action was not taken from any mere sense of courtesy; it was the expression of an earnest feeling, which much consideration of the subject, during the session of the Conference, had awakened in the minds and hearts of the brethren present; it was, indeed, a wholesome reaction from a contrary feeling that, unfortunately, has infected most of our Conferences for some time. It cannot be denied that transfers have come to be a tabooed class in our ministry; and, strange to say, all the more so if they are men of shining ability and distinction. This prejudice, which has attained unto such grave proportions in our connection as to have added no little to the burden of these chief shepherds among us who have "the care of all the churches," has evidently from misconceptions of the [illegible] plausible but aided, in part, by [illegible] of com- essentially selfish causes [illegible] plaint here and there. If the territory of a Conference, including its stations and circuits, is a sort of estate which belongs to the members of the Conference, upon which they are dependent for their sustenance; if the several appointments of a Conference are so many sources of revenue organized for the support of the preachers belonging thereto, then, unquestionably, it amounts to the character of an outrage upon a Conference for a Bishop to transfer a preacher from elsewhere to one of their appointments, especially if that appointment be one of the most desirable within the bounds of their monopoly. In such case the *casus belli* is clear—transfers are invaders, and should be treated *a la porcupine*. But is this view of the relation of the appointments of a Conference to the members thereof, according to the genius and mission of Methodism? "Tell it not in Gath, * * * lest the daughters of the Philistines rejoice." Grander and sublimer, for strictly apostolic is the mission of Methodism. It is not to provide emoluments for her officiates, but to preach the gospel to a "world that lieth in wickedness." Her field of operations includes "the regions beyond" as well as the regions at home—"the uttermost parts of the earth" no less than the territory bounded by Conference lines. John Wesley spoke for Methodism when he said: "The world is my parish." So far as any title is concerned, however, the whole is Immanuel's land; and the relation of the preacher thereto is simply that of a laborer to his master's vineyard; it is not for him to choose what part of the field he shall cultivate—that is the prerogative of our Lord Jesus Christ, a prerogative which he commissions those denominated "governments" in the church militant to execute. With us said "governments," as distinct from "helps," are called Bishops; and hence from these it is the preacher's solemn duty to accept work wherever they may appoint him within the area of their churchly supervision. Having committed to them the charge of so many laborers within a given extent of Immanuel's territory, it is for them to send said laborers whither they will, moving them from Dan to Beersheba, according to their godly discretion. This is Methodism; her sublime history is in irrefutable attestation of it; her "noble army of martyrs," her grandly heroic leaders, her unexampled successes in pioneer evangelism, are in eloquent witness of the same. It is by the free exercise of this episcopal prerogative that the law of adaptation, as between preachers and people, is carried out more perfectly in the Methodist Church than in any other ecclesiastical organization in Christendom.

Therefore the preacher who suffers himself to covet, to negotiate for, and play the diplomate to secure a particular appointment, in his own or any other Conference, is a sorry specimen of Methodism; it is sheer mockery for such a man to rank himself among that itinerant host who have given such distinctive character to Methodism. And miserable Methodist is he, indeed, who keeps a jealous eye upon a given range of territory, for convenience marked off as Conference limits, and sets himself to rallying the weak and discontented brethren into a state of frowning prejudice against transfers, with pent-up-Utica watch-cries such as Know Nothingism once evoked: "America for the Americans!" "Louisiana for the Louisianians!" Imagine what an effect it would have had on church history if, instead of calling upon the preachers in Asia, "Come over and help us!" they of Macedonia shouted: "Macedonia for the Macedonians!"

Surely our church must rid itself of this imp of Know Nothingism—let it be hunted out of all our Conferences; and let an *esprit de corps* worthy of historic Methodism—broad-minded, cosmopolitan, truly chivalrous—reassert itself everywhere among our ministry. One excellent way to secure this desideratum is for the Bishops to use their transfer power rather freely for a while, just enough to rid our preachers of the delusion that they belong [illegible] Conference in particular to any [illegible] church in general rather than to the [illegible] connexion at large. It is a shameful [illegible] from the spirit of Methodism and primitive Christianity when preachers can suffer themselves to regard transfers as any the less entitled to appointments within their Conference lines because hailing from distant Conferences.

Let other Conferences follow the example of Louisiana, and bid the transfers welcome with real heartiness. By all means let transfers have just the appointment for which they are best adapted; make them to feel that wherever they hail from, to whatsoever appointment assigned, they are brethren beloved; and if they are men of commanding talent let us be proud of them, and rejoice in their successes and honor them with high places of trust, according to their personal merits, and not according to their Conference chronology.

J. W.

Shreveport, Louisiana.

Bible Promises.—The promises of the Bible are not made to one act, but to the continued habit of prayer. It evidences more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterward. To do as Peter did, is bad; but not to weep bitterly, as he did, what mark of a denied is worse. So continues to true convert is the after he hopes repent of his ordained. The true that they are to be saved from Christian's hatred of sin and resin; and for it increases in proportions his assurance of heaven increases.

The Bible and Service of Song in Spain.

A correspondent thus writes from Madrid to the London Christian World:

"Upon the very spot where lie the remains of thirty-six thousand of our fellow-creatures who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand, and offers one of the gospels of the New Testament for a half-penny. In a few hours hundreds are bought, and all the half-pence are laid out in bread and meat for the poor Spaniards.

"Your readers will be also glad to know that a large distribution of the word has been effected at the fair of San Isidro, near Madrid, where a very large number of Bibles, Testaments and portions have been sold during its eleven days' duration.

"The general sale and distribution of portions of the Scripture printed in Madrid for the Committee of the Bible stand, in the Crystal Palace, amounts now to considerably more than a million, two hundred thousand of which have already been placed in the hands of different people.

"From another writer it appears that much good is being done by a gentleman who is gaining entrance for the words of Jesus by means of the 'service of song.' He establishes classes, says this writer, to teach the children to sing wherever he finds an open door, and God prospering, the songs of Zion will soon take hold of the people's hearts, as they are already sung by hundreds of young voices. Our devoted friend is not unmindful in all of the important part that music and song had in the reformation of Germany, under the inspiration of one so gifted in poetry and psalmody as Luther. In the mission house, among the poor, he has his Sunday school each Sunday morning, his singing class in the evening, and his religious service following. Two days in the week are also devoted to a singing class, and one evening to religious service. What the children learn in the school they carry to their homes, and the result is a good attendance at the public services of parents interested in what their boys and girls have gathered in the school. Yet more remarkable is his entry into an asylum of orphans, or otherwise destitute girls, founded by a warm-hearted man, and sustained by himself and a number of ladies, all devotedly Catholic. Introduced one day to the school, he was pained by the character of the singing on the ten mortal sins, etc. His offer to teach them better how to sing the praises of God was accepted, and every afternoon he goes to his class of affectionate girls, who already sing in happy harmonies of their tender Saviour and his boundless love."

SCHOOL OR JAIL.

Which shall it be? It took many ages of Christian civilization to decide in favor of schools for the poor and outcast. The first step in the right direction was the formation of Sunday schools, where street children were taught the simplest elements of education; and after a time—especially in Germany and the United States—the necessity of national enlightenment came to be generally acknowledged. The events [illegible] present struggle in Europe [illegible] of the [illegible] proof of this, and it is are a striking [illegible] taught that the no longer possible to [illegible] the ignorance of the people means the waste of the national strength. "We cannot declare it too loudly," says the eminent Frenchman, writing of the war, "that it is ignorance that has ruined France—ignorance in diplomacy, which, knowing neither the history, nor the language, nor the tendencies of Germany, deceived the Emperor as to the attitude likely to be assumed in the different States; ignorance in the generals, who had never studied either the organization of the Prussians, or their tactics, or their progress, or the lessons of the campaign of 1866, or the quality of their leaders; ignorance in the officers, who, accustomed to fight against Arabs, have been constantly surprised, confounded, bewildered, in their own country; ignorance in the soldiers, who, considering the German as a brute to be driven with the butt ends of their muskets, lost all their self-possession when confronted with men as brave as themselves, more familiar with the grounds than their own, and with skill enough to fly use of an inferior weapon; ignorance without bound or limit in a press which cried 'a Berlin,' as if it were a mere question of a military promenade."

In England public attention is now strongly directed to the question of compulsory national education, as the only means of saving the mass of the poor from sinking into utter degradation; but the system there is yet far behind those of Prussia and the United States. Even in this country much remains to be done in this direction.

PULPIT ILLUSTRATIONS.

The Rev. Elon Foster's New Cyclopedia of Illustrations is handsome in external appearance, entertaining and useful in quality. It is made primarily to be a pulpit help for preachers. It will also be a treasure in the family. Children are fond of stories and anecdotes, and are much in the habit of asking for them. In this book they will find more than six thousand anecdotes, proverbs, etc., pure and wholesome, all pointed to illustrate some moral or religious truth. In adapting his work for its primary purpose, as a pulpit aid, the compiler has sought, he says, "to furnish a treasury of illustrations so complete that the preacher or teacher need not look in vain for some apt analogy, fable, simile, proverb or anecdote with which to make clear or impress any subject he may wish to discuss." Over five hundred authors have been consulted, and nearly every legitimate branch of literature has been brought into service. The work is arranged alphabetically according to the subjects illustrated. The subdivisions of the subjects are also arranged alphabetically. Every anecdote is numbered. By these means the highest convenience in arrangement is secured.

Under the head "Spiritual Blindness" we find this from St. Augustine: "St. Augustine relates of a certain heathen, who showed him his idol gods, saying: 'Here is my god; where is thine?' Then pointing up at the sun, he said: 'Lo! here is my god; where is thine?' So, showing him divers creatures, still upbraided him with: 'Here are my gods; where are thine?' But St. Augustine said: 'I showed him not my God—not because I had not one to show him, but because he had not eyes to see him.'"

Among the anecdotes on controversy is this on "the test:" "A cobbler at Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin. 'No,' replied the mechanic; 'but I know who is wrong in the argument.' 'How?' replied his friend. 'Why, by seeing who is angry first.'"

On Mr. Wesley's readiness for death: "A lady once asked Mr. Wesley: 'Supposing that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?' 'How, madam?' he replied; 'why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me; converse and pray with the family as usual; retire to my room at ten o'clock; commend myself to my heavenly Father; lie down to rest, and wake up in glory.'"

A story of a "Poem on Perseverance" is accredited to the Rev. Cyrus D. Foss: "I have heard of an Indian who one day came to a missionary, and told him he had been making some poetry which he wished to show him. It was found to be in several verses in very 'common meter,' and all exactly like the first verse, which ran as follows:

"'Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on.'

"The Indian's poem is a grand motto for all Christian workers."

We might take the Indian's advice, and "go on, go on" with the illustrations, almost without end, but we transfer and commend the exercise to our readers.—*Methodist.*

"The sting of death is sin," writes the apostle, and what a solemn truth does he here assert. For without sin death would have little, if any, power. The alienation of our hearts from God alone causes us to look on death with doubt and dread. Thus the kingdom of death is a lesser kingdom, and exists under the protection of sin. I see death go down the world as king of terrors, with all his dark retinue of doubts and fears, and it is sin which lends him this retinue. It is sin which supplies him with the black pageantry of his grim state, which chills and awes the heart of man. It is sin which sends before him that sounding trump of doom, which most of all things men dread to hear. It was sin which first made him king of terrors, which placed the crown upon his head, and put the scepter in his hand. For death has no strength or power in himself alone, but derives all from his dread ally. And as death has derived his strength from sin in the past, so in the future will he share his weakness. For when sin is overthrown death will fall with it—fall to rise no more.

Make the Lord's day the *market* for thy soul; let the whole day be spent in prayer, repetitions or meditations; lay aside the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer; shall God allow thee six days, and wilt thou not afford him one?

THE REPRIEVE.

I had long wished to be the bearer of life to some condemned cell. My wish was granted me. It was on a Tuesday that a poor senteneed criminal was to be hanged. He was within one day of the fatal drop. But on the Monday, all unexpectedly, I was summoned to take him his life! I had obtained *a reprieve* for that man—a paper signed by our Queen, giving him back his forfeited life. This, as I have said, is what I had long wished for. So wonderful a privilege was it to be in a position to give *life!*

My first thought was, Where is the train that can bear me swift enough to the cell? I dreamt not of delay. Delay appeared cruel; until, at the very threshold of the prison, I bethought me thus—How can I tell him? The news will kill him. The man will die if I tell him, so great will be the revulsion. He has died, so to speak. He is dead in the law. And he is already in the bitterness of death. So, with life in my hand, I stand before the victim in his cell. His face is wan; his knees feeble. His vacant eyes have no tears, but are red, and look as if, with dry, hot grief, they had burned down into their sockets. Melancholy picture! She who owned him as her husband had just been carried out from the last separation—still, and seemingly a corpse, unconscious of the strange, last kiss which a murderer had impressed on her lips. The expectant orphans, after their wretched farewell, were crying over the yet motionless form of their mother.

"My poor man, can you read?"

"Yes," was the reply.

But fearing to break the royal pardon to him too suddenly, I added:

"Would you like your life?"

"Sir," he responds, "do not trifle with me."

"But life is sweet—is it not?"

"Sir, I rather you would not speak to me."

"But would you not like me to procure your life?"

"It is of no use, sir; I'm justly condemned. I'm a dead man."

"But the Queen *could* give you your life."

He looks inquiringly at me, but is silent.

"Can you read this?"

And now those hot eyes are directed down upon the paper. As he intently reads, putting my arms around his shoulders, I say:

"There, my poor fellow; there is your life!"

No sooner had I uttered the words than, as I expected, he dropped down at my feet. There he lay, as it were, dead! It was more than he could bear

What! when a man to whom a reprieve is announced, granting him a few more short years of natural life, falls down as dead, may not a sinner, who finds he is not to be lost, but that on believing he is saved—he has Christ, and heaven, and everlasting life—I say, may not he weep? Yea, cry? Cry for joy!—*J. Denham Smith.*

A Good Test.—A few years ago, as Rev. Prof. Finney was holding a series of meetings in the city of Edinburg, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord! this man declares that he is prepared to take thee as his God, and to cast himself upon thy care, now and forever."

The man responded "amen!" heartily.

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family and all their interests up to thee."

Another hearty "amen!" from the man.

He went on: "O Lord! he says that he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked: "Why do you not say 'amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction as one of the mightiest obstacles to the progress of his kingdom in the earth.—*American Messenger.*

The first Protestant service in Madrid was attended by not more than fifteen persons. There are now two congregations that number one thousand each.

ABOUT SUNSHINE.

"I wish God had never permitted man to invent green blinds," said a gay and brilliant woman.

Why did she say it?

Because she saw, wherever she went over our fair and sunshiny land, that green blinds were closely shut upon our comfortable houses, excluding the sun's light, which we may be sure God sends down for some blessed purpose. That blessed purpose is to promote growth, to give strength, to impart color, to gild with beauty, to inspire good thoughts and to insure light hearts and cheerful faces.

It is thoroughly well known that no valuable plant can grow well without being visited by the direct rays of the sun; no plant can bear seed, no fruit can ripen, without it. It is thoroughly well known that no valuable animal can grow and perfect itself except it enjoys the direct rays of the life giving sun. The pigs of a friend of mine, which were shut under his barn, and who had everything favorable except sunlight, failed to grow well; they did not at all equal those which had the ordinary run in the open air. So it is, as we all know, with city-grown children; they are pale weaklings the world over.

The fish of the Mammoth Cave are white; their eyes are not opened, because they have never felt the glorious light; they are weak and imperfect, a kind of idiots, if fish are liable to that wretchedness.

Now, then, can man, can woman thrive if debarred this life-giving light? Can our lovely Americans afford to shut out this light from their houses, and grow idiotic in the dark? Are not green blinds a curse rather than a comfort? We appeal to our fine women, who wish to be strong, who wish to be beautiful, who abhor "low spirits," to consider this matter.

Recent discoveries have shown there is conveyed to animals, by the direct action of the sun's rays, a subtle current of iron. It does not exist in light, or but very slightly, if at all, but it is a part of the sun's rays. Therefore we must enjoy these rays if we would feel their full effect. This iron it is which is supposed to give color to plants and animals, and to impart strength and beauty. With strength and beauty come health and good spirits, and despondency and fear are banished.

Sleepless people—and they are many in America—should court the sun. The very worst soporific is landanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours in the day in sunshine, and as few as possible in the shade.

Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all possible to keep off the subtlest, and yet most potent, influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation. Will they not try it a year or two, and oblige thousands of admirers?—*Hearth and Home.*

A Ministerial Snuff-Taker.—The Scotch tell a good story of the late Dr. Duncan, of Edinburg. He was remarkable for absent-mindedness, and being one day engaged to officiate for the reverend minister of Cutler, near Aberdeen, he left the latter place all in good time, mounted on a Shetland pony. Being a great snuff-taker, he frequently had recourse to his "mull," and arriving at a turn in the road, where the wind blew right ahead, he turned his "sheltie" square about, in order to get a pinch more easily. Having indulged, he unfortunately forgot to rein his beast round into the right direction again, and rode calmly back to Aberdeen, only when too late discovering that "circumstances" were having no service that day.

You Said That Afore.—Little folks are keen critics and have good memories. So in speaking to them avoid useless repetitions as well as nonsense and baby-talk. Old Father Bushnell, of Vermont, used to relate a story of a little boy who was one day sitting right at his feet, and looking up into his face while he was standing and preaching in a densely crowded room.

As the old man was going on very earnestly he happened to repeat some remark he had previously uttered, when the little fellow spoke out:

"You said that afore!"

Mr. Bushnell used to say that was the best criticism he ever received on his preaching in his life.

He presents a wretched specimen of religion who labors more to convert Christian men to his own sectarian views than sinners to Christ.

The Christian Advocate.

THURSDAY, MARCH 9, 1871.

HOMEWARD.

BY LOIS BROOKE.

A gallop through the mountain way,
With click, click, click against the flint—
Hard following on the flying day,
That backward flings a fiery tint.

The twilight pines stand dense and grim,
And sigh and sigh, "The day is dead;"
The virgin birches, tall and slim,
Wave shadowy arms across the red.

In brooding peace the uplands lie,
Stretched dimly in their evening rest;
As through their lifted calm I fly,
On, onward, to the happy West.

Oh West, heart red, burn close before!
Pale, dreamy East, float far behind!
No pause, good steed—a few miles more;
In yonder glow our rest we'll find.

Urgent, we reach the downward tilt,
The village darkens far below—
Has aught befallen her of ill?
My eager heart leaps down to know.

A swift descent along the ridge,
Through shady glooms and breaks of light;
A cheery clatter on the bridge,
Then up the street where falls the night.

Across the dark a hearth-fire's gleam,
A graceful shadow on the wall;
'Twas false, thank God, that last night's dream,
That something evil did befall.

From out the door a ruddier shine
Meets vanished daylight's golden trace;
And starry eyes turned up to mine—
One light in heaven and home and face!

Scribner's Monthly.

Personal Religion in Relation to Business Life.

The ambition of many fathers to save their children the ten thousand cares and difficulties of the business world by endowing them at one-and-twenty with a competency is affectionately cruel, and invariably results in demoralization and idleness. The old Jewish custom of giving every man a trade of some kind or other is in every way wiser and better.

I hold it that every man has a calling to some work or other—a divine calling which is the voice of power, partly conscious and partly latent. By obeying this call a man is to minister to the body politic in matters physical, social or intellectual, and by this ministry his own physical, social and intellectual needs are to be met. Every Christian man has two callings, which are, however, really one. He has the lower calling, to which we have referred, and he has a high calling of God in Christ Jesus, in virtue of which he is to take part in the ministry of goodness. But these twain are one. The high calling does not alter the form of the lower; it only gives it a new spirit. If a man is called to make boots, when he becomes a Christian Christianity does not say to him: You must give up boot-making. No, it simply says: You must now make the very best boots possible, and it is at your peril to make bad boots. This calling of yours is capable of great elevation. If you bring to your work a spirit consecrated to the right, you will not simply minister to the bodily comfort of your customers, but you will touch them morally and spiritually. The supernatural light in you, which is the power that fits you for your high calling, will find a thousand chinks in your every-day life and toil through which to illume and bless men. There is no difference in form between the man who breaks stone on the high road and the geologist who also breaks stones; but really the two men are as wide apart as the poles. What makes the difference? Simply the higher spirit and nobler purpose that the geologist brings to his work. Now the spirit of Christ within a man is to exalt the work and business of life into worship: "Whatsoever ye do, whether ye eat or drink, do all to the glory of God."

All the wrong and confusion of the business world arises from the cruel divorce between religion and business. Worldly men say: "*Business is business.*" That formula is supposed to be a kind of sufficient reason for any cruel pressure or unscrupulous dealing that circumstances may seem to require. Not a few professedly good men have given in their assent and consent to that formula. There is a kind of unwritten business code which differs from that which should regulate the private life. Many justify themselves in adopting this code when they pass to the shop and the warehouse by saying, rather loudly to themselves, that it is utterly impossible to embody the high morality that is preached to us in our every-day life if we are to succeed. It is just there that the mistake is made. Men suppose that their first duty is to succeed, and their second duty is to be right if they can. The first duty of the disciple of Christ is to do right, and he is to take for granted that he will succeed. What if the world calls it failure? It may be notwithstanding, a sublime success. Our Lord failed, as the world would say, and yet his is the sublimest success. There are many who do not fully believe in mammon, and yet because they expect something from both they try to serve both. It is an impossible task. And if it were possible it would not be profitable. The Spirit of Christ ought to underlie the whole life. The business life ought to be instinct with the religious life, and unconsciously we ought to be doing right and seeking righteousness. The true artist unconsciously embodies the principles of art in his work, and because he unconsciously embodies them he paints truly. And it is only as we *thus* embody the principles of truth in our life will work be truly done in the business world and in all other places. One cannot imagine anything more beautiful than a business world permeated with the light of truth and righteousness.

That the business world to-day is no better than it should be admits of no manner of doubt. Those who know it best have the saddest tales to tell respecting it. Thank God there are multitudes of honorable men in the business world, and they are its salvation. But, notwithstanding, many of the revelations which the last few years have brought to light have been anything but consoling and assuring. The enormous extent to which the puffing system has grown implies a vast system of adulteration and rognery. The bitter disputes which arise between masters and men—the grasping of the one and the grasping of the other—are deeply saddening. The presence among us of fraudulent speculators, and the cry for cheapness, are not comforting symptoms. The use, the only use, which the business world is being put to by multitudes—a place to get rich in by any means, if you can—is fraught with mischief.

In the presence of all this we ought to look one or two facts in the face. In proportion as the business world is being ruled on the principle, "every man for himself," it is being hurried to destruction. A society held together by the principle of selfish men is rotten. We are told every day, "business is very stagnant." Why is it stagnant? People do not seem to be disposed to invest their money. And why are people not disposed to invest their money? Because public confidence is shaken, and thus we have now and again a chaotic condition of things, and men's hearts failing them, for fear of the things which are coming upon the earth, which is themselves.

The family life cannot be surrounded by a keen, black atmosphere of this kind without being affected by it. The father will bring the contagion home in his own hindered life, and the nation will also suffer. There is this other thought—that here, as elsewhere, we must have martyrs—men who are willing to become poor and to be poor to establish commercial integrity, and lay more widely and deeply the foundations of the kingdom of righteousness in the business world. There were martyrs needed to establish Christian doctrine in the world. The universal establishment of Christian practice is awaiting its martyrs. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—*Rev. H. Simon, London.*

THE LAMP WITHOUT OIL.—While spending a week lately in the society of a great number of faithful pastors from the Canton of Vaud, one of them, at a public meeting, related to us the recent conversion of a lady in his parish. She was one of those who lived only for the world; the thought of her sins had never caused her uneasiness; she was careful and troubled about many things, but neglected the one thing needful. One night while alone in the room she saw the lamp which lighted it suddenly go out. Although she was alone, she said aloud—thinking only of the accident which left her in the dark: "There is no oil in my lamp." The words thus spoken echoed in the room, and sounded in her ears, but with a new sense. She recalled the parable of the five foolish virgins who had no oil, and whose lamps had gone out at the coming of the bridegroom; and from that moment, day and night, that word of God remained in her soul as an arrow remains in the side of a stag who flies far away from the hunters. It recurred to her instantly: "No, I have no oil in my lamp! My God, what will become of me! I have not thy grace in my heart!" She was filled with fear; and then she began to pray, and continued in prayer until God answered her favorably, and gave her his peace through the Holy Spirit, and now she is happy and full of zeal. Like Enoch, she walks with God; and we trust that, like him, she will continue to do so to the end.—*From the French of L. Gaussen.*

HE who has not learned the lesson of resolute self-help has made little progress toward real manhood.

CASTELAR, THE SPANISH ORATOR.

BY JOHN HAY.

On the extreme left of the chamber is a young face that bears an unmistakable seal of distinction. It reminds you of Chantrey's bust of the greatest of the sons of men. The same pure oval outline; the arched eyebrows, the piled-up dome of forehead stretching outward from the eyes, until the glossy black hair, seeing the hopelessness of disputing the field, has retired discouraged to the back of the head. This is Emilio Castelar, the inspired tribune of Spain. This people is so given to exaggerated phases of compliment that the highest-colored adjectives have lost their power. They have exhausted their lexicons in speaking of Castelar, but in this instance I would be inclined to say that exaggeration was impossible. It is true that his speech does not move with the powerful convincing momentum of the greatest English and American orators. It is possible that its very brilliancy detracts somewhat from its effect upon a legislative body. When you see a Toledo blade all damaskeened with frondage and flowers and stories of the gods, you are apt to think it less deadly than one glittering in naked blueness from hilt to point. Yet the splendid sword is apt to be of the finest temper. Whatever may be said of his enduring influence upon legislation, it seems to me there can be no difference of opinion in regard to his transcendent oratorical gifts. There is something almost superhuman in his delivery. He is the only man I have ever seen who produces, in very truth, those astonishing effects which I have always thought the inventions of poets and the exaggerations of biography. Robertson, speaking of Pitt's oratory, said: "It was not the torrent of Demosthenes, nor the splendid conflagration of Tully." This ceases to be an unmeaning metaphor when you have heard Castelar. His speech is like a torrent in its inconceivable fluency, like a raging fire in its brilliancy of color and terrible energy of passion. Never for an instant is the wonderful current of declamation checked by the pauses, the hesitations, the deliberations that mark all Anglo-Saxon debate. An entire oration will be delivered with precisely the fluent energy which a veteran actor exhibits in his most passionate scenes; and when you consider that this is not conned beforehand, but is struck off instantly in the very heat and spasm of utterance, it seems little short of inspiration. The most elaborate filing of a fastidious rhetorician could not produce phrases of more exquisite harmony, antitheses more sharp and shining, more neatly fitting, all uttered with a distinct rapidity that makes the despair of stenographers. His memory is prodigious and under perfect discipline. He has the world's history at his tongue's end. No fact is too insignificant to be retained, nor too stale to do service.

His action is also most energetic and impassioned. It would be considered redundant in a Teutonic country. If you do not understand Spanish there is something almost insane in his gesticulation. I remember a French diplomat who came to see him on one of his happiest days, and who, after looking intently at the orator trying to see what he was saying, said at last, in an injured tone: "Mais! c'est un polichinelle, celuila." It had not occurred to me that he had made a gesture. The whole man was talking from his head to his feet.

Finally, as we cannot stay even with Castelar all night, his greatest and highest claim to our admiration and regard is that his enormous talents have been consistently devoted from boyhood to this hour to the cause of political and spiritual freedom. He is now only thirty-two years of age, but he was an orator at sixteen. He harangued the mobs in 1854 with a power and dignity that contrasted grotesquely with his boyish figure and rosy face. During all these eventful years he has not for one moment faltered in his devotion to liberal ideas. In poverty, exile and persecution, as well as amid the intoxicating fumes of flattery and favor, he has kept his faith unsullied. With his great gifts he might command anything from the government as the price of his support. But he preserves his austere independence, living solely upon his literary labor and his modest salary as professor of history in the university.—*Atlantic Monthly.*

THE expenses of our wars with Indians, since the beginning of the century, amount to more than $400,000,000, while the amount of money spent in attempts to educate them has only been $8,000,000.

A MAJOR in the Peruvian army has constructed a monumental clock in Lima, which is said to be as wonderful as the famous Strasburg clock.

GRIEF knits two hearts in closer bonds than happiness ever can; and common sufferings are stronger links than common joys.

SAYINGS OF DEAN SWIFT.

The following aphoristical extracts from the writings of the original and inimitable wit, Dean Swift, are but specimens of the richness of the gems that may be gathered in that Golconda of literary wealth:

We have just enough of religion to make us hate, not enough to make us love one another.

How is it possible to expect that mankind will take advice, when they will not so much as take warning?

Apollo was held the god of physic and sender of diseases. Both were originally the same trade, and still continue.

When a true genius appears in the world you may know him by the sign that all the dunces are in confederacy against him.

Compliment is the largest tribute heaven receives and the sincerest part of our devotion.

The stoical scheme of supplying our wants by lopping off our desires is like cutting off our feet when we want shoes.

The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages.

The latter part of a wise man's life is taken up in curing the follies, prejudices and false opinions he had contracted in the former.

Would a writer know how to behave himself with relation to posterity, let him consider in old books what he finds that he is glad to know, and what omissions he most laments.

Whatever the old poets pictured, it is plain that they gave immortality to none but themselves; it is Homer and Virgil we revere and admire, not Achilles or Æneas. With historians it is quite the contrary; our thoughts are taken up with the actions, persons and events we read, and we little regard the authors.

THE POWER OF SACRED SONG.—A Hungarian nobleman lost a daughter whom he most tenderly loved. The circumstances of her death aggravated his grief, and he became quite inconsolable. Two years passed, and brought no relief. His grief settled down into a fixed and most distressing melancholy, tending to a permanent mental derangement. Every means were tried which wealth or influence could secure, or an earnest friendship devise, but without effect. Lying on his couch, in a room draped with black, from which the light was excluded, he neither smiled nor wept, and joy seemed forever fled from his breast. At that time Mara was the delight of the Prussian court, and of the musical world, for her vocal performances in oratorio and opera. It was proposed that she should sing within hearing of the afflicted father, whose grief had now nearly worn him into the grave. Handel's "Messiah" was chosen for the experiment; and in an adjoining room that sweet and marvelous voice began its almost more than human strains. At first it had no apparent effect on the nobleman. As she proceeded he slowly raised himself from his couch to listen, and the heart that had been dead to emotion began to swell with the rising tide. When she came to the passage, "Look and see if there be any sorrow like to my sorrow," which was rendered with a subdued pathos which brought tears in the eyes of those present, sighs escaped the suffering father, tears flowed from his eyes, and, rising from his couch, he prostrated himself before a crucifix. But when the full choir struck the hallelujah chorus his voice mingled with theirs, and his spirit was free. Henceforth he, too, could "sing of mercy and of judgment," calmly submissive to the hand that had smitten him.—*Religious Herald.*

FAITH.—As I was passing along one of the streets of New York, a few days ago, I saw a mother and child walking before me. The little one was just holding by its mother's dress, and toddling along without looking at all to see where it was going. It did not seem to care so long as she could keep hold of a little bit of her mother's dress. All sorts of people were passing up and down the crowded streets, but the child was not afraid of any of them. But O, how soon it would have cried if left alone in the great city of New York! Just so when little children come to Jesus, and with faith but "touch the hem of his garment," they can then say with the Psalmist; "I will fear no evil, for thou art with me."—*Loving Words.*

ROMISH MORALS.—The Westminster Gazette, a Roman Catholic journal, recently made the following acknowledgment: "The neglected children of London are chiefly our children, and the lowest of every class, whether thieves or drunkards, are Catholics, at least in name. We have shirked these facts long enough; it is time that we should face them and not delude ourselves by the appearance of progress."

RELIGIOUS INTELLIGENCE.

THE revival in Lynchburg, Virginia, has resulted in eighty additions to the Baptist and seventy to the Methodist church.

THE Rev. Thomas Wray, a superannuated member of the Southeastern Indiana Conference, was killed on January 31 by a train which came upon him as he was crossing a railroad track.

THE death of Bishop John Russel, of the United Brethren Church, is announced. He was born in Maryland, March 18, 1799, and was descended from a German family of the Moravian faith.

UNITED BRETHREN.—The Religious Teloscope of February 15 publishes over four columns of revival intelligence, showing over one thousand accessions in various parts of the East, West and Northwest to the Church of the United Brethren in Christ.

ON SUNDAY, January 1, the union between the churches of England and Ireland was dissolved. According to the provisions of the act disestablishing the Church of Ireland, all church property is vested in the commissioners, all ecclesiastical law abolished, and the right of bishops to sit in the House of Lords ceases. On the same day an act took effect to establish a new Divorce and Matrimonial Court in Ireland. The practice is to be analogous to the procedure in England.

THERE is no asylum for the insane in Utah, but the territory is said to abound in lunatics. Religious delusions have many affinities with lunacy, and tend to develop morbid mental activities of various kinds. It is well when lunacies are not malicious. A majority of young Mormons in Utah are said to be free thinkers and anti-polygamists. The Mormon temple in Utah seats eight thousand people, but does not allow those in remote parts of the congregation to hear the speaking. Brigham Young preaches once or twice a month. The Mormon sermons are rambling and discursive. Reading sermons is not allowed among them.

VACANT CHURCHES.—A New Hampshire correspondent of a Boston paper, writing concerning Congregationalism in that State, says: Changes, not all of them for the best, seemingly, are going on among our churches. A dozen or more of those which offer salaries of $1,000 to $1,200 are without pastors, being unable to obtain the right men for that sum; such men as these churches need are unwilling to settle upon a salary that is just able to give them a support. Those who are receiving $1,000 are finding it insufficient to meet current expenses. This fact and the other, that so many of our best and prominent churches are without settled pastors, are perhaps sufficient explanation why there are so few revivals and so little interest in spiritual things.

SOUTH AMERICA.—Our mission in South America, says the Western Christian Advocate, the second in the history of our foreign work, has now four young men in this country preparing to enter the work of the ministry. The fifth arrived last week. They will be able, with the divine blessing, to preach in either the Spanish or English language. One of our missionaries, Rev. J. Thompson, converted in that country and educated in this, is now our missionary to the Spanish-speaking people in the city of Montevideo, and is meeting with very encouraging success. He has a Sunday school of sixty persons, Spanish and English. As the fruit, in part, of his ministry, we have now a missionary to the Spanish-speaking population of Buenos Ayres; and we learn from a reliable source that at a late love-feast held among these people not less than twenty persons gave in their testimony in Spanish for our Lord and Saviour.

ACCEPTING Rev. Mr. Monle—resident for many years in China—we can better understand some peculiar ways of the Chinese. They believe every one has three souls. At death one of these passes to judgment, one remains in the family shrine, and the other goes with the corpse to the grave. These spirits require food and clothing; and this want is to be met by burning gold and silver paper imitations of money. The spirits of those not buried wander about in misery and become ghost-beggars; and, to prevent annoyance from this source, it is said $150,000,000 are annually paid in all the empire to one called "the King of the Beggars." Forbidding such worship, Christianity is charged with perpetuating the misery of the dead. It seems the Chinese also have faith in a purgatory—a most lucrative mine to their priesthood, as to the Roman Catholic, and furnishing a sort of bridge between them.

THE Barbadoes House of Assembly has granted to the Moravians in that island £400 per annum for their religious work. One member opposed the grant, on the ground that it would be unfair to endow the Moravians, and not the Wesleyans, who are equally deserving; while another made no objections to the grant, provided the same was given to Wesleyans, who have an equal claim on the public. The auditor general, however, said that they could not make a grant to the Wesleyans, as they had not applied for one; that, when they did so, he would be ready to support the application. In Demarara a Wesleyan missionary was allowed by the government an increase of allowance, on the ground that the Wesleyan Missionary Society had withdrew its grant. In British Guiana the Wesleyans indorse and share in the concurrent endowment scheme of that colony. There the English Church receives $50,000, the Scotch Church $24,500, the Roman Catholics $12,000, the Wesleyans $5,000, Congregational and other dissenters $1,000 per annum from government. In Sierra Leone the Wesleyans have lately refused aid from the State.

THE Christian Advocate of February 16 makes record of revivals in part as follows: Clinton avenue, Newark, 40 accessions, principally young people; Rock School House and Alligerville, 75; Rock City, Troy Conference, 29; McConnellsburg, Pennsylvania, 70; Hurdtown, Newark Conference, 70, many of them heads of families; Shamokin, Pennsylvania, 80, thirty-five of them heads of families; Jersey Shore, Pennsylvania, 50; Berwick, Pennsylvania, 109, sixty-two of them adults; Frenchtown, Newark Conference, 80; Crescent, Troy Conference, 60; Chambersburg, Pennsylvania, 40; Durham, New York Conference, 50; Emerson, Troy Conference, 40; Gerard, Pennsylvania, 50; Freedom, Pennsylvania, 110; New Windsor, Baltimore, 160; Thirty-seventh street, New York city, 50; Grahamton, Pennsylvania, 91; Beverly, New Jersey, 30; Yonkers, New York, 45; Bedford street, New York city, 60; Danbury, Connecticut, 100; other points, 200; total, 1,833. Of the work in Danbury, it is said that the pastor, Rev. W. F. Hatfield, on Sabbath, February 12, baptized sixty-nine persons, mainly from fifteen to twenty-five years of age. The one hundred joining are the fruits of a revival following the observance of the week of prayer. Of the work in Bedford street, New York city, this record is given:

"At the afternoon meeting for the promotion of a higher Christian life the blessed Saviour has appeared in mighty power and glory, and it has indeed appeared at times as if the gates of heaven were all ajar, the divine baptism has been so unusual and overwhelming. The whole membership has been quickened, and every heart attuned to sweeter, more heavenly music. Quite a number have entered the 'valley of blessing,' and scores more are seeking to get beyond the border. The pastor, Rev. John Cookman, is untiring in his zeal, and he will leave here with the regret of not only the entire membership, but of the congregation.—*Western Christian Advocate.*

METHODISM AND THE BATTLE-FIELD. Whatever may have been the limitations of Methodism, it was proved upon the battle-fields of Germany to be no enervating delirium, but a stimulant to all manly life that was fitted to receive it. Among the army which, about the time that the first Methodist Conference met, fought at Dettingen and Fonteney, was a little band, the influence of which was felt in the sudden and enduring transformation of those who joined it. The marauder who had risked his neck for plunder would not, from the time he joined the Methodists, pick an apple or a bunch of grapes; the drunkard was sober; the habitual swearer never uttered an oath; but in the day of battle the Methodist was distinguished from his companions—not, indeed, by his absolute fearlessness, for that was probably no distinction—but by his meeting death not only with courage, but with rapture. The British army under George the Second boasted no truer specimens of English manhood than the Methodists.—*Miss Wedgwood's Life of Wesley.*

TRY PRAYER.—An unbelieving lawyer was once present at a meeting for prayer, when much interest was felt in the congregation.—Whether somewhat moved himself, and so rendered more bitter, or from some other motive, he arose and said:

"I have often heard of the power of prayer, and I don't believe one word of it; but if you want to take a hard case, take me."

He was asked to come forward, but replied:

"I shall do nothing of the kind; but if you have power in prayer, try it on me."

The minister desired all to pray for this man at a certain hour, and requested him to remember that they were praying for him. On the third evening he was again present, earnestly seeking for salvation. The result was that he became a most useful preacher of the gospel.—*Sunday School Times.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 9, 1871.

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MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, THAT IN VIEW OF THE GREAT DESTITUTION OF LABORERS WITHIN OUR BOUNDS, WE SET APART THE FIRST FRIDAY IN APRIL AS A DAY OF FASTING AND PRAYER, THAT THE LORD OF THE HARVEST MAY SEND FORTH MORE LABORERS INTO THIS FIELD.

Resolved, THAT THE PREACHERS BE REQUESTED TO PREACH IN THEIR SEVERAL CHARGES ON THE CALL TO THE MINISTRY, ON THE SABBATH FOLLOWING THE FIRST FRIDAY IN APRIL, OR AT SUCH OTHER TIMES DURING THE YEAR AS MAY BE MOST SUITABLE.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

Bishop KEENER's communication on the character and death of Bishop Andrew will be read with deep interest. The Bishop has our hearty thanks and the thanks of all our readers. It will be a sad and pleasing reflection with the official board of the Carondelet Street church to know that the purse of $200 forwarded to Bishop Andrew by them came in time for his burial. We clip the following notice of the funeral services from the Mobile Register:

The funeral services of the late Bishop Andrew were held at the Franklin street Methodist Episcopal church. The altar was occupied by Bishop J. C. Keener and Dr. Andrew, with other clergymen. After the singing of an appropriate hymn and prayer the service of the dead was read, followed by an address from Bishop Keener, reviewing the eventful life and character of the deceased. The Bishop related many pleasing incidents, both as to the public and private career of the venerable father in Israel, whose body now lay silent and cold before them. Dr. Andrews followed, touching upon the life of the departed brother in the relation of a husband and father; and after the singing of another hymn the services were closed with prayer. The remains are to be taken to Oxford, Georgia, for interment.

A MEMORIAL SERVICE.

At the session of the first Quarterly Meeting Conference of the Carondelet Street church, held on Monday, March 6, 1871, the following resolutions were unanimously adopted:

Resolved, That this conference, having deep sorrow in the loss sustained by our whole church in the death of our beloved Bishop J. O. ANDREW, and desiring that yet more formal and pronounced expression be given of our reverence for his name and memory, would hereby respectfully request Bishop Keener, at his own and earliest convenience, to deliver a discourse in memory of our late lamented Bishop Andrew, on Sunday evening, at half-past seven, in Carondelet Street church.

Resolved, That the several churches of our ecclesiastical connection in this city be and are hereby invited to unite with us in this memorial service. J. L. DUNNICA, Sec.

The memorial service referred to in the above resolutions will be held at the Carondelet Street church on Sunday evening, March 19, at half-past seven, on which occasion Bishop Keener has consented to preach, in accordance with the request of the Quarterly Conference.

BISHOP JAMES OSGOOD ANDREW.

OBSEQUIES AT MOBILE.

MOBILE, Saturday, March 4, 1871.

BRO. PARKER: I arrived here on Wednesday night at half-past nine, only in time to see the last of our beloved Bishop. He died at twenty minutes after eleven. He was lying quite still - his life at its last rally - the action of his lungs narrowing every moment, until, without struggle or spasm, he ceased to live. He died in the midst of his children, grandchildren and the preachers, at the Franklin street parsonage, now occupied by his son-in-law, Rev. J. W. Rush. He was conscious and sensible as long as he could speak. The day before he died, when asked how he felt, he said: "Bless God, all is well." At another time, when his lips were seen moving, he was asked: "What did you say, Bishop?" His reply was: "Victory! victory!" The last intelligent sentence that he was heard to utter was: "God bless you all." This was said to his granddaughter, bidding him good night.

I saw him next in the coffin. His features had assumed a regular and even youthful cast; his lips were evenly closed; and the whole face beamed with a mingled expression of dignity and goodness. The glow of an approaching heaven had left its impress upon his clay.

It was the Bishop's request that his funeral sermon should be preached by Bishop Pierce, whom he always loved as a son. The services, therefore, which were had yesterday afternoon at the Franklin Street church were shaped by this request. We could not wholly forbear paying our tribute to his honored remains; but in view of the more elaborate embalming we hurriedly wrapped him in spices for the present. The order of the funeral ceremonies was as follows:

1. The reading of the introductory service and the hymn 729,
"Why do we mourn departing friends,
Or shake at death's alarms?"
by Rev. J. C. Keener.

2. Prayer by Rev. J. C. Spence.

3. The reading of the ninetieth Psalm and fifteenth of First Corinthians by Rev. H. R. Urquhart.

4. Address by Rev. J. C. Keener.

5. Address by Rev. A. S. Andrews.

6. "I heard a voice," etc., and the collect, by Rev. J. E. Foust.

7. Hymn 739, first and last verses,
"Servant of God, well done;
Rest from thy loved employ," etc.,
by Rev. A. S. Andrews.

8. Benediction by Rev. J. C. Keener.

It was the request of Bishop Andrew that he should be buried in Oxford, Georgia, by the side of his first wife; and on last night his remains, accompanied by Rev. A. S. Andrews, Rev. J. W. Rush and Bro. Wm. Otis, left Mobile for Georgia.

I inclose you the substance of my remarks upon this occasion. The very interesting address of Rev. A. S. Andrews should accompany this letter, but he left Mobile so soon after that I did not get it. It is to be hoped that he will furnish the address for publication immediately upon his return. K.

In accordance with the wishes of our venerated father in God these funeral rites take their present form. This company of weeping relatives, friends and sons in the gospel, as the two Marys sitting over against the sepulcher, represent a great sorrow; for all through this wide land there are tens of thousands whose hearts are in unison with the ceremonies of this hour. No servant of God in this country was better known or more universally respected. A ministry of sixty years must develop all the qualities of a man, both official and personal. And in these two lines of the history of this prince in Israel I would now briefly accompany you.

His official life began in 1813, at the age of twenty, when he was received on trial and appointed to the Sultketcher circuit, South Carolina Conference, as assistant preacher. His name was presented by Dr. Lovick Pierce. His presiding elder that year was William M. Kennedy, a man he greatly esteemed. The following year he was sent to Pee Dee district, and young Andrew was appointed to Bladen circuit, in that district, as preacher in charge. In 1815 he was appointed to Warren circuit; in 1816 to the city of Charleston. In 1815 he was ordained by Bishop McKendree to the order of deacon, and two years after to that of elder. In 1817 and 1818 to Wilmington. While there many were added to the church. Year before last, when the Bishop was in much financial perplexity, he received a check for $1,000 from a gentleman living in New Jersey, who announced himself as the son of one who was converted under his ministry at Wilmington, South Carolina, and requesting that his name might never be divulged. In 1819 he was appointed to Columbia, where the Bishop recounts that the "parsonage parlor was furnished with one long bench and two split-bottom chairs," and other accommodations correspondingly narrow. In 1820 and 1821 to Augusta, Georgia; in 1822 and 1823 he was at Savannah, where he passed through the yellow fever; in 1824 he was appointed presiding elder of the Edisto district, South Carolina; in 1825 and 1826 to the Charleston district; in 1827 and 1828 to Charleston station; to Athens and Greensboro, Georgia, in 1829; and in 1830 to Athens and Madison, Georgia. The next year the Georgia Conference was set off from the South Carolina, and he was appointed to Augusta. In 1832, in the thirty-eighth year of his age, after having received twenty appointments, he was elected a Bishop of the Methodist Episcopal Church by the General Conference which met at Philadelphia. Immediately upon his election the churches of Philadelphia offered to give him a house upon the condition that he would reside among them. This and subsequent offers from Missouri, and from Texas and Florida, he declined, believing that the good of the work required that he should reside in Georgia. He continued in the general superintendency of the Methodist Episcopal Church, in company with Bishops Soule, Hedding, Waugh and Morris, until 1844. At the General Conference of that year, upon the division of the Methodist Episcopal Church, Bishops Soule and Andrew chose to remain in the Southern half of the church; and accordingly their names appear in that year as the Bishops of the Methodist Episcopal Church South. Bishop Andrew continued to preside regularly over the Conferences of our church until 1866. At the General Conference which met in New Orleans that year he asked to be relieved from an effective relation, believing that he was no longer physically able to endure the labor of the general superintendency. He was accordingly superannuated, with the request that he would attend and preside at such Conferences and at such times as his health might permit. Since that he has seldom appeared in the chair of an Annual Conference, but the impulse and habit of his soul, long schooled to the work of an itinerant, frequently moved him to visit the churches, and to finish his course amid the gracious refreshings of Christian fellowship. Wherever he went he preached, or, as he styled it, "talked," of the Saviour, urged upon the church the maintenance of sound doctrine, wholesome discipline, and an adherance to the Wesleyan features of Methodism. He attended class meetings whenever opportunity presented. He delighted greatly in talking to Sabbath schools, and had the art of interesting the youngest classes, generally concluding with an affectionate wish that they would pray for him. This he did so earnestly that he has enlisted many children who pray for him when they offer their daily prayer. His last sermon was preached in Felicity Street church, New Orleans, on the nineteenth of February—"*He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?*"—Mic. vi, 8. On the following Tuesday, about half-past four o'clock in the morning, he was struck with paralysis, and the entire left side became helpless. He was moved to Mobile on the following day, to the residence of Rev. J. W. Rush, his son-in-law, where he died. He retained his mind perfectly to within twenty-four hours of his death, which occurred at twenty minutes after eleven o'clock P. M. on Wednesday, the first day of March. I was present with the Revs. A. S. Andrews, H. R. Urquhart, J. E. Foust, R. M. Powers, J. C. Spence and N. Morris, and with other brethren and sisters beloved, besides his two daughters, his son-in-law, the Rev. J. W. Rush, and grandchildren, as they stood around his bed and saw him breathe his last. He expired without pain or convulsion. That composure and simple dignity of soul which had marked him throughout life now left its impress upon his features as they settled in death.

I next call your attention to his *personal history*. Jas. Osgood Andrew was born in Wilkes county, Ga., on the third of May, 1792. His father, John Andrew, was a native of Georgia; an itinerant and afterward a local preacher, and for many years supported his family by teaching a country school — a man of much prayer and faith. His mother's maiden name was Cosby—a woman of fine natural taste, strong intellect, fond of flowers and poetry, and deeply pious. She once said to him: "Andrew, I had rather see you a faithful preacher of the gospel than emperor of the world." "And O how she looked when she said it!" The Bishop inherited from her his broad common sense, poetic command of language and lively fancy. She taught him many passages from the poets, which he could repeat to the close of his life, though he had never seen them in any book. In early childhood she molded him into her own cheerful, happy nature. There were about fifty volumes of various sorts in his father's library—the wonder of the neighborhood. These young Andrew read over and over on the way to mill, and at every spare moment in the field, delighting much in the Children of the Abbey, Roderick Random, etc. He here acquired a taste for reading, and continued to be a great reader all his life. He was converted about the age of twelve. He was licensed to preach after being an assistant class leader for one year. When he was about to leave for his first work his mother threw her arms around his neck, kissed him and said: "And now, my son, remember that I live if you stand fast in the Lord and continue faithful in the work of your Master." He had "beat about," as he said, among the colored people and got along very well; but the first time he preached to a white congregation was from the text: "We have left all and followed thee; what shall we have therefor?" On his way to his horse, after the sermon, a prineipal official of the society accosted him and said: "Well, James, if I had heard that sermon before quarterly conference I would not have voted for your license." Young Andrew replied that he thought he was about right, and then mentally resolved to preach no more. But shortly after an old negro — the servant of the official brother—told him that he had been very much blessed under his preaching, and this determined him to continue. During his after-life, no doubt, he often, while preaching to the slaves, felt that he owed them much for that earliest encouragement. Everywhere he went, as minister or Bishop, he attracted the colored race to him, and some of the most eloquent passages of his greatest sermons were a tribute to the simple-hearted piety of the negro. His speeches on missions abounded in incidents that displayed the power of the gospel in the cabins among the plantations of Carolina.

In the same Conference with William Capers, these great spirits mutually admired and developed each other in the work of the ministry and in the sublime art of preaching the word. They both eventually became Bishops. The parents of young Andrew had brought him, when a babe, for baptism to the Rev. Hope Hull, of Georgia. That man of God and of power took him in his arms and prayed with more than usual fervor that God would bless the child and make a Bishop of him. This prayer was answered, as we have seen, in the thirty-eighth year of his age.

The first time I ever saw the Bishop was in 1840. He was then presiding in the General Conference assembled at Baltimore. He was in the midst of elements which already indicated the yet greater tempest of 1844. But few men could have so held in command that excited body. His voice, his eye, his equable temper, his readiness, his decision and admirable judgment all conspired to constitute him one of the ablest presiding officers the church or country ever produced. The memorable events of that subsequent General Conference at New York, while they made Bishop Andrew notorious throughout the country as the occasion of the division of the Methodist Episcopal Church, brought out in strong light the best traits of his great soul. He was deeply grieved that he should have innocently given opportunity to those who seemed bent upon arraigning before the fanaticism of New England the whole social status of the South and of Methodism, as it had been developed, during three-fourths of a century, in the midst of a slave-owning population; and he feared lest the personal love of his brethren might unduly influence their judgment or induce them to adopt a policy they might afterward regret. He accordingly proposed to the Southern preachers that it might be better for the cause of God that he should resign his position in the church. This proposition the delegates from the Southern Conferences promptly refused to entertain. They believed that an issue was upon them which for years had been coming slowly but surely, and which could not be put off to advantage or be longer averted; which must eventually end in ruin to the church if not now met and finally disposed of. And the results have confirmed the wisdom of their decision. But during the whole of this trying period no word or act of Bishop Andrew was other than such as became an elder in the church of God. His good sense, meekness and piety shone conspicuously from first to last. No harsh speech or bitterness of spirit has been charged against him even by his most violent assailants. Always self-possessed, always ingenuous, always jealous for the church and the honor of his Master, he came through these fierce conflicts as gold through the fire. These qualities of Bishop Andrew were of the greatest moment at this important crisis in the history of the church. The peaceful and thorough division of so large a body of Christians and of so great an interest is without a parallel either in Church or State history. The cleavage was without a fragment—so clean and whole were the two parts that the part in the South remained, territory, churches and members, in its original integrity, without the loss of more than two local preachers. And this vast movement turned upon James O. Andrew. Doubtless the providence of God raised up a man so balanced in his powers of mind and heart as to command at once the respect of the one side and the full support of the other. His brain and soul, his common sense and faith were equal to the great pressure put upon him.

He had a large brain and a large heart, and these, working together, gave him a mind of strong common sense. This was his unfailing resource. He could not be induced to take an extreme view of any question, nor would he suffer himself to be controlled by prejudice. He was sound in his estimate of men, yet overflowed with charity toward all. How precious and important these qualities were to the church may be estimated by the fact that the office which he filled required him to give cast annually to the labors of hundreds of our ministers, and to the service of thousands of our societies. So great was his solicitude to discharge those high responsibilities well that he declared his whole physical system had been permanently deranged by the care on his mind, ever since his election to the episcopal office. He knew the preachers by name, and carried the churches on his heart, and made appointments with much prayer as just from the mount of God. His preaching was highly spiritual, full of living themes and attractive in manner to all classes of hearers. He had not only the right word, but an easy flow of rich, strong speech, which captivated the ear and made him "the master of assemblies." He had at times the full inspiration of the orator, with an unction from the Holy Spirit, which worked together upon his audiences and swayed them at his will. God was often with him. And no marvel, for he was a man of constant prayer and a diligent student of the Holy Scriptures. The flood of natural pathos which at times gushed up in his soul from the home-fountains of his youth, filled with memories of his mother, and the struggles of early life, made him the most powerful of preachers.

His death was but a continuation of his life—to the last vanishing point of his career the same repose of character, the same spirit of prayer, the same tender thoughtfulness, the same unwavering faith in the cross and the same nice appreciation of God's word. Heaven was so much the settled expectation of his whole life that the approach of death could not disturb the pillars on which it rested, nor could the long lines of the coming glory increase in him that full certainty of its rising. Just before removing him from New Orleans, when he was surrounded by preachers and brethren, and we all had prayers with him for the last time, while I was reading the fifth of Romans, he remarked at each verse: "What a delightful promise! what a glorious truth!" When I came to the verse, "*If when we were enemies*," etc.: "That," said he, "was a favorite text of Dr. Olin's;" and afterward added: "The doctor said that though the death of Christ was inexpressibly precious, yet if possible the thought of the life of Christ was to him even more so." One of the preachers repeated the lines,

"Jesus can make a dying bed," etc.,
when he immediately added:
"While on his breast I lean my head,
And breathe my life out sweetly there."

From the time he was first taken to the last breath he never uttered one word that indicated either discomfort or impatience. When told the doctor had given his opinion that this attack would prove certainly fatal, he only replied: "God knows what is best, I reckon." He sent a message to the Board of Bishops, "to maintain that harmony and love among themselves which had always existed among them;" and a message specially to Bishop Pierce, who was to him as a son. He sent word to the preachers, his brethren, "to take especial care of the children of the church, and to put away levity of speech." He sweetly spake to his own children and grandchildren, and blessed them. Then as the Saviour went up without angelic attendants or any unusual drapery of glory, a man, as far as the eye could see him—so, as far as we could discern our beloved father, in the midst of death he was in life, unabated life, and with a faith that did not waver, and a hope not ashamed, he was moving steadily heavenward.

Bishop Andrew was married three times. His first wife was Miss Ann E. McFarland. By her he had nine children, three of whom survive him—one son and two daughters. His second wife was Mrs. Ann L. Greenwood. His third wife was Mrs. E. W. Childers, of Summerfield, Alabama. She still lives, but in advanced age and in great feebleness. He was all that a husband or father should be—tender, affectionate and delighting in his honor. He leaves them the inheritance of a name universally revered and the memory of the just.

MISSIONARY DEBT.

Received of Rev. John Wilkinson $75 to pay the Shreveport quota of the missionary debt.

Can we not send in all the Louisiana subscriptions by the first of April? The necessity is pressing.

R. J. HARP.

DEATH OF WERNER FORSS.

Bro. Forss went to Mobile on last Saturday morning on a visit to his children. He had contracted a severe cold during his wife's last illness, which was much increased by exposure on Friday evening. He sent for a physician as soon as he arrived in Mobile, but grew worse during Saturday night, and was threatened with strangling. He sat up in a chair in the parlor as the only position in which he could find any relief. At six o'clock on Sabbath morning he was coughing, and began to spit blood. Mrs. Riley, his sister-in-law, ran to him and heard him say, "I am gone;" when in an instant the blood poured from his mouth and he was dead! He had broken an artery. He was sent up to Montgomery on Sabbath evening, to be buried beside his wife, who died in this city but seven weeks ago. He leaves two children—a babe and a daughter of eight years.

A suitable tribute will be hereafter paid to the memory of this most excellent Christian gentleman.

FOR BRO. LAMBUTH'S SCHOOL.

The following letter, inclosing a $10 bill from one of our subscribers in the State of Maryland, speaks for itself. It illustrates the effect of example and the influence of the religious press.

Rev. R. J. Harp—*Dear Sir:* It was a pleasure to read, in a late number of the N. O. Christian Advocate, of the personal interest taken in foreign missions by the children of the Sabbath school of Felicity Street church. May I trouble you to hand them the inclosed $10 as a small donation to add to their contribution for Mr. Lambuth's school in China? Would not their noble example be followed by other Sabbath schools in the Methodist Episcopal Church South if missionary intelligence was more frequently imparted to the children?

Do you think the pulpit and the press give sufficient regular information of the daily workings of missions throughout the world to create a deep, heartfelt interest in the cause?

The people lack knowledge and need instruction.

Yours respectfully,

A Friend of Missions.

February, 1871.

The firemen's turnout on the fourth instant was very fine. The procession was long and the display imposing. This is one of the grandest of our yearly pageants, and is well worth seeing. The music, the hundreds of gayly uniformed men, the burnished engines decorated with flowers, the magnificent horses and the scarfs and banners, and the throngs of spectators, make up a scene never to be forgotten. Our fire organization is celebrated for its efficiency and good order, and its members deserve the cordial and enthusiastic ovation which is annually accorded them by the people of New Orleans. The fourth of March, the anniversary of the firemen, is practically a holiday, and almost entirely given up to their entertainments.

Death of John H. Gerding.—This old member of the Dryades street German Methodist church died March 1, in great peace. Bro. Gerding was a steward and president of the board of trustees of the church to which he belonged. He was a good and faithful Christian, and he will be long regretted and missed by his brethren. He was a native of Prussia, and had entered his sixty-third year.

State Fair.—We have received a handsomely printed pamphlet containing an account of the arrangements for the fifth grand State fair, which commences April 8, proximo. Matters to be exhibited are classified in tabular form, and the premiums are announced in connection with every article. The treasurer and the Association has our thanks.

[illegible] that hath given up all things, [illegible] net himself, hath forsaken [illegible]ing. He that sets not his heart [illegible] at he possesses forsaketh all [illegible], though he keep his possessions.—*Quarles.*

[illegible]NTERS who use it estimate one [illegible]urfee's Subsoil plows worth [illegible]han a ton of commercial fer[illegible].

On the Death of Little Children.

BY BISHOP M'TYEIRE.

We make the following extract from an article contributed to the St. Louis Christian Advocate. It will be a source of comfort to many.

The death of little children is a great fact in providence. Let us consider some things that may help to reconcile us to God's ways and to our losses.

In St. Louis hundreds of children die every year, of the age, and under the age, of Bertie. The statistics of the most healthy cities and countries show thousands and scores of thousands. Indeed, it has been estimated that, on an average, not one-third of the human race born into the world ever attain to the age of six years. The lines of our Christian hymn are literally true—

"*Millions* of infant souls compose
The family above."

In the light of such facts, and upon the sure basis of the atonement, we see a special force in the words of our Saviour: "For of *such* is the kingdom of heaven."

The political economist will exclaim: What a waste of life! The man of ambition will say: These all lived in vain.

Not so, in the economy of grace. They have not lived in vain. Their life, though short, was not a failure. Yours may yet be, and mine; but theirs was not. You and I may fail of our mission, and of us it may be said: Better that they had never been born. But this can never be said of them.

They are *safe*. Whether the glory of the world to come is developed by the endurance of trial in this, and how these afflictions enhance those delights, are not in question now. But it is something to be *safe*, and safe forever. It means the same as to be saved. Think of life's conflicts, and how many mighty have fallen. Think of the temptations on every hand, and how the longest life is beset by them, to the end. Is it nothing, oh weeping parents, that your beloved is *safe*?

Ere sin could blight or sorrow fade,
Death came, with friendly care.
The opening bud to heaven conveyed.
And bade it blossom there.

Satan—that adversary of God and man—can never be chargeable with the death of children, unless it is instigated for the sake of involving older persons in sin. All his snares are prevented in the case of the little child that dies. The prey is put beyond reach, and he never can devour. This salvation is assured, and he cannot frustrate it. Heaven receives its own, and hell is forever disappointed.

A new grave is seen on earth—it may be a very short one. The stranger passing by says idly, and to a parent's ear heartlessly: "Ah, it is only a child!" But there is a mortal and a higher history. You see not all. There is joy in heaven. The angelic company is increased. There is a new voice, if not a new song, among them.

There's many an empty cradle,
There's many a vacant bed,
There's many a lonely bosom
Whose light and joy are fled;
For flitch in every graveyard
The little hillocks lie,
And every hillock represents—
AN ANGEL IN THE SKY.

The ministry of little children is to be taken into account among God's means for saving a sinful world; and it is not the least of them. When judgments are abroad the people are rebuked and they are in fear. The anointed servants of truth reason with men and persuade them. But how often do the most earnest and eloquent plead in vain? The man is bent upon his schemes of gain or ambition; the woman loves pleasure and fashion. These hearts of ours are incrusted all over with worldliness. The little child comes, and does the work that mightier agencies have failed to do. Never so strong as in its sickness; never so lovely as when leaving us; never so prevailing as when the dimpled hands are crossed upon the breast. Then we begin to find out that we had entertained angels unawares. We call to mind their sayings and their songs, and see something of the deeper meaning, and we say, like the patriarch, awaking out of his dream: "Surely God was in this place and I knew it not."

The parting comes. The last look is taken; the beautiful form passes into darkness; the grave covers it. Nature must shed tears, and religion does not forbid them. What now, stricken ones! Are you never to see your child again? Must you part forever? Heaven is brought close to you. You have a treasure there that comes nearer taking the heart with it than any other treasure can. Like the bereaved king of Israel you say: The child cannot return to me, but I shall go to it. You find it not so hard as it was to be heavenly-minded. Strong attraction has been fixed in the skies. And every association and every memory is of purity and innocence and love.

Long, and with tender power, this ministry lingers. The tones of the voice, the sound of the footstep, resound in our hearts by day and by night. The still small voice survives the great tumult and noise of this busy, selfish, outside life. The broken toy, the lock of nut-brown hair, the half-worn shoes—everywhere we meet memorials of our loss, and they renew the lesson. They touch chords peculiar.—Strong men, amused to tears, bow themselves and weep. O, little prattlers, how eloquent you are! We take you by the hand and teach your feet to walk in earthly paths. You teach us to walk in the heavenly.

Often do we hear a Christian experience begin with acknowledgment to this ministry. At the grave of their children the pilgrimage of many parents began. And when our feet grow weary this ministry has quickened them; and when they wandered it has brought them back. A great multitude are to-day on the way to heaven, through this vale of tears, and a little child doth lead them.

Not lost, but gone before. They all live before God. By his love they have been crowned victors, without the peril of the strife. We yet buffet the waves, and how the voyage will end with us is not known; but they have reached the bright shore. So much of their life is to be spent in heaven, it will seem to have been their native place.

Sorrowing parents everywhere, kiss the hand that chastens you, to save both you and them. Gird up your loins and follow on.

DEATH OF BISHOP ANDREW.

At a meeting, numerously attended, of the ministers of the Methodist Episcopal Church South, of Nashville and vicinity, and members of the Board of Missions and of the Book Committee, convened at the Publishing House, March 3, 1871, in consequence of the death of Bishop Andrew, Bishop McTyeire was called to the chair and R. A. Young was appointed secretary.

An appropriate and fervent prayer was offered by the Rev. R. K. Brawn.

The chairman, in setting forth the object of the meeting, paid a suitable and affecting tribute to the noble character of the deceased Bishop.

A preamble and resolutions were then submitted, and brief addresses, embodying interesting facts in the Bishop's life, were made by Drs. Summers, McFerrin and Redford.

The preamble and resolutions were then unanimously adopted, as follows:

Whereas, The sad intelligence has been received of the death of Bishop Andrew, which took place in the city of Mobile, Alabama, March 2, 1871:

Resolved, 1. That we, ministers of the Methodist Episcopal Church South, of Nashville and vicinity, and members of the Board of Missions and of the Book Committee, assembled at the Publishing House in Nashville, March 3, 1871, express our great sorrow at the intelligence of the death of the Rev. James Osgood Andrew, D. D., senior Bishop of the Methodist Episcopal Church South, and the oldest Methodist Bishop in the world.

Resolved, 2. That in the death of Bishop Andrew the church at large, and our own communion in particular, have sustained a serious loss; but we bow with chastened resignation to the will of the great Head of the Church, who buries his workmen, but carries on his work.

Resolved, 3. That the pure and disinterested character and unsullied reputation of Bishop Andrew, his able, faithful and successful labors, as a minister of Christ and a general superintendent, for more than half a century, entitle him to the veneration and love of all good men, and that his memory should be cherished and held in high esteem by every lover of our holy religion.

Resolved, 4. That we earnestly request the surviving Bishops of our church, at their meeting in Nashville, in May next, to hold such a memorial service for Bishop Andrew as they may deem appropriate.

Resolved, 5. That our sympathies be and are hereby tendered to the bereaved family of our deceased Bishop, with the assurance of our earnest prayer that they may continue to realize the care and protection of the great "Shepherd and Bishop of our souls."

Resolved, 6. That the secretary of this meeting be instructed to forward a copy of these resolutions to the family of Bishop Andrew, and to furnish a copy to each of our church journals for publication.

J. B. McFerrin.
Thos. O. Summers.

On motion of the secretary the meeting adjourned with the benediction by the Bishop.

R. A. Young, Sec.

It is an illustration of the value at which the different kinds of service are estimated, that the salary of the president of Harvard College is but $3,000, while that of the chief cook at the Parker House, one of the principal hotels of Boston, and distant from Harvard about forty minutes' ride by the horse-cars, reaches the handsome figure of about $4,000.

NEW PUBLICATIONS.

The Southern Farm and Home for March is to hand, and freighted with good things for planters and housekeepers. This number contains an engraving of Hon. Ben. C. Yancey, ex-president Georgia State Fair. The Farm and Home is published at Macon, Georgia, by J. W. Burke & Co., at $2 a year.

Essentials of Good Health and Mental Bliss is the title of a new periodical, published in New Orleans, and edited by Thomas Nicholson, M. D., Ph. D. It will be devoted, as we infer from the salutatory and contents of the first number, to the popular presentation of information in reference to medicine, physiology and kindred subjects. The number for March contains some valuable items, and the object contemplated is no doubt a worthy one. Price, $3 a year. No. 490 Magazine street, New Orleans.

From N. P. Boyer & Co., Parksburg, Pennsylvania, we have received samples of imported Alsike clover, Chester county mammoth corn, genuine white Norway oats and genuine black Norway oats.

We are indebted to Mr. Albert Eyrich, 130 Canal street, for a copy of the Southern Magazine; and also for Mad Moukton and Other Stories, by Wilkie Collins.

The Great Want of France.—Father Hyacinthe says: "One thing is not impossible—God forbid it—that France should descend to an inferior rank in Christendom. If so, those great countries—that Germany, which fasts on the eve of battle and carries the New Testament in the shakos of her soldiers—that England, which offers her common prayer on the day of humiliation and keeps her Sabbath rest, the glory of her industry and civilization—that America, which at the very crisis of her national life proclaims faith in God as the foundation of her greatness and strength—if to these nations we have nothing to send but the echo of an abject skepticism and a still more abject immorality, what is to become of France! You may prate of liberty and democracy, but you are surrendering yourselves to a most degraded slavery."

The killed and wounded on the railroads of the United States during the year ending October 31, 1870, were: Killed, 168; wounded, 484. Kansas leads the slain, with 27 killed; New York comes first in the wounded list, with 68. The largest number of persons killed at one accident was 21, being upon the Mississippi Central railway, near Buckner, February 25, when the train broke through a trestle bridge, and 15 were wounded. New York had 14 accidents by which lives were lost. New Jersey had several. In Maryland not a person was killed by a direct accident during the time named.

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forest, but grass. Only have enough of the virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received at the Branch of Southern M. E. Publishing House, 712 Camp street, for the week ending March 6, 1871.

A—T Y Armstrong, P Allen, C Armitage, Alexander & Frost, Applegate, Pomsford & Co.

B—R Babbington $10, J Baldwin, J C C Black, W E Ballard $2.85, H P Bowen, J L Borden $14.30, B F Bunting, E L Blanton, J Bancroft.

C—C W Calhoun, A J Coleman $2.85, J T Curtis, H C Clarke, R E Cary, C B Collins, W H Connor $88.25, M Calloway, B Clegg 3 lets $5.25, L H Crumb.

D—R B Downer 2 lets $11, P Dieffenwierth $12, J B Drake, W B Dennis $1.

E—J A Ellis, E A Enochs, C F Evans, L Ercombrack $10.

F—L W Fairchild, T J Fullilove.

G—M M Graham, J T M Gregory, W P Garrison, C LeG Goodrich $16.61, J H Griffin, G M Gilmore $3.85, Griffin & Hoffman.

H—A P Howard, H J Hunter 3 lets $12, A C Harper, E J Hale, J D Hays $3, W C Halsip $15, E L Hallberg, Hurd & Houghton.

J B Jones $60, H F Johnson 2 lets, P James $5.

K—J C Kilfrell, P H Kyes.

L—M J Law, W M Lovelady $5, H P Lewis 2 lets, G M Livermore $65.

M—J D Murff $31.82, M J Matthews, M Mims $2.75, J F Markham, W H McDaniel $5, J H Mims, J B Magruder, D Morgan $1, J Moore, Manly & Co, A H Moss, H B Magruder, S E Morse, J M McKee.

N—J L Nabors, W B Norris, J Nicholson, J A Norsworthy, M Nicholson.

P—M Padgett, U B Phillips $3, A M Proctor $3, R F Perdue $3, M C Parker & Co, W Price $10.

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Y—N B Young.

Married.

At the residence of Dr. Sam. Williams, on Deer creek, Issaquena county, Mississippi, February 6, 1871, by the Rev. Henry P. Bowen, Mr. Evan Shelby to Miss Emma Wright, all of Issaquena.

Obituaries.

Miss Julia E. Johnson was born March 3, 1850. In November, 1867, she experienced the religion of Jesus Christ, joined the Methodist Episcopal Church South, of which she lived a faithful member until her death, which occurred January 2, 1871.

From the time she was converted she was faithful in the discharge of all her religious duties. For three years I have been her pastor, and during that time her seat in the house of God was always filled, unless providentially prevented. Being of a delicate constitution, she was frequently deterred from social and church privileges which she otherwise might have enjoyed. During her last illness, which lasted from September to January, her sufferings were intense; but all the time she realized the comforting influence of the religion of our Lord Jesus Christ. She often spoke of death, and urged her friends to meet her in heaven; and as her feet passed down into the chilly waters of Jordan her faith grew strong in God, and she urged her weeping mother to make haste and delay not, that they might be united again in the land of eternal rest.

S. M. Thames.

Bro. Milton Jenkins was born February 22, 1830, and died January 8, 1871, fully ripe for bliss immortal.

On the twenty-third of September, 1858, he was united in holy wedlock to Miss Fannie, daughter of the Rev. T. Moody, of the North Alabama Conference. To her he was a true and good husband to the day of his death. The year after their marriage he was powerfully awakened to the importance of being religious. He earnestly sought and found peace in believing in the virtue of Christ's death, and at once connected himself with the Methodist Protestant Church, in which he sustained, at Camden, Alabama, a good moral and religious character until 1869. He removed to Gadsden, Alabama, where he immediately united with the Methodist Episcopal Church South. For several years before his death he suffered much bodily affliction; yet he always exhibited great patience and Christian fortitude.

He was a very social, genial spirit. This, combined with correctness and integrity of character, won for him many ardent friends. He was by profession a lawyer. Early in life he was admitted to the bar. In the practice of law he succeeded admirably well; and because of his correct and unswerving principles of truth and justice he ever commanded the highest regard of his associate lawyers.

In November last he went with his family from this place (Gadsden) to Wilcox county, Alabama, to spend the winter, hoping to recover his health. But all in vain. He only had to suffer a few weeks after arriving at his brother's house—Dr. L. Jenkins—when the messenger of death came, and he ceased to work, to suffer and to enjoy among men, and his spirit was borne by seraph wings to the bosom of Abraham, to live and enjoy with Christ and angels on high.

His body was interred with Masonic honors in the old family grave-yard, by the side of his father and mother and four brothers, to await the resurrection morn, when Christ will come to gather his faithful people to himself. "Peace to his ashes."

He leaves behind an amiable wife and three interesting little boys, and many other relatives, to mourn after him. But they mourn as having hope of a glorious reunion at the last day.

R. A. Timmons.

Nashville Christian Advocate please copy.

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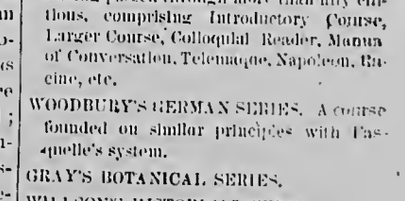

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The Child's Corner.

A FANCY.

I suppose if all the children
Who have lived through ages long
Were collected and inspected,
They would make a wondrous throng.
O the babble of the Babel!
O the flutter of the fuss!
To begin with Cain and Abel,
And to finish up with us!

Think of all the men and women
Who are now and who have been,
Every nation since creation
That this world of ours has seen;
And of all of them, not any
But was once a baby small,
While of children, oh! how many
Never have grown up at all!

Some have never laughed or spoken,
Never used their rosy feet:
Some have even flown to heaven
Ere they knew that earth was sweet;
And indeed I wonder whether,
If we reckon every birth,
And bring such a flock together,
There is room for them on earth?

Who will wash their smiling faces?
Who their saucy ears will box?
Who will dress them and caress them?
Who will darn their little socks?
Where are arms enough to hold them?
Hands to pat each shining head?
Who will praise them? who will scold them?
Who will pack them off to bed?

Little happy Christian children,
Little savage children too,
In all stages, of all ages,
That our planet ever knew!
Little princes and princesses,
Little beggars wan and faint,
Some in very handsome dresses,
Naked some, bedaubed with paint.

Only think of the confusion
Such a motley crowd would make!
And the clatter of their chatter,
And the things that they would break!
O the babble of the Babel!
O the flutter of the fuss!
To begin with Cain and Abel,
And to finish up with us!

Good Words for the Young.

FIVE STEPS TO THE GALLOWS.

A man had committed murder, was tried, found guilty and condemned to be hung. A few days before his execution, upon the walls of his prison he drew the figure of a man hanging on a gallows, with *five steps* leading up to it.

On the first step he wrote: *Disobedience to parents.* Solomon says: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valleys shall pick it out, and the young eagles shall eat it"—that is, he shall perish by a violent death, he shall come to a miserable, wretched end.

On the second step he wrote: *Sabbath-breaking.* God, in his command, said: "Remember the Sabbath day to keep it holy." Visit your prisons and jails and you will find that nine-tenths of its inmates have begun their downward course by breaking this command.

On the third step he wrote: *Gambling and drunkenness.* The late Dr. Nott, for more than fifty years president of Union College, having been a close observer of human events, truly says: "The finished gambler has no heart. He would play at his brother's funeral, he would gamble upon his mother's coffin."

Several years ago a boy was hung for killing his little brother. When on the gallows, the sheriff said: "If you have anything to say speak now, for you have only five minutes to live." The boy, bursting into tears, said: "I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, for the first time in my life, and coming home I found him gathering strawberries in the garden. I became angry with him without a cause, and I killed him at one blow with a rake. I did not know anything about it till the next morning when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found his hair was clotted with his blood and brains, and he was dead. Whisky has done this. It has ruined me. I never was drunk but once. I have only one more word to say, and then I am going to my final Judge. I say it to young people: Never, never, never *touch anything that can intoxicate.*"

On the fourth step he wrote: *Murder.* God's command is: "Thou shalt not kill." To prevent man from unlawfully taking the life of his fellow-man, God has annexed an awful penalty: "Whoso sheddeth man's blood by man shall his blood be shed."

On the fifth step he wrote: *The fatal platform.* It is impossible for us to form a correct idea of the thoughts that must rush through the mind of a man under such circumstances—the disgrace and ignominy attached to his name; the pains and agony of such a death; the want of sympathy in the community around him; the fearful forebodings of his guilty soul before the bar of a holy God.

I was called in the early part of my ministry to write the confession of a murderer, and attend him on the gallows. His name was Moses Lyons. He, when drunk, murdered his wife. Being maddened by liquor, he seized her by the hair and jammed her head on the hearth until she was dead. Two men who were passing by, hearing her shrieks, rushed in and caught him in this murderous, brutal act. I visited him in jail, from time to time, with a view of leading him to Christ. In his confession he said: "She is dead. I must have done it, but I know nothing about it." His mind was so stupefied by rum that under the evil spirit he committed this brutal, this horrid deed. Alluding to his parents, he says: "The advice of my dear parents to serve God I did not listen to. Oh, had I done so, I should not have come to this shameful end. They have gone to their graves—peace be to them. Could I visit the spot where they lie buried, I would bathe their graves with my tears." He had two daughters; when he spoke of them he wept aloud. After a long pause he said: "I hope the world will not visit on them the iniquity of their father. Parents, bring up your children in the nurture and admonition of the Lord; set a good example before them; do not to them as I have done to mine. Children, obey your parents in the Lord; listen to their counsel and advice; look at me, and see my fate for not walking as my parents directed me."—*American Messenger.*

"PLEASE, SIR."—"Sir, do you want to know how I was converted; I, an old gray-headed sinner?" said a good old man to a minister.

"Yes, tell me," answered the minister.

"I was walking along one day and met a little boy. The little boy stopped at my side. 'Please, sir,' he said, 'will you take a tract? and please, sir, will you read it?' Tracts? I always hated tracts and such things, but that 'please, sir' overcame me. I could not swear at that kind-spoken 'please, sir;' no, no. I took the tract, and I thanked the little boy, and I said I'd read it; and I did read it, and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'please, sir' was the entering wedge to my old hickory heart."

The Farm and Garden.

WORK FOR MARCH.

LUCERNE.—This is the best month for sowing this most profitable and useful crop. Two or three acres of first-rate land—the best on the plantation—cannot be used for a better purpose than for a lucerne patch.

It is useless to sow lucerne on poor, unmanured land. The soil must be deeply plowed, thrown up into low beds about two feet apart, and sown evenly in drills. About six or seven pounds of seed are sufficient to sow an acre.

DRILLED CORN.—This is a most useful crop. Sow thickly (between three and four bushels to the acre) in drills just wide enough to admit an ordinary sweep between them. The soil should be as well prepared and as rich as for any other crop.

SWEET POTATOES.—Be sure to prepare land enough for a heavy crop of sweet potatoes, and prepare it well, so that the ridges may be deep and friable.

FORAGE CROPS.—This year, when very few of us have laid up forage enough to carry us through the year, and the condition of our bank account will not allow us to buy much Northern hay, we would advise that attention be paid to forage crops generally, and thus secure for our mules, horses, cows and hogs plenty of good food during the summer and fall. The rat-tail millot is an excellent crop, matures rapidly, yields abundantly, giving on good land as much as three or four cuttings.

IRISH POTATOES.—If you have not already planted Irish potatoes, do so at once, and we would advise you to plant "right smart" of them, for there is no better esculent for man or beast.

SPRING OATS.—It is not too late yet to sow oats. If you have not done so already, or if you have only sown on a small scale, go to work at once and "go in" for a good crop. But don't sow them in the usual slovenly manner. Plow thoroughly, manure liberally and sow thickly.

DITCHES AND DRAINS.—See that the ditches and drains on the plantation are cleaned and in good order. If there are not enough of them made to carry off the water from the "wet spots," make them. Thus you can plant those wet spots earlier and have more certain returns. There is no work which is so much neglected, and the value of which is so little appreciated at the South, as ditching and draining.—*Southern Farm and Home.*

SHEEP IN LARGE FLOCKS.—In answering the queries propounded recently by Dr. Randall, as to the leading qualities of long-wooled sheep, Hon. Norton S. Townshend, of Avon, Ohio, one of the oldest and most extensive breeders in the United States, states that his sheep have usually been kept in small flocks, though in winter time as many as one hundred and fifty have been kept in one shed, and the same number occasionally pastured together during the summer. "The largest lots together have not manifested disease from crowding, but they have not uniformly kept in good condition." In pasturing never more than two sheep to the acre with other stock have been kept. The gentleman, whose views are entitled to great weight, sums up as follows: "Long-wooled sheep are, all of them, mutton sheep—that is, the mutton is of primary importance as regards profit, and the wool only secondary. If mutton sheep run in large flocks, in correspondingly large pastures, every sheep must travel over more ground to obtain his food than where small flocks are kept in small pastures. Every unnecessary rod that a mutton sheep travels for his food is attended with loss, and therefore the subdivision of the flock and the smaller the pastures, so that water can be secured in each, the better. In conclusion, I am not prepared to say that long-wooled sheep cannot profitably be kept in large flocks, but I am persuaded that the smaller the flock the larger will be the profits *per capita.*"—*Southern Farmer.*

EGGS OF SITTING HENS.—It is good management to set several hens the same day, and with chalk mark the day of the month on the front of every nest box; and at the expiration of about ten days take the eggs out of each nest carefully, one by one, and examine them, to see if they are addle, by covering the eggs with the hand, except the two ends, holding them up to the sun in close contact with your eye, and all addle eggs will allow the light of the sun to pass through them, while those that will hatch will be very dark. All the light ones should be thrown away, and when so many are addle as to allow a hen to be "broken up," as it is called, do so by placing her good eggs under another hen, when you have found a portion of her eggs addle. Thirteen eggs are the most that any hen, no matter how large, should be allowed to cover. The chickens, too, when hatched, may be put with other hens, hatching at the same time, when any one has less than eight or ten, giving to each from thirteen to fifteen chickens to care for. The hens "broken up" should be confined in a coop or yard from three to four days, to wean them from their nests or chickens. Here allow us to say that the usual expression, *setting* hen, is wrong. It should be *sitting.* A hen sets, implies that she sets something down, as to *set* a chair; but *sit* means the act of sitting, as on a nest or otherwise.—*Rural American.*

ORANGE PUDDING.—Take four good sized oranges, peel, seed and cut into small pieces. Add a cup of sugar and let it stand. Into one quart of nearly boiling milk stir two tablespoonfuls of corn starch mixed with a little water and the yolks of three eggs. When done let it cool, and then mix with the orange. Make a frosting of the whites of the eggs and half a cup of sugar. Spread it over the top of the pudding and place it for a few minutes in the oven to brown.

SALT FOR ASPARAGUS.—As a top-dressing salt is very beneficial to the asparagus bed. From a pint to a quart may be scattered evenly over every square yard of the bed. It acts both as a fertilizer and a destroyer of weeds.

VIGOROUS OLD MEN.—Most of the leading writers of the daily papers of New York are very old men. Bennett, of the Herald, is seventy-five, though the "American Cyclopedia" states his age at four years less than this. Greeley, of the Tribune, is over sixty, and his literary coadjutor, Ripley, is also over sixty. "Old Joe" Howard, of the Star, is nearly sixty, but is yet quite active. Bryant, of the Post, is seventy-eight. Dana, of the Sun, is between fifty and sixty. Jones, of the Times, has turned seventy, and the combined age of the three venerable Englishmen whom he employs as writers is over two hundred years. The youngest of the leading writers are Marble of the World, and Hastings of the Commercial Advertiser, the former of whom is not yet forty, and the other is forty-six.

TEMPTATION.—When a founder casts a bell he does not immediately fix it in the steeple, but tries it with the hammer, and beats it on every side to see if there is any flaw in it. Christ does not, immediately after he has converted a man, convey him to heaven; but suffers him to be beaten upon by many temptations, and then exalts him to his crown.

THE heart is, as it were, the pasture in which multitudes of thoughts are fed every day; a gracious heart diligently kept feeds many precious thoughts of God in a day.

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——, Professor of Civil Engineering.
A. C. CALHOUN, A. B., Adjunct Professor of Languages and English Literature.
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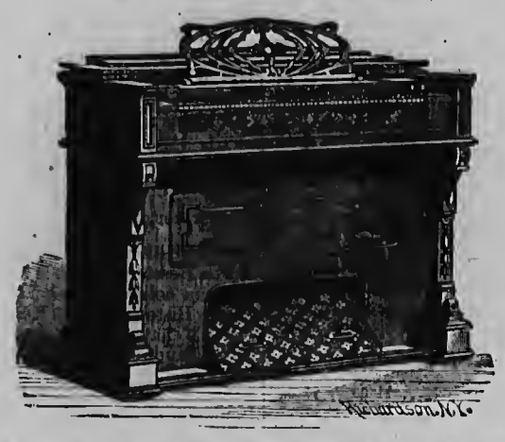

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DO BIRDS CATCH BUTTERFLIES?—Mr. Scudder, the entomologist, says that in fifteen years' experience he has never seen a butterfly in a bird's bill. *Per contra*, a correspondent of Nature avers that he has often seen the common sparrow capture butterflies, though the chase is apt to be long and exciting, as the insect is good at dodging.

THE sulphite of lime, which has come into common use in the making of wine and cider, is said to be injurious to health. Those who find themselves affected with pains and the loss of appetite on drinking cider will have good reason to suspect this ingredient, which is often present, dissolved in the liquor in very appreciable quantity.

THE velocity of nerve communication from the brain to the muscles has been determined to be at the rate of from two hundred and sixty to two hundred and ninety-two feet per second. Some new observations by Helmholtz indicate that increase of temperature accelerates the motion, so that the time between an impulse of the will and the muscular movement to correspond is less in summer than in winter.

AT DIGNE, in Germany, several butts of wine were lately shattered by lightning, and their contents passed along the floor into a cistern beneath. It was found that, from having suffered by the accident, the wine was improved so as to sell at sixty instead of ten cents per liter. Subsequent experiments tend to show that a current caused by the immersion of two platina electrodes, in connection with a galvanic battery, have a similar effect on wine. Even poor wines seem to assume an agreeable flavor through the process.

GUARANA is used in Brazil as a nervous stimulant and restorative. It is made from the seeds of a tropical tree which belongs to the same order with our horse-chestnut. The seeds are roasted and ground, and the powder is mixed with water, producing a drink similar in effects to coffee and tea. The active principle is an alkaloid which is said to be identical with theine; only the guarana has twice the strength of tea in the proportion of this active principle, which is everywhere so highly valued by man.

GAS WELLS are assuming considerable importance in some districts. Some, which were opened in Ohio, near Kenyon College, in 1866, and were then visited by Prof. Newberry, he asserts in the Chemist to be still flowing with undiminished volume. One of these at that time spouted an intermittent column of salt water to a height of one hundred feet. Gas was mixed with the water, and also poured out in the intervals. The derrick over the well became encased in ice, and the effect when the gas was ignited, especially at night, was something grand, as the column of mingled water and flame was shooting up to a height of one hundred and twenty feet through the transparent chimney of ice.

NEW METHOD OF LIGHTING CITIES. An English inventor, Mr. Silber, proposes to distribute petroleum oils through pipes, instead of gas, for lighting towns and buildings. He has invented self-regulating burners, which were recently exhibited before the Society of Arts in London, and, it is said, met with general approval from the members present. They are said to give an excellent light and to emit no odor. They are lighted by turning a tap similar to those now in use for gas, and, it is stated, give no more trouble than gas taps. If this plan proves practicable the superior cheapness of petroleum oil lights will greatly aid in its introduction. There are, however, the difficulties of pressure to be overcome, and underwriters will hesitate somewhat before consenting to allow these inflammable fluids to be distributed as proposed.

THE oil of sassafras is obtained by distilling the bark of the roots of the tree, which yield from one to two per cent. of oil. The roots are gathered and washed with great care, cut into small fragments, put into a kettle and boiled until the oil is driven out of the bark. Oil of sassafras, unlike most other oils, is heavier than water, and of a yellowish color, becoming reddish by age. It has a pungent, agreeable, aromatic taste, and is used medicinally. For domestic uses the root itself is more commonly employed. It is a frequent article in the composition of small-beer, and in some sections the "sassafrax tea" runs a sharp competition with "store tea." It forms a healthful beverage, especially in the spring of the year. Much boiling should always be avoided in the use of sassafras, as the oil might all evaporate. The pith of sassafras is sometimes used as a mucilage, but it is weak, and is much less effective than the other gums. Sassafras loses its properties by long keeping.

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JAN	1	2	3	4	5	6	7	JU.							1
	8	9	10	11	12	13	14		2	3	4	5	6	7	8
	15	16	17	18	19	20	21		9	10	11	12	13	14	15
	22	23	24	25	26	27	28		16	17	18	19	20	21	22
	29	30	31						23	24	25	26	27	28	29
FEB				1	2	3	4		30	31					
	5	6	7	8	9	10	11	AU.			1	2	3	4	5
	12	13	14	15	16	17	18		6	7	8	9	10	11	12
	19	20	21	22	23	24	25		13	14	15	16	17	18	19
	26	27	28						20	21	22	23	24	25	26
MCH				1	2	3	4		27	28	29	30	31		
	5	6	7	8	9	10	11	SEP						1	2
	12	13	14	15	16	17	18		3	4	5	6	7	8	9
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31			17	18	19	20	21	22	23
APR							1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	OCT	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30								29	30	31				
MAY		1	2	3	4	5	6	NOV				1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31					26	27	28	29	30		
JNE.					1	2	3	DEC						1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30			24	25	26	27	28	29	30
									31						

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has been without any material change since our last report. We still notice a fair business in most branches of the wholesale trade, in filling orders for spring goods and to replenish broken stocks, but the movement in other departments has been of limited extent. The receipts of sugar have been to a fair amount, and prices have ruled more in favor of buyers. Molasses has been dull, without any material change in rates. Flour has been in fair request.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi.....bales..	42,631
Lake.....	611
Florida.....	6
Arkansas.....	6,723
Mobile.....	836
Texas.....	261
Total.....	50,828

On Saturday prices were depressed by the tenor of the Liverpool and New York telegrams, and the demand was slack throughout the day, but factors were unwilling to submit to any quotable reduction, although the advantage was generally on the side of the buyers. The sales were confined to 6,200 bales. On Monday the news being still more unfavorable, and the receipts heavy, factors were compelled to give way about ⅛c. in low middling, and ¼c. in good ordinary and the lower grades, while middling and the higher grades also ruled more in favor of buyers, but these concessions failed to impart any spirit to the movement, and the business embraced 7,100 bales. Good ordinary closed at 11⅛ to 12c., and low middling at 12⅝ to 13⅛c. On Tuesday the market opened dull and drooping, and only a limited business was done during the morning, mostly at figures leaning to Monday's inside rates. Later in the day, after the receipt of the Liverpool telegrams, prices were still more unsettled, and exhibited such extreme irregularity that our quotations must be regarded as nominal. The general result, however, may be stated to have been a falling off of ⅛c. in low middling and the better qualities, ¼c. in good ordinary and ¼ to ⅜c. in the poorer descriptions. The sales summed up 7,700 bales.

This makes an aggregate for the past three days of 21,000 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,047,990 bales, against 859,609 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 738,128 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 636,812 bales to Great Britain, 217,659 to other foreign ports, and a decrease of 181,682 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	9¾ to 10⅛
Good ordinary.....	11¼ to 11⅝
Low middling.....	12⅛ to 13
Middling.....	13⅞ to 14¼
Strict middling.....	14⅛ to 14⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days..	50,828	
Arrived previously.....1,057,403—		1,108,231
		1,128,927
Exported past three days.	22,099	
Exported previously.....	811,775—	833,874
Stock on hand and on shipboard..		295,053

SUGAR.—The market has continued in good supply and dull since our last review, and prices have ruled in favor of buyers. The supplies on Saturday and Monday were partially sold at 4¾ to 5¼c. per pound for inferior, 6 to 6⅛c. for common, 7 to 7½c. for good common, 7¾ to 8c. for fair, 8¼ to 8½c. for good fair, 8¾ to 9c. for fully fair, 9¼ to 9½ for prime, 9¾c. for strictly prime, 10¼ to 10¾c. for choice, 11 to 12c. for yellow clarified, and 12 to 13c. for white.

BACON has been dull, though 40 casks sold on Saturday at 12⅜ to 12¾c. for clear sides, and 15 tierces sugar-cured hams at 16½c. per pound. On Monday 10 casks clear sides sold at 12⅜c. per pound.

DRY SALT MEAT.—The market is firm, with a fair demand.

MONETARY.—Gold, 111⅛ to 111¼.

American silver half dollars, 108¼ to 108¾, and Mexican dollars at 1½ to 2 per cent. premium in gold.

The only sales of bonds reported are $5,000 State Levee 8s on Tuesday at 83, and $20,000 new City 7s at —.

Nothing has been reported in warrants, except $2,500 new State on Saturday at 65, showing a heavy decline.

City Treasury notes are quoted at 21 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Mar. 7, 1871.

Texas cattle, choice, per head.....$40	to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross.....	8 to 10c
Sheep, first quality, per head.....	$7 to 9
Sheep, second quality, per head...	4 to 6
Sheep, third quality, per head....	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head.....	50 to 80
Texas cows, with calves.....	to 60
Calves, per head	to 10
Yearlings, per head.....	10 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	0 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	23	23½
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 30	1 35
Bread, ₩ 100 lbs:		
Pilot	5 00	....
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	13	18
Star	12½	17½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	11 00	12 50
Anthracite	.. ..	.. ..
Western, ₩ bbl	75	85
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 65	3 75
Cotton seed:		
Rough, ₩ ton	13 00	.. ..
In sacks	16 50	17 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	20	23
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	7 25	7 37½
Superfine	6 30	6 62½
Fine	6 00	6 25
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5	6
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	2 90	3 00
Lemons, Palermo, ₩ box	.. ..	.. ..
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	60	65
Corn, shelled	70	72
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	25 00	28 50
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	10	.. ..
Texas stretched ditto	.. ..	..
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc.	2 25	2 50
Cement	2 25	3 25
Plaster Paris	3 50	3 75
Lumber, ₩ M feet:		
Boards, yellow pine	17 00	18 00
Boards, cypress	40 00	45 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	10 00	24 00
Floor'g and ceil'g, rough	17 00	20 00
Weatherboards, dressed	19 00	20 00
Weatherboards, rough	16 00	17 00
Scantling	14 00	16 00
Shingles, ₩ M	4 25	4 50
Laths	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₩ lb:		
Grny country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	10
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gall	45	50
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 20	1 22½
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	90	1 00
Sperm	2 75	3 00
Whale, refined	1 00	1 10
Cotton seed, crude	48	58
Cotton seed, refined	65	75
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	27 00	30 00
C. S., undecorticated	.. ..	25 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	16
Hams, canvassed	16½	16¾
Shoulders	14	15
Green shoulders	8¼	8½
Lard, prime, in tierces	12¾	14
Butter, Northern	25	44
Butter, Western	10	27
Cheese, American	10	17
Potatoes, ₩ bbl	3 00	4 50
Onions	5 00	6 50
Apples	3 00	5 00
Cabbages, ₩ crate	6 00	10 00
Rice, ₩ lb:		
Louisiana	5½	6¼
India, (gold, in bond)	.. ..	.. ..
Carolina	8¾	9½
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Meridian Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Meridian	Apr. 1, 2
DeKalb, at Scooba	8, 9
Enterprise, at New Hope	22, 23
Spring Hill, at Union	29, 30
Wayne	May 6, 7
Clark	13, 14
Paulding	20, 21
Toomsuba and Marion	27, 28
Enterprise station, Quarterly Conference at night	31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside. WM. B. HINES, P. E.

Columbus Dist., North Miss. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Aberdeen	Mar. 11, 12
West Point	18, 19
Columbus	Apr. 8, 9
Columbus circuit	15, 16
Vinton	22, 23
Athens	29, 30
Houston	May 13, 14
Chickasaw	20, 21
Line Creek	27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama. THOS. Y. RAMSEY, P. E.

Seashore Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Handsboro ct., Handsboro	Mar. 4, 5
White Plains mission, at White Plains	8
Pascagoula and Bay Shore, at Antioch	11, 12
W. Pascagoula, at Red Hill	18, 19
Green ct., at Cross Roads	25, 26
Enon, at Hebron	Apr. 1, 2

Address: Brandon, Mississippi. W. W. HURST, P. E.

Minden District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

South Bossier, at Bellevue	Mar. 4, 5
North Bossier	11, 12
Cypress colored circuit	11, 12
Lake Bisteneau, at Kennon's chapel	18, 19
Mt. Lebanon, at Mt. Lebanon	25, 26
Mt. Lebanon colored ct	25, 26
Sparta, at Sparta	Apr. 1, 2
Louisville	8, 9

S. S. SCOTT.

Union Springs Dist., Alabama Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Greenville station	Mar. 4, 5
Ft. Deposit ct., at Ft. Deposit	11, 12
Rocky Mount ct., at Athens	18, 19
Rutledge ct., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

J. W. SHORES, P. E., Orion, Alabama.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Brookhaven station	Mar. 4, 5
Wesson and Beauregard	11, 12
Martinsville circuit, at Bahala chapel	18, 19
Crystal Springs station	25, 26
Jackson circuit	Apr. 1, 2

If there be any mistake in reference to the places mentioned for holding the Quarterly Meetings the preachers will please correct and notify me. As a full attendance of the official members is very important, the pastors will please announce their Quarterly Meetings as soon as possible. GEO. F. THOMPSON, P. E.

Shreveport District, Louisiana Conference

FIRST ROUND OF QUARTERLY MEETINGS.

at Pleasant Hill	Mar. 4, 5
Caddo ct., at Greenwood	11, 12
Mooringsport, at Mt. Zion	18, 19
Shreveport station	25, 26
Anacoco ct., at Knsatchie	Apr. 1, 2
Springville ct., at Springville	8, 9

The district stewards will please meet at Mansfield, February 18, to assess and distribute the presiding elder's claims, etc. JOHN PIPES, P. E.

Ouachita District, Louisiana Conference,

FIRST ROUND OF QUARTERLY MEETINGS.

Lisbon colored circuit	Mar. 2
Homer	4, 5
Homer colored circuit	6
Hayneville	11, 12
Middle Fork colored ct	14
Trenton	18, 19
Monroe	25, 26
Castor	Apr. 1, 2

SAMUEL ARMSTRONG, P. E.

Summit District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

St. Helena circuit	Mar. 4, 5
Holmesville circuit	11, 12
Arcola circuit	25, 26
Livingston circuit	Apr. 1, 2
Bogue Chitto circuit	8, 9

The district stewards' meeting will be held at Tangipahoa, Louisiana, January 21. The pastors of the charges left blank will please send me names of pieces. Address: Tangipahoa, La. JOS. NICHOLSON, P. E.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Opelousas	Mar. 4, 5
Grand Chenicro	11, 12
Franklin and Pattersonville	18, 19
Calcasieu Pass	25, 26
New Iberia	Apr. 1, 2
Plaquemine Brulee	15, 16

J. D. ADAMS, P. E., Vermillionville, La.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Delhi and Tulula	Mar. 4, 5
Floyd circuit	11, 12
Lake Providence circuit	18, 19
Richland circuit	25, 26
Bastrop circuit	Apr. 1, 2
Lind Grove circuit	7, 8

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John Chaffe.	Joseph Hoy.
William S. Pike.	James T. Pace.

Henry V. Ogden. fe11 6m

THE EQUITABLE

LIFE ASSURANCE SOCIETY,

NEW YORK.

Assets, $13,000,000.—Income, $7,500,000.

Branch Office—61 CAMP ST.

A. P. CLEVELAND, General Agent.

fe4 6m

MISCELLANEOUS.

New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES, Cashier.

fe11 tf

NEW ORLEANS NATIONAL BANK.

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

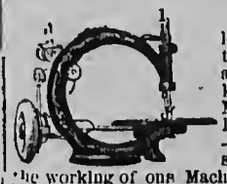
In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX, Acting Controller Currency.

No. 1773. fe11 tf

The Great Sewing Machine Mart

A GREAT REDUCTION IN THE

PRICE OF MACHINES and NEEDLES



The public have long desired the establishment of a MART where all kinds of SEWING MACHINE FINDINGS could be had—where they could see and compare the working of one Machine with another, and select from the different makes the Machine best suited to the use to which they desire to apply it. Our stock is as follows:

B. P. HOWE'S Sewing Machine—the first invented.

WILLCOX & GIBBS' Noiseless Sewing Machine.

ELLIPTIC Sewing Machine, made and recommended by the Wheeler & Wilson Co.

The ÆTNA Improved Shuttle Machine.

The $18 Common Sense Machine.

A large supply of Threads and Silks. Machine Needles of all kinds constantly on hand.

M. S. HEDRICK, Proprietor.
159 and 118 Canal St., New Orleans.
Branch Office, 150 Market street, Galveston, Texas. T. C. CLARK, Agent.
Cash Agents wanted. fe18 6m

OLD COLONY NURSERIES.

PLYMOUTH, MASS., JANUARY 20, 1871.

FRESH GARDEN, FLOWER, Fruit, Herb, Tree and Shrub, and Evergreen Seeds prepaid by mail, with directions for culture. Twenty-five different packets of either class for $1. The six classes, $5.

Twenty thousand pounds Evergreen and Tree Seeds; Apple, Pear, Cherry, etc., etc.; Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip, and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs, Shrubs, Roses, Verbenas, etc., by mail, prepaid. New Golden-banded Japan Lily, fifty cents. Priced Descriptive Catalogue sent to any plain address gratis. Agents wanted. Wholesale Lists to Agents, Clubs and the Trade. Seeds on commission.

B. M. WATSON, Old Colony Nurseries and Seed Warehouse, Plymouth, Mass. Established in 1842. fe11 2m

New Orleans Christian Advocate.

This paper has always been well known in this community as

The Very Best Advertising Medium

by which the business men of the city could bring their merchandise, tradesmen, professions, and the like, before country residents, as is easily understood when it is remembered that FOUR HUNDRED PREACHERS, scattered throughout the Mississippi, Alabama and Louisiana Methodist Conferences, are all more or less active agents for the paper; and when it is also remembered that our paper circulates among a large class of people who seldom see any other New Orleans paper.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, MARCH 16, 1871. NO. 9.

NEWS OF THE WEEK.

DOMESTIC.

St. Louis, March 8.—At half-ast two this P. M. the sky grew ddenly dark, followed immedi-ely by a terrific storm, with rain, sting twenty-five minutes, causing eat damage and loss of life, prin-pally in East St. Louis. The Alton d Chicago depot is a complete ock.

The steamer Mollie Able, lying at e bank just above, received the me fate—chimney torn down, roof d cabin blown off, and now lying twisted mass. The leaf folding e east pier of the bridge was eled with the water. The ferry-at America was completely dis antled, the ferry landing destroyed d burning. The Ohio and Mis-sippi depot had the top blown off, d taking fire, four men were killed d many hurt and wounded.

The elevator roof was blown off d the contents received consider-e damage by rain. The wharf-ts of the St. Louis and New Or-ns Packet Company and Mem-is Packet Company had their stern s parted and were blown a hund-feet from shore. The steamers bicon, Belle St. Louis and Marble y, lying just below the barrel fac-y, were blown into the river and ted a considerable distance be-they could be landed.

The Memphis Packet Company d the Belle St. Louis to Captains ke and Grisom for $27,000.

iver falling eight inches per day.

r Louis, March 9.—A terrific rm came visited St. Louis yesterday ning. The railroad depots were troyed, and nearly all the der-s and appliances for the con-ction of the bridge over the sissippi river were destroyed.

thirty-ton engine with a train ars was blown forty feet into a gh. Another train of thirteen loaded with grain was thrown the track.

ven persons are known to have killed and thirty seriously hurt. here is scarcely a tree or build-standing in the path of the m. Steamboats lying on the rn side of the river were dam-

ASHINGTON, March 10.—*Senate.*—Anthony has been chosen ker pro tem.

r. Sumner declined to serve on Committee of Elections and leges.

e change in the chairmanship e Committee on Foreign Rela-was discussed all day. Mr. e, in answer to a question, said s because Mr. Sumner refused ve social intercourse with the dent or Secretary of State.

e debate was entirely confined e Republicans, and was bitter personal. Finally at six o'clock ote was reached, and the com-committees confirmed by the e. This finally places Mr. Cam-at the head of the Foreign Af-Committee.

SHINGTON, March 10.—The Out-Committee reported, summing follows: Ku-Klux does exist, composed of members of the cratic or Conservative party; s a political purpose, and to carry its purpose by mur-whippings, intimidation and ce against its opponents. It its members to carry out de-of crime, and protects them st conviction.

minority report is also quite nd concludes: The number of outrages, detestable and wick-hey are, is, nevertheless, grossly ildly exaggerated, and this no n doubt who will examine the ony, and has any knowledge credulity and inaccuracy of eat characteristic of our well-ng colored people. North a is one of the largest States, ridly, in the Union, and is d into eighty-seven counties, early one million five hundred nd people. No act of lawless-s actually proven to have been itted excepting in one or the of six, or perhaps eight of counties, and it is proposed to y violent and stringent meas-of coercion and repression to maining nine-tenths of a State t which no breath of evidence of lawlessness has ever been ed, but which, on the contrary, ts a condition of quiet almost sting the insensibility of des-What can be alleged? What cation to the American people urged for this renewed and invasion of a peaceful com-y? The statement that an-there exists is absurdly un-nd the testimony now laid be-e Senate overwhelmingly es-es its untruth. If aggressive re to be enacted let all dis-guise be cast off and the true reason avowed; it will not be less violent or wrong, but it will not be hypocritical and will be more manly. To any fair-minded man we confidently commit the proofs contained in the testimony now presented by the committee, and aver that in the face of such wrongs as have been inflicted upon our unfortunate and crushed people by the rulers placed over them, not by their own consent, but by the exercise of despotic powers by the Congress of the United States, no example of equal submissiveness and patient endurance can be found in history as is now presented by the people of the State of North Carolina.

This is the truth in a nutshell: that Holden and his official supporters have failed to maintain themselves by any means, foul as well as fair, in their State. They have appealed to popular elections, and have been rejected with something near to unanimity by every taxpayer in the State, and now Congress is asked to step in and force North Carolina down under the feet of her Radical masters, and we fear that Congress will attempt to do this unwise and wicked thing. Will the people of the North, free as yet, see this thing done and sustain its promoters? We hope not, we pray not. When will the men now in power learn the truth of what the great statesmen of our country said so wisely and well, when similar attempts were made to govern British India. It is the nature of tyranny and rapacity never to learn moderation from the ill success of first oppression. On the contrary, all men thinking highly of the methods dictated by their nature, all refute the frustration of their desires to the want of sufficient vigor; then they redouble the efforts of their impatient cruelty, which, producing, as they must produce, new disappointments, they now initiate against the objects of their rapacity and their fury a malice implacable because unprovoked; recruiting and reinforcing their avarice, their vices are no longer human. From cruel men they are transformed into savage beasts, with no other vestiges of reason left but what serve to furnish the incentives and refinements of ferocious subtlety for purposes of which beasts are incapable and at which fiends would blush.

FRANK P. BLAIR.
T. F. BAYARD.

Mobile, March 11.—A severe rain and thunder storm here to-day lasted five hours. A negro woman was killed by lightning. The eastern and western portions of the city are completely overflowed. Bridges were washed away and stores flooded. The heavy losses to the merchants by the overflow is due, in a great part, to the new track of the New Orleans, Mobile and Chattanooga railroad. The loss by the overflow in bridges and merchandise will amount to $10,000.

New York, March 13.—Captain McDonald, first officer, and Davis, third officer, were washed overboard from the steamer Europa, on the fourth instant. A fearful sea prevented the launching of a boat to rescue them.

Secretary Fish, in a letter to the Post, denies the reported interference of the English diplomatists in Mr. Sumner's removal.

Princess Leopoldina, daughter of the Emperor of Brazil, and wife of the Duke of Saxe, is dead.

Washington, March 14.—The joint committee caucuses recommend substantially the adoption of Mr. Butler's Ku-Klux bill; authorizes the President to employ troops to suppress disorders, without a requisition of the State governments. It establishes an elaborate code for the trial and punishment of Ku-Klux by the Federal courts. Any one of a disguised band is made punishable for the acts of undetected members, with damages from such bands, payable by the counties wherein the damage occurs. Jurors shall take the ironclad oath.

The report was discussed three hours in caucus. There was strong opposition to both the military and judicial features of the bill in the Senate caucus, which adjourned to ten o'clock to-morrow, without action.

The House caucus meets to-night to consider the report.

It is believed the Senate caucus will order the bill to be put on its passage without any material modification.

Washington, March 14.—Private dispatches from Little Rock report Governor Clayton's election to the United States Senate.

Private dispatches received here to-night say the Democrats have swept New Hampshire, electing Governor and all Congressmen.

Press dispatches through regular channels confirm the private advices of the election of Governor Clayton as United States Senator from Arkansas.

Concord, N. H., March 14.—An election in the State of New Hampshire for Governor, railroad commissioner, three Congressmen and members of the Legislature took place to-day. The Republicans supported James Pike, and the Democrats James A. Weston for Governor. Up to six P. M. the election returns show a large Democratic gain, and the election of Weston is possible if not probable.

Bell (Democrat) is elected to Congress in the third district.

FOREIGN.

Paris, March 8.—The city is calm, but it is difficult to say whether it is calm before a storm or a collapse of the revolutionists.

The National Guards resist disbandment; they pile their arms on the boulevards, and gather in angry groups. Belleville and Montmartre districts show no signs of revolt.

London, March 9.—The Times has a Madrid letter announcing that Duke de Montpensier had been banished for refusing to subscribe to military oaths in support of Amadeus.

The Post affirms that a secret treaty had been concluded between Russia and Prussia about the time the war broke out. Among its provisions was intervention, should French successes threaten Poland, and should Austria demonstrate Russia would demonstrate upon the Austrian frontier. Should any European power combine with France Russia would combine with Prussia.

The Russian loan has been withdrawn.

In the House of Lords Earl Granville denied that the government had any knowledge of a secret treaty between Russia and Prussia before the war.

Napoleon has addressed a communication to the president of the French Assembly, protesting against the vote by which that body declared that his dynasty had forfeited the throne as unjust and illegal. The Assembly, he says, was created only to make peace, and has exceeded its powers. The foundation of public right is the plebiscite; to that he is ready to bow, and to that alone.

Paris, March 10.—Thiers will soon dissolve the Assembly, and appeal to the people to decide a future government.

Ducrot, Chanzy and Faidherbe are working for the empire.

Changarnier is seriously ill.

The navy has been greatly reduced and the docks have been rented to private companies. Foreign squadrons have been recalled.

The Montmartre insurgents have erected immense barricades in Rue de St. Pierre. An attack is expected to-day.

Paris, March 11.—The Reds propose the formation of a new republic, with Victor Hugo as president, Garibaldi as minister of war, and Blanc and Rochefort at Florence as ministers.

The Belleville battery is a complete earthwork, with *glacis* embrasures, platform, scrap trenches, sharpshooters, angles and mitrailleurs. Embrasures containing guns pointed at Paris were unmasked yesterday.

Anarchy prevails among the insurgents. A number of regiments of the line have been sent to Versailles to protect the Assembly. M. Thiers' influence is waning.

Berlin, March 11.—The South German elections resulted in the election of fifty liberals, ten conservatives and fifteen clericals.

Bonapartist intrigues are rife in Brussels and elsewhere.

London, March 13.—In the House of Lords, to-night, Lord Granville announced that the conference on the Eastern question had closed. The treaty was signed at the foreign office. It abrogated the restriction on admission to foreign men-of-war into the Dardanelles and Bosphorus. The Porte, in times of peace, may admit into those waters navals of friendly powers whenever needed to inforce the treaty of 1856. The Danubian commission is prolonged twelve years. The protocol expressly declares that no power can release itself of the obligations of the treaty without the consent of all the signatories.

Emperor William has set out on his return to Berlin, accompanied by a large and brilliant staff of princes and officers of the army and representatives of the German governments. The party reached Epernay at noon to-day, and were received with great enthusiasm by the returning troops, with whom the city was crowded.

Marshal McMahon has returned to France. The Black sea conference were in session to-day. All were present, including Duc de Broglie. All matters have been arranged; this will probably be the last meeting.

London, March 13.—Hoping to strengthen the government against impending disaster, Gladstone proposes to introduce into the cabinet two radical members, viz: Holmes, member from Hockney, other's name unknown.

Berlin, March 14.—The government demanded an immediate reply whether the decree expelling the Germans from France had been annulled. Favre asked time to reply, which was granted.

Herr Fabrici has been appointed chief of administration of the occupied French provinces.

St. Petersburg, March 14.—The existence of a secret treaty between Russia and Prussia is officially denied.

Brussels, March 14.—The returning French prisoners leave their arms in the hands of the Belgians.

Paris, March 14.—The Paris and Lyons railroad will be placed in the hands of the former managers to-morrow.

Several policemen have been mobbed. The press urge stringent measures.

THE TROUBLES AT MERIDIAN.

FIRE, RIOT AND MURDER.

On Saturday evening, the fourth instant, about seven o'clock, a fire broke out at Meridian, Mississippi, in the store of T. Sturges, resulting in the destruction of the entire block on Front, between Lee and Johnson streets.

There was considerable plundering by negroes during the fire, and a turbulent negro, named Billy Clopton, who has a gang of so-called negro militia at his command, who was parading them in arms on the street previous to the fire, expressed great exultation at the sight of rebel property burning. The *Gazette* says:

About this time, while the fire was raging, and our citizens struggling to arrest it and save a little of their property, the bell at the African church pealed forth the usual signal for the negroes to repair there. This was more than our people could stand, and a company was at once formed and marched to the residence of the sheriff, where a tender was made of the *posse*, and a request made for the arrest of Billy Clopton. The sheriff sent his deputy, Mr. Belk, in charge of the *posse*, and arrested Clopton and placed him under guard in the court house. The turbulent threats of the negroes and their white allies called the citizens together again on Sunday afternoon and evening, when one hundred men volunteered to vindicate the majesty of the law and crush lawlessness, no matter from whence it might come.

A squad of armed negroes were dispersed and sent home, and on Monday morning a large meeting of the citizens was held in the interests of good order. In the afternoon the examination of Clopton and two others, Aaron Moore and Warren Tylor, came on before Justice Bramlette, and the evidence showed that violent incendiary threats had been made at the negro gathering on Saturday. Tylor insultingly contradicted the testimony of a Mr. Brantley, who threatened him with his cane and advanced toward him within eight or ten feet.

At this juncture, says the *Gazette*, General Patten, city marshal, caught Brantley and held him. While he was thus held, Tylor drew a pistol and commenced firing at Brantley. At the first fire Judge Bramlette was shot through the head and instantly killed. The room was crowded with white and black, who were attending the trial, and as great excitement was prevailing, an indiscriminate firing commenced, in which William Clopton and a negro, named Gus Ford, were killed, and several persons, white and black, wounded. After firing several shots Tylor jumped out of the window and ran up the street. As soon as it was known that he had killed Judge Bramlette he was pursued, and, on refusing to surrender, was instantly killed. Tylor fired a number of shots at the parties in pursuit of him, and resisted his capture until the very last.—*Picayune.*

Let friendship creep gently to a height; if it rush to it it may soon run itself out of breath.

THE METHODIST WAY.

At a recent meeting of the Brooklyn Methodist Union (composed of the pastors and official brethren of that city,) the principal speaker stated that the Methodist Church, though by no means lifeless, was not relatively as strong and aggressive as it should be. Various explanations of this state of facts were offered. During the animated discussion which followed, one brother attributed it to a lack of systematic missionary work; another to a want of liberality on the part of the purse-holders; another to the short term of pastoral service; another to "paper sermons," and another tracing it to a "too rigid adherence" to old Methodist customs, especially that of inviting penitents forward for prayers, and "advising them to humble themselves before God." Most of these attempted explanations are merely restatements, in another form, of the same general fact as to the lukewarmness of the church; but the position of the latter brother gives us an opportunity to allude to the practice (far too common among modern Methodists) of sinking Methodist peculiarities, and attempting to engraft upon our simple and effective forms and usages the modes and methods of other churches.

Now that all other churches are beginning to recognize the wonderful efficiency of our once favorite methods, and to adopt them, it seems a pity that we should reject them. The only way for the Methodist Church to thrive is to be Methodistic. We can gain the respect of our fellow-Christians, and, what is better yet, acquire and retain a hold upon the masses, only by living up to our principles. The mission of the church is not only to preserve Christians from pollution, but to save sinners from perdition. But in too many cases the highest ambition of an "official board" is satisfied when a costly church is erected and paid for, its comfortable seats well hired, and the rent is punctually paid. Then, in order to compete with their neighbors, the aid of "artistic" music is invoked. Now, we are no opponents of refinement and culture, but it does seem to us that we are entirely too generous to art and artists when we give them the cream of our religious exercises. The churches we attempt to imitate do not do this. The Episcopal and Catholic churches, with their long liturgies, can give the "hired singers" abundant opportunities for display, and yet leave much for the people to do and say when assembled to worship. Having but three hymns in our service, and these hymns being emphatically our only liturgy, it is as great a mistake to take them from the people as if an Episcopal choir should insist upon intoning the whole of their service.

But singing alone will not save us. The French have (or used to have) a saying that "nothing succeeds like success," so it may be said, "nothing will revive us like a revival." And the way to secure this is for our official men to return to the old paths; to stop their ears to the protests of Mrs. Grundy; live so consistently as not to feel awkward and embarrassed in a Methodist prayer meeting; going to the class room as gladly as to a director's parlor; bestowing alms not grudgingly, but cheerfully; acknowledging that sin is worse than fanaticism, and enthusiasm better than stagnation; being as patient amid the fervor of a prayer meeting as in the din of a stock board; being less shocked by excessive earnestness in the work of saving men than in carrying a primary; being not high-minded, but condescending to men of low estate; living simply and giving freely; praying in secret and serving God openly, even as our fathers did. There may be better ways in other churches, but this has been, and we hope may long continue to be, the Methodist way.—*Methodist.*

Searching Question.—An old legend represents on the one hand the arrival before the throne of God of the penitent souls whom his pity admits into heaven; on the other Satan, who says: "These souls have offended against thee a thousand times—I only once." "Hast thou ever asked forgiveness?" replies the Eternal.

We are ruined not by what we really want, but by what we think we do; therefore never go abroad in search of your wants; if they be real wants they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy.—*Colton.*

THE WORK ON THE PACIFIC.

The Spectator of San Francisco gives encouraging accounts of the church in that region. The editor says:

We are greatly encouraged by the revival intelligence coming up from different parts of the work. An aggressive movement is demanded; the demand is recognized and being responded to; and in answer to earnest prayer and faithful effort careless slumbering souls are awakened, converted and added to the church. The grand purpose of our mission is the salvation of souls. And when the divine blessing so rests upon and accompanies our labors as to make them successful in turning the people from "darkness to light, and from the power of satan unto the living God," then we are accomplishing the object for which we were sent forth. These cheering reports of souls saved and added to the people of God, sent out to every part of the work through the columns of the Spectator, have a quickening influence upon the whole church. The class leader speaks of it to his class, the pastor tells in the weekly prayer meeting how in certain charges God is visiting the church with reviving power, and every pulse beats quicker, and every heart is thrilled by the joyful tidings, while the united prayers of the whole body ascend as the petitions of one heart: "O Lord, revive thy work." Thus the revival spirit is diffused through the entire church, a gracious work at one point being shared by all.

In surveying the field we find much cause for heartfelt gratitude to the Giver of all good. While there are special outpourings of the Spirit at various points, there is a quiet, healthy, steady advance throughout the whole work, as evinced by reports from the various districts, peculiarly gratifying to every lover of Zion. But this is only the beginning—a few drops before the plentiful rain—the first fruits before the abundant harvest. Occupy and use the vantage ground already gained to press the battle with more vigor, and to plant the church deeper and more firmly in the hearts of the people among whom you labor. Drill and train your membership for a full measure of usefulness. Build churches and parsonages where they are needed. Improve those already built. Pay old debts where they exist. Attend to every interest of the church, and put your charge in an active, healthful, vigorous condition. Labor in faith. The divine arm is still mighty—the gospel still has saving power.

The American Colonization Society makes a very satisfactory exhibit of the economy with which its work has been carried on and the amount accomplished. From January 1, 1865, to January 1, 1871, six years, it colonized in Africa two thousand five hundred and eighty-eight emigrants, averaging four hundred and thirty-one and one-third per year. The sum disbursed by the society during the period named was $381,355.83, making only $147.35 per head for the people colonized. The disbursements cover not only the cost of transporting the emigrants to Africa, and their support for six months after their arrival, the amount expended for education, improvements and agencies in Liberia, but the total expenses of sustaining the institution at home.—*New York Observer.*

Remedy for Cancer.—Colonel Ussery, of De Soto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell, put in salt and mix with the yolk as long as it will receive it; stir them together until the salve is formed; put a portion of this on a piece of sticking plaster, and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success.

It has also been tried in two cases in Rhode Island, with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

Those who work Murfee's Subsoil and its cultivating attachments save the expense of bull tongues, shovel plows, scooters and sweeps.

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

The Christian Advocate.

THURSDAY, MARCH 16, 1871.

For the Advocate.

HEAVENWARD.

INSCRIBED TO MY FATHER.

The sacred light of love divine,
A priceless boon, to thee was given;
Its radiant beams thy soul refined,
And taught the way to heaven.

The spirit, weary with its clay,
Basks in the light, and upward tending,
On trembling pinions soars away,
To heavenly courts ascending.

Then, nearer as she wings her flight
To fairer climes and fields Elysian,
She, upward gazing with delight,
Beholds a beauteous vision.

A numerous host on shining wing,
And with holy radiance beaming,
Invite thee, while they sweetly sing,
Where bliss for aye is streaming.

Then near the white and glorious throne
Of Him who bought these joys for thee,
Thou will, while countless ages run,
Rest in eternity.

LAURA.

PAY YOUR DEBTS.

BY REV. TIM. TITUS.

Mr. Editor: I said I would "tell your readers how it all turned out"—I meant to say how they succeeded in collecting and paying over the money to the preacher. Well, after they had "sung" and prayed for that "gracious revival"—for you see that was one of the main items in the preacher's part of the contract, that he must get up a "rousing revival on the work"—they separate and wend their way home, to think over, and probably grieve over, the rash promises made. The preacher, with a cheerful heart, at once enters upon his arduous labors. He enters upon his work in good faith, and he labors and toils faithfully. He feels now that he can be a pastor to his flock without hinderance. He visits and prays with the people, holds class meetings and revives the long-neglected and almost forgotten prayer meeting. He "notices" the children, buries the dead—in a word, he does all the work of an itinerant Methodist preacher. The work is in a bad condition, spiritually and financially. But the brethren have assured him that he shall be sustained and supported, and he bends all his energies to the building up of the church and advancing his Master's cause; and he is abundantly successful. His labors are owned and blessed of God, and a gracious revival follows his untiring, faithful labors. It has spread all over the work, and scores of precious souls are happily converted and added to the church; and the loud, glad hallelujahs tell the genuineness of the work. The church is increased and wonderfully built up by the many new recruits to the army of Immanuel. The faithful pastor has done his part—fulfilled his part of the contract—but through much hard labor, and many sore trials, heartburnings and misgivings. But as an honest man he feels his obligations must be met at all hazards. The year is fast closing. He received a mere "pittance" during the year. His family have suffered for many of the substantials of life, to say nothing of the luxuries. He has no income, and must of necessity depend upon the church he is serving for a support. But having confidence in the honesty of his stewards' pledge, he lives in hope. And he finds a friendly merchant and grocer who kindly furnish him with supplies. He goes in debt.

Well, here comes the winding up scene—for all things have an end. The fourth quarterly conference is here. The business of that important occasion proceeds. The pastor's report is read. "I came here and found the work so and so. The prospect for a support was very bad indeed, but the brethren came forward and *nobly* pledged themselves to raise $1,000 for my support if I would do the work. I went to work, and have labored hard and faithfully, giving my whole time to the work, and left the matter of support entirely in the hands of the brethren, feeling confident they would bring it all up according to promise. Here are the facts and figures of what I have done. The times have been a little hard, I know. Cotton has declined one-eighth of a cent, and of course money has been a *little tight*. I have been waiting patiently. I have received so little I have been compelled to go in debt some, and these debts must be paid." Well, the preacher takes his seat, and the presiding elder says: "Brethren, your preacher has done a good year's work, and you must make some shift for him, and not let him leave you unpaid." But there comes up from a dark corner somewhere a groan and a grunt, that sounds a little as if somebody had said: "The times are mighty hard on us just now." However, the important question comes: "What has been collected for the support of the gospel, and how has it been appropriated?" Well, did you ever see such breathless suspense? and silence as profound as the dead-house at midnight. But it is broken, at last, by the recording steward reading out the assessments, and then calling over the roll of those who have paid anything. "Bro. A., $50, paid;" "Bro. B. promised $50, paid $25—just half;" "Bro. C., $50, paid;" "Bro. D., $25, paid $35—$10 more than he promised;" "Bro. E., $50, paid $35;" "Bro. F., $50," paid in the store, in goods, at from fifty to one hundred and fifty per cent. profit. "Bro. G., $50, and promised to raise $250 from his church." But Bro. G. thought "best to collect on certain preaching days." So he collected a little from others; "may be" he paid something himself.(?) And so on to the end of the list; and when it was ended it was found that the preacher had received less than two-thirds of his promised, pledged assessment. But after a stirring exhortation by the presiding elder they promise to raise at least another hundred dollars. In a few weeks Conference comes on, and with a heavy heart he calls upon the stewards for some money to carry him to Conference, but is informed that not a cent can be collected; and he is compelled to leave the work in debt, and scarcely a dollar in the world. A board of stewards, rich and full, suffer their preacher to leave them, and justly indebted to him $300 or $400, to get to Conference and to his next field of labor as best he can. Now these brethren, honestly and in all justice, owe him this money for labor performed. They owe it as much to this faithful man of God as if they had purchased a horse and given their joint note for it, *one day after date*. Every man of them should feel that it is a moral and religious duty to pay every cent they promised to pay. I am satisfied that by so doing they would rest easier, sleep sounder and enjoy more religion. "Pay that thou owest." O brethren, don't you feel bad when you think about that faithful, self-sacrificing, laborious, good man that you let go away from you unpaid? Think about his dear wife and precious children, whom you denied so many of the necessaries of life, and all the luxuries. Now, brethren, hunt up your former preacher, and you that paid one-half or one-third what you promised to do, find out where he is, and send him his money. You owe it to him, and ought to pay it. And now in conclusion, brethren, don't let your preachers go in debt for supplies, or starve their families, or have to borrow money to get to Conference at the close of this year 1871.

And now if any brother is curious enough to know what preachers have such claims against his charge, let him write to every preacher in the connection, and he will be able to find out to his heart's content.

FIDELITY IN LITTLE THINGS.—Great virtues are rare; the occasions for them are very rare; and when they do occur we are prepared for them; we are excited by the grandeur of the sacrifice; we are supported either by the splendor of the deed in the eyes of the world, or by the self-complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offense; they contradict our inclinations perpetually. It is, however, only by fidelity in little things that a true constant love to God can be distinguished from a passing favor of spirit.

THERE is often more love in a frown than in a smile. "As many as I love, I rebuke and chasten."

EAST ALABAMA COLLEGE.

AUBURN, ALA., March 4, 1871.

Mr. Editor: I am requested by the curators of the East Alabama College to bring the present condition of the college building to the attention of the ministers, members of the churches and friends of the college of that portion of the Alabama Conference hitherto attached to this institution. One thousand dollars expended at once in repairs would save the building. To show how urgent is the necessity, I will state that the most serious damage is caused by the leaking of the roof, and extensive repairs are necessary before this can be stopped. Large quantities of the plastering have fallen, caused by the heavy rains which have flooded the building. The exposed wood-work needs painting to preserve it from decay. Two hundred panes of glass need to be replaced, and a few window frames repaired. The fences around the campus is in a dilapidated condition. The grounds ought to be protected and beautified. Neglect in this matter will work irreparable damage, and over $80,000 of church property will run to waste and ruin.

Who will help us? The present faculty get barely enough to support their families. Working with all their energies, poorly compensated, yet they have generously consented to teach free of tuition one young man, as a normal scholar, from each county of the State. Some of these are at present receiving full instruction here, preparing themselves to be teachers, and some for the ministry; while ministers' sons are here on the same basis. We have thus extended our generosity far beyond our abilities, and have awakened expectations that we cannot meet for the want of funds. Who will help these young men struggling for an education? The students are endeavoring to fit up the two society halls, and want $500 each for this purpose.

Let the friends of this institution rally to its support, and form in each community committees for college repairs. Let the young ladies give concerts, entertainments and fairs for this object, and in addition to contribute to the education of poor young men who are knocking at our doors for admittance. Let the ministers especially interest themselves in this matter, collect immediately all they can and forward it, to start the workmen at once. The last session of the Montgomery Conference ordered a collection to be taken up for this college, but this order never was executed in a single instance. There are some wealthy members of our churches who could send us each $100 without injury to themselves, and thereby help on a great and good work. Some of them have sent their sons to other colleges, and in this way damaged us no little. They can repair these damages, in part, at least, by sending us a liberal contribution. Let the friends of this institution do for us what those of Wofford and Florence are doing for their respective institutions. We are making a desperate effort to sustain this college, and only need a hearty, undivided co-operation of the members of our churches to meet with success.

Who will cheerfully respond to this urgent call? If those who promised to contribute $10 each toward endowment will send us these amounts at once the college will be greatly benefited. We have no agent, for the reason that the money paid for the support of an agent would be sufficient to meet our present necessities. Every preacher is an agent, and we call upon him to aid us and save this magnificent building, encourage the hearts of the toiling professors and gratify the friends of the college. I would respectfully suggest that the presiding elders take this matter in hand and urge the brethren of their respective districts to do something toward this matter. A. D. McVoy.

P. S.—There are certainly more than two thousand members within our bounds who are able to give fifty cents toward this object.

A. D. McV.

IT is every way better to do what God intends for us than what we intend for ourselves.

LETTER FROM KEACHIE.

KEACHIE, LA., Feb. 11, 1871.

Mr. Editor: The providences of God, like the phenomena of the physical universe, are ever varied and changing in their appearances and their effects upon the general interests of mankind. Unless it be the word of God, which "endureth forever," mutation is written upon the face of everything "beneath the throne of God." The stars in vast processions roll along the midnight heavens, and the sand-grain courses down the little brook. Life, an ever-varying scene, a chain of providences, clothes each moment with some new joy or sorrow, which, though gone in a moment, has either a pleasure or a lesson for us. Providence is the outward expression of the hidden wonders of the divine mind. If life on earth be so grand, what is it in heaven? Providence has placed us among new acquaintances, and torn from us the fast, firm friends of other days. The power of faith—we "have never needed a friend" but God has always supplied one. The promise is: "Lo, I am with you alway." The little rural village of Keachie is our home for 1871. Kind words, earnest looks and prompt actions seem to say: "We welcome you." May servant and Master both be entertained by *all* these kind people!

We have been to the Crescent City lately. It is a great place for good eating, fine ladies and clever gentlemen. In spite of certain whisperings about "forms and fashions," we thought we saw some signs of vital piety. Why cannot you city people realize just as much of God's love as we country brethren? Some "curious" things happened in Conference. An alarming discovery was made, viz: "Special legislation annihilates fundamental church principles." The grand scheme of evangelization reaches too far beyond such trivial subjects as temperance for us to deal *specially* with them. It is time that grandiloquent harangues should cease. This is not an age to show off principles, but one that demands practicalities. Doubtless the speech-makers had drunken members. Grant the position claimed by them, and by a parity of reason we can no longer name "special evils" in our sermons. The same "lofty views" will, among the masses, ostracise the practices of sound morality. "Special evils" deserve attention according to their magnitude. Grape-cuttings are soon to overrun our lands, the poor piny woods being suggested by many leading agricultural papers as the future reservoirs of fermented death. *Five million dollars are spent yearly in advertising whisky*, while trees, walls, fences and even logs by the wayside, are made sign-boards for pointing out to the drunkard the high road to hell. Drinking places dot our cities, float on our rivers, and stand out prominent in every village and at cross-roads innumerable. The rivers flow on to the ocean, bearing the freightage of death. From the Crescent City it flows back to fill our land with mourning, making it a vestibule of final despair to countless thousands. "America a nation of drunkards," and we idle? The opposition are divided among themselves. Various reasons are given by them against legislation, but they are either unsatisfactory or sophistical. The foxes they have caught are not competent to the task of setting the enemy's fields on fire. Meantime the drinking men agree with the "anti-legislation" principle as the safe (?) one. In 1866 this same principle *drained class meetings at a single blow*. Certainly the salient points of the argument are in favor of legislation. May our Conference be a standard-bearer for temperance. May our banner, though torn by a thousand battles, be thrown to the breeze from the loftiest battlement of the enemy, amid the loud anthems of millions redeemed from sin and death by temperance. Then will the church be no longer pregnant with wine-bibbing members and preachers. Then will the "smoke" of King Alcohol's "torment ascend up forever." Mr. Editor, in this crisis may *your* trumpet give no uncertain sound.

Yours in love, joy and temperance,

PRAIRIE.

THE BIBLE COMMENTARY.

Since the translation of King James' version of the Bible no similar undertaking in England has called forth the talents of so many eminent scholars and divines as the forthcoming "Speaker's Commentary," which will soon be issued in London by the well known publisher, John Murray, and in New York by Charles Scribner & Co. It has long been known that such a work was in preparation, and the announcement of its speedy appearance will be read with interest by Bible students everywhere, and, indeed, throughout the whole literary world.

The popular title of the new commentary in England is owing to the connection with the work of the speaker of the British House of Commons, who was one of the committee by whom their particular parts were assigned to the various co-laborers. The Archbishop of York was also early interested in the scheme, and these two, with the Archbishop of Canterbury and other high dignitaries of Church and State, constituted the committee who assigned their parts to the scholars selected for the various portions of the work. The general editorship was intrusted to Rev. F. C. Cook, Canon of Exeter, well known by his "Commentary on the Acts of the Apostles," etc.; and among the thirty-six distinguished names on the list of contributors we find those of the historians Rawlinson and Thirlwall; Dr. Howson, of Conybeare and Howson's "St. Paul;" Dr. E. Harold Browne, Bishop of Ely, and author of "Exposition of the Thirty-nine Articles," "The Pentateuch, in Reply to Colenso," etc.; Bishop Hervey, author of "Inspirations of the Holy Scriptures;" the famous commentator, Dr. Lightfoot; Dr. Westcott, who has nearly completed a critical edition of the New Testament; and others whose studies have especially fitted them for these important labors, and who have in volumes of their own preparation already won positions of authority as commentators.

The design is to furnish a commentary acceptable alike to the learned and unlearned, but especially adapted to the purposes of the ordinary student and reader. Important critical points will not lack proper attention, but the explanations will be given as far as possible in such a manner as to be easily understood by those not familiar with the original languages, or with the technicalities of criticism. The fuller discussions of mooted questions will be reserved until the close of the chapter or book, while the running comment will present the ripest results of biblical research and scholarship in the most readable and concise form.

It is under the auspices of Church of England scholars; the idea having not taken hold of the church-mind of England that the scholarship and piety of the age have burst the bonds of sect, and absorbed the energies of all who are in fellowship with Jesus Christ. The commentary will be a grand addition to the literature of the church, and if it had been constructed on the broad basis of the whole church of God it would have become the commentary for Christendom.

The American edition will be printed from plates duplicated from those used by Murray. The Pentateuch will shortly be issued simultaneously on both sides of the ocean; in England in two parts, in this country in a single elegant volume of some one thousand pages, costing $5, (less than one-half the price of the English edition,) and the entire work will be completed in eight or ten volumes, which will be issued at regular intervals.—*Observer.*

BENEFITS OF LAUGHTER.—Probably there is not the remotest corner or little inlet of the minute blood vessels of the body that does not feel some wavelet from the great convulsion produced by hearty laughter shaking the central man. The blood moves more lively—probably its chemical, electric or vital condition is distinctly modified—it conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey, when the man is laughing, from what it does at other times. And thus it is that a good laugh lengthens a man's life by conveying a distinct and additional stimulus to the vital forces. The time may come when physicians, attending more closely than they do now to the innumerable subtle influences which the soul exerts upon its tenement of clay, shall prescribe to a torpid patient "so many peals of laughter, to be undergone at such and such a time," just as they do that far more objectionable prescription—a pill or an electric or galvanic shock; and shall study the best and most effective method of producing the required effect in each patient.

THERE is no use of money equal to that of beneficence. Here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.

THE CHENEY CASE.

It was rumored in private circles, we do not know how correctly, that last week Bishop Whitehouse sent a note to Christ church, informing them that Rev. C. E. Cheney was deposed, and that, therefore, they were without a rector. The same report says that the Bishop very considerately offered to send them a rector *pro tempore*. The offer, if thus made, was declined, for Mr. Cheney officiated last Sunday, as usual. He had, however, with him in the church Rev. Dr. Powers, a sympathizing Low Churchman, who was thus at hand to assume Mr. Cheney's duties, if anything unforeseen had occurred to incapacitate the rector.

After the morning service the rite of infant baptism was administered. The subject was an infant son of a Mr. Fuller, brother to attorney Fuller, who has in courts, ecclesiastical and secular, so lately and so ably defended Mr. Cheney. After the baptism "the minister" did *not* "say" the words whose omission has brought him into all this trouble. The forms in dispute are as follows, the words which Mr. Cheney persists in omitting being in italics and brackets:

"Seeing now, dearly beloved brethren, that this child is [*regenerate and*] grafted into the body of Christ's church, let us give thanks," etc.

And in the following prayer:

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to [*regenerate this infant with thy Holy Spirit, to*] receive him," etc.

The continued omission of the words evidently was indorsed by the church in whose presence the sacrament was administered. Rev. Mr. Powers, however, who was present in the church during the previous service, took occasion to be absent from the church during the baptism.—*Northwestern Christian Advocate, March 1.*

REAL CHILDREN.—There are certain old fashions that never go out, and of them is the fashion of loving a real child. Men and women cut down to a small pattern are plenty enough; but what is becoming of the children? The spirit of the age is against them. Families without them are wanted by landlords, by boarding-house keepers and in hotels; families with them are looked upon with suspicion, as though girls and boys were contraband goods. Except in the Sunday school and the day school, they seem to be considered in the way, and the mother of many children is regarded by her friends with undisguised pity. Nobody seems to want them, while yet a genuine child is the joy of everybody, and a home unblessed with children is only half a home. Missing this wealth, all other gold is but dross.—*Christian Union.*

CHINESE METHOD OF PRESERVING GRAPES.—Travelers inform us that the Chinese have a method of preserving grapes so as to have them at their command during the entire year; and a recent author gives us the following account of the method adopted:

It consists in cutting a circular piece out of a ripe pumpkin or gourd, making an aperture large enough to admit the hand. The interior is then completely cleaned out, the ripe grapes are placed inside, and the cover replaced and pressed firmly. The pumpkins are then placed in a cool place, and the grapes will be found to retain their freshness for a long time. We are told that a very careful selection must be made of the pumpkin, the common field pumpkin, however, being well adapted for the purpose in question.

THE BEST FRIEND.—"What do you do without a mother to tell your troubles to?" said a child, who had a mother, to one whose mother was dead.

"Mother told me who to go to before she died," answered the little orphan. "I go to the Lord Jesus; he was mother's friend, and he is mine."

The other replied: "Jesus Christ is up in the sky; he is a great way off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know about that," said the orphan; "all I know is, *he says he will, and that is enough for me.*"

This orphan was right. God's ear is as open to babes and sucklings as it is to divines and senators. Pity that all children were told as much and believed it!

PROF. HUXLEY dresses elegantly. He is tall, strong and gracefully built, but has none of the dogged solidity, begot of beer and beef, that is characteristic of modern Britons. His head is rather square than oval, his hair thick and straight and black. The forehead is perpendicular and dogmatic; the nose not turned up, but turned into the air; thin, firm, shut lips, above a chin mercilessly firm, and small eyes that sparkle in their sockets.

The Christian Advocate.

THURSDAY, MARCH 16, 1871.

THE E'EN BRINGS A' HAME.

Upon the hills the wind is dark and cold,
The sweet young grasses wither on the wold,
And we, O Lord, have wandered from thy fold!
But evening brings us home.

Among the mists we stumbled, and the rocks
Where the brown lichen whitens, and the fox
Watches the straggler from the scattered flocks;
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
Their pitiful complaints—oh! rest is sweet
When evening brings us home.

We have been wounded by the hunter's darts;
Our eyes are very heavy, and our hearts
Search for thy coming—when the light departs
At evening, bring us home.

The darkness gathers; through the gloom no star
Rises to guide us. We have wandered far—
Without thy lamp we know not where we are:
At evening bring us home.

The clouds are round us, and the snow-drifts thicken;
Oh! thou, dear Shepherd, leave us not to sicken
In the waste night; our tardy footsteps quicken—
At evening bring us home.

Shadow of the Rock.

THEATERS.

During the French revolution, the age of infidelity and ungoverned passion, the theaters of Paris increased from six to twenty-five. Either the spirit of the times cherished them, or they fed the fires which involved millions of people in unparalleled crime and suffering.

Bulstrode, a learned and observant judge of Middlesex, England, in a charge to the grand jury, used these striking words, which many will indorse: "One play-house ruins more souls than fifty churches can save." Most of these who live in cities, where these soul-destroying nurseries of vice are generally found, can no doubt call to mind numerous instances where the brightest prospects have been blighted and the deepest degradation encountered by a fatal introduction to this region of the shadow of death.

"I called," said a minister, "to see a mother. She was in distress. She not only wept, but she wept aloud. 'What is the matter?' I inquired. She wept and cried: 'Oh, my child!—oh! my child is committed to prison!' And again she wept. 'Oh my child is just committed to prison, and I fear he will never, never return to his father's house!' and she wept again, and with all my firmness I could not forbear weeping too. I was afraid to ask the cause, but she said: 'Oh, that theater. He was a virtuous, kind youth till that theater proved his ruin.' This was her testimony and the young man's." Is it not better to go to heaven with the few than to hell with the multitude?

"Not one of my young friends," said Amos Lawrence, "was the better for going to the theater, and most of them are ruined. It is no better now. Liquor and licentiousness generally go together; and any young man who will go only a little wrong, will ultimately and inevitably go a great deal wrong, and reap ruin as the harvest of his sowing."

Archbishop Tillotson called the play-house "the Devil's chapel," and did not see how any person pretending to sobriety and virtue, and especially to the pure and holy religion of our blessed Saviour, can without great guilt and open contradiction to his holy profession be present.

We do not speak of what the theater may be made, but what it is. Has not every attempt to purify it been a failure? Mr. James, of Birmingham, England, said that "a catalogue of authorities against the stage was made in the time of Charles the Second, which contains every name of eminence in the heathen and Christian worlds; the united testimony of Jewish and Christian churches; the deliberate acts of fifty-four ancient and modern general, national and provincial councils and synods of the Eastern and Western churches; the condemnatory sentence of seventy-one ancient fathers, one hundred and fifty modern authors, Popish and Protestant; the hostile endeavors of philosophers and even poets, with the legislative enactments of pagan and Christian States, nations, magistrates, emperors and princes;" and adds: "May not this be presumptive evidence of its immoral tendency? Does it not approach the general opinion of the moral world?"

The infidel Rousseau did not defend the theater on its morals. He said: "You have nothing to do with morality here; this is not the place in which to learn it; the stage was not erected for the promulgation of truth, but to flatter and amuse."

If the theater be an engine of morality or handmaid of genuine religion, as some have said, where are the religious fruits? What improvement would the placing of a theater in one of the most debased portions of cities be to the morals; or, if placed where property is valuable, how soon will it depreciate that around it?

Another writer says: "Indeed, when the moral dangers with which this species of entertainment is surrounded are weighed; when the company with which it brings the young into contact, the scenes with which it tends to familiarize its votaries, and the nature and tendency of the moral principles it inculcates, are seriously considered; and when the dire experience of thousands who have traced their ruin to their having formed an unhappy attachment to this species of entertainment is taken into the account, is it going too far to say that there is one short word of three letters employed to designate a portion of its accommodations that may be viewed as not inaptly descriptive of the whole, or that the satirist exceeded the bounds of truth when he spoke of the inscription on one entrance as applicable to the entertainment as a whole—*the way to the pit?* Tell me not of those who have indulged in this amusement and yet have escaped its demoralizing tendency. What of that? Because some constitutions resist the plague, is the plague innocuous, and ought all men recklessly to expose themselves to its virulent influence? Young men, if you have any respect for consistency of Christian character, if you have any desire for the enjoyment of spiritual good, if you have any regard for the value of time, if you would aim at being conformed to him who was not of this world, you will never cross the threshold of a theater."

Have we abandoned the test which the Saviour gave to his disciples (Matt. vii, 16–20:) "By their fruits ye shall know them. A good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit. Do men gather grapes of thorns, or figs of thistles?" If all the testimony is evil and no good; if immorality, licentiousness and every kind of evil is encouraged and often taught; and if the young are led by these flatteries and amusements to wander more readily, more rapidly and more vigorously into ways of sin and death, they cannot be enemies to the young who warn them to flee from the way to the pit. Like the hense of the strange woman, it is the way to hell, going down to the chambers of death. It will be time enough for Christian people to lend their influence to help on the theater when it is shown by its friends and defenders that it is a means of salvation to those who attend upon it, or an improvement of their morals.

Having been an observer of these who frequent the theater for nearly fifty years, having particularly noticed the young with whom we associated, we know, as Amos Lawrence said, of *not one* benefited in any way by going; but we do know of many, and some of them among the most promising young men of our city, who have been led on from one step to another until they have brought the gray hairs of their fathers and mothers with sorrow to the grave, and themselves to ruin of character, place and substance, some of them to the State prison; and many, we fear, have lost their souls, dying without hope, without repentance. We have for that length of time been also observant of the churches and those who have been concerned on the subject of religion, and have noticed that if concerned about their souls they gave up the theater and abstained from it. We know of no exception among those who held steadfast in following of Christ; on the other hand, of any who, having been concerned on the subject of their soul's salvation and still frequented or went back to the theater, they went back to the world; and of many of such it might truly be said their last state was worse than before.—*W. D. S., in Baltimore Christian Advocate.*

ONLY BELIEVE.—Toward the close of a life of devotedness to God, that eminent minister, Dr. Payson, observed that Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them supremely happy in himself, independently of all circumstances. "God has been depriving me," he wrote, "of one mercy after another: but as one was removed, he has come in and filled up its place. Now when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this."

AN APPEAL TO PAPAL BISHOPS.

Father Hyacinthe has made an appeal to the bishops of the papal communion in regard to the schism existing among its members on the question of the dogma of papal infallibility, dated "Romo, Absent in Body, Present in Spirit, Christmas Day, 1870." He expresses his strong "affection for his church and his determination not to be severed from it 'by excommunications which, being unjust, are therefore invalid;'" he also speaks freely in regard to its condition. The following are extracts from his address:

"Let me be permitted in the presence of the misfortunes of my country and the misfortunes of the church, to address myself to the Catholic bishops throughout the world—to those especially who see the situation as I see it myself, and who are, I well know, not a few. I am nothing, that I should speak to them so freely. But was it not the bold saying of the illustrious Gerson, that in times of crisis even the humblest peasant may convoke a general council and save the universal church? It is this right which I use; it is this duty which I discharge in conjuring the bishops to put an end to the latent schism which divides us down to a depth more formidable in proportion to its being less acknowledged.

"Before all else we require them to tell us whether the decrees of the recent council are or are not binding on our faith. In an assembly in which the first conditions ought to be the entire freedom of discussion, and the moral unanimity of the votes, it is well known that bishops, considerable by their numbers, by the authority of their learning and their character, have complained loudly and repeatedly of restrictions of every kind imposed on their liberty, and have refused to take part in the final decision. Is it possible that on returning to their dioceses, as if awakening from a long dream, they have acquired a retrospective certainty of having actually enjoyed during their sojourn in Rome a moral independence of which at that time they were not conscious? The very supposition is an insult. There is no question here of a mystery above human reason, but simply of a fact of personal experience; and a change of opinion in such a case is not to submit reason to authority, but to sacrifice conscience itself.

"If it be so, we remain free, after as before the council, to reject the infallibility of the Pope as a doctrine unknown to ecclesiastical antiquity, and resting only on apocryphal writings, concerning which criticism has pronounced its final judgment.

"We remain free to declare openly and loyally that we decline to accept the recent 'Encyclical Letters' and the 'Syllabus,' which their most intelligent champions are constrained to interpret in opposition to their natural sense and to the well known intentions of their author, and of which the result, if these documents were treated seriously, would be to establish a radical incompatibility between the duty of a faithful Catholic and the duty of an impartial student and of a free citizen.

"Such are the most salient points on which the schism exists. Every Catholic who has regard for the integrity and dignity of his faith—every priest who has at heart the honesty of his profession—has the right to interrogate the bishops on these points, and the bishops are bound to answer without reticence and without subterfuge. * * *

"Behold, yo bishops! the bride of Jesus Christ, who is also yours, the holy church, pierced, like him, by five wounds.

"The first wound, which we may call that of the first hand, the hand which carries the light, is the darkening of the word of God. The sacred volume, open to the world to enlighten and fertilize it, why is it shut up in the obscurity of the dead languages, and under the seal of most severe prohibitions? The bread of doctrine and of life which God had prepared for the little ones as well as for the learned, how has it been withdrawn from them? It is vain to urge as a pretext the abuses of heresy and of unbelief. Place the Bible in its true relation to science by an intelligent exegesis, and neither will have any cause to fear the other; place it in its own true relation toward the people by a religious education worthy of it and of them, and it will become the surest guide of the life of the people, the healthiest inspiration of their worship.

"The wound of the other hand is the oppression of the intellect and the conscience by the abuse of hierarchical power. Doubtless Jesus Christ said to his apostles, 'Go and teach all nations,' but he said to them no less, 'The kings of the nations exercise authority over them; let it not be so among you.' Successors of the apostles, hasten to remove from our shoulders the burden which neither we nor our fathers have been able to bear, and restore to us that light and easy yoke to which the love of our Redeemer has called us.

"What shall we say of the wound of the heart? I will venture to call it by its name, because those who suffer most by it are those who dare the least to speak of it—it is the celibacy of the clergy. I do not speak of a voluntary celibacy, the more agreeable to God in proportion as it is free and joyous, as the love which impresses it, the lot of a few souls who are called to it and maintained in it by an exceptional grace. But when it is extended without discrimination to natures the most diverse and least prepared; when it is imposed as an eternal vow on their experience; and on their enthusiasm, celibacy becomes an institution merciless, and too often immoral. Nations who believe that they see in it the exclusive ideal of perfection fail to recognize the sanctity of domestic life, and degrading the family in the interest of the cloister, make these the refuge of common-place, or at least of earth-born souls, and thus the hearth and home cease to be the altars of God!

"And now come the last wounds of the church, as it were, the unstable hold which the feet have upon the earth. I speak of her worldly policy and of her superstitious devotion. It is true that the church must have a policy, because she is of necessity in relation with the powers of this world; but its most complete expression is in the words of her Master: 'When I shall be lifted above the earth I shall draw all men to myself.' Is this that policy of a temporal power and of a secular arm which regards the possession of some provinces in Italy and some privileges in Europe as the essential condition of the empire of souls, and as the pivot of the whole spiritual edifice? It is a policy as disastrous to the church and to the world as the revolution which she serves in seeking to combat it—a policy which in its impotent and blinded obstinacy is now attempted to be raised to the level of a dogma. And yet there is no lack of spiritual force in the Catholicism of our day; it counts by thousands devoted souls, and it sees flourishing in its bosom the most admirable virtues and noblest works. Why is this piety, so touching and so true, too often delivered over to the seductions of a mysticism without depth and an asceticism without austerity, very different from those which made the greatness of the old ages of Christendom? External, I had almost said material, devotions are multiplied without measure; the veneration of the saints, especially of the blessed Virgin, is developed in a proportion, and yet more with a character, foreign to the true sentiment of Catholicism; and we feel among us the diminution of that worship of the Father which Jesus has made the soul of his religion. This is the condition to which our sins have reduced the body of Christ upon earth; the sins of the clergy as much and even more than the sins of the people. Bishops of the church, have you no pity? Will you not apply an effectual remedy? 'Is there, then, no balm in Gilead, and is there no more a physician?'

"I pause with a heart too heavy to pursue. I knew not what will come of my feeble words in the midst of the shock of empires and of the voice of blood which cries aloud from the fields of carnage. But this I do know, that if my words are not sufficiently strong to hasten the accomplishment of the design of Providence, they are sufficiently true to announce it."

A Coal Pit on Fire for a Hundred Years.

One of the most curious phenomena in connection with coal mining is exhibited at the Bank Colliery, near Rotherham, the property of Earl Fitzwillian. The pit caught fire one hundred years ago, and all efforts of the workmen at the time and subsequently have been quite ineffectual to extinguish it. A short time ago it was ascertained that the flames were approaching the bottom of the shaft, and it was then resolved, if possible, to stay their progress, so that they might not extend to other parts of the workings. At length the superintendent of collieries, Mr. T. Cooper, conceived the idea of building a wall to shut in the fire, and in order to ascertain the best site for this wall, several of the officials crept on their hands and knees, through the dense stifling smoke, as far as possible into the workings. Their efforts were successful, and the wall is now completed nearly one thousand yards in length, and varying from nine inches to five feet in thickness. At a distance varying from thirty to fifty yards metal pipes have been inserted in this wall, which are securely plugged at the end, so that at any time, by removing the plugs, the state of the air on the side of the fire, and even the position of the fire itself, can be ascertained. So intense is the heat arising from this fire that people possessing gardens above the colliery declare that the growth of plants is materially affected, and that they are enabled to obtain two and three crops every year.—*London News.*

RELIGIOUS INTELLIGENCE.

A PRESBYTERIAN CHURCH was opened in Rome, now the capital of Italy, on the eighth of January. It has been erected at a cost of about $15,000, and will accommodate three hundred persons. The pastor is the Rev. James Lewis, formerly a minister of the Free Church of Scotland in Leith.

THE Episcopalian Bishop of Florida has ordained Mr. J. Robert Love, the first colored man ever episcopally ordained in the South. Mr. Love was complimented for his sound scholarship and manly sense, and is going to New York, by invitation of Dr. Haight, to obtain funds for building a church and school in Florida.

JOHN MURRAY, of London, has published in two volumes, crown 8vo, with one hundred panoramic and other views from sketches and photographs made upon the spot, the New Testament, with a plain, practical commentary by Archdeacons Edward Churton and W. Basil Jones. This illustrated commentary is highly commended by the English press.

AFRICAN METHODIST.—The Board of Bishops of the African Methodist Church have just held a meeting in Washington. The next General Conference will meet at Charlotte, North Carolina, on the third Wednesday in June. The statistics show a membership of one hundred and sixty-four thousand six hundred and ninety-four preachers, five bishops and fifteen Annual Conferences. Two entire Annual Conferences have been organized since 1868.

THE Observer "Year Book" gives the list of deaths of American clergymen, 1870, with their ages. The average age is sixty-one years—a much higher average than could probably be found in any other class of men. Twenty-one had passed eighty years, fifty-two died between ages of seventy and eighty, thirty-seven were between sixty and seventy, twenty-three were between fifty and sixty, seventeen were between forty and fifty, twenty were between thirty and forty, six were between twenty and thirty.

AT THE sixth session of the company for the revision of the New Testament, in the Jerusalem Chamber, London, the Bishop of Gloucester and Bristol presided. The attendance was good, as many as twenty-one members being present. Great feeling was shown by all present with reference to Dean Alford, and a warm and deserved tribute paid to his memory. His loss is much felt by the company, as the dean had endeared himself to all, not only by his learning, but by his geniality, courtesy and candor.

THE Methodist State Convention of New York, a year ago, resolved that $500,000 be raised to found the new university at Syracuse. Half the amount was pledged at the time, and Syracuse agreed to give the last $100,000. It is now stated that the sum is completed, and that the first building is to go up at once, so that the university can open in the autumn of 1872. Dr. J. T. Peck, the president, has the chief honor of this success. He is now going to Europe, to examine the most famous educational institutions and learn what measures are valuable for introduction here.

THE American Tract Society has recently completed an arrangement with Messrs. Hurd & Houghton by which that firm undertakes the manufacture and sale of books from the stereotype plates of the society, the latter continuing to provide a good class of books, and to make grants. The society is thus freed from the labor and expense of conducting a department for the publication of books, and will give its attention entirely to the free distribution of religious works, prepared under its direction, by means of the funds placed at their disposal by persons for this purpose.

A CORRESPONDENT of the Boston Transcript writes from Geneva of one of the methods which the Pope has resorted to for replenishing his treasury. In 1865 France, Italy, Belgium and Switzerland agreed upon an equal coinage, which should be current alike in each country. The Pope, although invited, declined to come into the agreement; but soon adopted a similar coinage of his own, which obtained ready currency, until it was discovered that nearly all the coin in Switzerland was that of the Pope. An examination was then made, and it was found that the Pope's coin was twenty per cent. below par in value. The Pope made at least $800,000 by the swindle!

AN extraordinary work of grace, says the Congregationalist, is in progress in Bristol, New Hampshire, which began on the first of January, when fourteen young ladies were received into the Congregational Church. First, Christians began to pray and labor; then the young became interested, then older people, till all classes were reached. The pastor writes: "Every merchant, every doctor, the lawyer, the hotel keeper, every rum seller, every drunkard but two, every business man in the place but two, are rejoicing in Christ. Whole families, again and again, were seen coming together to ask for prayers." At present upward of four hundred are indulging in hope. Three-fourths of the inhabitants of Bristol of responsible age are seeking or have found Jesus.

THE celibacy of the clergy can no longer be enforced in any part of Italy. Another case has just been decided by the Court of Appeal of Cagliari in the following manner: "According to the civil code of Italy, the fact of a person being in holy orders is no impediment to his legal capacity to contract matrimony." The same judgment has been so often pronounced by courts of appeal in all parts of Italy, that no doubt can exist as to the meaning of the law, and the censures of the church are now the only obstacles to a priest marrying. On the first of February the civil law is to be introduced into the papal States.

SEVENTY PERSONS (fifty-five of them adults) were baptized and forty-eight confirmed the past year by the American Episcopal missions in China, a greater number than in any one previous year. Over two hundred children are under daily Christian instruction in the different schools, most of the teaching being done by Christian natives. "Thousands" are every year treated successfully, and without charge for medicines or medical attendance, at the hospital located at Shanghai. Two "kind physicians," who went out to practice among the resident foreigners, are in daily attendance. No less than five hundred of the wretchedly poor and starving of that city were fed morning and evening by the Episcopal missionaries in that city during the unusual severity of last winter. Funds were obtained for it from English and American merchants.

THE GREEK CHURCH IN NEW YORK. A daily paper contains the following item: "Rev. Mr. Bjerring, of the Greek chapel on Second avenue, has translated the liturgy into English, and is now about to form a quartette choir to assist in the services. Subscriptions for the building of the new Greek church in this city are progressing rapidly in Russia, and as soon as a sufficient amount has been collected, the plans of the structure, which are now in the hands of the Russian minister at Washington, will be acted upon. The Greek consul here has received three magnificent sets of priestly habiliments, which were sent by the Empress of Russia for presentation to the priests of the Greek Church in New York, New Orleans and San Francisco. They are of the finest gold texture, richly embroidered. Accompanying the robes are superb altar cloths."—*New York Observer.*

THE Presbyterian "Synod of China" held its first meeting on October 20. The session lasted ten days, and twenty-four members were present, namely: nine foreign missionaries, seven native pastors, seven native elders, and one foreign, and representing three presbyteries—those of Canton. Two others were constituted. But these three comprise nearly all the churches and members of American Presbyterian missions in China. The churches number eleven; communicants over six hundred. About twenty candidates are preparing for the ministry. In the interesting and deeply important discussions, extending through much of these ten days, four dialects or languages were in use, delaying the proceedings for translation. The "minutes" were recorded, and are to be printed in English and Chinese. But the Mandarin dialect will probably be adopted as the common medium. Should the other missions agree in making it theirs, Christianity in the end may also bless the Chinese with removing their multiplicity and confusion of tongues.

GENERAL VIEWS.—If we look to Europe, or Asia, or Africa, or the islands of the sea, we find everywhere the tokens of the steady onward march of the kingdom of God. The gospel is taking hold of the world in the right way to insure its certain triumph. Its progress proceeds from a center and basis of preparation never before attained. Provision has been made, through the circulation of the Bible and the intelligent culture of the people, under God, for keeping what we have won, and going forward to greater triumphs. The employment of the native element in promoting evangelization, the native Christians being trained to preach the gospel to their own countrymen, is a feature of modern missions, as philosophical and necessary as it is apostolic. Let the work be pressed forward with energy and liberality, with much prayer and with the Holy Ghost, with unwavering faith and unshrinking and cheerful self-consecration—and "He whose right it is, shall take to himself his great power, and reign"—and who can tell how soon?—*Examiner and Chronicle.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 16, 1871.

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MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, THAT IN VIEW OF THE GREAT DESTITUTION OF LABORERS WITHIN OUR BOUNDS, WE SET APART THE FIRST FRIDAY IN APRIL AS A DAY OF FASTING AND PRAYER, THAT THE LORD OF THE HARVEST MAY SEND FORTH MORE LABORERS INTO THIS FIELD.

Resolved, THAT THE PREACHERS BE REQUESTED TO PREACH IN THEIR SEVERAL CHARGES ON THE CALL TO THE MINISTRY, ON THE SABBATH FOLLOWING THE FIRST FRIDAY IN APRIL, OR AT SUCH OTHER TIMES DURING THE YEAR AS MAY BE MOST SUITABLE.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

REV. DR. ANDREWS, of Mobile, who, with others, accompanied the remains of Bishop Andrew to Georgia, says in a brief note:

We carried the remains of the Bishop to Oxford, Georgia, where they were buried. They were followed to the grave by a vast concourse of weeping friends. Bells tolled as we passed through Montgomery, and all the way demonstrations evincing the profoundest respect for the Bishop, and the deepest sorrow on account of his death, were made. Bishop Pierce was not present. A few short funeral addresses were made in the church in Oxford by preachers from three Conferences—Georgia, South Carolina and Alabama—all vying with each other in their respect and veneration for the noble dead.

MEMORIAL SERVICE.

At a meeting of the stewards of Felicity Street Methodist Episcopal Church South, held March 14, 1871, the following resolutions were adopted:

Resolved, That the death of our venerated Bishop James O. Andrew, so recently with us in the Sabbath school and pulpit of our church, fills us with the deepest sorrow; and while we realize that the entire church has suffered a serious loss, we desire to express our gratitude to God that our beloved Bishop has been so long spared to the church, to fill up the measure of a long and useful life, as a devoted and faithful minister of Christ and Bishop of our church.

Resolved, That we join the quarterly conference of the Carondelet Street church in their request to Bishop Keener to hold memorial services, and accept their invitation to join them in the memorial services at the Carondelet Street church on Sabbath evening, March 19.

W. H. DAMERON, Sec.

REVIVAL AT ORAPS STREET.

Bro. Ahrens, the pastor of this interesting German charge, informs us that about thirty conversions have taken place during the last three days. The altar is still thronged with seekers, and the prospect is good for an extended revival.

WE ARE INDEBTED to the general agent of the Southwestern Bible Society, Rev. Dr. Dorenus, for a copy of the twenty-first annual report of this excellent institution. It is a handsome pamphlet of thirty-two pages, and contains the able addresses delivered at the recent anniversary, besides a full exhibition of the work and condition of the society.

ADDRESS OF A. S. ANDREWS, D. D.

DELIVERED AT THE FUNERAL OF BISHOP J. O. ANDREW, IN MOBILE, MARCH 3, 1871.

I met Bishop Andrew for the first time at the North Carolina Annual Conference, held in the town of Washington, in the year 1846. He was then in the glory and splendor of his manhood. As we saw and heard him in the Conference and in the pulpit we hardly knew which most to admire, the power of his intellect or the warmth and tenderness of his heart. In him were happily blended the highest endowments of both. His nature was in perfect equipoise; in him there were no drawbacks. The impression continued and deepened as we learned more of him in after life. He made as few mistakes and blunders as any man of his age. But enough has already been said concerning his public life as a preacher of the gospel and a Bishop in the church of God. My purpose is to contemplate him for a few moments as a *Christian, friend, husband and father.*

His religion was genuine and pure. His sainted mother taught him to read the word of God and pray. From his cradle he imbibed from her sentiments of truth and piety. The more he followed her advice and example the stronger did his faith become. He tested all the promises of God in Christ Jesus, and found them to be yea and amen. While yet a youth he was called to the work of the ministry. When the voice of God reached him he "conferred not with flesh and blood," but was "obedient to the heavenly calling." He was poor, and the Methodist itinerancy held out to him no monied inducements, but the course of duty was plain and he followed it. In subsequent life, as he grew beyond the early hopes of himself and friends, munificent offers were made to him, such as would have led to ample provisions for himself and family, but he would not receive them; he dared not to trifle with the vows that he had made by entangling himself in worldly business. His work was to preach the gospel, and to this he devoted all his time and resources. He spent his whole life in teaching others how to find the same precious faith with which he was blessed. He believed that God would take care of his family and sustain him if he continued faithful, and he lived up to his convictions of truth and duty.

His head did not grow dizzy when greatness was attained, nor did his brain reel when he was placed in the highest office of the church. He did not lose the Christian in the minister. His heart was ever pure, his eye single, and his life "hid with Christ in God." He could say, in the midst of his greatest successes and fame: "For me to live is Christ, and to die is gain." He read his Bible, fasted and prayed. The vestal fires of love and gratitude to God, kindled upon the altar of his youthful heart, never went out. They were fed daily with fresh fuel, and went on with increasing flame until quenched in the cold waters of death. During his latter years, as the infirmities of age came over him, his habit was to pray early. At four o'clock in the morning, whether at home or abroad, he awoke and began his devotion. On my way from the late General Conference, held in the city of Memphis, it was my privilege to be with him. We spent the night together at Corinth, occupying the same room. I was aroused from sleep in the morning by the voice of prayer—the good Bishop, the Christian father and the aged patriarch was on his knees before God! His supplications on these occasions often became deep and earnest. He would forget where he was, and pray aloud, his pathetic pleadings becoming audible in every apartment of the house! Those whose privilege it was to entertain him knew his habits of this kind. On the morning that he was attacked by the fatal disease that carried him away, he was heard to groan in his bed about four o'clock in the morning. Dr. Moss and his wife, in whose house the Bishop was lodging in New Orleans, supposed that he was praying. But his groans continuing, the doctor fearing something unusual had taken place, went into his room and found him fatally ill! The first premonition of death that our beloved father had was that he could not rise and kneel before God as usual. I often prayed with him during his sickness—found him ever devout, his mind clear, and his heart perfectly stayed upon God in Christ. I shall never forget his hearty responses and the willing tones of his voice, powerful and musical to the last! When the summons came he was ready. When told that he must die, he replied: "God knows best!"

Few truer Christians have lived in this age. "He was a good man, full of the Holy Ghost and faith," and through him much people were added to the Lord!" As a friend Bishop Andrew was earnest and sincere. He never forgot those who had been kind to him, and never failed to show his love and admiration for that which was virtuous, noble and good. He offended no one intentionally, was courteous and respectful to all persons, but he was especially warm and ardent in his attachment to his friends. He loved all men for whom the Saviour died, but the wealth and fullness of his great heart were poured to an unusual extent upon those whom he honored with his friendship. He was true to them and all their interests. He never used his great office in the church for their benefit or pleasure. In this respect he was rigidly scrupulous and pure. Personal consideration and kindred ties had nothing to do with his appointments. In official fidelity his conduct was worthy of all praise. But as a man he loved his friends and took delight in their society. The ardor of his attachments was seen especially in his desire to live, die and be buried with those among whom he had been born and reared. He might have been rich, and have left his children in affluence, if he had been willing to give up the friends of his youth and early manhood. During the last years of his life, not being able to continue his episcopal visitations and preach, as he had been accustomed to do, he devoted much of his time to his friends, read the Bible, prayed with them and talked of the past, the present and the radiant future. As he enjoyed the luxury of Christian association, he resembled the holy evangelist John, who, as he was borne about among the churches, continued to say: "Little children, love one another." He was everywhere hailed as a patriarch, while preachers and laymen and women and children loved him! He was assiduous in his devotion to the young, and children in the domestic circle and in the Sunday school listened to his paternal counsels with tearful eyes and breathless silence. During the last week of his life letters from old and young reached him, breathing the tenderest regards for him and the most sincere prayers for his welfare. As these were read to him, lying in his sick-bed, he was moved almost to tears. He loved especially his brethren in the ministry. The College of Bishops were near his heart. He thanked God in dying that he left the church of his choice under the direction and superintendency of such men. He loved the preachers, and sent messages to them and to the whole church. His voice was full of emotion when I told him, a few days before his decease, of the glorious death of Mrs. Delilah Gamewell, the widow of an old South Carolina friend and preacher, gone long ago to his reward. She went from Mobile home to heaven during the late epidemic of yellow fever. One of the great attractions of heaven to him was the blessed assurance of meeting there the old soldiers of the cross with whom he had fought, shoulder to shoulder, in the great army of the Lord!

On the night of his death, when it was evident that the struggle had ended and that his spirit was on fire, we could almost hear the plaudits of his great Master, and the congratulation of old friends, whose spirits met and welcomed to his reward in heaven their co-laborer in the kingdom of Christ!

As a husband and father Bishop Andrew was a model. Many great men become so much absorbed in the duties of life in this great outdoor world that they neglect home and leave its holy ministries to be performed by others. It was not thus with Bishop Andrew. He loved home, and was a devoted husband and father. Though much of his time was spent in the work of Christ among comparative strangers, his heart turned fondly toward the loved ones that he had left behind him. When thousands of miles away from them he constantly remembered and prayed for his wife and children, calling their names one after another, and pleading for special blessings upon each. He was a great reader, but he would find time when at home to spend hours conversing with his family. He loved to read the Bible and explain its wonderful truths to them. His home altar was one of extraordinary attractions. His prayers were solemn, simple and remarkably impressive. His home life is described by the poet:

"The fellowship of kindred minds is like to that above."

Those who saw him only in the pulpit unfold the plan of redeeming mercy, and in the presidential chair directing and controlling the deliberations of Conferences with a master's skill and power, could know little of the tenderness and sweetness of his character at home. His household was a bright index to the great family of God in heaven. When unable to open his eyes, and with his feet already in the cold, dark river, his children and grandchildren continued to receive from him their accustomed "good night," "good morning" and "God bless you!" But the Christian, the friend and the father is gone! He died as he had lived—not a word or look betrayed littleness or weakness. He was truly himself to the last. In dying he showed the truth of the proverb: "He that walketh uprightly walketh surely." Like Abraham, he went forth in obedience to God, but when he came to die the Lord God was a sun and shield, giving grace and glory, and withholding from him no good thing! The old itinerant, full of years and honors, had in his last hours all the comforts of life! His trust in Providence was not disappointed. I have often thought of Jacob's death as one of great beauty and glory. He had lived to a good old age; had his children and grandchildren near him; pointed them to Canaan, their promised rest and home; gave his parting blessing to each of them; commanded them to bury his bones beside the sacred dust of his forefathers. When leaning upon the top of his staff he worshiped God, drew his feet in his bed, and died in the hope of a blissful immortality! This portion of sacred history has repeated itself in the death of Bishop Andrew. He seemed nobler to me in dying than ever he had done before! The Christian soldier through Christ has won his crown. Death has stereotyped his virtues—his monument is complete. His example is the property of the church—a part of the history and glory of Methodism!

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Master's joy."

OFFICIAL DECLARATION.

RICHMOND, VA., March 10, 1871.

DEAR BRETHREN: Please publish the following declaration:

WHEREAS, The terms of union agreed upon at the last session of the North Mississippi Conference, between the members of said Conference and certain authorized delegates of the Methodist Protestant Church in the State of Mississippi, have been complied with, and the fact has been duly reported to me, I hereby announce that the lay members and preachers represented by the aforesaid delegation are received into the Methodist Episcopal Church South. D. S. DOGGETT.

WE INVITE the attention of planters to the advertisement of the Du Bois cotton gin, which appears in this issue.

WHEN God has a word of command, faith has an ear to hear, a heart to be willing, and feet ready to go on his errand.

THOMPSON H. McMAHAN.

Our church in Galveston, says the Texas Christian Advocate, is again shrouded in mourning. Bro. T. H. McMahan, well known as one of the leading bankers and merchants in the State, and throughout the bounds of Texas Methodism as one of its most active and devoted members, passed from labor to reward on the afternoon of the twenty-seventh ultimo, in the fifty-third year of his age. Death loves a shining mark. It seems as though society and the church could have spared any member better than Bro. McMahan. We have known him for nearly a quarter of a century, and found him in his last illness as in the first hour of our acquaintance, an earnest, consistent and steadfast Christian. He had labored faithfully and contributed liberally toward the erection of the St. John's church in this city. Its completion and the prosperity of the church lay near his heart. He was permitted to worship but one week in the new house when the Master called him from the sanctuary below to that "house not made with hands." Only a few days ago he had, with the other official members, solemnly presented the house to the Bishop to be dedicated to the worship of God, and then his shrouded form was the first to be borne from the altar to the grave, and his spirit the first to wing its flight from St. John's charge to the mansions above. The Gardener plucks the ripest fruit.

He died as he had lived—unfaltering in his trust in Christ. In prosperity he clung alone to the cross for salvation, and in his last hours found Christ all-sufficient. The entire community share the sorrow of the deeply afflicted family. As a token of respect business in the city was suspended, and a large concourse followed him to his grave. He was to us a dear and faithful friend, ever ready to sympathize in sorrow and help in time of need. Earth wears a dreary look since he has gone. Many share that sorrow. Who will fill the good man's place? Who can wear his fallen mantle?

TEXAS CHRISTIAN ADVOCATE.

We are glad to learn that this excellent church paper is rapidly increasing its circulation. It is one of our best journals, and well edited by Rev. I. G. John. Bishop Marvin is working for it successfully. Bro. John says in his last issue:

While in Galveston Bishop Marvin informed himself thoroughly respecting the condition and wants of the paper, and his thoughtful concern for its success and his words of hearty encouragement have cheered us greatly under the burden we have to bear. If his appeal to preachers and patrons can awaken in them the same cordial interest, and if they will work as actively as he is doing to extend its circulation and impart interest to its columns, the future of the Advocate will no longer be a matter of question.

We are happy to inform our readers that the present year opens more encouragingly than any other since our connection with the paper. Quite a number of the agents are actively at work, and have sent many new subscribers and kind words with them. We hope to have the co-operation of every agent in Texas. The Bishop told us that he believed the preachers would make good their pledges and that the subscriptions promised would soon be on our books. We share his confidence. He is not content to aid us with kind words alone. He has already placed in our hands, for subscribers, four times as much money as we have received this year from any other agent in the field. He is a capital agent. He knows precisely what we need, viz: subscribers and the funds with them. We want at least *two hundred* more such agents in Texas.

A FORTHCOMING BOOK.—The Southwestern Book and Publishing Company, says the St. Louis Christian Advocate, has in hand and will soon issue a new work: "The Service of Song," by Rev. A. G. Stacy, A. M., of the West St. Louis Conference. We have read the entire manuscript, and advertise the public of the great value of the work and its high order of literary merit. Dr. Summers has written an introduction, giving it unqualified approval and recommendation. It covers the whole subject of praise in song, and will promote the use and enjoyment of that interesting part of the divine worship.

BE SILENT.—It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself, and call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

THE MISSION DEBT.

MISSION ROOMS, March 1, 187

MR. EDITOR: I thank you publishing my humble but "earn appeal" in behalf of the cause missions. Already responses be to come. Take a few specime Here is one from a total stran whose name is not given, but two mites ($2) came. Read, let your heart rejoice that there yet "widows who serve God, fastings and prayers, night day," and who are ready, in t poverty, to contribute their "mi to the Master's cause.

"REV. J. B. MCFERRIN: I in the Baltimore Christian Ad cate, last night, your appeal money for our mission. I send *all* I have to spare. My salary teacher in a small family n amounts to $50 per annum. O this I clothe myself, pay my pre ers, take papers for myself fatherless grandchildren, whom I teaching, and partly clothe th But what I send you goes with heart's best wishes, and I hope will ask a blessing on the

WIDOW'S MITE."

The Rev. W. V. Tudor, of Ca delet Street church, New Orl had but entered upon the labo his new and important field be he transmitted the following t treasurer of the Board of Missi

"227 ST. JOSEPH STREET, New Orleans, La., Feb. 21, 1

"MY DEAR DR. REDFORD: closed please find draft for hundred dollars ($500 on National Park Bank of New Y which I have the unspeakable piness to send you, as the trea of our Board of Missions—a d tion from a family of my church Carondelet Street, in this cit the old debt. I write also to McFerrin, explaining more f Please acknowledge receipt of closed—and I am fraternally yo

W. V. TUDOR."

Bro. Tudor writes: "I know donation to be prompted by Christian impulse and sentim and a single desire to glorify G moved by your appeal and the Spirit; and I thank God for privilege of being the agent thr whom it reaches you; and I t him that the old debt is there much diminished."

Bro. Tudor will please tende sincere thanks of the board t unknown friends, and may never want any good thing!

The Rev. John M. Carlisle, tor of Trinity church, Charle South Carolina, writes to the retary, February 28, the follo *catholic* epistle:

"A short time ago we he union prayer meeting in T church, when one of the spe Rev. Mr. Adams, of the Pres rian Church, *took snap judgme* the audience by asking for a tion as an earnest of pra union, to be given for the bene the Foreign Mission Board o Methodist Episcopal Church S I send you inclosed a chec the amount, thirty ($30) dolla

John Wesley Carter had a ality shown him, a few days in a business transaction, by he received $8. Of this he gav to the old missionary debt. a true Wesleyan, and a well t son of a Methodist preach never forgets the cause of Ch

J. B. MCFERRIN."

THE REASON.

We have been frequently we knew why the Rev. R. land left our church and join Episcopalians. We did not but could only surmise that grown quite too refined humble a people as the Meth and was no longer content "an appointment" from a M Bishop—unless he could firs one for himself, which we he could not do. We are co in our surmise by a letter some time since to Dr. Cros lished in the Banner of the C "I have settled the contro have formed the final decis must go hence. I cannot tar costs a fortune of friendshi inflicts a wound of severed tions. Still I must leave. My my tastes, my whole characte so changed that I cannot harmony with the governmen Methodist Church. My soul rest—the rest of congenial I see in your church antiquit cite reverence; authority the turbulence of doubt; to awe the mind that mus either the quietude of defer the noise of wranglings; liturgy that helps devotion trains the wings of the soul that plants against the heaven a ladder on whose of prayer and praise aspirat climb step by step to a the city all glorious with t of God."—*Southern Christian Advocate.*

AN ENGINEER in the employ Turkish government has pla railway tunnel made in sectio be submerged thirty-four feet the surface of the water, and to the bottom by chain-cables

NEW PUBLICATIONS.

NOTES, EXPLANATORY AND PRACTICAL, ON THE ACTS OF THE APOSTLES. By Albert Barnes. New York: Harper & Brothers, publishers.

We have recently noticed "Barnes' Notes on the Gospels." This volume of notes on the Acts is uniform in size and binding with those. The present is a revised edition, containing the most recent results of research and criticism, and is a most convenient and valuable work for popular reading and reference. The notes in this volume are exceedingly full, and the illustrations are numerous and instructive. The author's moderate Calvinism appears in many of his expositions, but his spirit is catholic and evangelical. We are indebted to George Ellis & Brother, 82 Camp street, for a copy.

OUR GIRLS. By Dio Lewis, A. M., M. D. New York: Harper & Brothers, publishers, 1871.

A few heads of chapters will give ladies some idea of the character this splendidly bound volume of nearly four hundred pages. We cull from the table of contents as follows: Girls and Shoes; The Language of Dress; Outrages upon the Body; Stocking Supporters; Large vs. Small Women; A Short Sermon about Matrimony; A Word about Baths; Heroic Women. The author's style is piquant, sprightly and pointed, humorous and terribly plain and straightforward. The book contains some objectionable features, and is marred by a few expressions of religious irreverence and of radical sentiments in reference to slavery and women's rights, but contains a great deal of wholesome and practical advice. Mothers and grown-up girls may read it with profit. For sale by George Ellis & Brother, New Orleans.

THE ADVENTURES OF BIG-FOOT WALLACE, THE TEXAS RANGER AND HUNTER. By John C. Duval. Philadelphia: Claxton, Remsen & Haffelfinger. Macon, Georgia: J. W. Burke & Co., 1871.

We are indebted to R. J. Harp, of our Depository, 112 Camp street, for a copy of this work. The title is sensational and the numerous illustrations are graphic. The scenes and adventures are strongly portrayed, and are of the most exciting and thrilling character. As a narrative of facts the book is really a valuable one, and affords a most instructive view of frontier life and adventure. Wallace is a fine specimen of the ranger and Indian fighter, and his history, as narrated by Mr. Duval, will afford entertainment and delight to thousands of readers.

Ora Sunday school publications for March are to hand. 1. The Magazine and Lesson Papers are growing in interest and in popularity with our teachers. They are read and used in all our schools in New Orleans, and the testimony is altogether favorable. The Sunday School Magazine for this month has articles on such subjects as these: Sunday School Work; Immediate Results; The Turning Point; Sabbath School Libraries; What do we Sing; An Unprepared Lesson. The editorial departments are prepared with judgment and ability. 2. The Visitor is filled with a tasteful and large variety of prose, poetry and illustrations suited especially to interest and instruct the young people. 3. Our Little People for this month has a plenty of striking pictures and short stories, such as will delight and instruct the little ones.

NEW MONTHLY MAGAZINE.—The subscribers in this section look for its monthly appearance with interest. So far as we can learn, it is admired and read. For ourselves we may say that it is satisfactory. Dr. Harrison is doing a hundred times better than we could. The New Monthly is a periodical of which the church need not be ashamed. The only shame is that every Southern Methodist does not subscribe for it. The editor's ideal is the correct one, and he is working up to it with surprising success. The contents of the New Monthly are: Nothing but a Woman; Wonders of the Sea; The Old Church Road; An Old Maid's Evenings; Tennyson's Maude; Celebrities that I have Seen; Merrie Lee; Arts of the Olden Time; Modern Literature; Folk Lore from many Lands; Kitty's Choice; Fruit Culture in the South; Portrait of a Parish Priest; New Tea; Noisette Rose; The Modern Raid upon the Book of Genesis; The Veil upon the Waters; The Benediction; Editor's Round Table.

BURKE'S MAGAZINE FOR BOYS AND GIRLS, in its new form and dress, is a most beautiful monthly, and ranks with the best publications of the day as a first-class magazine for the young. The Fairy Ride; Walks about the Forest City; The Indians at Dirt-Dauber's Nest, and Walks with Mamma, with many other excellent articles, are in the table of contents of the February number.

GOOD WORDS FOR THE YOUNG, published by J. B. Lippincott & Co., Philadelphia, is a rare periodical. The March part is, as usual, richly embellished with pictures, and contains a choice selection of articles in prose and poetry.

THE NEW YORK OBSERVER YEAR-BOOK AND ALMANAC, 1871, is published by Sidney E. Morse, Jr., & Co., 37 Park Row, New York. It is a volume of two hundred pages, splendidly printed on tinted paper, and contains a vast amount of valuable information, literary, ecclesiastical, political and industrial, conveniently arranged for easy reference.

THE JOURNAL OF EDUCATION, published by J. B. Merwin, St. Louis, Missouri, is a monthly devoted to education, and of special interest to teachers.

THE AMERICAN EDUCATIONAL MONTHLY keeps its readers pretty well posted in reference to the state and progress of education and the history of educational literature. In the table of contents for March we note: Eminent Teachers and Educators Deceased in 1870; English Literature; New Science vs. Old Learning; Current Publications.

THE LITTLE CORPORAL this month looks as fresh and bright as a spring morning. It is now edited by Mrs. Emily Huntington Miller, and published by John E. Miller, Chicago, Illinois. The publisher offers to send free a copy of the superb steel engraving, the Heavenly Cherubs, price $2, to each subscriber for 1871. Terms, $1.50 a year. For specimen number and revised premium list address the publisher.

LIPPINCOTT'S MAGAZINE has a number of attractive articles this month. We have marked particularly: Italy; My Mission to San Domingo; Book Collectors; Moral of the Franco-Prussian War. Our Monthly Gossip and Literature of the Day are done in the usual popular style of this favorite periodical. The publishers promise that the April number shall be unusually entertaining. Terms, $4 a year. Published by J. B. Lippincott & Co., Philadelphia.

PETERS' MUSICAL MONTHLY for March chimes in with the prevailing theatrical nonsense about the Little Church Around the Corner. Apart from the song and music devoted to this absurd perversion, the present number is a very good one.

THE MANUFACTURER AND BUILDER is one of the cheapest and most valuable periodicals of the day. The March number is in nothing behind its predecessors in its plates, drawings and varied contents. Western & Co., publishers, 37 Park Row, New York. Subscription, $1.50 per annum.

THE NATIONAL TEACHER is a well printed monthly, edited and published by E. E. White, Columbus, Ohio. Terms, $1.50 per annum. It is an able periodical, devoted to the cause of education. The March number contains a large number of articles on matters of importance to educators.

THE AMERICAN AGRICULTURIST for March, published by Orange Judd & Co., New York, is handsomely illustrated, as usual, and replete with useful information.

THE NATIONAL SUNDAY SCHOOL TEACHER is published at Chicago, by the Adams, Blackmer & Lyon Publishing Company, and is edited by Rev. Edward Eggleston, D. D., under the supervision of an editorial committee of five denominations. It has a wide circulation, and is doubtless an excellent Sunday school periodical.

LITTELL'S LIVING AGE is published every Saturday by Littell & Gay, Boston, at $8 per annum, or as follows: The Living Age is also publishing a story by George MacDonald, and promises to new subscribers for 1871 the last two numbers of 1870, containing the beginning of the story, *gratis*. A good time to subscribe. The subscription price of this sixty-four page weekly magazine is $8 a year, or for $10 any one of the American $4 magazines is sent with the Living Age for a year. The number of February 25 has the following table of contents: Bulgoes' Novels; Seed Time and Harvest; Hugh Miller; The Dressmakers; Science and Imagination; War and Christianity; The New Emperor of Germany, besides poetry and short articles.

THE SOUTHERN FARMER, published at Memphis, Tennessee, is a live and progressive agricultural journal, whose monthly visits are always welcomed and appreciated. M. W. Philips & Co., proprietors. Terms, $2 per annum.

THE PRACTICAL PLANTER is an agricultural journal recently started at Memphis, Tennessee. It is handsomely printed and deserves a wide circulation. Edited by George W. Gift.

THE UNIVERSITY MONTHLY: a journal of school and home education. University Publishing Company. We have the first number of this magazine. It is published by a New York company, but issues from Baltimore and New Orleans. An able Southern journal devoted to education is needed, and we hope this new periodical may supply the want. It will fail of the purpose, however, if the chief end is to obtain an advertising medium for a certain class of school books. The promise of a good magazine is in this first number. The opening article is General Lee as a College President, and an excellent article it is. The University Monthly is issued at the low price of $1 per annum.

THE MUSICAL BULLETIN is a monthly devoted to music, finely printed and filled with new pieces and songs. Published by Charles W. Harris, New York.

THE METHODIST, published at New York, is one of our most valued exchanges. It is not an official journal, but belongs to the independent class of Northern Methodist journals. Dr. Abel Stevens is now associated with Dr. Crooks as co-editor. The trustees announce important changes and improvements as soon to be made.

THEODORE TILTON'S new paper, the Golden Age, has made its appearance. This brilliant writer and able journalist can now give free course to the expression of his manifold infidelities in politics and religion. While the tendency of his opinions is to mischief, their utterance without any disguise of conservatism may do some good by making the evangelical journals more watchful and alert. The Golden Age, in material, typography and literary finish, is not excelled by anything that we have seen from the American press.

Agitation About the Episcopacy.

One of the leading questions now under discussion in the Methodist Episcopal Church is in reference to modifications of the episcopacy. The Western Christian Advocate thus states the points of the controversy:

The question is one which should receive the prayerful consideration of the whole church, and as we said once before, we shall be obliged to meet it. Four changes will undoubtedly be proposed at the next General Conference, not for the purpose of doing away with the episcopacy, or crippling its power, or indulging spite toward the incumbents of the office, but in good faith for improving it, and making it more conformable to Methodist doctrine. The first will be the discontinuance of the ceremony of ordination; the second will be limitation of the term of service; the third will be districting of the work; and the fourth will have reference to the matter of support.

The positions of some of the leading church papers are given as follows:

On the questions relating to the episcopacy the papers of the church are not quite harmonious. The Pittsburg Christian Advocate started the subject and advocates modification with great candor and earnestness; the Northern follows in the same tone with characteristic frankness; the New York Christian Advocate tacitly sides with the Pittsburg, by reproducing its article without comment, and the Methodist takes the other side. Its ancient conservatism has revived. It lustily cries: "Let well enough alone!" The Northwestern opposes the limitation of the term of service, and intimates that the proposition originated in motives which, if known to the public, would defeat it. The Central is opposed to a limited term of service, but wants some other modifications, such as a large increase in the number, an assignment of each to districts, and a different method of support. These papers are all "independent." They speak for themselves, and do it promptly. Good will result from the discussion, we have no doubt.

BISHOP MORRIS.

The Western Christian Advocate contains the following note from the venerable senior Bishop of the Methodist Episcopal Church:

SALUBRIA, March 2, 1871.

Please say to my brethren and friends that by the blessing of God upon the skill and perseverance of my attending physician, S. L. Yourtee, M. D., I am relieved of the singular affliction of my tongue and eye. The case has been tedious, and sometimes discouraging. But thanks to a kind Providence, I am well once more! T. A. MORRIS.

THE LOUISIANA STATE FAIR.—*Postponement until November* 18, 1871.—At a meeting of the directors of the Mechanics' and Agricultural Fair Association of our city, held last evening at their rooms in the Mechanics' Institute, it was resolved that in consequence of the insurmountable difficulties in the way of the erection of temporary exhibition buildings to replace those recently destroyed by fire, in time for the reception of goods, to postpone the holding of the next State Fair, which was to have taken place in our city on the eighth of next month, until the eighteenth of November, 1871.—*Picayune, March* 10.

AN image of gold is sure of worshipers, if it be only a golden calf.

Married.

By Bishop J. C. Keener, at the residence of Dr. Pope, Rampart street, on the ninth instant, Colonel ALEXANDER POPE, of Marshall, Texas, to Mrs. BEATRICE H. POPE, of Georgia.

By Rev. P. H. Dieffenwierth, at the residence of the bride's father, W. A. Skidmer, in Tensas parish, Louisiana, February 28, 1871, Mr. WALTER T. CLARKSON and Miss ELIZA SKINNER.

By Rev. W. P. Barton, at the residence of the bride's father, Mr. R. T. Bailey, Holmes county, Mississippi, on the eighteenth of January, 1871, Mr. W. E. MCLELLAN and Miss M. O. BAILEY.

By the same, at the residence of the bride's father, Mr. William L. Stark, Holmes county, Mississippi, on the twenty-fifth of January, 1871, Mr. WILLIAM D. ROBERTSON and Miss LOU. R. STARK.

By the same, at the residence of the bride, in Carroll county, Mississippi, on the fifth of March, 1871, Mr. W. B. ROBERTSON and Mrs. ELLEN A. GILLESPIE.

"May all the hours be winged with joy,
That hover faithful hearts above."

Obituaries.

Died, in the city of New Orleans, January 28, 1871, Dr. WM. DOWSING. He was born in Lincoln county, Georgia, October 3, 1810. His father removed to Columbus, Mississippi, in 1821, where he was reared, where he married, and where he resided until he came to New Orleans, in 1852. He joined the Methodist Church in his twentieth year, and continued in this communion until his death. Dr. Dowsing was a retiring Christian, but generous and unselfish. He was for nearly twenty years a member of the Carondelet Street church. He was sincere and charitable in his spirit, and a subject of converting grace. A good man has been taken from earth, but we trust that he is now where "the wicked cease to trouble and the weary be at rest." May the blessing and comfort of the heavenly Father be with the bereaved ones who linger to mourn his loss. L. PARKER.

SARAH A. AUSTIN was born in the parish of East Feliciana, Louisiana, September 24, 1819, and died on the twenty-ninth of January, 1871.

She was born again by the Spirit of God in her thirteenth year. From that time to her death she was a consistent Christian and a faithful follower of the Lord Jesus Christ.

On the twenty-ninth of November, 1839, she was married to Bro. Lewis S. Austin. She was a true and faithful wife and an affectionate and devoted mother. In the various relations of life she endeared herself to a numerous relationship. She seemed to be a center of affection for them all. Sincerely and deeply do they mourn for her. But they sorrow not as those who have no hope, for they have good reason to believe that "when Christ, who is her life" and peace, "shall appear," then will she also "appear with him in glory." May they be found worthy to enjoy with her an "eternal and exceeding weight of glory." J. L. FORSYTH.

Died, at the residence of his mother, in Franklin parish, September 24, 1870, JAMES M. WOMBLE, in the seventeenth year of his age.

He joined the Methodist Church a year before his death, and found sweet consolation in the love of Christ, so that when death came it was robbed of all its terrors, and was welcomed as a release from life's crown of thorns and the weary cross on earth. When almost gone, on being aroused from a stupor, he said: "Oh, why did you call me back to this wicked world. I was almost home. My Father, open wide the pearly gates of heaven to receive my soul this evening." He talked much—spoke of the sweet peace of religion, as found through the all-pardoning blood of Christ; prayed for himself, and also for those who were still strangers to the covenant of God, that they might be brought to the knowledge of God's love and grace, as he had been; prayed to God to guide and protect his widowed mother and her orphan children. Resigning himself to the mercy of his heavenly Father, he breathed his last as quietly as an infant sinking to slumber. What a glorious death for one so young!

FANNIE.

Died, in Algiers, Louisiana, at twenty minutes past nine o'clock P. M., March 8, 1871, BENTLEY S. BLANCHARD, aged fifty years, a native of Cayuga county, New York.

His constitutional tendency to pulmonic disease ended in a congestion of the lungs, occasioned by exposure, and after lingering nearly two months in great suffering he passed away in peace.

Although a man of sterling worth, he never realized the claims of Christianity until his final sickness. Then he gladly and fervently received the baptism of water, and, I trust, that also of the Spirit, for thenceforth he had peace with God through our Lord Jesus Christ. As his end approached his intellect was sometimes clouded, because of physical prostration, but in lucid intervals the Sun of Righteousness was seen to shine brightly upon him. On the evening of his departure he and his heart-broken wife were received into the fellowship of the saints, according to our form, and received the sacrament of the Lord's Supper. It was his last feast on earth. He announced his departure and soon winged his flight.

He leaves a large and helpless family to the care of him who has said: "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me."

"With songs let us follow his flight,
And mount with his spirit above,
Escaped to the mansions of light,
And lodged in the Eden of love."

J. G. MULLER.

Died, at her residence in Tunica, parish of West Feliciana, ELIZABETH, wife of Rowland Day, aged sixty-eight years and four days.

Elizabeth McCauley was born in Sussex county, Delaware, November 3, 1802; united with the Methodist Church in the year 1821; was happily converted the following year, and was a full believer in experimental religion and a consistent Christian until the day of her death. In the early morning of the seventh of November, 1870, she fell asleep in the arms of her Redeemer. None of those who stood around her bed and witnessed the departure of her spirit to realms above could doubt her hope of heaven, or help feeling that

"Jesus can make a dying bed
Feel soft as downy pillows are."

During her lingering illness she gave abundant evidence of the reality of her religion, and only a few hours before her death she exclaimed in triumph: "I am safe! The victory is almost won." Her last request to her children and grandchildren was not to grieve for her, but to meet her in heaven. Her sorrowing husband feels he will not be long separated from his beloved wife, who shared his joys and sorrows for almost fifty years. A kind and faithful mother, her children all arise and call her blessed.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us:
He can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in thy grave so low,
Thou no more shalt join our number,
Thou no more our songs shalt know.

Yet again we hope to meet thee
When the day of life is fled;
Then in heaven we hope to greet thee,
Where no farewell tear is shed. E.

Died, near Carthage, Leake county, Mississippi, on the third of January, 1871, Sister SARAH E., daughter of James and Mary C. Hanna, and consort of Bro. H. J. Watkins, aged thirty-seven years, eight months and four days.

Sister Watkins was pious from youth, and at the early age of eleven years she joined the Methodist Episcopal Church South, and remained a consistent member of the same until her death.

She was not one of those church members who are satisfied with a mere nominal relation to the church, but was ever awake to its interest. Indeed, she endeavored to live "so as to be able at all times to give a reason for the hope that was in her."

On the fourth of February, 1849, she was worthily wedded to Bro. Watkins. New duties and responsibilities now arose in her pathway, yet she met and discharged each like a Christian heroine, which enabled her to stem life's ebbing tide with perfect composure.

Her loss to the church, and more particularly to the Sabbath school, seems irreparable. While others would excuse themselves on account of inclement weather, she, in company with her husband and four little children, would repair to the sanctuary and instruct them with profit.

To attempt to speak of the loss sustained by her husband and children would only prove a frustraneous effort. Ah! reader, the beauties that clustered around life's closing scene were too sublime to be depicted by mortal pen. She called her family around her and gave them her parting blessing with a composure that would have shaken the confidence of the most avowed skeptic in his faith. And though passing away to stand before the tribunal of justice, where an impartial account was to be given of her stewardship, she saw no reason for changing the government of her household; but her charge was: "Live as I have taught you. Do not forget to read your Bible and say your prayers. And when your little sister has grown up give her this charge as my dying bequest."

As she passed away I could but thank God for the counsel of a praying mother. May God so direct and help the husband and surviving children that they may meet her, with the two who have gone before, on the shores of sweet deliverance.

JAS. M. WEEKS.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received at the Branch of Southern M. E. Publishing House, 112 Camp street, for the week ending March 13, 1871.

A—J D Anthony $6, Alexander & Frost, F Allen, R H Adair $2.50, N M Ayer.

B—M E Batt, Barnes & Wilkinson, W C Black, J C C Black $2.

C—R Crawford, W G Connor, A W Campbell $12, C W Carter, C H Cox, H A Cuttle, E G Cook.

D—J F Dunable $30, C L Dobbs, F De Champ $30, P H Dieffenwierth, R H Downer.

E—J Enbanks, W H Ellison, C F Evans.

F—B F Fort.

G—C R Godfrey, A E Goodwyn, G H Gribbin, F M Grace $2, G W Gift $10, Griffin & Hoffman, A J Goodenough.

H—S A Hayden, A S Helmick, A C Harper 20 cts, J H Houston, M Hunter, J H Hunter, M Hill $3, J T Heard 2 lots, R H Harris $2.85, T P Harper, J P Holmes.

J—A M Jones $18.11, E Jenkins, H Johnson $34.87, S B Jones, P A Johnston $2.85, E T Jones.

K—T A Kerr $3. O R Kingsbury.

L—R Lane, W Littlejohn, W H Lewis $9.

M—J W Martin, Manly & Co, J Mussey $3.75, R F Mountain, J Z T Morris, J M McKee, W M Motley $3, C F Moser, H F Morris, L P Meador, M C Manley $12, E H Moonger $7.50, C Mayo $150, Moody & Jemison $38.52, J Moore $50, J W Medlock $42.

N—W H Norris.

O—C D Oliver.

P—U B Phillips, J Polsal, R T Parish, R M Powers $3, P T Petty $3, T C Parish.

R—R Randle $8, A H Redford 2 lots, J E Robertson $6, Roberts Bros, J W Rouse.

S—J B Streater, W R D Stockton 2 lots, R R Singleton, D S Snodgrass $10, S H Spencer, P B Saffold $6, T S Sanders, H A Stovebamer $30, H L Smith, G S Schofield, W M Slade, J Shanks $10.55.

T—J H Teat, J Talley 2 lots $15.25, J W Tongue, J Trippett.

W—J M Weems, J Wilkinson 2 lots $2—, J H Walker 2 lots.

Y—N H Young.

$15 received in letter; no name signed.

If you have a Bad Taste in your mouth, sallowness or yellow color of skin, feel despondent, stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are bilious, and nothing will arouse your liver to action and strengthen up your system equal to Dr. Pierce's Alt. Ext. or Golden Medical Discovery. Used moderately during exposure to malarial poisons it enables the liver to work off the poison, and will thus prevent Ague and Bilious Fevers. It is just the thing for Jaundice. As a blood purifier for the cure of Pimples, Blotches, Eruptions, Salt Rheum and other skin diseases it has never yet been equaled. Sold by druggists.

NEW ADVERTISEMENTS.

THE DU BOIS

Patent Flange Rib Cotton Gin.

WILL NOT CUT STEMS OR HULLS.

THESE GINS are so constructed that any substances getting into them will not injure the saws; and hulls will not be cut nor thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

Took the Premium

At the Orleans; Houston, Texas; Jackson, Mississippi, and Selma Fairs last year.

Mr. Du Bois, the inventor, is at the factory, superintending the manufacturing. They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to. Address DU BOIS & CO.,
mh16 tf Demopolis, Ala.

New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunalen.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK.

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act;

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
No. 1773. fe11 tf

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37 Park Row, New York, and 10 Star Street, Boston,

are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 ly

The Child's Corner.

WHY SHOULD I WAIT?

Why should I wait? I cannot flee
To other refuge than to thee;
And vile and helpless though I be,
Jesus, I come to thee.

Why should I wait? I look within,
And nothing there I see but sin;
And then alone canst make me clean.
Jesus, I come to thee.

Why should I wait, while now to-day
I hear thy voice in mercy say:
Sinner! I'll wash thy sins away?
Jesus, I come to thee.

Why should I wait? I must not wait;
To-morrow's sun may be too late,
And death may seal my hapless state.
Jesus, I come to thee.

Why should I wait? O Lord, I plead
Thy mercy in this time of need,
And as my hiding-place indeed,
Jesus, I come to thee.

A TRUE STORY.

In the field back of my house, and up the hill, are two nice springs. From one I draw water to my house through pipes, while the water from the other goes to my barn and my neighbor's house. The water runs very swiftly, because it is running down hill. It is far easier to run down hill than it is to run up.

The pipe enters this spring not at the top of the water, nor at the bottom either. If it were at the top the scum would get into the pipe, and a floating bug now and then. If it were at the bottom dregs and sediment would get in. So the pipe goes in about six inches below the top of the water.

When we are drawing water at the barn for the horses, and my neighbor draws water at the same time for her washing day, the pipe sucks at a great rate. But it draws in nothing but pure water, if all floating things keep at the top, and all heavy things lie still at the bottom. Now for my story.

One morning there was a gay young frog about as big as half my thumb—too big for a tadpole, too small for a wise frog. He could go just where he pleased. He did not have to flout with the bugs, for he knew how to dive. He did not have to stay at the bottom with the dregs, for he knew how to swim. So he kicked out his little hind legs and swam all around the spring, doing very much as he pleased.

One day he saw the little, round, black hole of the pipe where the water was running in quite freely. He wondered where it led to. He put his nose in and felt the water pull, and was a little scared and backed out. But it was such a funny feeling to be sucked that way; it felt kind of good round his nose, and he swam up and looked in again. He went in as much as half an inch, and then the water got behind him and he was drawn all in.

"*Here goes!*" said he; "*I shall see what I shall see!*" And along he went with the water, till he came to where the pipe makes a bend for my barn—a sharp bend, straight up. As the water was quiet there, he gave a little kick and got up into a still, dark place, close by the barrel where the horse drinks. "Well," said he, "it's a snug place here, but rather lonely and dark."

Now and then he thought of the spring, and the light, and the splendid room he used to have to swim in, and he tried to swim back against the stream. But the water was on him, or running by him swiftly, and he had no room to kick in the pipe. So every time he started to go back to the spring he would work hard for a few minutes, and then get tired and slip back into the dark place by the barrel.

By and by he grew content there. The water brought him enough to eat. He shut his eyes and grew stupid, stopped exercising and got fat, and as he had no room to grow very *big* in the pipe, he had to grow all long and no broad. But he grew as big as he could, till at last he stopped up the pipe.

Then I had to go out and see what was the matter, for the horse had nothing to drink. I jerked away the barrel, pulled out the little plug and put a ramrod down; felt a springy, leathery something, and pushing, down it went, and out gushed the water. "What was that!" I thought. So I pulled out the big plug, and put down an iron ramrod, and churned it two or three times, and then let the water run, and out came a great, long, red and white, and bleeding frog.

I couldn't put him together again. Anything that gets sucked into that pipe, and grows up in those dark places, has to come out dead, and all in pieces. I wondered how such a big frog could ever have got into so small a pipe. Then a wise lady in my house told me: "Why, he went in when he was little and foolish, and grew up in there!"

I cannot get that poor frog out of my mind. He was so like some young folks that I have seen. They frolicked up to the door of a theater, or they stood and looked into a bar-room, or they just wanted to go to one ball, or got out behind the barn to smoke a pipe, or went off sleigh-riding with some gay young man without asking leave, or some way put their foolish noses into a dark hole that felt funny, and led, they didn't know where. Pretty soon, in they go. When they want to get back they can't; and they grow bigger, and wickeder, and all out of shape in that dark place. If they come out at last they are all jammed up, knocked to pieces, sick, or dying, or dead. When I see them in their coffins I hear folks ask: "How came he to throw himself away so?" "What made him drink himself to death?" "How happened she to go off to infamy?" "How came he to be a gambler?"

Then I shall answer as the wise lady told me about the frog: "They went in when they were little and foolish, and grew up there." A bad habit hugs a man tighter, and jams him out of shape worse than my pipe did that poor frog.—*Thomas K. Beecher, in Little Corporal.*

THE APPLE IN THE BOTTLE.—On the mantelpiece of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my childish wonderment constantly was: "How could it have got there?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the phial. I was satisfied, by careful observation, that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the garden, I saw it all. There, on a tree, was a phial tied, and within it a tiny apple which was growing within the crystal. The apple was put into the bottle while it was little, and it grew there. Just so we must catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church; for alas! it is hard indeed to reach them when they have ripened into carelessness and sin.—*Spurgeon.*

The Farm and Garden.

IMPROVED BEE CULTURE.—The subject of bee culture is a very interesting subject, as well as a remunerative pursuit, if properly understood and well conducted. In the first place a person, in order to be successful, must understand the nature and habits of the bee; and then have hives and all their fixtures so arranged that they can labor to the best possible advantage. A very few days of neglect by the bee-keeper will often make the difference between a handsome profit and an actual loss. I have had a single colony of bees store away sixty pounds of nice surplus honey in twelve days. Now, if I had neglected to have given that colony the necessary arrangements for storing surplus for six of those days, the product would have been only thirty pounds; if the neglect had been continued twelve days the result would have been no surplus, which would make a difference of $18. There cannot be too much importance attached to giving bees plenty of room to store surplus, and that at the right time. One man says he wants his bees to swarm—he will not let them have a chance to store surplus until they swarm. If that man gets any surplus it will be but a small amount, and that of an inferior quality. It is very obvious that more than one-half of the surplus honey is lost by actual neglect on the part of the bee-keeper in giving his bees a suitable chance to store.

Some may ask: When is the right and proper time to give their bees a chance for storing in boxes? In answer to such a question: It is the right time when your bees become numerous enough, so as to occupy all their combs in the body of the hive. As soon as one box, or a set of boxes are filled, remove them, and put empty ones in their places. I have often been told if we manage in this way we shall get no swarms. I think differently. Supposing you do not get quite so many swarms—which, I think, you will, or nearly as many—you will get a large amount of surplus honey, which you can readily turn into cash, and make bee-keeping a profitable and pleasant business.

Efforts are being made to introduce different species of honey bee to this country. I have now an Egyptian queen, which I intend to thoroughly test the coming season; they are somewhat smaller than the Italian, but very active and sprightly. In conclusion I would say, use the best movable comb hive. Procure the Italian bee if you have not already got them; have everything nicely arranged about your apiary; perfectly understand your business, and you will find bee culture both pleasant and profitable.—*Wm. W. Cary, in Annals of Bee Culture.*

CORN IN DRILLS AND IN HILLS.—At the Michigan Agricultural College, in 1868, two plots of land were set apart, substantially equal in character of soil, each measuring forty-eight rods in length by two in width. The ground was plowed May 5, and manure was spread evenly and worked in by cultivator and harrow. Yellow Dent corn was planted May 21, in rows four feet apart, one of the plots being planted in hills, the other in drills. The plots were cultivated and hoed June 15, and again July 7, the plants being thinned so as to leave the same number of stalks on each plot, including an equal distribution of plants throughout the subdivisions of the plots. As nearly as possible each of the two plots received the same amount of labor in cultivation. The stalks were cut at the bottom September 17, and stooked in good order. Three weeks afterward the corn was husked and weighed. The stalks were then again carefully stooked, and were hauled and weighed, in good condition, October 12. The corn on the portion planted in hills was rather better in quantity than on that planted in drills. But the drilled portion produced seventy-four and one-sixth bushels of shelled corn and three tons of stalks to the acre, against sixty-five and one-half bushels of corn and two and two-thirds tons of stalks per acre produced by the portion in hills.—*Agricultural Report.*

STEAM PLOWS IN TEXAS.—We learn from a communication of "Agriculture," in the San Antonio (Texas) Herald, that the Agricultural, Stock Raising and Industrial Association of Western Texas have been investigating the subject of steam plows, for the benefit of the members of their association who feel an interest in the cultivation of the soil. Steam plows are now in general use in England, and would answer every purpose and be more profitable in Texas. Experience has proven that deep plowing or subsoiling has often carried our corn crop through a protracted drouth, while adjoining fields, cultivated in the usual way, have been literally burned up. This is the end obtained by the steam plow: It breaks up the land from ten inches to three feet deep; it also digs, harrows, grubs and cultivates the land in the most perfect manner. In England these plows are let out on hire; the rate charged is from $2 to $3 per acre, which makes a good income on the investment. They are worked by two men and a boy. One man states that he plowed eighteen acres, fifteen inches deep, in one day, and moved his "tackle" five miles to another farm, and that he had done as much very often. Another states that in two hundred days, including all kinds of weather and other hinderances, he had averaged seven and three-quarters acres per day; and another plowed forty acres per day.

There are three varieties of the plow; one places a twelve or fourteen-horse engine upon either side of the field, which may be eight hundred yards wide, and plows or draws from one to the other by means of a steel rope, the two engines moving themselves along as the work progresses. Another places a single engine upon one side of a field, and a clevice, called an anchor, upon the other, and the plows are drawn back and forth, as in the other the anchor is moved along by a boy. The other system places the engine in the corner of the field, and works the plow in any desired direction by means of the steel rope, anchor and head blocks.

The only objection to these plows is their cost, which is from $3,000 to $5,000 in England; but in neighborhoods like San Marcos five or six men might club together, and besides doing their own work earn enough the first season to cover the entire cost of the plow. There is no question but that our rich prairie lands, if plowed to the depth of fifteen or twenty inches during the fall or winter, will yield one hundred and twenty bushels of corn to the acre, and other crops in proportion. A very fair crop may be raised with only one rain.—*Our Home Journal, New Orleans.*

BROOM CORN SEED FOR FEEDING.—At a recent meeting of the Farmers' Club of the American Institute a communication was read from H. C. Toose, Hagerstown, Maryland, asking what would broom corn seed be worth for grinding and feeding cattle, with corn at ninety, oats at forty-eight, and rye eighty cents per bushel. Mr. Reade said: "Unquestionably the best way to dispose of broom corn seed is to feed it to fowls. The next best mode is to feed it to sheep; they are fond of it, and fatten upon it nearly as fast as on Indian corn. Ground with corn, rye, oats or barley, it is profusely fed to cattle, and when mixed with wheat bran it is good for milch cows. I think it is worth fifty and sixty cents a bushel."—*Southern Farmer.*

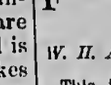
TOUCHING.—A little newsboy, attempting to jump from a city car the other day, fell under the car and was fearfully mangled. As soon as he could speak he called piteously for his mother, and a messenger was sent at once to bring her to him. When she arrived she hung over the dying boy in an agony of grief.

"Mother," he whispered with a painful effort, "I sold four newspapers—and—the money is in my pocket."

With the hand of death upon his brow, the last thought of the suffering child was for the poor, hard-working mother, whose burdens he was striving to lighten when he lost his life.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S



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61 CAMP STREET,
Corner Commercial Place, N. O.

Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from fifteen to fifty years of age attend. Instruction given privately to each student, who has a separate desk to himself, and is put through a thorough and systematic course of study to qualify him for the situation he intends to fill. Persons who have neglected their education are here speedily prepared for business. Students from the country may obtain board in the family of the principal.

TERMS—Twenty per cent. less than other Commercial Colleges in this city. Cost of full Commercial Course only $100. Average time, three to four months.

The principal has been a professional teacher in New Orleans since 1851.

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New Orleans.
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COMMERCIAL COLLEGE,
The Commercial Atheneum of the South,
Corner Camp and Common Streets,
STORY BUILDING,
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This is a chartered institution, a full course Business College, in all its departments perfect. Banks and Stores are connected, and business regularly transacted.

Sixty-two Premiums, Gold and Silver Medals, money prizes, Silver Plate, Diplomas, etc., from four States (Louisiana, Texas, Mississippi and Alabama,) awarded over all competitors for all the branches of our Curriculum, attest the superior merits of Soule's College. Tuition fees low, and scholarships good in Forty-three Colleges.

For College Journal, containing full information, address
GEO. SOULE,
Principal and Proprietor.
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FLORENCE WESLEYAN UNIVERSITY,
FLORENCE, ALABAMA.
W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

Boarding can be had in the best families at from $16 to $20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
jy23 tf President Board of Trustees.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Conn, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. NICHOLSON, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. CALHOUN, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address
m20 1y W. F. MORELAND.

SOUTHERN UNIVERSITY,
GREENSBORO, ALABAMA.

The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.

The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo.	$16 to 20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.
m13 O. F. CASEY.

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

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ZABLE & DALTON,
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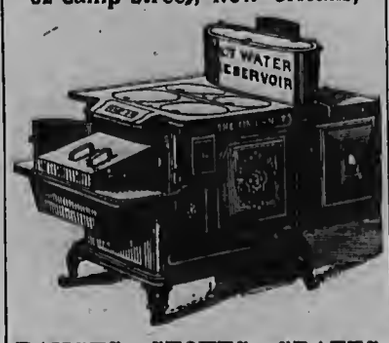

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Black Oak, Favorite, Creole, Kentuckian and Paragon Stoves.

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Challenge competition in price and appearance.

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OFFER INDUCEMENTS TO THE TRADE.
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Stoves! Stoves! Stoves!

THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

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Manufacturer and dealer in all kinds of plain Tinware, Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Banker's Patent Safety Cans, for shipping oils, turpentine, alcohol, benzine, and all kinds of liquids which require safety in packing.

Also JOB WORK of all kinds, in Tin and Sheet Iron, promptly attended to. Stoves and Stove Pipe repaired and fitted up to order on the shortest notice and on the most reasonable terms, at my new store,

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Sign of the old, old Coffee Pot.
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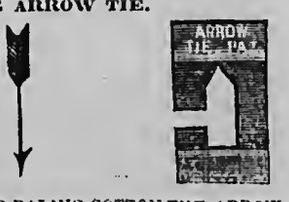
THE ARROW TIE.



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Planters and Cotton Press men everywhere prefer it to all others.

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The patentee and manufacturer of the celebrated ARROW TIE, J. J. McComb, formerly of New Orleans, now residing in Liverpool, having control of the best and most extensive Rolling Mills in Europe, is constantly importing large stocks of this popular Tie, manufactured of the very best quality of English iron, to meet the increasing demand for it throughout all the Cotton States.

Planters can buy or order the ARROW TIE of all dealers in Iron Ties, and of country merchants generally, at the lowest market price; and we respectfully solicit the patronage of Planters and Factors everywhere.

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IMPORTERS OF ALL VARIETIES OF
ENGLISH CARPETINGS, RUGS, Etc.
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Complete Assortment of Upholstery Goods.
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This Power is now put up in three different forms—stationary, movable and mounted on wheels—all having the same action and capacity, differing only in peculiar movements and arrangements, all of which are covered by patents and caveats. Models and Patents of the same may be seen by all interested by calling on me at the St. Charles Hotel; and to any one desiring to enter, with a small capital, a new business, which will yield a sure fortune, I will give undoubted and unparalleled inducements, if immediate application is made.

ly2 tf J. W. HUNTOON, M. D.

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N. JENKINS' ANNIHILATOR,
A Purely Vegetable Compound
FOR THE PERMANENT CURE OF
RHEUMATISM AND GOUT.

WE TAKE PLEASURE in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these diseases. But experience has demonstrated the fact that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. Let all those, then, who are suffering from these complaints send for a bottle of N. JENKINS' ANNIHILATOR, and give it a trial. It is a simple preparation of purely vegetable substances, and can do no harm; whereas my unparalleled success in the use of it in the southern and southwestern parts of this State, (to which localities, and especially to Fisher T. Rawson and James E. Bradley, would I refer those who desire facts before trying it for themselves,) justifies me in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

2. From two to twelve bottles, according to duration of disease, will cure *permanently any* case of Rheumatism or Gout.

3. It will cure many cases of Neuralgia from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

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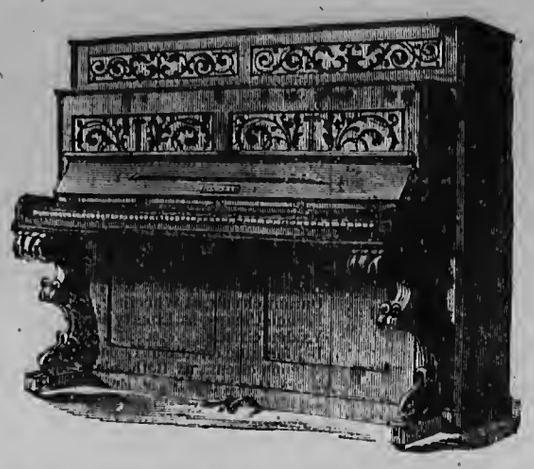

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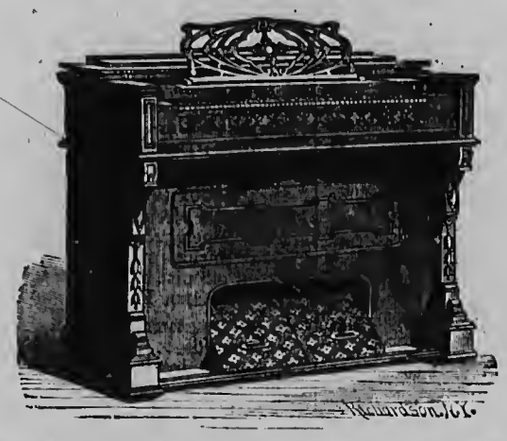

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It is very remarkable, however, that these fish, although sometimes thrown out in a half-boiled state, are generally uncooked, and some of them indeed are alive when they reach the surface of the earth.—*Harper's Magazine.*

LORD ROSSE has been using his great telescope to determine questions of heat as to the sun and moon. He states, as the result of his observations, that the radiation from the moon is about the nine hundred thousandth part of that from the sun. But perhaps the most interesting result of the inquiry is the determination of the actual heat of the moon's surface at the time of full moon, or rather at lunar midday. By comparing the heat received from the moon with that derived from certain terrestrial sources of heat, Lord Rosse finds that the moon's surface must be heated to a temperature of about three hundred above the boiling point! Nor is this result, startling as it seems at first sight, to be greatly wondered at when we remember the circumstances under which the moon's surface is exposed to the solar rays. Fancy a day a fortnight long; not as in our polar regions, with a sun only a few degrees above the horizon at midday, but with an almost vertical sun for several days in succession, and the rays tempered by no atmosphere! The lunar night is equally long and cold. Indeed, it is of an intensity such as not even the most ingenious appliances of our chemists could produce. Under its influences not merely would all known liquids be frozen, but probably every gas known to us would be converted into a solid. Of course no such being as man could inhabit such a world.

THE subject of comets' tails is discussed by Dr. R. Angus Smith. They must be either material appendages of the nucleus, or matter independent of the comet, upon which it exerts such influence as to make it visible. If the tail is an appendage, the enormous sweep of it, says Sir John Herschel, extending as it may from near the sun to near the earth's orbit, yet whirled unbroken through an angle of one hundred and eighty degrees in four hours, as in the comet of 1843, is in defiance of gravitation and even of the laws of motion itself. It seems incredible that it is one and the same material object which is thus brandished. A negative shadow, a momentary impulse upon luminiferous ether behind the comet, might come up to our conception. Dr. Smith presses this view to the dilemma that, if the tails are matter moving with the comet, then this matter must be endowed with properties such as we have no experience of, and of which we can have no conception. Rather than to relegate the matter thus summarily into the unknown, he prefers to consider the comet's tail as of the nature of what is known as the electric brush. Electricity, in traversing the rarefied gas of Geissler's tubes, appears somewhat similar to the cometary tail; and the rarer the gas the more susceptible is it to such a state. There is no limit that we know of to the extent that gas may be so illuminated. Gas, when rendered thus incandescent by electricity, can reflect light, so that the tail may still be reflecting sunlight. It is necessary to assume that space is filled with matter having electrical properties; but this is a better assumption than to attribute unknown and inconceivable qualities to a comet's tail.—*Independent.*

TURKEY may now rank as one of the leading naval powers of Europe. Exclusive of sailing ships, she has now five serviceable first-class ironclad frigates, eight corvettes (one more building) and five gunboats. The wooden fleet includes five ships of the line, five frigates, fifteen corvettes, and about sixty dispatch and gunboats. In addition to these there are four large steam transports fitted up for immediate use. These ships are not well manned, although a naval school under English instructors has lately been formed.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has presented no new feature since our last issue. We still notice a fair business in several branches of the wholesale trade, in filling orders for spring goods and to replenish broken stocks, but the movement in most other departments has been of limited extent. The better qualities of sugar show an improvement of ¼ to ⅜c., but other descriptions are without change. The supplies of flour are increasing, and prices have ruled more in favor of buyers. Other articles of Western produce have continued quiet.

The river is four feet below high water mark.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales.	21,364
Lake		87
Florida		136
Arkansas		2,731
Mobile		505
Texas		202
Total		25,021

On Saturday the demand continued fair, and although the movement was checked by scant supplies of the kinds most in request, yet 9,700 bales changed hands at irregular prices, low ordinary and ordinary giving way ⅛ to ¼c., good ordinary continuing firm and, if anything, stronger, low middling ruling more in favor of buyers, and the better qualities fully maintaining their previous position. On Monday, under an advance of ⅛c. at New York, a marked falling off in the receipts, and toward the close an improvement of 1 1-6d at Liverpool, factors assumed a higher position, and buyers came forward with increased spirit, and although operations were still checked by scant supplies of freight room, the sales summed up 13,500 bales, at an advance of fully ⅛c., the lower grades participating in the improvement quite as much as the medium and better qualities. On Tuesday the market opened with a fair inquiry, but, under the general tenor of the news and the falling off in the receipts, factors raised their pretensions ⅛ to ¼c., which checked operations until later in the day, when the movement became quite active on the basis of an advance of ⅛c. in all grades above ordinary, while the poorer qualities were steadier and firmer, moving on quite freely at the ruling rates. The business was to a fair extent, embracing fully 12,000 bales.

This makes an aggregate for the past three days of 35,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,092,239 bales, against 886,543 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 786,450 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 695,474 bales to Great Britain, 160,157 to other foreign ports, and a decrease of 192,950 to France.

Referring to our remarks above, we quote as follows:

Ordinary	9⅞ to 10¼
Good ordinary	11¼ to 12
Low middling	12⅞ to 13⅛
Middling	14¼ to 14⅜
Strict middling	14⅞ to 14⅞

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days	25,021	
Arrived previously	1,129,069	1,154,090
		1,174,786
Exported past three days	27,970	
Exported previously	863,439	
Burned	950	892,359
Stock on hand and on shipboard		282,427

SUGAR.—The supplies on Saturday and Monday were mostly sold at 4¾ to 5¾c. per pound for inferior, 6 to 6½c. for common, 7¾ to 8c. for fair, 8⅛ to 8½c. for good fair, 8¾ to 9c. for fully fair, 9½ to 10c. for prime, 10¼c. for strictly prime, 10¾ to 11c. for choice, 11 to 12c. for yellow clarified, and 12 to 13c. for white.

BACON.—On Tuesday about 150 casks were sold at 9c. for shoulders, 11⅛ to 11¼c. for clear rib sides, and 11¾ to 12c. for clear sides.

MONETARY.—Gold, 111⅛ to 111⅜.

American silver half dollars, 108 to 108½, and Mexican dollars at 2¼ to 2½ per cent. premium in gold.

The only sales of bonds reported are $16,000 new City 7s on Saturday at 72¼.

On Tuesday $40,000 City 7-30 certificates sold at 93 2-32 to 93¾, and $500 Fiscal Agency (with accrued interest since July) at 95½.

Nothing has been reported in warrants except $2,000 Metropolitan Police on Saturday at 98¼.

City Treasury notes are quoted at 17 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Mar. 11, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Beef, per lb. gross	8 to 10c
Beef, first quality, per head	$7 to 9
Beef, second quality, per head	4 to 6
Sheep, third quality, per head	2 to 2½
Fresh cows, choice, per head	100 to 110
Fresh cows, per head	50 to 80
Texas cows, with calves	to 80
Calves, per head	8 to 10
Yearlings, per head	10 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	22½	23
East India	20	20½
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 30	.. ..
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	8 00	16 00
English dre	.. ..	47 00
American dre	37 50	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	12	.. ..
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₱ ton:		
Cannel	11 00	.. ..
Anthracite	.. ..	.. ..
Western, ₱ bbl	75	.. ..
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 45	3 50
Cotton seed:		
Rough, ₱ ton	12 00	12 50
In sacks	16 00	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	18	21
Feathers, ₱ lb	00	95
Fish, ₱ box:		
Cod	1 40	1 50
Herrings	60	65
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 75	6 87½
Superfine	6 20	6 25
Fine	6 00	.. ..
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5	6
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	2 90	3 00
Lemons, Palermo, ₱ box	.. ..	.. ..
Lemons, Malaga, ₱ box	.. ..	.. ..
Oranges, La., ₱ M	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	65	68
Corn, shelled	70	73
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	25 00	28 50
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	.. ..
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₱ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	.. ..	18 00
Weatherboards, dressed	18 00	.. ..
Weatherboards, rough	16 00	17 00
Scantling	15 00	.. ..
Shingles, ₱ M	4 25	4 50
Laths	3 00	.. ..
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Refinery reboiled	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal	45	50
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 17½	1 20
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	48	58
Cotton seed, refined	58	75
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	28 00	.. ..
C. S., undecorticated	.. ..	25 00
Provisions, ₱ lb:		
Beef, mess, Northern	.. ..	.. ..
Beef, dried, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	.. ..	.. ..
Pork, prime mess	.. ..	.. ..
Hogs, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	15	15½
Hams, canvassed	16	16½
Shoulders	14	15
Green shoulders	.. ..	8
Lard, prime, in tierces	12½	13
Butter, Northern	25	41
Butter, Western	10	27½
Cheese, American	10	17
Potatoes, ₱ bbl	3 50	4 50
Onions	4 00	6 00
Apples	4 00	6 00
Cabbages, ₱ crate	10 00	12 00
Rice, ₱ lb:		
Louisiana	5½	8¼
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9¼
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point	Mar. 18, 19
Columbus	Apr. 8, 9
Columbus circuit	15, 16
Vinton	22, 23
Athens	29, 30
Houston	May 13, 14
Chickasaw	20, 21
Line Creek	27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove	Mar. 25, 26
Greenwood and McNutt, at Mill Dale	Apr. 1, 2
Atala circuit, at Spring Dale	8, 9
Kosciusko and Bethel, Kosciusko	15, 16
Durant circuit, at Wheeling	22, 23
French Camps, at Liberty Hill	29, 30
Valden circuit	May 6, 7
Bellfontaine circuit, at Lebanon	13, 14
Winona circuit, at Bethesda	20, 21
Black Hawk circuit, at Emory	27, 28
Lexington	29

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.

Meridian	Apr. 1, 2
DeKalb, at Scooba	8, 9
Enterprise, at New Hope	22, 23
Spring Hill, at Union	29, 30
Wayne	May 6, 7
Clark	13, 14
Paulding	20, 21
Toomsuba and Marion	27, 28
Enterprise station, Quarterly Conference at night	31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside. WM. B. HINES, P. E.

SEASHORE DISTRICT.

W. Pascagoula, at Red Hill	Mar. 18, 19
Green ct., at Cross Roads	25, 26
Enon, at Hebron	Apr. 1, 2

Address: Brandon, Mississippi.

W. W. HURST, P. E.

BROOKHAVEN DISTRICT.

Martinsville circuit, at Bahala chapel	Mar. 18, 19
Crystal Springs station	25, 26
Jackson circuit	Apr. 1, 2

GEO. F. THOMPSON, P. E.

SUMMIT DISTRICT.

Arcola circuit	Mar. 25, 26
Livingston circuit	Apr. 1, 2
Bogue Chitto circuit	8, 9

JOS. NICHOLSON, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Spring Creek ct., at Spring Creek	Mar. 18, 19
Rapides circuit, at Palestine	25, 26
Atlanta circuit, at Atlanta	Apr. 1, 2
Harrisonburg and Centerville circuits, at Centerville	8, 9
Columbia circuit	15, 16
Simsport, at Bayou Deglaise	22, 23

The official members of Calcasieu circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26. F. WHITE, P. E.

MINDEN DISTRICT.

Lake Bistineau, at Kennon's chapel	Mar. 18, 19
Mt. Lebanon, at Mt. Lebanon	25, 26
Mt. Lebanon colored ct	25, 26
Sparta, at Sparta	Apr. 1, 2
Louisville	8, 9

S. S. SCOTT.

SHREVEPORT DISTRICT.

Mooringsport, at Mt. Zion	Mar. 18, 19
Shreveport station	25, 26
Anacoco ct., at Kasatchie	Apr. 1, 2
Springville ct., at Springville	8, 9

JOHN PIPES, P. E.

OUACHITA DISTRICT.

Trenton	Mar. 18, 19
Monroe	25, 26
Castor	Apr. 1, 2

SAMUEL ARMSTRONG, P. E.

OPELOUSAS DISTRICT.

Franklin and Pattersonville	Mar. 18, 19
Calcasieu Pass	25, 26
New Iberia	Apr. 1, 2
Plaquemine Brulee	15, 16

J. D. ADAMS, P. E., Vermillionville, La.

LAKE PROVIDENCE DISTRICT.

Lake Providence circuit	Mar. 18, 19
Richland circuit	25, 26
Bastrop circuit	Apr. 1, 2
Lind Grove circuit	7, 8

B. F. ALEXANDER, P. E., Waterproof, La.

ALABAMA CONFERENCE.

UNION SPRINGS DISTRICT.

Rocky Mount ct., at Athens	Mar. 18, 19
Rutledge ct., at Mount Ida	25, 26
Elba mission, at Bethel	Apr. 1, 2

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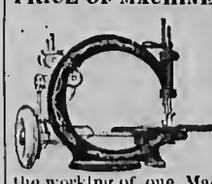

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, MARCH 23, 1871. NO. 10.

NEWS OF THE WEEK.

DOMESTIC.

New York, March 16.—The Tribune has a Washington special which gives a rumor that Spain, through Sickles, offered to sell Cuba and Porto Rico to the United States for $100,000,000.

Washington, March 16.—The loyalist claims commission will make the ironclad oath a prerequisite to entering claims.

Chicago, March 17.—Twenty-five bridges were swept away in Morgan county, Illinois, by the recent flood. The loss of property by the flood is immense.

A terrible accident occurred on the Burlington, Cedar Rapids and Minnesota railroad, near Solon, Iowa, this morning, by a construction train, with a large force of laborers on board, being thrown from the track. Five men were instantly killed, and four others severely wounded, two of whom cannot recover. No further particulars.

Washington, March 17.—The President has recalled his message withdrawing Blanchard's nomination; his name, therefore, is again before the Senate for postmaster of New Orleans. It is understood that Mr. Kellogg advised the President, if the matter embarrassed him, to let the Senate dispose of it. Mr. Kellogg says Blanchard cannot be confirmed by the Senate.

New York, March 18.—A London correspondent writes that Napoleon and Eugenie are coming to America to reside. Emile de Girardin is also reported to intend settling in the United States.

Washington, March 18.—Hadly was sworn in as Governor of Arkansas to-day. Clayton is coming here. Before resigning Clayton signed some thousand commissions putting friends in office.

The total subscription to the new loan amounts to $16,000,000.

The Senate Committee on Elections reported in favor of seating Hamilton from Texas. This defeats the claims of General Reynolds to a seat. Other cases will be considered on Monday.

Governor Alcorn telegraphs to the Congressional delegation that the State authority is ample to punish outrages on the northeastern border.

San Francisco, March 18.—The steamship Japan arrived from China and Japan. Her commander reports that on January 14 he sent a boat to Midway Island, which was unable to land in consequence of a heavy surf. The crew saw no signs of life on the island. She brings sixteen Japanese students for Europe and New York.

Washington, March 20.—*House.*—Butler's Ku-Klux bill was read, occupying three-quarters of an hour. Many bills were introduced, including two amnesty bills.

The concurrent resolution of the Senate was amended, making the committee seven Senators and four members, to report at the next or any subsequent session, by a vote of one hundred and twenty-seven to forty.

The concurrent resolution to adjourn on the twenty-third instant passed.

Senate.—Mr. Bayard spoke all day.

Memphis, March 20.—Ex-Governor Clayton passed through here to-day en route to Washington.

The levee broke at Belivar on Monday and the surrounding country overflowed.

FOREIGN.

Mexico, March 11, via Havana, March 18.—The indications revealed by the opening of the extra session of the extra Congress, which convened on the eighth, show powerful hostility to the president.

Lerdo is pulling the wires to ensnare and destroy Juarez, and is strongly backed by Diaz. Terneana, who was chosen president of Congress, is a Diaz partisan, who was elected by a coalition with Lerdo. All the officers were elected by the Juarez party by eleven majority.

Juarez's opening address was cold and formal. Zeamacorions' party was seathing and determined. The indication is that there will be no execution for impeachment. The majority are determined Juarez shall not use his position on the army for reelection, and insist on Mejia, secretary of war, and Romero, secretary of the treasury, leaving the cabinet.

Congress promises to protect the president—another way of asking the army to protect Congress.

New York, March 13.—Special dispatches give further particulars of the severe earthquake in the Hawaiian Islands. It occurred at ten o'clock in the evening, and was very severe. The walls of all stone or adobe buildings, with a few exceptions, were injured, and the college buildings at Punahne were damaged extensively. Many persons rushed into the streets from their beds. Three distinct motions were felt, shaking horizontally, then perpendicularly. The finish was a distinct, wave-like motion from the southwest. The violence of the shock lasted about twenty seconds, the whole fully a minute.

At Labaina much damage was done to the buildings, but the seminary buildings suffered the most, the walls being shaken to pieces, though they did not fall. At Makee's plantation a cattle train was badly injured. Other localities did not suffer much. At Molokai nearly all the stone walls were leveled, and the frames of buildings thrown down. The road to the Lepers' Asylum was destroyed. At Lanai the shock was very severe. Clefts are open in different parts of the island, and valleys were filled with masses of earth and rock shaken from the mountain tops.

In Hawaii but little damage was done. The Hilo and Walaka districts received but a slight shock.

The volcano is very active, but evidently had no participation in the earthquake. Persons on two different islands state that a bright light was visible in the eastern sky. Chimneys on the sugar plantations suffered a little. Several shocks not so severe have been experienced since.

The labor question will soon be settled. Two companies of Chinese have landed here, seeking work, one from China and the other from Tahiti.

London, March 16.—A special from Lille says the battle-fields of north France threaten to become the focus of pestilence. Dead bodies are floating in the dykes and marshes.

It is rumored that Ricciotti Garibaldi is in Paris.

The Times' specials report that the presence of numerous Garibaldians in Paris has a disquieting effect upon the population.

The cabinet has appointed M. Valentine prefect of the Paris police. This appointment insures prompt action against tumults. The police will, however, permit the usual mid-Lent gatherings, though disturbances are feared. Inflammatory journals have been suppressed.

Berlin, March 16.—A long conference was held at the foreign office, and Von Arrim, who was present, received full instructions regarding the final treaty to be negotiated at Brussels.

London, March 16.—A violent storm passed throughout Great Britain. Telegraphs are down, many vessels ashore and the shipping otherwise much damaged. The details are awaited with much anxiety.

Vienna, March 16.—The Emperor has sent Count Patocki to salute the Emperor of Germany, at Berlin, upon his coronation.

Paris, March 17.—The Prussians gave twelve thousand chassepots to the French for use in case of need for them here. Disorders continue, but are not of an alarming character.

The journals unanimously deprecate the exhibition of any violence toward Germans returning to business and residence in Paris, but urge their social exclusion.

London, March 17.—In the House of Lords to-night Earl Carnarvon stated that of three hundred thousand barrels of powder for the government arsenals, all but eight hundred were worthless, and that he deplored the apathy of the government when, in the present state of Europe, war was more than possible.

Prussia offers to sell Mulhouse back to France for two hundred million francs.

St. Petersburg, March 17.—The Morbide Russe publishes a letter recently sent the Czar by Emperor William, who says: To-day, at the review near Paris, I remembered our united armies approaching Paris, after hard fighting, under the Emperor Alexander and King of Prussia. The letter also expressed the pleasure of his majesty at the acceptance of the Czar of the colonelcy of the first Prussian Guards.

Kingston, Jamaica, March 17.—Since the visit of the San Domingo commission the popular feeling runs high in favor of the United States. There is an idea here that Jamaica will soon follow San Domingo.

The feeling of the Haytien refugees is generally expressed in favor of annexation. They say the value of property in Hayti will increase, and that Haytiens seeing railroads, telegraphs, steamers and roads, and a thriving commerce in San Domingo, will soon desire annexation themselves.

The United States commissioners, before leaving Jamaica, will visit ex-President Geffrard of Hayti.

London, March 18.—Advices from Hong Kong state that a powder factory belonging to the Chinese government, at Hong Kong, exploded. Forty persons were killed.

Berlin, March 18.—The Cross Gazette, a semi-official organ, says: If the French persecute the returning Germans the Prussians must reoccupy the environs of Paris, and possibly the city.

Paris, March 18.—Seventeen of the Parisian deputies to the National Assembly have resolved upon a fresh appeal to the Montmartre insurgents for moderation, and insist upon the surrender of the cannons in their possession to the authorities.

The National Guard have transported fifty-six cannons from Place de Vosges to Belleville, to prevent their seizure.

The new French loan, which will probably bear interest at five per cent. and be redeemable at a fixed time, will be submitted to the National Assembly on Tuesday next.

A dispatch from Rouen says the German official paper there ceased publication to-day.

It is announced that Marshal MeMahon supports the present government, but he will retire from the army to private life.

Marshal Bazaine insists upon an investigation of his conduct at Metz.

Washington, March 20.—Minister Washburne telegraphs Secretary Fish as follows:

Paris, March 17.—The National Guards committee is master of Paris. The departments of the interior, justice and police are occupied by the insurgents. Generals Vinoy, Thomas and LeCompte have been murdered by the troops. The election for assemblymen commences to-morrow. All the members of the Thiers government have gone to Versailles. I follow with the whole department corps. Washburne.

London, March 20.—Napoleon left Wilhelmshohe on Sunday, escorted to the station by a guard of honor. He arrived at Dover to-day, where the immense crowd awaiting him cheered enthusiastically.

It is thought that the revolutionary proceedings extend to Marsailles, Lyons and even to Bordeaux.

The Thiers government contemplates going to Tours.

The Germans decline to interfere.

A report from Paris says that the gens d'armes collected from the provinces by General Vinoy have deserted and joined the insurgents.

Paris, March 20.—The insurgents hold Hotel de Ville, Palais de Justice, the Tuileries and Place Vendome. Complete apathy is displayed by the bourgeois. No resistance made to the insurgents.

The generals were shot in a garden in the Rue des Rosiers. General Thomas resisted vigorously, but Garibaldi ordered him to be held against a wall while his body was riddled with bullets.

General LeCompte died with the utmost coolness, smoking a cigar, and refused to have a bandage put over his eyes. Many other executions have occurred.

The government has telegraphed for ten thousand men at Camp Suratory to come to Paris. The Prussians of St. Denis will enter Paris if the garrison is increased beyond forty thousand.

The city is full of Bonapartist agents. I have seen Chevron, Conti, Rouher and Rignier. The insurgents for some days past have received three francs daily, supposed to be furnished by these agents. In every part of the leading thoroughfares of the city barricades have been thrown up by the insurgents. They have gained in strength since morning, and are more defiant than ever.

General Chanzy was sent with a large body of troops to Montmartre to suppress the insurrection. These troops, however, for the most part, went over to the insurgents. General Chanzy was made a prisoner and taken to the garden of Rue des Rosiers, where the Central Revolutionary Committee was sitting, and after a short trial was shot.

The regular troops fraternize with the mob everywhere, and all army discipline seems to be done. Mob law is triumphant, and the city will be given up to pillage unless some more determined measures are taken by the government.

An immense number of insurgents have left for Versailles with the intention of endeavoring to overawe the Assembly, which will meet there to-morrow.

General Duval is at the head of the insurgents, and leading them on their mad and wild career. The eighty-first and one hundred and twenty-sixth regiments were the first to join the insurgents.

It is reported that the government has fled from Versailles.

New York, March 20.—A special to the World, dated Saturday night, says: At a council of war held yesterday, Thiers presiding, it was resolved to attack the insurgents. At two o'clock the thirteenth chasseurs and three regiments of the line advanced on Montmartre.

Another body advanced upon Lavolette and still another on Belleville. The troops were successful at Montmartre and Lavolette; but at Belleville the people refused to allow the troops to enter Rue de Paris. The gens d'armes charged, but were compelled to retreat under volleys from the insurgents.

At Lavolette the troops fraternized with the insurgents. General Vinoy was hissed and pelted at Montmartre. General Palladines is a prisoner at the insurgent headquarters. General LeCompte has been sentenced to death. General Susville was killed. Many gens d'armes were killed.

Florence, March 20.—The discussion in the chamber of deputies upon the subject of papal guarantees was closed on Saturday, and an order of the day carried forbidding interference on the part of the government with the religious worship.

The Pope has repudiated the guarantees offered him by the government.

In the chamber of deputies to-day Senor Mordine deposed an order of the day to the effect that the papal guarantees are an object for international regulation. The discussion of the proposition was repudiated by the government.

Paris, March 21.—Gen. Chanzy is a prisoner of the insurgents. The execution of the sentence of death passed on him has been deferred.

Lasante was shamefully beaten by the revolutionists.

The National Assembly met yesterday. But little business was transacted. The populace are terribly excited over the absence of one hundred and twenty of the members.

General Vinoy, with twenty thousand troops, has been intrusted with the suppression of the insurgents. It is feared the troops are unreliable.

Thiers positively orders Vinoy to suppress the riots, but hopes the insurgents will listen to reason.

The government inspires no confidence, and multitudes are leaving Paris.

Versailles, March 21.—Twenty thousand troops are in the neighborhood of the Assembly chamber. The Assembly will appoint a committee to consider the condition of France, and the necessity of placing the departments of the Seine and Seine-et-Oise in a state of siege.

Paris, March 21.—The insurgent government announce they will arm the forts to insure the defense of the capital; also sent an ultimatum to Thiers, fixing the twenty-third as the last day for the return of the Assembly to Paris. If they return they shall have liberty of action, otherwise the National Guard will march on Versailles.

London, March 21, 10 o'clock.—The council of Rouen voted an address to the government, deploring the insurrection at Paris, urging prompt measures, and offering support. Similar addresses have been sent from private citizens. It is hoped the addresses will have a good effect on the working classes.

The parties to make a treaty between France and Prussia have arrived at Brussels.

The government at Versailles has addressed a reassuring circular to the departments, informing them that the situation in Paris is no worse.

The criminal acts of the revolution are unanimously disavowed.

General Chanzy and other officers are still detained, but there are hopes of their early release.

The mayors of Paris refuse to hold communal elections.

The government promises a speedy intervention by the army now before Versailles, and concludes with assurances that the greater part of the country is calm.

A meeting of the Paris editors declared the convocation of electors to-morrow null, and public opinion is decidedly against the committee that ordered it; that the committee is implicated in illegal and criminal acts, and now is the time for the National Guard of Paris to come forward and put an end to the deplorable state of affairs.

Later.—The indignities upon General Chanzy and the many arbitrary arrests have aroused general indignation. The government at Versailles has resolved to restore order.

London, March 21.—The Paris correspondent of the Times telegraphs that many persons were shot without a trial on Sunday. The Nationals will shoot Thiers, Vinoy and Daurelles, if captured. A strong reaction has commenced among the respectable portion of the inhabitants, consequently the committee are trying to have Admiral Saisset in command of the National Guard. Versailles resembles a camp. The prisoners of Metz and Sedan are offering their services to the government.

Napoleon's route from Dover was an ovation.

London, March 21.—It is officially denied that France requested prisoners of war in Germany to return through Switzerland.

Ex-Emperor Napoleon arrived at Chiselhurst at two o'clock on Monday afternoon. He was received with enthusiastic cheering in that village and at all the railroad stations along the route from Dover.

The journals are filled with the programme for the marriage of Princess Louise to the Marquis of Lorne to-day. Immense preparations have been made for celebrating the event with fireworks and cannon throughout England.

Berlin, March 21.—The German Parliament was opened to-day by Emperor William, who in person delivered a speech from the throne. The Emperor said: "When I see the German Reichstag for the first time after a glorious but trying struggle, which Germany has victoriously prosecuted for the independence, I am impelled, first, to give thanks to God for the historic success with which he has blessed the faithful unity of the German allies, the heroism and discipline of the armies, and the devotion of the people. We have what our forefathers struggled for, the unity of Germany and the security of her frontiers. Our conviction of future unity was veiled; the ever present enthusiasm of the people rent the veil. When the Fatherland was threatened the nation unanimously rose in her defense, and traced its firm will in indelible characters upon the fields of France to be a united people.

NEWS MISCELLANY.

The counties of Beaufort, Pitt and Edgecombe, North Carolina, produced last year thirty-six thousand bales of cotton.

Sixty-five thousand gallons of fruit brandy were made in Virginia in 1870.

The estimated value of real estate in Virginia is $276,023,367; of personal property, $85,367,600. The State debt is $49,691,872.

Along the Apalachicola river, Florida, in the counties of Liberty and Franklin, there are twenty-five orange groves, the average yield of which is twenty-five thousand oranges.

The following is the conclusion of an important charge of Judge Guild, of Tennessee, as to the validity of payments during the war in Confederate notes: "I charge you, if the Confederate States, during the civil war, issued Treasury notes, and such notes circulated as currency among the people, was received and used as a medium of exchange, was regarded as a standard of value, was the basis on which contracts were made, and received in payment of debt, it is immaterial for what purpose the Confederate States issued such currency, the citizens receiving such for their property and in discharge of their debts, carrying on their trade and legitimate commercial transactions, will be protected, and such payments made good."

That Mr. Sumner's displacement from the chairmanship of the Senate committee was in obedience to a command from the President-General is plainly inferrable from the following utterance in the New York Tribune: "One of the oldest Senators called on the President and advised him to so increase the number of members of the committee as to place Mr. Sumner in a minority, but that the President would not consent to anything short of Mr. Sumner's removal."

Our Sunday Schools.—Mississippi Conf.

TO THE MISSISSIPPI PREACHERS.

Are our Sunday schools going to remain behind those of other Conferences in the *Sunday school advance?* We must hope not. In other Conferences the schools are adopting the *Uniform Lesson* system with profit and satisfaction.

It is asked whether a school adopting this system should turn back and bring up the lessons from January. I see no necessity for this, and the practice is to begin with the present date—that is, if you begin the lessons, say on the second of April, commence with the lesson for that date.

Another point of importance is, that these Uniform Lessons, taken in connection with our current Sunday school periodicals, are well adapted to small country schools and family schools in neighborhoods too sparsely settled to keep up a regular school. If the preachers will act promptly in this matter, order the Sunday school periodicals freely, and see, with reasonable diligence, to their use, I am sure we will report favorably at next Conference. *Otherwise we need not look for it.*

With the Uniform Lessons the very smallest schools can be conducted with ease and profit. Two teachers or one can conduct a school with entire convenience and regularity. At any preaching place it is an easy thing to gather a few children, such as are in reach, and exercise them in the lessons before the preaching hour. And where this cannot be conveniently done, where there are small children too distant, let those of two or three families meet and recite the lessons. This is an important matter, and will engage our attention in the future.

Brethren, we must—the church expects us—to pay largely more attention to this important branch of the pastoral service. The juvenile portions of the church *must* receive largely more attention at our hands. Our present pace will not answer. We are on the advance, and hope to maintain it. The juvenile portion of the church must receive largely more pastoral attention, even if the adult portion receives less. Perhaps this latter is not necessary.

I presume all the preachers in the Conference take the New Orleans Christian Advocate. As this is our official, understood channel of communication, no preacher can attend to all his duties without it. Neither can he be without the Sunday school periodicals at Nashville. Brethren, let us mutually attend, promptly and strictly, to our duties severally assigned us and implied in our several appointments, and these interests will advance.

R. Aney,
Sunday School Secretary.

Steamer Rose Franks Burned.—By the arrival, last evening, of the steamer Little Fleta we learn that the Bœuf river packet Rose Franks, Captain J. F. Rhodes, took fire on Saturday last, between four and five P. M., at Turnbull's Island, and soon burned to the water's edge. The Rose Franks had on board seven hundred bales of cotton, fifty sacks of seed cotton, a large quantity of cotton seed and hides, which were consumed with the boat. There were no lives lost. The captain, his crew and passengers came down on the Little Fleta.—*Times, March 20.*

A lad in Bridgeport, Connecticut, had three fingers of his right hand taken off, a few days since, by a drop-press in a brass shop. Looking upon his bleeding hand, the brave little fellow exclaimed: "I'll bet mother will cry when she sees that."

Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.

The greatest advance ever made in agriculture is the invention of Murfee's Subsoil plow and its attachments.

The Christian Advocate.

THURSDAY, MARCH 23, 1871.

THE LIGHTHOUSE BELL.

A gray old tower is gleaming
Where the foaming billows ride,
And the light from its turret is streaming
O'er the ocean far and wide.

In this gray old tower, suspended
From rafters strong and high,
Is a dusky old bell, that's voiceless
In a calm and stormless sky.

But when ocean is tossed with tempest
The bell from the tower cheers
The heart of benighted sailor,
As its sweet-toned peals he hears.

There's a rock on the shore of life's ocean,
Where the tower of Faith firmly stands,
And the bells that swing in its turrets
Are rung by no mortal hands.

When the gloom of the tempest surrounds us,
And the rage of the billows we fear,
Oh! how sweet, amid tumult and darkness,
Those silvery chimes to hear. *Anon.*

AN EDUCATED MINISTRY.

YAZOO CITY, March 8, 1871.

MR. EDITOR: In glancing over the columns of the last number of the ADVOCATE my eye caught the above heading, and, being considerably interested on that subject, I hastily ran over the article, and to my utter astonishment I found it to be one of the strangest medlies ever compassed in so short a communication. The writer must have been out of humor immensely. I suppose there is no man living who dislikes controversy more than I do, either public or private, and more especially newspaper controversies. I have always been of the opinion that such controversies oftentimes are gotten up by parties who desire to bring themselves into notice. And I feel a great hesitancy in replying to "Itinerant Preacher." But in justice to myself I am compelled to notice some of his "remarks."

He first attacks an "article, written some months ago, on the subject of an educated ministry," which, he says, in the face of facts to the contrary notwithstanding, "*no one ever did oppose.*" Then he again attacks the writer, and deals a heavy blow, which falls with crushing weight upon his devoted young head. He informs the world and the balance of mankind that "the writer is an ardent, zealous young man," thereby intimating that this is a subject of too great magnitude for a "young man," or that because some old fossil, superannuated "fogy," could not or did not notice the subject, that "ardent, zealous young man" should touch not, handle not so great a matter. But "Itinerant Preacher," in *his* ardent zeal and haste to inform the public that the "*young man is mistaken,*" betrays himself into a very plain misrepresentation of the "young man's" words.

I have too much charity, however, for "Itinerant Preacher" to believe for a moment that he willfully misrepresented me in his "strictures," but think he did not read the "young man's" article carefully enough. He says this "young man" "took the position that the people *would not hear an uneducated minister.*" No, sir, he did no such thing. He did not say that "the people would not hear an uneducated minister." But I will tell you what he did say. He said this: That "*the cry is now coming up from all quarters for an educated ministry, and the time is coming when none others will be heard.*" That is just what he did say. That is the position taken then, and it is the same position held now. This seems to me to be somewhat different.

And I will take this occasion to reassert it, that the time *is* coming, and that very soon, when no Bishop and Annual Conference will dare to place their indorsement upon an uneducated man and send him out to preach the gospel. It is so now in most of our larger towns and cities, and it will soon be so in the country and rural districts. Therefore, the standard of ministerial education and qualification should be raised high, and the church should have pride enough to bring her young ministry up to it to meet the coming wants of the people.

But this "Itinerant Preacher," after saying this "ardent, zealous young man took the position" so and so, says: "Notwithstanding, there are persons on my circuit who *never saw or heard him.*" Well, what of that? I would like very much to know what the man means? Suppose they never did or never should see or hear him? Would that cause the Mississippi river to change its course and run up stream, or make honest men of the present race of politicians? I suppose not. Does "Itinerant Preacher" intend us to understand that his people, "on" his "circuit, never saw or heard an uneducated minister?" Well, if so, I would not be surprised if they are not the most fortunate people heard from in a long time. But "Itinerant Preacher" tells us that the great and good "Dr. Winans told us of a man in England" who was so ignorant as to be unable to tell "B from a bull's foot." Well, I suppose *that* man would be quite a show in this country of ours. But, sir, right here I will take "the position" that God never called any such a man as that to preach his gospel. What I call an idiot to preach? Did not know "B from a bull's foot." I have no doubt at all but there have been very illiterate men called to preach, and they have done immense good. But they were not idiots or fools. They had mind and energy, and they went to work—studied hard and educated themselves. They knew "B from a bull's foot." But we are asked to "look upon the strong men of every Annual Conference." What for? To see men that God called to preach, who know nothing at all—do not know "B from a bull's foot." No, sir, they were men of good sense and sound judgment, and, being called of God to the high functions of a minister in his church, sanctified by the Spirit, by the most untiring energy and hard study they made themselves useful—an honor to the cause of Christ, and a blessing to mankind. But when they first embarked in this great work, involving as much of responsibility and toil, how much easier and sooner could they have arrived at that excellence and position to which many of them attained to, if they could have had the benefit of an education in their youth. Let "Itinerant Preacher" go back and bring up all the self-made worthies and bring them to judgment, and they will tell him, with one voice, that could they have had the means of an education in their youth they could have been infinitely more useful in their day and generation than they were. And you will find to-day that the strongest advocates for an educated ministry are the men who have labored under the greatest disabilities and worst disadvantages, and which they had to meet and conquer single-handed and alone. But "Itinerant Preacher" "*thinks the young man is mistaken.*" Mistaken in what? He intimates that if a man has the "spiritual qualification" for a minister that that is enough—sufficient to authorize the Bishop and Annual Conference to set the seal of their indorsement upon him, and send him out to teach and expound the Holy Scriptures, although he does not "know B from a bull's foot." I believe in a sound, sensible, evangelical conversion first of all, and then a divine, sensible impression that "woe is me if I preach not the gospel;" but, then, let a young man not be in a hurry to thrust himself out, but let him tarry long enough in some good school or college until he is mentally qualified for his great work—at least long enough to be able to distinguish the difference between the letter "B and a bull's foot." But as I am not to discuss the spiritual qualifications of a minister, and as I am not set for the defense of the infidel preacher or unjust steward, I leave them to the tender mercies of "Itinerant Preacher" for the present.

JULIUS T. C.

IT HAS BEEN estimated that clergymen cost the United States $12,000,000 annually; criminals, $40,000,000; lawyers, $80,000,000; intoxicating drinks, $700,000,000. Dr. Carter, of England, says that $2,500,000 are raised yearly in Great Britain for religious purposes, while twelve times that amount, or $30,000,000, are paid annually for duties on tobacco.

LETTER FROM WEST TENNESSEE.

MR. EDITOR: Politically Tennessee is quiet. She is now the white man's State. We never saw a greater dearth of party politics, nor as many applicants for office. About every tenth man is a candidate. There is a growing disposition to curtail the limits of the old counties and form new ones, shaping them generally according to railroad lines. This creates more county sites, hence a multitude of villages have entered the lists as applicants, each firmly believing that its claims will certainly be respected.

The people are ripe for another bankrupt act. They are in debt. No people in this latitude can cultivate cotton to purchase provisions without becoming involved. The history of west Tennessee since the war demonstrates this. The credit system prevails, hence "suing" and "dunning" are terms of frequent use. The gospel is preached here mainly on a credit. Large amounts for the pastor's salary are subscribed on paper, but very small ones are paid *with* paper. "Yet," as Bishop Keener remarked, "somebody must pay for the gospel; if the people do not, the preacher, his wife and children must." The gospel on a credit generates a secularized ministry.

The religious interest of this country is sympathetic. It rises and falls with the thermometer. In winter prayer and class meetings and Sunday schools are suspended. In summer every church wants a revival.

All the fruits of the late war are not yet harvested. Bloody murders occur now and then. The town of Jackson, Tennessee, was thrown into a state of intense excitement on Sunday, the twenty-sixth ultimo. We narrate as follows: The family of Mrs. Van Hook consisted of the widowed mother, her son and little daughter and the son's wife. An old negress was employed as cook. On that Sunday morning the son escorted his wife and little sister to the Sabbath school. After seating them he departed, saying: "I will go to the post office." This was as early as nine o'clock A. M. At ten o'clock or later the old cook entered the room of the elder Mrs. Van Hook. She found her lying on the floor weltering in blood. She ran out and gave the alarm. Neighbors ran in and laid the sufferer on the bed. In a short time she expired. A runner was dispatched for the children. He met the son walking homeward. Soon the police assembled, and an investigation was begun. They ascertained that the murderer entered the old lady's room with hatchet in hand. She was sitting with her face toward the fire. Creeping up stealthily behind her, he struck her one blow on the top of the head with the pole of the implement, fracturing her skull. Afterward he struck her several blows in the face and on the arms with the edge of the hatchet. Locking the front door, secreting the weapon between the mattresses of the bed in an adjoining room; he fled by the back way. The absorbing question then was: Who is the murderer? The negress was arrested, but subsequently released. After several days of diligent search the investigating committee arrived at this conclusion, based on circumstantial evidence they could not doubt—that *he, her only son, had murdered his mother.* Why? Not insanity, not anger, but *money.*

WESTERN.

CONVINCING BY DEFINITION.—It was wittily said by the late Mr. Drummond, in the House of Commons, that Liberalism is, by the very derivation of the word, antagonistic to religion; and when this observation produced an outburst of indignant exclamation from the Liberal benches, Mr. Drummond added: "Liberalism is derived from the word 'Libero,' and is '*quod Liberat,*' that which looseneth; while religion is derived from 'Religio,' and is '*quod Religat,*' that which bindeth. Do not quarrel with me; quarrel with your dictionary." The Liberal members felt as if the ghost of Dr. Johnson stood before them, and there was a pause.

AS MANY as twelve French dukes, of the oldest and most distinguished lineage, have been killed or seriously wounded during the war.

EAST ALABAMA COLLEGE.

AUBURN, ALA., March 10, 1871.

MR. EDITOR: In my last communication I brought the condition of the college building to the attention of the people of east Alabama. In asking for a donation to place this building in good repair the curators are simply doing their duty. The building is becoming seriously injured by neglect. The repairs must be made immediately, or the damages will become irreparable. Money collected for this purpose can be sent direct to us and appropriated for the desired purpose, without passing through the hands of an agent. The amount that would be necessary to support an agent is all that is required for present repairs. Now if our preachers will consent to act for us and collect all they can they will save the college building and encourage those who are devoting every energy to maintain the institution. It is suggested that the presiding elders and preachers in charge endeavor to raise from the following districts the amounts attached. Montgomery district, $300; Union Springs district, $250; Eufaula district, $250; Camden district, $250; Mariana district, $50; Pollard, Pensacola and Milton, in the Mobile district, $10 each; Autaugaville and Ivy Creek, Autauga circuit and Prattville, $100.

If these amounts could be approximated and the desired amount of $1,000 raised, every cent would be carefully expended in repairs and the college put in a safe condition. It is true that the country is in poor condition for such a demand; yet this sum can be raised without injury, by asking only fifty cents from those who are able to give. Has not this college two thousand friends who can afford to give each this small amount? At least twenty young men are here at present receiving gratuitous instruction, among whom are ministers' sons and candidates for the ministry. We would, therefore, earnestly urge our friends to help us to stop the excessive leaking of the roof, and thus to save the building.

A. D. MCVOY.

Forkland Circuit, Alabama Conference.

MR. EDITOR: After making a long move, in cold weather, through a great deal of mud, we arrived at the parsonage. We found it well furnished, and we began at once to feel at home. Our people gave us a cordial reception, and showed no little care for our wants and our comfort. We have already learned to love them. Unfortunately, however, just before we arrived here our excellent horse died, and we were left on the road without ability to prosecute our journey. Kind friends and brethren came to our assistance. We shall ever remember them, and pray heaven's richest blessings upon them. The people of my charge are making arrangements to procure a horse for me. This is right, and is highly appreciated. On account of personal and family afflictions I have not yet done much work, except to preach and to visit a few families. Now that we are all better, I shall endeavor to do all the work of a pastor.

There are three appointments in the circuit—Forkland, Trinity and Boligee. At the first two places we have good Sunday schools. One of them has introduced Dr. Haygood's Lesson Papers, and I think we will soon introduce them into the other. They are undoubtedly excellent and appropriate for our schools. Let them be introduced and faithfully used everywhere.

Our first quarterly meeting has just closed. Our presiding elder, Rev. S. H. Cox, was with us. His earnest, practical and deeply spiritual preaching has given us a fresh impetus, and has left some impressions which, we think, will be the seeds of a grand and glorious harvest. Though amid broken fortunes, and in some respects gloomy prospects, the stewards have raised the assessments above last year. Thus would they bring all the tithes in the Lord's storehouse, that the overflowing blessing may come from the open windows of heaven. Already we begin to see the signs of the coming glory! Brethren, pray for us!

Bro. Cox is very much encouraged by the prospects of the Demopolis district. Our mail facilities are not good, and hence I am hindered in the work of procuring subscribers for our paper.

Yours in Christ,

W. S. TURNER.

MARCH 6, 1871.

DR. BLEDSOE ON EARTHQUAKES.

The Baltimore Episcopal Methodist says:

The second lecture of the course on the "History, Causes, Consequences and Theory of Earthquakes" was delivered on Thursday evening of last week, at the Peabody Institute, by Dr. A. T. Bledsoe. The doctor dealt with the latter branch of his subject, the "Theory of Earthquakes," and said that the cause of earthquakes was now well known; that the earth upon which we now dwell was once a vast globe of liquid fire, and was, in the blue firmament, a self-luminous star, as the sun is now known, because, in the first place, the shape of the earth bears evidence of the fact, which the lecturer proceeded to explain. Another fact is also well known, the deeper we go the hotter the interior of the earth becomes. So rapid is the rate of increase that at twenty miles depth the earth must be red-hot, and at no great distance below the hardest substances would be melted like wax before an ordinary fire. The key to the whole cause of volcanoes and earthquakes, says Sir. John Herschel, is to be found in the central heat of the earth.

The lecturer then proceeded to discuss the consequences of earthquakes. In the first place, we owe all the magnificence of our mountain ranges to the operation of earthquakes. Great mountains have been created within the memory of men still living by the influence of earthquakes. In the second place, the beauty and fertility of the most noted and productive islands of our planet are owing to the beneficent power of earthquakes. In the third and last place, we owe, under God, the very continents on which we dwell to the agency of earthquakes.

We see, then, the beneficent power and design of God in earthquakes. But for the restorative power of earthquakes the waters of the great deep had still covered the whole earth, and there would have been no living thing higher or nobler in the scale of creation than the fishes of the sea. The lecturer concluded by describing the action and influence of the sun on the physical constitution of the earth, and especially in relation to the phenomena of volcanoes and earthquakes.

THE LAST TIME.—There will be, dear reader, a last time to us with all things earthly—a last time to speak of the goodness of God, and urging sinners to come to this fountain of life.

A last time we shall have of speaking to a beloved brother, sister, or kind father or mother, it may be, who know not as yet the blessedness of religion.

A last time the Sabbath school teacher will have, appearing before his class.

A last prayer the Christian will offer; a last hymn of praise he will sing.

There will be, too, to the sinner, a last time—a last time of attending the prayer meeting, a last prayer he will hear offered for his salvation; a last Sabbath that will ever dawn upon him.

There is to be, there must be, a last time to all these privileges which we now enjoy.

Do we rightly consider these blessings! The present is ours; it may be our last. Let us wisely improve each day and moment, as though indeed it were our last; then we shall be prepared for the unknown future.

WE BRING into the world with us a poor, needy, uncertain life, short at the longest, and unquiet at the best; all the imaginations of the witty and the wise have been perpetually busied to find out the ways how to revive it with pleasures, or relieve it with diversions; how to compass it with ease, and settle it with safety. To some of these ends have been employed the institutions of lawgivers, the reasonings of philosophers, the inventions of poets, the pains of laboring, and the extravagances of voluptuous men. All the world is perpetually at work about nothing else, but only that our poor mortal lives should pass the easier and happier for that little time we possess them, or else end the better when we lose them.

LOWELL thus exquisitely draws a lesson from the footprints and rain-spots of the sandstone: "Perhaps it was only because the ripple and the rain-drop and the bird were not thinking of themselves that they had such luck. The chances of immortality depend very much on that."

ADVICE TO YOUNG MINISTERS.

Remember: 1. That human happiness, like Hebrew verbs, has no present tense.

2. That human friendship, like glass, is easily broken, but not easily mended.

3. When you know not what to do, never do you know not what.

4. Never covet high places, where 'tis difficult to stand and dangerous to fall. We never find the Saviour on the pinnacle of the temple but once. What company had he there?

5. Be no respecter of great personages as such. Remember the figure 9, though the highest number, owes its consequence not to its head, but to its curved appendage. Without that it would be 0.

6. Desire no rapid growth. When the clock has struck 12 it does not strike 13 next. The full moon grows no larger.

7. Be not over hasty to combat public opinion without a pressing reason. He that spits against the wind spits in his own face.

8. Never scare off a fly with a club, when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

9. Avoid debt. He that pays *down* will not be called upon to pay *up.*

10. Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

11. Let not your sermons be like a serpent, smallest at the last end, but rather like the scorpion, whose sting is in its tail.

12. Have special care of those members who were born in a storm, as they are prone to want a storm to live in.

13. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

14. I began with a verb; I will conclude with a case. May you never be found in the *accusative,* and never come out in the *vocative.*—*An Old Minister.*

THE HONEY AND THE GOLD.

There is no way of feeding upon the word except by thinking over it. Perhaps no learned scholar ever attained a deeper insight into the real spirit of God's truth than a poor widow, who in her penury allowed herself still the luxury of a half hour's candle light after her toilsome day was done, that she might read her precious Bible. Experience had taught her how far it would burn in a half hour. So it was her custom to light it for a few moments, and read such a portion as she thought she could remember, and then blow out her light and think it over. So she continued to do until the mark on her candle was reached. Surely such meditations, joined with humble prayer, could not fail to extract the pure honey from this precious honeycomb. The joy of that evening feast more than made amends for the day's ills. She lived the truths she had thus made her own, and was truly said to be "mighty in the Scriptures."

Another poor, lone woman, who had walked by the steady light of her old family Bible for a long lifetime, found that her failing eyesight could serve her no longer. She could not even find her favorite passage for others to read. She resorted at last to the expedient of placing pins carefully in the margin opposite them, and when any one came to visit her she would pass her withered fingers down the page and beg them to "read here" or "read there." When she died a hundred and sixty-eight pins were found in the book. Are there pins in our Bible? Have we our golden passages to which we turn in time of trouble or any need? If we feed well on the word, this will be our only true solace, our strong and sure helper.

HOW TO CURE INFIDELITY.—An English infidel spoke against Christianity, and a collier replied as follows: "Maister Bradlaugh, me and my mate Jim were both Methodys till one of those infidel chaps came this way. Jim turned infidel, and used to badger me about attending prayer meetings; but one day in the pit a large cob of coal came down on Jim's 'yead. Jim thought he was killed, and, ah, mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said: "Young mon, there's now't like cobs of coal for knocking infidelity out of a man." It need scarcely be said that the collier carried the audience with him.

THERE are over-shot water-wheels and under-shot water-wheels. In the one case the motive power falls from above; in the other the water turns the wheel from below. The first is the more powerful. Men, like wheels, are turned by forces from a great many sources, and by many move by the under-current of mercenary desires and selfish aims drive them; but the great and good man's driving force falls from above, let him endeavor his best to profit to all of mankind that this is the most powerful force in existence.

The Christian Advocate.

THURSDAY, MARCH 23, 1871.

SO GOES THE WORLD.

Our varied days pass on and on,
Our hopes fade unfulfilled away,
And things which seem the life of life
Are taken from us day by day;
And yet through all the busy streets
The crowd of pleasure seekers throng
The puppet's play, the showman's calls,
And gossips chat the whole day long.
And so the world goes on.

Our little dramas come to naught;
Our lives may fail, our darling plan
May crumble into nothingness,
Our firmest castle fall to sand;
And yet the children sing and dance,
The honey-makers laugh and shout,
The stars, unmindful, still shine bright,
Unconscious that our light is out,
And so the world goes on.

The house grows sad that once was gay;
The dear ones seek their blessed home,
And we may watch and wait in vain
To hear their well known footsteps come.
And yet the sunlight checks the floor,
And makes the summer shadows long,
The rosebuds at the casement bloom,
The bird pours forth his cheerful song,
And so the world goes on.

And God goes on, and with our woe
Weaves golden threads of joy and peace,
Guarding with his heart of hearts
Our days of pain, our days of ease—
He marks them all—the seed, the sheaves,
The dangor's smile, the mourner's tears,
And keeps them safe—his children all—
Through all the great eternal years,
And so, thank God, the world goes on.

THE ORIGIN OF CLASS MEETINGS.

The following is from Tyerman's new Life of John Wesley;

In a certain sense Methodist societies were begun in 1739; but it was not until 1742 that they were divided into classes. In January, 1739, the London Society, which was really Moravian, and not Methodist, consisted of about sixty persons. Three months after that Wesley went to Bristol, where "a few persons agreed to meet weekly, with the same intention as those in London;" and these were soon increased by "several little societies, which were already meeting in divers parts of the city," amalgamating with them. About the same time similar societies were formed in Kingswood and at Bath. These religious communities grew and multiplied. At the beginning of 1742 the London societies alone, after repeated siftings, numbered about eleven hundred members. Hitherto Wesley and his brother had been their only pastors; but on February 15, 1742, an accident led to a momentous alteration. Nearly three years before Wesley had built his meeting house in Bristol; but, notwithstanding the subscriptions and collections made at the time to defray the expense, a large debt was still unpaid. On the day mentioned some of the principal members of the Bristol society met together to consult how their pecuniary obligations should be discharged. One of them stood up and said: "Let every member of the society give a penny a week till the debt is paid." Another answered: "Many of them are poor, and cannot afford to do it." "Then," said the former, "put eleven of the poorest with me; and if they can give anything, well, I will call on them weekly; and if they can give nothing, I will give for them as well as for myself; and each of you call on eleven of your neighbors weekly; receive what they give, and make up what is wanting." "It was done," writes Wesley; "and in a while some of these informed me they found such and such a one did not live as he ought. It struck me immediately: 'This is the thing, the very thing, we have wanted so long.'"

What was the result? Wesley called together these weekly collectors of money to pay the debt on Bristol chapel, and desired each, in addition to collecting money, to make particular inquiry into the behavior of the members whom they visited. They did so. Many disorderly walkers were detected; and thus the society was purged of unworthy members.

Within six weeks after this, on March 25, Wesley introduced the same plan in London, where he had long found it difficult to become acquainted with all the members personally. He requested "several earnest and sensible men to meet him," to whom he explained his difficulty. They all agreed that, "to come to a sure, thorough knowledge of each member, there could be no better way than to divide the society into classes, like those at Bristol." Wesley at once appointed as leaders "those in whom he could most confide;" and thus, after an existence of three years, the Methodist societies were divided into classes in 1742. "This," says Wesley, "was the origin of our classes, for which I can never sufficiently praise God; the unspeakable usefulness of the institution having ever since been more and more manifest."

At first the leader visited each member at his own house; but this was soon found to be inconvenient. It required more time than the leaders had to spare; and many members lived with masters, mistresses or relations, where it was almost impossible for such visits to be made. Hence, before long it was agreed that each leader should meet his apportioned members all together, once a week, at a time and place most convenient for the whole. The leader began and ended each meeting with singing and prayer, and spent about an hour in conversing with those present, one by one.

This class meetings began. Wesley writes: "It can scarce be conceived what advantages have been reaped by this little prudential regulation. Many now experienced that Christian fellowship of which they had not so much as an idea before. They began to bear one another's burdens, and naturally to care for each other's welfare. And as they had daily a more intimate acquaintance, so they had a more endeared affection for each other. Upon reflection, I could not but observe, this is the very thing which was from the beginning of Christianity. As soon as any Jews or heathen were so convinced of the truth as to forsake sin, and seek the gospel of salvation, the first preachers immediately joined them together; took an account of their names; advised them to watch over each other; and met these *catechumens*, as they were then called, apart from the great congregation, that they might instruct, rebuke, exhort and pray with them and for them, according to their several necessities."

Such is Wesley's own account of the origin of these weekly meetings. Some of the old members were at first extremely averse to this new arrangement, regarding it not as a privilege, but rather a restraint. They objected that there were no such meetings when they joined the society, and asked why such meetings were instituted now. To this Wesley answered that he regarded class meetings not essential, nor of divine institution, but merely prudential helps, which it was a pity the society had not been favored with from the beginning. "We are always open to instruction," says he to these complainants, "willing to be wiser every day than we were before, and to change whatever we can change for the better."

Another objection was: "There is no Scripture for classes." Wesley replied that there was no Scripture against them; and that, in point of fact, there was much Scripture for them, namely, texts which enjoined the substance of the thing, leaving indifferent circumstances to be determined by reason and experience.

The most plausible objection of all, however, was that which is often urged at the present day. Wesley writes: "They spoke far more plausibly who said: 'The thing is well enough in itself; but the leaders have neither gifts nor graces for such an employment.' I answer: 1. Yet such leaders as they are, it is plain God has blessed their labor. 2. If any of these is remarkably wanting in gifts or grace, he is soon taken notice of and removed. 3. If you know any such, tell it to me, not to others, and I will endeavor to exchange him for a better. 4. It may be hoped they will all be better than they are, both by experience and observation, and by the advice given them by the minister every Tuesday night, and the prayers—then in particular—offered up for them."

The appointment of these leaders was of vast importance; but it was not sufficient. Wesley continues: "As the society increased I found it required still greater care to separate the precious from the vile. In order to do this I determined, at least once in every three months, to talk with every member myself, and to inquire at their own mouths whether they grow in grace and in the knowledge of our Lord Jesus Christ. At these seasons I likewise particularly inquire whether there be any misunderstanding or difference among them, that every hindrance of peace and brotherly love may be taken out of the way."

Nothing need be added to this full account of the origin of the class meeting and the quarterly visitation of the Methodists. Wesley, from the beginning, "recognized the Scriptural distinction between the church and the world. The men who possessed religion, and the men who possessed it not, were not for a moment confounded."

THE BIN AND THE HOPPER.—I remember a young man in one of our seminaries who came to me and said: "I have been trying very hard to write a sermon, and I find it the most difficult thing in the world to do." I said to him: "My dear young friend, were you ever at a mill? Do you know what the hopper and bin are? Suppose the miller should rouse his hands, set the stones going; hang the bags on the hooks at the bin, and then stand wondering why he does not get any meal. Some one says to him: 'Why, you have forgotten to put corn in the hopper!' My dear young man, you cannot get meal at the bin till you put corn in the hopper."—*Dr. Tyng.*

A BRIEF BIOGRAPHY.

MR. EDITOR: As I perceive the epidemic is abroad for sketching the lives and characters of church *celebrities*, I have got the trembles lest some impertinent fellow should try his hand on me. In order, then, to prevent so dire a calamity I must beg a little space in your paper for this short *sketch*, as I think I ought to know more about myself than any of these scribblers know about me.

To begin at the beginning. But this is a great difficulty, for though I am sure I was there, I have no recollection about my birth. However, I am satisfied I was born some time; and I think it must have been in old Bonaparte's time, for I recollect seeing him or a picture of him sealed up in a bottle when I was a boy. I've heard them say that I was a mighty cross baby, and they had to give me lots of paregoric to keep me quiet. I think it very likely this is a true story, for I've been cross enough ever since. Just in the way of a warning to parents on that point, let me say that I think it a bad practice to give children medicine. They are very apt to get to like it, and keep taking it after they've grown up. At least it seems like it's been so with me, for some of my friends tell me that I make my insides an apothecary shop.

I was sent to school soon after old Bonaparte was sent to St. Helena; but there was this difference between us: his keeper was a man, while mine was a woman. I don't remember much about those times, except one green spot, and that was my going to a tea-party, one afternoon, at the house of one of the school girls. Well, that was the beginning of my education, and I have been at it ever since; and I have to relate it as a fact, however discouraging it may be to the young folks, the longer I live and the more I study, the more I find I don't know.

As the subject of this sketch is still living, and hopes to live a while longer, it might be *indelicate* to say much about him, for you know that would look like *flattery*; and the Bible says some strong things about that class of gentry called *flatterers*. But as I fear my readers might be disappointed if I did not give them some idea of my personal appearance, I'll try to do it in as few words as possible. In physical conformation I am very like some other people, for I have but one head and two feet, one nose and two eyes, one mouth and two ears (these last *not long* ones.) My habits are peculiar; I eat when I am hungry (if I can get anything fit to eat) and drink when I am thirsty, and sleep when I am sleepy. I put on my shirt by drawing it over my head, and my trousers by putting my feet through the legs; and in spite of the fashion, and notwithstanding the great improvements in tailoring, I stick to the old trick of wearing suspenders.

And now to make an honest confession, which I do with the most perfect sincerity, I have to acknowledge that I have left undone much that I should have done, and done much that I ought not have done. Perhaps in this last category may be placed this egotistical notice of myself.—*Correspondent of Southern Christian Advocate.*

THE UNBLESSED MEAL.—Thirty years ago a little boy, the son of pious parents, was invited to spend a few days at the house of a friendly family. When dinner came on the table Philip, though very hungry after his journey, could not be persuaded to touch a morsel of food. Again and again did they urge him to eat, and as often did he look wishful at the contents of the table, but resolutely declined. At last the lady kindly inquired if there was any reason why he did not eat his dinner. Bursting into tears, and sobbing so that he could scarcely speak, he exclaimed:

"You haven't blessed it!"

That family ever afterward asked the blessing of God on their food, and that little boy is now a missionary in Jamaica.

WORK IF YOU WOULD RISE.—Richard Burke being found in a reverie, shortly after an extraordinary display of powers in the House of Commons by his brother Edmund, and questioned by Mr. Malone as to the cause, replied: "I have been wondering how Ned has contrived to monopolize all the talents of the family; but then, again, I remember, when we were at *play* he was always at *work*." The force of the anecdote is increased by the fact that Richard Burke was not considered inferior in natural talents to his more distinguished brother. Yet the one rose to greatness, while the other died comparatively obscure. Don't trust to your genius, young man, if you would rise; but work! *work!!* WORK!!!

PETER COOPER has given the trustees of the Cooper Institute $100,000 for the establishment of a reference library, and promises $50,000 more for a mechanics' reading library.

HARVARD AND YALE.

The Independent represents the condition of these old New England colleges as follows:

In 1840 the Cambridge University included five departments. It now includes ten. In 1840 there were 243 undergraduates, three-quarters of whom were from Massachusetts. In 1870 there are 608 undergraduates, not more than one-third of whom are from Massachusetts. In 1840 the whole number of pupils in the University was but 440, this number being the largest for some years. In 1870 the whole number is 1,316. At the earlier date the total number of volumes in the college libraries was 51,461; it is now 187,000.

Comparing the annual statistics of Harvard with those of Yale, we find, with surprise, that the elder university has surpassed the younger, within a few years, in respect to the number of undergraduates; a point where for many years Yale had held undisputed precedence. Harvard will graduate nearly half as many again as Yale next summer, unless the example of West Point should prove infectious, and the whole senior class commit academical *felo de se* to save the freshman from telling fibs. There are 158 seniors at Harvard and 104 at Yale; and there is a similar though smaller preponderance in every class except the junior, where Yale has 139 to Harvard's 122. When we think that it is only within ten years that the Cambridge *Alma Mater* has ever brought forth a hundred at a birth these figures are remarkable. The whole number of Harvard undergraduates is 608, and those at Yale number 522.

But it is in the other departments of Harvard, as usual, that she takes the lead in numbers. The Yale scientific students, it is true, count up 125, and both the scientific schools at Cambridge but 42. There are 55 theological students at New Haven, and but 49 in both the Harvard schools. But, on the other hand, there are 301 medical students in the Harvard school, besides 27 in the dental school; while Yale counts but 33 in all. Harvard has, moreover, 154 law students, and Yale but 23. Then there are the registered attendants on the "University Lectures" at Cambridge, numbering 155, who bring up the total of Harvard pupils to 1,316; the Yale total being 755.

The assertion has always been justly made that Yale was a more national and cosmopolitan institution than Harvard, as to the greater range of localities represented among its students. In this respect, too, Harvard would seem, at first glance, to have nearly overtaken its rival. In the undergraduate department at Cambridge 26 States and Territories are represented, besides Nova Scotia, England, France and the Hawaiian Islands. The whole University brings up the number to 33, and add three more British provinces, with Ireland, Scotland, West India, Central America and Liberia. The Yale undergraduates represent 28 States and Territories, besides Canada, England, Scotland, South Africa, Syria, China and the Hawaiian Islands. The whole University adds but one to the number of States, besides Wales, Siam, Japan and the West Indies. It will be observed that each university represents nearly all the States of the Union: but the more distant States are, doubtless, more numerously represented at Yale, even now. The higher standard of examination at Harvard bears more severely on these remoter States; and the nearness of Yale to New York makes it decidedly more central and accessible.

VENTILATING STORMS.—The wildest storms of winter do great good by thoroughly removing any noxious gases that may lurk about our great cities, and carrying them out to the deep, there to "suffer a sea change," and replacing them with a purer air. Air and ocean are the two great physical purifiers of the world. So, while we fasten our garments more tightly round us, and hurry along in the pelting shower flung at us by a boisterous wind, let us think of the health-giving oxygen that comes on the tempest; and while enjoying the shelter of our roof, think of the good work going on above us in the sky, alike whether we wake or sleep. We love to think of the mighty operations of the hand of God going on ceaselessly for the good of man and the mass of living things on earth, when we are passive and powerless; and this wind movement is one of these.—*Dublin University Magazine.*

WE LIVE in a wonderful age, and all the events of history, as they are accomplishing, are giving us more and more confidence in the truth of God's word and the power of Christ's gospel. Look over the countries of Europe and see how the word of God is making its way under the ban of tyranny and priestcraft.

RELIGIOUS INTELLIGENCE.

ARCHBISHOP SPAULDING, of Baltimore, calls for contributions to support the Pope. As the Italian government offers to guarantee the Pope's support, the ladies are asked to give their jewels to aid the Italian finances.

REV. DR. SAUNDERS, of Morristown, has given $100,000 worth of property to found a hospital in Philadelphia, under the charge of the Presbyterian Church. By the terms of the gift it is expressly provided that none shall be excluded from the benefits of this institution by reason "of creed and color."

THE Christian Guardian, Methodist paper, of Toronto, has letters from Rev. George McDougall, missionary in the Northwest, describing the ravages of smallpox among the Indians, who are falling victims by hundreds. The Indians abandon the sick to die alone, and scores lie unburied. Among those who died were two daughters of the missionary.

THE Rev. Alfred Griffith, the oldest preacher now living in the Baltimore Conference, is residing with his son-in-law, Mr. Uhler, at Alexandria, Virginia. He was eighty-eight years old on March 16. He entered the Baltimore Conference in 1806, and has filled many important appointments. With the exception of an occasional cloud, his mind is clear, and he talks well about "nearin' home."—*Methodist.*

THE "Church of the Pilgrims," in Brooklyn, served by the Rev. Dr. Storrs, was organized in 1844, and has now six hundred and seventy members. One beautiful practice of this church is that every baptized child, when it reaches the age of seven years, is presented a finely-bound Bible, with date of the child's birth and baptism recorded, and with this inscription in gilt: "From the Church of the Pilgrims to a Child of the Covenant."

THE beginning has been made of the renewal of Moravianism in Bohemia, in the formation of a "Renewed Church of the Brethren," at Pottenstein. A legal difficulty has occurred under the peculiar state of the laws in that country, as the Moravian congregation is "confessionless," belonging neither to the Augsburg nor the Helvetic confession, and so cannot be recognized by the state or protected by the laws. They desire help to purchase a house for their worship.

ROME.—The Wesleyan General Missionary Committee determined, at their missionary meeting, January 11, that an Italian minister should at once be sent to Rome.

In November last the General Missionary Committee of the Methodist Episcopal Church provided for sending a missionary to Italy. We have not heard of his appointment

The Wesleyans are negotiating for the erection of a church and school in Naples, an eligible site having been offered.

MR. LAWRENCE writes from Barcelona that in a visit of three days in the country, in seven towns, he sold twelve hundred and fifty copies of the Scriptures, and distributed six thousand tracts. In some instances whole towns have left the Church of Rome. In Madrid a large number of Spanish clergy have accepted the Scriptures of the Old and New Testaments as the sole foundation of their faith, and have determined to preach and teach nothing which may not be proved thereby. They held their first synod at the university at Madrid, in August last, the rector of the university presiding.

THE Southern Baptists now have four laborers in the city of Rome. More than twenty-five thousand copies of portions of the Bible, and numerous tracts, have been distributed by them. On the twenty-eighth and twenty-ninth ultimo eight persons were baptized, and on the latter date a church of sixteen was organized, Rev. Mr. John A. Broadus assisting in the service. The Rev. Mr. Coto says that in every direction the door is open, and asks that further facilities be furnished for spreading New Testament truth and ordinances. If the board had $10,000 they could be well expended in this field, and at once.

ROMAN CATHOLIC RULE IN AMERICA. "*How Soon?*"—A few days ago "Father Hecker," the renegade Protestant, who has for several years been a Romish priest, and a leading lecturer among the Roman Catholics in this city and vicinity, delivered in Detroit a lecture, in which he boldly indicated the hopes cherished by the Romish hierarchy with regard to their domination in this country. His subject was: "The Religious Tendencies of the American People." One of the paragraphs reads thus:

Catholicism rules the city of New York with fifty thousand majority, and the question is not now: "Will the Catholics *ever* rule America?" but "*How soon?*"

Comment is unnecessary. Let all lovers of civil and religious liberty *think*.—*New York Christian Advocate.*

AT THE last meeting of the American Bible Society, March 2, nine new auxiliaries were recognized—four in Iowa, two in North Carolina, and in South Carolina, Missouri and Alabama one each. Communications were received in regard to the progress of the Bible work from several countries in South America, especially in Chili, Uruguay and Brazil; from various places in China, as Canton, Foochow, Amoy, etc., and from Arcot, Kolapoor, Madura, Ceylon, etc., in India; from the Evangelical Society of Geneva, returning thanks for a grant of funds for Bible work among French soldiers and citizens; from H. C. Hall, Esq., stating the act of the government of Spain allowing importation of books in the Spanish language into the ports of that kingdom. The annual appropriations to agents and to missionary societies, for Bible work in their foreign missions, were made, amounting to $59,700.—*Methodist.*

MR. C. DE FAYE writes from Brussels to the Christian Union, of the fanatical assurance maintained by the Roman Catholic bishops as to the security of France under the protection of "Mary," to whom the kingdom was solemnly dedicated. They have been very bitter against the circulation of the Scriptures among the troops. "At Coblentz and Cologne the Hospitaller Monks and the Sisters of Mercy take away from the wounded and prisoners, as fast as they can, all the New Testaments, portions of Scripture, and tracts that they can get hold of. The British and Foreign Bible Society sent ten thousand New Testaments to these places for distribution. Now hardly one thousand are to be found among those to whom they had been given. A Dutch lady, thinking that poetry might be acceptable to the poor men lying in the hospitals, got a simple hymn of consolation printed; but the harmless leaflet found no more favor in the eyes of the sisters than the New Testaments and tracts."—*Independent.*

INDIAN MISSION CONFERENCE, M. E. CHURCH (NORTH.)—We are in receipt of some interesting items of the Indian Mission Conference, forwarded in advance of the more lengthy reports, which latter we hope to be able to give our readers immediately on the arrival of the next India mail, about a week hence. The Conference was held in Lucknow, opening on Friday, January 13. In the absence of Bishops, Rev. J. Waugh, D. D., was elected president, Rev. J. H. Messmore secretary. Visitors were present representing six different missionary societies. The reports from the several charges were exceedingly encouraging. The revivals of the year exceeded those of any preceding year in the history of the mission. The principal items of statistics are as follows:

	1871.	Increase.
Members	1,067	296
Sunday schools	35	1
Scholars	1,177	62
Boys' day schools	69	..
Girls' day schools	47	..
Total	113	..
Day scholars, boys	3,369	2,544
Day scholars, girls	1,074	938
Total day scholars	4,443	3,482

THE English Wesleyan Mission in Portugal is welcomed and encouraged by an earnestness for the word of God equal to anything of the sort found in Spain. At Oporto Rev. R. B. Lyth, on a recent visit to Mr. and Mrs. Cassels, the resident missionaries, found, as he says, "a people prepared of, as well as for, the Lord. More than twenty Portuguese united with ten English communicants in the Lord's Supper. Three hundred people crowded into the week-night service the day after I left, and two hundred the following week, to hear the word of God. At the conclusion of the Sunday service about fifty remained, and we had a very interesting prayer meeting." Passing through Spain on his way, both going and coming, Mr. Lyth, sent from England to examine the field, reports: "Having heard with my ears and seen with my eyes, I now declare to you that these two kingdoms are waiting for the law of the Lord. The prayer of the king in the hearts of his redeemed sons and daughters in Spain and Portugal is: 'Come over and help us.' And remember that before your arrival (at Oporto) a chapel is builded for you which ye builded not; classes are formed which you formed not; schools are established which you established not. In the heart of commerce is a hall that will hold hundreds, and to which hundreds come. Moreover, there is a church of living souls, a temple in which incense is offered and a pure offering, where prayer is made continually for God's blessing on the extension of his work in this country. What more? The land is before you—it is a goodly land; go up and possess it, for ye are well able."

NO STATUARY that the rich man ever placed in his window is to be compared with the little expectant face pressed against the window-pane, watching for "papa" when his day's labor is done.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 23, 1871.

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MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, THAT IN VIEW OF THE GREAT DESTITUTION OF LABORERS WITHIN OUR BOUNDS, WE SET APART THE FIRST FRIDAY IN APRIL AS A DAY OF FASTING AND PRAYER, THAT THE LORD OF THE HARVEST MAY SEND FORTH MORE LABORERS INTO THIS FIELD.

Resolved, THAT THE PREACHERS BE REQUESTED TO PREACH IN THEIR SEVERAL CHARGES ON THE CALL TO THE MINISTRY, ON THE SABBATH FOLLOWING THE FIRST FRIDAY IN APRIL, OR AT SUCH OTHER TIMES DURING THE YEAR AS MAY BE MOST SUITABLE.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

THE MEMORIAL SERVICE.

This service, held to honor the memory of Bishop Andrew, took place according to previous announcement on Sunday night, the nineteenth instant, at the Carondelet Street church. The pastors of the various city charges were present and assisted Bishop Keener in the services. The congregation, swelled by contributions from the other churches, was immense, the church being packed from top to bottom. It was probably the largest Methodist congregation ever gathered in New Orleans. Bishop Keener's text was: *But thanks be to God, which giveth us the victory through our Lord Jesus Christ*—First Corinthians, xv, 57. The sermon was able and appropriate. The entire memorial service has been described to us as exceedingly impressive, and never to be forgotten.

MISSIONARY DEBT.

Received of T. C. Standifer, Trenton, Louisiana, $25—amount of his subscription to liquidate the missionary debt.

ERROR.—A typographical error made us credit Shreveport, Louisiana, with $75 instead of $25—amount of their quota for liquidating the missionary debt.

ROBT. J. HARP, Agent.

FRENCH AFFAIRS.—Our news columns this week disclose a state of affairs in France very discouraging to the friends of peace and order. What the final upshot of the matter will be is not easy to predict. This movement of the radical Republicans may lead to the recall of Louis Napoleon; but before any stable government it is likely that there will be a reign of terror and abundance of blood-shed.

THE COMMENCEMENT EXERCISES of the medical department of the University of Louisiana took place on Saturday, the eighteenth instant. We were honored with a special invitation, but were not able to attend on account of absence from the city. We are glad to learn that the occasion was one of great interest.

AN EXHIBITION of scriptural dissolving views, produced by the calcium light, will exhibit at the Masonic Hall, Algiers, on Monday evening, March 27, for the benefit of the Sunday school connected with the Methodist church at Algiers.

SELF-DESTRUCTION.

The instinct of self-preservation is one of the strongest principles which God has implanted in man's nature. The importance of this provision for the preservation of the race is readily appreciated. Amidst the perils to which men are exposed the love of life is a most active and beneficial endowment. Strong as it is, however, we know that it can be overcome. Life is periled and sacrificed for country and for friends, and under the pressure of a false worldly code death is chosen rather than what public opinion has branded as dishonor. Religious convictions are superior to the desire of life, and tens of thousands have deliberately met death rather than deny their faith. It is not unusual for men to seek death in order to avoid the exposure of their crimes, or to escape the disgrace of the penitentiary. By good motives or bad, by high considerations or low ones, the instinct of self-preservation is overcome, and there are doubtless thousands in our land to-day who would prefer death to life. Nor is this preference wrong where it is held in submission and obedience to the divine will. Paul had a desire to depart, and Job was evidently tired of life when he exclaimed: "I would not live alway." Patriotism has said, "It is sweet and decorous to die for the country," and the maturest saints have longed for their release, "desiring to be clothed upon with our house, which is from heaven."

The moral bearings of the subject are reached when we consider the right of any human being to destroy himself. The possibility that the sane mind can so overcome the love of life as to commit self-murder can scarcely be questioned. If the love of life yields to considerations of honor, patriotism and religion, there is no reason to suppose that it may not, under certain moral conditions, be so far overcome as to enable a man to put an end to his earthly existence. In those heathen countries, as, for example, in China and Japan, where the moral restraints are feeble, self-destruction is often regarded as the exhibition of the highest virtue. Among the ancient Greeks and Romans suicide, under some circumstances, was regarded as perfectly justifiable, and as exhibiting the loftiest heroism. The custom was applauded by their philosophers and received the sanction of public opinion. It was in perfect accordance with the convictions and practice of those most ancient and most civilized pagans, and such instances of self-murder as those of Cato, Brutus, Cassius and Cleopatra gave no shock to the moral sensibilities of the times. There were circumstances which they regarded as justifying the act, and it was considered the mark of a sound mind and of a brave heart, rather than conclusive proof of mental alienation.

The question is more in the domain of morals than anywhere else. That the suicide may have been insane is possible, but it by no means follows as a matter of course. Where there are no convictions of future accountability, no well grounded belief in retribution and a judgment to come, or where practical atheism has taken possession of the soul, we see not why sane men may not deliberately plan and perpetrate the horrible deed. The position assumed by the old common law of England in defining suicide as *felo de se* is doubtless correct, although the penalties affecting the remains and property of the self-murderer were contrary to the spirit of Christian civilization. A man may commit felony against himself, and this is his crime, who, under whatever pressure other than insanity, takes away his own life. Insanity, as we have shown, is not the only thing which can neutralize and overpower the instinct of self-preservation. The perplexities, disappointments and sufferings incident to human experience are adequate to this result, where all moral and religious restraints are overcome. The love of life is generally operative and effectual, but there are conditions where it needs the reinforcement of the highest religious and moral convictions; and where, without them, the natural instinct is overborne and completely silenced. The thought of self-destruction crosses more minds than is generally supposed. It is doubtless often through the instigation of the devil that men are moved to entertain the purpose which, if consummated, places the criminal beyond the reach of repentance. His dark and dismal machinations chime in with the voices and scorpion lashes of misfortune and anguish, and add the fatal impulse which nerves the hand in its last and guilty office.

Self-murder is frequently associated with vice and shame, and the victim is driven to it by remorse and despair. But even here it is a result of the abuse of all moral convictions, and the fearful revulsion and revenge of an outraged conscience. It is an act of reckless desperation, made possible by the utter overthrow of all the moral barriers which usually oppose the commission of sin. Self-murder, so far from implying insanity, is a crime of which accountable men are capable, and of which religious teaching is to take cognizance. Life as the gift of God is a most sacred trust, and must be carefully guarded and improved. Men are to realize that living is a duty to be bravely and patiently discharged amidst sufferings, toils and anxieties, until released by the hand that conferred it upon them. There is no murder to which the sanctions of the divine law apply with greater certainty than to self-murder. "No murderer hath eternal life." The homicide of a lunatic lies beyond the limits of responsibility, whether perpetrated upon himself or another; but to assume that reason is necessarily dethroned in either case, because the deed has been done, is a most unwarrantable assumption. Shakespeare, in exhibiting the workings of the human mind under the dark temptation to self-destruction, gives a most truthful exhibition of the office of religious belief and conscience in meeting the terrible solicitation:

"To be or not to be—that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die, to sleep,
No more; and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to—'tis a consummation
Devoutly to be wish'd. To die, to sleep;
To sleep! perchance to dream; ay, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despis'd love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country, from whose bourn
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?"

CHILDREN'S ADVOCATE.—We have received Nos. 3 and 4 of this periodical. It is published by the Southwestern Book and Publishing Company, St. Louis, Missouri, and is edited by Rev. W. M. Leftwich, D. D. It is a beautiful paper, handsomely printed and illustrated, published in semi-monthly parts, and about the same size as our Sunday School Visitor. It is well edited, and is a most interesting and valuable paper for children. Single copies are fifty cents per annum. Where more are taken the price is graduated from thirty-five to twenty-four cents.

PHILIP PHILLIPS.—We are indebted to the Rev. J. C. Hartzell, pastor of the Ames Methodist Episcopal church of this city, for complimentary tickets to "An Evening of Sacred Song with Philip Phillips," at the church, corner St. Charles and Calliope streets, on Friday evening, March 24, 1871. Mr. Phillips is a national celebrity, and is reputed to be a master of sacred song. The entertainment will probably repay all who may find it convenient to attend.

DON'T keep in a constant fret about things that may be annoying, or worry about things that you can't help. Troubles are not lightened by fretting. The true remedy is to keep cool and try to master difficulties, and not let them master you.

MORE OF THE SAME SORT.

Rev. John Pipes, presiding elder of the Shreveport district, writes: "Bro. A. W. Williams, a transfer from the North Georgia Conference and appointed to Caddo circuit, reached his work in good time and has been cordially received. We do not hesitate to say that we will take a dozen more of the same sort, if they will come."

To this declaration of Bro. Pipes we give our hearty indorsement. Three or four energetic young preachers are needed on the New Orleans district, at places where there are at present no preachers, and where men without families, or with small families, would be supported. There are good appointments in every district of the Louisiana Conference, where the right sort of men would find both work and support. Young men with few encumbrances are needed. Preachers having large families, in the wasted and broken condition of the country, will be embarrassed in the matter of support. Recently we received a letter from a member of the South Carolina Conference, inquiring if transfers were wanted here. The letter was mislaid before we had time to answer it, and we can only say, through the columns of our paper, to him and to others in the older and better supplied Conferences, that we want transfers, that we have good appointments vacant and waiting for them, and that they will be cordially received by preachers and people.

So great, indeed, is our want of more preachers that the Conference at its last session directed that the first Friday in April be observed as a day of fasting and prayer in reference to an increase of laborers, and that the preachers preach upon the call to the ministry. We sincerely hope that not only many young men will come up for admission at Conference, but that many of the younger members of other Conferences will be moved to seek transfers to this most destitute and most promising field. Much of our territory is as healthy as any part of the Carolinas or Tennessee, and all of it will compare favorably with our Southern and Western Conferences in this respect. The field is white to the harvest. We can promise bread and raiment, and abundance of work. We want transfers, and a good many of them.

TOKENS FOR GOOD.

We spent an agreeable quarterly meeting time at Baton Rouge on Saturday and Sunday last, where it was our privilege to preach to a congregation not inferior in interest to any in the bounds of the New Orleans district. On Sunday fifteen persons, mostly young people, came forward to be received into the church. The pastor, Bro. Trippett, is much encouraged in his work. Prof. Magruder's school, we are glad to note, is in a prosperous condition. The Collegiate Institute deserves an extensive patronage, and is receiving it. While there we thought of Dr. Arnold and the famous Rugby school. Mrs. Reade's seminary for young ladies is also prospering, and doing a good work for the cause of education.

The revival in the Craps Street German church continues with unabated interest. Up to the time of writing there have been fifty-four clear and well marked conversions, and thirty-two accessions to the membership. About one-half of those converted are young people from fourteen to eighteen years of age. The rest are heads of families, and in some instances persons well advanced in years.

Bro. Tudor has been conducting protracted services during last week and this. A prayer meeting is held at midday, and preaching at night. The attendance is good, and a number of penitents have been at the altar, and several persons have been received into the church. In nearly all of the charges on the district there is a manifest improvement in the spiritual condition and in the attendance at church. Our present round of quarterly meetings so far exhibit a very gratifying increase in the Sunday schools, while many of the young people are seeking religion and being recognized as members of the church.

OUR DOCTRINES.

Bishop Doggett, in a communication to the Richmond Christian Advocate, gives the distinguishing doctrines of Methodism as follows:

Methodism holds that interpretation of the plan of redemption which is called Arminian, in opposition to that which is called Calvinian. It holds that it did not originate from any restrictive purpose in the mind of God from all eternity, by which only a limited number of the human family are included in its saving provisions; but that it contains a *bona fide* atonement for all men, who, by virtue of its infinite merit, are placed in an actually salvable condition. It holds that there is no unconditional discrimination on the part of God, proceeding from his decree or fore-knowledge, between those who shall be eternally saved by Christ, and those who, by a consequent pretermission or reprobation, will be consigned to eternal damnation. It maintains that the death of Christ was a "full, perfect and sufficient satisfaction and oblation for the sins of the whole world," in the sense that the whole world may be saved by it; that the loss of any soul cannot be ascribed to the fact that no indemnity was ever made for it, or to an eternal purpose of exclusion from the benefits of redemption. In this view of the atonement, Methodism is a perfect unit. On this dogma, as inherent in the very nature and announcement of the atonement, Methodism firmly stands. There is not such an example of unanimous agreement in this fundamental question on record. All other churches are either partially or wholly Calvinistic in this respect, avowedly and candidly—a doctrine which by logical consequence includes the damnation of a certain class of infants. Methodism rejects totally and essentially the entire Calvinian theory on this subject, and proclaims a full and free salvation to every child of Adam. These two doctrines are theologically and philosophically antagonistic to each other, and hence the Arminian theory is characteristic of it.

2. Methodism holds the universal freedom of the human will, corresponding with the universal extent of the atonement. It holds that through the abundant grace of God in Jesus Christ, the Holy Spirit imparts to all mankind that measure of effectual influence by which they are rendered capable of complying with the terms of the gospel. Those who adopt the Calvinian theory believe not only in a special selection, but as a consequence in a specially efficacious motion of the Holy Spirit upon the elect alone. Here, then, is a radical doctrinal difference as to the question whether all men are invested, by the economy of salvation, with the ability to choose or refuse its offer of eternal life. Methodism boldly and unequivocally maintains and cordially proclaims the affirmative. Those who adhere to the dogma of an eternal, unconditional, personal election, designate it by eminence as the doctrine of grace, and charge upon their opponents the heresy of Pelagius; that is, a denial of the doctrine of total depravity. Calvinists are not more thorough believers in the entireness of human depravity than Methodists. Their doctrine of the freedom of the will and the capacity of salvation is founded exclusively upon the merit of Christ and the grace of the Holy Spirit.

3. Methodism holds, against all formalists and ritualists whatsoever, the absolute necessity of spiritual regeneration; that there is no substitute for the new birth unto righteousness by the Holy Ghost. A large part of Protestant Christendom explicitly or implicitly deny that doctrine, and teach only a sacramental or a formal regeneration. Our doctrine is an uncompromising protest against that fundamental delusion.

4. Methodism holds, as a doctrine, the direct witness of the Holy Spirit as the privilege of all believers, and as, in fact, in some degree, necessarily precedent to all other evidences of acceptance with God. Other evangelical denominations, while admitting this doctrine in particular instances, do not maintain it as the invariable provision of the gospel for all who accept of Christ. Not less evangelical than we, their testimony on this great question is less explicit than ours. The uniformity with which it is presented and urged is characteristic of Methodism.

5. Methodism holds specifically the doctrine of Christian perfection, and it is recognized as one of its peculiarities. Whatever be the different modes of explaining it, it is nevertheless one of its doctrinal features, founded, as it maintains, in the very terms and intent of the gospel plan. While it holds, with others, the doctrine of a growth in grace, it also holds that it is the privilege of the children of God to be habitually sanctified in soul, body and spirit.

6. Methodism holds the doctrine of final apostasy, in the sense that a truly regenerated person may so fall away as to perish everlastingly, and that the eternal salvation of any believer whom God permits to live is not settled by any predetermination, but is dependent, by his grace, upon a faithful continuance in well doing. It utterly discards the doctrine that one who has been truly regenerated can never be lost.

These doctrinal views are eminently distinctive of Methodism, and constitute, so far, a clear, consecutive and perfectly adjusted system of faith, characterized by the unanimity with which it is held and the unfaltering tone with which it is pronounced.

MURDER OF A MINISTER.

The Rev. W. H. Browning, Camden, Arkansas, March 1, furnishes the following account of the murder of the Rev. R. P. Davies. The news will shock and grieve his brethren and friends. Is it not time that deeds of violence should meet their punishment, or shall the murderer escape? Only a few days since we received a note from Bro. Davies, requesting that his paper should be changed from Lewisville to Washington, as he was going to take charge of the Moscow circuit; but, alas! he has fallen the victim of an assassin. Bro. Browning writes:

"We were much shocked on yesterday to learn that the Rev. R. P. Davies, of the Little Rock Conference, had been murdered near Lewisville, Arkansas, on Friday last, by a man named Henry Boyd. Some little dispute had arisen between them in the morning, but had been amicably settled, as Bro. Davies supposed, and he went to Boyd's house and took dinner. After dinner he started home, Boyd accompanying him a short distance, the two conversing in as friendly a manner as they had ever done. Suddenly Boyd dropped behind, drew a pistol and commenced firing. The second shot glanced the arm of Davies, striking his horse in the head and knocking him down. Davies, as he rose from the horse, turned to Boyd, saying, "Don't murder me in cold blood," when he received the third shot in the bowels. Three other shots were fired, but without effect. He then rode off, leaving his victim lying in the road.

"Bro. Davies was soon found and taken to a house near by, where he expired at two o'clock the next morning. He possessed the power of speech until a few minutes before he expired, and related the circumstances of his murder.

"Bro. Davies was a good man, and professed to those around him a willingness to meet death, even in this unexpected form. He leaves a helpless family, with but little worldly sustenance. May God protect them!"—*Western Methodist.*

THE Baltimore Conference of the Methodist Episcopal Church, which met in the city of Baltimore on the first of March, unanimously passed the following preamble and resolutions:

WHEREAS, This Conference has received information of the death, in the city of Mobile, on the second instant, of Rev. James Osgood Andrew, D. D., senior Bishop of the Methodist Episcopal Church South, and who was, from his election and ordination, in May, 1832, until A.D. 1845, a Bishop of the Methodist Episcopal Church; therefore,

Resolved, That we place upon our journal this minute, testifying our appreciation of the character of the deceased Bishop as an able, earnest preacher of the gospel, and that we express our gratitude for the grace which cheered his declining days and gave him victory at the last. Also, that we express our sympathy with the family of the deceased and with the Methodist Episcopal Church South, which has been called to mourn the loss of its venerated senior Bishop.

Resolved, That an attested copy of this preamble and the accompanying resolutions be furnished by the secretary for publication.

H. SLICER.
L. F. MORGAN.
JOHN BEAR.
T. M. EDDY.

A GREAT SAVIOUR NEEDED.—It is said that once, in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, and added: "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

IT IS another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man I will oblige many that are not so.—*Seneca.*

Our Sunday School Literature.

Mr. Editor: If you can find space for the following statements, condensed from a letter first published in the Southern Christian Advocate, you will do my department an important service. I am in the daily receipt of many letters touching these matters.

1. What about those who now begin the use of these lessons—must they go back to January? I should say, *go on with the current series.* There is no difficulty in this. Of course it would be better if all had "started abreast," first Sunday in January. But it is not necessary to go back to begin, any more than it is necessary for a new subscriber to the Advocate to read all the back numbers that he may understand your last editorial.

In our colleges nothing is more common than that new students enter a class in the middle of a book—at Cæsar's Bridge-building, or in the oration of Pericles at that. Sunday school children who, on the second Sunday in April, shall study with us the "Beginning of Miracles," of Cana of Galilee, will be better prepared to go on with us, by their previous knowledge of the New Testament, than nine-tenths of college boys are prepared, by previous knowledge of Latin, to begin in the middle of Livy, on the second Monday in April. Indeed, the comparison is not fair, because the gospel teaching is not presented in text book style. Its parables, miracles and discourses are complete in themselves.

Under any system—in the use of the Babel series itself—*new* scholars will be constantly coming in; but it is not usual to turn back a whole class, or to organize a new one.

Let us see how it works. On the fourth and fifth Sundays in April we shall be engaged upon the study of the great lessons in John iii. We are sorry that those who shall begin with this lesson did not study with us, in January, the story of the Nativity; but this will not in the least hinder their studies upon the discourse delivered to Nicodemus. When in May we shall study the sermon delivered to the solitary auditor—the woman of Samaria—by Jacob's well, we will not be hindered, because the visit of the wise men and the flight into Egypt was considered in February.

I would certainly advise that "the pupils use the lessons always on the day of their date." Again: To relieve any seeming difficulty, I have prepared, in accordance with the plan first published in our general prospectus, for the *first Sunday in April*, a *general review* upon the studies of the preceding quarter. This review will give a general idea of what has been gone over. These reviews will be prepared quarterly.

2. Suppose a rainy Sunday—what must be done? Get the next lesson in order—the rain need interfere only with the *recitation.*

3. *What will it do in the country?* I answer unhesitatingly, it does do. The rule is, that where there are the fewest facilities these aids are most needed; while—as is true of every agency for doing good—it will be most fruitful where the organization is most thorough.

4. *For families destitute of Sunday school privileges.* We have many such. Let them take the Sunday School Magazine, the Weekly Visitor and Our Little People, and parents and children, large and small, can study the gospel together at home. Our preachers should see to it that such families are supplied with the "new Sunday school apparatus."

Rev. R. A. Neblett, of the North Mississippi Conference, writes to the Western Methodist that he "has organized seventy-five families, remote from church privileges, into home schools" by placing these appliances in their hands.

5. *To the preachers.* Help me, as you have done. Bring these matters before your churches. Introduce the Sunday School Magazine, the Visitor and Our Little People, with the Lessons. Induce families that are destitute of Sunday school privileges to try our system. New things need to be advocated—to be explained—to be exhibited—to be pushed. Rev. B. J. Johnson, on the Atlanta circuit—and it is neither rich nor large—has sent for nearly fifty Sunday School Magazines. Trinity church, Atlanta, Georgia, now takes seventy-five, and notifies us that twenty-five more are needed. Why so many? That each teacher may have one, and that the Bible class—the *normal* school—whence teachers are to come, may be the better prepared for their work.

6. *Prices.* Take the entire list of Sunday school periodicals published by the book agent, and it is the *lowest-priced* in the United States.

7. *Teachers' Class Book.* We have prepared one for our schools—providing for a record of the weekly contribution. Its use may be begun at any time, and it is sold as low as the *endowed* American Sunday School Union sells one of the same size.

8. *The Amaranth.* This is the name of our new Sunday school music book. *It goes to press next week.* It has one hundred and sixty pages, and will be sold for $3.60 per dozen—"reasonably cheap," as the great Northern publishers sell theirs no cheaper. The Amaranth has no songs about "the flag"—no political anthems. I have had the efficient services of one of the masters in this line of things as music editor. It is not a mere compilation, as some suppose. It has a large number of new and choice pieces, composed expressly for our use, that have already stood critical tests. It has more religion in it—because more of the glorious hymns of the church—than any book of the sort I know. Whoever wants for Sunday school singing, something besides the sleigh-bell-jingle style—*that has nearly run its course*—will not think that Watts and Wesley appear too frequently; and yet we fear that they will think there is too much that is light.

9. *Promptness at Nashville.* There need be no uneasiness. The March numbers were nearly all mailed by February 16. The April numbers were mailed to the distant Conferences by March 11, and will be mailed to all this week. The May numbers are nearly ready to go to press to-day—March 13—and will be mailed by April 1. Hereafter we shall easily be a month in advance. When it is considered, although the system has only been before the church since December, that we are now supplying nearly seventy thousand children with our Lesson Papers and Our Little People, that we are mailing a proportionate number of Sunday School Magazines, with many thousands of the Sunday School Visitor, in its three forms, besides the other publications of the house, I, *knowing the facts*, take great pleasure in telling your readers that there has been very little trouble in the matter of receiving our shipments.

10. *Thanks.* I owe it to a number of presiding elders to thank them *for* taking full *specimens* to their quarterly conferences, for explaining, exhorting, canvassing. Results: by turning to the file of letters I can almost track them round their districts by the orders that follow their quarterly conferences. This is my *definition of co-operation.*

Thanking you, dear brethren, for the words of encouragement you have given me, and the constant aid you have afforded me,

I am, very truly,

Atticus G. Haygood,
Sunday School Secretary.

Nashville, March 13, 1871.

STATE HOUSE GROUNDS.

The Republican of the sixteenth instant contained the following:

The commissioners to select and purchase a location for a new State house and executive mansion, consisting on the part of the Senate of Hon. John Ray, of Onachita, and Hon. C. C. Antoine, of Caddo, and on the part of the House of Messrs. Faulkner, of Caldwell, Stephens, of Jackson, and Barrett, of Orleans, have selected the lower line of the Foucher property, adjoining the grounds of Mr. Edmund Barthe and others, fronting on St. Charles avenue.

The purchase embraces two squares front on St. Charles avenue, extending back five squares, thus giving six hundred feet front and fifteen hundred feet deep. The price paid was $100,000, a warrant being drawn on the State auditor by the commissioners for that sum. The grounds are on the right of St. Charles avenue, going toward Carrollton, and will extend to Breslan street and Fourth street, Greenville.

The commissioners will shortly invite plans and specifications from the architects of this and other cities for the State house and executive mansion.

It is contemplated to establish a public park on the grounds nearly opposite, on the levee side of St. Charles avenue. This location and purchase will have the effect to materially enhance the value of property in the vicinity of the new State house, and will tend to render holders of extreme up-town real estate somewhat jubilant.

Showing Off the Children.—The Congregationalist, speaking of the singing of a little girl of seven on a platform at an anniversary, questions strongly the wisdom of a superintendent who allows it. We are glad to note a growing feeling against the practice of putting young children forward in public. We know scores of children who, if not already spoiled by such display, are in great danger of material and permanent injury.

It is said that the government of Spain has seized in an Aragon church a statue of Nero, which the Roman Catholics have been praying to for generations under the alias of St. Paul.

LETTER FROM MEMPHIS.

Memphis, March 14, 1871.

Mr. Editor: "News from the Churches" is always interesting to the readers of religious papers. We have something good to tell of our churches here. All of them are in a prosperous condition; but the one with which I am best acquainted is the Second street, which has Dr. E. C. Slater for its pastor. One hundred and sixteen were added to this church last year; over one hundred more since Conference. The church, though large, is not sufficient to accommodate all who attend from Sabbath to Sabbath. They have the best class meetings I ever attended. Dr. C. W. Malone, formerly of Columbus, Mississippi, is the best leader whose class meetings I ever attended. They are upon the voluntary principle, and usually occupy but one hour. From seventy-five to one hundred regularly attend every Sabbath afternoon.

In order to give the members an opportunity of becoming better acquainted they have formed "mite societies." They meet at different houses and spend the evening in social intercourse, singing, etc. These meetings, under proper restrictions, will do much toward union of effort in the promotion of the enterprises of the church.

They recently had one grand assemblage, called a "sociable," at the church. The choir discoursed sweet music. The new members were introduced to the older ones, and all spent some time pleasantly in the audience room, after which they repaired to the basement, where long tables, loaded with the good things provided by the ladies, were discussed by all with perfect freedom; after which all retired to their homes, delighted with their "*sociable.*"

REV. MR. MILBURN.

This remarkable man has delivered three lectures in this city: 1. "What a blind man saw in England." This was an instructive and entertaining lecture upon England and the peculiarities of her people. 2. "What a blind man saw in Paris." In this lecture he gave one an insight of Paris, with much information relative to the French people. He showed that "infidel France" was receiving the retribution of her wickedness. 3. His third and last lecture was on Sargent Smith Prentiss, of Mississippi. The largest hall in the city was crowded. He gave an interesting account of the early settlement of Mississippi; the character and habits of the people during the "flush times" in that State. He portrayed the genius of Prentiss in a most masterly manner. Many of the scenes painted by the lecturer excited the deepest interest in the vast audience, who listened with breathless silence or applauded with enthusiastic admiration, for over two hours. The lecture will do much good. He made powerful appeals to the young men to abstain from the intoxicating bowl—to shun the fatal rock upon which Prentiss and so many gifted sons have fallen and been ruined. The "blind preacher" goes to your city to-day, for the purpose of lecturing, where Prentiss lived some years near the close of his eventful life. No doubt vast crowds will flock to hear him who is thought by many to be one of the most remarkable men of the age. Go and hear him for yourself, and if you are not pleased then I shall consider that you do not appreciate him in the Crescent as we do in the Bluff City."

Samuel Watson.

Calvinism.—"In point of doctrine the Calvinistic scheme is the only one which definitely determines who shall be saved and who damned; and there is a thoroughness and positiveness about it, besides, which eminently adapt it for use in a church in which there is to be no longer any doubt about anything."—*Christian Union.*

A clever jest is as easily digested by a sound Calvinist as by any other healthy man. But if the words above quoted should happen to be taken as a jest *upon facts*, it would be a serious mistake. Calvinism holds that God "definitely determines who shall be saved and who damned." The system which supposes that that matter depends originally and finally on a human determination is quite the reverse of Calvinism.—*Examiner and Chronicle.*

Married.

At the residence of Henry S. Doniphan, Esq., on the fifteenth of February, 1871, by Rev. J. H. Stone, Mr. K. G. Holstien to Miss Kate R., only daughter of the late Colonel T. R. S. Doniphan, all of Sicily Island, Louisiana.

John S. Willis, Jr., and Miss Mary Y. Harris were married by Rev. W. L. C. Hunnicutt, in Madison county, Mississippi, January 17, 1871.

Charles H. Jones and Miss J. Helen Cross were married by Rev. W. L. C. Hunnicutt, in Sharon, Mississippi, January 24, 1871.

William Griffin and Miss Eugenia Brown were married, in Madison county, Mississippi, by Rev. W. L. C. Hunnicutt, January 26, 1871.

Pearson Money and Mrs. Harriet J. Muse were married, in Madison county, Mississippi, by Rev. W. L. C. Hunnicutt, February 6, 1871.

On the seventh instant, at the residence of the bride's father, near Sylvarena, Smith county, Mississippi, by the Rev. G. W. Boyls, Mr. J. V. Hodges, of Clarke county, Mississippi, to Miss Terrie E. Gowin.

Obituaries.

Died, in New Orleans, on Monday morning, March 6, at half-past two o'clock, Harriet Rugg, a native of Newport, Kentucky, wife of Charles Hoffman, aged forty-five years, nine months and sixteen days.

"She is not dead but sleepeth."—Taken from those who loved her dearly, she has gone to her rest. While with us she was ever a pious and devoted Christian, mother and friend—beloved by all who knew her. Though sickly and feeble through life, and agonizing her last moments, she looked to Jesus, her Master, for help to bear all—for her consolation and comfort. Always true to her duties, she won the affections of all around her, until now the words, "How I do miss her," are uttered by every one.

Farewell, dearest friend and mother. You are only gone a little before us to make our reception the warmer, and our attraction to Christ and his religion the more certain. A few short, fleeting days and we will join you. We can now say:

"Oh! death, where is thy sting?
Oh! grave, where is thy victory?"
The Lord be praised! H.

Matthias Wicker was born in Columbia, South Carolina, October 16, 1789, and died January 12, 1871.

His home for many years has been at Laurel Hill, East Feliciana, but he sickened and died at Manchac, Louisiana, while on a visit to his children. Bro. Wicker joined the Methodist Church in his sixteenth year, but did not profess conversion until he was twenty years of age. He moved to Louisiana in 1818, and has been known always as a consistent Christian and a devoted member of the church. His attachment and partiality to Methodism were often expressed by him, and he was a most worthy exemplification of its doctrines and usages. He possessed a pure heart, and seemed to have a deep and abiding enjoyment of the Master's presence and grace. His last illness was of many weeks' duration, but he suffered patiently, and was wonderfully sustained by the comfort of the Holy Ghost. Expressions like these were frequently upon his lips: "Blessed Saviour!" "O joy inexpressible!" "Glory to God!" "I have trusted his grace for sixty-one years, and I can now trust him through the shadow of death." "I am ready and willing to go home. Eternity is just outside the bed." He retained his mental faculties and power of speech up to the last moment, and his last words, "I am almost gone," were uttered a moment before he fell asleep in Jesus.

Thus has passed away one of the oldest members of the Methodist Church in Louisiana, and one of its purest and best. A consistent life was followed by a peaceful and triumphant death.

L. Parker.

Died, on the twenty-ninth of January, in the town of Franklinton, Louisiana, of typhoid pneumonia, Miss Fannie Boileau, eldest child of Robert and Ellen Babington, aged sixteen years and six months.

Fannie was born and reared in the church. Dedicated to God in infancy by holy baptism, raised at the family altar, trained in the Sabbath school, and led by her own parents, who say to their children, "Follow us as we follow Christ," it is not surprising that she early evinced great reverence and love for God's house, ministry and word, of which she read a portion daily.

She was a most affectionate child, loving her brothers and sisters devoutly. She was quiet and retiring in her manners, and possessed of a peculiar amiability of disposition, which made her the sunbeam at home, and beloved by all who knew her. About two months before her death, when in perfect health, she desired publicly to assume her baptismal vows and take her native right to all the ordinances of the church; but her timidity was such that she resolved to delay it until her mother, then sick at home, was able to be with her to give her to the church, as she had in infancy given her to God. But, alas! in a short time the hand of affliction rested upon her. Her voice failed so soon that she could not be understood, and the mind was wandering; but the heavenly smile that rested upon her countenance evinced that all was well.

Her fond father says: "We deeply feel and mourn our loss, and if any other than Jesus had said, 'Suffer her to come unto me,' we would have said no; but to him who gave her we give her up. Knowing that the separation will only be for a little while, we entertain the lively hope of embracing her in that far better and brighter land. O our dear Fannie has left us still to suffer and toil awhile in our lot. May we be also ready!" She has ceased in the flesh to sing those sweet songs she so much loved, "O happy day," "Jerusalem, my happy home," etc.; but she now sings the song of redemption—the song that angels cannot sing. "Let me die the death of the righteous, and let my last end be like his."

J. Nicholson.

Mrs. Lucinda Jane Hankinson was born in South Carolina about 1789. Her family name was Farrar, and her father was an active participant in the Revolutionary war in favor of colonial independence. At what time the family came to Mississippi the writer does not know; but early in the second decade of the present century Miss Farrar had become the wife of Mr. Chilion Stiles, and both herself and husband had become members of the Methodist Episcopal Church.

About 1818 Mrs. Elizabeth Roach, a wealthy member of our church in Washington, Mississippi, founded a female academy in the town where she lived, and transferred the property to the Mississippi Annual Conference. This was the first seminary of learning of high grade under the control and patronage of Methodist Episcopalians in the Southwest, and in honor of its founder it was incorporated by the Legislature, February 17, 1819, as the Elizabeth Female Academy, and the trustees elected Mr. Stiles its first president. Here our first knowledge of these two well educated, refined and courtly Christians commenced, and there are still a few aged ladies lingering on these mundane shores who received both their literary and religious training under the tutorship of Mr. and Mrs. Stiles. In 1822 Mr. Stiles died at the academy, greatly beloved and mourned by the patronizing community. After his death Mrs. Stiles settled on Bayou Pierre, in Claiborne county, where she had some near relations living. Here, by a long course of industry and well directed economy, she acquired an ample estate.

She was twice married after the death of Mr. Stiles, her last husband being Colonel E. C. Hankinson, who preceded her many years to the tomb. But through her unusually long life of mingled prosperity and adversity she maintained her Christian integrity, and was always esteemed a worthy and reliable member of the church of her early love. In the long ago her house was often the pleasant resting place of her old style of itinerant pastors; but she had outlived her generation of pastors and church members, and was becoming less and less known by the present generation.

She lost her fine estate by the results of the late war, and being too old to commence the struggle of life anew, she made her home with Mr. William Laughlin, of Warren county, whose wife was her granddaughter, where, on the twenty-first of February last, she died, in her eighty-second year, in holy peace and Christian assurance. She was one of a noble race of primitive Mississippi Methodists.

J. G. Jones.

"Where Does Jesus Live?"—To many people the Saviour is very far off—too far, indeed, to bless, or help, or save in time of need. Others have a different experience of Christ with them and Christ in them.

"Where does Jesus live?" asked a missionary once in a mission school.

"Please, sir, he lives in our alley *now*," said a little boy who had found the Saviour.

The Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

$1,000 Reward will be paid by the proprietor of Dr. Pierce's Alt. Ext or Golden Medical Discovery for a medicine that will equal it in curing all the diseases for which it is recommended. In the cure of severe and lingering Coughs, Bronchitis and diseases of the lungs it is without an equal. Sold by all druggists.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st. for the week ending March 20, 1871.

A—W M Allen, Alexander & Frost, Alex Agar.

B—J H Brookshier, H Brown, P K Bringley, A J Briggs, J B Baldwin, T S Bidgood, Jas S Brown, Barnes & Wilkinson $12.70, O H Brewster, Horace Bishop, W C Black & Co $5.

C—Lyman Carley, E P Cloudon, R Clegg $2.85, Jas L Cotten, G Coffey, S H Cox $12 C W Campbell, R E Cary $8, J D Cameron, S H Cox $135, T S Coller, H C Clarke $16 88, C W Carter, J H Calloway & Co $103 65.

D—Joel T Daves, R A Davis $25, Robt S Downer, C H Du Bose $1.50, J P Drake $10.10.

E—Geo F Ellis, D G W Ellis $5.

F—T J Fain, Jas M Franklin $2.80, Mrs E T Fleming $3.

G—H M Gillis, Thos Garnett $7, H M Glass $10.

H—D B Hayes, W C Halsip 2 lots $50, A S Helmick, Mrs S E Hardwick $3, A J Harris, S A Hayden $22 50, John P Holmes 75 cts, E H Holbrook $13, S J Hawkins, C Hoover & Co $33, H Heath, E J Hale & Son, S E Halo $13.50.

J—Geo Jackson, S P Jones 75 cts.

L—Jas Leffel & Co.

M—W G Millsaps, McCormick & Lyon, D C Montgomery, J M Mason $3, J W McLaurin, A H Mass $1.50, J F Marshall, J A Monroe $3.85, T H McClendon $4.20.

N—R D Norsworthy, H G Norton & Co Evan Nicholson $2.50, A H Nicholson $2.75.

P—J A Pace, John Pitman, E D Pitts, Putnam & Co, U B Phillips $5.50, G W Pascom $5.

R—Fisher T Rawson, John Ritchie $3, J J A Roach $3.50, J K Randall $19.59.

S—W J Seale $2.80, W W Sharpe & Co, N M Skipworth $9, Tom C Smith, W T J Sullivan, J B Streater $10, J D K Sleight, J W Schemerhorn & Co.

T—H M Truehart, T Tardrew & Co.

U—H Urquhart.

W—W M Wiha, Amicus W Williams $3, J O White $3, J B Walker $15.60.

NEW ADVERTISEMENTS.

READY TO-DAY FROM THE AUTHOR'S Advance Sheets:

MAX KROMER,

A Story of the Siege of Strasbourg in 1870

BY THE AUTHOR OF

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16mo. Beautifully bound, $1.

Will take the first place among the charming writer's very popular stories.

BY THE SAME AUTHOR.

NELLY'S DARK DAYS.

16mo. Beautifully bound, 75 cents.

Over 20,000 copies of NELLY'S DARK DAYS were sold in England the first week of its publication.

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THE DU BOIS

Patent Flange Rib Cotton Gin.

WILL NOT CUT STEMS OR HULLS.

THESE GINS are so constructed that hard substances getting into them will not injure the saws; and hulls will not be cut and thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

Took the Premium

At the Orleans; Houston, Texas; Jackson Mississippi, and Selma Fairs last year.

Mr. Du Bois, the Inventor, is at the Factory, superintending the manufacturing. They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to.

Address DU BOIS & CO.,
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New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK.

New Orleans, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

Treasury Department,
Office of Controller of the Currency,
Washington, January 30, 1871.

Whereas, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank," in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.

No. 1773. fe11 tf

S. M. PETTENGILL & CO.,

37 Park Row, New York, and 10 State Street, Boston,

are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

The Child's Corner.

THE MOON-CRADLE.

Mamma, how pretty the moon looks to-night;
She was never so smiling before;
Her two little horns are so sharp and so bright—
I hope they'll not grow any more.

If I was up there with you and my friends
I'd rock in't so nicely, you'd see;
I'd sit in the middle and hold to both ends:
O what a brigot cradle 'twould be!

I'd call to the stars to keep out my way,
Else I'd rock over their toes,
And there I would rock till the dawn of the day,
And see where the pretty moon goes.

The Chicago Magazine.

WAS IT CHANCE?

BY MRS. M. WYNKOOP.

Mary Hepworth, a little girl seven years old, with fair complexion, rosy cheeks, sweet blue eyes and beautiful dark brown hair, that hung in charming ringlets over her dimpled shoulders, was just as sweet as she was pretty—indeed, it would be hard to find as loving, as generous and as unselfish a little child as Mary. She delighted in wandering among the fields and woods around her country home, and she would often return, after one or two hours' absence, with her hands filled with sweet wildwood flowers. She did not seem to know the meaning of the word fear. She believed that the good Father of all made all things, and kept all things in his loving care, and she trusted in him in a way that was delightful to a Christian, but very hard to understand by those who were worldly-minded, and trusted to their own knowledge and skill in earthly matters.

Near the house where Mary lived ran a beautiful river, very clear—so clear that you could see the pebbles which lay upon the bottom. She loved to stand by that river, and watch the fish as they sported and played in their native element. One bright summer day she wended her way, as usual, down to the stream, singing as she went a hymn she had learned in the Sunday school. Her voice rang out clear and sweet, and filled the air with melody.

On a log near the river sat a man, quite young, but with a look of utter hopelessness on his countenance. He viewed the clear waters with a look that said as plainly as if he had spoken the words aloud: "In these cool waters I could find rest and peace forever. Why should I not? Earth holds nothing for me. Friends and money have I none. What have I worth living for? No one would extend to me the hand of welcome; no one would say: 'I am glad to see you.' Why, then, should I cumber the earth? I will leap into this river and end my misery and my life. But hark! what sweet voice is that?—and that sweet little creature; is she an angel in disguise?"

Mary did not at first observe the stranger, and walked on, still singing until she was within a few feet of him. Then her eyes fell upon him. With her accustomed fearlessness and frankness, she addressed him with: "Good morning, sir." Then, as children instinctively do, she noticed the sadness in his countenance, and in her childish way offered her sympathy. "Will you have some flowers?" she said, offering him a handful of sweet wood violets.

He took them mechanically, saying: "Thank you."

After a few moments' silence she inquired: "Don't you love to see the fishes play? See how they make the water sparkle. Look at that one; it shines like gold."

"You enjoy it very much, do you not?" he said, as his features relaxed into something like a smile.

"Oh! yes, sir," she said; "I love everything—the fishes and the birds and the flowers and everything that God has made."

"Do you love wicked men?" he inquired.

"God loves them," she replied, "and Jesus loves them, and he died to save them!"

He had heard this before, heard it from the lips of his mother, who had been dead many years, but he had forgotten it, and as the old memories came up at the words of this sweet little girl, his own childhood came back with irresistible force.

"Child," he said, "did God send you here?"

"I do not know," she answered, in her sweet simplicity. "Did you want some flowers? Perhaps God told me to bring you some. I don't know."

The man covered his face with his hands, and for a short time wept bitterly, the child looking at him wonderingly. He uncovered his face, and smiling through his tears, said to Mary:

"You are one of God's good angels, who has been sent to bring me hope and comfort." Then taking a ring from his finger, he gave it to her, saying: "Keep this, and let me take yours, and some time, if I live, I will bring you yours back, and you can give me mine."

When Mary reached home she told her mother of the sad looking stranger who had exchanged rings, and the mother related the circumstance to her husband; but the stranger was no more seen or heard of, until that very day five years afterward. Mary, walking down to the river, observed a well dressed gentleman seated upon the same log on which she had found the sad-eyed stranger five years before.

He saluted her with: "Good morning, Miss. Have I passed from your recollection?"

"I think," she replied, "I have seen you before, but I cannot tell where."

"Do you know this ring?" he asked.

"Oh! yes," she replied, "I remember now. I am glad to see you looking so well and so happy."

"Thank you," he answered. "I came here because I thought I should probably find you at this place; and now may I see your parents?"

"Oh! yes," replied Mary; "I know they will be glad to see you, for I remember they were very much interested in you. Come to the house; I will introduce you. What name shall I give?"

He told her his name was Eustace Barlow.

Mr. and Mrs. Hopworth expressed themselves glad to meet him. After the preliminaries of an introduction were concluded, Eustace said:

"My father and mother both died when I was a child; I can just remember them. They left me a small patrimony, the interest of which was to educate and keep me until I became of age, when I was to have the entire control of it. The guardian to whose care I was intrusted fed me and clothed me well, and sent me to school, and in this he imagined consisted all his duty. I was at liberty to spend my leisure hours where I pleased and how I pleased, as long as I did not transgress the bounds of propriety and decency. When I became of age my guardian paid over to me the money my father had left me. Having now no one to control me, I became the dupe of sharpers and gamblers, and the evening before your daughter found me at the river I staked the last dollar I had at the card table and lost it. Money and reputation and friends being all gone, I thought I had nothing more to live for, and had determined upon committing suicide by drowning myself in the river, when your little daughter presented herself to my vision, and by her sweet words and her flowers saved me from a suicide's grave. The flowers I dried, and have them still, and this small ring I should like to keep, if you have no objection."

They assured him they had none. They were very glad their little Mary had done him such good service.

"When I left the river," resumed Eustace, "I determined that I would, by the help of God, yet become an honorable man. I went to the store of Mr. Harding, in the next town, and requested work, telling him that I would do anything—be their errand boy, if they wished, until they could give me something better. I took that situation, and at the end of six months I received the appointment of junior clerk. I have been promoted three times, and now I am head clerk in that establishment. I feel that, under God, I owe all this to your daughter, and, if you would not think me presuming, I would like to ask one more favor of you."

"I shall be happy to grant it if it is in my power," replied Mr. Hepworth.

"I would like," said Mr. Barlow, "a photograph of Mary as she appeared five years ago."

"I shall be very glad to furnish you with one," replied Mr. Hepworth, "as we have several that were taken about that time."

At the hour of family worship that evening Mr. Hepworth selected for his reading that chapter in which these words occur: "A little child shall lead them."—*Methodist.*

An inquiry has been pursued in English lunatic asylums in regard to the bones of patients, which seem to be more easily broken than in other persons. An examination of twenty patients who died showed that in nine cases the bones, especially of the chest, were brittle and hardly stronger than card-board. The indications seemed to point to the conclusion that a diseased brain causes a wasting of that phosphatic material to which bones owe their wonderful strength in the healthy condition. We hope this is not a whitewashing report, got up to exculpate the "keepers" in some of the poor-houses and private madhouses of England, who have a habit of jumping up and down on the chests of intractable patients, and sometimes break their ribs.—*Independent.*

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

The Farm and Garden.

WORK FOR THE MONTH.

Much of the land for cotton should have the foundation of bed made in this month. If a center furrow be run the foundation will be three furrows; if no central furrow, then two furrows—lapped on water furrow.

Just here we beg to say, on land that admits water to pass away, either through or under plowed earth, clay subsoil, we believe is benefited by the subsoil plow, but we do not say a cotton crop is benefited; the corn crop is. The best crops we ever made was when we had firm earth under the plant for tap-root to enter, and we did for years lap furrow on old water furrow. We never tried to follow the plow with subsoil, but we would if we had a farm now, yet not *under* the plant.

If the earth is in good condition we would, by all means, have all corn land thoroughly plowed and corn planted early in March, say latitude thirty-two degrees. We have planted corn in the middle of February, and had it cut down twice, but it made good corn; fodder was no object to us.

Have land broken up as planted, and we say use all the rough and fresh manure to be turned under.

If land is plowed early, while light frosts are falling, many eggs of insects are destroyed.

We have planted many a fruit tree in this month, and have had some two thousand cabbage plants set out before the tenth. The earlier plants can be set, we were less troubled with the cut worm. One year we set out several thousand in January and February, and lost scarcely a plant; some in April required a renewal every few days. We fancied making a thick lob-lolly of cow dung, well rotted for two or three weeks in the water and some soot; this was thick enough to barely pour; then the roots and stems of plants dipped in had the virtue of keeping cut worms away.

In 1849 we began to plant cotton on the twenty-ninth of March, and many will remember the snow of the sixteenth of April, when the thermometer stood at thirty-two degrees, and cotton seed scarce. We had been guilty of saving and planting two-year-old seed, and we had to give many a bushel away.

On the seventeenth, note book says: "A general complaint of cotton killed, and much corn killed." "My cotton safe, and corn badly nipped." Was two-year-old seed a cause? Or was it the early planting? Corn had to be planted over, by *transplanting* the good corn, for the replant was taken by the cut worm; the replant being between the furrow planted rows, the nipping so severe we were uneasy. We at last had to use the first corn, by taking from around field, some one hundred acres in the field; our estimate was near two-thirds in center of field; was *transplanted* entire—not a stalk left—cold and cut worm took it.—*Southern Farmer.*

Poor Potatoes made Palatable.—Half the people who eat potatoes at dinner to-day will find them cutting like a piece of bar soap, and not much more agreeable to the taste. The fault, according to a lady writer in the Household, is not in the tubers but in the cook. She says she never has any but dry, mealy potatoes on her table, and this is her *modus operandi* of preparation:

"If old, I pare and let them remain in cold water several hours. When time to cook I place them in a kettle of boiling water 'salt as brine.' When they are boiled sufficiently I turn off the water and set the kettle on the fire till the steam has all dried out. Prepared in this way, old potatoes are delicious and wholesome. New potatoes need not be pared, nor need they remain in cold water. Wash them thoroughly, and if there are any rough places cut them off. I place them in boiling salted water, and when done always pour the water off and place them over the fire again."

The Fit of Harness.—Properly constructed harness is as essential to the comfort of a horse as easy clothes are necessary to the comfort of a man. If harness is not well fitted to the form the veins are compressed, circulation is retarded and disease ensues. When in motion the horse regulates his center of gravity by using his head and neck. The check-rein is therefore inhuman and injurious.

Charcoal for Hogs.—Since the publication of Mr. Stephenson's letter, in the December number, we have received several communications commendatory of charcoal for hogs. One writer, living near Coffeeville, Mississippi, says: "I make it a constant practice to burn charcoal for my hogs. At first it is somewhat difficult to learn them to eat it; but by breaking it up into small pieces, and mixing with shelled corn in the trough, that is overcome. I have always been a large hog raiser, and have never had cholera among my stock but once, and that was when I neglected to supply them with coal. As soon as possible I again furnished them, and those that were suffering recovered, and no new cases occurred. My neighbors who do not use coal have cholera constantly. I believe that with a good supply of coal the hogs fatten much faster with the same amount of food."—*Practical Planter.*

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fe4 3m Principal and Proprietor.

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W. H. Anderson, D. D., President.

This Institution of learning, so widely known through the South, will begin its next session on Wednesday, September 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiates in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

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Tuition in Grammar School	25 00
Tuition in Law Department	40 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
Chemical fee, paid once	5 00

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For particulars see circular, or apply to the president, Rev. Dr. Amberson, or to Hon. W. B. Wood.
GEO. W. FOSTER,
jy23 tf President Board of Trustees.

Homer College.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

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The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.

Tuition in University, per term	$35 00
Tuition in Preparatory School, per term	30 00
Contingent fee, per term	2 50
Board in private families, per mo. $16 to	20 00

Students who wish to mess can be accommodated.

Fees must be paid in advance. Send for a circular.
an13 O. F. CASEY.

Centenary College of Louisiana.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

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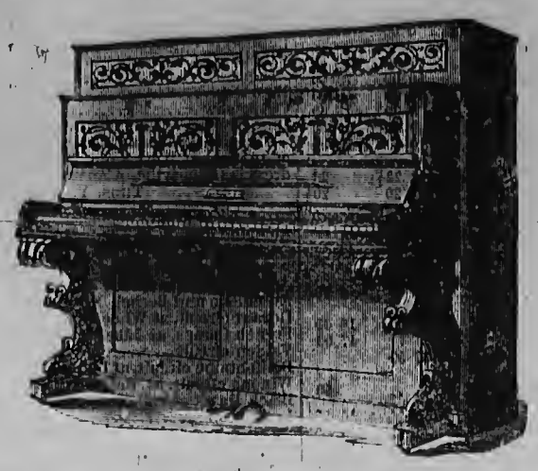

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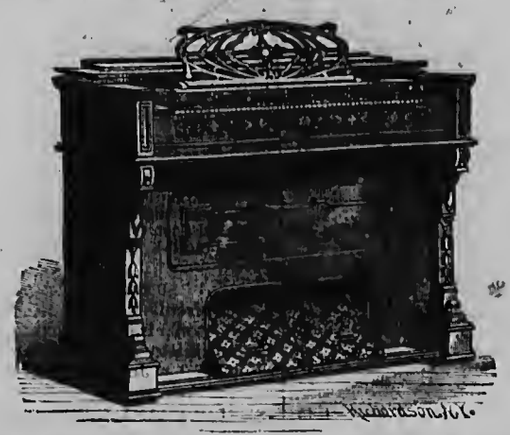

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de24 1y NEW ORLEANS.

ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
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	29	30	31				
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Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
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DEC						1	2
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Scientific.

The Sahara.—There is good reason for believing that the great African desert of Sahara once formed a part of the Atlantic ocean. Traces of ancient sea beaches have been found near the northern margin of the desert, and the common cockle is found living in some of the salt lakes.

New Railroad Tunnel.—An engineer in the employ of the Turkish government has planned a railway tunnel made in sections, to be submerged thirty-four feet below the surface of the water, and moored to the bottom by chain cables. He proposes to sink it across the Bosphorus, and thus connect Europe and Asia by railway.

Revising Geology.—In reviewing the general results of deep sea dredging on both sides of the Atlantic, Nature asserts that there are weighty reasons for supposing that cretaceous deposits have been going on steadily ever since the time when that formation has been supposed by geologists to have been begun and ended. Many organisms also, which were supposed to be long since extinct, have come to light in the deep sea in still active life. Much past geological reasoning will therefore have to undergo careful revision.

Natural History of the Sea.—A paper on Deep Sea Soundings, read before the Royal Society by Mr. Andrews, contains a few interesting particulars of marine natural history, and of what may be called the ocean topography of the west of Ireland. Some idea of the labor involved in a survey of the bottom of the sea may be inferred from the statement that twenty-three thousand casts of the lead were made in surveying two hundred and twenty square miles on the coast of Donegal. On an average thirty-five casts to the square mile were made in deep water, and six hundred and twenty-five to the mile in the ten fathoms' depth. Soundings equally careful and numerous have been made on the coast of Waterford and Wexford, and it might have been supposed that after such a close examination the bottom was fully known. Yet, since those soundings were taken, a large and valuable oyster bed has been discovered by a boat party searching for a gold watch that had dropped overboard.

The Uses of Salt.—Salt not only exerts an important influence upon mankind, but is indispensable to their existence. It enters into the constitution of the blood, which contains four one-thousandths of its weight of salt. Its absence from our food would inevitably result in death. It is an important condiment, as well as a preservative. Meat, fish, vegetables, butter and other provisions are preserved by it from spoiling, so that they may be kept for a long time. By its use in the preservation of meat the development of navigation has been greatly promoted, and it thus exerts a most beneficial influence upon civilization. It is necessary to vegetable, as well as to animal growth; it is therefore employed as a fertilizer. In chemical manufactures vast quantities are used for the preparation of hydrochloric acid, chlorine, bleaching powders, sal-ammoniac and many other products. Salt forms indirectly the material for the making of soap and glass. Besides, it serves in tanning, for glazing pottery, for the extraction of silver and copper from their ores, for the preparation of mixtures for producing cold, and for many other purposes. The extent and importance of the uses of salt can scarcely be better described than in the words of Dr. Bolley, the eminent Swiss chemist, lately deceased: "We awake in the morning; the linen which we put on betrays by its whiteness that it has been bleached by the chlorine derived from salt; the shoes with which we cover our feet required salt in the hands of the tanner; in the soap that we use for the toilet we seize a transformed piece of salt; the glass which we bring to the mouth hides the chief ingredient of salt; from the crude ore, by means of salt, was produced the bright white metal of the teaspoon, which is so highly esteemed by the world; the tea kettle is soldered with borax, which holds soda, produced from salt. The milk before us contains salt; the butter has been preserved by it perhaps for months; the bread betrays to the palate that the dough has been mixed with salt; we grasp the paper; it required the application of chlorine from salt in order to please us by its whiteness. The clean spectacles through which we see are partly composed of what once was salt. A visit is announced; a patient wishes to consult us; he enters, and, seeking scientific aid, we reflect upon the remedies at our command, and commence to write. Out of ten medicines we find that five of them owe their origin, either by their composition or the mode of their preparation, to salt. Who is able to forget for a moment this ever present Proteus that appears in a thousand forms?

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited only a moderate degree of animation since our last issue. Sugar has been in rather better demand, but, owing to scant supplies, the better qualities have ruled more in favor of sellers. This remark applies also to molasses. Flour has hardly maintained its previous position, and most other articles of Western produce have been quiet at about previous rates.

Our accounts from the country indicate that planters have been much retarded in their preparations for planting by recent rains, and are manifestly behind hand. This applies to both sugar and cotton.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi.....bales..	17,495
Lake.....	42
Arkansas.....	1,528
Mobile.....	516
Texas.....	215
Total.....	19,796

On Saturday prices were completely demoralized by the news, and the movement was checked by a number of orders being cancelled, the closing rates showing a net decline of ⅛ to ¼c., and quotations being nominal at 11⅝ to 11⅞c. for good ordinary, 13 to 13¾c. for low middling, and 14⅜ to 14½c. for middling, while the sales were confined to 2,500 bales, which is the smallest business since the market finally opened in the fall. On Monday factors were indisposed at the opening to submit to the previous reduction and contended for firmer prices, but were soon compelled to give way, and for the rest of the day the figures paid exhibited increased irregularity, with a continued tendency in favor of buyers, closing at a further decline of ⅛ to ¼c., good ordinary being quoted at 11½ to 11¾c., low middling at 14⅛ to 14⅜c., with a leaning to inside rates. The sales embraced 7,200 bales. On Tuesday the market opened with a good demand, and the supply being fair, especially of the medium and lower grades, the movement became quite active, resulting in sales of 12,700 bales. Prices were generally steadier, and in many cases factors realized figures ⅛ to ¼c. higher than they could have obtained on Monday. Strict good ordinary, for example, sold as high as 10½c., average good ordinary at 11⅝ and 11¾c., strong middling at 14½c., and barely strict middling at 14⅝c. An unusually large portion of the business was composed of good ordinary and ordinary, which went off much more freely than for some time past.

This makes an aggregate for the past three days of 22,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,133,726 bales, against 906,749 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 838,221 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 700,401 bales to Great Britain, 171,080 to other foreign ports, and a decrease of 215,079 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	9½ to 10¼
Good ordinary.....	11⅜ to 11⅝
Low middling.....	12⅞ to 13⅜
Middling.....	14¼ to 14⅜
Strict middling.....	14⅜ to 14⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,690
Arrived past three days..	19,796	
Arrived previously.....	1,177,915	1,197,711
		1,218,407
Exported past three days.	29,260	
Exported previously.....	905,138	
Burned.....	950	935,348
Stock on hand and on shipboard..		283,059

SUGAR.—A good demand and firm market have prevailed since our last review, with a scarcity of the better descriptions, and prices ruling with an upward tendency. The supplies on Saturday and Monday were mostly sold at 4¾ to 5¾c. per pound for inferior, 6 to 6½c. for common, 7 to 7½c. for good common, 7¾ to 8c. for fair, 8¼ to 8½c. for good fair, 8¾ to 9c. for fully fair, 9⅛ to 9½c. for prime, 9¾ to 10c. for strictly prime, 10½ to 11c. for choice, 11 to 12c. for yellow clarified, and 12 to 13c. for white.

MOLASSES.—The supplies on Saturday and Monday were sold at 20 to 25c. for inferior and fermenting, 35 to 40c. for good fermenting, 42½ to 45c. for prime fermenting, and 45 to 48c. for plantation reboiled; city refinery reboiled is selling at 30 to 60c., as in quality; golden syrup, 90c. to $1.

BACON.—On Saturday 50 casks clear sides sold at 12⅛ to 12¼c., 17 sugar hogsheads shoulders at 8¾c., 25 tierces sugar-cured hams at 16c., and 10 choice do. at 17½c. per pound.

LARD.—The market continues dull, but prices are unchanged.

MONETARY.—Gold, 111 to 111¼.

American silver half dollars, 108 to 108½, and Mexican dollars at 2⅜ to 2⅝ per cent. premium in gold.

The sales of bonds include $25,000 new City seven per cents on Saturday at 72¾; and $1,000 do. on Monday at 72⅝.

$750 Fiscal Agency (December interest) were reported on Monday at 93½, and $2,000 at 95, and a small amount of 7-30 certificates at 94.

We hear of no round sales of warrants except $6,000 new State on Tuesday at 65. Some of the dealers reported counter-buying rates for new Metropolitan Police at 97½, and selling at 98 to 98¼.

City Treasury notes are quoted at 10 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Mar. 21, 1871.

Texas cattle, choice, per head.....	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross.....	7 to 8c
Sheep, first quality, per head.....	$0 to 7
Sheep, second quality, per head...	4 to 5
Sheep, third quality, per head....	2 to 2½
Milch cows, choice, per head.....	100 to 110
Milch cows, per head.....	50 to 80
Texas cows, with calves.....	to 80
Calves, per head.....	3 to 10
Yearlings, per head.....	5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-tooth.....	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	10 00
Spades.....	9 00	17 00
Axes.....	10 00	15 00
Bagging, ₩ yard:		
Kentucky.....	22½	23
East India.....	20	20½
Bale Rope, ₩ lb:		
Kentucky.....	.. ..	.. ..
Bran, ₩ 100 lbs.....	1 40	.. ..
Bread, ₩ 100 lbs:		
Pilot.....	5 00	.. ..
Crackers.....	5 00	6 00
Bricks, ₩ M:		
Lake.....	8 00	10 00
English fire.....	.. ..	47 00
American fire.....	37 50	.. ..
Candles, ₩ lb:		
Sperm, New Bedford.....	.. ..	50
Tallow.....	.. ..	.. ..
Adamantine.....	.. ..	.. ..
Star.....	12	.. ..
Chocolate, ₩ lb:		
No. 1.....	38	55
Sweet and spiced.....	35	67
Cider, ₩ bbl:		
Western.....	16 00	17 00
Northern.....	.. ..	.. ..
Coal, ₩ ton:		
Cannel.....	11 00	.. ..
Anthracite.....	.. ..	.. ..
Western, ₩ bbl.....	75	.. ..
Coffee, ₩ lb:		
Havana (currency).....	25	26
Java.....	26	28
Cordova.....	24	28
Copper, ₩ lb:		
Braziers'.....	30	33
Sheathing.....	.. ..	.. ..
Copper bolts.....	33	35
Yellow metal.....	25	20
Cordage, ₩ lb:		
Manilla.....	22	23
Tarred, American.....	.. ..	21
Russia.....	30	.. ..
Corn meal, ₩ bbl.....	3 45	3 50
Cotton seed:		
Rough, ₩ ton.....	12 00	.. ..
In sacks.....	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4¾
Fustic, Tampico.....	5	.. ..
Indigo, ₩ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ₩ dozen:		
Western.....	18	20
Feathers, ₩ lb.....	90	95
Fish, ₩ box:		
Cod.....	1 40	1 45
Herrings.....	60	85
Mackerel, No. 1, ₩ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	.. ..
Mackerel, No. 3.....	9 50	.. ..
Flaxseed, ₩ lb.....	4	6
Flour, ₩ bbl:		
Double extra.....	6 50	6 75
Superfine.....	6 00	6 12½
Fine.....	6 00	.. ..
Fruit, ₩ lb:		
Prunes.....	12	13
Figs, drum.....	14	18
Dried apples.....	5	5½
Currants, new.....	12½	.. ..
Almonds, soft shell.....	16	22
Raisins, M. R., ₩ box.....	.. ..	.. ..
Raisins, layer.....	2 90	3 00
Lemons, Palermo, ₩ box..	.. ..	.. ..
Lemons, Malaga, ₩ box..	.. ..	.. ..
Oranges, La., ₩ M.....	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₩ bushel:		
Oats.....	65	68
Corn, shelled.....	70	72
Beans, ₩ bbl.....	8 50	9 00
Gunpowder, ₩ keg.....	8 50	9 50
Gunny bags, ₩ bag.....	10½	20
Hay, ₩ ton:		
Western.....	20 00	28 50
Northern.....	.. ..	.. ..
Louisiana.....	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint.....	.. ..	.. ..
Country dry flint.....	16	.. ..
Texas stretched ditto....	.. ..	.. ..
Dry salted.....	13	14
Wet salted, city slaughter.	8½	14
Iron, ₩ ton:		
Pig.....	32 00	34 00
Country bar, ₩ lb.....	4	5
English.....	3½	4½
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet.....	5	8½
Boiler.....	7½	8
Nail rods.....	10	12½
Cotton ties.....	5	5½
Castings, American.....	5½	.. ..
Lime, ₩ bbl:		
Western.....	1 75	2 50
Shell lime.....	1 75	.. ..
Rockland, etc.....	2 25	2 50
Cement.....	2 95	3 25
Plaster Paris.....	3 50	3 75
Lumber, ₩ M feet:		
Boards, yellow pine.....	16 00	17 00
Boards, cypress.....	38 00	40 00
Oak lumber.....	.. ..	.. ..
Flour'g and ceil'g, dressed.	17 00	24 00
Floor'g and ceil'g, rough..	.. ..	18 00
Weatherboards, dressed..	18 00	.. ..
Weatherboards, rough....	10 00	17 00
Scantling.....	15 00	.. ..
Shingles, ₩ M.....	4 25	4 50
Laths.....	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana.....	.. ..	.. ..
Cuba.....	.. ..	.. ..
Moss, ₩ lb:		
Gray country.....	.. ..	.. ..
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₩ lb:		
American, 4@6d.....	4 75	4 90
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, ₩ bbl.....	3 50	3 75
Pitch, ₩ bbl.....	2 75	3 00
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 00	2 25
Rosin, No. 3.....	1 75	1 80
Spirits Turpentine, ₩ gal.	60	85
Varnish, bright.....	50	85
Oils:		
Lard, ₩ gallon.....	1 17½	1 20
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm.....	1 75	2 00
Whale, refined.....	85	1 00
Cotton seed, crude.....	48	50
Cotton seed, refined.....	58	72
Castor.....	2 00	2 25
Tanners', ₩ gallon.....	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated.....	28 00	.. ..
C. S., undecorticated.....	.. ..	25 00
Provisions, ₩ bbl:		
Beef, mess, Northern.....	.. ..	.. ..
Beef, prime.....	18 00	25 00
Beef, dried, ₩ lb.....	.. ..	.. ..
Beef tongues, ₩ dozen...	.. ..	.. ..
Pork, mess.....	.. ..	.. ..
Pork, prime mess.....	23 00	.. ..
Hog, round, ₩ lb.....	.. ..	.. ..
Hams, ₩ lb.....	.. ..	.. ..
Hams, canvassed.....	15	15½
Shoulders.....	16	16½
Green shoulders.....	14	15
Lard, prime, in tierces...	7½	8
Butter, Northern.....	12½	13
Butter, Western.....	25	44
Cheese, American.....	12½	30
Potatoes, ₩ bbl.....	16	17
Onions.....	3 50	4 50
Apples.....	5 00	7 00
Cabbages, ₩ crate.....	10 00	12 00
Rice, ₩ lb:		
Louisiana.....	6	8½
India, (gold, in bond)....	.. ..	.. ..
Carolina.....	8½	9½
Sugar, ₩ lb:		
Havana, white.....	13½	14
Havana, yellow.....	10	11½
Havana, brown.....	10	10½

Special Notices.

Appointments for Quarterly Meetings.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point.....	Mar.	18, 19
Columbus.....	Apr.	8, 9
Columbus circuit.....		15, 16
Vinton.....		22, 23
Athens.....		29, 30
Houston.....	May	13, 14
Chickasaw.....		20, 21
Line Creek.....		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove..	Mar.	25, 26
Greenwood and McNutt, at Milldale.....	Apr.	1, 2
Atala circuit, at Spring Dale.....		8, 9
Kosciusko and Bethel, Kosciusko		15, 16
Durant circuit, at Wheeling.....		22, 23
French Camps, at Liberty Hill...		29, 30
Valden circuit.....	May	6, 7
Bellfontaine circuit, at Lebanon..		13, 14
Winona circuit, at Bethesda.....		20, 21
Black Hawk circuit, at Emdry...		27, 28
Lexington.....		29

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DISTRICT.

Clinton station.....	Mar.	25, 26
Buffalo.....	Apr.	1, 2
East Feliciana, at Pinegrove.....		8, 9
Woodville station.....		15, 18
Jackson and Plains, at Pipkin's chapel.....		22, 23
Bayou Sara, at Bayou Sara.....		29, 30
East Baton Rouge, at Blackwater.	May	5, 6
Liberty, at Sharon.....		19, 20
Meadville.....		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Meridian.....	Apr.	1, 2
DeKalb, at Scooba.....		8, 9
Enterprise, at New Hope.....		22, 23
Spring Hill, at Union.....		29, 30
Wayno.....	May	6, 7
Clark.....		13, 14
Paulding.....		20, 21
Toomsuba and Marion.....		27, 28
Enterprise station, Quarterly Conference at night.....		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

SUMMIT DISTRICT.

Arcola circuit.....	Mar.	25, 26
Livingston circuit.....	Apr.	1, 2
Bogue Chitto circuit.....		8, 9

JOS. NICHOLSON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Mansfield circuit, at Providence	Apr.	29, 30
Keachie circuit, at Bell Bower.	May	6, 7
Pleasant Hill and Manny circuit, at Bethel.....		13, 14
Caddo circuit, at Friendship.....		20, 21
Mooringsport circuit.....		27, 28
Shreveport station.....	June	3, 4
Anacoco.....		10, 11
Springville circuit.....		18, 19

The salaries of our preachers have been fixed by the first Quarterly Conferences, one-half of which will become due at the time of the second Quarterly Meetings. We appeal to the churches, and especially to the stewards, to be prepared to meet these claims by that time. We speak what we do know when we say that it is absolutely necessary, for the comfort of the preachers and for the good of the cause, for this to be done. True, money may be scarce; but when families supply themselves with provisions, a little extra will be sufficient to supply the parsonage, and that will be equivalent to money for the preacher.

JOHN PIPES, P. E.

ALEXANDRIA DISTRICT.

Spring Creek et., at Spring Creek.	Mar.	18, 19
Rapides circuit, at Palestine.....		25, 26
Atlanta circuit, at Atlanta.....	Apr.	1, 2
Harrisonburg and Centerville circuits, at Centerville.....		8, 9
Columbia circuit.....		15, 16
Simsport, at Bayou Deglaise.....		22, 23

The official members of Calcasieu circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26.

F. WHITE, P. E.

MINDEN DISTRICT.

Lake Bistenean, at Kennon's chapel.....	Mar.	18, 19
Mt. Lebanon, at Mt. Lebanon		25, 26
Mt. Lebanon colored ct....		25, 26
Spurta, at Sparta.....	Apr.	1, 2
Louisville.....		8, 9

S. S. SCOTT.

OPELOUSAS DISTRICT.

Franklin and Patterson ville	Mar.	18, 19
Calcasieu Pass.....		25, 26
New Iberia.....	Apr.	1, 2
Plaquemine Brulee.....		15, 16

J. D. ADAMS, P. E.,
Vermillionville, La.

LAKE PROVIDENCE DISTRICT.

Lake Providence circuit...	Mar.	18, 19
Richland circuit.....		25, 26
Bastrop circuit.....	Apr.	1, 2
Lind Grove circuit.....		7, 8

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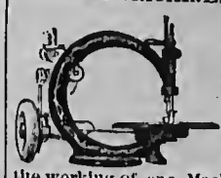

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VOL. XVII. NEW ORLEANS, THURSDAY, MARCH 30, 1871. NO. 11.

NEWS OF THE WEEK.

DOMESTIC.

CHEYENNE, March 22.—At the district court, which met here yesterday, there were four ladies on the jury. An Indian was found guilty of murder and sentenced to be hanged.

NORTH PLATTE, March 22.—A party of citizens after wood, twenty miles south of here, came in last evening and reported the appearance of fifty or sixty Indians around their camp. The Indians having set fire to the prairie around, the citizens made a hasty retreat for home, leaving their wood. No shots were fired by either party.

The Indians have a large number of skins which they are anxious to come here to trade, but are not permitted to do so.

On the twelfth instant nineteen head of horses were taken by the Indians one mile west of here, only three of which were recovered.

RALEIGH, N. C., March 22.—The high court of impeachment, sitting for the trial of W. W. Holden, Governor of North Carolina, voted today on the eight articles of impeachment submitted by the Judiciary Committee of the House of Representatives of North Carolina, and passed by that body, with the following result:

A two-thirds vote was required to convict; forty-nine members present.

Not guilty on the first article—ayes 30, nays 19; not guilty on the second article—ayes 32, nays 17; guilty on the third article—ayes 37, nays 12; guilty on the fourth article—ayes 33, nays 16; guilty on the fifth article—ayes 40, nays 9; guilty on the sixth article—ayes 41, nays 8; guilty on the seventh article—ayes 36, nays 13; guilty on the eighth article—ayes 36, nays 13.

An order was then passed removing Governor Holden from office and disqualifying him from holding any office of power or profit in the State. On the order the vote stood—ayes 36, nays 13.

All Senators were present except one. The political complexion of the Senate is thirty-six Conservatives and fourteen Republicans. One Republican was absent—Mr. Flythe, of Northampton.

WASHINGTON, March 23.—The following message was sent by the President to Congress to-day:

A condition of affairs now exists in some of the States of the Union, rendering life and property insecure, and the carrying of mails and the collection of the revenue dangerous. The proof that such a condition of affairs exists in some localities is now before the Senate, for that power to correct these evils, which is beyond the power of the State authorities.

I do not doubt that the power of the executive of the United States, acting within the limits of existing laws, is sufficient for the present emergency, but it is not clear; therefore I urgently recommend such legislation as in the judgment of Congress shall effectually secure life, liberty and property, and the enforcement of the law in all parts of the United States. It may be expedient to provide that such law as shall be passed in pursuance of this recommendation shall expire at the end of the next session of Congress. There is no other subject on which I would recommend legislation during the present session.

U. S. GRANT.

The President, Secretaries Boutwell and Robeson spent most of the day in the capitol.

C. H. Huber was nominated appraiser of merchandise for Louisville.

The following nominations were confirmed by the Senate: John W. Guney, collector of customs, Philadelphia, and Jennings, assessor of third Alabama district.

GALVESTON, March 23.—The latest frontier advices represent that the northern Indians continue to assemble near the reserve. The settlers are much alarmed. A general attack is feared.

War is regarded as inevitable.

There are hundreds of cases of smallpox at Brownsville, and it is increasing.

JACKSON, March 23.—The reported Ku-Klux outrages in the northeastern part of the State are greatly exaggerated. It is rumored that Hughes, a school teacher, was whipped, though not severely, near Aberdeen, by unknown parties, for social equality with negroes. Luey, the mayer, will not flee that city from Ku-Klux, but from the grand jury for malfeasance in office.

Governor Alcorn is making many removals of dishonest and corrupt officials. Notwithstanding his official telegram to the War Department at Washington, saying that troops were not needed, the lower branch of the Legislature passed a resolution yesterday asking for them.

The Meridian investigation is proceeding. Startling developments of incendiary schemes of the negro rioters and their leaders are being made. All is quiet there at present.

The Red river and Texas railroad last night elected George W. Cochrane, president; Louis Frazier, treasurer; F. H. Whipple, secretary. The capital stock of this company is $5,000,000. The Mississippi terminus is at the month of Red river. The charter is very liberal, exempting it from State, county and municipal taxation for thirty years, with land grants.

WASHINGTON, March 24.—The President issued a proclamation today. After quoting the laws giving him authority, and stating he has received information that a combination of armed men, unauthorized by law, and disturbing the peace and safety of the citizens of South Carolina, and committing acts of violence which render the power of the State inadequate, and the Governor of South Carolina having asked for a military force of the United States adequate to protect South Carolina and the citizens thereof against domestic violence and to enforce the laws, the proclamation concludes: Now therefore, I, Ulysses S. Grant, President, command the persons comprising the unlawful combinations aforesaid to disperse and retire peacefully to their respective homes within twenty days from this date.

WASHINGTON, March 24.—The Arkansas Senate defeated the House memorial for the removal of all political disabilities by a vote of five to eleven, Clayton's Senators voting nay.

The Mississippi Legislature has appointed a special committee to investigate the loan of $200,000 of the Chickasaw county school fund to the Mobile and Ohio railroad.

The President's message of yesterday, which will probably prolong the session a month and secure some kind of Ku-Klux legislation, was concocted by the President, Secretaries Boutwell, Robeson, Senators Wilson, Morton, Pomeroy and Chandler, and Representatives Maynard and Mercur. These personages had been in consultation two hours in the President's room in the capitol when the message issued.

BOSTON, March 25.—John Tapham, aged ninety years, and president and treasurer of the American Tract Society for forty years, is dead.

RICHMOND, March 25.—Charles Friend, a prominent citizen of Prince George county, living near Petersburg, was murdered last night near his house by a band of negroes, who took him into the woods, where he was found. He lived long enough after his discovery to tell the circumstances of the assault.

FOREIGN.

VALPARAISO, March 3.—Chili opposes annexation of San Domingo. The press urges the government to protest against the movement.

The cattle disease is spreading. Business improving. Breadstuffs buoyant.

Bolivia has been sent as plenipotentiary to Chili, to settle the boundary of the republic and arrange a treaty of peace.

ASPINWALL, March 21, via Jamaica. News from Peru up to the fourteenth instant announces that the government has ordered the payment of the merchants who suffered by the sacking of Callos in 1866.

Several earthquakes have been experienced at Arequeppa and Jaena, succeeded by electric storms.

Rich gold deposits have been discovered in Cordova, Chili.

PANAMA, March 21.—News from Bogota to the first has been received.

In Borjaca the government troops defeated the forces of Saganosa on the tenth of February.

State elections were to take place on the twelfth.

A number of German emigrants, destined to Lower California, who had arrived here, abandoned the expedition, and denounced the scheme as a swindle.

There have been unusually heavy rains in Panama.

VERSAILLES, March 22.—Order is being gradually re-established in Paris.

The significant demonstration made by well disciplined citizens had a beneficial effect. The Mobiles have offered to assist the government against anarchy.

Marshal Canrobert made overtures to M. Thiers, which were well received.

PARIS, March 22.—This evening a large number of unarmed persons reached Rue de la Paix, the entrance to the Place Vendome, and appealed to the sentries to give way to their passage into the districts occupied by the insurgents and National Guards.

The request was refused by the sentries, when the demonstrators thereupon unfurled a stand of colors. The Nationals threatened to bayonet the flag-bearer, and the crowd at once commenced to retire. Baron Nathan seized the flag and exhorted the crowd to advance against the illegal force occupying the place; the order was obeyed, when the Nationals occupying the place beat their drums and fired in the air; the crowd retreating too slowly, three ranks of the Nationals filed out from the body and fired into the crowd.

There was a terrible scene for five minutes, and then the crowd broke into a terror-stricken retreat. At least thirty persons were killed and wounded by the fire of the Guards. Baron Nathan received two shots in the chest. The Nationals in the Place Vendome have since been reinforced, and are orderly. The National Guards generally have been called to arms, and fighting is apprehended to-night.

The affair of the Place Vendome created great consternation among the people of Paris.

LONDON, March 22.—The London newspapers are enthusiastic over the marriage of Princess Louise. There were grand rejoicings and celebrations everywhere throughout the United Kingdom. Many marriages were solemnized simultaneously in different parts of England. A great many dinners and balls were given in London in honor of the event, and the illuminations in the evening were very extensive.

BERLIN, March 23.—It is reliably stated that the return of French prisoners has been stopped for the present.

HAVANA, March 23.—The recent surrenders leave but two small bands of insurgents in the Cienfuego district.

LONDON, March 24.—Gen. Schulten, the Parisian commander at St. Dennis, informs the commander of Paris to the effect that the Germans occupying the forts north and northeast of the city will maintain a friendly attitude while nothing hostile is done, but if the provisions of the preliminaries of peace are overstepped Paris will be treated as an enemy. The delegate of ministers of foreign affairs replied that the revolutionary proceedings in Paris are purely as to municipal affairs, and can in no instance be regarded toward Germany. The delegate adds he has no jurisdiction and cannot discuss matters in reference to the preliminaries of peace which were voted by the Assembly at Bordeaux.

A special to the London Telegraph gives the justification, published by the commander of the insurgent Nationals, of the massacre in the Place Vendome. He says the people who demonstrated against his forces provoked them by yells of derision, and fired first.

Lord Lyons telegraphs Earl Granville his confidence of an early restoration of order at Versailles.

PARIS, March 25.—The mayoralty negotiations resulted in the mayors giving their support to the municipal elections and the election of commanders.

The National Guards hold present positions.

Duval, Bruenal and Eades control the insurgent military power until Menotti Garibaldi arrives, who has been unanimously chosen chief.

VERSAILLES, March 25.—Jules Favre has received two additional dispatches from the German authorities, declaring it the duty of the Versailles government to conquer sedition. The withdrawal of the German troops has been entirely stopped.

Seissat, who commands ten thousand National Guards, with guns and mitrailleuses, is empowered to offer the insurgents amnesty; in case of refusal, to attack them and secure the Central Committee.

Fifty thousand men are en route from Boulogne to quell the insurrection.

LONDON, March 27.—In the House of Lords to-night the bill legalizing marriage with the deceased wife's sister, previously passed by the House of Commons, came up for final discussion. After a long debate, in which Lord Penzard argued strongly in favor of the bill, it was rejected.

LONDON, March 27.—Napoleon remained an hour with Queen Victoria and family to-day. An address of welcome was made by Lord Stanley. Marshal Canrobert's children were also present. The castle grounds were filled with a great crowd of people, who cheered the ex-Emperor heartily.

VERSAILLES, March 27.—The minister of war has notified the prefect to raise a battalion of mobilized volunteers in each of the departments, in pursuance of the law which has just passed the National Assembly. These troops are to be forwarded to Versailles and receive daily one and a half francs, and their officers to be appointed by the minister of war.

VERSAILLES, March 27.—The Les Debats says General Lullin is insane, and is cared for by his colleagues of the Central Committee.

The insurgents have seized a gunboat in the Seine, capturing the crew and some unimportant documents.

The official journal of the Central Committee announces that eighteen of the National Guards out of twenty-four have organized in Lyons in support of the commune.

MADRID, March 27.—Espartero will probably be chosen president of the Spanish Senate, and Don Salustiano Olozaga, president of the chamber of deputies.

LONDON, March 27.—The Daily News' special dispatch from Brussels says Bazaine is about to leave for France and LeBoeuf will go to Hague.

The Telegraph's special correspondent at Versailles reports that the government has ordered the prompt arrest of General Garibaldi upon his appearance on French soil.

BRUSSELS, March 27.—Negotiations for the final treaty of peace between France and Germany are soon to commence. The French embassy is the place agreed upon for the meetings.

PARIS, March 27.—The Laverite says a new ministry will soon be formed, which will include Broglie as minister of foreign affairs, McMahon as minister of war.

The rich generally abstained from visiting the polls, and the merchants voted the conservative ticket. The individuals elected are obscure, with the exception of Flaurens, Blaugue, Pigatt and Gambon.

The barricading continues, and the utmost vigilance is manifested by the insurgent Nationals. The Place Vendome has the aspect of a camp. It is said the Versailles government is negotiating with the Prussians to allow an increase in the number of French troops on this side of the Loire.

It is rumored General Crenier is suspected by the committee, and has gone to Versailles.

VERSAILLES, March 28.—Thiers made a brief address to the National Assembly. He defended the wisdom of his policy and took a solemn oath that he would not betray the republic.

LONDON, March 28.—The Times' special dispatch says: Paris has nearly resumed her usual appearance. Of the five hundred thousand electors in Paris only twenty thousand voted at the election on Sunday. Twenty of the members of the committee were elected. It is expected Blaquine will be president of the new government, and that its powers will center in Flourens, Pigatt, Deleschusse, LeFranc and Vermoxel.

Four generals are occupied at Versailles with the question of the military reorganization of the country.

The Times' special also states that the Prussians daily ask the Versailles government to agree to the German occupation of Paris, and are as frequently refused.

A NEW ENTERPRISE.—It will scarcely be believed that New Orleans ships North annually about $300,000 worth of rags, and yet the statement is made by parties who have recently come to this city for the purpose of establishing a paper factory.

These parties, as we learn, have made all the necessary arrangements for erecting a factory in the vicinity of the New Basin, where they propose manufacturing on a moderate scale at first, increasing their facilities as the success of the enterprise is demonstrated. They are said to be backed by large capitalists North, who will advance all the means required for prosecuting the work.—*Picayune.*

THE ferries between Boston and East Boston are to be free of tolls after May 1.

Marriage of the Princess Louise.

The following comprise all the details we have received of this royal ceremony:

WINDSOR, March 21.—The weather is charming, and the marriage of the Princess Louise has been celebrated with brilliancy. At eleven o'clock A. M. ministers, embassadors, clergy, peers and the bridegroom's family were admitted to the Royal chapel. At twelve o'clock royal carriages, with members of the Queen's family and other royal personages, left the Queen's gate at Windsor palace, and proceeded to the south entrance of the chapel, where they were received by the Lord Chamberlain, and conducted to places on the Haut-Pas. At five minutes past twelve the bridegroom arrived, accompanied by Earl Percy and Lord Gowen. They were conducted to seats on the Haut-Pas.

At fifteen minutes past twelve the bride, accompanied by the Queen and her suite, in five carriages, arrived at the west entrance of the chapel, where they were joined by the bridesmaids, and moved up the aisle amid music by the choir. The bride was supported by the Queen, Prince of Wales and Duke of Saxe Coburg. The bridesmaids were Ladies Campbell, Cecil, Butler, Montague, Gorden, Lennox, Seymour and Fitzgerald. The bride was seated on the left of the altar, with the Queen near at hand. The ceremony was performed by the Bishop of London, in the choral style, the Queen giving the bride away.

At the end of the last prayer the royal salute was fired from the artillery in Windsor park, and the guests repaired to the castle for luncheon. The bride and bridegroom departed at three o'clock for Claremont, to spend their honeymoon. About one thousand guests witnessed the ceremony. The grounds of the castle were filled by immense crowds, and Windsor is *en fete*. Marquis Lorne wore the uniform of the Argyleshire artillery. The Bishop of London was assisted by Bishops of Oxford, Winchester and Worcester. There is to be a grand banquet to-night, and the castle will be illuminated. The festivities will continue two days.

Brownlow.---How he Appears in the Senate.

The Washington correspondent of the Cincinnati Enquirer writes:

One of the saddest spectacles presented in the Senate chamber in these days is the big cushioned chair which holds the last of the mortal remains of poor Parson Brownlow, of Tennessee. It sits just at the left of the President's rostrum, on the skirmish line. There they bring every day the withered remnant of the apostle of Hate, and over that chair there seems to hover, at all hours, the black Angel of Death. Sallow and emaciated, trembling with palsy in every limb, he sits and watches the proceedings around him with what seems a tearful interest, and only the little light which burns dimly in his once vicious eye is left to tell you of the fierce spirit which, in times past, inhabited that never very prepossessing frame. His right arm lays by his side, and the thumb of it twiches and vibrates with the regularity of a heart-beat.

They set a glass of water upon his desk, but he never moistens his lips. Papers lay before him, but their neat order is never disturbed. There is no more expression upon his shadowed, pinched and leathery face than you would expect to find upon the index of the mummy in the British Museum. One can look upon the still vigorous yet stricken Morton, and feel that he bears the retributive imprint of vice, but one cannot contemplate poor Brownlow without an expression of generous sympathy. He seems to be waiting his summons. There may be much of the old vitality in him yet, and it may be many days before they carry him into the chamber for the last time. It seemed as though, at times to-day, his old viperous nature returned to him, and he yearned to mingle in the heated debate. But the present, with its turmoils, and the future, with its hopes, are but mists to him. He can only look back over his pathway strewn with wrecks and lined with the rank weeds of bitter hate and partisan selfishness. Let us be charitable enough to hope that he has the satisfaction which comes of a belief that his life has not been without its fair proportion of honesty and sincerity.

MR. FROUDE, the historian, is coming to America to lecture on "Ireland as it Was."

THE PLANTERS' BANNER.

Colonel Dennett, the able editor of this excellent paper, announces the change of locality. The Planters' Banner is one of our best exchanges, and the editor has our best wishes for his success. In the paper of March 22 he says:

This number of the Planters' Banner winds up its career as a Franklin journal. The next number commences its career as a New Iberia journal.

The first number of the Planters' Banner ever published in this place was dated "Franklin, (Attakapas) Louisiana, Tuesday morning, April 12, 1836." It will be thirty-five years on the twelfth of next month since its existence commenced.

On many accounts we regret to leave St. Mary. We came to this parish when we were a young man, but twenty-three years of age, in the year 1841. We married in 1842. Our father-in-law, his wife and children, and our own children, were Southern born. We hail from the State of Maine.

To the people of this parish we can say, honestly, we have taken a deep interest in your welfare, and we have struggled harder for you than for ourself. We have endeavored to be a faithful sentinel on your outer walls and at your gates. So far as we were able, with our limited abilities, means and influence, we have comforted and encouraged your friends, and scourged and defied your enemies.

At times, during and since the war, we have been sorely pressed for means to run our office and support our family comfortably. With more ample means we could have done more for the parish. And we could have had ample means by selling our principles, blotting our record and betraying the parish. But we prefer poverty with an honest record, to full pockets and the contempt of honest men.

We think our journal has passed the crisis which was the most dangerous period of its existence; and trusting to the generosity of the public, and our integrity of purpose and industry, we expect to plant the Banner on a more solid and reliable foundation than it ever rested on before.

Thanks to our St. Mary friends for past favors. Though our office may change its base, it will still be on the Bayou Teche, and within thirty miles of Franklin; and the Banner will not "go back on its old friends," but will be as ready to say a good thing for St. Mary at its new standpoint as it has been for thirty-five years on the spot where it commenced its earthly pilgrimage.

PLAIN WORDS ON WORLDLINESS IN "THE CHURCH."—The Southern Churchman (organ of the Protestant Episcopal Church,) says the New York Christian Advocate, has some "out-and-out" words on the motives of many who seek a transfer from other churches to "the church." We quote some of them:

"Young people are taught by the knowing ones to believe that the Episcopal Church regards opposition to dancing as puritanical, and the effect is that the educated youth of all the denominations are crowding our courts as *the worldling's saloon and the devil's ball room.* Religion, modesty and virtue are in great danger of vanishing from one sex when swimming in airy circles and licentious waltzes with the other sex. Something must be done to arrest the evil or we shall be compelled to close our churches, for these revelers during the week profane our services on Sunday by their shameful irreverence. Light brains, light hearts and light heels go together in the world's carnival, and Satan looks on, well pleased to see his slaves tripping it so merrily on 'the light fantastic toe,' particularly when he sees professing Christians entering heartily into the sport, it being a sure sign that *their religion does not hurt them.*"

A MRS. PIERSON, of Hudson, Michigan, has been sentenced to pay a fine of $75 and be imprisoned in the Detroit House of Correction for three months for cruelly whipping a negro girl in her employ. The little girl's offense was making herself some cookies. She fled to Adrian in the night, where she was cared for, and an examination showed seventy-two gashes or welts, healed and unhealed, as evidence to the cruel punishment to which she had been at various times subjected.

THE only implement specially adapted to improved modern agriculture is Murfee's Subsoil and its cultivating attachments.

The Christian Advocate.

THURSDAY, MARCH 30, 1871.

ALICE CARY'S SWEETEST POEM.

Of all the beautiful pictures
That hang on Memory's wall,
Is one of a dim old forest,
That seemeth best of all;
Not for its gnarled oaks olden,
Dark with the mistletoe;
Not for the violets golden
That sprinkle the vale below;
Not for the milk-white lilies
That lean from the fragrant hedge
Coquetting all day with the sunbeams,
And stealing their golden edge;
Not for the vines on the upland
Where the bright red berries rest;
Nor the pinks, nor the pale, sweet cowslip,
It seemeth to me the best.

I once had a little brother
With eyes that were dark and deep—
In the lap of that olden forest
He lieth in peace asleep;
Light as the down of the thistle,
Free as the winds that blow,
We rove there the beautiful summers,
The summers of long ago;
But his feet on the hills grew weary,
And one of the autumn eves
I made for my little brother
A bed of the yellow leaves.

Sweetly his pale arms folded
My neck in a meek embrace,
As the light of immortal beauty
Silently covered his face;
And when the arrows of sunset
Lodged in the tree-tops bright
He fell, in his saint-like beauty,
Asleep by the gates of light.
Therefore, of all the pictures
That hang on Memory's wall,
The one of the dim old forest
Seemeth best of all.

UNCLE FRANK TOMLIN.

A MODEL LOCAL PREACHER.

KEACHIE, LA., Feb., 1871.

MR. EDITOR: Everybody who knows Uncle Frank knows he is a local preacher, at least he is called one; though many traveling preachers are not "in labors more abundant." Uncle Frank was a poor illiterate boy when he commenced preaching, but every one said: "He must be in earnest." The prospect was very unpromising for the church ever to get a preacher out of Uncle Frank. His physical frame was extremely small, and, besides, he was a cripple for life. A serious obstruction in his speech prohibited a clear enunciation, and his almost entire lack of education made it impossible for him ever to become a polished speaker. But these were only "infirmities of the flesh"—misfortunes, not faults. But he possessed some things that rendered him pre-eminently useful. His manliness dispersed the crowd of silly triflers, and his bold simplicity awed the infidel. His earnest, intrepid energy made his brethren love him, while it removed mountains and bridged the rivers before him. Another qualification was possessed in a greater degree than by most Methodist preachers, (or any other sort,) *i. e.*, common sense. Hard sense! Without this men are blanks. Superadded was kindness, which made you love Uncle Frank. All the children knew him as far as they could see him, and were always glad to see him, and he them.

He would gain your confidence, and then you would find his hump of combativeness was fully developed. At such a time he was so provoking, but it was always "unto good works." He knew he was "toeing the mark," and you must too. *Self-consciousness* entered largely into his moral character. The Holy Spirit dwelt inwardly and sealed everything in his nature. As to Uncle Frank's preaching, he generally *tried*. Occasionally he would come across a stupid audience, which he would "waken up" by announcing a "love story" as the basis of his sermon. What astonishment prevailed as he went through the recital of Sampson's riddle, or his ill-asserted marriage with Delilah, interspersed with useful reflections of a practical nature. Uncle Frank was not much to blame if he did not preach a great sermon, for he was always "put up" at the most unfavorable hour; yet he never failed to "stir up the eagle's nest." Uncle Frank had a great amount of the gospel word *go* in his nature. He thought *go* was the next thing to grace and faith in spreading the gospel. Sad day for the circuit rider, the class leader and local preachers if they didn't go. His zeal to spread the gospel, by means of local preachers, gained for him the name of Bishop. He always assumed a wholesome authority among his brother locals, until they had either to work or else *stay away from the quarterly meeting*. At length a Bible agent was wanted. Uncle Frank was the man. And well did he work, visiting and praying with the widow and orphan whom the circuit rider, in his hurry, had often passed. In the desolate places, day and night, he preached. P-r-e-a-c-h was all he could make his license spell. A smarter man might have got cotton and dry goods out of them, but he could not. Every "big meeting" he attended, and while begging in public for the Bible money, he begged in private for the preacher. His pay was poor, and the country wild, yet he spread the word of life with more success than any one had ever met with. "Do good," his motto, and "go ahead," his watchword, were the great elements of his success. The cares of a large family never dampened his zeal. At last he was ordained deacon. The elder and circuit rider would not immerse if they could help it. If it was not done the candidates would go to the Baptists or quit entirely. They would agree on Uncle Frank, and he, though weak, would become strong, and "dap" them under with a vim. His hand was thoroughly furnished to every good work. Besides all this he gives liberally of money. Were all our local preachers like him their firebrands would set the world on fire. However sad it may be, there are local preachers of talents and physical ability, who, in the judgment, will be ashamed that this *old* man, at every disadvantage, should have outstripped them in the work of bringing souls to Christ.

PRAIRIE.

DRUNKENNESS IS A SIN.

When we acknowledge that intemperance is a disease, let us not forget the fact that it is also a sin. No man is forced to become a drunkard; he drinks to excess with his eyes open, with his hands free, with his conscience upbraiding him, until he drowns it in the bowl. He voluntarily surrenders his reason, his taste, his judgment, his health, his character and his conscience on the altar of appetite; and is not that a sin? He knows that his habits of indulgence will disqualify him for the performance of the duties of child, husband, parent and citizen, and while they deaden the faculties which should elevate him above the dumb beast, they intensify and quicken all the animal and brutal instincts of degraded humanity; and is not that a sin?

He is well aware that the use of intoxicating liquors may inspire him with selfish motives, and that he may in a fit of frenzy commit a crime that will do great injury to innocent and unoffending persons, depriving them of their property, or injuring their persons; and is not that a sin? In these enlightened days there surely cannot be found a drunkard even who is such a dunce as not to know that the Bible declares that drunkenness is a sin, a great sin, which excludes the unrepentant from the kingdom of heaven. The drunkard sins against himself, he sins against his neighbor, and he sins against God. There is no other vice which so vividly gives its victims a foretaste of future punishment as intemperance. It brings upon the drunkard the terrible penalty of *delirium tremens* in this life, and uncovers to his sleepless eyes the pit to which he hastens. The devils of his troubled imagination are real devils to him; the hell he foresees with his diseased vision is not in his eyes a theatrical sham on the canvass, but a real hell, and he recoils from it in horror and despair. Is it not a sin for a human being, made a little lower than the angels, to bring himself to such a wretched condition? He was designed to be happy in this life and in the life to come; but be knowingly, deliberately, persistently and repeatedly drinks, and makes himself the most miserable being on the face of the earth; and that is a sin which can only be washed out by the tears of repentance and reform.—*National Temperance Advocate.*

THE DIFFERENCE.—A clergyman was once endeavoring to get a subscription in aid of some charitable institution out of a close-fisted parishioner, who attempted to excuse himself on the ground that he already owed a great deal of money. "But," said the minister, "you owe God a larger debt than you do any one else." "That is so, parson; but then he ain't pushing me like the balance of my creditors."

EVERY sinner at God's bar will stand self-condemned; he will be made to own that he knew better and did worse.

THE BALTIMORE CONFERENCE, M. E. CHURCH SOUTH.

The following items of interest are taken from the reported proceedings in the Baltimore Episcopal Methodist:

This large and influential Conference was opened in the Southern church, Salem, Virginia, on the morning of the eighth instant, Rev. George F. Pierce, D. D., the presiding Bishop. About two hundred brethren were present. The Revs. J. S. Martin, J. E. Armstrong, W. Gwynn Coe and W. H. D. Harper were elected secretaries. The roll was perfected by calling the names of the lay delegates. The usual committees were ordered, viz: Public Worship, Bible Cause, Publishing Interests, Education, Randolph Macon College, Wesleyan Female Institute at Staunton, to prepare a charter for a Conference superannuated society, Memoirs and Temperance. After the introduction of ministers from other churches the report of the Publishing House at Nashville was read, showing it to be in a prosperous state. A letter from Rev. A. Webster and J. J. Murray, of the Methodist Protestant Church, was read and referred to a special committee.

In answer to the first question of the minutes, "Who are admitted on trial?" the following brethren were admitted: Charles E. Beauchamp, James B. Williams, J. R. Smith; A. C. McNeer, H. W. Kinger, B. W. Bond, W. E. Miller and James F. Follin. The following, in answer to the second question, "Who remain on trial?" were continued: J. W. Duffy, J. S. Hutchison, J. D. Nally and L. H. Davis. In answer to the third and seventh questions, "Who are admitted into full connection and elected to deacon's orders?" the following were admitted: F. H. Shipley, F. Furr, H. D. Bishop, W. E. Ross, S. Haddaway, G. T. Tyler, R. S. Shreve and W. H. D. Harper. R. Ross was continued on trial.

Rev. Drs. Wiley, Duncan, Cox and Arbogast, presidents respectively of Emory and Henry, Randolph Macon, Montgomery Female and Martha Washington colleges, were introduced; also Rev. Messrs. Compton and Sanders, of the Virginia Conference, and Rev. Mr. Yantz, of the Lutheran Church.

The report of the Committee on Education excited considerable discussion, but after amendment was adopted. It recites the fact that although Randolph Macon College was now educating twelve candidates for the ministry for the Baltimore Conference, and the sons of its ministers free, yet but a small percentage of the $2,500 pledged to said college had been raised. Rev. Dr. Duncan then addressed the Conference in relation to said college and the general subject of its education, influence, etc., reading a very able paper, which is to appear in the Conference journal. Rev. Dr. McFerrin then appealed to the Conference to pay their share of the old missionary debt, and although $1,600 was asked for, $1,717 was in a few minutes raised, and on a further appeal by Rev. John Landstreet in behalf of the Bishops' fund, about $150 was collected to meet its deficiency.

A resolution expressing great regret at the transfer of Rev. W. V. Tudor to New Orleans, and indicating the high esteem of his brethren, and commending him to his present Conference, was adopted by a rising vote. The Bishop announced this Conference as entitled to five delegates to the General Sunday School Convention to be held at Nashville, May 15, and a committee was appointed to nominate delegates. On a motion to fix the place for the next Conference, after much discussion Warrentown, Virginia, was chosen.

Rev. Dr. Redford addressed the Conference, reciting his experience in managing the Publishing House, stating that shortly after he took charge of its interests he went to Philadelphia and New York to see on what terms parties there, to whom the House was indebted, would settle. He found the credit of the Publishing House so low that parties offered to take twenty-five per cent. on the claims, and without interest. In the name of the church he refused the proffer, and paid every man in full, dollar for dollar, telling them the Methodist Episcopal Church South could not afford to shave its own paper. Great surprise was expressed by them, and since then, especially as the House pays cash, their credit is gilt-edged, and any accommodation desired would be gladly given. Dr. Poisal stated that an arrangement had been made with Dr. Redford to publish the Southern Review by our Publishing House at Nashville. He congratulated the Bishop and the church at large upon a consummation so desirable, and that this great work was now permanently secured to the literature of the church. He represented the Review and the Episcopal Methodist as prosperous in a high degree.

The Committee on Randolph Macon College reported a cordial support of said college, gratefully acknowledging their indebtedness for the free tuition of candidates to the ministry and ministers' sons, promising to raise $2,500 during the year, and requesting that the report be published, and Revs. A. W. Wilson, Bishop Pierce and Dr. Duncan addressed the Conference in this interest, after which about $1,600 was subscribed, mainly by the preachers. Rev. W. E. Munsey, D. D., presented a preamble and resolutions on the death of Bishop Andrew, in substance as follows: He was fifty-nine years a preacher; thirty-nine in the episcopacy; sixty-four years in the church, and seventy-seven years old at the time of his death. They recommend an imitation of his example; that they should embalm and perpetuate his memory, and give glory to God for his grace as manifested in the Bishop's life, and that Bishop Pierce prepare a brief memoir for the Sunday school libraries. The report of the Joint Board of Finance was read and adopted. It distributes seventy-seven and a half per cent. of the claim upon it, having raised $2,592.97 for superannuated fund, and $1,269.13 for the Bishops. The missionary treasurer reported he could divide fifty per cent. on the claims, having raised $4,441.98 in all for missionary purposes. Resolutions of sympathy and regard for Bishop Early were passed.

The first Friday in June was appointed a day of fasting and prayer that God would send forth laborers into the harvest. The missionary board then reported their appropriations, which, for domestic and foreign purposes, amount to $9,500.

By the statistical report the membership of the Conference is twenty-two thousand and ninety-eight, an increase of four hundred and eighty-two.

APPOINTMENTS.

BALTIMORE DISTRICT.—J. S. Martin, P. E. Central, W. E. Munsey, J. N. Hank, sup.; St. Paul's, W. G. Eggleston, J. W. Bull, sup.; South Baltimore, W. H. D. Harper; Emanuel, I. W. Canter, J. P. Hall, sup.; Frederick avenue, J. H. Dulaney; Baltimore circuit, A. A. Eskridge, Samuel W. Haddaway; Hookstown, L. R. Jones; Frederick, J. C. Hummer; Linganore, A. Q. Flaherty; Rockville, Dabney Ball, B. W. Bond; Montgomery, B. F. Ball; Howard, to be supplied; Beltsville, W. A. Macdonald; Laurel, G. W. Lightner; South River, F. A. Mercer; Bladensburg and Emory, W. J. Perry; Marlboro, David Bush; Hillsboro, J. Landstreet, J. T. Maxwell; Sunday school agent, G. G. Brooke; president Maryland Agricultural College, S. Regester.

EAST BALTIMORE DISTRICT.—Samuel Rodgers, P. E. Trinity, L. D. Huston; East Baltimore, J. A. Kern; North Baltimore, J. L. Clarke, J. N. Spangler, sup; Howard chapel, L. C. Miller; Taylor's, J. M. Grandin; Harford, R. Smith; Talbot, J. L. Shipley, R. B. Frampton, sup.; Trappe, W. C. Maloy; Kent, G. T. Tyler; Queen Anne's, C. G. Linthicum, W. E. Miller; Severn, B. S. Highley; West River, P. B. Smith, J. W. Duffey; Annapolis mission, William H. Wilson; Calvert, A. B. Dolly; Prince George's, W. W. Watts; John Poisal, editorial manager of the Episcopal Methodist, and member of the Trinity quarterly conference.

WASHINGTON DISTRICT.—A. W. Wilson, P. E. Washington city, S. S. Roszell, J. W. Boteler, sup.; Alexander and Alexandria mission, R. R. S. Hough; Loudoun, W. S. Baird, A. K. Martin; Piedmont circuit, H. E. Johnson, H. W. Kinzer; Hamilton, J. C. Dice; Leesburg, Nelson Head; Farmwell, L. D. Nixon; Fredericksburg, J. S. Gardner; Warrenton, I. R. Finley; Fauquier, E. H. Henry; Fairfax, W. H. Hammond; Falls Church circuit, L. H. Crenshaw; Prince William, G. Mauzey; Stafford, A. W. Robey; Charles, L. G. Martin; St. Mary mission, W. R. Stringer; Falmouth, L. H. Baldwin.

WINCHESTER DISTRICT.—W. H. Wheelwright, P. E. Winchester, J. E. Armstrong; Winchester circuit, G. Stevenson, one to be supplied; Frederick circuit, L. Butt; Front Royal, J. H. Marsh; Perryville, F. H. Richey, J. P. Hyde, sup.; Martinsburg, T. B. Sargent; Berkeley, A. A. P. Neale, J. F. Follin; Jefferson, J. W. Ewan, J. P. William; Shepherdstown, J. B. Fitzpatrick, J. W. Tongue; Gainsboro, H. A. Gaver; Morgan, S. Smith; Shanondale, T. W. Brown; Hagerstown, to be supplied; Wardonsville, W. Hedges, A. C. McNeer.

ROCKINGHAM DISTRICT.—J. H. Waugh, P. E. Staunton, H. H. Kennedy; Harrisonburg, W. A. Wade; Shenandoah Iron Works, A. P. Boade; Mount Sidney, J. W. Wolf; Churchville, J. J. Eagle, G. R. Jefferson, sup.; Bridgewater, J. N. Follansbee; East Rockingham, J. F. Leggitt; Rockingham mission, H. D. Bishop; Rockingham, S. S. Ryder; New Market, W. O. Ross; Woodstock, D. Shouff; Luray, J. S. Hutchinson; W. A. Harris, principal of Wesleyan Female Institute, Staunton.

ROANOKE DISTRICT.—E. F. Busey, P. E. Salem, J. P. Etchison; Salem circuit, W. H. Mason; Christiansburg, to be supplied; Blacksburg, W. Harris; Fincastle, C. C. Wertenbaker, one to be supplied, J. D. Nalley; Lexington circuit, J. H. Temple; Buchanan, R. H. Wilson; New Castle, to be supplied; Catawba, to be supplied; Sinking Creek, J. N. Gray; Lafayette, H. M. Strickler; Montgomery, to be supplied; Preston and Olin Institute, P. H. Whisner; Montgomery Female College, S. K. Cox.

LEWISBURG DISTRICT.—J. L. Gilbert, P. E. Lewisburg, E. R. Smith; Frankford, W. T. Quinn, C. E Beauchamp; White Sulphur, J. F. Clarke; Blue Sulphur, E. T. R. Trippe, one to be supplied; Levelton, C. A. Joyce, J. R. Smith; Alleghany, one to be supplied; Greenbank, S. F. Butt, one to be supplied; Centerville, S. B. Dolly; Union, F. Furr, J. Hank, supernumorary; Peterstown, J. Crickenberger, one to be supplied; Gap Mills, L. Grabill; Sweet Springs mission, to be supplied; Warm Springs mission, S. R. Snapp.

LEXINGTON DISTRICT.—W. G. Coe, P. E. Lexington, W. G. Cross; Collierstown, S. Townsend; Upper Botetourt, C. L. Dameron; Covington, A. Weller; Monterey, T. Boiley; Doe Hill, to be supplied; Crab Bottom, John W. Canter; Highland, J. S. Porter; Jackson River, A. Boone; Fairfield, M. A. Taylor, Augusta, J. R. Vanhorne; Millboro, F. H. Shipley; Oakland High School, W. R. McNeer.

MOOREFIELD DISTRICT.—D. Thomas, P. E. Moorefield, T. E. Carson; Petersburg, J. H. Wolff; Franklin, J. Hildebrand; South Branch, F. C. Tebbs; Springfield, J. Beatty, L. H. Davis; North River, S. B. Hoyle; Piedmont, G. H. Zimmerman; Frostburg, L. W. Hastup; Cumberland, J. Higgins; Flintstone, C. L. Torreyson; Rainsburg, R. Ross.

What the Pretestants are Doing in Rome.

A correspondent of the New York Observer, writing from Rome under date of February 8, says:

I think that it can now be truly affirmed that Rome is open for the free promulgation of the Protestant religion. The thunders of the Vatican are no longer potent to intimidate the evangelist of a catholic Christianity. Already the good work has commenced with the promise of happy results. I have myself enjoyed a privilege which I little expected ever to be able to enjoy in my day; and that is the meeting with the Waldensian disciples for the purpose of public Christian worship within the walls of the city of Rome. These patient and devoted followers of Christ have, at present, several preaching stations in the city, and I have attended two of their meetings, which I found interesting and reasonably well attended. The noted Father Gavazzi is now here, preaching in Italian on the Sabbath and two evenings of each week, and large numbers are flocking to hear him.

There are not, as yet, any organized Protestant churches here, but there are several well established preaching stations, some of which are well sustained. I can only speak of those where the services are conducted in English. These are the two under the auspices of the Church of England, one of the American Episcopalians, one of the Free Church of Scotland, and one of the Established Church of Scotland. I have had the privilege of attending service at all of the stations and listening to discourses by the chaplains in charge. The largest congregation of either is the one in connection with what is known as the "Old English Church," which is under the supervision of the Rev. Mr. Shadwell, who is very acceptable to his hearers, but is regarded as "High Church," as is also his usual congregation, by reason of which the "New English Church" station was established, with "Low Church" tendencies. The Rev. Mr. Hamilton is the present chaplain of this congregation, whom I have heard but once; but, judging from the discourse on that occasion, I should think him to be sound, orthodox and evangelical.

A SERVANT GIRL who had just been admonished by her mistress to be very careful in "washing up" the best tea things, was overheard shortly afterward, in the back kitchen, indulging in the following soliloquy, while in the act of wiping the sugar basin: "If I was to drop this 'ere basin, and was to catch it, I s'pose I shouldn't catch it; but if I was to drop it, and wasn't to catch it, I reckon I just should catch it."

A YOUNG MAN, very poor, having no money to put on the plate at a missionary meeting, wrote on a slip of paper, "Myself," and dropped that in. How many among our readers will say to the Lord: "I will give 'myself' to the missionary cause?" May this not be your duty? Come, think of it; pray over it. Jesus gave himself for you.

LARGE BEQUESTS.

The executors of the late John C. Baldwin, of Orange, New Jersey, are now paying legacies, which are as follows, and are free from government tax: A. B. C. F. Missions, $10,000; Presbyterian Committee of Home Missions, $10,000; American Bible Society, $8,000; American Tract Society, $8,000; American and Foreign Christian Union, $8,000; New York City Missions and Tract Society, $8,000; New York Asylum for Improving the Condition of the Poor, $5,000; American Sunday School Union, $5,000; trustees of the Presbyterian Church Erection Fund, $5,000; Society for Relief of Poor Widows with Small Children, $5,000. This is in addition to valuable real estate to Union Theological Seminary, leaving as residuary legatees for colleges, viz: Wabash, Hamilton, Middlebury and Williams, each which will receive a very liberal amount. Mr. Baldwin, within a few years of his decease, had been his own executor to the amount of about $700,000. Mrs. Baldwin, his widow, has recently died, and some of the legacies were subject to a change during her lifetime, but death will only increase the amount of his benefactions to charitable and religious institutions.

The New York Times says: Mrs. Mary A. Varnum, widow of the late Joseph B. Varnum, Esq., who died in this city about ten days since, left a large estate, out of which it will, as we are informed, has been found to appropriate the following sums to objects of charity:

To the American Female Guardian Society, $5,000; to the American Board of Commissioners for Foreign Missions, $5,000; to the American Tract Society, $5,000; the Presbyterian Committee Home Missions, $5,000; to the Woman's Hospital Association, $5,000; to the Orphan Asylum at Bloomingdale, $5,000; to the Protestant Half Orphan Asylum in Tenth street, $5,000; to the American Bible Society, $5,000; to the Nursery and Child's Hospital in New York, $5,000; to the American Seamen's Friend and the Port Society in New York, to be divided equally, $5,000; to the Five Points House of Industry, $3,000; to the Five Points Methodist Mission, $5,000; to the New York Mission and Female Tract Society, $1,000; the Wilson Industrial School, New York, $1,000; to the American Sunday School Union, $1,000; the Children's Aid Society in New York, $5,000; to the New York Magdalen Female Benevolent Society, Houston street, in New York, $5,000; to the Presbyterian Home in Grand street, $5,000; for distribution among the poor, $10,000.

The late William Craig, of Auburn, Massachusetts, bequeathed his whole estate, valued at $24,821, to benevolent objects as follows: His real estate, valued at $3,200, to the Congregational Society in Auburn; $1,000 to the S. S.; $100 to the town for the beginning of a fund for a public library; $300 to the American Missionary Association, and the remainder, about $18,000, to be divided equally between the Massachusetts Bible Society and the American Tract Society at New York.—*New York Observer.*

HOW TO BE NOBODY.—It is very easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or something to drink. In the meantime play dominoes, checkers or something else to kill the time, so that you will be sure not to read any useful book. If you do read, let it be the novels of the day. Thus go on loading your stomach full and your head empty, and yourself playing time-killing games, and in a few years you'll be nobody, unless, as is quite likely, you should turn out a drunkard or a professional gambler, either of which is worse than nobody.

WELL SAID.—"The Bible is a strange book," said an infidel objector to an aged minister. "A wonderful book," was the reply. "It has some strange characters among its saints," said the objector; "such as David and Solomon. If such men lived in our day we would say that they deserved to be sent to State prison for life." "Worse than that," replied the minister. "If they got what they deserved they would be sent to hell forever. But you probably are mistaken as to the subject of the Bible. It is not made to show how good men are, but to show how the grace of God brings salvation to the very worst of men and makes saints out of the vilest sinners."

THAT which is most valuable and lovely of life on earth—sanctified friendship—cannot be said to end with those we love; but through their death it is rather raised to a higher and more influential life. By the transfer of our loved ones to heaven, our friendship becomes spiritualized and perpetuated.—*Light at Evening Time.*

The Christian Advocate.

THURSDAY, MARCH 30, 1871.

HUXLEY AND THE BIBLE.

BY C. H. MACLEY.

"There must be a moral substratum to n
ild's education to make it valuable, and
ere is no other source from which this can
obtained at all comparable with the Bible."
Huxley.

course 'tis a myth of the ages,
The odds and the ends of tradition;
e woof of Egyptian sages;
The warp of Arabian vision.
plainly all fudge,
any may judge;
then—as a moral foundation
e Bible will do for the nation!

teach that the world was *created*,
he moon and the earth and the sun,
at the waters from dry land abated,
y the word of Jehovah 'twas done—
ween you and I,
simply a lie;
to inculcate a love of the truth,
s just the thing for our youth.

ere's the story of Adam and Eve—
ell me who, could a moment, indeed,
ot the rib and the apple believe,
r yet for a minute give heed
that silly fable
Cain and of Abel;
then, as a test of the right,
precepts are clear as the light.

d here is the tale of the staff,
ast down before Pharaoh, the king—
enough to make one laugh—
Such a very ridiculous thing.
d the flies and the frogs,
e darkness and fogs;
, then, where else can we find
ch suitable food for the mind?

me would fall us, from John back to Moses,
o recount half the fables we meet,
to show how true science opposes,
And clearly discovers the cheat;
t now at the last,
e Bible stands fast,
the only sure ground, on the whole,
risk the final hopes of the soul!

THE POPE'S AFFLICTIONS.

The religion we profess commands
s to be good to the poor. "From
m that asketh" we are not at
berty to turn away with indiffer-
ce. We therefore call the atten-
n of our readers to the subjoined
thetic appeal on behalf of an aged
n who in the winter of his life
ds it necessary to ask the charity
the world for food to keep soul
d body together for the short
me that may yet elapse before the
tying angel of death shall release
m from the gnawings of gastric
ces upon the bare coats of an
pty stomach. It is ungenerous,
the urgency of a case like this, to
t impertinent questions about
rticulars, and we pray our readers
t to be inquisitive for satisfaction
ncerning circumstances that seem
contradict the fundamental state-
nts of the case. Archbishop
alding testifies that the Pope is in
state of proximate starvation, be-
"chained" and prevented from
exertions in his own behalf. It
true that he lives in a palace that
ntains some four thousand rooms,
riched with works of art worth
definite millions. It is true that
has been recently relieved of all
e enormous expenses of an army,
at he no longer has to pay another
my of spies, that he is no longer
rained by the leeches of a pompous
urt and useless civil establish-
ent, that he has no family to sup-
rt, that $500,000 a year is as-
gned for his revenue, and that
illions are flowing in upon him
om the voluntary gifts of hundreds
millions of spiritual subjects whose
fferings are collected by thousands
diligent, faithful, unpaid collec-
rs. The archbishop says that
altimore sent the suffering father
4,000 last year, and that the good
omen of Belgium, Rome and Eng-
and have given him already one-
alf their surplus jewelry, which
ne would suppose would have sup-
lied him with ear-rings and market
oney for a good while. We see
oo that the children are gathering
or him birth-day offerings, and that
very bishop of his church is send-
g him money; diocese vying with
iocese in this effort to feed his holi-
ess. The revenue collected in this
way must amount to millions, for no
good Catholic will decline to send
is tribute of faith and affection.
o a hundred millions or so may be
counted on with safety toward re-
lieving the holy father's immediate
necessities; for no people give as
generally as the Catholics. Their
harity is not strained, but trained;
s ours unhappily is not. Now all
his naturally begets curiosity to
learn how much the Pope requires
to eat in order to keep him up in
good infallible condition; but this
profane curiosity we cannot satisfy.
Bishop Spalding knows, but the
dietetics of the vicar of God are a
mystery to unhallowed bowels. We
must just send on our money, fer-
vently thankful that as there is but
one earth to produce bread, there
is only one sovereign lord, the
Pope, to eat it. But Popes, having
incomprehensible functions to per-
form, have unfathomable stomachs
to fill. Evidently they are to be
dealt with as infinite amplitudes,
whose conditions cannot be ex-
pressed in prose nor their contents
calculated by bushels. The Pope
may go where he pleases. He may
go about Rome. He may go out of
Rome. He may go to Malta. He
may go to England. He may go to
Jericho. He may go mourning all
his days, or go about his business,
or go to bed, or go begging, or
blessing, absolving or excommu-
nicating, or do any other manner of
going, on foot or in splendid coaches,
or in any other way, manner, or
vehicle of conveyance known to
human locomotion; yet Archbishop
Spalding says he is chained. It
seems for a Pope to be free it is
necessary that certain millions of
Italians must be chained. We do
not understand it at all; but Arch-
bishop Spalding does, and "surely
he is an honorable man." Yet it is
not illogical that a Papa who is too
big for geography might be hungry
after eating the universe. It seems
too that the endowment with in-
fallibility has doubled the nutritive
necessities of the descendant of St.
Peter, so that unless a sheet be let
down from heaven, with a supple-
mental creation of four-footed beasts
and creeping things, to meet the
deficiency bill of the vatican larder,
the world is likely to be consumed
before its time by the fire in the
papal entrails. A double income
tax is demanded this year from the
faithful, and they are urged not to
dance nor cultivate any amusements
likely to increase their own appetite,
but to go upon short allowance and
feed the Pope. In view of this ex-
traordinary demand upon the re-
sources of the earth, we hope our
farmers will put in all the corn they
can. However, as we have already
put our own preachers on short al-
lowance, we can afford to help the
Pope in his extremity. Archbishop
Spalding says Pius the Ninth is
chained like Peter was. Unfor-
tunately the angel that watched
over the apostle has departed from
Rome long ago; and if Pius wait
for heaven to help him, his prospect
of deliverance is very distant. Per-
haps if he will throw a line in the
Tiber he may catch a fish with a
dollar in its mouth, as Peter did;
but then while one fish supplied the
necessity of Peter and his Master, a
school of herrings would not supply
the Pope for a week.—*Baltimore
Christian Advocate.*

Advance of Christian Civilization in Asia

The arrival of a Japanese embas-
sador in the United States, to re-
side at Washington, and so become
one of the diplomatic body there, is
a memorable event in the progress
of civilization. The embassador,
who is a prince, and uncle of the
reigning Mikado, comes attended
by a company of noble Japanese
youth, who purpose to pursue their
studies, some here, others in Eng-
land, and others in Prussia. Part
of the company will tarry at
Washington, to examine the work-
ing of the administrative depart-
ments of our government. At Yeddo
a college, with American, English
and French teachers, has already
been established, and a system of
common schools for the whole em-
pire is contemplated.

A similar effort to reach the best
results of Western civilization is ob-
servable in Siam. An American
presides over the royal custom-
house at Bankok, an Englishman
builds the Siamese war vessels, and
a Frenchman drills the native
troops. The present King was for
six years the pupil of the English
governess at the Siamese court,
from whose entertaining book we
have already culled some passages
for the readers of the Methodist.
His majesty's father, the late King,
was an indefatigable student of our
language, and so curious in all ques-
tions of the etymology and compar-
ative meanings of English words that
he was jocosely said to have "Web-
ster's Unabridged on the brain."
His brother, the second or inferior
king, kept himself supplied with the
latest issues of the London press,
and was especially partial to Dick-
ens' stories.

All these facts have a connection
with the problems of Christian mis-
sions. The civilization of the Chris-
tian nations is destined to spread
with great rapidity over the Orient.
Such a spread has been anticipated,
but recent events show that it will
be rapid beyond all our former con-
ceptions. Our astronomy, geogra-
phy, chemistry, natural philosophy,
engineering, mechanics, and espe-
cially our steam machinery, will be
studied by the nations of the East
and appropriated. The heathen and
Christian minds will come into con-
tact at increasingly numerous points,
with what immediate effect upon re-
ligious faith time only will show;
but what the final results will be no
one can doubt. The whole East is
to-day an interesting subject of
study.—*Methodist.*

We have a sure oracle and rule of
life in the word of God, and we have
no need to seek any other guidance
but that; and yet men are prone,
and always have been prone, to for-
sake the fountain of rising water
and hew out for themselves cis-
terns, broken cisterns, that can hold
no water.—*McClintock.*

THE SWEETNESS OF HIS NAME.

The soul sighs for rest. In its
turbulence of spirit it looks to Jesus,
and lo! the waves cease to roll, and
there is a great calm. He smiles,
and the clouds disperse, and sun-
light floods the heart afresh. "His
name yields the richest perfume" to
the enraptured saint. "All thy gar-
ments smell of cassia," exclaims the
Psalmist. Every sense is intoxi-
cated with bliss. Many, unchanged
in their nature, do not apprehend
how it is that Christians have such
a passion for Christ. They cannot
understand the song of songs, or
the equally ardent affections of
John, in his gospel, letters and revela-
tion. They are incapable of appre-
ciating the love-sick hymns of the
church which have not yet found
entrance into the artistic collections,
but which are the breathings of a
passion divine. As tales and poems
of love are by far the most popular
of all tales and poems, so these
warm outgushings of love for Christ
are the most natural and popular of
Christian songs. Wesley rose often
into this mood; but his followers,
with less art and more ardor, have
sung more frequently these affec-
tionate strains. The camp meeting
and revival melodies are full of this
love. It breaks from every line,
palpitates in every note, thrills with
every sentence, and possesses those
who sit and sing themselves away
to everlasting bliss. How tender
that long-time favorite:

"How tedious and tasteless the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds and sweet flowers
Have lost all their sweetness to me.
The midsummer sun shines but dim,
The fields strive in vain to look gay;
But when I am happy in him,
December's as pleasant as May."

When John Newton wrote that,
he felt the floodings of holy love and
longing. So have myriads as they
sung its happy plaints. Let this
love possess your soul. You will
then neither hear nor heed the
storm raging without, or, if you
hear it, it will only make your bliss
more blessed. As happy lovers feel
not the storms that beat upon the
windows, so your soul, lapped in the
love of Jesus, is unmindful of the
howlings of skepticism and ungodli-
ness that rage in the outer darkness,
cold, stormy, black, barren.

Cling to this precious sweetness.
Let it make your own soul equally
fragrant. Then shall you rejoice in
this celestial mood of soul, and
walk in a June garden of roses and
sunshine all your earthly days,
which are not earthly, so full are
they of Christ's holy, spiritual de-
lights, while you ever say and sing
of your divine Lord and Lover:

"As ambergris leaves a rich scent
Unto the taster,
So do these words a rich content,
An oriental fragrancy, *My Master.*"

"O what sweetness from the bowl
Fills my soul!
Such as is and makes divine!
Sun and stars (tied from the sphere)
Melted there,
As no sugar melts in wine.

"When I had forgot by birth,
And on earth,
In delights of earth was drowned,
God took blood, and needs would be
Spill with me,
And so found me on the ground.

"Having raised me to look up,
In a cup,
Sweetly He doth meet my taste;
But I still being low and short,
Far from court,
Wine becomes a wing at last.

"For with it alone I fly
To the sky,
When I wipe mine eyes and see
What I seek, for what I sue;
How I view
Who hath done so much for me."

Zion's Herald.

The Praying Sister.—A Sunday
school scholar being asked if she
ever prayed aloud with her sisters,
answered:

"No, I pray for them."

"And for what do you pray?"

"That they may have new hearts."

"A very good prayer indeed! And
you pray for your parents?"

"Yes, sir."

"What do you ask for them?"

"That they may have an interest
in Christ."

If every child were to pray in sin-
cerity for the same blessings, what
a picture of love and harmony
would be exhibited in many families,
where a far different scene is pre-
sented from the disobedience of
children to parents!

Power of Caste.—A Brahmin, be-
ing oppressed with thirst as he jour-
neyed along, met a woman of low
condition carrying a vessel of water
on her head. He asked her for
some to drink; but, that he might
not receive water from an impure
hand, he formed a little channel on
the ground; the woman poured the
water in at one end while the Brahmin
drank at the other. One of his own
caste, who happened to be passing
at the time, accused him before the
council of the Brahmins; the affair
was investigated, and he narrowly
escaped the sentence of exclusion
from his caste.

Christian assurance does not be-
come a person who is cherishing
some darling sin. The indulgence
of wickedness grieves away the
Holy Ghost, from whom alone as-
surance can come.

DICKENS' ADVICE TO STUDENTS.

To the students generally I have
had in my mind, first, to commend the
short motto in two words: Courage,
Persevere. This is the motto of a
friend and worker. Not because
the eyes of Europe are upon them,
for I don't in the least believe it;
nor because the eyes of even Eng-
land are upon them, for I don't in
the least believe it; nor because their
doings will be proclaimed with
blasts of trumpets at street corners,
for no such musical performance will
take place; nor because self-im-
provement is at all certain to lead
to worldly success; but simply be-
cause it is good and right of itself,
and because, being so, it does as-
suredly bring with it its own re-
sources and its own rewards. I
would further commend to them a
very wise and witty piece of advice
on the conduct of the understand-
ing, by Rev. Sidney Smith—wisest
and wittiest of the friends I have
lost. He says:

"There is a piece of foppery
which is to be cautiously guarded
against—the foppery of universality,
of knowing all science, and excelling
in all arts, chemistry, mathematics,
algebra, dancing, history, reading,
riding, fencing, Low Dutch, High
Dutch and natural philosophy. In
short, the modern precept of educa-
tion very often is, 'Take the ad-
mirable Crichton for your model; I
would have you ignorant of nothing.'
'Now,' said he, 'my advice, on the
contrary, is to have the courage to
be ignorant of a great number of
things, in order that you may avoid
the calamity of being ignorant of
everything.'"

To this I would superadd a little
truth, which holds equally good of
my own life and the life of every
eminent man I have ever known.
The only serviceable, safe, certain,
remunerative, attainable quality in
every study and every purpose is
the quality of *attention*. My own
invention or imagination, such as it
is, I can most truthfully assure you,
would never have served me as it
has but for the habit of common-
place, humble, patient, daily, labor-
ing, drudging attention. Genius,
vivacity, quickness of penetration,
brilliancy, and association of ideas
will not be commanded; but atten-
tion, after a due term of submissive
service, will. Like certain plants,
which the poorest peasant may grow
in the poorest soil, it can be cul-
tivated by any one, and it is certain,
in its own good season, to bring
forth flowers and fruit.

IF YOU LET GO I WILL.

A clergyman with his wife and
son were once journeying to a new
field in the West, when, by venture-
ing on an unsafe bridge, all their
lives were greatly imperiled. The
father reached the shore, but saw
with anguish that he could give no
help to his loved ones, until other
assistance could be secured. He
went in search of it, and the mother
and son clung to some pieces of
timber lodged in the midst of the
cold, fast-flowing current, as their
only hope of safety.

The mother's hands were growing
benumbed, and her slight frame
wearied out with the effort of hold-
ing on. She felt that this struggle
for life could go on but a little
longer. Her boy was young and
vigorous. He might hold out till
help came.

With a mother's loving tenderness
she spoke her words of farewell,
and gave such counsel as a mother
might, who was looking into eter-
nity. But she was not prepared for
the response:

"Mother," he said, "if you let
go I will." Oh, here was a new an-
guish. She felt that for herself she
could trust all in the hands of her
Saviour, but her dear boy had no
such hope. She felt that she held
his destiny in her hands. She must
live and struggle on for his sake.
Oh, what weary, terrible moments,
and they were lengthened on to
hours! With almost superhuman
strength the mother kept her hold
on the plank, for if she loosened
her grasp her boy's soul was lost for
eternity. In two hours help came,
and all were rescued.

Oh, it was a solemn, fearful
thought for that mother that the
eternal life of her child depended
on her feeble efforts. But it is just
as true of a thousand other mothers.
The souls of our children are lost
because of our unfaithfulness. We
filt their young hearts with vanity
and worldliness, and love of gain,
which drown all serious thought,
and destroy them as certainly as
those floods would the body. We
shudder at the thought of some one
act of ours involving the soul's life
of our child, yet at that very mo-
ment we may be performing such
an act.—*Sunday School Times.*

You will find among your ac-
quaintances that the best cultivated
men are the least conceited; the pe-
dantic are men of less understand-
ing; when they get into a higher
level there comes along with culture
more and more of this childlike
simplicity of which I have been
speaking.—*Dr. McClintock.*

RELIGIOUS INTELLIGENCE.

A new place of worship called the
Church of Jesus, and accommo-
dating about seven hundred per-
sons, has been opened at Madrid.
This is the sixteenth place of Prot-
estant worship already opened in
the Spanish capital.

Miss West, a missionary in Tur-
key for the past ten years, has had
under instruction two hundred girls,
who, professing Christianity, are
now scattered along the Euphrates
and Tigris, engaged in teaching
these truths to their country-women.

The Rev. Gardiner Spring, D. D.,
is now eighty-six years old. A
writer in the Evangelist says his
mind is calm, vigorous and clear,
and that he still maintains his in-
terest in current events, especially
in all such as concern the prosperity
of the Master's kingdom.

The Methodist Episcopal Church
(North) has one hundred and one
institutions of learning, which em-
ploy seven hundred and nineteen
instructors. There are twenty-seven
universities and colleges, and five
theological seminaries, one of which
is a mission institution in Germany.

The Pope decides to remain in
the vatican, because if he leaves it
people will say he is vanquished,
and the Italian government will
confiscate it. That he acts freely
in this matter, according to his own
pleasure, is sufficient answer to the
pretense of the priests that he is
imprisoned.

The Reformed (Dutch) Church
has sixty-one thousand communi-
cants. Its Board of Foreign Mis-
sions has a debt of $33,000; begun
in 1867, and increased during 1868
and 1869. Its Board of Home Mis-
sions is $20,000 in debt, and that of
education $5,000. One dollar extra
from each member would more than
extinguish these three had hinder-
ances to progress.

Baptist Missions to the Chinese
began at Bangkok, Siam, in 1832.
The aggregates in Siam and China
proper now are: Ordained foreign
missionaries, 13; native preachers,
about 46; churches, 10; members,
about 717; baptized, from the be-
ginning, about 1,100. Among the
Chinese of California the Baptist
Home Missionary Society has 1
missionary, 1 native preacher, 1 or
2 colporteurs, and 7 or 8 members.

The third of the Memorial
Churches (so-called) has been open-
ed in the capital of Madagascar.
This is called the Children's Church.
It stands on a commanding posi-
tion, and can be seen from a great
distance. On this spot, in 1849,
four Christian nobles, including one
lady, were burnt at the stake. Now
the queen is the nursing mother of
the church, and was present with a
body of her officers at the opening.

The irrepressible foreigner brings
the newspaper with him into China,
and the Christian brings his. Al-
ready there are two—one published
at Cantou, the other at Shanghai—
eagerly sought by the Chinese
Christians and with a constantly in-
creasing circulation. A third has
been proposed at Peking, and Mr.
Blodget thinks the funds for it can
be had and the right man to edit it.
Why not have steam presses work-
ing off weekly editions of thoroughly
Christian newspapers for the im-
mense reading population of that
empire?—*Independent.*

The Female Cent Society of New
Hampshire is a valuable auxiliary
to home missionary enterprises.
During the sixty-five years of its
existence it has collected $74,829.
The collections for 1870 amounted
to $2,500. It has a memorial fund,
created by the payment of $10 for
each name, the interest of which is
to be paid annually to the New
Hampshire Missionary Society.—
Memorable members, whether living
or dead, secure the payment of a
sum equal to fifty-two cents a year.
The amount of the memorial fund
is nearly $3,000. In 1805, the first
year of its existence, $500 were
raised; in 1870, $2,500, by the pay-
ment of one cent a week by its
members.

Eighty miles from Yeddo, and yet
distinctly visible on a clear day, is
Fusi Yama—a mountain peak of
fourteen thousand feet height, and
so named in honor of the founder
of the native religion of Japan. By
foreigners, not less than natives, it
is often called "*The Matchless Mount-
ain*," for its wonderful beauty of
form and its splendid views. A
writer on Japan says: "Japanese
poets cannot find words nor Japan-
ese painters colors to represent the
mountain as they think it deserves.
It is painted at the bottom of the
delicate porcelain cup from which
the native sips his tea, and on the
lacquer bowl from which he eats his
rice. Fusi Yama is on his fan, on
the back of his looking glass, on
the skirts of his garment, and forms
the back-ground of nearly every
Japanese work of art or imagina-
tion." But the matter goes further
than this. Fusi Yama has its place
in the popular religion. The peo-
ple call it "*The Sacred Mountain*,"
and believe that the founder of their
faith will reward every one making
its ascent in his honor and worship
with health and richest blessings.
Pilgrims for it are constantly found,
and are dressed in white garments,
stamped by the priests with idol
pictures and cabalistic letters.—*In-
dependent.*

HEALTH PARAGRAPHS.

To Cure a Cold.—The Herald of
Health says: "Upon the first indica-
tions that you have taken cold, stop
eating until the cold is cured; drink
freely of cold water; induce free
perspiration over the entire body,
either by exercise, the Turkish
vapor, lamp or hot water bath, or
wet sheet pack, followed by a tepid
spray or sponging; go to bed, cover
up warm, and breathe all the pure
air you can. Nine cases out of ten
will yield to this treatment in less
than twelve hours, and the tenth
one will hardly continue twenty-four
hours."

Heart Disease.—Heart disease is
the dread of many who spend their
lives from youth till old age in
misery with their fears. More fre-
quently than in regard to any other
complaint, perhaps, do the fatal re-
sults of this appear in the papers,
not because of any so great fre-
quency as because of the suddenness
which attracts attention. This tends
to keep needless anxiety on the
strain. Probably few people live
who have not at some time con-
ceived the heart to be diseased, as
the symptoms which are usually
taken to indicate such a condition
are readily produced by disturbance
in almost any other part of the
body. As for those who have really
an affection of this organ, it is now
the impression of many medical
men that their chance of long life is
not much reduced; only that they
must be more careful than others to
avoid violent physical or mental ex-
citement.

A Remedy for Croup.—We have
been interested in reading the fol-
lowing statement, made to us by an
intelligent mother. We give our
readers the benefit of it, or at least
give them the opportunity to test
whether it has any benefit:

A remedy for croup was given me
by a sister, who heard it from Prof.
Bronson, a physiological lecturer,
since deceased.

"Let a healthy person fill his
lungs with pure air, then slowly
breathe upon the patient's throat
and chest, commencing at the point
of the chin, and moving slowly down
to the bottom of the windpipe.
Repeat for a few minutes, and it
will give relief in cases where all
other means fail."

My boy was always subject to
croup; came near dying with the
rattling, noisy kind, at about eleven
months old. I saved him with
water, and ever after prevented a
serious attack by watchfulness and
water. But when three years old, I
let him play in the brook one warm,
rainy day, and he took a severe cold,
and had the still kind of croup the
first and last time he ever had it.
In spite of all I could do he grew
constantly worse, until he could
only gasp and breathe with his head
thrown back. We thought his last
moments had come, when I thought
of and applied Bronson's remedy for
a minute. When I stopped he looked
up and said, "Do so again, mother,
do," though he could not speak
when I began. You may be assured
that I did so again, and I believe it
saved his life.—*Laws of Life.*

HOUSEKEEPERS' DEPARTMENT.

How to do up Shirt Bosoms.—
Take two ounces of white Arabic
powder, put in a pitcher, and pour
on a pint or more of boiling water,
according to the strength you de-
sire it; let it stand all night, and in
the morning pour it carefully from
the dregs into a clean bottle, and
cork it for use. A tablespoonful of
this gum water poured into a pint
of starch will give lawns, either
white or colored, a look of newness
to which nothing else can restore
them after they have been washed.

Cleansing Blankets.—It is quite
as important to have the blankets
on our beds clean as to have the
sheets pure and white. The Boston
Journal of Chemistry gives the fol-
lowing method of cleansing blank-
ets: "Put two large tablespoonfuls
of borax and a pint-bowl of soft
soap into a tub of cold water.
When dissolved, put in a pair of
blankets, and let them remain over
night. Next day rub and drain
them out, and rinse thoroughly in
two waters and hang them to dry.
Do not wring them." But this is
not the only domestic use to which
borax may be put. Says the same
journal: "Borax is the best cock-
roach exterminator yet discovered.
This troublesome insect has a pecu-
liar aversion to it, and will never re-
turn where it has once been scat-
tered. As the salt is perfectly
harmless to human beings, it is
much to be preferred for this pur-
pose to the poisonous substances
commonly used. For cleansing the
hair, nothing is better than a solu-
tion of borax-water. Wash after-
ward with pure water if it leaves the
hair too stiff. Borax dissolved in
water is also an excellent dentifrice,
or tooth-wash."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MARCH 30, 1871.

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MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, THAT IN VIEW OF THE GREAT DESTITUTION OF LABORERS WITHIN OUR BOUNDS, WE SET APART THE FIRST FRIDAY IN APRIL AS A DAY OF FASTING AND PRAYER, THAT THE LORD OF THE HARVEST MAY SEND FORTH MORE LABORERS INTO THIS FIELD.

Resolved, THAT THE PREACHERS BE REQUESTED TO PREACH IN THEIR SEVERAL CHARGES ON THE CALL TO THE MINISTRY, ON THE SABBATH FOLLOWING THE FIRST FRIDAY IN APRIL, OR AT SUCH OTHER TIMES DURING THE YEAR AS MAY BE MOST SUITABLE.

REMEMBER THE DAY.

By resolution of the Louisiana Conference, Friday, the seventh day of April, was set apart as a day of fasting and prayer, with special reference to an increase of preachers. The preachers were also requested to preach on the call to the ministry on the Sabbath following the day of fasting and prayer, or at such other times as they may deem most expedient. We trust that the resolutions will be complied with in both respects. Let the seventh of April be observed throughout the bounds of the Conference, and such public services held as may be found most practicable. We hope that our preachers will make the ministerial call the subject of discourse on the following Sunday, April 9, and that it may receive attention also from parents and Sunday school workers. Where no public services are convenient our people should remember the day at home.

CONFERENCE MINUTES.

The Minutes of the Louisiana Conference were sent to the preachers several weeks ago, and a note addressed to each to inform him by what conveyance and how consigned. The division was made pro rata to the membership, there being one copy to every four members. In some instances it was impossible, on account of the reorganization of circuits, to determine the basis of division. If any circuit has received more than its pro rata, the adjoining circuit with which it divided territory will be deficient. The brethren can arrange this among themselves. We have in reservation a few for such as may fail to get them.

ROBT. J. HARP, Publisher.

MISSIONARY DEBT.

We acknowledge the following amounts in payment of subscriptions for liquidating the missionary debt:

Rev. J. Gorton Miller, Algiers, Louisiana, $25; Dr. A. S. Helmick, Houma, Louisiana, $25; Rev. B. F. White, New Orleans, $25; my own subscription, $25. All of which is placed to the credit of the treasurer.

ROBT. J. HARP.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

PREJUDICES resemble the fogs that turn the bright sun into a dull copper ball; and a bad heart is like the jaundice that sees its own dingy yellow in the purest lily.

MINISTERIAL SUPPLY.

A separated ministry is necessary for the spread of the gospel and for the prosperity of the church. The prophets of the Old Testament corresponded with the preachers of the New, and in both they are called and set apart to a special work. The divine call is to this exclusive labor of preaching the gospel, and of attending to all the duties of the ministerial office. Circumstances may compel men, thus called, to devote some part of their time to temporal affairs, but consecration to this one business is the true and scriptural ideal to be aimed at, and to be as perfectly realized as possible. Our church has illustrated the value of a lay ministry in her local preachers, but the necessity of a separated ministry has been equally felt and demonstrated. Without the latter the gospel could never have been carried to the ends of the earth, and without it no effective church organization can be maintained. Ministers are divinely called to this distinctive work. The scriptural doctrine is recognized by us that they are moved by the Holy Ghost to preach. To ask for license or ordination is to profess that they are so moved. It is the prerogative of the Lord of the harvest to "send forth laborers into his harvest." "God hath set some in the church—first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

Beyond the general call of all converted persons to give themselves to God, and to do all the good they can, is this special moving of the Holy Ghost to enter upon the work and office of the ministry in the church of God. This inward call has to do with the consciousness of the believer, and it lies with him to recognize and obey it. It may be regarded as a direct impression of the Spirit upon the mind as clear, in many cases, if not in all, as the witness to the soul's pardon and adoption. We may not be able to explain how this is done in any case, but the fact of this inward persuasion and conviction is in accordance with scripture and experience. Outward circumstances come in to confirm, as the judgment of the church, the opinions of godly friends and the openings of Providence, but these are only confirmations, and do not constitute the call and warrant to assume so grave and momentous a responsibility. This conviction of duty may not be clear at first, and it needs close examination and careful sifting. Thought and prayer, and the most earnest and anxious inquiry, must be brought to bear upon the question. There will be abundant temptations in the mind of the young man whose serious attention is turned in this direction. He will shudder at the possibility of being mistaken, of going without being sent. Want of qualifications will plead for exemption, and he will perhaps cling to the suggestion that he can be exceedingly useful without becoming a preacher. The responsibility, however, must be met, and a right decision is certainly attainable if the divine guidance is humbly and earnestly sought. Severe struggles and conflicts may have to be passed through, but a satisfactory result will be soon reached by those whose only desire is to know the will of God concerning them. Many are doubtless called who never obey, and some, perhaps, who never recognize the fact that this duty has been required of them. Compared with the entire number of young men who are converted, few may be moved to preach, and yet it might well be made a matter of self-examination and inquiry with every one of them.

The availability of prayer on the part of the church is based upon the doctrine that it is God's prerogative to call men to preach the gospel. Besides the incidental but important effect of awakening conviction upon the subject, it secures direct and gracious answers from the great Head of the Church. It is enough that God is "the Lord of the harvest," and that we are enjoined to pray "that he will send forth laborers into his harvest." The ministerial supply is therefore in no small degree suspended upon this condition. As in many other needed blessings, so in this, God is pleased to give in response to believing prayer, and, doubtless, according to the measure of our faith. But to pray aright the church must realize the want, the alarming destitution, and come before God in the attitude of a deep humiliation and of an all-absorbing devotion. When an earnest, holy and self-denying church comes to wrestle with God for the thrusting out of laborers, there can be no doubt about the result. But let us be careful to pray consistently. While we ask God to raise up preachers, let us see to it that we are ourselves imbued with the spirit of self-sacrifice, and that, in our spheres of duty, we realize the measure of a complete consecration. Are parents prepared to see their own sons thrust out, and devoted to the toil, poverty and self-denial of preaching the gospel to the heathen, and of giving themselves, body and soul, for life, to a calling which looks beyond the grave for its chief compensations and rewards? Are we ready to do our part toward supporting those whom God may call to preach? Many devoted men already in the ministry are without the means to pursue their divine vocation. Our missions are feebly manned for want of funds. Young men are flying from their convictions, and silencing or compromising their consciences in view of the inadequate support which awaits them in the ministry. To ask the Lord to send more preachers, when we are unwilling to support them, would be sheer mockery.

The means of leading young men into the ministry must go along with our prayers. Hence the importance of preaching upon the ministerial call. We have never heard a sermon on the subject, and we presume that few of our people have. We have, as preachers, been guilty of a serious neglect in this matter. Our people all need instruction, and our young people especially. Like other religious principles and convictions, this may be awakened and developed, and we cannot doubt that immense good would be accomplished if our preachers were to make it frequently the theme of pulpit exposition. Many young men in our congregations and Sunday schools need nothing but instruction and sympathy to bring them into this path of usefulness. Sunday school superintendents and teachers may also do much in this direction. There is no better school of the prophets than the Bible class, and many of our most effective preachers date their call from the class room. The professors and teachers in our colleges and literary institutions may be the means of giving many able ministers to the church. This they are doing to some extent, but they can do yet more by making the subject more prominent in their intercourse with the students intrusted to their care. It is something to be seriously pondered, that at a time when the activities of the church are so strenuously enlisted in the Sunday school and educational enterprises, there should be such a marked destitution in the supply of preachers. The lesson may be this: that the great source of supply is prayer, and that neither Sunday schools nor colleges will avail without this direct appeal to the Lord of the harvest.

Above all mere conditions and means, the spiritual vitality of the church is most essential. Where this is kept at a high point men will be moved to preach the gospel, and they will not be disobedient to the heavenly vision. A general revival of religion would do more to replenish the ranks of the ministry than anything else. The fountain of supply is from the body of the church, and the ministry fairly exhibits the spiritual condition of the membership. Let the pure revival flame spread over our territory, and men will come up from the farm, the workshop, the counting room and the college to begin their career as preachers of the gospel. Feeble spiritual life in the church is nowhere sooner exhibited than in the want of preachers, and all appliances will fail until this life is revived with power. We look with hope in this direction. There are indications of times of refreshing from God, and the earnests of a great awakening begin to appear.

Lord of the harvest, hear
Thy needy servant's cry;
Answer our faith's effectual prayer,
And all our wants supply.

TIMES OF REFRESHING.

The protracted services at the Carondelet Street church of this city are still kept up, and with increasing interest and power. Thirty or more have been converted up to the time of this writing, and as many as forty seekers at a time have been at the altar after the night sermon. The noonday prayer and experience meeting is largely attended, and the large night and Sabbath congregations appear to be deeply and seriously impressed. The pastor, Bro. Tudor, is heartily assisted by his members, and by the pastors and preachers in the city.

Last Sabbath was a day of great grace and power at the Felicity Street charge. Eight persons were converted, and the pastor, Bro. Mathews, received ten members. The special services in the Craps Street German church, Rev. J. B. A. Ahrens, pastor, were concluded on Friday last. During the meeting there were sixty conversions and thirty-six accessions to the church.

The quickening Spirit is abroad, and we are encouraged to hope that a great awakening is about to take place. A flood-tide of grace seems to be setting in, and it behooves the churches to improve the blessed visitation. This is a favorable time for the unconverted to hear and obey the voice of God. "To-day, if ye will hear his voice, harden not your hearts."

A most hopeful indication which we have remarked is the deep and unusual concern expressed and felt by Christians for the salvation of their kindred and friends. Many are rising up in the congregation and asking the prayers of the church for the conversion of their neighbors and relatives. The work among the members of the church has been especially powerful. The lukewarm and backsliders have been revived, and many who have long sought assurance in vain have within a few days past rejoiced in the witness of the Spirit. A general spirit of seriousness and inquiry begins to prevail among those who have hitherto been utterly indifferent. We trust that the time has come for a glorious harvest and ingathering of souls.

KENTUCKY INTELLIGENCE.

The Nashville Christian Advocate contains the following items:

We are rejoiced to see that Bishop Kavanaugh is in the field again. He must not overtask himself, nor allow others to overtask him. Our Kentucky and Holston brethren will please note his appointments in this week's paper.

The Rev. B. Arbogast, A. M., president of Martha Washington College, Abingdon, Virginia, has accepted the presidency of the Kentucky Wesleyan University. He will be present to sign the diplomas of the graduates at the approaching commencement, and will enter regularly upon his official duties with the opening of the collegiate year in September. The friends of the institution are alive with joy that so able a president has been secured, and Bro. Arbogast will receive a hearty welcome to Kentucky from ministers and laymen.

Millersburg is having a great revival. There have been forty conversions; twenty-four have joined the Methodist Church.

COLUMBUS, GEORGIA.—The Rev. T. T. Christian writes, March 9, to the Southern Christian Advocate: "I am just from Columbus. A revival is progressing there with increasing interest. Several clear, glorious conversions on Tuesday. The union prayer meeting, every morning, is *largely* attended. The congregations at night in the Methodist churches are very fine, and I suppose it is the case in the Baptist and Presbytorian churches. This is about the sixth week of the meeting, and yet it grows in interest. Its influence is felt all through the city. Sinners of all ages are thoughtful—solemn."

Reminiscences of Bishop Andrew.

ROMULUS, March 15, 1871.

MR. EDITOR: I was pained to see in the last ADVOCATE an account of the demise of our venerable father in Zion, Bishop James O. Andrew. The blow was not rendered lighter, nor the loss less, because it was not unexpected. I heard the Bishop preach several times while I was a school boy in Summerfield. At this place we had the most interesting Sabbath school I ever saw. The Bishop was himself a teacher in the school, and the writer was a member of his class. His preaching, even at that age—just before he assumed a superannuated relation—was characterized by great energy and animation. The words of his fatherly counsel and parental instruction still linger in my memory. A sermon he preached from the text, "Nevertheless, at thy word I will let down the net," is still fresh in my mind. I shall never forget a striking comparison he instituted, on one occasion, of the mercies and blessings of heaven to a bank which never suspended payment, and whose checks were always honored.

During one of those old-fashioned revivals for which Summerfield was distinguished, myself and another fellow-student—now dead—were rejoicing together in the favor of God and the smiles of heaven, when this aged man of God observed: "Take care; the tempter will be along after a while." Alas! how true did his warning prophecy prove.

My father—an old man—visited me at Centenary, and expressed great anxiety to see Bishop Andrew. Accordingly he, another pupil and myself called on him at his residence. We found him engaged in his study. After expending an hour pleasantly in his genial company we bade him good by, and he handed us a letter, directed in his own peculiar handwriting, to the NEW ORLEANS CHRISTIAN ADVOCATE. We feel that a link which connected us to the days of Asbury and McKendree is severed in his death. His departure suggests the prayer: "Help, Lord, for the godly man ceaseth." Peace to his honored dust.

JOSEPH ATKINSON.

FROM VIRGINIA.

The Richmond Christian Advocate contains the following revival items:

A meeting of much interest is in progress at Broad Street church in this city. Several persons have been converted, and the congregations are large and attentive.

In a private note, Rev. A. G. Brown thus speaks of the work in Norfolk and Portsmouth:

"Bro. Peterson is again blessed with a fine revival in his charge. A large addition has already been made to the membership of the church, and the religious interest of this large congregation is evidently increasing. I rejoice to add that Bro. Judkins is being rewarded and cheered in his work by a gracious outpouring of the Holy Spirit on his charge. He has just commenced a series of meetings which promise well for old Dinwiddie street. The Lord be praised!"

Bro. P. A. Peterson, we are truly glad to hear, is rapidly recovering from his recent illness.

We have good news from High street, Petersburg. Rev. George E. Booker says: "We are in the midst of a gracious revival. Twenty-one have professed up to this time, (seventeenth instant.) Among the converts are several Sunday school scholars."

MARK THIS.

It is gratifying to announce that the proceeds of the fair for Morean Street church netted $2,000.30, with some "fragments which are being gathered up."

We cannot express our gratitude to the faithful and unselfish sisters who labored so diligently in collecting for and working the tables, and who otherwise contributed so nobly to its success. We now sleep under a free roof. We have cancelled all the claims against the parsonage to the "utmost farthing," besides paying for recent repairs on the church. "One woe is passed." God bless all the people and send us a spiritual ingathering. Amen.

T. B. WHITE, Pastor.

THERE are ten agricultural schools in Belgium, six in Baden, and one or more in Sweden, Denmark, Italy, Spain and Portugal.

NEW PUBLICATIONS.

THE APPLE CULTURIST. A comple treatise for the practical pomo ogist. By Sereno Edwards Tod New York: Harper & Brothe publishers, 1871.

The book is handsomely boun and contains three hundred an thirty-four pages. The illustr tions are numerous and valuabl Everything worth knowing abo the apple seems to be collected he We have in successive chapter Propagating Apple Trees; Graftin and Budding; Proper Preparatio of the Soil for Orchards; Layi out the Ground for an Orchard Removing and Transplanting, Pru ing and Training; Exterminatin Noxious Insects; Gathering an Management of Apples; Gener Principles of Pomology, and Pomological Glossary. The auth is evidently an ardent friend of t apple, and well qualified to wri about it. This is the most comple work on the subject that we ha met. For sale by George Ellis Brother, 82 Camp street, New O leans.

POEMS BY LUCRETIA MARIA DAVIDS With illustrations by F. O. Darley. Edited by M. Oliv Davidson. New York: Publish by Hurd & Houghton. Cambrid Riverside Press, 1871.

The publishers have left nothi to be desired in the manner in whi they have brought out this ne edition of Lucretia Davidson's wr ings. The volume is elegantly illu trated, with clear type, on tint paper, and is in keeping with t delicacy and sweetness of the poe which it contains. Besides th poems, we have here numero specimens of the author's prose co positions, and her biography, writte by Miss Sedgwick. Miss Davidso was but seventeen when she die but her poems, after nearly half century, are as fresh and popular ever. Much interest in them is n doubt excited by the fact that the were the product of one so young but apart from this element of t wonderful, they possess real meri and exhibit a genius of extr ordinary power. These effusions a marked by their exquisite purity a gentleness, and an hour spent in the perusal is like a walk, in a spri morning, amidst the aroma of flo ers and the singing of birds. Fo sale by James A. Gresham, Cam street, New Orleans.

SUBURBAN SKETCHES. By W. D Howells. New York: Publishe by Hurd & Houghton. Cam bridge: Riverside Press, 187 Howells' "Venetian Life" and h "Italian Journeys" are well know and appreciated. Some of the hig est authorities in literature, both England and in the United State have classed him among the mo graphic and agreeable writers the day. The present volume fresh, humorous, and, as its tit would indicate, sketchy. The sketches, of which there are nin several subjects, are chiefly abo Boston people and scenes. The rotate about "the hub," and ar flavored with a good deal of Ne England spicery. The author re minds us of Holmes and Holland and exhibits much of the sam brilliant and sparkling qualities wit, satire and philosophy witha For sale by Gresham, Camp stree New Orleans.

STORIES AND TALES. By Hans Chri tian Andersen. Illustrated by L. Stoue and V. Pedersen. A thor's edition. New York: Pub lished by Hurd & Houghto Cambridge: Riverside Press, 187

Our enterprising friend Gresha of Camp street, has laid this volu also upon our table. Only think eight hundred pages of stories an tales written by the prince of sto tellers! So far as we have examine these writings they are wholesom in their tone, and can be safely p into the hands of the young. If w have counted accurately there ar seventy-nine separate stories tales in the book, and as many seventeen very clever pictures, de signed to illustrate scenes and even described by the author.

THE NEW MONTHLY MAGAZINE. W. Harrison, D. D., editor. Nashville Publishing House of the Meth odist Episcopal Church South.

The number for April makes its appearance just before we go to press, and we have had time only to glance at its attractive pages. We exhort and command every reader of the ADVOCATE to subscribe immediately for our New Monthly. You cannot afford to be without it. The table of contents for April: Nothing but a Woman; Lines to Friend; Up with the Times; Science and Theology; Sunset on the Mississippi; Celebrities that I have Seen; Folk Lore from many Lands; My Lambs; Wonders of the Sea; The Rose in January; Historical Sketches; Shut the Door Softly; The Beautiful; Over and over Again; Old Music Masuniello; Chasing Buttorflies; Mother of Napoleon the First; Reflections at the Cemetery at St. Mary's, Georgia; An Old Maid's Evenings; The Epidemics of the Middle Ages; Remarkable Dream of the Prince Im-

perial of France; Carmen; Charbon de Terre; A Liege Legend; A Great Man; Dying by Poison; Editor's Round Table.

Our Sunday School Publications for April are to hand. The Sunday School Magazine has an excellent table of contents. The first article, by Bishop Wightman, on "Sunday School Instruction: The Law of its Success," is as well handled as possible in so brief a space. The subject itself embraces the most important feature of the Sunday school enterprise. "Illustrative Readings" and "Notes for Teachers and Students" indicate careful preparation, and are instructive. There are no more useful departments in the Magazine than these. We observe with pleasure that the first thing in the Lesson Paper is a review of the studies for the past quarter. The Visitor is more delightful than usual this month. The illustrations are better, and we think that all classes of readers will be satisfied with the many good things which Dr. Huygood here provides for their entertainment and instruction. The notice of the character and death of Bishop Andrew, which appears in Our Little People, could not have been put in a more appropriate place. The great and good Bishop loved the little ones, and delighted to minister to them.

The Southern Magazine, published at Baltimore by Murdoch, Browne & Hill, is one of our most popular monthlies. The April number has a dozen articles, mostly original, on topics of present interest. Among them we note: Some of our Local Great Men; Music and Morals; On Reading the Poets; History av the Waw, and the Siege of Paris.

Scribner's Monthly is rapidly distancing all competitors in the way of illustrations. The April number sets before us a repast rare indeed for riches and variety. Life in the Cannibal Islands is continued. The Martyr Church of Madagascar will have many seriously interested readers. A Breakfast with Alexander Dumas is a pretty good characterization of this abominable celebrity, although Mr. Bigelow deals tenderly with his licentiousness and gluttony. A little African blood covers a multitude of sins. Topics of the Time, by the editor, Dr. Holland, has an earnest article on the temperance question and the press.

Lippincott's Magazine is portly, and of exquisite finish in its outward dress and typography. The article on Charles Francis Adams is suggestive of the fact that the political history of our times is chiefly written with a sectional bias, and calculated to mislead and pervert. Wild Ireland is full of life and incident. Lucretia Pontiff, on Emanuel Swedenborg, has said what she could to commend his mysticisms to the readers of the magazine. There is an article entitled Mon-Mon—a good story, perhaps. What Shall we Drink is a very convincing argument for temperance or total abstinence. The Serial Supplement is to us of no value, and to our taste is anything but an improvement.

The Art Review, E. H. Trafton, publisher and proprietor, New York and Chicago, has reached the fourth number of its first volume. It is published bi-monthly at $1.50 per annum. An excellent periodical for all lovers of art. The Hawk's Nest, in the March number, is a fine specimen of etching.

The Household, published monthly at Brattleboro, Vermont, is a periodical filled with the choicest matter. The lady of our house prizes it more than any other periodical, designed for housekeepers, which reaches our office. It is a domestic journal, and mailed to subscribers at $1 a year.

Hearth and Home of the twenty-fifth of March surpasses itself in the number and splendor of its illustrations. This valuable paper has a large variety of articles on science, natural history, agriculture, fruit-growing and domestic economy. Published weekly by Orange Judd & Co., New York.

Leffel's Illustraten Mechanical News is published by James Leffel & Co., at Springfield, Ohio. The first number is before us, and promises to be a good paper. It is specially devoted to science and the mechanical and industrial arts. It is to issue monthly. Price, fifty cents a year.

The Southern Farmer for April contains the usual variety of matter for the instruction and entertainment of country readers. This valuable agricultural journal is published by M. W. Philips & Co., at Memphis, Tennessee. Price, $2 a year.

Among articles that will attract and repay perusal, in the Galaxy for April, we may put Lee at Gettysburg; Captain Hall's Arctic Expedition; Victor Emmanuel, King of Italy; The Nether Side of New York.

The Southern Field and Factory is a new monthly magazine, published by Wall & Rafter, Jackson, Mississippi, at $2 per annum. It is a well conducted journal, and devoted to the agricultural and manufacturing interests of the South.

The Little Corporal for April has a number of very pretty illustrations, and the usual number of excellent original contributions in prose and in verse. Published by John E. Miller, Chicago, Illinois. Price, $1.50 per annum.

Littell's Living Age of March 18 has in its table of contents: The Late Eclipse; The Monastery of Sumelas; Women and Alcohol; Germany and Bismarck, besides poetry and short articles.

The Illustrated Christian Weekly is a new and handsomely illustrated paper, just issued by the American Tract Society, at $2 a year. Lyman Abbott is editor; S. E. Warner, associate editor.

Littell's Living Age of March 25 has been received. Among articles of interest we note: The Ring and the Book; Sweetness and Light; Thiers; The Ballot, besides some choice poetry and short articles.

The Sunday School Journal, published by Carlton & Lanahan, and edited by Dr. J. H. Vincent, is one of the best periodicals of its class that we receive.

Appleton's Journal of April 1 is splendidly illustrated, and manifests no signs of decline in its literary and scientific departments.

THE FIRST RESPONSE FOR CHINA.

Mr. Editor: The Sunday school at Bayou Sara, through their superintendent, Bro. Thomas Garnett, is the first to respond to the call for help for Bro. Lambuth in his orphans' school in China, by sending me a post office money order for $22.50.

How many more will respond? and which next?

H. H. Montgomery.

The Richmond Christian Advocate of March 9 says: "The revival at Court street, Lynchburg, is still in progress. Up to this time one hundred and fifty have been converted, and one hundred have been received into the church; others will join. The work is also still in progress at Centenary, and at the Baptist and Presbyterian churches. Since these revivals commenced there have been at least six hundred persons converted in Lynchburg. Dr. Rosser writes of the meeting he is now conducting at Charlottesville: 'The work here has commenced. Large assemblies. The church animated. Several penitents. We go on.' A fine revival is in progress at Madison Courthouse, under the ministry of the Rev. R. W. Watts. The work at Cumberland street, Norfolk, is still in progress."

Southern Pacific Railroad.—We have received an elegant engraving, giving the route of this line, and a large and accurate view of the Bay of San Diego—its Pacific terminus. The drawing is made from official measurements by Colonel Williamson, professor of engineering in the Virginia Military Institute, and its correctness is indorsed by Captain John M. Brooke, late Confederate States navy.

The recent grant by Congress of *seventeen millions of acres* to this road makes this map and sketch, with its accompanying information (including a recent and valuable letter of Commodore Maury,) a timely and interesting publication.

It can be obtained of the College Bookstore, Lexington, Virginia. Price, twenty-five cents.

Revival in Little Rock, Arkansas.—A private letter, received by the Rev. S. Watson, from Little Rock, March 5, says: "We have an interesting meeting in progress at First Street church, Rev. H. B. Frasee, pastor. There have been over twenty conversions; fourteen persons joined the church to-day. The prospect for a more powerful work is encouraging. We have been praying for better times. Our heavenly Father has blessed us and we are happy." This good work, we hope, will advance with power, and the brethren, we trust, will report progress.—*Western Methodist.*

The Rev. Daniel Howard Parrish, of the Baltimore Conference, Methodist Episcopal Church South, died in great peace in Baltimore, on the twenty-fourth of February. Thus, says the Southern Christian Advocate, has passed away another gifted young minister of our church, reminding us "that here we have no continuing city."

Bishop Early, says the Richmond Christian Advocate, "is in very feeble health, but has improved somewhat since the opening of spring. He was unable to attend the revival meetings, but enjoyed them greatly at home. Some of the Bishop's friends, for whom he had felt great solicitude for years, were converted."

ONE WEEK SOONER.

Attention has, within the last week, been called to the fact that the General Assembly of the Cumberland Presbyterian Church adjourned at Warrensburg, Missouri, May, 1870, to meet in Nashville, Tennessee, May, 1871. The constitution of that church requires its General Assembly to meet on the third Thursday in May. The Representative Hall of the capitol of Tennessee was, on application, obtained for the meeting of the Assembly.

In Memphis, May, 1870, the General Conference of the Methodist Episcopal Church South, being unadvised of the action of the Assembly, appointed the Sunday School Convention to meet in Nashville on May 18. The use of the Representative Hall was also obtained for the convention.

The interest of both these ecclesiastical convocations requires that they should not be held at the same time and place; and it is, for several reasons, less inconvenient for us to change than for our Cumberland Presbyterian brethren to do so.

Therefore, at a called meeting at the Publishing House, of the ministers and pastors resident in Nashville, on March 18, it was agreed unanimously that the Sunday School Convention should meet one week earlier—that is to say, Thursday, May 11, instead of Thursday, May 18, as heretofore announced, the programme remaining the same.

The meeting of the Book Committee and of the Board of Missions has accordingly been adjusted to this change—that is to say, the Board of Missions will meet on the ninth of May, and the Book Committee on the tenth of May. The Bishops have also been requested to hold their annual meeting a week earlier than heretofore announced—that is to say, on Monday, the eighth of May.

The Committee of Arrangements at Nashville have appointed the funeral sermon of Bishop Andrew to be preached by Bishop Pierce, in McKendree church, at three P. M., May 7. The dedication of Elm Street church, by Bishop Doggett, will take place on the same day, at eleven A. M.

H. N. McTyeire.

LIBERAL CONTRIBUTIONS.

Mr. Editor: It is gratifying to receive so many responses to our urgent calls in behalf of the missionary enterprises of the church. The spirits of our people are reviving, and with the return of temporal prosperity they will contribute to the cause of Christ with generous hearts and liberal hands.

Miss Margaret Gremmer, of Williamson county, Tennessee, by the hands of Bro. J. M. Peebles, handed me the other day a check for $200. She is aged and infirm, but full of love to God and his cause. Her habit for years has been to give as God gave her the ability.

Allow me room to acknowledge the following responses:

"Hartford, Ohio Co., Ky.

"*To the Rev. J. B. McFerrin:* Please accept $50, missionary money, and oblige

David A. Miller, Sen."

"Petersburg, Va., March 12, 1871.

"*Rev. J. B. McFerrin:* You will find inclosed the sum of $10, in answer to your appeal in the Richmond Christian Advocate, for the benefit of the missionary work.

"Very respectfully,

Joseph Carr."

"Richmond, Va., March 9, 1871.

"*Dr. J. B. McFerrin—Dear Sir:* You will please find inclosed $5, which you will please appropriate to the cause of foreign missions, and much oblige

A Friend of your Board."

J. W. Mundy, of Greenwood, South Carolina, sends $1 for our brother in China, Rev. Young J. Allen.

"Daneyville, Haywood Co., Tenn., March 16, 1871.

"*Rev. J. B. McFerrin—Dear Brother:* You will find inclosed a check for $500 for missionary purposes, which I send you. I wish it applied where it will bring glory to God and good to the people. It is a thanksgiving offering to God for his goodness and his mercies to myself and family. I have been living with a beloved wife for forty-five years; we have had twelve children; have raised all of them; three of our sons were in the army; two of them in Perryville fight, and several other hard-fought battles; all of them got home uninjured. I was raised by Presbyterian parents, and was converted at a Methodist camp meeting the rise of forty-one years past. I am a Methodist of the old stripe, a lover of class and love-feast meetings. When I reflect on the goodness of God, and his mercies, the response of my heart is, Glory to God! You will please acknowledge the receipt of this. Your brother in love, F. B. Kerr."

Such responses greatly encourage our hearts and strengthen our hands. J. B. McFerrin, Sec.

CALCASIEU SULPHUR MINE.

EXTRACT FROM REPORT OF MR. GIBANET, CHIEF MINING ENGINEER OF THE COMPANY.

Toward the end of October last the Calcasieu Sulphur and Mining Company undertook to drill an artesian well, in order to ascertain the location, the bearings and the true richness of a layer of sulphur, accidentally discovered scarcely two years ago whilst boring for a petroleum deposit.

This first boring had just gone through a petroleum deposit containing too little oil to be worked profitably. It was therefore being continued, in the hope of finding, at a greater depth, a larger quantity of petroleum, when at the depth of four hundred and forty-three feet below the surface a layer of sulphur one hundred and eight feet in thickness was reached.

Unfortunately, the parties who were in charge of the boring operations, being unacquainted with the full value of the precious metalloid which offered itself to them, went through it entirely without paying much attention to the discovery they had just made, and contenting themselves with designating rather loosely the layer they had found as "pure crystalline sulphur." They continued to bore still deeper in search of the petroleum deposit they hoped to find lower down, when, in fact, they had long since gone through it.

The sulphur layer was discovered, its thickness was approximately ascertained, but its real richness was completely unknown.

For this reason the Calcasieu Sulphur and Mining Company, established principally for the purpose of extracting the sulphur discovered, resolved, before undertaking to sink a large extracting well, to explore the entire layer by means of a new boring, and to ascertain the exact value in sulphur of the mineral constituting the sulphur bed.

Such is a brief account of the motive which induced the renewed labors of which we propose now to make known the results.

A vertical well, most carefully drilled by Mr. Munn, who has been long familiar with that special work, struck the sulphur bed at a depth of 428 feet, and went through its entire thickness of 112 feet.

It would take up too much space, and besides it would be entirely useless, to give here the geological description of the various layers that were encountered before we touched the sulphur bed; I shall, therefore, confine myself to a description of the latter, the only one which it is really important to study.

The sulphur appears in compact and amorphous masses, of a pale color, interspersed here and there with yellow crystals.

It is surrounded by a calcareous crystalline matrix, of a whitish color and rather considerable hardness, but which, nevertheless, is easily reduced to powder under the stroke of the hammer.

It is clear, therefore, that the working of the drilling tool through this bed must for that very reason have been long and difficult, and that the fragments brought up from the well after each stroke must have come up in the shape of a powder more or less fine, according to the relative hardness of the various parts of the sulphur bed.

The debris extracted from the well, after each stroke, have given clear and precise evidence that the entire bed, from the summit to the base, is of extraordinary richness, and also that it is easy to extract it.

As regards the shaft to be sunk in order to reach the sulphur, there is no serious difficulty to be encountered.

The bed or layer commences at the depth of 428, feet, and terminates at 540; it has hence a thickness of 112 feet.

The proportion of sulphur at the summit is 60 per cent.

This proportion increases rapidly as we descend deeper into the interior of the bed. At 441 feet it becomes 70 per cent.; at 459 it is 80 per cent.; at 466 feet 83 per cent.; finally at 486 feet it rises to 90 per cent.

From that depth the quantity of sulphur falls off gradually from 90 to 80 per cent., then to 75 per cent., then rises again to 80, and finally comes down to 68 per cent. at the depth of 540 feet, which point must be considered as the lower limit of the bed.

From 540 to 552 feet, where the drilling stopped, the calcareous matrix changes color, becomes grayish, and still contains a certain quantity of sulphur, in the proportion of 30 to 40 per cent.

Finally, at the depth of 552 feet, the sulphur tends to disappear.

This is a complete description of the sulphur bed we have explored.

A young Jewess in Philadelphia, named Maggie Cohen, came near suffering the fate of Desdemona at the hands of her mother and brother the other day. They attempted to smother her with pillows while she was asleep, because she has a Christian lover. Mother and son have been arrested.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending March 27, 1871.

A—A S Andrews, Vernon Allen, T Y Armstrong

B—J Barker, J C C Black, John Bancroft, R Babbington $6 50, G W Boyls, W C Black 2 lots $3.10.

C—W M Crisp $3, A F Cox $30, J P Casimir, E H Cushing.

D—A Dowling, R A Davis $3, H D Dashiell $6, J W De Vilbiss.

E—Chas F Evans 3 lots $71.

F—Thos W Flowers $3, C C Ellis $3, Wm Flan, Jas M Franklin $2.80.

G—Jas A Godfrey, Thos Garnett.

H—A Hood $3, W L C Hunnicutt $10.40, J W Hearn, J E Hawkins, Jas H Houston $5, M M Harp, P Howard, J W Hall, W C Halsllp 2 lots.

I—R S Isbell.

J—K A Jones, J C Johnston, John E Jagers, Johnson & Buchanan.

K—H J Kane $4.

L—H P Lewis, Iddo Lewis, G M Liverman $1.50, L H Le Gette & Co $97.

M—J Z T Morris, F M Moore, H N McTyeire, J D Murff 2 lots, H H Montgomery 3 lots $23.80, Irvin Miller, A H Mitchell $2 90, O M Marsh $5, J H Mims, A W Mitchell, L P Meador, W G Millsaps, J B McFerrin, M C Manly $16, John A Miller.

N—J Nicholson, W F Norton, Thos Nixon, J D Newsom, John F Neal, A T Norwood $2.40, J A Norsworthy 2 lots $92.80.

P—L Patterson, Jas S Parker, Moses Padgett $6, U B Phillips $6, Wm Price $18.

R—A H Redford 2 lots, M B Rankin 2 lots $13.60.

S—J C Smith, Jas Shanks, D S Snodgrass, Chas B Stuart, A H Stewart, J L Scales, W H Scales $14, R A Sibley $5.30, F W Sharbrough, Wiley A Shook, H R Singleton $2.65, J W Sandell $17.17, P B Saffold $4.

T—A Trotter $3, G Y Thomasson, H M Truehart 2 lots $4, Calvin Taylor, James H Tucker.

W—G D Wade $3, F Walker, J M Weems, D Woodruff $63.50, Baseom Ward.

Y—N H Young.

Married.

In Copiah county, Mississippi, February 1, 1871, by Rev. R. A. Sibley, Mr. J. W. Butler and Miss Othelia Saxon.

In Franklin county, Mississippi, March 5, 1871, by the same, William Stroud and Miss Susanna Sullivan.

By W. B. Adams, at the Methodist Episcopal Church South at Shady Grove, Pike county, Alabama, on the nineteenth instant, William H. Snell and Margaret L. Mitchell, all of Pike county, Alabama.

Obituaries.

Died, in Nacogdoches county, Texas, February 18, 1871, of pneumonia, P. Graves Rogers, aged twenty-three years, eight months and fourteen days.

The deceased was born in Lowndesboro, Alabama, June 4, 1847, and came to Keachie, Louisiana, with his mother when quite young. His mother died soon after, and left him to the care of his uncle, Captain Y. W. Graves.

Captain Graves received the little boy into his family and cared for him as his own son. In company with his cousins, he attended the male school in Keachie, and became a great favorite with his teachers and schoolmates, exhibiting many traits of character rarely met with in youths of his age. He finished his education at the State Seminary, and chose law as a profession. Before entering on its practice he concluded to teach awhile, and had charge of a large country school at the time of his death.

Graves Rogers was a young man of uncommon intellect, and bid fair to become one of the first men of our country. Everything about him was noble. He seemed careful at all times and under all circumstances to preserve self-respect.

Last Christmas he delivered in Keachie an address to the Sabbath school. This address, delivered with dignity, showed deep thought and extensive reading, and foreshadowed the future greatness of the man.

When Graves was told that he must soon die, he said it was hard to die so young, when he had not fully accomplished anything in life—it was hard to die so far from loved ones at home, but that he was not afraid to die. He requested that his body should be decently buried, and that his uncle should have it moved and placed by the side of his deceased mother, in the Methodist graveyard at Keachie, which request has been carried out in presence of a large congregation of weeping friends. His life had been so pure that he met death

"Like one who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

Farewell, dear friend! Many are the happy hours we have spent together, and sadly will we miss you; but

"We feel a strong, immortal hope,
Which bears our mournful spirits up
Beneath their mountain-load:
Redeem'd from death and grief and pain,
We soon shall find our friend again,
Within the arms of God."

Amicus.

TRIBUTE OF RESPECT.

The following preamble and resolutions were passed by the quarterly conference of Havana circuit, Alabama Conference, March 18, 1871:

Whereas, Our heavenly Father, since our last quarterly conference, hath by death removed from our association our beloved brother, Levi Smith; And whereas, It is right and meet for us, as his co laborers, to give some expression of his worth and Christian virtues therefore,

Resolved, 1. That in the death of Bro. Smith this circuit lost one of its faithful and earnest local preachers, sincerely and honestly allied to all the interests of the church of which he was a member.

2. That while we bow with humble submission to the dispensation in his removal, nevertheless we feel afflicted, knowing that we shall not see him any more in our midst; yet our loss is his gain, and we will strive to meet him in the better land.

3. That we tender our sympathies to his bereaved family, and that a copy of these resolutions be sent to them, and also to the New Orleans Christian Advocate for publication.

4. That we set apart a blank page in the records of this quarterly conference in memory of our deceased brother.

A. H. Mitchell, P. E.
A. R. Romny, Sec.

If you desire Rosy Cheeks, and a Complexion fair and free from Pimples, Blotches and Eruptions, purify your blood by taking Dr. Pierce's Alt. Ext. or Golden Medical Discovery. It has no equal for this purpose, nor as a remedy for Liver Complaint or Biliousness. Sold by all druggists.

NEW ADVERTISEMENTS.

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It covers an almost untrodden field in our literature. The great questions discussed are: "Who should Sing?" "How should we Sing?" "What should we Sing?" "Why should we Sing?"

It is fresh in style and matter, abounding in vivid illustrations from fact and fancy.

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Patent Flange Rib Cotton Gin.

WILL NOT CUT STEMS OR HULLS.

THESE GINS are so constructed that hard substances getting into them will not injure the saws; and hulls will not be cut and thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

Took the Premium

At the Orleans; Houston, Texas; Jackson Mississippi, and Selma Fairs last year.

Mr. Du Bois, the inventor, is at the Factory, superintending the manufacturing.—They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to.

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New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK.

New Orleans, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

Treasury Department,
Office of Controller of the Currency,
Washington, January 30, 1871.

Whereas, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. John Jay Knox,
Acting Controller Currency.
No. 1773. fe11 tf

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are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

The Child's Corner.

LULU'S COMPLAINT.

BY HESTER A. BENEDICT.

I's a poor 'ittle sorrowful baby.
'For B'idget is 'way down stairs;
My ittten has statched my finder,
And Dolly won't say her p'ayers.

I hain't seen my bootiful mamma
Since ever so lon' ado;
An' I ain't her tunnin'est baby
No loader, for B'idget said so.

My ma's dot anoder *new* baby;
Dod dived it—He did—yes'erday;
An' it kies, it kies, oh so deffu'!
I wis' He would tate it awny.

I don't want no "sweet 'ittle sister!"
I want my dood mamma, I do;
I want her to tiss me, an' tiss me,
An' tall me her p'ecious Lula!

I dess my bid papa will b'in' me
A 'ittle dood ittten some day.
Here's nurse wid my mamma's new baby;
I wis' s'e would tate it away.

Oh, oh, what tunnin' yed finders!
It sees me yite out o' its eyes!
I dess we will teep it, and dive it
Some tanny wbeuever it kies.

I dess I will dive it my Dolly
To play wid mos' every day;
And I dess, I dess—Say, B'idget,
As' Ded not to tate it away.

The Children's Hour.

BY THE SEA SHORE.

The sea was full of beautiful colors, violet and blue and green and delicate pink grays, because the little water fairies were busy all day long piling up treasures of pebbles and precious stones, golden and rose and brown and purple, and the water, as it flashed over them, caught their hues, and blended them together in a flood of light, and dashed against the bigger rocks with such a rush and onset that it was flung back into the air in showers of spray, and there the sunbeams had their turn, and made a rainbow of every tiny foam bubble, till the great green sea walls, as they drew near the land, rising up proudly with their snowy towers, broke and fell in showers of radiance; or the restless sea horses, with their white manes, sprang up into the air and fell over, and died away, sucked into the seething, boiling water that grew into a fresh shape and semblance over their graves.

Far down below it was all still and untroubled, and even up on the world level there were little sheltered nooks among the rocks, where the Storm Spirit could not enter, and where the water flashed and gurgled with a soft, loving sound against the stones, and rolled the pebbles over with a gentle touch, as dogs might in their play with tail and ears waving gently in pleasant, objectless pastime. The sea fairies were good and busy and happy, singing to themselves as they worked; you may hear them when the Storm Spirit is asleep, and the great waves fall back and die away with a musical murmur; then the fairies are singing in chorus, soft and low, under the sea.

When it is night, and the world people are all asleep, little dark figures run down the beach, queer little men with pointed caps and big bundles on their backs almost as large as themselves. They are little Trolls from the mountains; they come out of the heart of the great hills, and they bring bits of ore, and of stone, and of marble, all the brightest and prettiest pieces they can find, to help the fairies to color the sea.

"Heigh-ho!" cries the first, as he reaches the water, "here's a beautiful bit of real porphyry, full of veins and lines and bright tintings. Little Marina, pretty Marina, this is for you."

And then all in a moment, just where the moonlight touches the edge of a quiet wave, fair hands grow out of the sparkling water, parting the foam drops, and breaking up the quivering rainbow into a hundred points of light, and then soft, shining tresses glitter along the green water, and where it grows bluest sweet eyes smile up at the sky, and all in a moment there is a little sea fairy standing on the crest of the wave, and then upon a slippery pebble, and then—plash!—two little white feet are planted firmly on the shingle, and busy, curious hands are stretched out for the new treasure. Then another, another and another dancing over the water, growing out of its shadows, sparkling in its foam, the bright-voiced little fairies gather in troops and pelt the waves with pebbles, and roll the stones about to round their edges, and dance upon the shining sand.

Two sisters sit on the rocks silently, side by side, both looking seaward; they are not glad sea fairies, but human and sad-hearted, with eyes full of tears that blur the bright colors and dim the light that trembles across the water.

The little fairies say to each other: "They are looking south, and are very sorrowful, and we know, and we will comfort them; let us play on the beach with these little waves, and sing them the song the south wind taught us:

"It is very fair, and sweet and fair,
In the garden by the sea;
With the cool green shade of the palm boughs,
And the orange and the rose tree.

"They are at rest there, and sleep
In that garden by the sea,
And Death sits like a quiet priest,
And guards them tenderly."

An old Troll was hidden under the rock where the sisters were sitting, because he had stayed too long by the shore, and the daylight had nearly caught him, and if it *had* he would have been turned into a little brown stone, and so he sat with his legs crossed under the rock till the night should come, and he could run home to the mountain in safety.

The old Troll said: "Good little fairies, you have done your best, and that is at least something."

"And I think they are a little comforted," said the fairies; "for while we were singing I heard them weep, and now their hearts will not ache so sorely."

But still they sat silently looking seaward, and the sun went down, and a soft light flushed up into the sky, and a bird flew suddenly across the water, like the spirit of a soft little rosy cloud that had strayed away from its fellows, and stood poised for a moment in the stillness, as though it could not quite make up its mind which way to go. But the bird flew to an old olive tree and sat among the soft gray leaves, and sang:

"It is very sweet, and fair and sweet,
In the garden in the sky,
Where the palm branch and the orange grow,
And the red rose doth not die.

"They dwell together in great joy
In that garden in the sky:
The Life is there, whom we call Christ,
To bless them utterly."

And when the song was ended it flew up into the quiet heaven, and a great peace and rest came down upon the earth, a beautiful purple shadow, cool and still like the peace of God, which wrapped the weary world in its covering. The fairies sang under the water, and the old Troll trudged quietly up the hill, saying to himself:

"Everything has a use, and is good for something. I'm ugly enough, but I help in my way to make the world beautiful. The angels taught that song to the bird. I'm glad he sang it; it has made them happier. The south wind and the sea fairies could do a little, but poor human hearts are often so full of sorrow that birds and winged messengers have to come straight out of heaven before they can bring them comfort. The good God has many a white carrier pigeon we are too blind to see."

The red light was gone, and the purple and the violet, but there was a golden glow still above the sea, and they said: "That is where heaven is; it is very near us, and God's love is everywhere!" and then the night came and a little bright star.—*E. F. T., in Good Words for the Young.*

A HINT TO MEDDLERS.—*A Fable*—A little white rose bloomed all by herself in a nook in the hedge.

"Ah!" cried the wind in passing, "what a pity you should be suffocated there! I will blow a hole in the hedge, and the breeze shall find you through it."

"I pray, sir, you will leave me as I am; I breathe well enough," said the rose.

"I know better," said the wind, and rent the hedge as he passed on, and the boys rushed through and made her tremble with fear.

"You are not well placed there," he said, as he came by again; "I will give you a better berth than that."

"I beg you will leave me as I am; I like my place well enough if it were not for the gap you made," said the rose.

But the wind would not listen; he broke her stem, and she fell to the ground.

"Oh, you mustn't lie there!" he cried; "I will carry you to the spot that will suit you exactly."

"Nay, I entreat you to let me lie and fade in this pleasant grass," said the rose beseechingly; but he caught her up, and whirled her on a few yards, when her petals were scattered, and her leafless stem was cast on the hedge.

"How is this?" exclaimed the wind.

"How is it? this is how it is," replied the hedge; "there are some folks that are never satisfied but when they are meddling in other folks' affairs; they think nobody can be happy except in their way; and you are one of them, and this bare stem is a specimen of your work."

IF A BEE stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, don't be anxious to avenge it; let it drop. It is wisdom to say little respecting the injuries you have received.

WHEN we call old age the winter of life, we must beware lest we derogate from the bounty of our Maker, and disparage those blessings which he accounts precious, among which old age is none of the meanest.—*Joseph Hall.*

The Farm and Garden.

CULTIVATION OF CORN.

As soon as the third and fourth blades appear the first plowing should begin. Corn never recovers from injury received by neglect or delay at this time. Therefore be prepared to work it early and rapidly. The plow used to run next to the corn at this working should be long but narrow, so that the earth may be broken very deep and close to the young corn, and yet it should not be covered. When the middle is also broken deep and close the young roots, which soon shoot out in great numbers in search of food, will easily penetrate the soft earth, and find their necessary supplies, imparting health and vigor to the young plant. Every additional plowing after this should be less deep, as the plants increase in size and extend their roots, otherwise the roots will be wounded or cut off, thus injuring them and impeding their growth, and consequently that of the young plant also. If your land is too wet you should throw it up to and against the plants in the form of ridges, thus enabling it to dry out and get rid of its excess of moisture sooner; but if your corn land is inclined to be dry you should work it so as to keep the surface as level as possible, and thus enable it to retain its moisture better. The hoes should follow immediately after the plows, perfecting the work by thinning to the desired stand, and drawing a little soft earth to the corn, giving it a nice dressing, and leaving it perfectly clean. In about three weeks or less this operation should be repeated, using a sweep, cultivator or some plow which will not run quite so deep as before, but which will tumble a little soft earth about the roots of the corn, covering the young grass, thereby saving the hoe hands much labor. The hoes should follow again, straightening up all bent stalks, thinning out all surplus plants, pulling off suckers, and making clean all which the plows had failed to do. In three weeks more the third and ordinary last working should be given. This is an important crisis, and the planter must use his judgment and discretion as to the work to be given corn at this advanced stage and hot season. The plowing should be quite shallow, leaving the surface as soft and smooth as possible. A deep plowing at this time, unless followed immediately by a rain, would be productive of more harm than good. The hoes should pass over again, making all complete and clean. It is probably better on our uplands to work them while they are in a moist condition, but in no case should you delay working your corn to wait for a rain, because stirring the surface is itself equivalent to a shower of rain, as it enables the soil to absorb and retain the dews of the night and the moisture of the atmosphere more readily, and so refresh and invigorate the parched and drooping corn plants. Therefore in a dry season do not adhere to any rule as to the number of times your corn should be plowed, but stir the surface as often as possible. Even-running on one side of each row, with a sweep or cultivator, will be a great benefit, and enable you to pass rapidly over your crop, going on the opposite side the next time. It is an established fact that taking a small crop from land poorly cultivated is more exhausting and injurious to the soil than taking double the quantity from the same land properly cultivated. There is a great deal of truth in the following maxims, and every corn planter in the State would do well to remember them: "Plant deep, break deep and plow shallow;" "plant early, work early and lay by early;" and lastly, manure well. If these directions are followed you will be sure to make a good corn crop. The whole art of raising fine corn, after your land is properly manured and prepared, consists in keeping the growing crop free from grass and weeds, and the earth mellow around its roots until it shades the ground well, and its silks appear.—*Elbert W. Peabody, in Southern Farm and Home.*

THE FLOWER GARDEN.—We congratulate our fair readers that they are again occupied with the care of their flowers and shrubs. The hyacinths, jonquils, tulips, etc., the first to greet you and herald the approach of spring, are about to pass away, and give place to the roses whose buds are already filling. You can now plant tube roses, dahlias and gladiolus. Enlarge your beds of verbenas, which flourish so luxuriantly in our climate, blooming beautifully all through the summer and fall until frost, presenting a greater variety and richness of color than any other flower. Sow at once your hardy annuals and biennials. The directions for sowing, given in Vick's Floral Guide, are minute and easily followed. At the head of this department is a well executed engraving of a new variety of that numerous and beautiful family of Asters, which florists have brought to such perfection in growth and colors. We advise our lady friends to send to James Vick for a paper or two of the seed of this exquisite flower, sow them at once in a hot bed, cold frame or seed bed, transplant them, when all danger of frost is over, a foot apart, and they will have a splendid floral display in the fall, with little trouble or expense.—*Southern Farm and Home.*

SCHOOLS AND COLLEGES.

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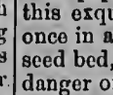

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EXPENSES.

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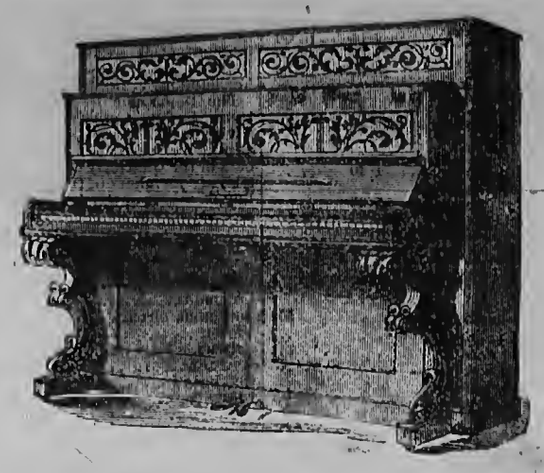

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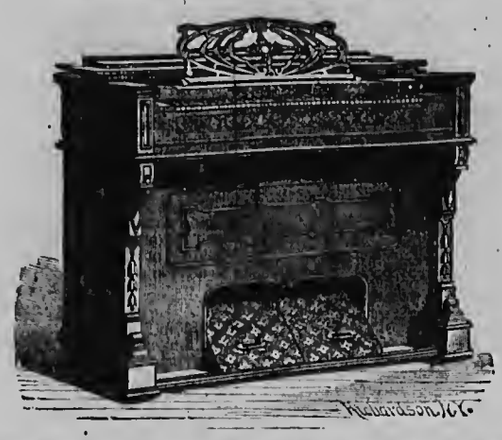

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The Gas Wells.—The gas wells under Erie, Pennsylvania, range from five hundred to seven hundred feet in depth, and furnish an abundance of that material to light the city brilliantly. The city authorities now propose to sink another well near the waterworks to the depth of one thousand feet, the understanding being that it is to go two thousand feet if necessary. This well is to be a test to determine what lies underneath that city.

The photographs which were taken of the recent eclipse prove to be very valuable in several respects; indeed, it is claimed that one of them, taken by Mr. Brothers, at Syracuse, embracing the full corona, was worth the whole cost of the expeditions. The photographs taken in Sicily and in Spain agree in presenting a remarkable V-shaped gap in the corona, which had its apex close by the inner corona. This is spoken of as demonstrating to a certainty that the sun's halo is "not borrowed majesty, but his alone."

The survey of the Norwegian coast by the government has furnished details which Prof. Kjerrulf uses in refutation of Sir Charles Lyell's theories of the extreme slowness of geological changes. His examinations of the raised beaches and terraces disprove as utterly baseless Lyell's calculation of two hundred and forty thousand years which it took to elevate them. The uppermost limit of the sea action is but one-tenth of the height assumed in this calculation, and hence at one blow the figures must be cut down to twenty-four thousand. But the coast, it is shown, has risen not by a slow and constant motion, but by a series of sudden uplifts, succeeded by seasons of rest. Hence any calculations based on a slow, uniform rate are worthless, and the total time may have been quite short. The coast is not now rising, as has been stated.

Man is not Clay.—In a recent lecture by Dr. Doremus he is reported to have remarked that, while the Bible said that man was made of clay, aluminium, which is the basis of clay, is almost the only element which is not found in the constitution of man. A correspondent of the Scientific American corrects the doctor, very justly, in this misstatement of Scripture. Man was created out of dust, according to Genesis, which is the formal statement on the subject, and is general enough to cover any or all the elements. In the poetic and prophetical writings use is made of clay in a figurative way, referring to the molding in a potter's hand, and not to the substance of the frame. Dr. Doremus had no intention to call the verity of Scripture in question, as is very apparent; yet it is just such careless remarks that are taken up by the young and illiterate, and by enemies, and used to the advantage of infidelity; and scientific men cannot be too careful in guarding against such mischief.

Luminous Flames and Sounds.—Among the curiosities of physical science is the well known fact that luminous flames are very sensitive to sound, exhibiting different phenomena under different circumstances. An ingenious savan proposes to turn this to practical account, and for this purpose has devised an apparatus, consisting of two upright copper rods, one of which, at its upper extremity, has a metal band attached at a right angle, and consisting of thin layers of gold, silver and platinum welded together. When exposed to the heat the hands expand unequally, and bend to one side, thereby coming in contact with a platinum point, which is attached to another bar, so as to stand about four-tenths of an inch from the hands. Both ends are connected with the poles of a small electrical battery, in the circuit of which an electrical bell is introduced in a distant part of the room, and which sounds whenever the circuit is closed. A flame is brought to about ten inches from the metal band, and on removing to a distance of ten or fifteen yards from the flame, and whistling, the flame answers immediately, by becoming broader and shorter. In this way it comes into contignity with the metal band, and this curving to one side, as it is heated by the flame, touches the platinum point, closes the current, and we hear the distant bells sound each time, in answer to the whistle. In a similar manner the cry of a child in its cradle, at night, may be carried to the room of its parents; and by a somewhat similar arrangement a thief, attempting to open a door with a key, can sound a distant alarm bell, if he makes the least noise. It is even possible to arrange an apparatus resembling this, by means of which, in a fog or by night, the approach of a boat or vessel can be detected at a great distance, by the sounding of a bell in the captain's cabin.

Nothing is more contrary to the spirit of charity than rash and hasty censures.

ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jan	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb				1	2	3	4
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	26	27	28				
M'h				1	2	3	4
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	19	20	21	22	23	24	25
	26	27	28	29	30	31	
Apr							1
	2	3	4	5	6	7	8
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	30						
M'y		1	2	3	4	5	6
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	21	22	23	24	25	26	27
	28	29	30	31			
J'e.					1	2	3
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Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jy.							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
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	30	31					
Aug.			1	2	3	4	5
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	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
Sep.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
Oct	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Nov				1	2	3	4
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	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
Dec						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited only a moderate degree of animation since our last report. Sugar has been in good request, especially for the better qualities, and commanded full prices, the quotation for prime especially showing an improvement of ¼c. Molasses has gone off freely at about previous rates. Flour has ruled more in favor of sellers, the closing rates showing an advance of 25c. in double extra and 50c. in treble, but has not exhibited much activity.

The river is two feet eight inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi	bales..	14,310
Lake		23
Arkansas		4,739
Florida		109
Mobile		247
Texas		159
Total		19,587

On Saturday, although the movement was checked by scant supplies of the kinds most in request, yet under favorable telegrams from Liverpool and New York, buyers came forward with a fair degree of spirit and took 8,800 bales at an irregular advance of ⅛ to ¼c. On Monday the news being discouraging the demand subsided, and although factors gave way ⅛c., and in some cases ¼c., yet it failed to impart any spirit to the demand, and the business was confined to 5,900 bales, (including 2,200 late in the day,) good ordinary closing at 11⅞ to 12⅜c., low middling at 13⅛ to 13⅝c, and middling at 14½c. On Tuesday the market opened with a fair inquiry, and continued firm at previous rates until about noon, when, under the New York quotations of 15⅛ and 15⅝c. for middling uplands and Orleans, and a decline in gold and sterling exchange, factors met the demand more freely, and the advantage was on the side of the buyer; after which prices rallied, and for the rest of the day continued steady. Strict ordinary and strict ordinary to good ordinary were in good request, and commanded higher rates than could have been realized on Monday. The sales summed up 6,200 bales. A large part of the stock is composed of stained and dusty lots, and clean white cottons command disproportionately high prices compared with the general run of the offerings.

This makes an aggregate for the past three days of 20,900 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,165,955 bales, against 934,700 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 866,825 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 722,584 bales to Great Britain, 177,415 to other foreign ports, and a decrease of 224,331 to France.

Referring to our remarks above, we quote as follows:

Ordinary	10	to 10¼
Good ordinary	11⅛	to 12⅛
Low middling	13¼	to 13⅜
Middling	..	to 14½
Strict middling	14¼	to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days	19,587	
Arrived previously	1,212,060	1,231,647
		1,252,343
Exported past three days.	22,029	
Exported previously	969,674	
Burned	950	993,253
Stock on hand and on shipboard..		250,090

SUGAR.—A good demand and firmer market have again prevailed since our last review, with a scarcity of the better descriptions, and prices ruling with an upward tendency. The supplies on Saturday and Monday were sold at 5½ to 6c. per pound for inferior, 6½ to 7⅛c. for common, 7¾ to 8⅛c. for fair, 8¾ to 9c. for good fair, 9¼ to 9½c. for fully fair, 10 to 10¼c. for prime, 10½c. for strictly prime, 10¾ to 11c. for choice, 10¼ to 11¾c. for seconds, 11½ to 12¼c. for yellow clarified, and 12¼ to 13c. for white.

MOLASSES.—The demand is fair. The supplies are light, and are selling readily at 20 to 30c. for inferior and fermenting, 30 to 40c. for good fermenting, 27 to 35 for centrifugal, and 40 to 50c. for plantation reboiled. Some half barrels reboiled sold at 53c. City refinery reboiled is quoted at 30 to 60c., as in quality; golden sirup, 90c. to $1.

BACON.—Shoulders are offering at 8½c., clear rib sides 11c. Clear sides are in light supply and in demand; they are held at 12c. Sugar-cured hams are dull at 15½ to 16c. per pound. On Saturday 5 casks clear sides sold at 11¾c., 10 do. at 11⅞c., 15 do. at 12c., and 20 tierces sugar-cured hams at 15c. per pound.

LARD.—The market continues dull, but prices are unchanged. Tierces are quoted at 12 to 12½c. per pound for steam and kettle, and 12¾ to 13c. for refined; kegs, 13½ to 13¾c. for kettle and refined.

BUTTER.—Choice Goshen continues in light supply and good demand.

MONETARY.—Gold, 110¼ to 110¾.

American silver half dollars, 107½ to 108½, and Mexican dollars at 2½ to 2¾ per cent. premium in gold.

The sales of bonds include $17,000 old City seven per cents on Monday at 71⅝, and $15,000 at 71¾.

A small amount of 7-30 certificates sold on Monday at 92½.

We hear of no round sales of warrants. Some of the dealers reported counter-buying rates new Metropolitan Police at 97, and selling at 98.

City Treasury notes are quoted at 10 to 13 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Mar. 28, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	7 to 8c
Sheep, first quality, per head	$6 to 7
Sheep, second quality, per head	4 to 5
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	.. to 80
Calves, per head	3 to 10
Yearlings, per head	5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	20½
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 40	.. ..
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	8 00	16 00
English fire	.. ..	47 00
American fire	37 50	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	50
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	12	.. ..
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	11 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	75	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	20	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 45	3 50
Cotton seed:		
Rough, ₩ ton	12 00	.. ..
In sacks	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	16	18
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 50	6 75
Superfine	6 00	6 12½
Fine	5 50	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5	6
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	2 90	3 00
Lemons, Palermo, ₩ box	.. ..	.. ..
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	65	68
Corn, shelled	70	73
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	26 00	27 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	.. ..
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 75	2 50
Shell lime	1 75	.. ..
Rockland, etc	2 25	2 50
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Lumber, ₩ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	.. ..	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	10 00	.. ..
Scantling	15 00	.. ..
Shingles, ₩ M	4 00	4 25
Laths	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-retted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 17½	1 20
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	48	50
Cotton seed, refined	58	72
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	28 00	.. ..
C. S., undecorticated	.. ..	25 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	18 00	25 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	21 25	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	.. ..	.. ..
Hams, canvassed	15	15
Shoulders	14½	10
Green shoulders	14	15
Lard, prime, in tierces	7¾	8
Butter, Northern	12½	13
Butter, Western	25	44
Cheese, American	12½	30
Potatoes, ₩ bbl	10	17
Onions	3 00	4 00
Apples	.. ..	.. ..
Cabbages, ₩ crate	.. ..	.. ..
Rice, ₩ lb:	7 00	10 00
Louisiana	6	8½
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.

Bladen Springs, at Kizer Hill	Apr.	1, 2
Gaston, at Bethlehem		8, 9
Butler, at Mount Sterling		15, 16
Livingston		29, 30
Greene circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

The Demopolis District Conference, Alabama Annual Conference, will be held at Livingston, Alabama, commencing April 28, at nine o'clock A. M. All the official members of the Quarterly Conferences in the district are members of the District Conference. Lay members of the Annual Conference will be elected. S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point	Mar.	18, 19
Columbus	Apr.	8, 9
Columbus circuit		15, 16
Vinton		22, 23
Athens		29, 30
Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove	Mar.	25, 26
Greenwood and McNutt, at Mill Dale	Apr.	1, 2
Ataia circuit, at Spring Dale		8, 9
Kosciusko and Bethel, Kosciusko		15, 16
Durant circuit, at Wheeling		22, 23
French Camps, at Liberty Hill		29, 30
Valden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Winona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DISTRICT.

Clinton station	Mar.	25, 26
Buffalo	Apr.	1, 2
East Feliciana, at Pinegrove		8, 9
Woodville station		15, 16
Jackson and Plains, at Pipkin's chapel		22, 23
Bayou Sara, at Bayou Sara		29, 30
East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		19, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Meridian	Apr.	1, 2
DeKalb, at Scooba		8, 9
Enterprise, at New Hope		22, 23
Spring Hill, at Union		29, 30
Wayne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside. WM. B. HINES, P. E.

SUMMIT DISTRICT.

Areola circuit	Mar.	25, 26
Livingston circuit	Apr.	1, 2
Bogue Chitto circuit		8, 9

JOS. NICHOLSON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Mansfield circuit, at Providence	Apr.	29, 30
Keachie circuit, at Bell Bower	May	6, 7
Pleasant Hill and Manny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Moorlingsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

The salaries of our preachers have been fixed by the first Quarterly Conferences, one-half of which will become due at the time of the second Quarterly Meetings. We appeal to the churches, and especially to the stewards, to be prepared to meet these claims by that time. We speak what we do know when we say that it is absolutely necessary, for the comfort of the preachers and for the good of the cause, for this to be done. True, money may be scarce; but when families supply themselves with provisions, a little extra will be sufficient to supply the parsonage, and that will be equivalent to money for the preacher. JOHN PIPES, P. E.

ALEXANDRIA DISTRICT.

Spring Creek ct., at Spring Creek	Mar.	18, 19
Rapides circuit, at Palestine		25, 26
Atlanta circuit, at Atlanta	Apr.	1, 2
Harrisonburg and Centerville circuits, at Centerville		8, 9
Columbia circuit		15, 16
Simsport, at Bayou Deglaise		22, 23

The official members of Calcasieu circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26. F. WHITE, P. E.

OPELOUSAS DISTRICT.

Franklin and Pattersonville	Mar.	18, 19
Calcasieu Pass		25, 26
New Iberia	Apr.	1, 2
Plaquemine Brulee		15, 16

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VOL. XVII. NEW ORLEANS, THURSDAY, APRIL 6, 1871. NO. 12.

NEWS OF THE WEEK.

DOMESTIC.

Jackson, Miss., March 29.—Theodore Sturgess, a brother of the absconding mayor of Meridian, who has published a card in the New York Tribune, purporting to be a correct account of the Meridian riot, publishes a card denying the statements of his brother. He says: "I am fully satisfied that the facts are misrepresented and perverted, and that the publication was gathered up for political effect."

This Sturgess is a Northern man, and has resided South many years. His brother came South three years ago.

Aaron Moore, whom Sturgess reported killed, is here unhurt.

The investigation in the case of the rioters has been concluded, and shows that the negroes brought on the troubles by their turbulent, overbearing conduct toward the whites, and murdering a judge (a white) on the bench.

The underwriters of the insurance company refuse to pay the insurance on Sturgess' property, having proof that he was the incendiary.

There is perfect peace and tranquility throughout the State.

Washington, March 31. — The House, to-day and to-night, discussed the Ku-Klux bill. Mr. Farnsworth made a legal argument in opposition.

In the Senate the same business was discussed. No distinctive features were manifested.

Commissioner Pleasanton decides that persons whose gross income during 1870, estimated in currency, is less than $2,000, are not required to make any income returns, nor need make affidavits showing their gross income did not exceed that sum.

General Sherman leaves for a tour of inspection, on the fourth of April, of the frontier of Texas and Indian Territory. He goes via Baton Rouge and New Orleans to San Antonio, thence westward and northward.

Mr. Sheldon, of Louisiana, in the debate in the House, said he believed the constitution could accomplish all the objects for which it was ordained, especially when consistent with the largest liberty, and therefore it was competent for Congress to pass laws in order to secure to all citizens the rights, and privileges, and immunities guaranteed by the constitution.

The great difficulty in the South was the want of moral power. The disorders there were traceable to this cause more than to any other. He said the State of Louisiana was as quiet as Vermont. The Republicans advocated amnesty, and, assisted by the Democrats, struck from its State constitution all its proscriptive clauses. The result has been that the State is steadily improving in peace and good order.

Cincinnati, Ohio, April 1.—A boiler in McCall & Co.'s distillery, on the Ohio river, at McCall's Landing, Ohio, exploded yesterday, instantly killing six persons and wounding nine, two of whom died. The loss on the building was about $5,000. The cause of explosion is not ascertained.

New York, April 1. — Advices from the Isthmus of Darien represent a newly discovered canal route, only twenty-two miles long.

Galveston, April 1. — Daniel Campbell, president of the Senate, is dead, and Webster Flanagan has been chosen president pro tem. The Governor refuses to receive bills signed by Flanagan, which occasioned sterny proceedings in the legislature.—*Times.*

Washington, April 1.—The debt statement shows a reduction of $4,011,250 during March. The cash balance is $105,697,800; currency, $18,686,242.

Washington, April 3.—The latest figures elects Jewell and three members to Congress—the Republicans gaining the Governor; the Congressional delegation as last session.

Washington, April 3.—*Senate.*—Bills were introduced to incorporate the Red River Raft Company; creating a western judicial district of North Carolina.

A bill passed giving the Dahlonega grant to the Georgia Agricultural College.

Mr. Blair spoke on Mr. Sherman's resolution to adjournment.

House.—A general debate produced; an arrangement made for night sessions, and a continuance of general discussion until Wednesday, when the ten minute rule will be applied, and amendments be considered in Committee of the Whole.

Washington, April 3.—In the case of Miller's executors against the United States, the Supreme Court held the confiscation acts constitutional and valid, and the proceedings in them against the property of rebels to be regular.

In the case of Buffington against Day, the court held that the general government cannot tax the salaries of State judges. The judicial power of the State is exempt from Federal interference, and in respect of this power the States are as sovereign and independent as the general government.

The confiscation case decided today came from Michigan. The court held that the confiscation act of 1862 is valid and constitutional, and that it was competent for Congress to prescribe a procedure against the property of the person offending, and not against the person.

Justice Davis dissented on technical grounds, but concurred in the view of the court as to the constitutionality of the act. Justices Field and Clifford dissented entirely.

Hartford, Ct., April 3. — One hundred and seven towns give net gain for Jewell, Republican, over last year of nine hundred and eighty-six votes. Strong, Republican, is elected in the third district. Kendrick, Democrat, is probably elected to Congress in the second district, and Barnum, Democrat, in the fourth district. The election throughout the State is very close.

Memphis, April 3.—The Southern-bound train from Louisville ran over a cow at Cumberland, at half-past four o'clock this morning, throwing all the passenger cars off, and turning them over down the embankment. The master bridge builder was killed, and three other persons severely injured, among them Mr. Rogers and wife, of New Orleans. Mrs. Rogers had to be left at the station. Some fifteen persons were slightly wounded.

Hartford, Ct., April 4. — The Times (Democrat) claims English is elected by eight majority.

The Courant (Republican) claims Jewell's election by thirty-seven majority.

Hartford, April 4.—Returns in the office of the Evening Post, this evening, from the entire State give English a plurality of forty-five votes. Should the scattering vote exceed this number the election will be by the Legislature. Twenty scattering votes were deposited in New Haven, and it is not unlikely that enough have been polled to defeat an election by the people. The Times (Democrat) makes the plurality for English eight votes. Should the election go to the Legislature there can be no doubt of Jewell's success, as the Legislature is Republican in both houses.

Cincinnati, April 4.—Davis' majority for mayor is 1,855. Aldermen—Republicans 8, Democrats 4. Councilmen—Republicans 11, Democrats 13.

FOREIGN.

City of Mexico, March 25, via Havana, March 31.—The two parties combined against the re-election of Juarez are willing to prevent it either by impeachment or civil war. Nothing has been done in the matter of impeachment.

The press of the capital is daily discussing the critical condition of the country. Civil war is generally predicted.

London, March 29.—A dispatch to the Daily News says the Arab chief Sidi Makaroni, leading forty thousand troops in Algiers, has declared war against France.

Versailles, March 29.—The government has issued a circular announcing that order has been restored at Lyons and Toulouse.

The insurrections failed in the large towns, save Marsailles, Narbonne and Saint Etienne. The government is ready to-day to meet and crush the insurrection.

Versailles is rapidly becoming a military camp. Gardes are continually arriving from the departments. An amicable arrangement between the Paris and Versailles governments is still regarded possible.

Berlin, March 29.—There has been a correspondence between Bismarck and the Central Committee at Paris. The latter represented that the Thiers government was unsupported in any proper way by the country, and the election of a new Assembly became necessary. The committee offered in the meanwhile to pay, in a few days, the installment of indemnity due to Germany. Bismarck's reply was favorable.

The opinion here is strong that a restoration of the empire by the imperial army is inevitable.

St. Petersburg, March 29.—The Patriarch of Constantinople complained to the Russian synod that the Sublime Porte is disturbing the order of the church in Bulgaria. The answer of the synod is published; it shares the dissatisfaction felt by the patriarch at the relations of the Porte and the Greek Church in Bulgaria, but considers the convocation of a council, which was proposed by him, unnecessary.

London, March 30. — There is great disorganization in the postal and other departments of the French public service.

The Nationals demonstrated in favor of the Commune in Place Hotel de Ville.

The Liberal says four thousand English have resumed residence in Paris.

Thiers and the head of the London detectives are in the city.

The Central Committee of Paris declined to abolish all police force. A dispatch from Versailles to the Times says Berryer, Quartier and Valodan have been negotiating at Rouen, and that after several telegrams had been exchanged with the government at Berlin, Herr Fabrice, German civil administrator in France, consented to the increase of the garrison of Paris to eighty thousand men.

General Vinoy is still in command of the French army.

Pyatt has withdrawn from the Communal Council of Paris, and will give his exclusive attention to the editorship of the Le Vengenr, the future official organ of the Commune.

A dispatch from Versailles to the Telegraph says there was picket firing last night between the Nationals and government officers, on the road between Versailles and Paris.

The government has, after consulting with Generals Duerot, Chanzy and Trochu, decided upon a plan for an attack on Paris.

In the Assembly, on Wednesday, Thiers made a speech, in which he admitted that the Germans were evacuating France irregularly, and that there were too many Germans in the country.

A dispatch from Marseilles reports all quiet. The government authorities have suspended all action for the present.

Madrid, March 31.—The captain general of Porto Rico has been ordered to hold elections in that island in July.

The Cuban elections will be ordered as soon as Count Valmaseda arranges the preliminaries.

St. Petersburg, March 31.—The Czar has conferred upon Prince Gortschakoff and heirs the cross of the Legion of Honor, as a mark of satisfaction at the settlement by the Prince of the Eastern question.

London, March 31.—It is reported that Cardinal Antonelli has resigned the secretaryship of State in the papal cabinet.

Shanghai advices report serious disturbances are expected in Japan. One of the Mikado's counselors has been assassinated. The act is known to have been of a political nature.

Brussels, March 31.—The sittings of the peace conference have been suspended to avoid controversy. The business hereafter will be conducted by the exchange of notes. Commercial questions will be settled by the French and German delegations.

Paris, March 31.—All is consternation; the watchword of the Commune is death to the rich, to landowners and to priests. A decree confiscating church property has been prepared. Denunciations of suspected parties are hourly made. The guillotine will soon be erected. The inmates of many houses have been marked for the guillotine.

Drafts on the treasury are not paid either in Paris or Versailles.

Paris, March 31.—The government has completed arrangements for moving against Paris. Troops will move simultaneously with the Germans along the line by Montmartre and Bercy.

London, April 1.—A dispatch from Strasburg says: Bismarck has written to the Chamber of Commerce in that city, that Germany will compensate the inhabitants of Alsace and Lorraine at the same rate that was accorded to the inhabitants of these provinces when they were annexed under similar circumstances, to France.

London, April 1.—A Times special dispatch from Versailles says: Thiers pays five hundred million francs to Prussia on Friday evening. The French government will then be allowed to receive reinforcements from the north.

Havana, April 1.—Rumors prevail here, which are generally credited, that the volunteers in the neighborhood of San Juan Remedios roasted a man alive, first running a stake through his body. It is said the volunteers were caught by Spanish officers while engaged in the act.

The outrage has greatly incensed the people, and many murders on both sides have resulted. An American gentleman, who was stopping at a hotel one day in the beginning of the week, heard of two volunteers being murdered in their beds in a single night.

Four hundred persons, mostly negroes, who had surrendered recently at Puerto Principe, have returned to the woods, impelled by hunger. They thought it preferable to die by Spanish bullets than from want or the smallpox, which is raging fearfully. A few were seized while attempting to escape.

A Spanish gunboat left on Sunday for Nassau, with two persons on board, intended for spies on the expedition expected there, one from the United States and one from Colombia.

Berlin, April 2.—A bill for the union of Alsace and Lorraine with the German empire has been referred to a special committee in the Reichstag.

A motion that the Polish territories be not included in the empire was rejected.

Bismarck explained that the policy toward France was to facilitate the task of the republic. The Emperor decided not to intervene unless the interests of Germany were endangered.

London, April 2.—The following has just been received from Versailles: Several thousand National Guards, occupying Puteau, Cour Bevioe and the bridge of Neuilly, have been routed by the troops, who carried the barricades and captured many prisoners. The Nationals fled into the city. The moral effect of the affair is excellent.

The Paris committee intend to issue assignats to meet their immediate necessities.

The Nationals have occupied the building of the Credit Foncier. The party of order still hold possession of the Bank of France. The bank, however, to save itself from being plundered, has advanced three million francs to the insurgents.

The organization and equipment of marching battalions in Paris is actively going on.

The army of Versailles has occupied St. Cloud and the line of the Seine.

Paris, April 2, evening.—A serious engagement occurred this morning between the government troops and the Communists. About two thousand National Guards marched on Courbevoie, where they were met by gens d'armes and gards forestiers. A captain of the latter galloped up, waving his cap, intending to address the Communists, when a zounve with that body shot him dead. A general action then followed. The gens d'armes took five prisoners, one seventy-six years of age, who were shot immediately. The guns of Fort Valerien swept the road and the Communists fled. Twenty-five insurgents were killed, and many wounded. The engagement was over at one o'clock.

The National Guards still hold Porte Maillot.

Battalions of artillery are hurrying up, the rappel is beating, and the ramparts are being manned. The greatest excitement prevails.

London, April 3.—A dispatch from Versailles to-day says Marshal McMahon has been appointed commander-in-chief of the French army.

London, April 3, ten P. M.—The Paris Commune have issued a decree arraigning Thiers, Favre, Picard, Dufaure, Simon and Pothrau before the tribunal of the people and ordering their properties to be seized. Another decree pronounces the separation of church and state, suppresses religious bodies and abolishes national property.

Versailles, April 4.—Thiers issued a proclamation to the prefects of the departments, as follows: On Monday the insurgent masses attacked our forces simultaneously at Manterre, Rue II Douigval, Bezons Chatean and Croisey. Fort Mont Valerien at daybreak began to cannonade the insurgents, who were at first sheltered by Lotre Reill and Baugeval. They subsequently attacked the government forces. General Vinoy, of the cavalry, was by this time in a position threatening to outflank the insurgents, and they fled in a complete rout, leaving many of their dead and wounded in the hands of the government troops. M. Thiers says the government will exercise clemency toward all who have been blindly misled, but will punish with severity the ringleaders.

London, April 4.—Advices from Paris to-day state that the attack of the Nationals on the government forces has been well sustained. A powerful artillery attack was made on the left of Bois de Meudon, which succeeded for a short time in silencing the government guns.

The excitement in the city is intense, consequent on the determination of the insurgents and the presence of so large a body of revolutionists in Paris.

General McMahon has taken command of the government army and initiated effective measures for the suppression of the insurgents.

General Bergeret and his columns of ten thousand men are still cut off by the heavy guns of Mont Valerien, and no relief can reach them.

The loss consequent upon the attack by the forts has not been exaggerated. The number of killed is enormous, and the excitement in the neighborhood of St. Denis has greatly increased.

The difficulty of suppressing the insurrectionists increases every hour.

THE TEXAS PACIFIC RAILROAD.

NEW ORLEANS BRANCH.

During the late session of Congress an act was passed to incorporate the Texas Pacific Railroad Company. The route of their road is to be from Marshall, Texas, to El Paso, thence through New Mexico and Arizona to the southeast line of California, thence to the harbor of San Diego, pursuing the general direction of the thirty-second parallel.

The twenty-second section of the bill is of interest to the citizens of Louisiana, and is as follows:

Sec. 22. That the New Orleans, Baton Rouge and Vicksburg Railroad Company, chartered by the State of Louisiana, shall have the right to connect by the most eligible route, to be selected by said company, with the said Texas Pacific railroad at its eastern terminus, and shall have the right of way through the public land to the same extent granted hereby to the said Texas Pacific Railroad Company; and in aid of its construction from New Orleans to Baton Rouge, thence by the way of Alexandria, in said State, to connect with the said Texas Pacific Railroad Company at its eastern terminus, there is hereby granted to said company, its successors and assigns, the same number of alternate sections of public lands per mile, in the State of Louisiana, as are by this act granted in the State of California to said Texas Pacific Railroad Company; and said lands shall be withdrawn from market, selected, and patents issued therefor, and opened for settlement and pre-emption, upon the same terms and in the same manner and time as is provided for and required from said Texas Pacific Railroad Company, within said State of California: *Provided*, That said company shall complete the whole of said road within five years from the passage of this act.

Section 9 gives the company ten alternate sections of land per mile on each side of the railroad in California, "where the same shall not have been sold, reserved or otherwise disposed of by the United States, and to which a pre-emption or homestead claim may not have attached at the time the line of said road is definitely fixed." The same grant, with like proviso, is made by the twenty-second section to the Louisiana branch.

The construction of the road is to begin at San Diego and extend eastward, and at Marshall extending westward simultaneously. There is consequently a prospect that New Orleans may be connected by means of this branch with northeastern Texas in the course of a few years.

Unlimited authority is given to the Texas Pacific Company to consolidate with branch roads upon equitable terms, and the privileges granted to the company by any one road cannot be denied to any other. The company cannot charge for freight or passage rates exceeding those fixed for the Union and Central Pacific railroads.—*Picayune.*

A fine Sabbath school, says the Morehouse Conservative of the twenty-fourth ultimo, was organized at Lind Grove last Sabbath. The following gentlemen were elected officers for the year: Samuel O'Neal, superintendent; W. A. Lassiter, W. F. Watt, assistants; A. K. Watt, treasurer; V. J. Gibson, secretary; Mr. Hopkins, librarian.

Scotland Chapel Ct., Brandon District.

Mr. Editor: I travel this year on Scotland chapel circuit, in the Brandon district, Mississippi Conference. This is truly an *interior* charge. The nearest railroad is thirty miles from me. We have a mail "semi-occasionally." The Advocate reaches us but "now and then," especially *then.* I could send you more subscribers but for this vexatious uncertainty.

Although my circuit is isolated, my people are alive to the interests of the church, and exhibit commendable liberality in support of the various enterprises for the spread of the Saviour's kingdom. I have four appointments; but up to this writing I have only preached at the two principal churches on my circuit, Scotland chapel and Walnut Grove. Frequent rains and almost unprecedented high waters have prevented me from preaching at the other two churches.

We have a fine Sunday school now in successful operation, with an elegant new library, efficient superintendent and full corps of teachers at Scotland chapel. There are in this school between sixty and seventy children. Connected with our Sunday school at this place we have one of the most interesting Bible classes I have ever known.

At Walnut Grove we have just raised the money and ordered a Sunday school library, and I expect to organize a school at that church next Sabbath. The prospect is very encouraging.

We are trying to put all the church machinery in motion—inaugurating the church conference to meet monthly, establishing weekly prayer meetings, etc. I have good congregations. The people are very kind and attentive to the wants of the preacher's family. They have provided comfortable quarters for us. While money is exceeding scarce, the people give of their substance "in kind," and we are thus "provided for."

Yours truly, H. J. Harris.

March 27, 1871.

The Earlier the Easier.—An old man one day took a child on his knee, and talked to him about Jesus, and told him to seek the Saviour now, and pray to him and love him. The child knew that the old man was not himself a Christian, and felt surprised. Then he looked up into the old man's face and said: "But why don't you seek God?"

The old man was affected by the question, and replied: "Ah, my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I shall never be able."

Ah, my reader, believe him! "Today, if ye will hear his voice, harden not your hearts." It will be more difficult to hear to-morrow. And weeks, and months, and years hence, even could you be sure of them, how high and strong a barrier will gradually be rising between you and Christ! "They that seek me early shall find me."

The Way to the Crown.—We must taste gall if we are to taste the glory. If justified by faith we must suffer tribulations. When God saves a soul, he tries it. Some believers are called to suffer. They thought they would do some great things for God, but all he permits them to do is to suffer for his sake. Go around to every one in glory—each will have a different story to tell, yet every one a tale of sufferings. But mark! all are brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there will blame God for the way he led them thither. "Salvation!" is their only cry.

Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulation also.

A false and mistaken pride causes some to feel oppressed by every obligation, and to strive to free themselves by material bounty; but though the latter may be right and just, it can never atone for the lack of that grateful respect and attachment which are always due to devotion in service.

The Christian Advocate.

THURSDAY, APRIL 6, 1871.

VICTORY! VICTORY!

When Bishop Andrew was dying, his friends, seeing his lips moving, asked: "What did you say, Bishop?" He replied: "Victory! victory!" How well it became this old soldier of the cross to close his warfare with this dactyl note of triumph!

Victory! victory! Death is o'ercome!
Vanquished through Jesus, who beckons me home:
Bear me away on my blood sprinkled shield,
Grasping the weapons which won me the field.

Victory! victory! There shall I meet
Comrades by thousands at Jesus' feet:
Victory! victory! All will proclaim,
Victory gained through the blood of the Lamb!

Victory! victory! Now for the throne!
Now for the crown which I claim as my own!
Now for the conqueror's robes, and the palms!
Now for the cymbals, the harps and the psalms!

Victory! victory! Help me to sing,
Grave, where's thy victory? Death, where's thy sting?
Victor through Jesus, I die, yet I live:
Thanks be to God, who doth victory give!

Nashville Christian Advocate.

LETTER FROM CHINA.

The following letter was written to Mrs. S. B. Thomas, of this city. It has been handed us for publication, and we doubt not will be read with interest and profit.

SHANGHAI, CHINA, Dec. 10, 1870.

MY DEAR MRS. THOMAS: We were much pleased to receive a letter from you by the mail of the sixth instant. Mrs. Lambuth and I both return to you many thanks for your noble gift, to be used in promoting the cause of our blessed Saviour in this land of idolatry and superstition, and so manifestly under the power of darkness.

Nearly *four hundred million* people without the knowledge of God! It does seem the knowledge of this fact would be enough to stir up the dormant energies of every Christian, in every land, to pour out their souls in prayer to God for the coming of the kingdom of Christ in every land, and to be set up in every heart. And not only is prayer necessary for the accomplishment of God's designs in the conversion of men, but is also actually necessary to a life of faith, and the work of grace in the heart of every child of God. God requires every Christian to work as well as pray. If every Christian would pursue this plan they would find their field of usefulness greatly enlarged. Their love for the souls of others would be increased, and they would be constrained by this love to set themselves to work in earnest for the salvation of their fellow-men. While doing this work of labor and love, and giving of their means as the Lord saw fit to prosper them, they would soon perceive that it was a real blessing to themselves, both temporally and spiritually. But how many are there in the South who act according to this plan? I fear the proportion of those who do so is so small, in comparison to those who do not, that the number would be infinitesimal. Give to God as he prospers you should be the principle upon which every Christian should act. These are God's principles, and he will bless every one who endeavors faithfully, and with all the heart, to live up to them.

In your letter you seem to apprehend some danger of our being driven from China. But I beg of you not to entertain such an idea. The word of God is being spread far and wide throughout this heathen land, and though the heathen rage, God will establish his kingdom here, and cause the "wrath of man to praise him." "Every knee shall bow to him, and every tongue confess him Lord."

I shall be glad of any help to carry on the orphanage and to assist in the support of Bible women. The women of China are a degraded race, and are the slaves of their husbands. They are not expected to cultivate the mind, that noble part of man, but they must submit themselves in all things to their husbands. Their education is neglected, and, instead of cultivating the faculties of the mind, they are expected to turn their whole attention to the cultivation of their feet by making them as small as they possibly can, breaking the bones, in some cases, in order to disfigure the foot. This is all done to attract the attention of the men, that she may be able to marry a person in good circumstances. Thus the whole thought of father and mother is to marry their daughters well. They say: "They are girls, and when married they take another name and go out of our family, and become the members of some other household. What need we care for the cultivation of their minds?" To be in the company of these women, and hear them talk nothing but gossip, is anything but pleasant, and truly lamentable. Chinese mothers must be taught to think for themselves, for in China, as well as in other countries, it is the mother who molds the mind of the child, and not the father. It is the mother who impresses upon its mind, in early life, the necessity of some sort of religious worship. And it is to the mother the child clings and looks for direction in all its crosses and troubles. Then the training of the mind of the heathen mother should not be neglected. I trust the Christian ladies of our own enlightened land will see to it that what they can do shall be done, and that without delay.

I send you photographs of the orphanage.

Hoping to hear from you again, I remain your friend and brother,

J. W. LAMBUTH.

EVILS IN THE CHURCH.

MR. EDITOR: There are some evils connected with our church that will bear noticing a little, at least; and the evil is not only confined to the Methodist Church, but to many other Christian denominations. The first of these evils we notice is the *drinking of ardent spirits*. By whom? Certainly not the members of the church. Yes, sir; the *members of the church*. It makes us blush to remark it, but it is nevertheless true. Now, sir, does not the discipline of the Methodist Church forbid the drinking of whisky! It certainly does. Well, how is it possible that a person can be allowed to remain a member of the church and be guilty of this high crime against the word of God and the church? Why, sir, it is not unfrequently the case that some member leaves home with a bottle full in his pocket, to drink while he is absent a few hours. They have become so used to drinking whisky they can't do without it a few hours. This bad habit is not confined to the private member, but some of the officials are guilty; and not only guilty of drinking, but also of selling it or keeping it to give away, and often plead in extenuation of their crime that they must keep it for their customers, or to use their own words, "to draw custom." Now can we ever expect any good to result from the labors of such a member? Would it not be much more honorable for all such members to come up, like honest men, and quit the church or whisky?—for how can the two agree? Are they not doing much harm in the world? Are they not commanded to let "others see their good works," and not their whisky-drinking example? Now it does seem to me that any man who wished really to be religious could and would quit this great evil if he has imbibed such a habit. They should be forced, prudently, to quit whisky or the church, as no such conduct is recognized by the word of God, and ought not to be by the church. Such a course may cause the church to lose a good many *paying members*, as they are called; but let the church be purged of all such, and I think you will see the improvement for good.

Another or second evil is, to our mind, connected with the music we have in our churches. Now we would not be understood as opposing good music; but we are opposed to the way it is conducted in some of our churches. The church has grown in *refinement*, if not in *religion* or *grace*, and must have an *organ*. Now, then, who will perform, is one great question to settle, for there are several who would like to be leader. Well, Miss A., says one. No, says another, Miss B. is the best in the country. And so you see there is a difficulty to settle in this regard. Well, one wants the organ in the gallery, and if it don't go up there he will have nothing to do with it. One must have it below—where we think it ought to be. They leave these difficult questions to the preacher to settle; and woe to the preacher who attempts it, for some think, in these latter days of worldly religion, that the preacher must not open his mouth about the kind of music we should have in the church. When under Mr. Wesley's and Bishop Soule's administration the preacher had the right of controlling this matter. But they compromise in some way. And what next? Now the choir must select the hymns to be sung. We do think this a great evil, that *no preacher is at liberty to allow*. Suppose the preacher wished to preach on death, or the judgment, or the Bible, and the choir should sing:

"Thus far the Lord has led me on," etc.,

Or

"See how the morning sun
Pursues his shining way."

Now would it not appear ridiculous to every intelligent mind? And yet some choirs reserve to themselves the right to select the minister's hymns. This kind of dealing with our sacred music robs it of all its inspiration, and consequently we do not praise God in our church music. We never hear those good old hymns that raise the soul to God, but a kind of *formal thumping* and *squealing* and *puffing* over an organ. Lord, save us from such formal worship! Perhaps I may write again.

X X X.

THE RIGHT SPIRIT.

MR. EDITOR: Will you please publish the following letter?

J. B. MCFERRIN, Sec.

YAZOO CITY, MISS., March 22, 1871.

REV. J. B. MCFERRIN, D. D.—*Dear Brother:* I have this day sent a draft on New Orleans for $75, the amount of my pledge at the last session of the Mississippi Conference—$50 for the old debt, and $25 for the Indian mission. I send draft to Dr. Redford. My charge came up nobly to the rescue, and the amount was easily made up. I am rejoiced at the prospect of that terrible incubus being lifted from the church. I do hope not a dollar will remain unpaid on the first day of May. It can and ought to be paid at once. I have a pleasant little charge here, and getting along very pleasantly—congregation increasing, and the church becoming more enthusiastic and active; our finances improving a little, and I am *expecting* a gracious revival of religion and a large increase to the church this year.

Yours in Christian bonds,

JULIUS T. CURTISS.

P. S.—If the preachers will use just a little exertion all this money can be raised in a little time. I simply made a statement of how we came to incur the debt, and the trouble it had caused in our missionary enterprises, and brought the moral aspects of the case before them, and that one effort brought the entire amount. I preached no sermon, made no speech, and *didn't* have to beg a bit. A gentleman, not a member of the church, was the first to respond with a $10 note, sir, and on and on until the money was all made up. I did not have to send around the hat either. So if the preachers would only try a little the thing is a success. Yours, CURTISS.

THERE is great danger in ungoverned feeling. The temptation is great to indulge from mere pleasure of indulgence, and from the admiration given to feeling. It is easier to gain credit for goodness by a glistening eye, while listening to some story, for self-sacrifice, than by patient usefulness. It is easier to get credit for spirituality, by thrilling at some impassioned speech on the platform or sermon from the pulpit, than by living a life of justice, mercy and truth. And hence religious life degenerates into mere indulgence of feeling, the excitement of religious meetings or the *utterance* of strong emotion. In this sickly strife life wastes away, and the man or woman becomes weak instead of strong.—*F. W. Robertson.*

SALT LAKE CITY is to have a new paper devoted to mining, manufactures, agriculture and commerce, and called the Utah Monthly Record.

MEMOIR OF MRS. C. B. STUART.

The following memoir, from the pen of Rev. John Bayley, is taken from the Richmond Christian Advocate. It is a well deserved tribute to the memory of a most estimable and devoted Christian woman.

Lizzie Lee Davis was born with a twin sister (Mary Stuart, who died in infancy) at Oak Lawn, Gloucester county, Virginia, on the nineteenth of August, 1826, and consecrated at a very early period of her life to the service of God. Of fragile physical constitution, she held to life apparently by the feeblest possible thread, and it seemed wonderful to her parents and other relatives that, by the blessing of God, they were able with the utmost care to keep her alive. But God had a work for her to do, and she could not die until it was done. Her intellect was precocious, developing itself with a vigor and celerity in striking contrast with her physical frame. Her religious opportunities were unusually good, for no one could witness the saintly life of her parents, and join with them in their morning and evening devotions at the family altar, without having the most salutary impressions made upon them. Oak Lawn, too, was a favorite resort of the itinerant ministers, and Bellamy's church, at which the family worshiped, was the scene of many a glorious revival—the "house of God and the very gate of heaven." But she did not realize a clear sense of the forgiveness of her sins and formally identify herself with the church until her fifteenth year. One of a more excitable temperament, and less given to investigation and reasoning, would, under the like circumstances, have been converted earlier, and would have been more demonstrative with regard to her religious experience. As a Christian, however, she was, in her early days, earnest, decided and practical, diligently using the means of grace, and laboring to advance the best interests of the kingdom of Christ upon earth.

After having received a sufficient elementary education to qualify her for the task, with a noble independence, which ought to be recorded to her credit, she left home at a very early age, and taught private schools in several pleasant families, and thus supported herself while she continued privately to prosecute her studies in the higher branches, and after years of hard toil and self-denial, with a portion of her earnings, she entered Buckingham Female Collegiate Institute, then under the presidency of the Rev. John C. Blackwell, D. D., where she remained until she had passed the entire curriculum of scientific and classical studies, and graduated with the highest honors. In this connection I may mention an important fact, which was communicated to me by my wife, with whom she was intimately connected in the bonds of a life-long friendship. She was in the habit of earnestly praying to God for strength and light to pursue her studies, and she did not pray in vain. In her successful career we have another illustration of the great truth that prayer is the gate of learning as well as the gate of heaven. And it would be well for the young especially to bear in mind that the greatest and best men and women, who have adorned the church of God, have spent much of their best time in private prayer.

After thus finishing her studies at the institute she again devoted herself industriously to teaching in private families, and with marked success, until she was called to occupy a higher position, as one of the faculty of Petersburg Female College, of which her brother, Williams T. Davis, Esq., was, and now is, president. Here she found for several years not only an appropriate sphere for the exercise of her talents, but a happy home with one whom she dearly loved, and whose heart reciprocated her affection to an extent to which no words of mine will do justice. And now, while the mortal remains of his loved sister rest in the silent halls of death, it is a source of much delight to him to remember how much she loved him. And here she might have remained much longer, but she had a call to a still higher sphere of usefulness.

On the eleventh of August, 1851, she was united in marriage to the Rev. Charles B. Stuart, formerly one of the faculty of Randolph Macon College, who, at that time, was principal of a female seminary at Ashland, Virginia. This was Prof. Stuart's second marriage, and it proved to be a most congenial one, as we had occasion to observe when we paid them a visit in 1860, before our last trip to Europe. Little did we then think of the fearful storm of war that was shortly to sweep over the sunny South, nor that this was the last time that we would on earth see the face of our dearly loved friend. But such, however, as events prove, was the will of God.

In the fall of 1860 Bro. Stuart was called to the presidency of Mansfield Female College, Louisiana, where he found the services of his wife most valuable as a teacher. From that time to the day of her death, with the exception of a few months during the war, when the college buildings were used for hospital purposes, she was connected as a teacher with that institution, and was all the time growing in grace, in love to God and to man, and in usefulness to her family, the church and society. The editor of the NEW ORLEANS CHRISTIAN ADVOCATE, in a brief notice of her death, said: "This accomplished lady had few if any superiors as a teacher, and her influence upon the young ladies was most salutary." To illustrate the deep piety of her last days, and also the indescribable influence of parental example, I will take the liberty of quoting a beautiful passage addressed to her sister Martha, from a letter which lies before me. After speaking in terms of fond recollection of the "dear old home" in Gloucester, she says: "It is forsaken now by all we love, and I suppose almost desolated. The dear pair who presided there have passed to their eternal home, and are waiting for us, and expecting us to join them. Shall we not do so? I feel that it is worth trying for. Every day I love to think of my father's piety, his love for his Lord, his willingness at all times to lay aside everything to worship and adore—his preparation for death. In spiritual things he was wise, and the attainments he made seem to me, as I advance in life, to be preferred to all others. Let my end be like his; I desire no higher attainment."

That prayer was, we have reason to believe, heard on high and answered literally, for she not only died as her honored father did, "in the faith," but as he did, suddenly, without a moment's time to say a word to her family and friends. In her case, blessed be God! no deathbed testimony was needed for the consolation of her bereaved ones, for those who knew her most intimately assured me that they have not the slightest doubt of her salvation. The manner in which it pleased God to remove her from her earthly responsibilities and labors was as follows: On the first of August last her husband took her to Natchitoches, and left her with Dr. Colier to be treated for a tumor on the breast, which the physicians judged to be cancerous, and for some time hopes were entertained that she would recover, but on the fifteenth of September she fell by an apoplectic stroke, just as she was preparing to lie down for the night, and instantly ceased to breathe. She leaves a bereaved husband and two little boys, and a large circle of relatives and friends, to mourn over her sudden removal from earth, and to read in her life and death such lessons as they impart to all who are able to understand them.

Much more might be profitably said of my departed friend, but I am compelled to bring my imperfect sketch to a close. As a Christian she was consistent, uniform and practical, daily reading the word of God. The Sunday school and the ordinances of the church were never considered by her of minor importance. Although she had a fund of genial wit and humor, and was not deficient in taste, she found but little time for reading the light literature of the day, her chief literary companions being her Bible and her text books. As a wife, a mother, and in all the domestic relations, she is worthy of a place among the excellent of the earth; and to those who traduce Southern institutions we can hold up the character of our departed sister as one of whom no age nor country need be ashamed. If I have not misunderstood the story of her life, I may place my departed friend in that noble band of Southern women who have fought a good fight and won the victory—the brightest stars in the firmament of holiness, the fairest flowers in the garden of the Lord, the most glorious gems in the crown of the Redeemer. God help me and all her surviving friends to imitate her example and to meet her in heaven!

SCOTTSVILLE, VA., Feb. 22, 1871.

OCCASIONALLY some singular trial of faith and fealty comes, like that of the command of God to his servant to go and offer up his dearest idol, the best beloved, the only son; then, when the sacrifice is made—really made in heart, whether consummated in act or not—then comes a flood of light, and love, and joy in God from God, as only such a perfect self-sacrifice can prepare the way for.—*Dr. Boardman's "He that Overcometh."*

A DABBLER in literature and the fine arts, who prided himself on his language, came upon a youngster a few days since sitting upon the bank of the river angling for gudgeons, and thus addressed him: "Adolescence, art thou not endeavoring to entice the finny tribe to engulf into their denticulated mouths a barbed hook, upon whose point is affixed a dainty allurement?" "No," said the boy, *"I'm a fishin'?"*

MISSIONARY NEWS.

The March number of the Christian Work contains a letter from its correspondent in Spain full of interest. He says that "over all Spain there are men specially engaged in disseminating the Scriptures," often maltreated and despitefully used, but often forgetting all toil and weariness in the joy of ministering to a people hungering and thirsting for the bread and water of life. Our Bible Society alone distributed last year very nearly ten thousand Bibles, with proportionate numbers of Testaments and smaller portions.—Scarcely any of these were given away; they were bought with hard-earned money. Taking the extreme poverty of the country into account, this fact is very significant. The colporteur, however, makes the evangelist necessary—the expounder of the word must follow in the wake of its distribution; social worship, and communion, its reception. "At present, besides private and individual workers, there are," says the writer, "two prominent organs of Protestant communities—that of the Spanish Evangelical Union, having its headquarters in the capital, and Don Antonio Carrasco for its leading preacher; and that of the Reformed Church, having its headquarters at Seville, with Don Juan Cabrera for its most prominent preacher. This latter community has some seven or eight congregations, all in Andalusia." Senor Cabrera writes that faith, zeal, constancy and desire to increase in holiness characterize these congregations; but they require churches. The inconvenience of their present places of worship are such as greatly to retard the work. "We have a magnificent church in Seville; within a few months we shall require another, although a more modest one." Schools are in sore demand. "It is not possible for a church to be without a school in this country, where ignorance is so deep. The Church of Rome increases on ignorance; the true church on light." The Romanists have formed an association to set back fires—establishing schools in resistance in all the cities where the Protestant movement opens them. Our Christian hymns are becoming widely popular, and are heard in the streets and houses, sung by many who are not members of the congregations.

The good work evidently grows and brightens at several great centers of the Iberian peninsula. The United Presbyterian Missionary Record gives a glowing account of the opening of a large and commodious hall on one of the best streets of Cadiz, thoroughly appointed for religious uses, seating over six hundred and fifty people, with ample room for more, if needed. The services at its opening were attended in the morning by over three hundred persons, and in the evening by nearly six hundred, and were of deep interest. The congregation contained a considerable proportion of the well-to-do classes and a good sprinkling of women. Large numbers of the pamphlet hymn books disappeared on Sunday. The people took them away—many, however, begging for them.—*Independent.*

SUNDAY SCHOOLS IN GREECE.—Dr. Kalapothakes, of Athens, stated the following facts with regard to his native country in a recent Sunday school address. He said it is only six years since Sunday schools were introduced into Greece. His Sunday school commenced with less than twelve scholars, and in two months it increased to two hundred. At the time of opening his school they had neither Bible nor Sunday school.

At first the Sunday school excited curiosity, then persecution. Its opposers came to the place where it was held, and attempted to beat down the door, throwing stones and other missiles against it, and at one time succeeded in their object. About two years since forty priests of the Greek Church formed themselves into an association for the purpose of organizing Sunday schools and providing for Sunday school instruction. Such are some of the results of Sunday school labor. The priests use the same Sunday school hymns as the missionaries, such as "Sweet Hour of Prayer," etc., translated into Greek. About two years since he selected two young lads to act as colporteurs. The influence of the truth they were disseminating was effectual in leading them to the Saviour. They are now rejoicing in the hope of sins forgiven, and will soon be ready to go out into the surrounding country and preach the gospel. There is a Sunday school paper published in Athens which has a circulation throughout the whole of Greece, and reaches even into Alexandria, Beirut, Syria, Constantinople, and among Greek professors in European and American colleges. Much of the success of Sunday schools in that country is due to the singing. The first introduction of music into one of the Athens schools increased it at once fourfold.—*The Christian at Work.*

The Christian Advocate.

THURSDAY, APRIL 6, 1871.

THE SEASONS.

Bless God, who makes the sky so blue!
Bless God, who makes the fields so green!
Who makes to us so pleasant, too,
The colors that in both are seen!
His loving kindness makes us love
The green below, the blue above.

How can we doubt He means that we,
If we obey Him, shall be blest,
When all around our eyes can see
But what, for all who live, is best—
When all we see, nato our sight
Gives always beauty and delight?

Oh, bless Him for the glad green spring!
Oh, bless Him for the summer's flowers!
Bless Him for autumn's harvesting!
Bless Him for winter's frosty hours!
Bless Him who makes them all to give
Gladness, how great, to all who live!

The Quiver.

THE PRESIDING ELDERSHIP.

A DIOCESAN AS COMPARED WITH AN ITINERANT GENERAL SUPERINTENDENCY.

We give below No. 3 of a series of very able and instructive communications to the Western Methodist on the presiding eldership. We regret that our limited space prevents the insertion of the entire series.

It has been shown that if we abolish the presiding eldership and still retain the episcopal form of government, our *general* superintendency must be changed into a *diocesan*. To quote again the weighty words of McKendree: "The office of a presiding elder is not separate and distinct from that of a general superintendent, but is inseparably connected with a part of it, and included in it."

The elaboration of this point brings to view some of the benefits of a general as compared with a diocesan superintendency or episcopacy.

Suppose, then, there are no presiding elders, but, instead, you have a bishop for each Annual Conference. The Conferences must be small, smaller than the average, for he must compass it thoroughly; he must know everything himself; he has no proxy.

He must abide in that narrow field for a long time in order to carry out the theory; and the tendency will be to a life residence.

You have now, for better or for worse, a local as opposed to an itinerant bishop; a diocesan as opposed to a general superintendent. He feels an absorbing interest in the field he has charge of, its stations, circuits, missions and its preachers. Beyond it he knows nothing. His thoughts and labors are confined within these limits, and he has enough to do.

What can this superintendent effect for extending the gospel over the outlying regions? If he lacks men for his own Conference-diocese, how is he to get a supply? Or, if he has more candidates for work than pulpits, what is to be done with the surplus? Wait on calls, and letters dismissory, and the red-tape negotiations for passing from one Conference jurisdiction to another.

The general superintendency is a unit, though there be several persons. Each of them is equally at home in any part of the work, and is equally interested in every Conference. He presides in those lying on the gulf coast this year; he may preside next year in those lying along the valley of the Mississippi. He organizes a Conference in the West; the harvest is great, but the laborers are few. They are drawn from the East, where he also presides.

It will be remembered that a few years ago eighteen members of the Kentucky Conference withdrew at one time. They could not carry the Conference into their "Union" sympathies, and, as by conspiracy, eighteen traveling preachers went off; among them were some principal men. That defection would have broken down the Kentucky Conference under a diocesan regime. But it was under a general superintendency, by which traveling preachers from other Conferences, where they could be spared, were promptly transferred to the vacant places. Supplies flowed in, to fill up the gap, from the Carolinas and elsewhere; the work went on, and the "loyal eighteen" were hardly missed.

The general superintendency promotes uniformity of discipline and doctrine. The connectional usages and forms are everywhere maintained. Thus there is no schism in the body. In one Protestant Episcopal diocese we see a bishop trying and suspending a presbyter because he does not believe in baptismal regeneration, and will not go through its mummery. In other dioceses the doctrine of baptismal regeneration is denounced, and the omission of its forms is allowed. In some dioceses ritualism runs riot—with the favor of the Bishop. In others it is forbidden—by the Bishop. The *diocesan* system is fruitful of schism; witness, High Church and Low Church, which are getting further apart every day.

A Methodist diocesan would, by and by, come upon a difficulty of a peculiar character. The plan of making appointmouts would be revolutionized. Do as he may, a bishop is liable to be considered friendly (or the reverse) to certain persons and places. An itinerant sometimes takes up the notion (unjustly, it is to be hoped) that a certain one of the general superintendents is prejudiced against him. He is not pleased with his appointment. Does he locate? No; he holds on bravely, for he expects another bishop to come round who will appreciate his worth. He goes on cheerfully, looking for the next Conference. But if that bishop who gave the hard appointment, and who (as he thinks) doesn't like him, is to preside always, why—he would quit: he would put himself out of reach of that appointing power. An *itinerant general* superintendency is necessary to maintain an itinerant pastorate.

This has never been written before, but is it not so? Justly or unjustly, an itinerant here and there takes up uncomfortable notions about this or that bishop; but he is perfectly willing to take his chances, under Providence, with the whole episcopal college. An itinerant general superintendency avoids friction at this delicate point, and prevents personal feeling from crystallizing into permanent obstructions to the most efficient system for extending the kingdom of Christ.

Often has a bishop (the whole college will pardon our plainness) adjourned an Annual Conference *sine die*, with resolutions of thanks sounding in his grateful ears. He loves everybody; he thinks everybody loves him; he feels comfortable. Reverend sir, be not deceived. It is simply impossible to please all. Offenses must needs come in the discharge of your business. While nineteen-twentieths of those names you have just read out would be glad to see you again, the twentieth man finds relief in the thought that he may see another in the chair at the next session.

What is true of the preachers and their families is true to some extent of the people. Suppose these few cases added to a little every year, and souring because hopeless, and you will get up trouble for your diocesan and his diocese in working the itinerant plan.

A general superintendency employs but few men, and gives them full work as officers. A diocesan plan tends to magnify the office into an order. Those who quote approvingly the Protestant Episcopalians, not only overlook the weakness of that plan for church extension, but its tendency to schism and doctrinal corruption. The diocesan is on hand, and if his *official* labors and responsibilities do not magnify him, then *he himself* must be made the most of. He must be hedged about with uncommon dignity and dressed in uncommon clothes. He must be raised above the vulgar level, and constituted a new *order*. They cannot have a church dedicated without the Bishop. They cannot get to be communicants without the Bishop—he must confirm them. They are ready to believe great things; for by so much as the Bishop is uncommon, by that much they receive uncommon benefit under his manipulation. Hence the stuff, which their people so readily swallow, about apostolic succession, and the "holy apostolic rite of confirmation."

Concerning this "holy apostolic rite" we say a few words in passing.

Paul and Barnabas had signal success in their missionary tour, at Antioch in Pisidia, and Perga and Iconium and Lystra. Many of their hearers believed. As a Methodist would say, they had "revivals" in all those places, and their new-made disciples "were filled with joy and the Holy Ghost:" converted, bright conversions. They had opposition, too, but were not appalled by it. "And when they had preached the gospel to that city (Derbe,) and had taught many, they returned again to Lystra and to Iconium and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." (Acts xiv, 21, 22.)

That kind of *confirming* is rational. The clause following explains what it was and how it was done. We all need it, and need it often. It is apostolic and pre-apostolic and post-apostolic. Isaiah cried: "Strengthen ye the weak hands, and confirm the feeble knees." And in our day we have seen presiding elders do very good confirming. Some circuit preachers are not bad hands at it.

Others than apostles *confirmed*, as the very next chapter to that just quoted from shows. Judas and Silas, messengers from the council at Jerusalem, came to Antioch (not in Pisidia,) where the disciples were first called Christians—an old church, and well ordered, was there. They delivered the epistle to the multitude of believers, and being extemporaneous preachers, "they exhorted the brethren with many words, and confirmed them."

Some time had elapsed since their last round, and Paul and Barnabas abode at Antioch. Said the former to the latter: "Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do." A natural solicitude of spiritual parents. The challenge was accepted, but for cause Paul and Barnabas took different routes; and Paul, with Silas, "went through Syria and Cilicia, confirming the churches."

Now, such confirmation as that described in the Bible, both of the Old and New Testament, we believe in and practice. It includes these four things:

1. It may be done by any minister of God, and is not the exclusive prerogative of bishops, or of pretended successors of apostles, or even of apostles themselves.

2. It is done for those who have already believed and been added to the church, and have received the Holy Ghost.

3. It is done by exhortation and not by manipulation.

4. The same persons may be *confirmed* twice or thrice, or as often as they need it. The old Methodist sister was right. She was told by a proselyting High Church lady that "the Bishop" was expected, and there was going to be "confirmation," and asked if she had ever been confirmed. "Bless you, child, many a time. First and last, I reckon I've been confirmed a hundred times."

To sum up: We prefer, as a godly expedient of church government, the general to the diocesan episcopacy, for these reasons:

1. It is more efficient in spreading the gospel. Witness the gracious and unanswerable demonstration of American Methodism.

2. It not only distributes the itinerant laborers among the Conferences, but keeps up the itinerancy within each Conference.

3. It preserves uniformity in doctrine and discipline, and prevents schism in the body.

4. It secures the order and efficiency of the episcopal form, without the superstitions and prelatical corruptions to which the diocesan plan is exposed.

Now, if this general superintendency is only possible, in connection with the limited and local supervision which is distributed among a class of church officers called presiding elders, we may well hesitate before setting them aside.

TEA CULTURE IN CALIFORNIA.—Several thousand tea plants were received in San Francisco last year from Japan, and after lying in store for some time were set out in a plantation on Mr. Brannan's estate at Calistoga. The plants had been so long out of their native earth, and were in such condition when received at Calistoga, says the Bulletin, that it was doubted whether any of them would live. About ten or fifteen per cent., however, put forth leaves, and will probably grow in time into respectable tea shrubs, though not at present in a very thrifty condition. At the same time a quantity of Japanese tea seed was received and planted out in the same locality. The seeds all germinated, and the young plants appear so thrifty that no doubt is now entertained of the success of the experiment, and Mr. Perkins, who has the matter in charge, having recently received from Eugene M. Van Reed, of Kanagawa, a fresh supply of several hundred pounds of seed, is now engaged in planting them. Mr. Brannan has renewed his lease and made arrangements for starting a tea plantation on an extensive scale. California tea may, in a few years, become a staple article in the markets of the United States.

SKY SCENERY.—Perhaps the main characteristic of the sky is its diversity, open to the enjoyment and admiration of all, even of those pent in city dens, where, between close walls and from noisome alleys, may some gleams be caught of hasting cloud or the far expanse of blue. Community of interest pertains to the sky. Choice spots of earth and open freedom of the sea may be given to the few for admiration; but the sky knows no restriction, and reveals scenes of grandeur and loveliness to all who are watchful for its display. The poorest peasant from the plow may gaze on matchless combinations of form and color, which even a Turner may not fully express. Much room for study is there in aerial effect, not only in an esthetical point of view, but the practical one of weather forecasts. Again, no two skies, short of perfect blue and complete cloud, are ever precisely alike; but day after day, change follows change in the form, coloring, height and massing of clouds. This feature of the sky is peculiarly interesting, since we may be assured, as we linger to look on the glowing west, that no other sunset with clouds was ever precisely like *that*, which so becomes peculiarly ours.—*Living Age.*

THE Princess Metternich has offered to Louis Napoleon the use of her palace at Vienna.

DEATH OF ROBERT CHAMBERS.

Robert Chambers, who died in Edinburg on the seventeenth, was a member of the celebrated publishing firm which has probably diffused more useful knowledge among the masses than any other that ever existed on either side of the ocean. He was the younger of the two brothers, and born at Peebles, Scotland, in 1802, of poor and respectable parents, who were enabled to give their sons nothing better than an ordinary English education. Thrown at an early age upon their own resources, both commenced the bookselling business in a very humble way about the year 1818, adding to their establishments, as soon as they were able to do so, small printing offices. Each published a number of valuable and popular works, but not until 1829 did they unite in the production of any book. That year they jointly prepared a gazetteer of Scotland, which met with considerable success, and in 1832 the elder brother projected a journal avowedly to "supply intellectual food of the best kind in such a form and at such a price as to suit the convenience of every man in the British dominions." On the fourth of February Chambers' Journal appeared, and obtained at once a circulation of fifty thousand copies. Seeing their way now clear, the brothers formed a partnership which has continued ever since, and carried their names into every quarter of the globe where the English language has penetrated. The "Cyclopedia of English Literature," "People's Editions of Standard English Works," "Papers for the People," and the "Chambers' Encyclopedia," are familiar to every reader. Robert Chambers was an indefatigable worker, and besides doing his share in the management of an immense publishing house, found time to write several treatises upon geological subjects; one of which, the "Vestiges of Creation," was sent forth anonymously, and excited great interest in the religious as well as scientific world.

BIBLE-BURNING IN SPAIN.—The following appeared recently in El Independiente, of Barcelona:

"In San Gines de Vilasar took place, some days ago, a religious ceremony that brings to mind the good times of the Inquisition. As we see by writing, which has been sent to us from that village, after a sermon against the religious sects, the *comunidad* of the village, with the *reverendo predicador economo* of Barcelona in front, all carrying lighted candles, proceeded, after some Roman Catholic ceremonies, to burn various heretical books, among which figured some Bibles, without notes, but with a representation of Jesus Christ on the title page. After this ceremony the preacher addressed a tremendous philippic against the heretics, which left nothing to be desired. It were to be wished, however, that more tolerance should be seen in those good cures, since it is highly ridiculous to revive the fires in the midst of the nineteenth century, and when the press is called to spread light throughout the world. Besides, by such means, rather than destroy the books, they awaken the curiosity of the people, and in this case their religious fermentation produces a result completely opposite to that which they seek."

CROOKED OR STRAIGHT.—Two acorns dropped from the bough of a forest oak. Side by side they were buried by the falling leaves, and in time covered with soil, washed over them by the autumn rains. In the spring two tiny twigs pushed their way into the sunlight. When blackberry time came, the careless foot of a school boy crushed and almost killed one of the twigs; yet it lived and grew, but was no more erect and beautiful as its companion, but crooked and deformed.

Years passed, and a woodman with his ax laid them both low, and robbed them of their branches. Together they were carried to a beautiful park, and, with many other sticks, were used in erecting a rustic bridge. The straight sapling was placed in the floor for men to walk upon, while the crooked one took its place in the ornamental railing. A thoughtful man passed by in the throng of pleasure seekers, and looking upon the crooked stick, he said:

"That which was most deformed is now most beautiful. The poorest, most despised man will be admired if he fills well the right place."

A SAN FRANCISCO school teacher received the following note from the "ostensible" parent of one of his pupils: "I hope, as to my John, you will flog him just as offin as you kin. Heas a bad boy—is John. Altho I've bin in habit of teachin him miself, it seems to mo he will never larn anithing—his spellen is ottragously defishent. Wallop him well, ser, and you will receiv my thanks."

THE peach and plum trees of Florida are in full bloom and promise good crops.

RELIGIOUS INTELLIGENCE.

THE Waldenses have hired a room in Rome for ten years, and commenced public worship there as soon as possible after the city passed under the power of the Italian government, using the Italian language.

THE relative strength of the leading denominations in North Carolina stands thus: Methodist Episcopal Church South, 80,000; regular Baptists, 78,000; Presbyterians, 15,000; Lutherans, 7,000; Episcopalians, 3,300.

THE British organization of the Evangelical Alliance is entrusted with the direction of the influential deputation which is to visit Russia in May, to lay before the Emperor the cause of the persecuted Protestants in the Baltic provinces.

FEARFUL BUT FAITHFUL.—"The Jewel Mine of Salvation," one of the most popular and useful tracts in India, was written by a Bengali native Christian, who was too timid to profess his faith openly. It has been translated into many of the dialects of India, and widely circulated.

WE LEARN from the Banner of Light, Boston, that Mr. Robert Barnes, of Evansville, Indiana, lately deceased, "left a will bequeathing to the board of trustees of the Indiana State Association the whole of his property, amounting to nearly $700,000, to be devoted to the education of children of poor parents."

THE TIDE TURNING.—It is well known that Great Britain and Northern Europe have furnished the most of the converts to the Mormon faith. A "half yearly meeting" was recently held in Manchester, when the missionaries spoke discouragingly of their success in securing new adherents, few being found to listen to their doctrines and yield to their persuasions.

AN INKLING OF A MISSIONARY'S LABOR.—A type-setter in one of our printing offices has two cases before him with one hundred and thirty-five boxes to contain the different letters, points and characters. A compositor in the mission printing offices in China stands in the midst of an amphitheater of six thousand compartments, each word having its separate character. The difficulty of learning to read and to print such a language may be imagined.

METHODIST EPISCOPAL CHURCH.—*Baltimore Conference Statistics.*—The statistics give the following totals:

	This year.	Increase.
Members	32,412	1,678
Baptisms	3,721	165
Church edifices	314	7
Value of church edifices	$1,093,950	$14,150
Parsonages	68	3
Value of parsonages	$257,250	$7,450

There is a falling off in the missionary collections of $1,931.25. There is a decrease of one Sunday school, and 116 officers and teachers, and an increase of 383 scholars.

THE Philadelphia Bible Readers' Society has reported for its first year the receipt of $1,037, and has employed seven Bible women, who have during the year made over eight thousand visits in abodes—for the word *home* is a misnomer—of poverty and sin. These visits are for religious conversation and prayer, for the distribution of the Scriptures, and for the elevation and instruction of the ignorant and degraded who *will not come* to the light.

THE Philadelphia Episcopalian, speaking of the increased expenditures for church music, thinks the largest appropriation for this purpose is by Christ church, New York—$7,500. The new St. Thomas, in Fifth avenue, is nearly equal. Trinity and its several chapels average $7,000, Grace church about $5,500, and St. Ann's $6,000. The paper ventures the wish that in some prominent church the music committee would arrange to have the people do their own singing, and apply the $7,000 to provide as many free pews as possible, "just by way of experiment."

THE EPISCOPATE.—It is pleasing to observe how surely the evident favor of God on the unprelatical churches is undermining the confidence of churchmen in anything external and artificial, as constituting the works of a true church of Christ. Dean Stanley breaks boldly from the view of the past in observing, as he did at a recent convocation: "To say that the episcopate, as it now exists, was founded and instituted as one of the universal and essential parts of Christian religion by our divine Redeemer appears to me little short of profanity."—*Interior.*

A LETTER from Mr. Bliss, the agent of the American Bible Society in the Levant, dated January 27, appears in the Observer, describing the process of clearing the ground and digging for the foundation for the new Bible House in Constantinople. After long and most vexatious delays, the work was actually begun a little before New Years. The old ruin of a spacious wooden building, of unknown antiquity, has been removed; and now the earth is being carried off, in three-peck baskets, strung across the backs of horses and mules, no wheel carriage being allowed.

THE crust of heathenism throughout India is heaving in all directions, betraying a weariness of it, and a strong tendency to change. A large body of *tanners*, a sub-caste of Sudras, have found the yoke intolerable, and left their old homes and trade, to go to the province of Agra and become farmers. At the same time they have thrown off caste, renounced idolatry, and adopted Deism, under that form called Satuami, which so happily blends rudiments of religion and morality that, while it inculcates the broadest charity and enjoins prayer, it also forbids smoking and the use of all intoxicating drinks.

BISHOP AMES, says the Northwestern Christian Advocate, has appointed Rev. Leroy M. Vernon, D. D., to our newly projected mission to Italy. Dr. Vernon will sail shortly, making Genoa his first point, but spending some time after his arrival there in prospecting for his future work. When his report shall have been made to the board at New York they will locate the mission. This is a grand forward movement of our Missionary Society, and ought to inspire the church with fresh zeal in the work. We are soon on the heels of the retreating papacy, bound to do our part to make that land of sunny skies and vine-clad hills, of art and beauty, once more the home of a pure faith, germinant with blessings for the life that now is, as well as that which is to come.

CHRISTIAN MISSIONS A CIVILIZER.—The Micronesian Islands in the Pacific have for years been visited by whalers and trading vessels; but while the foreigners opened traffic, and taught the natives the vices that only debased their heathenism, they did nothing to raise them in the scale of manhood. The missionaries of the American Board have only been there a few years. But though they found them naked and illiterate savages, they have reduced their unwritten language to form, have made a literature for them, clothed them and taught them the habits of decency and civilization, opened flourishing schools, led many to a saving knowledge of the truth, and admitted them into a thoroughly organized church. Rev. Mr. Sturges has recently visited New York to carry some elementary and devotional publications through the press of the Tract and Bible Societies.

"THE DARKEST PLACE ON EARTH." Such is the deep-shaded characterization of Central Africa given by the Rev. Mr. Crummell, of the Episcopal Board, on reporting a remarkable opening for a mission among the Barline people. They occupy a lofty, cool, mountainous country, containing a large and crowded population, and numerous towns with superior civil regulations. They are noted for their industry and for their important manufactures, but are gross and ferocious heathen and cannibals. No Christian or Mohammedan has ever been there, except an occasional visit from the Cavalla missionaries. As they desire an easy access to the coast, they have recently ceded their territory to the Liberian government, and express a strong desire for missionaries, and for teachers for their children. Bishop Payne unites with Mr. Crummell in earnestly urging the Episcopal Board to open a mission among them.

THE CANADIAN METHODIST EPISCOPAL CHURCH.—The Methodist Almanac gives the latest statistics (for 1870) of the Canadian Methodist Episcopal Church, as follows: Members, 20,240; Sunday schools, 288; officers and teachers, 2,129; scholars, 15,550. There was a net increase for the year of 549 members, 30 Sunday schools, 342 officers and teachers, and 3,342 scholars. The work is divided into three Conferences, 11 districts and 145 circuits and stations. There is one Bishop (J. Richardson, D. D.,) 198 traveling preachers, and 217 local preachers. These statistics were kindly furnished to the editor of the Almanac by Rev. J. Gardner, the courteous editor of the Canada Christian Advocate. A writer in the last week's issue of that paper estimates the church property at $600,000, nearly free from debt; pastors' salaries about $68,000; raised last year for missions, $11,473; for Sunday schools, $2,268; for the superannuated fund, $2,324. He reports everything in connection with the church as prosperous.

BIBLE ARCHÆOLOGY.—A new society is now being formed, having for its object the investigation of the archæology, history and chronology of ancient and modern Assyria, Palestine, Egypt, Arabia and other biblical lands, the promotion of the study of the antiquities of those countries, and the preservation of a continuous record of discoveries now or hereafter to be in progress. The society is to be called the Biblical Archæology.

HE that loses his conscience has nothing left that is worth keeping.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 6, 1871.

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FOR LOUISIANA CONFERENCE:
REV. WILLIAM V. TUDOR.
REV. JOHN MATHEWS.
REV. LINUS PARKER, D. D.

MINISTERIAL SUPPLY.

The following resolutions were passed by the Louisiana Conference at its recent session in this city:

Resolved, That in view of the great destitution of laborers within our bounds, we set apart the first Friday in April as a day of fasting and prayer, that the Lord of the harvest may send forth more laborers into this field.

Resolved, That the preachers be requested to preach in their several charges on the call to the ministry, on the Sabbath following the first Friday in April, or at such other times during the year as may be most suitable.

The Day of Fasting and Prayer.

Last week we called special attention to the day set apart by Conference resolution. Friday, the seventh instant, is the appointed day. Let all observe it, and let our preachers study and preach on the ministerial call.

REV. JOHN B. POWERS.

We give below an extract from a letter of April 4, just received from Rev. J. W. Rush, of Mobile. Multitudes will unite with us in mourning the loss of so estimable and useful a minister of the gospel.

I heard yesterday of the death of Rev. John B. Powers, of the North Alabama Conference. He was one of my best friends—a man of noble heart, true to the church, full of faith and the Holy Ghost, abounding in the work of the Lord. His illness was long and painful, but his death was triumphant. He leaves a son in the Alabama Conference, Rev. R. M. Powers, a wife and two small sons. May God care for the widow and orphans.

Bro. Powers was a member of the old Alabama Conference, and at its division fell into the Mobile side. His work was in the Jasper district, and all through those mountain regions his pure life and earnest preaching won many souls for Christ, and secured the friendship of multitudes of hearts to himself. All who knew him loved him. He died March 30, near Montevallo.

REV. W. H. MILBURN.

This well known divine has been sojourning in our city for the past ten days, and lecturing to appreciative audiences. He has our thanks for complimentary tickets, and we regret that other engagements have prevented us from using them. We understand that Mr. Milburn leaves to-day for Galveston, where he proposes to deliver the lectures which have been received with so much favor in other places.

Revival in Little Rock, Arkansas.—A correspondent of the Western Methodist, writing on March 11, says:

We are having from one to five conversions every night. Some thirty-five persons have professed saving faith in Christ, and others are inquiring the way. The church is most wonderfully built up and blessed. A holy zeal has taken possession of every child of God to bear onward the standard of the cross. "The set time," surely, "the set time" for the outpouring of the Spirit has come.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office *from* which your paper is to be changed, as well as that *to* which it is to be sent.

CONCERN FOR SINNERS.

A deep concern for souls is a most important qualification for the work of saving them. This lies at the foundation of the provisions which God has made for the salvation of the world. Love for the perishing led to the gift of the only begotten Son, and Christ's compassion for a lost world was the grand incentive which carried him through his labors and sufferings in the work of redemption. Paul was simply imbued with his Master's spirit when he declares "that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The general import of this language is unmistakable. Whatever critical difficulties may be in it, the deep and unutterable concern for those who were "without God in the world" is clear enough. Christians have but to compare their feelings with those of the apostle to discover the almost immeasurable distance which generally exists between them and this standard of religious zeal. It is both rare and difficult to reach that fervid experience which makes it possible to appreciate the apostle's words. Granting that he did not mean his readiness to accept eternal death for himself if it might be the means of bringing everlasting life to his brethren, he must have contemplated anything less than this, by which the result could be accomplished.

We shall find that the sympathies of professed Christians are often more deeply enlisted by instances of temporal danger than by the perils of unbelief and impenitence. Their pity is more completely excited by the calamities of fire, flood, pestilence and war, than by that most fearful of all dooms which must shortly overtake the ungodly. Parents are more anxious for the health, social position and business success of their children than they are for their conversion. For one anxious hour on account of their souls, they may spend ten over matters of temporal importance only. Every manifestation of religious interest does not partake of this pre-eminent desire for the salvation of sinners. The believer is engaged about his own soul's welfare, aiming to make a successful fight against sin, to be comfortable in heart, and to enjoy the means of grace. However we may explain the phenomenon, there are many who scarcely think of anybody but themselves, although of devout and prayerful habits, and uniform in their attention to the ordinary duties of the religious profession. We have heard sermons and attended prayer meetings where the conversion of unbelievers seemed to have been altogether ignored. Churches in the aggregate fall into this state of indifference, and seem only to feel for sinners when there are extraordinary indications that sinners are feeling for themselves.

Christians may well marvel at this state in their ordinary experience when they consider the occasion for a consuming zeal. Do they believe their Bibles? Do they realize the import of sin and its wages? Do they credit the declarations of the gospel? To feel and to measure their responsibilities they must have a true conception of the critical condition of every unconverted soul. The sense of accountability is a great quickener of the indifferent, and is a powerful motive for faithful and earnest activity. But a concern for souls which embraces pity and love for them is something higher and more powerful. In one case it is our own danger that moves chiefly; in the other it is the sinner's peril. It is working for life in one instance, and from life in the other. The want of such concern may be felt and sought; its absence is something to be mourned over, whilst it is prayed for as a special grace. This is the most effective. The preacher who warns sinners from a sense of duty alone can never win souls as he who, in addition, is drawn out in tenderness and compassion for them. The burden of souls supposes this sympathy and pity, this capability of weeping over those who are most insensible to the appeals of the gospel. Where this peculiar and affectionate interest in the salvation of the unconverted is truly felt there will be a measure of success in the endeavor to bring men to the Saviour. It will inspire courage, the spirit of power and of love and of a sound mind will animate the church, and the earnestness of believers will awaken a corresponding seriousness in the minds of the careless. By it Christians are qualified to convince and persuade, and to co-operate with all divine and spiritual agencies. They must reach this point of communion and sympathy with Christ before they can be effective co-workers in the husbandry of salvation. The love of souls places them in harmony with the infinite compassion, which is the center and mainspring of the plan of redemption.

With this love enkindled every child of God will be qualified to lead men to the feet of Jesus, and when it pervades the churches a great awakening is sure to occur. Under the weight and pressure of such a concern ordinary hinderances will give way, and there will be time for prayer, for seeking the lost, and for every conceivable effort to reclaim the wandering. The strongest faith is that which works by love, and in our intercessions the heart that feels most will pour out the most availing supplications. All genuine concern for sinners must be connected with an adequate estimate of the worth of the soul. Where this estimate takes its measure from the display of the divine love the heart of the believer will be stirred to its utmost depths. The cross that tells the priceless value of the immortal soul will inspire him with a Christ-like commiseration for those who are nearing the fatal vortex. Such a concern as the cross inspires will give directness and point to all efforts. To the preacher it will impart an immediate and mighty purpose to save them that hear. To those who labor in the Sunday school it will bring the agonizing desire of immediate fruit. To parents it will be as an inspiration and a voice from heaven calling them to awake to the fact that their children are perishing. To the whole church it will be as life from the dead. Concern for souls! this is the first token for good in a revival, and a leading element in the progress of every extraordinary work of God. May Zion awake and shake herself from the dust, and may all her children awake to that concern for souls which they ought to feel.

CENTENARY COLLEGE.

We have much good news for the friends of this institution.

1. The Legislature, by "an act entitled an act for the relief of Centenary College," has relieved the Board of Trustees from all obligations and liabilities to the State of Louisiana, excepting the sole condition that the property bought in the original purchase—that is, its houses, grounds, etc.—shall be used only for educational purposes. Mr. Tom Andersou, Senator from St. Landry, introduced the bill, and looked after it through all its stages in the Senate; and Mr. G. W. Carter, the speaker, saw it through the House. This release from the many onerous disabilities to which Centenary has been subject will give a new spring to the work of its re-establishment. The Conferences have now nothing to fear from State interference. They may now also, if pleased to do so, establish a theological chair, and shape the faculty to suit the best interests of our church.

2. We have a college class and a preparatory school of excellent young men—some forty at present, with an immediate expectation of other students from Mississippi and Louisiana. Already one young man there is preparing for the ministry, and is supported by friends in Mississippi. We shall send one or two shortly from New Orleans, who feel called to the same great work.

3. The agent, the Rev. B. F. White, is doing a good work. We are much indebted to his watchfulness for the passage of the bill by the Legislature. He is also interesting the friends of the church in New Orleans in this great enterprise of Methodism—securing subscriptions and promises of aid, an account of which will be forthcoming in good time. And we may say, collaterally, that the Rev. W. V. Tudor also comes to its aid, and reports a subscription of $1,000 for Centenary, from a friend whose name he is not at liberty to give—a friend whose heart, we doubt not, has been stirred by the Saviour to design liberal things in more directions than one.

4. In addition to this we received, a few weeks ago, from an itinerant preacher of the Mississippi Conference, a check for $400—from his own pocket, being just twice as much as he had promised—for the revivification of his *alma mater*.

5. The repairs of the central building are to be begun before or by the first of April. Some of the necessary material has already been purchased.

6. The professors are doing hard work, and can teach three times the number of young men that are now in attendance. They are experienced and highly capable gentlemen, and are well and long known to the friends of education.

We hope that the preachers especially will give a hearty support to Centenary by advising young men to enter its halls, and by furnishing all facilities to the agent when he shall appear among them. Methodism in the Southwest must and *will* have this old and valuable seat of learning restored to all its former usefulness. We have no other place for the training of our young preachers. K.

The following is a true copy of the act referred to above:

No. 63. AN ACT

Entitled an Act for the Relief of Centenary College of Louisiana.

Sec. 1. *Be it enacted by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened*, That in accordance with the condition stated in the original act of sale of the College of Louisiana (Act 74, 1845, and Act 113 of 1847,) the Centenary College of Louisiana shall not be appropriated to any other purpose than a literary institution.

Sec. 2. *Be it further enacted, etc.*, That the Board of Trustees of said Centenary College shall be and are hereby relieved from all further and subsequent conditions and liabilities to the State of Louisiana.

Sec. 3. *Be it further enacted etc.*, That all laws and parts of laws in conflict with or contrary to the provisions of this act be and the same are hereby repealed.

Sec. 4. *Be it further enacted, etc.*, That this act shall take effect from and after its passage.

G. W. CARTER,
Speaker of House of Representatives.
OSCAR J. DUNN,
Lieut. Gov. and President of the Senate.
Approved March 21, 1871.
H. C. WARMOTH,
Governor of the State of Louisiana.
Recorded in the office of Secretary of Senate March 23, 1871.
CHAS. H. MERRILL,
Secretary of Senate.

NEW ADVERTISEMENTS.

Dodd & Mead, 762 Broadway, New York.—We know of no publishers who have a better record than the worthy gentlemen who advertise Max Kromer and Nelly's Dark Days in another column. We have never seen a book issued by them that we could object to keeping on our shelves. Look out for their advertisement of a new edition of Crudeu's Concordance next week.

Tanning Leather.—The new and improved system of tanning, advertised in this issue by Messrs. Wildblood & Sidway, of Jackson, Mississippi, deserves attention.

The Morehouse Conservative.—The gentlemanly and enterprising proprietors of this spirited sheet deserve the patronage of north Louisiana. They are worthy of the success which they are likely to have. See their advertisement.

Pianos and Organs.—Mr. Philip Werlein, the enterprising proprietor of the large establishment at 80 and 82 Baronne street, informs us that he is receiving large invoices of pianos and organs. His warerooms are filled with an elegant assortment of instruments. He warrants them to give entire satisfaction, and offers them at reasonable prices. Pianos repaired and tuned.

Attention is called to the advertisement of the new government loan, by the Secretary of the Treasury. There are some new features in this loan which it will be well for those interested to read.

UNION, BY ALL MEANS.

Our religious exchanges of the North are sorely troubled about the state and prospects of the Republican party. The elements of disintegration are becoming more and more apparent every day, and the watchmen upon the walls of the political Zion are lifting up the voice of warning. All the church papers have had their say concerning the little unpleasantness which has sprung up between Sumner and Grant, and they are now assuming the role of peace-makers. The Independent says:

Republicans must now settle their differences, and agree to fight together, or their cause is lost in 1872. They are not strong enough to meet the Democratic hosts with divided ranks. The two parties are numerically too nearly equal for either to win, unless thoroughly united and in earnest. The admirers and adherents of President Grant cannot nominate and elect him without the support and co-operation of Mr. Sumner and his friends; and it is just as true that Mr. Sumner cannot be a successful standard-bearer against intestine heart-burnings and divisions among Republicans themselves. No matter who may be nominated for the next Presidency—whether General Grant, Schuyler Colfax, Senator Sumner or anybody else—the one indispensable condition of success is union among Republicans. If here they fail, they are certainly doomed to defeat.

While we hold Mr. Sumner in very high esteem, and have the same opinions of President Grant, we think far more of the *principles* they represent. The question whether these principles shall prevail, or the country pass again into Democratic hands, is so important, and involves so many interests, that we cannot contemplate any serious division among public men except with profound regret. Not as partisans, expecting the slightest political favor, but as journalists, anxious that the party which has saved the nation, and given liberty to all the people, should suffer no damage, we call upon the President, his cabinet, and the Republican members of both houses of Congress, and upon Republican politicians throughout the land, so to adjust their relations to each other as to march in solid columns under one banner and with a common purpose. They have a hard battle before them; and if they demoralize the people by turning their arms against each other, they will be guilty of a stupendous blunder. There are Republican votes enough to elect the next President; and they will do it, provided party managers do not dishearten and disgust the people by a stupid war among themselves. Republican politicians in Washington, New York and elsewhere will do the party and the interests it represents a great favor if they will stop bickering, and try to agree among themselves.

The tone of other leading church journals is in the same key. They are evidently aspiring to the blessedness of peace-makers, and are thoroughly alarmed at the aspect of Radical politics. What effect the prayers and advice of the *elect* will have upon such monuments of grace as Grant, Sumner, Butler and the like of them, is not easily predicted at this stage of events. Reconciliation and peace among themselves is the grand object. Without this the party is gone, and the next President may be a fair-minded statesman, rather than a party hack or a military dictator.

Zion's Herald very justly clings to Sumner, and shows up the comparative claims of the two great leaders. But everything must give way before the paramount necessity of union in the party. The poor South, as usual, is to be

"The dear uniting tie
That will not let us part,"

very much on the same principle and in the same spirit that "devils with devils damned firm concord hold." As a union of love is impossible, they are to be held together by this object of their common hate. Let the Alabama claims, San Domingo annexation, taxation and tariffs all sink, and let the party of moral ideas rally around the one issue upon which they can agree—hatred and oppression of the South. Zion's Herald is for peace in this wise:

But for Sumner Grant had never been heard of. But for Grant Sumner's great purpose had never been effected. The South would have been an independent slave republic to-day had not the military brain co-ordinated the statesman's heart. They should be reconciled. For Sumner to talk of impeachment is folly. For Grant to attempt to disgrace Sumner is folly. San Domingo may be a proper addition to our country, and may not. But these eminent men should not get up a private war over the question. The proper way is for Sumner, the first offender, to retract his offensive words, and for Grant to retract his opposition. The question that agitates the nation will be wisely solved. On the state of the South the two great men are united, and that is far more important than *Alabama* claims or San Domingo's annexation. Let them meet together, talk together, pray together, as grave and reverend seigniors should. Let us have peace.

Think of their praying together! and what a prayer meeting! They may get together to curse and vilify and oppress the South, but, we fear, never to pray. The Ku-Klux is the war cry that is to bring the party together. It is in this refuge of lies that they are to find the only bond that can save the party. The saddest aspect of this subject is to see the religious press so thoroughly identified with a political party as to lend itself to any amount of partisan fraud and trickery. The Republican party is identical with the kingdom of God and his righteousness, and is to be sought first; or it is something which overshadows everything temporal and spiritual—a kingdom to be set up and maintained at every hazard and by any means, whether fair or foul.

Bishop Andrew's Dying Messages.

Mobile, March 31, 1871.

Dear Brother: Below you have the messages Bishop Andrew sent to the ministers and members of the church. As you know, he spoke slowly after he was stricken. This gave me opportunity of taking them down as he uttered them. The language is his as nearly as I could preserve it. I send them for publication. They are the last messages of love and exhortation and hope his blessed lips ever spoke to the brethren he loved so well. May we all listen to them and obey them and follow him as he followed Christ.

After the conversation which brought out these messages, I asked him, if he had his life to go over, what change, if any, would he make. He answered: "None but to try to be more faithful. The work of a Methodist preacher is the grandest any man ever did." While in New Orleans he wrote a piece for your Advocate on "Levity in Preachers," which piece I found in his pocket, and put away. But I cannot now lay my hand on it. It was the last piece he ever wrote for the public, and was unfinished. I hope I can find it and be able to send it to you.

Yours, etc., J. W. Rush.

He said: "I wish you to tell the Bishops I would like to meet them in May, but cannot, for I am fully persuaded my time is at hand; that I have in them the fullest confidence and die rejoicing that God has put the church under their care and superintendency; that they must always live in peace and harmony as they have done.

"Tell the preachers to follow the word of God and the Discipline where we are exhorted to be serious. They meet at Conference, and backslide rather than increase in piety. This is owing largely to the foolish habit of jesting. Tell them I love them, and to be steadfast, immovable, always abounding in the work of the Lord; for, as much as they know, their work is not in vain in the Lord.

"Tell all the church I feel I have lived very imperfectly, but my hope and confidence is in God, and I hope to meet them in heaven.

"Give Bishop Pierce my love, and tell him to travel through the church as he has done, and God will bless the work."

Afterward he added this: "Tell the preachers not to neglect the Sunday schools. The children are an important part of the church. The words of the Master are 'Feed my lambs.'"

The General Assembly of the Presbyterian Church in the United States will convene in the Presbyterian church, in the city of Huntsville, Alabama, on Thursday, the eighteenth of May, 1871, at eleven o'clock A. M. The opening sermon will be preached by the Rev. R. L. Dabney, D. D., the moderator of the last Assembly.

Farewell Address of Bishop Andrew to the General Conference.

The following address was delivered by Bishop Audrew at the close of the last General Conference:

"I don't expect to take up much time—not half as much as you have wasted in quarreling over that resolution, and then indefinitely postponing it. I am glad that it has been done, however. Now, I want to say a few things to you. I have been attending your present session, and it has afforded me much pleasure. I have met many of my old friends, and they have pressed my hands warmly, and made me feel very happy. And now we are going to separate. My mind has been burdened when I have looked on this large body of preachers and lay brethren, and I have thought, Have you sought the glory of God more than your own? Have you considered this in all your speeches and talks and reports? And now another point. You are now about to part. Many of us will never meet again. Shall we go away and carry with us the flame of revival, and show that the General Conference has been a season of revival influences? Your people will soon see it if this is the case. I have been gratified as well as sorry to hear some of your debates. I am glad that we have been conservative enough to reject a great many things that have been presented. I feel as if I were delivering my last charge. Many years ago it was my habit to deliver an address at the close of Conference. It is not now under similar circumstances. I am about to leave you. Farewell! That word comes with sadness from my heart. I'll never see many of you any more. I want you to remember the old man. I want you to pray for the old Bishop. I think I can say with Paul: 'I have coveted no man's silver or gold.' I have not aimed at my own glory. I have always gone wherever I have been sent. I can appeal to my colleagues to say whether I have ever flinched. When I went into the work I considered that I had given myself up to God, and I had no right to choose where I should go. That's the spirit of itinerancy. No man is fit for it who has not laid all on God's altar. If you are seeking and clamoring for good places, what will the people say of you? Now, perhaps I hear more than you do, and I have been pained at some things which have come to my ears. You have no right to choose your own work. Now, some preachers want to be Bishop. If you want comfort and honor you had better be where you are. If the church calls you, then go; but woe be to him who thrusts himself into a position to which God has not called him. I remember well the last charge of the venerable Bishop McKendree to me. We were coming down from Philadelphia just after I had been elected Bishop. I said to him that the Conference had laid on me work for which I was not prepared, and had no experience whatever; and I asked him to please give me some advice. He said: 'James, I have not much to say, but I will say (and I want you Bishops to hear it,) never shrink from responsibility, for remember that by this you assume the most fearful of all responsibilities.' I have thought of that since. To you preachers I would say, You know I love you all, and as an old man I take the liberty of catechising you a little. Many of you are young men, and I pray you to consecrate your hearts and lives to the work of Christ. Don't be afraid of not being provided for. This book (with his hand on the Bible) provides for you. A California missionary once said to me: 'God has so often interposed in my behalf that I do not feel concerned at all, for I know that God will take care of me.' Go forward and do your duty. The Duke of Sully once said to Henry the Fourth: 'You treat your old servants badly; you appoint those who are not your friends to places where they receive large salaries, and leave your old friends out.' The King said: 'Don't be uneasy—you take care of my interests and I will take care of yours.' Let us trust in God. I have been traveling sixty years. I remember the venerable Dr. Pierce when the Bishop was a baby. I thought at that time he wouldn't live long; but here he is before me in a wonderful state of mental and physical activity. God bless the old man! I have always sustained an intimate relation to the Bishop. God bless you, George! I rejoice at your triumph, and pray that you may live long. Now, brethren, forgive the old man for talking so long. God bless you and yours! I love you all. And when you go away pray that up yonder I may stand with those who have labored with me on earth."

Mrs. Sophie Kirkpatrick, who died at New Brunswick, New Jersey, on Sunday, has willed to Rutgers College $30,000, and Princeton College a further sum of $150,000.

GOOD NEWS FROM A FAR COUNTRY

The following from Bro. Allen, addressed to the superintendent of the Felicity Street Sunday school of this city, will cheer the hearts of our readers.

Shanghai, China, Jan. 29, 1871.

My Dear Brother Foster: I am just on the eve of departure for Japan, but cannot go without first telling you a piece of good news, which I know will be gratifying to you, and particularly so to the Felicity Street Sabbath School Missionary Society. You are already aware that two of the pupils in the Felicity school, Shanghai, are children of Christian parents, and were baptized in their infancy. I have now to communicate the voluntary application of *nine* others in the same school for baptism and membership in the Christian church.

Their names and ages respectively are as follows:

1. Zia Yu-No, 15 years old.
2. Pay Yoong-Tsung, 14 years old.
3. Pay Bau Woo, 14 years old.
4. Tsang Ling Men, 13 years old.
5. Yaug Tuh Kwe, 13 years old.
6. Heong Kyung Yoong, 12 yrs. old
7. Kong Tsing Yoong, 11 yrs. old.
8. Kong Sy Liang, 13 years old.
9. Leh Siau San, 10 years old.

I have previously had occasion to mention to you the great interest the school seemed to take in being instructed, and how hopeful the indications that before long signal results might be expected; but even my fondest anticipations had not foreseen the pleasure of *this day*. 'Twas in the Sabbath school, and during the closing exercises, about half-past four o'clock P. M., that Pay Yoong-Tsung, a boy of fourteen years, the son of a military officer, and a most serious, thoughtful youth, arose from his seat and, addressing me, said: "I would like to join the church." His modest manner and the tremulousness of his voice attested his sincerity, and I was surprised to find that a similar feeling and a like earnestness on the subject characterized the other members of the school.

When he sat down Yung Tuh Kwo arose and urged a like request, and thus did they all. I was astonished—the scene took me unawares. I could but pray: Lord, increase my faith! The children wept. I wept too. Then we sang, "*Happy day, Oh! happy day that fixed my choice*," and knelt together as we never knelt before, to pray for pardon, forgiveness, acceptance. My soul yearned for them as we drew nearer and nearer to God in prayer. Our hearts were softened, melted, as we bowed together. The children dedicated themselves voluntarily to God. We arose, and I received them in the name of the Saviour, and placed their names on the list of probationers. Thank God for the scene of this day—thank God for the kind friends of Felicity street, New Orleans! A good work is begun—the Lord is with us and it shall go on. Who shall hinder it? Pray for us, my brother. Tell your school to praise God for his blessings on their gifts, and pray for yet a larger manifestation, both among themselves and us. Pardon haste; it is now midnight. I will write you more at length when I return. With love and kindest regards to yourself and teachers, and the dear children of the Felicity Street Sabbath School Missionary Society, believe me ever your brother in Christ,

Young J. Allen.

Dr. L. Pierce, says the Southern Christian Advocate, spent Sabbath, March 11, in Atlanta, preaching twice, as also every night down to Thursday, the sixteenth. We learn from one who has known him long and heard him scores of times, that he preached with the power of earlier days. On Friday he came down to Macon. We elsewhere tell of his work on the following Sabbath morning. On that day, after the sermon of one hour and three quarters in the morning, preached with vigor, he addressed the Sunday school not very briefly in the afternoon, and at night preached a *strong* sermon an hour in length, and was *fresh* on Monday morning. On Friday, March 24, the venerable preacher entered his eighty-seventh year, and seems to have promise of yet many years to come. "May his bow abide in strength" for another decade and more.

DEATH OF THE REV. E. C. ODOM.

We are pained to record the death of the Rev. E. Caple Odom—an excellent minister, who was in charge of the Fayetteville circuit, North Alabama Conference. He died at Childersburg, Talladega county, Alabama, on Sunday morning, March 12. We are indebted to our good friend, the Rev. Daniel Duncan, for the following notice of our lamented friend: "Brother Odom was born July 29, 1834. Having lost his father early in life, his mother, with him and an older daughter, removed to Autaugaville, Alabama. His mother and sister were members of the Methodist Protestant Church, and in that church he was brought up. From a boy, under the influence of pious training and example, he gave his heart and life to Christ. As he began to develop into manhood his thirst for knowledge and often expressed convictions of his duty to preach induced his friends to send him to school in order to prepare him for the ministry. He was at school about one year. He was afterward licensed to preach in the Methodist Protestant Church, and served that church with fidelity and great usefulness until December, 1869, when he withdrew from it, and connected himself with the Methodist Episcopal Church South. He joined the Montgomery Conference at Union Springs, Alabama, and was appointed to the Fayetteville circuit. At the session of the North Alabama Conference, held at Gadsden, in November, 1870, he was reappointed to the Fayetteville circuit, which he was serving when he died. Bro. Odom was a spiritual man. His preaching was always characterized by thought and deep religious experience. His life was consistent. In his contact with all men he was always the same prudent, thoughtful, gentle, earnest Christian man. His last hours were often cheered by bright evidences of his acceptance with God; and his last expressions were of resignation to his will, and of great confidence in hope of future life. His church was devoted to him, and on the occasion of his funeral manifested their grief at his death by a very large attendance. He leaves a wife and three children."—*Nashville Christian Advocate.*

Obituary.

The Hon. and Rev. William B. Owings, of Lonisville, Winston county, Mississippi, died in Jackson, Mississippi, on the morning of January 28, 1871.

It was the privilege of the writer to be with him almost daily from the first to the last of his sickness. From his own lips and by his own request, a few days before his death, the following particulars were taken down, viz:

"I was born in Lawrence district, South Carolina, October 13, 1815; was raised and educated by pious parents; was married March 14, 1839, to Miss S. A. Jenkins, of Greenville district, with whom I lived in perfect peace and harmony. In September, 1840, a glorious revival broke out in our neighborhood, at which we were both happily converted and received into the membership of the Methodist Church.

"A short time after this I felt that I was called to preach the gospel. I shrank from the responsibility; but conscience urged me forward; and while this conflict was going on I felt: 'Woe is me if I preach not the gospel.' I still resisted the impression, and the blessing of God was taken from me. I went to the Lord with an humbled heart and received light, and became willing to give myself up to his service. I was licensed to preach in October, 1844; traveled under a presiding elder in the Alabama Conference during the years 1856, 1857, 1858 and 1859. I joined the Conference in 1860, and remained a member till after the surrender.

"I served during the war of the Confederacy in Company F, Thirty-fifth Regiment Mississippi Volunteers; was elected first lieutenant, and was nearly all the time in command of the company."

The writer first became acquainted with Bro. Owings during the spring of 1870. He was then attendant upon the House of Representatives, to which he had been elected by the people of Winston county. His conduct during his entire stay here was that of a gentleman and a Christian. Though he had yielded to the importunity of friends to enter into political life for the time being, yet he was no partisan, but always took his conscience and the welfare of his people to be his guide in his public acts.

His health was quite feeble when he left home, in the beginning of this year, to attend his second session; so much so, indeed, that his wife and himself had concluded that they would scarcely ever see each other in the flesh again. Their fears proved but too true. He did not occupy his seat more than a few days before his disease—chronic diarrhea—prostrated him and gradually wasted his strength, until on the morning of the twenty-eighth of January "the weary wheels of life stood still."

Everything was done that could arrest his disease, administer to his comfort and smooth his passage to the grave, by the kind Christian couple with whom he made his home, by skillful physicians, and by attentive friends from the Legislature, the Masonic fraternity and the ministry.

From first to last he expressed himself perfectly resigned to his Father's will and confident of his salvation. At times, while religious service was being conducted in his room, he would clap his hands and shout aloud the praises of God.

His funeral services were conducted in the Methodist church in Jackson, and his remains were accompanied to their last resting place by members of the Legislature, of the Masonic brotherhood and of the church.

C. G. Andrews.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending April 3, 1871.

A—W B Adams $3, Eugene Archer, T Y Armstrong, V Allen, Alex Agar, N W Ayer & Son.

B—A J Briggs, G Bright $8, W Buchanan, J M Boon, J H Bishop, S M Bixby & Co.

C—R E Cary, W G Connor 2 lets, A M Campbell $8.65, Baxter Clegg, W J Carlton 2 lets, Cutter, Tower & Co, E P Clandon, M Calloway, T S Coller.

D—P H Diffenwierth, Miss V F Drake $3, Joel T Daves $3, C H Ditson, W A Droddy $41.83, Daves & Schroeder, R Day, B D Dashiell $12.

E—E C Eggleston, E J Evans & Co.

F—J F Findlay, Thos W Flowers, E N Freshman.

G—W F Glenn $3, Thos Garnett, J Guion, Mrs A E Gandy, P W Graves, Griffin & Hoffman, Thos G Gilmore, Graves & Rodgers.

H—J W Hall, Jas Hallmack $3, H J Harris, Jas H Houston, P Howard, P D Hudgins, C Hoover & Co, Henry Heath 2 lets, W C Halsip, Mrs E L Hallberg.

J—K A Jones, J C Johnston, John E Jagers, Johnson & Buchanan, A R James, Andrew T Jackson.

K—W P Khuball, Ocy Kay, John W Kline.

L—W B Lewis $1.40, Geo R Lynch, T A Lancaster $10, Jas Leffel & Co, George W Lawrence, W E M Linfield $5, J B Lippincott & Co.

M—J W Medlock, H H Montgomery $3, W E Mabry $3, J S McCarver $6, Daniel Morgan 50 cts, Moore & Weathersby, H B Magruder, J B McFerrin, T H McClendon $10.15, J P Morton & Co, F A Mood, McCormick & Lyon.

N—C J Nugent, E Nolte.

P—J W Patterson, T C Pacisk $3, R T Parish 2 lets, B Pendleton, S C Parker & Co, S M Pettengill.

R—A H Redford 2 lets, Geo P Rowell & Co, Fisher T Rawson.

S—H R Singleton, Thomas M Smith, H A Steinbauer, A B Stewart $7, D S Snodgrass, W W Sharpe & Co, W D Slayton, C S Stewart, A Smith, J H Stone.

T—H M Truehart 2 lets $15, Samuel Tisdale, T Tardrew & Co.

W—T M Ward $3, Jas M Weems $17, J L Wright $3, Bascom Ward, J M Wade $12, N H White.

Y—N B Young.

If you don't want to Disgust Everybody with your offensive breath cure your Catarrh. $500 reward is offered by the proprietor of Dr. Sage's Catarrh Remedy for a case he cannot cure. It is sold by druggists. Can get it for sixty cents by mail from Dr. R. V. Pierce, Buffalo, New York. Pamphlet free.

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Hides not required to be broken, as the compound puts them in a fine, velvet-like state to receive the liquor. No bloom can attach itself to the surface. Black and Red Oak Tanners, this will be of value to you. There is more than twenty-five per cent. of manual labor saved by working on this plan. The leather elevator is used for lime, and handling leather when it goes in tan. The bark stands in a strainer on low truck wheels, until the compound acid liquor compels it to give up its strength. No process ever tried can excel this. It is all done in a short time. When your bark is spent, put a horse to a streamer and haul it to the stock lot to make manure. The elevator will handle lime, and handles in one-tenth the time of the old plan. Full instructions given, from pool to dry house, in writing, to any one wishing to obtain a knowledge of tanning.

Models of the bark strainer and elevator can be seen at Mr. Sidway's, Leather Merchant, Jackson, Mississippi.

Apply to G. D. SIDWAY, or to SAMUEL WILDBLOOD, Jackson, Miss.

THIS IS TO CERTIFY that I have been foreman of some of the largest Tanneries in the State of Georgia, and have tried all the compounds and ingredients of any note. I have contested the field with the inventor of the above process, but he works it to the letter; so therefore I hand him the palm of victory. I think it an honor to sign my name to a certificate that will bear news to the poor laborer that the hard work in Tanneries is set aside by the DRIPPING PROCESS, and better stock produced in one-half the time; in short, it fills a want long desired.

PETER F. RAGAN, Late of Americus, Georgia, Now of Rankin Co., Miss.

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fe18 1y

NEW ADVERTISEMENTS.

NEW LOAN OF THE UNITED STATES

IMPORTANT CIRCULAR.

Subscriptions Now Open—Certificates Ready.

Treasury Department, Washington, Feb. 28, 1871.

Public notice is hereby given that books will be opened on the sixth day of March next, in this country and in Europe, for subscriptions to the National Loan, under the act approved July 14, 1870, entitled "An Act to Authorize the Refunding of the National Debt," and the act in amendment thereof, approved January 20, 1871.

The proposed loan comprises three classes of bonds, namely:

First. Bonds to the amount of five hundred millions of dollars, payable in coin, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of five per cent. per annum.

Second. Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four and a half per cent. per annum.

Third. Bonds to the amount of seven hundred millions of dollars, payable in coin, at the pleasure of the United States, after thirty years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four per cent. per annum.

Subscriptions to the loan will have preference in the following order, namely:

First. Subscriptions that may be first made for five per cent. bonds to the amount of two hundred millions of dollars; of which there will be reserved, for twenty days, one-half for subscribers in this country and one-half for subscribers in foreign countries.

Second. Subscriptions for equal amounts of each class of bonds.

Third. Subscriptions for equal amounts of bonds bearing interest at the rate of four and a half per cent., and of bonds bearing interest at the rate of five per cent.

Fourth. Subscriptions for any five per cent. bonds that may not be subscribed for in the preceding classes.

When a subscription is made the subscriber will be required to deposit two per cent. of the amount thereof in coin or currency of the United States, or in bonds of the class to be exchanged, to be accounted for by the Government when the new bonds are delivered; and payment may be made either in coin or in bonds of the United States known as Five-Twenty Bonds, at their par value.

The coin received in payment will be applied to the redemption of five-twenty bonds, and the debt of the United States will not be increased by this loan.

The bonds will be registered or issued with coupons, as may be desired by subscribers. Registered bonds will be issued of the denominations of $50, $100, $500, $1,000, $5,000 and $10,000; and coupon bonds of each denomination except the last two. The interest will be payable in the United States, at the office of the Treasurer, and Assistant Treasurer, or Designated Depository of the Government, quarterly, on the first days in February, May, August and November of each year.

The bonds of the several classes aforesaid, and the interest thereon, are exempt from the payment of all taxes or dues of the United States, as well as from taxation in any form by or under State, municipal or local authority.

After maturity the bonds last issued will be first redeemed, by classes and numbers, as may be designated by the Secretary of the Treasury.

The bonds will be issued at the United States Treasury, but the agents for the negotiation of the loan in Europe are authorized to make arrangements with subscribers for the transmission of the bonds to the agents through whom subscriptions may be received.

Subscribers in the United States will receive the new bonds of the agents with whom the subscriptions are made.

In the United States the National Banks are authorized to receive subscriptions, and subscriptions may also be made at the office of the Treasurer of the United States, or of any Assistant Treasurer, or the Designated Depositories at Buffalo, N. Y.; Chicago, Ill.; Cincinnati, Ohio; Louisville, Ky; Mobile, Ala.; and Pittsburg, Penn.

P. S.—This Department and its own Loan Agents are now ready to receive the United States Five-Twenty Bonds and to pay the gold interest thereon to May 1, from which date the new bonds will bear interest. A scrip certificate, calling for the bonds on the first of May, will be issued at once in exchange for the old bonds.

GEORGE S. BOUTWELL, Secretary of Treasury.

ap6 3tr

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A Purely Vegetable Compound

FOR THE PERMANENT CURE OF

RHEUMATISM AND GOUT.

THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these affections. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it in the southern and southwestern parts of this State, (to which localities, and especially to Fisher T. Rawson and James E. Bradley, he refers those who desire facts before trying it for themselves,) justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

2. From two to twelve bottles, according to duration of disease, will cure *permanently any* case of Rheumatism or Gout.

3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

No charge made except for medicine. For directions as to use and for further information address

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fe18 1y

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SHOULD SEND $1.50 FOR O'HARA'S Pocket Giant Corn-Sheller. Shells six bushels per hour; weighs only twelve ounces. A good Agent wanted in every county. Profits large. Send $1.50 for sample. Address C. T. VAN SICKLEN, 143 W. Fourth St., Cincinnati, O.

mh30 3m

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Patent Flange Rib Cotton Gin.

WILL NOT CUT STEMS OR HULLS.

THESE GINS are so constructed that hard substances getting into them will not injure the saws; and hulls will not be cut and thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

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At the Orleans; Houston, Texas; Jackson Mississippi, and Selma Fairs last year.

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New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES, fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK

New Orleans, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

Treasury Department, Office of Controller of the Currency, Washington, January 30, 1871.

Whereas, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX, Acting Controller Currency.

No. 1773. fe11 tf

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PLYMOUTH, MASS., January 20, 1871.

FRESH GARDEN, FLOWER, Fruit, Herb Tree and Shrub, and Evergreen Seeds, prepaid by mail, with directions for culture Twenty-five different packets of either class for $1. The six classes, $5.

Twenty thousand pounds Evergreen and Tree Seeds; Apple, Pear, Cherry, etc., etc. Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip, and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs, Shrubs, Roses, Verbenas, etc., by mail, prepaid. New Golden-banded Japan Lily, fifty cents. Priced Descriptive Catalogue sent to any plain address gratis. Agents wanted. Wholesale List to Agents, Clubs and the Trade. Seeds on commission.

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are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

The Child's Corner.

For the Advocate.

THE BIRD'S NEST ON THE ELM.

There's a nest on the topmost bough,
As high as aest can be:
And it sways and swings with every breeze
That ruffles the old elm tree.

With the bending branch it drops
Down, down, oh, ever so far!
Then up again to the very tree-top,
With aever a jolt nor a jar.

And the fledglings have gone to their rest,
With never a thought nor a care,
All fast asleep in their downy nest,
That's swinging aloft in the air.

Sleep, sweet little fledglings, sleep;
The wind sings a lullaby,
And the silver moon shall her vigil keep
From her watch tower in the sky.

A. O. W.

WEST FELICIANA, March 24, 1871.

THE BEST WAY TO FIGHT.

"An afternoon at the fort!"

Yes, thoy were really to have it at last, and the most important question and the hardest to answer was: "What shall we do until it is time to go?" Their mother was ready to fill up all the spare time with errands, and grandmother wanted them to weed her flower garden, which was badly in need of it. But they were not anxious to do either, and it was only after a great deal of urging that they consented to weed a little while, preferring to talk together and plan for the afternoon.

We had a very pleasant party. All the grown people but grandfathor were there. But the most important of all were the four boys, for they were quite ignorant of all the things that were to be seen; all their military experience being confined to twenty-five cents' worth of firecrackers on the fourth, and what scraps of information had been gathered from picture papers.

It would be useless for me to try to describe all that was seen and heard that afternoon—the questions that were asked and answered, and those it was impossible to answer; the exclamations of wonder, dolight and astonishment. Suffice it to say that they came home unanimously voting that they would be soldiers as soon as they were old enough; meauwhile would practice, every day, in drilling, marching and even fighting. These new resolutions were carried out at once by grandfather, who heard them from beginning to end, and then they asked him: "*Please* to give them some place to practice?" Yes, he would do that gladly. "Then let it be at the side of the house, where they played ball?" "Oh, no, they must take a place he wanted them to have." "But there wasn't another place on the grounds that would do, and if they conldn't have that they didn't want any!" At last, after a great many entreaties, and some tears and lond words, I am sorry to say, they agreed that they should play where they wanted to first, and when thoy were tired of that they should take the place their grandfather wished.

Now they had been spending some weeks with their grandfather, and I am sorry to tell you that in this time he had seen some wrong things in these four boys; such as, I dare say, you have seen in a great many boys and girls, too, and it grieved him very much. What he was going to propose to them was that instead of practicing warliko arts against each other, each should fight against the solfishness, quick temper and little disobliging ways he saw from time to time. But he thought it better to let them try their own way first. And they did; and at the end of the first day there were only expressions of delight and assurances they would not tire of *this* place. But the next day a little difficulty arose among them, arising from the fact that they could not agree among themselves who should be Louis Napoleon, all wishing for that desirable position, and when it was finally decided by lot, and John got it, all the rest would be Prussians, and Louis was unwilling to take the responsibility of the war with such unequal forces. But the next day they renewed hostilities, which, however, were ignominiously ended by Louis being brought from the field with a bleeding nose, having first given his enemy some pretty hard blows. Then mother thought matters had gone quite far enough, and insisted on some other kind of play. So grandfather, the never-failing source of counsel, was applied to, to tell them *his* way of "playing fight." So when Louis' wounds were healed, and a piece of brown paper put on Bismarck's eye, he gathered them around him, and said in his loving way: "Children, have you ever heard that 'he that ruleth his spirit is greater than he that taketh a city?' Now what these wars that we read and hear of are for, is that one nation may conquer another, may gain more cities and more power. And so one of you can become greater than all the generals of which you read that have become renowned by their conquests. And when I heard you making your plans to be great soldiers, I longed to have you fight against the selfishness that I see in you so often. And if you are now willing to fight where I want you to, it will be in your own hearts, against all selfish and unkind feelings and acts."

It was hard for these boys to be told they were selfish by one whom they were so willing to please, and whom they loved so much. And they felt ashamed, too. So they began to assure him they were not at all selfish, and would do anything to prove it to him. Just then their mother came in for some one to go for her to the mail. "It's John's turn." "Grandfather is talking to us." "Need I go?" "My eye is too sore to go out in the wind."

These were the four answers that came to the request, and she closed the door without urging it, as she did not want their grandfather to hear any more such selfish speeches. When she was gone they looked a little ashamed, and he said to them: "Do you think this is overcoming?" "Oh, but this is such a little thing." "Yes; but it is the little things as well as great that you must fight against, and I don't think myself it is a very little thing to be disobliging to your mother. Now I would advise each of you to go and apologize to her for such an act as that was, and then come and tell me how you feel after your first skirmish." They were too ashamed to refuse, and another thought if they all went for the mail they would remember to be more obliging next time. And they all went, and agreed with each other that "it never pays not to do just as mother wants you to, just *when* she wants you to."

The next evening they all gave as their verse: "He that ruleth his spirit is greater than he that taketh a city." And I am glad to tell you that they are still trying to overcome the enemy *within*, and though sometimes they are discouraged and tempted to give it up, always end by thinking that grandfather's way is "the best way to fight;" and will tell you that fighting against and overcoming what is wrong in our hearts is better than being soldiers and fighting each other.—*M. G. M., in Christian at Work.*

"IT ISN'T FEDDERS."—One morning little Lulu was playing on her mamma's bed. Standing up as stiff and straight as a Chinese doll, she would play that she had fainted away, and that some kind friend caught her "dust in time." Then she would fall back, and the soft pillows would stretch out their loving white arms to her, and down she would go "dust as easy."

Soon her mother came in, and seeing some little brown shoe-heels mixed up among her snowy ruffles, pulled the fainting lady out.

"Get right off the bed, Lulu dear," said she as she left the room. But little Miss Gymnastic was by no means tired of the fun, and did not hesitate to keep right on. One more "faint," then another and another.

"Oh, it's dust splendid! only if ma hadn't have came." (She never did care for grammar.)

Very soon she threw herself down, as she had done twenty-three times before, but alas! instead of the soft pillows she fell upon the foot board, and nearly fainted "for true," for she hurt herself badly. Hearing the cry she set up, her mother came in.

"O, mamma," she said woefully, "after 'ou says top, *it isn't fedders any more!*"

Little children, isn't it generally the case that when you go right on after you are told to stop, it "isn't feathers any more?"

The Bible says so, I believe. Look in Proverbs xi, 5.

THE FIRE AND THE WATER.—The fire and the water have always been considered irreconcilable foes, and I fear it must be so still. But they had heard so much of late of the Evangelical Alliance that they thought it would be very decorous and proper for them to make up the old feud, and enter into more fraternal relations with each other. They talked it over one day together, till the water getting very warm and loving, actually boiled over in the fervor of her heart, and said to the fire: "There, we have been foes long enough; now let us shake hands and be friends forever."

"With all my heart," warmly responded the fire.

But at the moment of coming together there was such a spluttering that the maid came running with great haste into the room and angrily jerked the saucepan on to the hob. "Alas!" said both fire and water, "how can two walk together except they be agreed?"

GREENLAND got the news of the probable outbreak of war between France and Prussia from the visit of an American ship, September 12, and unless by accident they will hear nothing further of the war until next summer. That is almost the spot Cowper sighed for: "Where rumor of oppression or deceit shall never reach."

The Farm and Garden.

THE WORK OF THE LEAF.

What does it do? It pumps water from the ground, through the thousands of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers—the very water that, were it not for the leaf, would sink in the earth, and find its way perchance through subterranean channels to the sea. And thus it is that we see it works to give us the "early and the latter rain." It works to send the rills and streams, like lines of silver, down the mountain and across the plain. It works to pour down the larger brooks which turn the wheels that energize machinery, which gives employment to millions—commerce stimulated—wealth accumulated—and intelligence disseminated through the agency of this wealth. The leaf does it all.

It has been demonstrated that every square inch of leaf lifts 3.500 of an ounce every 24 hours. Now, a large forest tree has about 5 acres of foliage, or 6,272,640 square inches. This being multiplied by 3.500, (the amount pumped by every inch,) gives us the result—2,352 ounces, or 1,176 quarts, or 294 gallons, or 8 barrels. The trees on an acre give 800 barrels in 24 hours. An acre of grass, or clover or grain, would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth to the clouds, and from the clouds to the earth. Rather dangerous business transporting lightning; but it is particularly fitted for this work. Did you ever see a leaf entire as to its edges? It is always pointed, and these pointed edges, be they large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful dispatch. There must be no delay; it is "time freight." True, sometimes it gathers up more than the trunk can carry, and in the attempt to crowd and pack the baggage the trunk gets terribly shattered, and we say that lightning struck the tree. But it had been struck a thousand times before. This time it was overworked.—*American Entomologist.*

APPLICATION OF MANURE.

Observation and experience should determine the mind of the farmer in regard to the best plan of applying manure, whether to plow it under deep, or leave it on the surface. The advocates of surface manuring speak against manure being turned under too deep, while the advocates of deep manuring charge surface manuring with fertilizing the atmosphere. But there is a medium course, and each theory is supported by plausible arguments. However, there are true philosophical principles against burying manure too deeply in the earth. The loss of the saline matter of the manure by solution and infiltration will be great in porous soil, and the evaporation, to which so much loss is attributed by those holding opinions adverse to surface manuring, would be only a small drop in the bucket compared to the loss by solution. In porous soils it is well known that manure will penetrate to a great depth, and much animal matter may descend beyond the reach of surface-growing plants. Humus is formed by the decay and decomposition of vegetable matter, which, in the philosophy of nature, is manipulated on the surface; hence the rule in the application of manure should be taken from the indications of science. The decay and consumption of one crop for the nourishment of another, the droppings of animals and defoliation of trees and plants, are all left on the surface. This seems to contradict the idea of any loss by evaporation. It will, therefore, be best to adopt the plan of deep cultivation, but to keep the manure and vegetable matter as near the surface as possible. There is always some loss by evaporation, but much less than by infiltration. But it should be a leading idea with farmers to be close observers of such natural operations, in the growth of spontaneous and cultivated vegetation, and accommodate their practice so as to imitate nature as nearly as possible.—*Journal of the Farm.*

DARK STABLES.—Any person who has felt the pain and inconvenience of coming suddenly from a dark room into the full blaze of day will easily conceive the necessity of lighting a stable in a proper manner. This is too often neglected in confined stables, and the consequences are most distressing to a humane observer. The poor horse, led suddenly out to his work, shows his pains by unmistakable expressions, stumbles and runs against anything near, until the eye has in some degree accommodated itself to the new circumstances under which it is placed. Nor is this all. By a continuance of this change, from darkness to sudden daylight, the eye becomes seriously injured. The *retina* or sensible nerve becomes dull, and more or less useless; the horse's sight is injured. He starts and shies at objects which he sees imperfectly; and many a rider who has received a dangerous injury has had to thank his inattention to this simple cause, rather than any vicious habit of the animal, to which it has been attributed.

Blindness is almost certain to be caused by inattention to the above caution; but even blindness itself is less dangerous to the rider than imperfect sight. In the first case the horse is forced to trust entirely to the bridle; but in the latter, objects only half distinguished terrify and startle, though they would, under ordinary circumstances, be passed without notice.—*London Horse Book.*

I GUESS THERE'LL BE SOMEBODY.—Said a little girl to her mother: "Shall you live as long as I do?" "Perhaps not—but I cannot tell," was the reply; "I have lived a long while, you know." "Well," said the little one, skipping about the room and singing, "I guess there'll be somebody to take care of me."

O yo who are "careful and troubled," groping like the mole in the earth, blind to the brightness overhead, look up! like this trusting child, look up! When you have made provision for to-day as intelligently as you know how, do not be anxiously forecasting the morrow. *Fanny Fern.*

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HERRING'S PATENT CHAMPION SAFES.

The Most Reliable Protection Against Fire Now Known.

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AT THE GREAT INTERNATIONAL CONTEST,

EXPOSITION UNIVERSELLE, PARIS.

GOLD AND SILVER MEDALS AND DIPLOMAS

Have also been awarded the subscribers for

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By the following Societies and Institutions:

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Metropolitan Mechanics' Institute, Washington, D. C.
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Pennsylvania State Fair.
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For Silver Plate, valuable Papers, Ladies' Jewelry, etc.

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NEW PATENT CHAMPION BANKERS' SAFE,

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Vault Doors, of any desired thickness or size, unsurpassed for security and style of workmanship, on hand or made to order.

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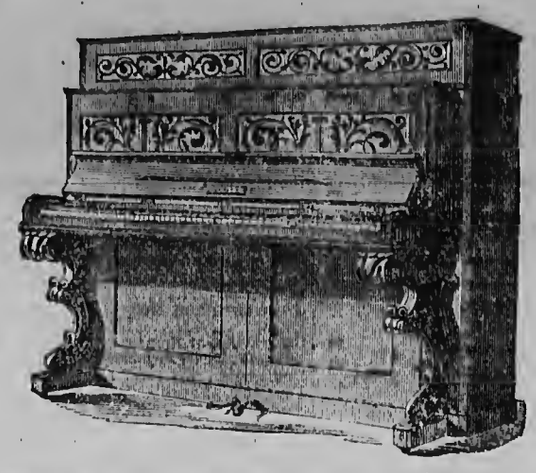

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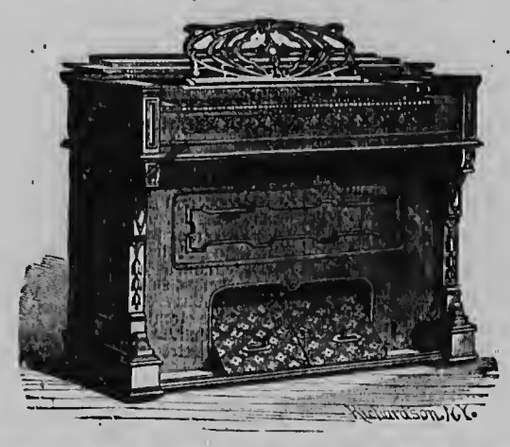

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de24 1y NEW ORLEANS.

ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jan	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb				1	2	3	4
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Apr							1
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Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
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Sep						1	2
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
Oct	1	2	3	4	5	6	7
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Nov				1	2	3	4
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	26	27	28	29	30		
Dec						1	2
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	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Scientific.

The Technologist says "one cord of wood cut and split fine, and corded up beneath a shelter while it is yet green, will furnish more heat after it has become seasoned than two cords of the same wood which has been continually exposed to the alternate influences of storms and sunshines."

Tinning Cast Iron.—The difficult work of tinning cast iron is performed by a process patented in England, in which the iron, having been cleaned and made smooth, is bathed in diluted sulphuric acid, and dipped in a solution of one part of sal ammoniac in seven parts of water. The tin is alloyed in the proportion of three ounces of copper to one hundred pounds of tin.

Cement for Leather.—A useful cement for leather is made by mixing ten parts of sulphide of carbon with one of oil of turpentine, adding enough of gutta percha to make a tough, thickly flowing liquid. The surface to be joined should be entirely free from grease, for which purpose lay a cloth upon them and apply a hot iron. Put the cement on both pieces, bring the surfaces together and press until dry.

Saws have been used for a longer time than is covered by profane history, but saw mills do not appear to have been known until about the fourth century of the Christian era, when they were introduced in Germany, and in the course of another century became common in all the civilized countries of Europe. Their general style at that period does not, however, remind one very powerfully of the saw mill of the present epoch.

Prevention of Noise in Workshops.—People accustomed to the noise of mills and workshops are not particularly annoyed by it; but if it be thought desirable to deaden the sound the thing is easily done, and with but small outlay, so far as regards work done on a bench. A cushion of India rubber cuttings under each leg of the bench accomplishes the purpose. Chambers' Journal describes a visit to a factory where the hammering of forty or fifty coppersmiths was scarcely audible in the room below, their benches being equipped in the manner above described.

The Power of Water.—The Scientific American, in answer to a correspondent, gives the following simple but useful rule for computing the relative power of flowing streams: "The motive powers of streams, flowing equal volumes of water, will be directly as their falls. If a stream, through which a given volume, at a given point, falls ten feet, produce at that point one hundred horse-power, the same volume falling at another point twenty feet would yield two hundred horse-power. The horse-power of any body of falling water is the weight in pounds which falls per minute multiplied into the distance in feet through which it falls, and the product divided by thirty-three thousand." — *Leffel's Illustrated Mechanical News.*

Smallpox and Revaccination.—Now that smallpox is threatening to become epidemic, everything relating to the means by which the attacks of this fell disease may be warded off possesses a special interest. It has long been a mooted question whether revaccination is necessary, some authorities affirming that it is, and others maintaining that it is not. An eminent English physician, Dr. Simon, the naval officer of the Privy Council, has just issued a memorandum, in which he says:

"As there has always been a very large quantity of imperfect vaccination in infancy, it is therefore very desirable that all persons should, as they approach adult life, undergo revaccination. Generally speaking, the best time of life for revaccination is from fifteen to eighteen years of age, and persons in that period of life ought not to delay their revaccination. Where there is a prevalence of smallpox in any neighborhood, or where individuals are, from personal circumstances, likely to meet chances of infection, the age of fifteen need not be waited for."

In an article on the same subject the London Times says:

"No person can possibly be so dangerously exposed to the contagion of smallpox as the nurses in the Smallpox Hospital, yet they are entirely secure against it, and for what reason? They are once for all revaccinated on their admission for service in the hospital, and the operation is never repeated. A single repetition of so simple an operation can be no inconvenience to any one; but the public should thoroughly understand that the repetition is in all cases necessary if immunity is to be insured."

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

NEW ORLEANS MARKETS.

From the N. O. Price Current.

As usual at the commencement of the month some branches of trade have shown rather more animation, but on the whole the general market has continued quiet. Sugar has been in good request, and while the better qualities have been firm at previous rates, the various grades, from fully fair down, have ruled from ¼ to ⅛c. more in favor of sellers. Molasses has exhibited but few variations, the poor descriptions being neglected, while the better qualities have been in fair request. Flour has been rather heavy, and in some descriptions we note a decline of 12½ to 20c. Grain has exhibited but few changes, and provisions have been dull and drooping.

We continue to receive accounts from the country of planting being retarded by rainy weather.

The river is two feet six inches below high water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

Louisiana and Mississippi.....bales..	13,229
Lake.....	6
Arkansas.....	1,326
Mobile.....	166
Texas.....	219
Total.....	14,946

On Saturday, with light supplies, except of the poorer qualities, and a slack demand, the sales were confined to 4,200 bales, at irregular and lower prices for most descriptions below middling, good ordinary closing at 11⅜ to 12¼c., and low middling at 13⅛ to 13⅝c., but with occasional sales at less than the inside figures. On Monday, under easier freights, an advance in sterling exchange, and nothing unfavorable in the news, buyers came forward with a better spirit, and although the movement was checked by light supplies, especially of clean white cottons, as well as by the more stringent pretensions of factors, yet the business comprised 7,900 bales, at prices showing some irregularity, but on the whole a decided turn in favor of factors, good ordinary closing at 12 to 12⅛c., showing an improvement of ¼c., low middling at 13¼ to 13¾c., an advance of ⅛c., and middling at 14½ to 14⅝c., against 14⅛c. on the day previous. On Tuesday the market opened with a fair demand, and under a further improvement in sterling exchange and increased facilities in shipping, although the movement was checked by limited supplies of the kinds most wanted and the high pretensions of factors, yet it continued animated throughout the day, resulting in sales of 8,300 bales. Prices, at the same time, were manifestly stronger, and in some cases factors realized a fraction more than they could have got on Monday, but the improvement was hardly enough to require any further advance in quotations.

This makes an aggregate for the past three days of 20,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,193,670 bales, against 951,476 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 891,377 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 741,246 bales to Great Britain, 201,109 to other foreign ports, and a decrease of 230,676 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	9¾ to 10⅜
Good ordinary.....	12 to 12⅛
Low middling.....	13¼ to 13½
Middling.....	14⅜ to 14⅝
Strict middling.....	14⅞ to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.	20,696
Arrived past three days...	14,946
Arrived previously.....1,245,259—	1,260,205
	1,280,901
Exported past three days. 28,126	
Exported previously.....1,025,068	
Burned..... 950—	1,054,144
Stock on hand and on shipboard..	226,757

STEAM.—The supplies are small. The demand is good, especially for the better descriptions of open kettle, and prices are firmer. The supplies are sold readily at 5¾ to 6c. per pound for inferior, 7½ to 8c. for common, 8¼ to 8¾c. for fair, 8¾ to 9¼c. for good fair, 9⅝ to 9¾c. for fully fair, 10 to 10¼c. for prime, 10½ to 11c. for prime to choice, 12 to 12¼c. for yellow clarified, and 12⅞ to 13c. for white.

MOLASSES.—Poor and inferior is dull, but the better descriptions are in demand. The supplies are light, and are selling readily at 30 to 50c. for centrifugal, 15 to 20c. for inferior fermenting, 25 to 40c. for plantation reboiled, as in quality; 30 to 50c. for city refinery reboiled, and 90c. to $1 for golden syrup.

BACON.—Shoulders are offering at 8½c., clear rib sides 10¾ to 11c., clear sides 11¾ to 12c., sugar-cured hams 15½ to 16¼c. per pound. On Monday 12 tierces sugar-cured hams sold at 16¾c. per pound.

MONETARY.—Gold, 110½ to 110¾.

American silver half dollars, 107½ to 108½, and Mexican dollars at 2½ to 2¾ per cent. premium in gold.

The movement in stocks has been to a fair extent, the sales on Tuesday including 700 shares Union National Bank at $39.62½, $39.75 and $40, 100 Bank of New Orleans at $42.75, 50 Crescent City Waterworks at $130, and $500 Slaughter House at $33.50, $33.75, $34, $34.50, $34.75 and $35.

We hear of no round sales of warrants except $2,000 new State on Tuesday at 55. State are completely demoralized and nominal. Some of the dealers reported counter-buying rates of Metropolitan Police at 97, and selling at 98.

City Treasury notes are quoted at 10 to 15 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, April 4, 1871.

Texas cattle, choice, per head,...$40	to 45
Texas cattle, second quality, per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hides, per lb. gross.....	7 to 9c
Sheep, first quality, per head.....	$6 to 7
Sheep, second quality, per head...	4 to 5
Sheep, third quality, per head..	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head.....	50 to 80
Texas cows, with calves.....	to 80
Calves, per head	8 to 12
Yearlings, per head.....	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. A shovel-tooth.....	7 50	10 00
Cultivators, ridlag.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	16 00
Spades.....	9 00	17 00
Axes.....	10 00	15 00
Bagging, ₱ yard:		
Kentucky.....	22½	23
East India.....	20	20½
Bale Rope, ₱ lb:		
Kentucky.....	.. ..	.. ..
Bran, ₱ 100 lbs.....	1 17	1 20
Bread, ₱ 100 lbs:		
Pilot.....	5 00	.. ..
Crackers.....	5 00	6 00
Bricks, ₱ M:		
Lake.....	9 00	16 00
English fire.....	42 00	50 00
American fire.....	40 00	.. ..
Candles, ₱ lb:		
Sperm, New Bedford.....	.. ..	59
Tallow.....	.. ..	.. ..
Adamantine.....	.. ..	.. ..
Star.....	12	.. ..
Chocolate, ₱ lb:		
No. 1.....	38	55
Sweet and spiced.....	35	67
Cider, ₱ bbl:		
Western.....	16 00	17 00
Northern.....	.. ..	.. ..
Coal, ₱ ton:		
Cannel.....	11 00	.. ..
Anthracite.....	.. ..	.. ..
Western, ₱ bbl.....	75	.. ..
Coffee, ₱ lb:		
Havana (currency).....	25	26
Java.....	26	28
Cordova.....	24	28
Copper, ₱ lb:		
Braziers'.....	30	33
Sheathing.....	.. ..	.. ..
Copper bolts.....	33	35
Yellow metal.....	25	26
Cordage, ₱ lb:		
Manilla.....	22	23
Turred, American.....	.. ..	21
Russia.....	30	.. ..
Corn meal, ₱ bbl.....	3 25	3 37½
Cotton seed:		
Rough, ₱ ton.....	12 00	.. ..
In sacks.....	14 00	15 00
Dyes, ₱ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4½
Fustic, Tampico.....	5	.. ..
Indigo, ₱ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ₱ dozen:		
Western.....	15	18
Feathers, ₱ lb.....	90	95
Fish, ₱ box:		
Cod.....	1 40	.. ..
Herrings.....	60	.. ..
Mackerel, No. 1, ₱ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	.. ..
Mackerel, No. 3.....	9 50	.. ..
Flaxseed, ₱ lb.....	4	6
Flour, ₱ bbl:		
Double extra.....	6 62½	6 80
Superfine.....	6 12½	6 25
Fine.....	5 90	6 00
Fruit, ₱ lb:		
Prunes.....	12	13
Figs, drum.....	14	18
Dried apples.....	5	6
Currants, new.....	12½	.. ..
Almonds, soft shell.....	16	22
Raisins, M. R., ₱ box.....	.. ..	.. ..
Raisins, layer.....	2 90	3 00
Lemons, Palermo, ₱ box.	2 50	4 00
Lemons, Malaga, ₱ box.....	.. ..	.. ..
Oranges, La., ₱ M.....	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₱ bushel:		
Oats.....	63	65
Corn, shelled.....	70	72
Beans, ₱ bbl.....	8 50	9 00
Gunpowder, ₱ keg.....	8 50	9 50
Gunny bags, ₱ bag.....	19½	20
Hay, ₱ ton:		
Western.....	23 00	25 00
Northern.....	.. ..	.. ..
Louisiana.....	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint.....	.. ..	.. ..
Country dry flint.....	16	.. ..
Texas stretched ditto.....	.. ..	.. ..
Dry salted.....	13	14
Wet salted, city slaughter.	8½	14
Iron, ₱ ton:		
Pig.....	32 00	31 00
Country bar, ₱ lb.....	4	5
English.....	3½	4½
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet.....	5	8½
Boiler.....	7½	8
Nail rods.....	10	12½
Cotton ties.....	5	5½
Castings, American.....	5½	.. ..
Lime, ₱ bbl:		
Western.....	.. ..	1 60
Shell lime.....	.. ..	.. ..
Rockland, etc.....	.. ..	.. ..
Cement.....	2 75	.. ..
Plaster Paris.....	2 15	.. ..
Lumber, ₱ M feet:		
Boards, yellow pine.....	16 00	17 00
Boards, cypress.....	38 00	40 00
Oak lumber.....	.. ..	.. ..
Floor'g and ceil'g, dressed.	17 00	24 00
Floor'g and ceil'g, rough..	.. ..	18 00
Weatherboards, dressed..	18 00	20 00
Weatherboards, rough....	16 00	.. ..
Scantling.....	15 00	.. ..
Shingles, ₱ M.....	4 00	4 25
Laths.....	3 00	.. ..
Molasses, ₱ gallon:		
Louisiana.....	.. ..	.. ..
Cuba.....	.. ..	.. ..
Moss, ₱ lb:		
Gray country.....	.. ..	.. ..
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₱ lb:		
American, 4@6d.....	4 75	4 90
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, ₱ bbl.....	3 50	3 75
Pitch, ₱ bbl.....	2 75	3 00
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 00	2 25
Rosin, No. 3.....	1 75	1 80
Spirits Turpentine, ₱ gal.	60	65
Varnish, bright.....	50	85
Oils:		
Lard, ₱ gallon.....	1 17½	1 20
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm.....	1 75	2 00
Whale, refined.....	85	1 00
Cotton seed, crude.....	48	50
Cotton seed, refined.....	58	72
Castor.....	2 00	2 25
Tanners', ₱ gallon.....	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated.....	28 00	.. ..
C. S., undecorticated.....	.. ..	25 00
Provisions, ₱ bbl:		
Beef, mess, Northern.....	.. ..	.. ..
Beef, prime.....	18 00	25 00
Beef, dried, ₱ lb.....	.. ..	.. ..
Beef tongues, ₱ dozen.....	.. ..	.. ..
Pork, mess.....	21 50	.. ..
Pork, prime mess.....	.. ..	.. ..
Pork, round, ₱ lb.....	.. ..	.. ..
Hams, ₱ lb.....	15	..
Hams, canvassed.....	15½	16½
Shoulders.....	14	15
Green shoulders.....	7½	8
Lard, prime, in tierces...	12½	13
Butter, Northern.....	25	44
Butter, Western.....	18½	20
Cheese, American.....	16	17
Potatoes, ₱ bbl.....	3 00	4 00
Onions.....	2 00	3 00
Apples.....	5 00	8 00
Cabbages, ₱ crate.....	5 00	7 00
Rice, ₱ lb:		
Louisiana.....	6	9
India, (gold, in bond).....	.. ..	.. ..
Carolina.....	8½	9¾
Sugar, ₱ lb:		
Havana, white.....	13½	14
Havana, yellow.....	10	11½
Havana, brown.....	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Franklin Street.....	Apr.	8, 9
Whistler.....		15, 16
Citronelle, at Beaver Meadow....		22, 23
Mount Pleasant, at Stockton.....		29, 30
St. Francis street.....	May	6, 7
Pollard circuit, at Pollard.....		13, 14
Milton.....		20, 21
Pensacola.....		27, 28
Eastern Shore, at Fish river.....	June	3, 4
St. Stephen's, at Andrew chapel..		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Linden Springs, at Kizer Hill...	Apr.	1, 2
Gaston, at Bethlehem.....		8, 9
Butler, at Mount Sterling.....		15, 16
Livingston.....		29, 30
Green circuit, at Holly Spring...	May	6, 7
Eutaw.....		13, 14
Gainesville, at Ramsey station...		20, 21
Belmont, at Wesley chapel.....		27, 28
Demopolis.....	June	3, 4
Forkland, at Forkland.....		10, 11

The Demopolis District Conference, Alabama Annual Conference, will be held at Livingston, Alabama, commencing April 28, at nine o'clock A. M. All the official members of the Quarterly Conferences in the district are members of the District Conference. Lay members of the Annual Conference will be elected.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point.....	Mar.	18, 19
Columbus.....	Apr.	8, 9
Columbus circuit.....		15, 16
Vinton.....		22, 23
Athens.....		29, 30
Houston.....	May	13, 14
Chickasaw.....		20, 21
Line Creek.....		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove.	Mar.	25, 26
Greenwood and McNutt, at Mill Dale.....	Apr.	1, 2
Attala circuit, at Spring Dale....		8, 9
Kosciusko and Bethel, Kosciusko		15, 16
Durant circuit, at Wheeling.....		22, 23
French Camps, at Liberty Hill...		29, 30
Walden circuit.....	May	6, 7
Bellefontaine circuit, at Lebanon..		13, 14
Winona circuit, at Bethesda.....		20, 21
Black Hawk circuit, at Emory..		27, 28
Lexington.....		29

W. P. BARTON, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DISTRICT.

Sharon ct., at Thornton chapel...	Apr.	8, 9
Yazoo City station.....		15, 16
Yazoo circuit, at Mount Carmel..		22, 23
Mt. Olivet ct., at Fletcher chapel		29, 30
Canton station.....	May	6, 7
Madison circuit, at Livingston...		13, 14
Camden circuit, at Soule chapel .		20, 21
Sulphur Springs ct., at Union ...		27, 28
Raymond circuit, at Raymond....	June	3, 4
Brownsville circuit, at Liberty...		10, 11
Carthage circuit, at Oak Hill.....		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Georgetown ct., at Georgetown..	Apr.	8, 9
Hazlehurst station.....		15, 17
Bartemon circuit, at Pisgah.....		22, 23
Brandywine circuit, at Nebo....	May	6, 7
Scotland ct., at Wright's church..		13, 14
Pleasant Valley ct., at Rehoboth		20, 21
Brookhaven station.....		27, 28
Wesson, at Beauregard.....	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station.....		15, 16
Jackson circuit.....		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Natchez.....	Apr.	8, 9
Kingston.....		15, 16
Fayette, at Mount Carmel.....		22, 23
Vicksburg.....		29, 30
Rocky Springs, at Steele chapel	May	6, 7
North Warren, Milldale and Cane Ridge, at Beechland.....		13, 14
Cayuga, at Cayuga.....		20, 21
South Warren.....		27, 28
Clover Hill.....	June	3, 4
Lower Deer Creek.....		10, 11

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

SEASHORE DISTRICT.

Rankin circuit, at Bethel.....	Apr.	8, 9
Mt. Carmel ct., at Williamsburg .		22, 23
Columbia mission, at Tate's school house.....		29, 30
Gainesville miss., at Pearlington.	May	6, 7
Handsboro circuit, at Biloxi.....		13, 14
White Plains miss., at Coalville .		20, 21
East and West Pascagoula circuit, at Moss Point.....		27, 28
Green circuit.....	June	3, 4
Enon circuit.....		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HURST, P. E.,
Brandon, Miss.

WOODVILLE DISTRICT.

Clinton station.....	Mar.	25, 26
Buhalo.....	Apr.	1, 2
East Feliciana, at Pinegrove.....		8, 9
Woodville station.....		15, 16
Jackson and Plains, at Pipkin's chapel.....		22, 23
Bayou Sara, at Bayou Sara.....		29, 30
East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon.....		19, 20
Meadville.....		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Meridian.....	Apr.	1, 2
DeKalb, at Scooba.....		8, 9
Enterprise, at New Hope.....		22, 23
Spring Hill, at Union.....		29, 30
Wayne.....	May	6, 7
Clark.....		13, 14
Paulding.....		20, 21
Toomsuba and Marion.....		27, 28
Enterprise station, Quarterly Conference at night.....		31

The District Conference meets at Enterprise, June 1 4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Spring Creek ct., at Spring Creek	Mar.	18, 19
Raphes circuit, at Palestine.....		25, 26
Atlanta circuit, at Atlanta.....	Apr.	1, 2
Harrisonburg and Centerville circuits, at Centerville.....		8, 9
Columbia circuit.....		15, 16
Simsport, at Bayou Deglaise.....		22, 23

The official members of Caledonia circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26.

F. WHITE, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Providence	Apr.	29, 30
Keachie circuit, at Bell Bower..	May	6, 7
Pleasant Hill and Many circuit, at Bethel.....		13, 14
Caddo circuit, at Friendship.....		20, 21
Mooringsport circuit.....		27, 28
Shreveport station.....	June	3, 4
Anacoco.....		10, 11
Springville circuit.....		18, 19

The salaries of our preachers have been fixed by the first Quarterly Conferences, one-half of which will become due at the time of the second Quarterly Meetings. We appeal to the churches, and especially to the stewards, to be prepared to meet these claims by that time. We speak what we do know when we say that it is absolutely necessary, for the comfort of the preachers and for the good of the cause, for this to be done. True, money may be scarce; but when families supply themselves with provisions, a little extra will be sufficient to supply the parsonage, and that will be equivalent to money for the preacher.

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OL. XVII. NEW ORLEANS, THURSDAY, APRIL 13, 1871. NO. 13.

NEWS OF THE WEEK.

DOMESTIC.

HINGTON, April 6.—*House.*—ouse, by a vote of ons hundd eightesn to ninety-one, passodified Ku-Klux bill.

following is a succinct statef the bill as passed, with ads and alterations:

substituto strikes out the third and fourth sections of ginal bill.

second section of the origade it felony for two or more to conspire together to do in violation of the rights, es and immunities securod constitution of tho United and punishable in the United courts.

third section, in all cases of tion, domestic violence, uncombinations or conspiracies, far obstruct the execution State laws, or to deprive any or class of people, of the privileges and immunities by the constitution and and if any State, throngh its authorities, fails or neglects for national aid, the Presiay use ths national forces to such insurrection, domesnee, unlawful combinations spiracies, to arrest the of- and deliver them to the of the district.

ourth section provides that r such combinations be powerful as to overthrow defiance the State authoriwhen the punishment of nders and the perservation public safety shall become ble, it shall be deemed a The President may, after mation, suspend the privithe writ of habeas corpus, vision shall continue until 872.

bstitute for the second sec- it a felony for two or ns conspiring together to the government, or to gainst it, or to oppose by authority of the United by force to take or seize or property; by force, in- or threat, to prevent any om accepting or holding ral office; to prevent him charging the office, to leave or district where his duties fully performed, or in- in his person or property t of the lawful discharge ties, or to threaten or inness or juror in the United ourt, or conspiro together e any class of persons of protection of the laws, or privileges and immunities laws, or prevent or hinauthorities of each State ring all persons in the tection of the laws, and on the party injured the action for damages, to be in suits. The substitute ird section provides that insurrection or domestic hat shall obstruct or hinecution of the laws of the United States, so as to y class of persons of the rivileges and immunities the act, and the authoriState shall be unable to, any cause to afford proand shall fail or neglect to the President for aid, such be deemed to be a denial nd protection of the laws, all be lawful for the Presiploy the national forces ss such disorders and to offenders and to deliver he marshal.

bstitute for the fourth secrizes the President, after mation, to suspend the beas corpus until the first 1872, whenever in any unlawful combinations numerous and powerful ble by violence to overat defiance the authoriState, or when the State auare in complicity with such ns. All persons arrested spension of the writ of us must be taken before the Federal court, and if ent is found at the pendsubsequent session, the will be discharged.

requiring the iron-clad petit or grand Federal repealed, but the judge and an oath from a juror n't belong to the Ku-Klux.

s, April 6.—The official of Brown, for mayor, is and and thirty-four.

on, Conn., April 6.—The ost announces the election re Republican State ticket, xception of Governor. The letail, as given in larger ows English has generally run ahead of his ticket, and Jewell behind, probably on account of the capitol question. The Republican ticket, except the Governor, has probably more than one hundred majority.

SCRANTON, PA., April 7.—A band of five hundred men, armed with muskets, clubs and revolvers, visited Tripp's mines, in this city, this morning, and prevented the workmen from entering. Three miners employed at work were shot dead in cold blood by the mob, and others were so beaten with stones that they will probably die.

Last night Morey's and Weeks' coal works, in this city, were torn down. Most of their mines were blown down and the track torn down.

WILKESBARRE, PA., April 7.—Great excitement prevails here over the Scranton riot. Troops from Wilkesbarre, Pittston, Plymouth and Hoglela, under command of Major General E. S. Osborne, left for Scranton this evening. There is no indication of any riot here as yet.

Dispatches from various parts of the State represent intense excitement regarding the Ku-Klux troubles with the miners at Scranton.

Governor Geary has issued a proclamation commanding the suppression of violence and disorder.

SCRANTON, PA., April 7.—Two coal breakers were destroyed this afternoon. One of them, the Nayang shaft, is now burning, with about two hundred tons of coal in the chute.

SCRANTON, April 7.—During the afternoon rioters to the number of about one thousand proceeded to the Nayang and Clark coal breakers, in the third ward of the city. The men at work in the former were driven off. They then set fire to the Nayang breaker, which was burned to the ground.

This evening, at half-past seven o'clock, one battalion of infantry and a section of artillery of the State Guard arrived, and are quartered in various halls in the city. Several more battalions are expected to arrive during the night. The troops are under command of Major General Osborne, an experienced officer of the late war.

It is reported here that some of the works from which the men were driven to-day will resume work to-morrow under the protection of the military.

Many miners are anxious to resume work, and will commence at once if they can be assured that they will be protected against the terrorism and malignity of the rioters.

The intention in bringing the military here is to render this protection. Up to ten P. M. no additional acts of violence have been committed, but threats of renewed violence to-morrow are numerous.

One company of troops have been sent to Tripp's Slope, where renewed hostilities are threatened in the morning.

Since the arrival of the troops greater confidence is felt by the people, and many believe there will be no renewal of the lawlessness.

CINCINNATI, April 7.—The Western Female College, of Oxford, Ohio, was burned last night. Several girls were hurt by leaping from the windows. They lost most of their wearing apparel. Loss, $60,000.

BOSTON, April 7.—Letters from St. John, Newfoundland, state that the seal fishery this season has been extraordinarily successful. This is the first season in which more than one trip has been made.

NEW YORK, April 7.—The funeral of Rev. Father Taylor, at the Seaman's Bethel to-day, was numerously attended, the audience including masonic bodies, many Methodist clergymen, pilots, sailors and prominent citizens.

PITTSBURG, April 8.—St. Bridget's (Catholic) church, in the eleventh ward, was entirely destroyed by fire this morning. Loss, $40,000, upon which there was $15,000 insurance in a home company. The fire also destroyed a portion of the central wing of the eleventh ward school building. Loss, $20,000; fully insured.

WASHINGTON, April 10.—No Southern nominations were announced to-day.

There was no executive session.

The amnesty bill, which passed the House this evening, by a vote of one hundred and thirty-four to forty-six, excepts those who were members of Congress, officers of the army and navy who left to join the rebellion, and members of the State conventions who voted for the ordinance of secession. The bill was supported by all the Democrats and many leading Republicans—among them Banks, Dawes, Ames, Farnsworth, Garfield, Lynch, Hale, Schofield, Kelley, Finkelburg and Sheldon. Among the Southern Republicans who voted nay were Maynard, Wallace, Porter and Elliott.

POVERTY POINT, LA., April 10.—The water flowing through one mile of crevasse at Poverty Point, thirty-five miles below the city, has already inundated several plantations. General Jeff. Thompson, however, is here with a force of laborers and material, and will attempt to stop the crevasse. The work is in charge of Captain John Hanlon. The people immediately interested extended their assistance with alacrity.—*Picayune.*

MOBILE, April 10.—At three o'clock this morning the Mobile and Montgomery train bringing down the Lomax Fire Company No. 4, of Montgomery, to join the celebration here, ran off the track at Canoe station, thirty-two miles above Tensas. One car was completely turned over, and five persons were injured. One is badly hurt in the body, one had his leg crushed, and a third is also hurt in the leg. Two, it is thought, will die; two are slightly hurt. I could not learn the names of either, but they are members of Lomax No. 4.

MOBILE, April 10.—There were seven cars attached to the train on which the accident occurred. Six of the cars were broken, and on some of them the wheels were knocked entirely off.

The disaster originated through a broken rail. The names of those most severely injured are Leroy Stowe, injured in the thigh; William Dillard, foot crushed, and Henry Harrow, leg hurt above the knee.—*Times.*

WASHINGTON, April 11.—*Senate.*—The amnesty bill passed yesterday by the House was received, read twice and laid on the table.

LOUISVILLE, April 11.—Robert T. Glass, of Henderson, Kentucky, a prominent citizen of that section and a member of the State Legislature, was found dead in his bed this morning. Heart disease is supposed to have been the cause of his death.

ALBANY, N. Y., April 11.—At the charter election the Democrats elected their ticket by about their usual majority of from 1,800 to 2,000.

MEMPHIS, April 11.—Weather clear and cool. River fell ten inches.

FOREIGN.

PARIS, April 6.—The funeral of the killed to-day was an extraordinary scene. There were three huge hearses, with black velvet palls, each decorated with twelve red flags, containing the dead. Following them were eight thousand National Guards and double that number of citizens. Women were marching in hundreds along the boulevards at a solemn pace. Many members of the Commune joined in the procession. The funeral procession moved to Pere la Chaise. Each hearse contained thirty-three coffins, and there were twenty-three other hearses already in the cemetery, filled with dead from the hospitals. It was an awful scene—one huge grave for them all. The bodies were lowered one at a time, amidst the shrieks of the women and the shouts of the men for vengeance on the assassins of the Versailles government. Pere la Chaise was one mass of people, swaying with passion and screaming "Vive la Republique! Vive la Commune!"

The losses of the Communists in the recent fights creates great grief in the city, mixed with bitter animosity.

ST. PETERSBURG, April 6.—The treaty with Turkey for the free navigation of the Black sea has been signed.

VIENNA, April 6.—The consular treaty with the United States has been ratified.

LONDON, April 6.—A large French war ship, supposed to be full of troops, ran ashore on Goodwin Sands. Assistance has been sent her.

The Louise Gibson, from Liverpool for Boston, was sunk by a collision with the Great Western. The Great Western returned for repairs. One man drowned.

VERSAILLES, April 6.—It is reported that Thiers, instead of following up the advantages gained and allowing the army to enter Paris, has commenced negotiations with the Commune, offering to concede many of its demands, and to exempt many of its leaders from punishment, in consideration of its recognizing the authority of the Assembly. This report causes intense excitement among the conservative deputies and in the army forces.

The Commune are still in large numbers outside of Paris, but in an extremely critical position.

LONDON, April 6.—The deputies of Paris have agreed in principle, and will draw up a manifesto to the people of France, demanding the maintenance of the republic, and claiming for the municipal body of Paris the right of deciding all questions relative to the organization of the city, particularly as regards finances and public worship, and that, as a basis of conciliation, the position of the National Guard, as guard of Paris, must be recognized.

The Assemblists occupy all the roads to Versailles.

It is considered probable that the whole column of General Bergerot are prisoners. Five hundred women and children accompany the federalist troops.

MADRID, April 6.—In the Cortes to-day the minister of colonies gave an explicit contradiction to the report that the United States government has made a proposition to Spain for the purchase of her possessions in the West Indies. The minister added that the honor of Spain forbids the sale of any of her colonies.

PARIS, April 7.—The situation is hourly becoming more alarming The forces of the Commune are growing stronger and bolder.—Thiers' proposition to treat has inspired the Commune with fresh hopes, and it is believed they have one hundred thousand men who will boldly fight. The government troops retain the conquered positions, and make no advance. To-day a battle is raging between Chatillon and Vanvres. From the latter place the insurgents maintain an incessant fire from behind the fort. Crowds of women and children, frantic with grief, are searching each ambulance as it arrives for the bodies of their husbands and fathers. The slaughter on both sides yesterday and to-day was fearful.

Terror reigns, and the prisons are crowded.

The churches and the houses of aristocrats are pillaged, and all priests are imprisoned. A great many murders have taken place. On this Good Friday there were no religious services in Paris. German intervention is the only hope.

VERSAILLES, April 8.—A circular issued by President Thiers, and bearing the date of the seventh, says: "Yesterday the gens d'armes carried the insurgent position at Courbevoie, and to-day the bridge at Neuilly was carried by the government troops. General Moutauban was slightly and General Pichot seriously wounded. The losses of the insurgents are immense, and the positions captured are of decisive importance."

LONDON, April 8.—A special from Versailles to the London Telegraph says the assemblists have advanced to Porte Maillet, and hold a position under the ramparts. Forts d'Issy and Bicetre have ceased firing. Paris has only provisions for two days. The collapse of the insurrection is imminent.

A Paris special to the Times says the insurgents have already commenced to put in execution their threat of retaliation on the prisoners they have taken. The Commune prevents the opening of churches; nearly all the cures have been thrown into prison. There are reports that the portion of the Prussian army near Paris who have been ordered into the city are unarmed.

Marshal McMahon, who commands the army of Versailles, has established his headquarters at Petit Trianon. General Vinoy has charge of the reserves.

PARIS, April 10.—Unless the Germans save Paris she must soon swim in blood. The Commune hourly grows more desperate and resorts to fierce excesses. The conciergerie is filled with priests and nuns, who have been arrested on warrants calling them citizens, styled the servants of a person called God. Archbishop Darboy was stripped naked, bound to a pillar, scourged and mocked for hours by a band of two hundred Reds.

BEFORE PARIS, Sunday night, via London, April 10, 4.30 A. M.—It is reported the Versailles troops have crossed the Seine at Asnieres and are concentrating at Long Champs. Arbitrary arrests are increasing in number in the city. Many more cures have been thrown into prison. Church services are generally suspended. The doors of the cathedral of Notre Dame have been closed.

General Bergerot is under arrest.

The party of conciliation are redoubling their efforts. They have held public meetings in favor of peace, at which the members of the Commune were present.

The Communists are building additional barricades in the quarters threatened by the besiegers.

BEFORE PARIS, Sunday evening, via London, April 10.—The government forces are encamped in Courbevoie and occupy the bridge of Neuilly. They are barricading the village and bridge. The Communists have reinforced their artillery at Ports Maillet and Porte d'Terres, Valerien and Battevio. At Courbevoie they have maintained an incessant bombardment all day, and their shells fall beyond the Arch of Triumphs.

The Nationals have evacuated the Champs Elysees and occupy adjacent streets. The effort of the Communes to force the citizens generally to take up arms have so far failed

VERSAILLES, April 10.—The insurgents made two sorties on Sunday, one against Chatillon and Putsaux. A sharp fusillade was kept up for two hours. The sortie was repulsed. Another sortie on Autewil and Point du Jour gates has taken place.

Twenty-five thousand French regulars are expected from Germany on Wednesday.

The Prussian garrison at St. Denis has been reinforced by five thousand royal guards.

BERLIN, April 11.—The Prussian Cross Gazette says: The British government is endeavoring to persuade Germany to intervene for the restoration of order in Paris.

PARIS, April 11.—The breach of Porte Maillot is practicable, and an assault upon it is expected to-morrow.

The Communists are barricading every street. They have more than one hundred thousand desperate men under command, and the work of carrying these barricades will be fearfully bloody.

THE SOUTHERN REVIEW.

We take the following extracts from the Baltimore Episcopal Methodist, and call special attention to the card which follows:

TO THE PATRONS AND FRIENDS OF THE SOUTHERN REVIEW.—It has already been announced in this paper that an arrangement has been made by us with Dr. Redford to publish the Review at our Southern Publishing House, under the auspices of the Methodist Episcopal Church South. We take pleasure in saying that the transfer has been made on terms just and honorable to all concerned. We had indeed hoped that this would have been effected at the General Conference in Memphis. But the book agent and Publishing Committee could not at that time see their way clear to assume its publication. The Bishops and General Conference, however, with extraordinary unanimity, indorsed and recommended the Review as "our quarterly." Notwithstanding we gave to the enterprise our most earnest support, and invoked the best influences to secure its adoption by the General Conference, we had not the remotest idea of assuming the responsibility of its publication. When appealed to on this subject, we frankly confessed that we did not see how it was possible for us to afford the relief which Dr. Bledsoe sought. The publication and editorial management of the Episcopal Methodist devolved upon us as much labor and responsibility as we felt ourselves able to bear. It was not until every appeal had been made in vain by the distinguished editor, and the fear that the boon vouchsafed to the church would be lost forever, that we consented to afford the desired aid.

With the hearty support of the Bishops, ministers and members of the church, together with the favor extended to the enterprise by the press and people of the South, it has had a success far beyond our most sanguine hopes. From the original subscription list, which was very small (and since much reduced by many withdrawals,) we now number nearly *three thousand subscribers.* We congratulate the church and the whole people of the South upon this result, and invoke the continued favor of divine Providence in behalf of the enterprise.

SPECIAL NOTICE.—Our subscribers to the Southern Review will be regularly supplied, by the agent at Nashville, Dr. A. H. Redford, with the July and October numbers for 1871, and will remit the amount of their subscriptions to us at 49 Lexington street, Baltimore. Those who desire the back numbers for January and April will immediately advise us at this office, or address Dr. Redford at Nashville.

All subscriptions due for 1871 must be paid to Rev. John Poisal, Baltimore.

EPISCOPACY IN THE M. E. CHURCH.

The following, from the Western Christian Advocate of Cincinnati, indicates the conclusions to which the Northern Methodists are tending on this subject. The quadrennial election and four years' term are strongly advocated, but the extract below foreshadows about what will be done by the General Conference of 1872.

We never liked the life-tenure of this office, because it seemed exceptionable in our economy, and placed us in an awkward attitude before the churches on the subject of orders. There is also a possibility of bringing upon the church a heavy burden, and of creating a spirit of caste in the ministry that ought never to exist. But, on the other hand, we have always dreaded the frequent recurrence of elections to such high positions. The full weight of the argument on this point pressed upon our mind years ago, and we find it impossible to throw off this dread. We do not want the Bishops to be subjected to the suspicion of acting in their administration with a view to re-election. And yet this same point might be made in the case of agents and editors, while the facts do not warrant any fear of evil results. What, then, is best? To us it is plain that a provision for superannuating Bishops, in the Annual Conferences, just as other disabled men are superannuated, will meet the necessities of the case, and afford the church the relief which is sought by the advocates of quadrennial elections. This will amount to electing Bishops during effective service. It will avoid the evils of frequent elections, and also the danger of entailing upon the church the burden of worn-out Bishops to be supported differently from other disabled preachers. Something of this kind will be quite satisfactory to ourselves, and if the discussion leads to general acquiescence in such arrangement, without an exciting contest for the success of extreme measures on either side, we shall be highly gratified.

The support of the Bishops is a subject distinct from the questions relating to the office itself. There is scarcely a probability that the present method of support can be continued. If it were lawful, and if the whole church would patronize the publications of the church, then the easiest way would be to pay them, as now, through the Book Concern. But it is not lawful, except by a forced construction, while the other condition is out of the question. The Book Concern must be relieved of this burden. The profits of all our publications must go to the superannuated preachers, and to our widows and orphans. Justice and good faith will demand this. Hence the number of Bishops to be elected will become a serious question. We shall want enough to do the work, and we must learn that in this case, as in all others, enough is better than more.

OLD MISSIONARY DEBT.

MISSISSIPPI CONFERENCE.

MR. EDITOR: I was appointed at the last Conference to receive and forward the subscriptions of the members of the Mississippi Conference to the old missionary debt. Sixteen hundred dollars were subscribed, and only $401.70 have been received up to this time.

The first of April was the time specified for the entire sum to be paid. Brethren can remit by post office order, draft on New Orleans, or registered letter.

The names and sums reported to me, or received by me, are as follows, viz: Revs. Joshua T. Heard, $5; Julius T. Curtiss, $50; Thomas Reed, $10; John McVea, $50; Irvin Miller, $50; J. E. Watts, $50; T. S. West, $50; H. H. Montgomery, $50; John A. Vance, $26.70; C. B. Galloway, $50; E. H. Mounger, $10.

The following payments have been reported as made to the Indian mission, viz: Revs. F. W. Sharbrough, $25; John A. Ellis, $25; J. T. Curtiss, $25; R. A. Davis, $25; S. E. F. Byrd, $5; $5 was also paid by the latter to the China mission.

C. G. ANDREWS.

JACKSON, MISS., April 3, 1871.

THE LITTLE CORPORAL for the current month has its usual variety of well written original contributions.

The Christian Advocate.

THURSDAY, APRIL 13, 1871.

WORDS OVER A GRAVE.

Did she suffer long? Oh, yes! and 'tis best
To wipe our fears when such weary ones rest:
Fond hearts watched o'er her for many a day,
Lest life's form petals should fall to their clay!
But they fell to their clay.

Did she sorrow to live? When her husband was near
There lay 'neath her eyelid an unshed tear:
But it trickled not till her boy drew nigh,
And asked his pale mother never to die!
Never to die.

Did mind flit from her, with Death afar,
And left it, the gate of the grave, ajar?
While tenantless life, outlined as before,
Was the shadow of mind through that open door!
Through that open door.

No: praise to Jehovah for mercy thus shown!
The light and its shadow at once were withdrawn;
Yet she trimmed her faith ere she went away;
God grant there was oil in the lamp that day!
In the lamp that day.

The funeral train, like a gulf stream, wound
Through the ocean of life that was heaving around;
In silence it moved, as the wreck it bore,
Where the grave-stones pebble the church-yard shore!
The church-yard shore.

We lingered long by that cold grave side,
While back to the world swept the funeral tide—
Far from the death-beach it ebbed away,
Nor missed from its bosom a drop of spray!
A drop of spray.

And must dust absorb it? Ah, no! If she shone
Among Christ's jewels a precious stone—
When judgment shall open the grave's rough shell,
She may lie a pearl—but we cannot tell!
We cannot tell.

Sectarianism and Christian Unity.

Mr. Editor: Some time since there was a statement in one of the religious papers that the Methodist and Presbyterian churches, though widely differing in their theological and metaphysical systems, fraternize more cordially and unite in worship with less friction than any other of the sects.

The question was asked: "Why is this so?"

The fact itself is pregnant with thought, bearing upon the history of the church for three hundred years back, and casting light upon much vexed ecclesiastical questions, which even now agitate the religious world.

Out of this fact the synthetical reasoner might construct, in definite and unambiguous shape, the final answer to the controversy: "What is the church?"—just as the skillful anatomist can construct from the fragment of a fossil bone the whole skeleton of a primeval monster.

This is a "key" fact. The tree has at last borne fruit, and we can taste that fruit and detect its flavor.

For eighteen hundred years there has been but one meaning of the term "church unity." Each sect has cried out: "We are the church, and true church unity is only to be obtained by merging other sects into our own body." The whole Christian world has been united on decrying sectarianism as a needless and pernicious evil. All have deplored and pointed out, with melancholy sighings, the narrow bigotries, petty jealousies, the persecutions and bloody wars that have been the result of a divided body of Christ. There has not been a single champion of sectarianism. Protestantism has blushed and hung her head in shame when Jesuitism, in the guise of church unity, has pointed in scorn and exultation at the sects and divisions of the reformed, and has found no answer.

All have prayed for corporate unity, and have twined their longing and languishing hearts to that goal, even as the pilgrim turns his face to Mecca in prayer. Rome has followed after this thing in her grim, determined way with teeth set, and surrounded by inquisitorial racks and thumb-screws has said: "If *Christians* will not think alike they shall not *think* at all."

Alas! all this while Christianity has been pursuing an Ignis Fatuus—has been fleeing from its own best friend.

Have we any reason to believe that the dream of corporate unity will ever be realized. Is it practicable? Would it be best? In expectation of this coming glory must we continue to despise and deprecate sectarianism? still contemn any sectarian fraternization as inchoate; still press our arguments and nourish our bigotry in hopes to solve finally the *miserable* question, "Which is the true church," about which Christians have wrangled and belittled themselves, while our grand mission and work has been almost lost sight of?

Sectarianism is the order of God. It has been one of the vastest mercies of the ages—the mightiest lever in the hand of Providence, in three hundred years, to lift up his church to higher truth and a true unity. The grand work of sectarianism has been to destroy the sectarian spirit, to paralyze bigotry, to unfetter thought, and develop a vital, growing faith—not a mere belief lodged like a stone in the soul, but a living tree, growing and fructifying in the soul; the child often of contention, but also of independence, without the abjectness of staring.

The grand work, however, of sectarianism has been to annihilate bigotry. If the church had remained a unit this would never have been accomplished; not that sectarianism has been without the most despicable and narrow bigotry. Bigotry, however, is an accident of the sects, and can be shaken off by them, and will inevitably, in the nature of the circumstances surrounding diverse and independent branches of Christians, be thus shaken off; while it is the essence of high churchism, and must evermore cling to it.

The different sects, by their many battles, have learned to respect each other. They have learned to respect man's sincerity of heart and holiness of life, while he believes and worships differently from his brother. They are learning how slanderous is that conception of the "father" which represents *him* as wrangling with an honest and earnest man, who loves and fears him, and who would die for him about his form of church government or the modes of his worship. They are learning that the great work may go on as well, perhaps better, under different forms. They are learning each other, above all—that there are inherent, circumstantial and educational differences in human minds, which necessitate different beliefs and different tastes. They are learning that this variety of human minds is the spice of the social world, and a fact fixed by the God of nature; and that it is useless to try and fit this variety to one procrustean bed of creed or rite. They are learning that the only unity desirable or practical is not *co-operate*, but *spiritual*—a hearty, independent and living union in love and labor.

Had the church remained undivided this would not have been the case. Answer would have been gagged back. Creeds would have been tossed into the soul like stones, never to be rooted there, but to be dead masses there, in sullen, forced and abject minds.

Co-operate unity is impracticable without the Inquisition.

Sectarianism, then, is right. It is a glorious thing. It is in harmony with the analogy of a varied nature. We need not blush to call ourselves sects. Let the churches recognize this truth. It will make us free. It will cast a nightmare incubus from the breast of the church which has given us unpleasant dreams. Consciousness of guilt enslaves and debases. The sects are not guilty. We are all right, though we differ—right in our independence and spontaneity of faith, if not actually so; right in our earnestness and sincerity and genuineness of love. Let not mistrust of our moral status deteriorate our moral manhood.

Let the union of the different denominations after this, in works of love, be the frank, cordial union of freemen. Thank God! the mission of sectarianism has been nearly accomplished. The times are full of signs that the day of a true unity is not far distant—a despising of forms and a magnifying of the spirit; a free, loving union, not under one name or government, but in one spirit of holiness and faith, of mutual esteem and confidence.

The fact stated at the head of this article is the most significant of all. These two churches acknowledge themselves sects; have no high church hobby. The facility with which they unite in worship demonstrates what is the only true and practicable church unity, and prophesies the glorious union of Christians in the future and the death of high churchism—a union founded on the long-despised maxim of St. Paul: "Let every man be persuaded in his own mind." C. C.

To the Preachers of the Mississippi Conference.

At our last Conference there were reported twenty-three circuits without Sunday schools. These are: Sulphur Springs, Forest Grove, Madison, De Kalb, Lower Deer Creek, Clover Hill, Carthage, Forest, Garlandsville, Decatur, Black Creek, Ocoha, Pleasant Valley, Burtonton, East Feliciana, East Baton Rouge, Livingston, Tangipahoa, Ponchatoula, Grand Gulf, Kingston, Columbia and Amite.

The preachers on these circuits the present year will allow me to call their attention to this deficiency in our Sunday school work. It is presumed to be easily remedied by a little close attention. This, it is hoped, will not be wanting.

In regard to these circuits, or most of them, the Conference last December said: "*The lambs of the flock appear to be wholly uncared for!*" "The lambs of the flock wholly uncared for!" is pretty strong language for an Annual Conference to apply to the pastoral labors of its preachers. Yet there is the solemn declaration, and these are the preachers of whom it is spoken.

The Conference further says: "We greatly deplore this want of interest in our people and ministry on this great subject." Possibly it might be supposed that some of our preachers are not fully awake to the fact that this is a "great subject." We must hope they are.

The Conference goes on to say: "We cannot too earnestly express our condemnation of the course of a Christian minister who neglects this fruitful source of supply for the church of Christ." Again it declares that those ministers who "fail in proper attention to this great interest of the church are grossly derelict in their duty." This is very expressive language, and will, no doubt, receive due attention from us all.

In some cases the preachers represent to me that the Sunday schools are much smaller than was represented to Conference by their predecessors. In all such cases I suggest that the fact be carefully noted and set forth in the report to Conference at the close of the present year. Otherwise your report will appear to disadvantage. We may hope that our reports to be made to next Conference will be very specific and in detail with regard to each pastoral charge.

It is not too much to hope that our entire church is just now entering upon a new era in the care and oversight of the children of the church. The Conference will certainly not be satisfied with a blank Sunday school report; and we should hope it will not be satisfied with a report of one school on a circuit.

We may expect the Sunday School Convention to meet in Nashville in May next to speak out the sentiments of the church on the subject of *union schools*. Meanwhile I will only remark that I find and have reported to me a number of those which are made up mostly of Methodist teachers and children. I feel confident of being right in recommending that in all cases where the Methodist element is in the majority, that it be at once resolved into a school of our own on the plan of our *Uniform Lessons*. They will not be sectarian, nor probably in the least objectionable, to any reasonable Christian parents. And if they are we cannot help it.

Let it be borne in mind that in the use of the Uniform Lessons the smallest school can be conducted to admirable advantage. With these lessons, it is no good excuse for the absence of a school to say you cannot get many children to attend. Two children and a teacher make a school. R. Abbey,

Sunday School Agent and Sec.

TRIUMPHS OF CHRISTIANITY.

The following interesting extract from the London Quarterly Review, an excellent authority, presents a clear view of the triumphs of Christianity:

It arose in an enlightened and skeptical age, but among a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its outward march through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome—and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecution for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the ax; but assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the thrones of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and skepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization and the nurse of learning, and if light and humanity and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture, varied and minute, of the human united with the divine, in which the mind of man has not been able to find a deficiency or detect a blemish—a picture copied from no model, and rivaled by no copy—it has accommodated itself to every period and every clime; it has retained through every change a salient spring of life, which enables it to throw off corruption and repair decay, and renew its youth amid outward hostility and inward divisions.

I Intend to be a Christian.—No doubt you do, dear reader. You have even appointed the time when you will come out on the Lord's side. You will do so next year, or when you are settled down for life, or after you have become successful in business, or perhaps when you are old, or possibly when you are about to die. It is not, however, now—the life is future. You have resolved to become Christ's. You acknowledge that without this change you cannot reach heaven. I presume, therefore, you have made a contract with death, and he is pledged to stay his arm until you are ready. If not, how great is your folly. The Saviour, too, must wait your leisure. You will come to him when you choose, and as you choose, and the blessed Spirit must continue his sacred influence until you are prepared to accept his offers. What daring impiety? And yet, dear impenitent reader, such is your position, and such your rash presumption. You are dictating to God. You refuse admittance to his calls, and ask him to wait until it suits your convenience. What assurance have you that death will keep away, that Christ will tarry, that the blessed Spirit will not take his everlasting flight? If conscience calls, I beseech you, do not delay. Jesus wants you now. Accept his offer and come to him. Change your promise, "I intend to be a Christian," into the firm resolve, I now devote myself, by God's grace, to the service of Christ. Receive me, Lord—I desire to become thine forever.

The Sure Foundation.—A society built upon any man, even upon an apostle, as an apostle, will, in the pressure of ages, swerve and fall, however vast the pile; and the greater its dimensions, the more appalling its overthrow at last. The true church does not rest on Peter, or Paul, or Luther, or Calvin, or Wesley, but only squarely and forever on Jesus Christ. He is the tried and precious corner-stone on which all believers build their lives, of every age, nation, circumstance and name.

It is a great guilt in any man to allow what mental faculties he may possess to become rusty from disuse, or to submit them implicitly to another.—*Dr. McClintock.*

If we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not seriously trouble us.

QUAILS.

If a man should sit down at a table furnished with a variety of food and luxuries, and, with all wholesome nutriment as well as sweetmeats and knick-knacks, before him, pass over the most wholesome dishes and reach and pick after the kickshaws and pastries and puffs, we should think of him as both diseased in his stomach and squeamish in his mind. A man of sound health has relish for the substantials. A taste petted is soon poisoned; and when bread and meat are left unused or untasted, and the salads and desserts devoured, there will be a premature assignment of the whole carnal establishment into the hands of the nearest undertaker.

So when God's ministers present wholesome doctrines to the people—meat and bread for muscle and bone and blood—the primal, nurturing principles of truth—and they are passed over, while the hearers hunger after new-coined phraseologies, poetry, flowers of rhetoric, quaint sayings and sensational sentiments, it is an unmistakable evidence of religious dyspepsia. When professors of Christianity have no taste for the plain doctrines, such as repentance, justification by faith, the atonement and the resurrection, and prefer the flippant fancies of some clerical mountebank who oratorises and pea-fowlabulloos, it is high time for a mustard-and-brimstone plaster across the heart. There is spiritual distemper where there is such delirious desire. The modern church is fevered with this direful disease; and here and there a congregation is thinned in numbers and in piety by the malaria. It is a kind of *mania verbum*, and carries into spiritual stupor and death its thousands in a year.

There was a time among the Israelites when nothing would satisfy them but quails. Not a bite of wholesome diet would they have—nothing but quails, quails! They must have delicious bird-meat or nothing. Beef was too common, bread too democratic; they ran wild after quails. But they were paid for their epicurean idolatry. They got quails. The sea-wind raised quails like drops of water. They were surfeited and made sick of quails. The quails turned to a pestilence in their very teeth. The quail-hungerers died of quails, and were buried thick and fast in a place called Kibroth-hattaavah, the sepulcher-ground of people that lusted!

The fashionable churches show symptoms of *quailaria*. The meats of the gospel are too strong and life-building for some delicately-converted and homeopathically-inclined Christians. They are fluttering in their souls for quails. They must have tender pabulum, pretty bits of wing and white meat and froth! The rich congregations are crying and sighing for quails. God's word affords wholesome diet for souls, meat for the appetites of men, for growth, for sinew, for strength, for work; but that is not palatable to the loungers in Israel. They must have something for their lustful longing; they ask nothing for spiritual development and spiritual power. It is not the apostle's meat they want, but the pretty preacher's quails! They do not receive the truth in their hearts and lives, in the love of the truth. It must trickle into their ears in operatic melody, or reverberate in theatrical eloquence. It must please the fancy and charm the taste, and, as for saving the soul and toning and shielding the life—that's not the question. The question is—*quails!*

And the sentimental churches, spoiling for quails, will die of quails, and then the old *under*-taker will have a harvest, and there will be another Kibroth-hattaavah.—*Methodist Recorder.*

The Best Banker.—A pleasant story is told by Rev. J. W. Munro, of the Guiana (West India) Mission. One Sunday, on going into the vestry of the station, he found a common laborer sitting on the steps awaiting him. "Last year," said the man, "I was poor, had nothing, scarcely clothing for my wife and children; but since I took your advice I have food for my family, and clothes with which they are able to come to the chapel; and, sir, I may tell you we are very happy; we live good. I want to hire that pew I sit in for my family; how much for it?" On being told fifteen shillings a quarter he said: "Well, here is the money for all last year, for though we did not all sit in the chapel last year, yet I want to pay." The sum paid was three pounds. He then said: "Now I want to give you this toward the debt on the mission house, the first fruits of my arrow-root this year." The sum was $5. Subsequently he addressed the children at a monthly meeting in a feeling speech, of which this was the pith: "My young friends, God is the best banker I ever knew. He gives plenty of interest."

The Connecticut man who ordered one of Mr. Chromo's pictures has a cousin who affirms that Mr. Chromo usually painted animals!

THE ALSATIAN OUTPOURING.

The territory ceded by France to Germany embraces about six thousand English square miles, or one thirty-fifth of France proper.—Though a considerable portion of the sixteen hundred thousand inhabitants (one twenty-fifth of the whole population of France) are of German lineage, or speak the German patois, the whole of them are intensely French in their sympathies, and regard the Teutons with an aversion and hate which time cannot eradicate. Border animosities, such as are always to be found along national frontiers, have been so intensified by the war that the Alsatians now regard their conquerors with a feeling akin to madness and ungovernable fury. They declare that they will sacrifice all their lands and property before consenting to live under German rule. True to their word, they are now disposing of their effects for whatever prices they will bring preparatory to emigrating to other localities or lands.

And this migratory movement should receive the immediate attention of American farmers and capitalists. Many of the inhabitants of the surrendered territory are among the best agriculturists in France. Others have been trained to skilled labor, and for years have been employed in numerous manufactories. Still others are first-class miners thoroughly familiar with their avocation. The terms of the treaty stipulate that these dissatisfied Frenchmen shall have every facility afforded them for leaving the conquered provinces. The Social Science Association, we hear, will, in a few days' time, issue a pamphlet, containing information concerning the various States, for the benefit of the Alsatians and Europeans generally. But those who desire to secure their labor should be on hand immediately. It would be well for the localities in the South which are anxious to obtain emigrants to dispatch their agents to Alsace at once. They will there find people, superior to the common run of those coming to the States, who are fitted by their tastes and temperament to become good citizens of Southern States, and who can doubtless be influenced and persuaded to proceed thither.—*Hearth and Home.*

Reason in Religion.—*My reason* says: "This mortal state of being is but the vestibule of human existence. All that we see is but a minute fraction of all that is. God shows enough to convince us that he loves purity, truth, worth, goodness, and hates vice, wrong, malevolence; but, having explained himself so far, he bids us trust him for the rest, until it shall comport with his far-reaching purposes to make all plain." I trust and wait. The problem of evil tests but does not shake my faith. I look it steadily in the face, and, though not unperplexed, am not cast down nor disconcerted. As Tennyson says:

I sink upon the altar stairs
That slope through darkness up to God.

Nor does my reason revolt when are properly termed miracles special interpositions of the divine hand. I hear those who say, "The all-wise God would never need to interfere with the operation of his laws," but I do not agree with them. I know no law more pervading and beneficent—I might add essential—than that of gravitation; I am sure it is a perfect law; and yet were I to see a child falling out of a seventh story window looking upon the stone pavement, I should wish to arrest, in this particular case, the operation of that law, and I should not hesitate to ask God to interpose his invincible arm to this end. I should not dream that I impeached either his wisdom or his law by so doing. Would you?—*Horace Greeley.*

A Ludicrous Scene.—A new church was recently dedicated in a neighboring State, and the organ and choir contributed unsparingly of their time in the rehearsal of several difficult anthems for the occasion, and thus awaited impatiently the hour when they might astonish the parishioners with their musical powers, and cause the clergyman's people from abroad to pay him lavish encomium. But, unfortunately for their reputation, a new musical vehicle threw a wheel, and they met with an ingloreous breakdown in the first song of the service. Being called upon by the clergyman to favor "us with" some other piece of their selection, the nice little advertising dodge, by the way,) a good brother in the audience struck up, "Jesus, lover of my soul," in which the whole assembly joined with a will, while the discomfited amateurs filed out through a side door, and made good their escape from the sanctuary. It is needless to say that this church was by the happy accident converted into a congregational song.

Big Sister: "O papa! I must go to hear Nilsson. You know I am so fond of music." Little brother triumphantly: "Then why don't you let me play on my drum?"

The Christian Advocate.

THURSDAY, APRIL 13, 1871.

WHEN IS IT SPRING?

BY EDWARD R. SILL.

When is it spring? When spirits rise,
Pure crocus-buds, where the snow dies;
When children play out-doors till dark;
When the sap trickles up the bark:
When bits of blue sky flit and sing,
Playing at birds—then is it spring?

When is it spring? When the winds storm,
But for all that are soft and warm:
When bare no more the branches seem,
So bright the twigs with sunshine gleam;
When forth the almanac we bring
To prove 'tis April—is it spring?

When is it spring? When the bee hums;
When through half opened window comes
The breeze, and summer-license claims
To swing and toss the picture frames;
When the walk dries; the robins call;
The brown hens doze by the sunny wall,
One foot drawn up to warm, or sing
With half filmed eyes—then is it spring?

Nay, each might prove a treacherous sign;
But when old waters seem new wine;
When all our mates are half divine;

When love comes easier than hate;
When we have no more shrugs at Fate,
But think sometimes of God, and late

Our swiftest serving seems to be;
When bright ways numberless we see,
And thoughts spring up, and hopes run free,

And wild new dreams are all on wing,
Till we must either fly or sing
With riotous life—be sure 'tis spring.

Christian Union.

THE INAUGURATION OF POPERY.

The act of the Emperor Phocas, conferring on Boniface the Third, Bishop of Rome, the title of "Universal Bishop," has been recognized as the establishment of popery. This was in the year 606. Error and superstition had prevailed more or less in many churches in previous centuries, but no bishop had before been proclaimed the *spiritual ruler* of the world. The supreme authority of the Bishop of Rome had not been recognized. Previous to the time of Boniface there was no earthly head to enforce uniformity. As Mosheim observes: "We are not to think that the same method of worship was universally followed in every Christian society, for this was far from being the case. Every bishop consulting his own private judgment or taking into consideration the nature of the times and the genius of the country in which he lived, and the character and temper of those whom he was appointed to rule and instruct, formed such a plan of divine worship as he thought wisest and best. Hence that variety of *liturgies* in use before the Bishop of Rome had usurped the supreme power in religious matters, and persuaded the credulous that the model, both of doctrine and worship, was to be given by the mother church, and to be followed implicitly throughout the Christian world." But

WHO WAS PHOCAS?

He was a native of Asia Minor, of obscure and unknown parentage, and a common soldier in the army of the Emperor Mauritius. Having risen to the rank of a centurion, in command of a hundred men, he headed a band of mutineers and marched at the head of them from the Danube to Constantinople, where he was proclaimed Emperor by the mutineers. Mauritius had heard that his rival was timid in the face of danger. "Alas!" said the prince, "if he is a coward he will surely be a murderer." He made his escape to the Asiatic shore with his wife and nine children, and landing at a church near Chalcedon, he patiently awaited the fatal event, fervently praying to God that the punishment of his sins might be inflicted in this life and not in the life to come.

The patriarch of Constantinople consecrated the usurper Phocas in the church of St. John the Baptist, who on the third day made his public entry into the city, having lavishly distributed donations amid the acclamations of a thoughtless people, in a chariot drawn by four white horses. Phocas then sent his ministers of death to Chalcedon, who dragged the Emperor from his sanctuary and murdered five of his sons before the eyes of their agonized father. At each stroke of the assassins the father exclaimed: "*Thou art just, O Lord! and thy judgments are righteous.*" The tragic scene was closed by the execution of the Emperor in the twentieth year of his reign and in the sixty-third year of his age. One of his sons (Theodosius,) who was fleeing to the court of Persia, was intercepted and beheaded at Nice. The widow and three daughters sought refuge in one of the churches of the city, then considered an inviolable asylum; and the patriarch, moved by compassion for the sufferers, or reverence for the sanctuary, would not suffer them to be dragged from their place of refuge. Phocas, burning with rage, persuaded them by solemn oaths and promises to leave their asylum, in consequence of which they soon became helpless victims of his infuriated malice. "A matron," says Gibbon, "who commanded the respect and pity of mankind; the daughter, wife and mother of emperors, with three innocent daughters, were beheaded at Chalcedon, after being tortured like the vilest malefactor, on the same ground which had been stained with the blood of her husband and five sons! The hippodrome, the sacred asylum of the pleasures and liberty of the Romans, was polluted with heads and limbs of mangled bodies; and the most sensible companions of Phocas were those whom neither their services, nor his favor, could protect from a tyrant, the worthy rival of Caligulas and Domitians of the first age of the empire.

"The imperial family now being entirely cut off, the blood-thirsty tyrant proceeded with the same inexorable cruelty against all their friends and all who had betrayed the least compassion for them, or had borne any civil or military employment in the late reign." "Some were inhumanly tortured; others had their hands and feet cut off; and some were set up as marks for the raw soldiery to shoot at in learning to use their bows and arrows. The populace met with no better fate than the nobility, and great numbers were daily seized for speaking disrespectfully of the tyrant, and either killed by his guards or tied in sacks and thrown into the sea or crowded into prisons, where they died, suffocated by the foul and noisome air of the place.

Such was the monster in crime and in blood who inaugurated the reign of popery (properly so called) in the Church of Rome, by making its bishop the head and spiritual autocrat and ruler of all the churches in Christendom; fit instrument for the work he consummated. Such is the history of "the mystery of iniquity" at the time of its enthronement in the form of popery and in the person of Boniface the Third, upon whom the title of "Universal Bishop" was conferred by the blood-thirsty usurper Phocas. We have more to say on this subject, and some historical facts to cite to give the reader a glimpse of the spirit and character of popery in the ages which followed. We propose to resume the subject in our next.—*Christian Observer.*

CONTENTMENT.—Never complain of your birth, your training, your employment, your hardships. Never fancy that you could be something if you only had a different lot assigned you. God understands his own plan, and he understands what you want a great deal better than you do. The very things that you deprecate as fatal limitations or obstructions are probably what you most want. What you call hindorances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No; a truce to all such impatience. Check that devilish envy which gnaws your heart because you are not in the same lot with others; bring down your soul, or rather bring it up, to receive God's will, and do his work in your lot, in your sphere, under your obscurity, against your temptations, and you will find that your condition is never opposed to your good, but really consistent with it.

THE OLD WELL.—"There was a well near here," said a bystander, "and very good water used to come from it; but it has been filled up for a long time."

"Indeed! I never knew there was a well here, much less tasted the water. How did it get filled up?"

"Neglect, sir. Some rubbish got in, then part of the surrounding soil; and as it was not cleared out at once it got worse and worse, till it is as you see it, quite choked up. I wonder if there is any water at the bottom?"

These last words set me thinking: "I wonder if there is any water at the bottom?" I thought how much this old well was like some Christians. The Lord Jesus spoke of the life he gives to the believer as "a well of water" unto him (John iv, 14;) but are there not many who are supposed to be Christians in whom we do not see any water, and of whom we can say, as of this old well, "I wonder if there is any water at the bottom?"

ARCHBISHOP LEIGHTON had an unusual conceit about the most desirable mode of death. He preferred to die in an inn while on a journey and away from all friends. He said an inn was a suitable place for a pilgrim and a stranger to step from into his Father's house. Besides, he thought the presence of anxious and sorrowing friends must have an entangling influence upon the mind trying to draw itself off to heavenly contemplations. It is remarkable that he had his wish. He died at the Bell Inn, Warwick Lane, and none of his near relations were with him.

AN anti-kissing society has been formed by the Galena (Illinois) girls. "No kissing before marriage" is their motto.

SILVER-HAIRED LADIES.

The world is notoriously unjust to its veterans, and above all is unjust to its ancient females. Everywhere, and from all time, an old woman has been used to express the last stage of usefulness and exhaustion; and while a meeting of bearded dotards goes by the name of council of sages, and its deliberations are respected accordingly, a congregation of palsied matrons is nothing but a congregation of old women, whose thoughts and opinions on any subject whatsoever have no more value than the chatting of so many magpies.

The fact is, the poor old ladies have a hard time of it; and if we look at it in its right light, perhaps, nothing proves more the coarse flavor of the world's esteem respecting women than this disdain which they excite when they are old. And yet, what charming old ladies one has known at times—women quite as charming in their own way at seventy as their granddaughters are at seventeen, and all the more so because they have no design now to be charming, because they have given up the attempt to please for the reaction of praise, and long since having consented to become physically old, they never drift into unpersonableness or neglect.

While retaining the intellectual vivacity and active sympathies of maturity, they have added the softness, the mellowness, the tempering, got only from experience and advancing age; they are women who have seen and known and read a great deal, and who had suffered much, but whose sorrow had neither hardened nor soured them; rather have made them more sympathetic with the sorrows of others, and pitiful for all the young. They have lived through and lived down all their own trials, and have come into peace on the other side; they may remember the trials of the fiery passage, and feel for those who have still to bear the pressure of the pain they have overcome. They are women not met much in society; they are of the kind which remain at home, and let the world come to them.

They have done with the hurry and glitter of life, and they no longer care to carry gray hairs abroad; they retain their hold on the affections of their kind; they take an interest in the history, the science, the progress of the day, but they rest tranquil and content by their own firesides, and they sit to receive, but do not go out to gather. The fashionable old lady who haunts the theaters and drawing room, bewigged, befrizzed, ghastly in her vain attempts to appear young, hideous in her frenzied clutch at the pleasures melting from the grasp, desperate in her wild hold upon a life that is passing away from her so rapidly, knows nothing of the quiet dignity and happiness of her ancient sister who has been wise enough to renounce before she lost.

In her own house, where gather a small knot of men of mind and women of character, where the young bring their perplexities and the mature their deeper thoughts, the dear old lady of ripe experience and loving sympathies and cultivated intellect holds a better court than is known to any of those miserable old creatures who prowl about the gay places of the world, and wrestle with the young for the crown and the garlands—those wretched simulacra of womanhood who will not grow and cannot become wise. She is the best kind of an old lady extant, answering to the matrons of classic times—to the mother of Israel before whom the tribes paid obeisance in token of respect; the woman whose book of life has been well studied, closely read, and kept clean in all its pages.

She had been no prude, however, and no mere idealist. She must have been wife, mother and widow; that is, she must have known many things of joy and grief, and have had the fountains of life unsealed. However wise and good she may be as a spinster, she has only had half a life; and it is the best half that has been denied her. How can she tell others, when they come to her in their troubles, how time and a healthy existence will have wrought the same circumstances! Theoretic comfort is all very well, but one word of experience goes beyond volumes of counsel based upon general principles and a lively imagination. The very dress of old ladies is in itself a study and revelation of character.

There are the beautiful old women, who make themselves like old pictures by a profusion of soft lace and tender grays; and the stately old ladies, who affect rich, rustling silks and somber velvet, and there are the original and individual old ladies who dress themselves after their own kind, like Mrs. Basil Montagu and Miss Jane Porter, and have a cachet of their own, with which fashion has nothing to do. And there are the old women who wear rusty black stuff, and ugly, helmet-like caps; and those who affect uniformity and going with the stream when the fashion has become national; and these have been much exercised of late with chignons and the new bonnets.

But providence is liberal, and milliners are fertile in resources. In fact, in this as in all other sections of humanity, there are those who make the best of things as they are, and those who make the worst by treating them as something they are not; those who extract honey and those who find old poison. For in old age, as in youth, are to be found beauty, use, grace and value, but in different aspects, and on another platform altogether; and the folly is, when this difference is not allowed for, or when the possibility of these graces is denied, and their utility ignored.—*Saturday Review.*

HOUSEKEEPERS' DEPARTMENT.

TO CLEAN BLACK CLOTH.—Dissolve one ounce of bicarbonate of ammonia in one quart of warm water. With this liquid rub the cloth, using a piece of flannel or black cloth for the purpose. After the application of this solution clean the cloth well with clear water; dry and iron it, brushing the cloth from time to time in the direction of the fiber.

IN ORDER that they may retain their full flavor when cooked, vegetables should be immersed at once in boiling water. Cold water, if they are made to wait in) it till it reaches the boiling point, extracts the nutriment from them, and leaves them flavorless. When soup, or any dish of which the water is to form a part, is wanted, the reverse rule should be observed. The vegetables should be put into cold water, that the liquid may obtain its share of the flavor.

A CORRESPONDENT of the Maine Farmer urges the sowing of the seeds of forest trees for lumber and wood, and especially of the white pine. In reference to their rapid growth he says: "In the year 1856 I purchased an out-farm for a pasture. There were some twenty acres of wood upon it. Finding a few small pines among the hemlocks, from two to four inches in diameter, I pruned them as high as I could reach. Lately I found them grown into tall trees over a foot in diameter, with no signs of where the limbs were taken off, with green, smooth, thrifty bark."

RAW MEAT.—The use of raw meat is highly commended for invalids, and especially for children when suffering from summer complaint or diarrhea. The meat, well selected, is subjected to pounding and scraping, so as to get pure red muscular substance, free of fat and fiber. It must be reduced to a soft pulp, which gives no resistance to the feel when squeezed. Young children will readily suck this from a nurse's finger; for older children it may be dusted over with sugar. For older persons, who have some repugnance to overcome, it may be diffused in beef tea or in a thick meat jelly. There seems to be often some special advantage in this use of raw meat; it digests readily, and supplies nutrition in a very happy way when the stomach rejects other food.

THE GREAT TUNNEL.—At the completion of the Mont Cenis tunnel, the last thin partition of rock in the middle of the tunnel was reserved to be blasted at the formal celebration. But a small hole was made in it, and the workmen on both sides, who had for thirteen years and forty days been toiling their way toward each other, now for the first time saw each other's faces through it, shook hands, and, so far as of the same nationality, conversed together. When the mine was fired the lights went out for a distance of about one thousand yards around the spot. The first to climb over the fragments of rock was the Italian Commandant Grattoni. There was a general scramble from both sides, and cries of "*Viva l'Italia.*"

DANTE GABRIEL ROSETTI has written many beautiful lines, but few, we think, more touchingly tender than the following on "The Nevermore:"

Look in my face; my name is Might-have-been;
I am also called No-more, Too-late, Farewell;
Unto thine ear I hold the dead sea-shell,
Cast up thy life's foam-fretted feet between;
Unto thine eyes the glass where that is seen
Which had life's form and love's; but by my spell
Is now a shaken shadow intolerable,
Of ultimate things unuttered the frail screen.

Mark me, how still I am! But should there dart
One moment through thy soul the soft surprise
Of that winged peace which lulls the breath of sighs
Then shalt thou see me smile, and turn apart
Thy visage to thine ambush at thy heart,
Sleepless with cold, commemorative eyes.

A LITTLE FELLOW, some four or five years old, and who had never seen a negro, was greatly perplexed one day when one came to where he and his father were. The youngster eyed the stranger suspiciously till he had passed and then asked his father: "Pa, who painted the man all black so?" "God, my son," replied the father. "Well," said the little one, still looking after the negro, "I shouldn't a thought he'd 'a held still."

RELIGIOUS INTELLIGENCE.

GENERAL REVIVALS are reported in the United Brethren Church; but the conversions do not appear as numerous as they were last year.

THE number of Catholic members of the House of Commons is thirty-seven, only one of whom, Lord Robert Montagu, who last year joined the Church of Rome, sits for an English constituency.

SEVERAL Italian Jews of influence have formed a committee for the purpose of getting up a collection among all Jews of Italy in behalf of the boy Coen, who was recently released by order of the Italian government from the cell in which he was held and "educated" by his clerical kidnappers.

THE next Illinois State Sunday School Convention will introduce a new title on its programme. An hour will be called the "Omnibus." In that hour any member of the convention will be permitted to suggest any new method or device, provided he does not exceed five minutes in his remarks.

THE third annual report of the American Branch of the Evangelical Alliance is just published. It records the formation of fifteen auxiliary alliances during the year. The meeting of the General Conference, which was postponed on account of the war in Europe, has not yet been definitely agreed on.

THE sixth place of Protestant worship has been opened in Madrid. It is called "The Church of Jesus," and is located among a crowded population, who sadly need the elevating influences of the gospel; and yet a considerable portion of the expense is met by the subscriptions of the congregation.

THE Rev. Horace Bushnell, of Cincinnati, publishes an interesting report of his labors in the service of the Ladies' Missionary Society of that city, who have for twenty-eight years supported him in his work among the poor. He gives a list of useful Christian charities which have sprung up in that time.

MISS LOWE, of London, who has been distributing Bibles and tracts among the hospitals and the poor in France, reports the testimony of both French and English, who have been thrown out of employment by the war, that the distress of the poor is nothing like what is ordinarily witnessed in London in winter.

THE ancient persecution of Roman Catholicism by the Japanese authorities is said to be revived. The government is determined, if possible, to prevent a re-introduction of that church. Cases are given, amounting to several hundred, of barbarous treatment, met, for the most part, by heroic endurance.

IT IS contemplated by the Methodists of Boston to form an association embracing all the younger members of the church and congregation in the city and vicinity, something after the manner of the Young Men's Christian Association. A reading room and a library will be provided for it. Such an association is greatly needed.

ACCORDING to the statistics of the Roman Catholic communion in Great Britain, there are fifteen Roman Catholic bishops in England and Wales, and four in Scotland. The priests serving missions and acting as chaplains to religious communities are one thousand five hundred and fifty-one in England, and two hundred and seven in Scotland.

LAST SUMMER a Baptist minister in Greece, Rev. Demotrius Sakellarios, made an exploring tour through Thessaly and parts of Macedonia and Epirus to find desirable stations for missionary work. He fixed upon Yanina, the capital of Epirus, and Saramina, in Macedonia, his own native place. Here he was received with kindness, after an absence of twenty-two years, and held public meetings every day for six weeks.

THE discovery of what is called the Moabite Stone, by the agents of the Palestine Exploration Society, is regarded as an event of no little importance in the confirmation thus given to the Old Testament records. This is the only inscription which has yet been found reaching back to the age of Jewish monarchy. The discovery of this stone gives a reasonable hope that more of the same general character may be found, if the search can be continued.

A SUNDAY SCHOOL has recently been started in Leipsic—the first German Sunday school in the kingdom of Saxony; for, though Mr. Woodruff's efforts to introduce the American Sunday school system into Europe were very generally successful, Saxony seems to have been an exception. There were twenty-four children and six teachers to begin with, and Mr. Lehman, a young Lutheran clergyman, through whose influence the school was established, acts as superintendent.

MESSRS. LASKER AND KOSCH have introduced a bill in the legislature of North Germany, for the repeal of a law by which children born out of wedlock have, under all circumstances, to be brought up in the Christian confession, even if the mother belonged to another creed. The bill was unanimously passed, after the minister of justice acknowledged the necessity for its repeal. We rejoice at the success of this movement, as it was not only in support of the general rights of man, but also important for the Jewish confession.

THE Presbyterian Board of Foreign Missions have elected for their secretary Rev. Dr. Ellinwood, who is a professor-elect in the Western Theological Seminary. The question of his acceptance is left with the directors of the seminary. The Evangelist says: "Of Dr. Ellinwood's abundant fitness for either post there is no question; but the claims of the vacant secretaryship are just now paramount to any other position in the gift of the church."

THE Baptist mission to the Karens of Burmah is forty years old, and one of the most successful of modern missions. It has a theological seminary, under Dr. Binney; but no college, nor even a proper high school, with books in their own language. A movement is now on foot to establish a Karen college, and subscriptions are invited for the purpose. The Karens are said to be good missionaries, and there are numerous mountain tribes in the north of Burmah to which they can be sent as soon as they are prepared for the work.

THE MORNING STAR.—This new missionary packet, says Zion's Herald, built in East Boston, of the children's offerings, is now completed, and has sailed for the Sandwich Islands. She is beautifully constructed, and admirably adapted to the missionary work. She has a beautiful organ, the gift of Messrs. Smith, of the American Organ Company. The Old Colony Mission School have presented her with a fine signal flag, and the Messrs. E. S. Ritchie & Sons, with a splendid compass. Let her go forth with the prayers of the church that she may be made a great blessing to the heathen world.

Two Christian Spaniards, who received the gospel in Madrid, have been providentially led to settle in Manilla, the capital of the Philippine Islands. They are now desirous to extend the knowledge of the Saviour in that distant colony. They are specially shocked at the corruptness of the priests, so far beyond what they had seen at home, and they look to the gospel as the only remedy. "The sympathies of one of them are stirred by the condition of the poor Indians, so docile, yet so trodden upon. Buying a grammar and dictionary, he has set himself to acquire their language, that he may translate the New Testament into it."

IN THE reign of Louis the Fourteenth Protestants were forbidden to exist in France, and all men were compelled to return to popery, under penalty of death or of being sent to the galleys. At the same time the people were forbidden to leave the kingdom. And three hundred thousand Protestant Christians made their escape, by all sorts of disguises and through all sorts of dangers. Since the overthrow of Bonaparte religious liberty is almost entire in France. Protestants may meet, worship, print, circulate tracts and Bibles, open places of meeting, teach and preach, without obstruction, and are as free as the priests. Thank God for that!

A RECENT ukase of the Russian government enacts that, with the beginning of the year 1875, no Jewish teacher (Melamed) is to be allowed to privately or publicly instruct pupils, if he cannot prove that he has either frequented and taken degrees at the government colleges of Wilna or Sitovir, or that he has passed seven years at one of the Russian gymnasiums, where the students receive a classic education, of course, in a Russian sense, preparatory to their entry into one of the Russian universities. It seems that the "professors" at the said government schools are mostly converted Jews. This simple fact will give our readers the key to the meaning of the ukase above alluded to.

THE Presbyterian shows by figures recently collated that the Roman Catholics in Philadelphia have no more than kept pace with the growth of the city since 1811. In that year the entire number of churches was forty-four, of which the Romanists claimed four, or one-eleventh. In 1871 there are four hundred and twenty-nine churches in the city, of which thirty-eight, or not quite one-eleventh, are Roman Catholic. On the other hand, the Episcopalians, who in 1811 had one-ninth, now have more than one-sixth; and the Presbyterians, who in 1811 had less than one-seventh, now have nearly one-fourth. Thus at least two Protestant denominations have outstripped Rome in their growth during the past sixty years.

THE sponge trade of Florida is becoming an important branch of industry.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 13, 1871.

OFFICE--No. 112 CAMP STREET, NEW ORLEANS.

Three Dollars per Annum, In Advance.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the patronizing Conferences.

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FOR LOUISIANA CONFERENCE:
REV. WILLIAM V. TUDOR.
REV. JOHN MATHEWS.
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CARONDELET STREET CHARGE.

Rev. William V. Tudor reports that about seventy persons have been converted during the past month, and fifty have united with the church. The night preaching during the week is suspended for the present, but the noonday prayer meeting is kept up with unabated interest. We believe it is the purpose to make this daily prayer meeting a permanent institution. We hope it will receive a hearty support from all. An hour spent in prayer is a help and refreshment rather than a hinderance to business.

ENCOURAGING.

LAYMEN AT WORK.

Our circulation has been increased over ninety in the past few weeks by the efforts of a few brethren and sisters connected with the Carondelet Street church in this city. A few weeks ago the pastor, Rev. W. V. Tudor, publicly presented the claims of the ADVOCATE on Sabbath morning at eleven o'clock, urging the importance of extensively circulating it among the people, since which time a much greater interest has been manifested. The pastor of Felicity Street church, Rev. John Mathews, has lately presented, in like manner, the claims of the paper to his congregation, and they are entering the field. The other pastors in the city will do the same, and we will find, we trust, that what has been done thus far is but the beginning. One layman from the country sends us five subscribers. He says four of them are Catholics, but they like the news summary and commercial information of the ADVOCATE. They are intelligent and liberal-minded gentlemen. Will the pastors and laymen help us?

MISSIONARY DEBT.

We acknowledge the following amounts received the present week in payment of subscriptions for liquidating the missionary debt, viz: Mrs. T. B. White, Moreau street, New Orleans, $25; Rev. M. C. Manley, Mansfield, Louisiana, $25; Rev. A. E. Goodwyn, Opelousas, Louisiana, $25.

ROBT. J. HARP.

SUNDAY SCHOOL ANNIVERSARY.

The twenty-fifth anniversary of the New Orleans District Sunday School Union of the Methodist Episcopal Church South will be celebrated in Carondelet Street church on Sunday, April 30, at four o'clock P. M.

W. H. FOSTER, Pres.

REVIVAL IN BOWLING GREEN, KENTUCKY.—Rev. J. W. Shelton, writing to the Western Methodist, April 3, says:

I began a meeting here on the twelfth of January, which has continued with increased interest, and is still going on. The entire membership, with few exceptions, have been wonderfully blessed. I have received eighty members, and seventy-four have been happily and powerfully converted. It is an extraordinary work.

CRUDEN'S CONCORDANCE.—We notified our readers last week that there would be an advertisement of the new edition of Cruden. We refer them, again to the card of Dodd & Mead, in our advertising columns.

WE DIRECT ATTENTION to the card of E. & H. T. Anthony & Co., of New York, and recommend purchasers visiting that city to call and examine their stock.

THE GOSPEL OF SPRING.

The language of the season, when devoutly interpreted, is full of profitable lessons. All nature is now reviving from its temporary death and starting into new life. The vegetable kingdom is awaking from its winter's slumber, and entering upon a period of renewed activity. The mighty forces that have for a time been held in torpid silence begin to assert their power, and the hidden life is bursting forth into manifold forms of melody and beauty. The foliage of the trees and the music of the birds, the fragrance of the flowers and the hum of insects are the heralds of the refulgent summer. "Awake, thou that sleepest" is the message of spring to the soul. The season not only calls the husbandman to fresh and vigorous activity, but it reminds us of our spiritual vocation to higher experiences in the kingdom of God. While it is a type of the better resurrection which awaits the body after the winter of the grave, it is also an illustration of those blessed renewals of the Spirit which come to all that patiently wait upon the Lord. The universal awakening in nature finds its archetype in the revival of grace in the heart, and in the times of refreshing which visit the churches.

The spring, with its ever surprising and wondrous phenomena, is one of the grandest apologies that can be applied to spiritual things, and especially as it exhibits this aspect of a renewed and more vigorous life. Its voice to the slumbering Christian comes up from the forest and the fields, and from the buds and blossoms of the orchard and the garden. Its notes of promise and encouragement sound from the groves and hills and overflowing streams. Zion is admonished, by the attire of verdure and bloom with which the earth is invested, to awake and to put on her beautiful garments, while the believer is to put on the Lord Jesus Christ, and to be clothed with salvation. To many the recent past has been a time of guilty repose, a bleak and cheerless waste without warmth or gladness; but there is a renewing power to bring back the times of joy and singing. The sinner has been dead long enough. The gospel of spring to him is to warn and to invite. He must feel the power of a spiritual resurrection and experience, the creative omnipotence, which quickens the death of winter into vernal sweetness and exuberant life. The change from nature to grace is as marked and extraordinary as that which indicates the transition from the gloom of December to the brightness of May. The unconverted and careless soul may thus hear the voice of awakening and promise. This activity and irrepressible energy in the lower forms of life, and this reanimation of dead things in the earth, the waters and the air, should be as a sound from heaven arousing the unbelieving heart to earnest concern for salvation. A winter without a spring is simply death everlasting, and a soul unawakened and unrenewed necessarily sinks into the blackness of darkness forever. The gospel of the written word and the gospel of the season are in harmony. Their common message to saint and sinner is one of a reviving and an awakening realization of our religious privileges and responsibilities.

And what more strikingly illustrates the change in conversion than the contrasts between winter and spring? Spring is the world regenerated, and is as the babe in Christ, embracing the possibilities of the coming seasons, and having substantially in itself the germs of all glory and of all perfection. Nothing in nature is so like a birth from above as the transformations which take place in this period of boundless and startling changes. If any man be in Christ he is a new creation after some such manner as the material world is when it feels the renovating and vital breath of spring. The old things of a state of unbelief have passed away, when the sinner is delivered from the power of darkness, very much as the last vestiges of wintry desolation have retreated before the sunshine. The light and warmth, which have given health and life to vegetation, are symbols of the Sun of Righteousness, whose healing wings bring peace and comfort to the contrite spirit. As we look upon the earth and sky, clothed and garnished in the radiance of the cloudless morning, and exclaim, Behold, all things are become new! so is it when the mourner in Zion enters into the marvelous light of God, and feels the love of God shed abroad in his heart by the Holy Ghost. Like the transition in the seasons, conversion is life from the dead, the passing from death unto life, and a translation from the power of darkness into the kingdom of God's dear Son. The gospel of spring is not only a call to awake out of sleep, but it is also to arise from the dead and to become the children of light. It coincides with the central and overmastering necessity of our nature: "Ye must be born again." The voice that wakes up and revivifies the world of nature must be heard in the depths of the soul, and the dead spirit must be raised and changed.

It will be well if the season of blossoms and melody is allowed to impress us with the character of true religion. The garment of praise is given for the spirit of heaviness. All living nature, animate and inanimate, accords with the prophetic evangel which promises "beauty for ashes, and the oil of joy for mourning." The visible and material mirror those images of the inspired pen which stamp a *present* blessedness upon the religious experience. Religion is clad in singing robes, such as the spring wears in her exhaustless wealth of radiance and harmonies. It is an epipthalamium and not a dirge. God clothes the world in forms of grace and in the richest colors, and decks the hill sides and gems the meadows with flowers of the gayest and most brilliant tints. He has made everything beautiful in its time, and thrown over all his creatures the spell of a jubilant and tuneful inspiration. Christ in the heart is a feast of delight, a spring breaking forth in the desert, and a garden in the wilderness. His is not a religion of cowls and sackcloth and cloisters, but a praise and a joy forever.

This inspiring season reminds us that the present is the period of preparation and of seed time. Grace is glory in the bud, and the earnest of the heavenly inheritance. Now the sower goes forth to sow, and an all-gracious Providence is watching over every form of embryonic life. "Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water." Under the genial influences of the divine mercy we labor in anticipation of a golden harvest. The germs of life are springing and the buds are unfolding—prophetic of the final result. The beginnings of an endless life are in the still and unseen processes which are going forward in the heart. The believer is in all things working for eternity—he is working together with God, improving the season and making the most of its sun and showers. Wonderful and satisfying as are the present experiences, there is in them this character of preparation, and this looking to something beyond, of which they are but the promise. "It doth not yet appear what we shall be," but the believing heart rejoices in the conscious foretaste of a measureless good.

We do no violence to the analogies of the natural and the supernatural when we assert that the gospel of spring embraces the resurrection of the just. Not that other resurrection which is to shame and everlasting contempt, but that which is to everlasting life. The sleep of the grave is at length to give place to the last and crowning miracle of our faith. As yet, "since the fathers fell asleep, all things continue as they were from the beginning of the creation," even as in mid-winter, when nature gives no sign of her approaching life. But we know that the sun, in his appointed time, will retrace his path of fire, and that this apparent death shall yield to life. The generations are waiting for this manifestation of the sons of God, and all the plans and purposes of the Redeemer are moving toward this stupendous consummation. The season of returning life and joy joins its voice to that of a more sure word of prophecy: "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

KILLING THE BISHOPS.

Dr. Bond, in the Baltimore Christian Advocate, writing of the recent session of the Baltimore Conference, puts in a good paragraph for our over-taxed superintendents:

Bishop Pierce presided over the Conference. We were sorry to see him so worn by toil and care, and we know he had plenty of both during this session. We regret exceedingly that we did not make more bishops at the last General Conference. Bishop Wightman urged us strongly to do so, but we added only one, and added too onerous duties to the office, which cannot be performed. We cannot afford to kill our present Bishops. A good Methodist Bishop is born, not made. The weakness of our system is in its necessity for peculiar men, for ordinary men cannot work it. It was founded upon the extraordinary personality of Wesley in England and Asbury in America. With Wesleys and Asburys its machinery is as nearly as possible perfect, but such men are not always to be had. Our class meetings broke down for want of proper class leaders, and our episcopacy is continually in danger of fatal collapse for want of proper Bishops. We flatter none, but speak only a well known truth when we say that the Bishops we now have are men whose lives are precious to the church. Their loss, when it comes, will leave vacancies like those made by the falling of great trees in the forest. We ought to keep them alive as long as we can; but we are *killing them* with exhaustive efforts to do impossible work. We ought to have twice as many as we have; and if our present system does not make room for them, room ought to be made in some modification of it. We are not able to suggest what the modification should be; but he who shall show how our itinerant episcopacy can be preserved and the pastoral duties of the Bishops performed; how the appointments shall be made by the Bishop himself from personal knowledge of the wants of the people, and how the people shall be brought into personal communication with the Bishop, will have solved the greatest problem in our economy.

DEATH OF A VETERAN.

The following communication from Bro. Jones informs us of the death of Rev. J. I. E. Byrd. We have met many persons in the South who attributed their conversion to the labors of this powerful and successful preacher. We hope to be furnished with a suitable biographical sketch by some one acquainted with Bro. Byrd's character and history.

BLACK HAWK, MISS., April 7, 1871.

MR. EDITOR: We have just returned from burying our old and beloved father in Israel. Rev. J. I. E. Byrd is no more. He departed this life on the sixth instant, at the residence of his son, in Black Hawk, Carroll county, Mississippi. Bro. Byrd was one of the oldest preachers in our church. He was a member of the Mississippi Conference for a long time, being one of the first preachers in its bounds. However, at the last General Conference he was cut off in the North Mississippi Conference, by the division line. It is not now our purpose to give a detailed account of his life, but leave that to others, who will in due time furnish the church with a history of this good and great man. His corpse was conveyed to the Methodist church in this place, where suitable services were had, conducted by Rev. William P. Barton and others; after which he was deposited in his last resting place. His end was in great peace.

Your brother, K. A. JONES.

MISSIONARY DRAFTS.

The missionary drafts falling due on the first of April and on the first of July will be paid by Rev. R. J. Harp, 112 Camp street, New Orleans.

Those maturing on the first of October can be paid out of the collections of the present year, and returned to me at Conference as so much missionary money.

A. E. GOODWYN,
Treas. La. Conf. Miss. Society.

APRIL 1, 1871.

CALL TO THE MINISTRY.

MR. EDITOR: Your remarks of the thirtieth ultimo, on "Ministerial Supply," put me to thinking about a young friend who, I believe, is called to preach. He refuses to do so, because he does not feel "Woe is me if I preach not." The reasons of my opinion are these:

1. He is *ambitious* of neither wealth nor fame; says there is something better than these.

2. He has never been able to form any life-plan of work yet.

3. He has an excellent mind, well improved, well stored, and with it elevated sentiments, pure taste and a remarkable power of adapting himself to circumstances and character.

4. Though a religious man, and active in the church, he is not happy—something is lacking.

5. His father, who was a man of God and an humble minister of Jesus, thought he ought to preach; and the family, all of whom are pious, believe the same thing; so, likewise, do his most spiritual-minded acquaintances and friends.

Now do not these facts constitute a *call*, without that feeling of *woe?* The hindrances to success—avarice, ambition, ignorance, offensive habits and idiosyncrasies—are all removed by nature and education. And he has all the natural prerequisites of success—piety, sound sense, sympathy, fluent speech. His best friends and nearest kindred believe the ministry is his life-work, and are anxious to see him enter into it, though they know perfectly all its privations and hardships.

In such a case should not *the church call* him—thrust him out? Was not this the former practice of Methodism? Does not the concurrent belief of a number of pious hearts, each arriving at its conclusion independently and in ignorance of what is going on in the others, indicate conclusively the mind of the Holy Ghost? Does not the Holy Ghost call through the church in this way? Is not the voice of the church the voice of God in such cases? I believe so, and have urged this young man not to wait for the tremendous moving of "Woe is me if I preach not." Indeed, I believe the *woe* is already on him, if under these circumstances, being pious, he is *not happy*.

Respectfully,

ALABAMA CONFERENCE.

EDITORIAL NOTE.—We are glad to receive suggestions and communications on this important subject. In reference to the case mentioned by our correspondent, we think the probabilities are strong that the young man is called. The circumstances ought to have a powerful influence in helping him to the conclusion, and in relieving him of doubt on the subject. Still, "let every man be persuaded in his own mind."

DEATH OF REV. A. J. SEE.

This beloved and useful minister died at Sardis, Mississippi, April 1, of pneumonia. His end was eminently peaceful and triumphant. The Western Methodist thus speaks of his death:

It is with profound sorrow we announce the death of the Rev. A. J. See, of the North Mississippi Conference. We are called to mourn the departure of a dearly beloved and highly esteemed minister; an eloquent, zealous, useful preacher; an earnest, faithful pastor; an humble, holy Christian; a friend, a son, a brother, a husband, a father, of the best type; a man of exalted character and unblemished reputation in every relation of life. The loss of one so highly gifted and so lovely, to whom we were tenderly attached as a dear friend, we feel as a great personal bereavement—so it is and will be felt in many a circle beyond his own family.

Andrew J. See was born December 6, 1832. He was converted to God and joined the Methodist Episcopal Church South at the age of fifteen or sixteen, and was licensed to preach the gospel in 1854, in the fall of which year he was admitted on trial in the Memphis Conference. He received and filled the following appointments, viz: Fulton circuit, 1854-5; Pontotoc circuit, 1855-6; Pontotoc station, 1856-7; Trenton station, 1857-8; Jackson circuit, 1858-9, 1859-60; Holly Springs station, 1860-1, 1861-2; Pontotoc circuit and colored mission, 1862-3; Aberdeen station, 1863-4, 1864-5; Sardis, 1865-6, 1866-7, 1867-8, 1868-9; Hernando district, 1869-70; Sardis and Shiloh, 1870-1. Here his labors ended—his glorious reward began, and will end never more. He was happily married to Miss Leona J. Camp, of Pontotoc county, Mississippi, November 25, 1858. One dear child preceded him to heaven, and five little daughters, with his wife, survive to mourn his departure, but in hope of reunion.

A Generous Gift by Daniel

MR. EDITOR: The subjoi amble and resolutions were to be published in the A and they speak for themsel I wish to furnish an item o addition to the above. The and property appertaining calling forth the above r and resolutions, cost origin ward of $20,000, consistin audience room sixty by beautifully frescoed and finished in every particular; school room thirty by seven hut neat and tastefully together with two large sto on the first floor, with oth shops, counting rooms, o the like, amounting in all thirteen rooms. These are for rent, and at reasona they ought to bring at le or $1,200 annually. This has all been turned over to for the use and benefit of odist Episcopal Church Prattville. The object of erous donor in all this is an arrangement by which ville church shall be kept first-class station through to come. The membership ville, though large, is strong financially, and th has prevailed here for ye up, at every quarterly me last cent due the preache ing elder and all—the raising what they can, and is lacking Daniel Pratt and invariably pays dow last cent, sometimes advanc and $400 at a time. N rents are to take the plac prince of benefactors when in his grave. Let me sa clusion, that our worthy though in the midst of i firmities and burdened w (being in his seventy-thir still lingers among us, and to the church a beautiful of a green and flourishin He is winding up his la rather turning it over i hands, and preparing for distant journey upon which all soon enter. And how m it was to hear him in the last Sabbath, testify with th emotion: "Brethren, I tha can say I feel to-day that I the wedding garment, a heavenly Father should hence I should hear him s done, good and faithful Amen; and let all his be say (and their name is Amen. A. H. M

WHEREAS, Our worthy Daniel Pratt, has generous to the Methodist Episcopal South, at Prattville, a l valuable lot, in the town ville, embracing thereon large stores and offices, odist Episcopal Church school room and other ro nected therewith; AN Said property is of great the rents of which will contribute to the support perity of the church at th therefore, be it

Resolved, That, as repre of our church, we hereb our sincere and heartfelt to our beloved and gener for his great liberality, and nificent donation which h timely bestowed upon us.

Resolved, That we re precious gift as a high te of the charity and liberal esteemed and valued bro of his deep devotion to the Christ, and of his anxious for the existence and well our church at this place main support and pillar been through all its long

Resolved, That while we cherish a grateful recolle the memory and liberality useful and venerable bro will struggle to denote our preciation of this extra donation by an untiring tinued effort, with God's promote the peace, prosp success of our church and stitutions; and to this be we will labor faithfully, assiduously and hopefully.

Resolved, That a copy resolutions be spread upon utes of this quarterly c and that a copy of the sam to the NEW ORLEANS CHRIS VOCATE for publication; als copy be furnished to Bro.

S. MIMS,
GEORGE L. SM
C. S. G. D
Com

A. H. MITCHELL, P. P.
S. P. SMITH, Secretary.

NEW PUBLICATIONS.

HAND BOOK OF BIBLE GEOGRAPHY. Containing the name, pronunciation and meaning of every place, nation and tribe mentioned in both the canonical and apocryphal Scriptures, with descriptive and historical notes. By Rev. George H. Whitney, A. M. New York: Carlton & Lanahan. San Francisco: E Thomas. Cincinnati: Hitchcock & Waldon, 1871.

This work of four hundred pages is strictly geographical, and contains everything in this department which is to be found in the larger and more expensive Bible dictionaries and cyclopedias. It is illustrated by numerous plans, engravings and maps, and embraces the results of the most recent discoveries. The author has gathered his materials from nearly all the works and authorities extant which could in any way contribute to our knowledge of the nations, countries and places mentioned in the Scriptures. It will prove a most desirable work of reference to ministers of the gospel, to Sunday school teachers, and to all who seek to obtain an accurate knowledge of the word of God. We are indebted to the publishers for a copy of this valuable work.

THE CONVERSION OF ST. PAUL. Three discourses by George Jarvis Geer, D. D., rector of St. Timothy's church, New York. New York: Samuel R. Wells, 1871.

This is a 12mo of eighty-two pages, beautifully bound, and printed on cream-tinted paper. The author treats of the conversion of Paul—first, in its relation to unbelief; second, in its false uses and true; and third, in its relation to the church. The first two points are discussed with clearness and ability, and usefully. The third discourse, on the relation of Paul's conversion to the church, is open to serious objections as leaning strongly to the high church views of the sacraments and prelacy as the necessary channels of divine grace.

WE HAVE received the Minutes of the Local Ministers' Association of North Carolina, held at Durham, North Carolina, August, 1870. So far as we know, this is the pioneer association in the Southern Methodist Episcopal Church. We like the title Local *Preachers'* Association better. We hail with sincere pleasure and satisfaction every movement which looks to the improvement and greater usefulness of our local ministry.

THE SOUTHERN FARM AND HOME is published by J. W. Burke & Co., Macon, Georgia, and is edited by W. M. Browne. The April number has a beautiful double page frontispiece, a portrait of fowls. The table of contents displays a remarkable variety of useful articles adapted to every department of domestic life. The Farm and Home devotes considerable space to science and literature, and is a valuable family journal.

OLD AND NEW.—As much as we dislike the political and theological character of this Boston periodical, it always receives from us a hearty welcome and a careful perusal. The number for April has articles on The True Ritual; Reminiscences of Brook, Farm, Church and State in America. The pages devoted to the Examiner, Fine Arts and Record of Progress display characteristic vigor and discrimination.

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY, published by J. W. Schermerhorn & Co., New York. The April number contains drawings of the most desirable styles of desks and chairs for schools and for the study, besides the usual amount of instructive reading matter.

IN THE ATLANTIC MONTHLY for April we have read with special interest the article on Count Rumford. The article, No. 4, on Our Eyes and How to Use Them, treats of the diseases of the eye and their remedies. Besides these there are several articles of interest.

WE HAVE received the Mannfacturer and Builder for April. No previous number has equaled this in the splendor of its drawings. The best periodical in its line that we know anything about. Western & Co., publishers, 37 Park Row, N. Y.

AMONG the leading illustrated weeklies, Every Saturday, Hearth and Home and Appletons' Journal stand pre-eminent. The numbers of April 1 are conspicuous for the splendor and finish of their engravings.

BURKE'S MAGAZINE FOR BOYS AND GIRLS is handsomely illustrated and contains a good bill of fare for its many young readers. Published by J. W. Burke & Co., Macon, Georgia.

Correction.—Minutes of the Mississippi Conference.

MR. EDITOR: The claim of the presiding elder on the Clinton district was $600; receipts, $419.10; but it has got into the minutes thus: Salary of presiding elder, $300; receipts, $140. I do not correct on my own account, but wish to give honor to whom honor is due.

Yours, etc., J. NICHOLSON.

Obituary.

Departed this transitory life, in Clayton, Baldwin county, Alabama, Mrs. ELIZABETH F. GLENN, the affectionate and devoted wife of our dearly beloved brother, Rev. J. W. Glenn, of the Alabama Conference. She was born near Greenville, in Butler county, December 12, 1845; joined the Methodist Episcopal Church South as a seeker of religion in 1856; was happily converted in secret prayer at home in 1862; was married on the sixteenth of October, 1866; was attacked with dropsy on the sixteenth of October, 1870, and died on the morning of the tenth of March, 1871, in the twenty-sixth year of her age.

To the writer of this feeble sketch of departed worth this is truly a most melancholy announcement. It will be so to many hundreds more. My feelings are those of the deepest sadness in losing so pious and precious a sister, in parting with such a pure, faithful and devoted friend. Not many such, I fear, are left me in this gloomy vale of tears.

The deceased was of a singularly mild, peaceful and affectionate disposition, and these endearing qualities of heart and life caused her to be highly respected, esteemed and beloved by all who knew her. In every relation of life, so open and undisguised were all her actions that there are no difficulties to be encountered, no doubts to clear away. With equal truth it may be said, so obviously and continually was the purity of her motives reflected in her private as well as public life, that candor does not impose upon the writer the task of seeking by apology or extenuation to give a false coloring to a single particular in her short but luminous Christian career.

As a wife—the wife of a faithful, laborious itinerant minister of the gospel—she was all that the most devoted affection could make her, her calm and conciliatory address being calculated to awaken all the finer feelings of the human heart. Loving her husband very dearly, delighting greatly in his companionship, and never so happy as when he was with her, yet she heartily cheered and encouraged him in his work and labor of love; and though following him often with tear-dimmed eyes as he left the cherished home circle to go out and preach Jesus and him crucified, she still could earnestly say:

"Yes, go! for though thy presence
Around my dwelling throws
That all of light and gladness
Which pure affection knows,
I will not bid thee linger
When Zion loudly calls
The presence of her watchman
Upon her sacred walls.

'Tis true that I am lonely
By many cares oppress,
The busy world a stranger
To this poor, anxious breast!
Yet go! thy God is with thee,
I feel his guardian care;
His hand of love is present
To dry the falling tear."

Thus was she indeed an helpmate to him in his holy ministry of truth, always praying most earnestly for his success in calling sinners to repentance, and cheerfully giving him all the aid and encouragement in her power.

As a mother she was one of the most tender and affectionate, loving her children most devotedly, and willingly doing all she could for their temporal, spiritual and eternal well-being. Her deep and ardent devotion to them, however, did not ruffle her composure nor cause any undue anxiety of mind when sickness laid her on the bed of suffering and death was fast approaching. Having given both of them back to God, when but eight days old, in the holy ordinance of baptism, she reconsecrated them to him during her sickness—felt assured that they would be cared for—that the Father in heaven would provide for them in all things. Her firm faith in God, and confident assurance that he would fulfill all the promises of his love to her and her dear ones, never wavered for a moment.

As daughter and sister and relative and friend she was not only above the shadow of reproach, but was a model of purity, propriety and loveliness, well worthy of the admiration and emulation of all who can appreciate what is lovely and of good report.

From the time she was taken sick up to within two weeks of her decease she was a very great sufferer; so intense, indeed, were her sufferings that she was not only willing, but even anxious to die, that she might thus escape from the agony of pain she was enduring. But what is most remarkable in her case is the fact that when she became fully resigned, and altogether willing to suffer all that her heavenly Father might be pleased to lay upon her, the pains subsided and never returned upon her any more. Thus did he give his beloved sleep, and made her couch of suffering like one of downy ease; for during the last two weeks of her life she was in perfect repose, entirely free from all pain! She was fully conscious of her condition, but perfectly calm and tranquil, and gave minute directions about her burial with as much calmness as if preparing to go upon a short journey homeward. "A short time before she died," writes her beloved husband, "I asked her if there was any doubt or fear on her mind. Her reply was: 'None whatever! I am as confident of heaven as I am of my own existence.' With such an assurance as that, we were not surprised that she should die without a groan or struggle. So quiet and peaceful was her departure that some doubted whether she were indeed dead." But the silent tongue was unmoved, the bright eye became dim, the weary head reclined upon a pillow of death, the limbs became rigid, and the immortal spirit took its flight to "a house not made with hands, eternal in the heavens."

Farewell, dear sister Lizzie, till we all meet on the other side of Jordan, where God himself "shall wipe away all tears from our eyes, and the inhabitants shall no more say: I am sick!" May the Lord bless and comfort our sorely bereaved and deeply afflicted dear Bro. Glenn, in this dark hour of his gloomiest sadness! And may the great Shepherd of Israel continue to watch over the dear little lambs our gentle-hearted sister has left behind, until parents and children meet to part no more forever. Amen.

"Oh! earth was no place for her spirit to dwell,
She longed for a brighter abode,
Where the anthems of heaven in symphony swell,
And she might converse with her God.

She is there, and now basks in the fullness of love,
Or walks through the fields of the blest,
Where the river of God meanders the grove,
And the spirits of saints are at rest.

Then dried be the tear that would fall on her tomb,
And hushed be the sigh of the heart;
She has hastened away to her permanent home,
To meet us where death cannot part.

We shall see her again when the heaven's no more,
And the sleepers of death shall arise;
Then her slumbering dust shall be raised up in power,
To join us again in the skies."

"Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. v, 13.

F. L. B. SHAVER.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending April 10, 1871.

A—J D Adams, C G Andrews $2.90.

B—W C Black, J Lane Borden $25, H B Bostwick, Hardie Brown, Henry Bainbridge, A J Briggs, Mrs M H Bell $3, J M Browne, John C Burrow $1, Bigelow & Main, R Babbington $11, W E Ballard $2.85, J H Boult $6.

C—J J Clark, J F Cooke, W G Connor, W J Carlton, N A Cravens, J D Cameron $2.85.

D—E Duchamp & Son, J L Davis, R B Downer, A S Douglass $17.30, P H Dieffenwierth $6.

E—D G W Ellis, J F Evans, J V Enochs $5, Chas F Evans.

F—J F Finlay.

G—A E Goodwyn $32, J J Grace $10, J Gorton 2 lots, G R Godfrey, O C Grambling $2.50, G H Griffin, J Guion $7, Griffin & Hoffman, Jas A Godfrey, W W Graham $2.90.

H—E A C Herlong, H A Henderson, R H Harris, W C Haisllp $40, E J Hale & Son, T J Huston 2 lots $23.50, Thos H Hall, C Hoover & Co, Edward Hill $12, W C Huntington, Henry Heath, J H Holland, Hall & Turner.

I—Ivison, Blakeman, Taylor & Co, R S Isbell.

J—H F Johnson $119.53, I G John.

K—B J Kittrell, Mrs Kent, M J Kent, G A Kelly $75, John Klein.

L—W B Lewis, N R Lovelace, H P Lewis.

M—M C Manly $25, John P Morton & Co, Jethro Moore, W G Millsaps $15.50, J W Martin, J Marshall, J H Mims, G W McGinnis.

P—R Parvin 2 lots $10.10, Pettengill & Co, John Pipes $4.85.

R—J J Roach $15, Rowell & Co, Fisher T Rawson, Robert Randle.

S—W J Soale $5.60, Geo S Schofield, J B Streater $18, H B Smith 75 cts, F W Sharbrough $10, L J Smith, W B Shumaker, S S Scott $3, W D Stayton $10, C S Stewart $1.50.

T—H M Truehart.

U—H Urquhart.

V—W G Veal.

W—E Woodruff, J B Walker, A C Wilkinson, J W West.

Y—N B Young.

Z—Georgo G Zener.

For Coughs, Bronchitis, and Consumption in its early stages, nothing equals Dr. Pierce's Alt. Ext. or Golden Medical Discovery. It is also a great blood purifier and strength restorer or tonic, and for "Liver Complaint" and costive conditions of the bowels it has no equal. Sold by druggists.

NEW ADVERTISEMENTS.

THE DEATH-BED OF GEN. LEE.—14x18 Inch Engraving. Mailed free on receipt of 20 cts. Send for a copy. Agents wanted. Address J. C. BURROW, Bristol, Tenn. ap13 tf

VINEGAR.—How made in ten hours, without drugs. Particulars, ten cts. ap6 3m F. SAGE, Cromwell, Conn.

J. H. MUSE AND
G. F. F. THOMPSON,
Attorneys and Counselors at Law,
NO. 20 ST. CHARLES STREET,
fe15 1y NEW ORLEANS.

NEW ADVERTISEMENTS.

THE CHARM!
A NEW
Sunday School Singing Book,
BY P. P. BLISS.
(ISSUED APRIL FIFTEENTH.)

THIS BOOK is not intended to supersede the "PRIZE," which is selling so rapidly that the publishers are now printing it in editions of twenty thousand each, but is issued in deference to the wishes of thousands who have been charmed by Mr. Bliss' contributions to that standard work, and who demand more from the same gifted pen.

We do not hesitate to say that for these friends a great surprise is in store. Much as they may expect, they will be astonished at the wonderful versatility and power of this man, as shown in the words and music of "THE CHARM." We have seen the proof sheets of his pieces, as they have come from the printer, and with every new burst of thrilling poetry or fascinating melody have wondered where they could all come from. There is but one solution—his heart burns with love for his work. Being Superintendent of one of the finest Sunday schools in the country, that of the First Congregational Church of Chicago; being the helper and friend of Messrs. Moody, Jacobs, Whittle, Stearns and other leading Sunday school workers, he not only knows what is wanted, but is inspired with their enthusiasm. Pp. 160.

THE CHARM
WILL CERTAINLY BE
The Great Sunday School Singing Book OF THE SEASON.

As above announced, "THE CHARM" will be ready April 15. Price, in boards, thirty-five cents, or $30 a hundred.
ap13 4tr ROOT & CADY, Chicago, Ill.

CRUDEN'S CONCORDANCE, in its unabridged and *complete state*, is invaluable to the biblical student, and the abridgments which have been made of it furnish no idea of the thoroughness and fullness of the original and complete work.—*Rev. Thomas De Witt, D. D.*

A NEW EDITION,
AT GREATLY REDUCED PRICES.
Cruden's Complete Concordance.
A Dictionary and Alphabetical Index to the Bible.
BY ALEX. CRUDEN, A. M.
THE UNABRIDGED EDITION.
Nearly 900 pages Royal 8vo.
Price, in cloth, reduced from $4.00 to $2.75.
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In issuing a new edition of Cruden's great work the Publishers have determined to bring it within the reach of all, including any who have been induced by difference in price to purchase either of the numerous abridgments of the *complete work*. Though now one of the *very cheapest books published*, it is not poorly made, but is well printed on fine paper and neatly and substantially bound.
ap13 1t DODD & MEAD, Pub'rs, N. Y.

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ALBUMS,
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Invite the attention of the trade to their extensive assortment of the above goods, of *their own publication, manufacture and importation.* Also,
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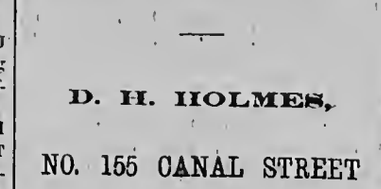

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Planters *everywhere* supplied by their nearest city and country merchants. dec 5m

NEW ADVERTISEMENTS.

NEW LOAN OF THE UNITED STATES

IMPORTANT CIRCULAR.

Subscriptions Now Open---Certificates Ready.

TREASURY DEPARTMENT,
Washington, Feb. 28, 1871.

Public notice is hereby given that books will be opened on the SIXTH day of March next, in this country and in Europe, for subscriptions to the National Loan, under the act approved July 14, 1870, entitled "An Act to Authorize the Refunding of the National Debt," and the act in amendment thereof, approved January 20, 1871.

The proposed loan comprises three classes of bonds, namely:

First. Bonds to the amount of five hundred millions of dollars, payable in coin, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of five per cent. per annum.

Second. Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four and a half per cent. per annum.

Third. Bonds to the amount of seven hundred millions of dollars, payable in coin, at the pleasure of the United States, after thirty years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four per cent. per annum.

Subscriptions to the loan will have preference in the following order, namely:

First. Subscriptions that may be first made for five per cent. bonds to the amount of two hundred millions of dollars; of which there will be reserved, for twenty days, one-half for subscribers in this country and one-half for subscribers in foreign countries.

Second. Subscriptions for equal amounts of each class of bonds.

Third. Subscriptions for equal amounts of bonds bearing interest at the rate of four and a half per cent., and of bonds bearing interest at the rate of five per cent.

Fourth. Subscriptions for any five per cent. bonds that may not be subscribed for in the preceding classes.

When a subscription is made the subscriber will be required to deposit two per cent. of the amount thereof in coin or currency of the United States, or in bonds of the class to be exchanged, to be accounted for by the Government when the new bonds are delivered; and payment may be made either in coin or in bonds of the United States known as FIVE-TWENTY BONDS, at their par value.

The coin received in payment will be applied to the redemption of five-twenty bonds, and the debt of the United States will not be increased by this loan.

The bonds will be registered or issued with coupons, as may be desired by subscribers. Registered bonds will be issued of the denominations of $50, $100, $500, $1,000, $5,000 and $10,000; and coupon bonds of each denomination except the last two. The interest will be payable in the United States, at the office of the Treasurer, and Assistant Treasurer, or Designated Depository of the Government, quarterly, on the first days in February, May, August and November of each year.

The bonds of the several classes aforesaid, and the interest thereon, are exempt from the payment of all taxes or dues of the United States, as well as from taxation in any form by or under State, municipal or local authority.

After maturity the bonds last issued will be first redeemed, by classes and numbers, as may be designated by the Secretary of the Treasury.

The bonds will be issued at the United States Treasury, but the agents for the negotiation of the loan in Europe are authorized to make arrangements with subscribers for the transmission of the bonds to the agents through whom subscriptions may be received.

Subscribers in the United States will receive the new bonds of the agents with whom the subscriptions are made.

In the United States the National Banks are authorized to receive subscriptions, and subscriptions may also be made at the office of the Treasurer of the United States, or of any Assistant Treasurer, or the Designated Depositories at Buffalo, N. Y.; Chicago, Ill.; Cincinnati, Ohio; Louisville, Ky; Mobile, Ala.; and Pittsburg, Penn.

P. S.—This Department and its own Loan Agents are now ready to receive the United States Five-Twenty Bonds and to pay the gold interest thereon to May 1, from which date the new bonds will bear interest. A scrip certificate, calling for the bonds on the first of May, will be issued at once in exchange for the old bonds.

GEORGE S. BOUTWELL,
ap6 3tr Secretary of Treasury.

NEW IMPROVED SYSTEM
OF
TANNING LEATHER,
CALLED
The Dripping Process.

MAKES LEATHER in less than half the time of the old water-sobbed system, and weighs ten to fifteen per cent. more, and if instructions are followed out to the letter the leather is bright and handsome.

Hides not required to be broken, as the compound puts them in a fine, velvet-like state to receive the liquor. No bloom can attach itself to the surface. Black and Red Oak Tanners, this will be of value to you. There is more than twenty-five per cent. of manual labor saved by working on this plan. The leather elevator is used for lime, and handling leather when it goes in tan. The bark stands in a strainer on low truck wheels, until the compound acid liquor compels it to give up its strength. No process ever tried can excel this. It is all done in a short time. When your bark is spent, put a horse to a streamer and haul it to the stock lot to make manure. The elevator will handle lime, and handles in one-tenth the time of the old plan. Full instructions given, from pool to dry house, in writing, to any one wishing to obtain a knowledge of tanning.

Models of the bark strainer and elevator can be seen at Mr. Skiway's, Leather Merchant, Jackson, Mississippi.

Apply to G. D. SIDWAY, or to
SAMUEL WILDBLOOD,
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THIS IS TO CERTIFY that I have been foreman of some of the largest Tanneries in the State of Georgia, and have tried all the compounds and ingredients of any note. I have contested the field with the inventor of the above process, but he works it to the letter; so therefore I hand him the palm of victory. I think it an honor to sign my name to a certificate that will bear news to the poor laborer that the hard work in Tanneries is set aside by the DRIPPING PROCESS, and better stock produced in one-half the time; in short, it fills a want long desired.

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NEW ADVERTISEMENTS.

N. JENKINS' ANNIHILATOR,
A Purely Vegetable Compound
FOR THE PERMANENT CURE OF
RHEUMATISM AND GOUT.

THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these diseases. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it in the southern and southwestern parts of this State, (to which localities, and especially to Fisher & Rawson and James E. Bradley, he refers those who desire facts before trying it for themselves,) justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

2. From two to twelve bottles, according to duration of disease, will cure *permanently any* case of Rheumatism or Gout.

3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

No charge made except for medicine. For directions as to use and for further information address

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EVERY FARMER
SHOULD SEND $1.50 FOR CHIARA'S POCKET GIANT CORN-SHELLER. Shells six bushels per hour; weighs only twelve ounces. A good Agent wanted in every county. Profits large. Send $1.50 for sample. Address
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SOMETHING urgently needed by every body. Call and examine, or twelve samples sent (postage free) for fifty cents that retail readily for $10. R. L. WOLCOTT,
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THE DU BOIS
Patent Flange Rib Cotton Gin.
WILL NOT CUT STEMS OR HULLS

THESE GINS are so constructed that hard substances getting into them will not injure the saws; and hulls will not be cut and thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

Took the Premium

At the Orleans; Houston, Texas; Jackson Mississippi, and Selma Fairs last year.

Mr. Du Bois, the Inventor, is at the Factory, superintending the manufacturing.—They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to.

Address DU BOIS & CO.,
mh16 tf Demopolis, Ala.

New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vacharon.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George B. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans, in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
No. 1773. fe11 3t

OLD COLONY NURSERIES.
PLYMOUTH, MASS.,
JANUARY 20, 1871.

FRESH GARDEN, FLOWER, Fruit, Herb, Tree and Shrub, and Evergreen Seeds, prepaid by mail, with directions for culture. Twenty-five different packets of either class for $1. The six classes, $5.

Twenty thousand pounds Evergreen and Tree Seeds; Apple, Pear, Cherry, etc., etc. Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip, and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs, Shrubs, Roses, Verbenas, etc., by mail, prepaid. New Golden-banded Japan Lily, fifty cents. Priced Descriptive Catalogue sent to any plain address gratis. Agents wanted. Wholesale List to Agents, Clubs and the Trade. Seeds on commission.

B. M. WATSON, Old Colony Nurseries and Seed Warehouse, Plymouth, Mass. Established in 1842. fe11 3m

S. M. PETTENGILL & CO.,
37 Park Row, New York, and 10 State Street, Boston,
are Agents for all the Newspapers in United States and Canadas. They have also arrangements with the Religious, Agricultural and other Newspapers. dec 1y

The Child's Corner.

WHO KILLED TOM ROPER?

Who killed Tom Roper?
Not I, said New Cider;
I couldn't kill a spider;
I didn't kill Tom Roper.

Not I, said Strong Ale;
I make men tough and hale;
I didn't kill Tom Roper.

Not I, said Lager Beer;
I don't intoxicate. D'ye hear?
I didn't kill Tom Roper.

Not I, said Bourbon Whisky;
I make sick folks spry and frisky;
The doctors say so; don't they know
What quickens blood that runs too slow?
I didn't kill Tom Roper.

Not I, said sparkling old Champagne;
No poor man e'er by me was slain;
I cheer the rich in lordly halls,
And scorn the place where the drunkard falls;
I didn't kill Tom Roper.

Not we, said various other wines;
What! juice of grapes, product of vines,
Kill a man! No, never!
I didn't kill Tom Roper.

Not I, said Holland Gin;
To charge such a crime to me is sin;
I didn't kill Tom Roper.

Nor I, spoke up the Brandy strong;
He grew too poor to buy me long;
I didn't kill Tom Roper.

Not I, said Medford Rum;
He was almost gone before I come;
I didn't kill Tom Roper.

Ha, ha! laughed old Prince Alcohol;
Each struck the blow that made him fall;
And all that helped to make him toper
My agents were, to kill Tom Roper.

WHAT NELLIE GAVE AWAY.

BY CLIO STANLEY.

Nelly Ray was a bright, brave-hearted little girl, whom no one could help loving.

Singing like a lark in the morning, wearing sweet smiles on her face all day, cheerful even when the shadows fell, it would have been strange indeed if her humble home had not seemed like a bit of paradise, and the ground under her feet had not blossomed like the rose.

It was a pleasant day in the early spring, when the grass was just lifting itself above the moist earth, when the soft south wind was blowing among the tender little leaves of the lilac bushes, when the birds were busy building their nests, when the merry little brook was beginning its song, and the great round world looked glad and bright, that Nelly began to make her garden.

Her father had dug the ground and made it ready for her, and so she took her little red basket, full of seeds of different kinds, each kind tied up by itself and labeled, and down in the little beds she dropped candy-tuft and phlox and lady-slippers.

How happy she was at her work! Her cheeks were the color of ripe peaches, her eyes were as sweet as twin violets, and her little mouth was like a fresh rosebud; but better and brighter far than the cheeks and lips was the light of kindness that shone in her eyes.

Her sister Jenny, who sat sewing by the window, watched her with loving interest.

"Mother," she said at length, looking up from her work, "do you know what a generous little girl our Nelly would be if she was only a rich man's child?"

"Is she not generous now, Jenny?" asked her mother.

"Oh, yes, surely she is. But I was thinking how much good she would do, and how much she would give away, if only we were not poor."

She saw that her mother was smiling softly to herself.

"She gives away more now, of course, than some rich children do. Just think how faithfully she works in that little garden, so as to have flowers to give away. I do not believe there is a house anywhere near us into which sickness or poverty comes where her simple flowers will not go."

"Did you ever think, dear Jenny, of the other garden which Nelly weeds and waters every day?"

"No, mother. What garden do you mean?"

"The garden of her heart, my dear child. You know that the rain which the clouds take from the lakes and rivers comes back to refresh and beautify our fields and gardens; and so it is with our little Nelly's good deeds and kind, loving words. She gives away more than a handful of violets, for with them goes a bright smile, which is like sunshine to the sick heart. She gives more than a bunch of roses, for with them always goes a kind word. And doing these little things, she gets a large reward. Her own heart grows richer, and the returning blessing is like rain on thirsty ground. Every day she will find she has more to give."

"So, dear mother, we can all be generous if we will, even if we do dwell in poverty?"

"Yes, dear. It is from the treasures of mind and heart that we give choicest gifts, and it is only the child who is thoughtless and selfish, evil and unthankful, that is the real beggar in a land of plenty."

When Jenny looked at her little sister again, it was not the fair face or form of grace that pleased her most, but the light of a generous soul that surrounded her like the sunshine.—*The Children's Hour.*

POISONED FUN.

Young readers, you know there are poisoned drinks for sale in abundance, and foolish persons, old and young, buy them, and poisoned candies, too. But did you ever notice that a great deal of the fun we see is also poisoned? I have seen four kinds of poisons in it.

1. Falsehood. The talk of many fun-makers is very highly seasoned with this. They seem to think the more false the more funny. Some of it they call jesting or joking; or they tell they said it only in fun. Nevertheless, it is really falsehood, and as such it is poison. The destroyer, Satan, has used it to injure men ever since he deceived our mother Eve in the garden of Eden. I do not think that you can find a single person that uses it, or is fond of the fun it makes, whose soul is in good health.

This poison is injuring all such persons, and to many of them it will soon prove fatal. You know what the good book says of "all liars."

2. Obscenity. This is a filthy poison, and I do not like to say much about it; but I know that, vile as it is, many may mix it with their fun, and so poison themselves and others by it. Beware of it!

3. Profanity. Quoting Bible expressions in a trifling or sneering way, or using uncommon forms of swearing or cursing, or ridiculing religious people or their practices, seems very funny to many persons, both old and young. When they want to make fun they put in some such profanity to season it.

4. Cruelty. One boy knocks off another's hat, and runs away with it, or spatters his clothes. One girl snatches another's pencil or comb and hides it, or one voxes another about a poor dress or an old bonnet, or about some awkward action or mistake in speaking; or one laughs at another about some friend; in these and many other ways some persons take pleasure in injuring or vexing others. They delight in making others feel bad. They make their fun almost wholly out of such cruelties. But it is dreadful poisoned fun. It makes those that love it like the enemy whose delight it is to do evil.

Now I like good fun, and like to have other people, especially the young, enjoy it, and plenty of it; but poisoned fun—young readers, what do you think about it? Is it best to make it? If we eat poison, it commonly harms only the body; but can we take of these poisons without harming the precious souls?

Then, when you make fun, do not mix any of these things with it; and when you seek to have fun made by others, go where they do not mix poison with it.

RAIN FROM HEAVEN.—Once a little girl, who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

"How did you collect so much? Is it all your own?" the clergyman asked.

"Yes, sir; I earned it."

"But how, Mary?—you are so poor."

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for him, and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting *rain water* and selling it to washerwomen for a penny a bucket. That is how I got the money, sir."

"My dear child," said the clergyman, "I am very thankful that your love to your Saviour has led you to work so long and patiently for him; now I shall gladly put down your name as a missionary subscriber."

"Oh! no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but him; I should like it to be put down as 'Rain from Heaven!'"

TEMPTED BY DEGREES.—Satan seldom comes to a Christian with great temptations, or with a temptation to do a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no great harm in this;" "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. "Watch and pray that ye enter not into temptation."

The Farm and Garden.

FARM WORK FOR THE MONTH.

When this issue of our paper reaches our readers the preparation of the land for cotton planting will have been completed, and in some localities the seed will have been put in the ground. We have given such earnest and repeated advice as to the careful performance of this work, that if what we have said has not been heeded, nothing we could add now would produce any effect, even did the time permit us to say it.

We are satisfied, from experience and observation, that the cotton planter's success or failure depends more directly upon the preparation of the soil previous to planting than on the mode of planting or on the after-culture, although we believe that, without good planting and careful cultivation of the growing crop, a large yield is unattainable. The foundation of success is deep plowing and pulverization of the soil. Where this foundation is well laid drought will be comparatively harmless, and the absence of manure will be less perceptible. In too many instances, we fear, not only has no manure been applied, but "there was no time" to use the subsoil plow. A few of our acquaintances have availed themselves of both auxiliaries, while they have contracted the area of their cotton crop, and when the fall comes it will be seen how much wiser they have been than those who have gone back to "the old way."

CULTURE OF CORN.

Every intelligent planter of corn will agree that "a good start" is essential to a good crop. It must receive no "back set," must not be robbed by weeds or grass of any of the nutriment which belongs to it of right, and it must have a fine, mellow soil for its roots to spread and penetrate in search of food.

The moment that the cotton crop is planted, while the hands have the opportunity and the time, they should give their earnest and most careful attention to the corn. Plow deep and close. Let the work be thorough. Plow middles and all, so that every semblance of weeds and grass may be destroyed. Then let the hoe hands follow immediately, thinning to a stand and drawing a little fine earth to the roots of the young corn. Let the plows run *close* to the corn, so that all the earth round the plants shall be made loose, care being taken, of course, not to cover the corn with clods. Let the work of the hoe hands, too, be deep—no skin-deep work, by which the weeds and grass are top-dressed and made more vigorous—but deep chopping and complete cleaning of the crop. In thinning we recommend careful, diligent work, using the hand, even though it may require the laborers to "stoop to conquer." Let the stalks to be removed be pulled up, root and all, not broken off above the root to sprout again, and share the food intended for the stalks which you intend to leave. The faithful performance of the work of plowing, hoeing and thinning is essential to the "good start." See to it that it is done.

CHOPPING COTTON.

By the time that you have gone over your corn the young cotton will require to be "chopped out." This work can be very quickly done, all that is necessary being to chop the rows of young cotton into bunches of four or five stalks, leaving the bunches about the width of a hoe apart, and to chop sufficiently deep to cut up all the young grass and weeds. This being done, the plows should follow to "side" the crop. Where the previous preparation of the ground has been deep and complete a sweep may be used, throwing a little soft earth to the roots of the young plant, covering up and killing all the young grass, and leaving the crop clean and healthy, care being taken not to throw too much earth and cover the tender plants. But where the soil is hard and imperfectly prepared we recommend a deep and close plowing with a sharp turn plow, running the bar to the cotton. In 1868 we sided cotton, as an experiment, with a subsoil plow, and the result was excellent. The condition and character of the land, and the nature of the season must, however, determine this question. It is impossible to establish an invariable rule.

SWEET POTATOES.

Set out as many slips as you possibly can in this month, and be sure to make an effort to have "right smart of a crop" of this most valuable escnlent. They are a mighty help in raising your own meat and making you independent of the Cincinnati pork packers, not to speak of the spare ribs, sausages, lard, head cheese, jowls and *souse* which they have who kill their own meat. Slips carefully planted this month, after a rain, if possible, in carefully prepared beds, always do better than those planted later, when the sun is hotter. Plant as deep as possible, so as not to cover the bud, press the earth softly about the roots, and plant in the evening, so as to give the plants a night's start before being exposed to the sun.

FORAGE CROPS.

Again we urge our friends to plant largely of drilled corn and millet, and a patch of cow peas sown in the drill will be found very useful. It is idle, however, to plant drill corn or millet unless the ground has been well prepared and heavily manured. We also recommend the planting of a good patch of ground peas or goobers; they will help to make a well stocked smoke house of fine, fat meat.

CHINESE SUGAR CANE.

As soon as the weather permits it may be well to plant an acre or two of Chinese sugar cane for sirup and for forage. Whatever will render us independent of the commission merchant and "advances" plant and cultivate that diligently. Try to so arrange it that you will not have to buy a bushel of corn, wheat or oats, a load of fodder, a bale of hay or a pound of bacon or lard. Let coffee, tea, sugar and clothes be your only purchases. Make an effort to be able to boast that you raise everything you consume. If you do this the price of cotton in the fall will not disturb you, and the state of the money market and the rate of interest will be matters of indifference.—*Southern Farm and Home.*

A LEAVENWORTH grocer wants a divorce because his wife let him kick her out-doors when only three weeks married. Grocer impertinence it would be hard to find.—*Boston Post.*

THE Cincinnati school board has decided to open the public library on Sunday.

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W. H. SUTTON. J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186 ..... COMMON STREET 186

NEW ORLEANS, LA.

se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
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J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

59.....TCHOUPITOULAS ST.....59

NEW ORLEANS, LOUISIANA.

oc22 1y

W. H. BEAUMONT, Of Clarksville, Tenn. JOHN M. FAKES, Of New Orleans.
DR. B. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77 .....CARONDELET STREET.....77

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ANDREW J. AIKEN, JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET..... 60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc30 1y

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

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GENERAL STEAMBOAT AGENTS,

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COTTON AND TOBACCO FACTOR,

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se18 6m NEW ORLEANS.

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Metropolitan Mechanics' Institute, Washington, D. C.
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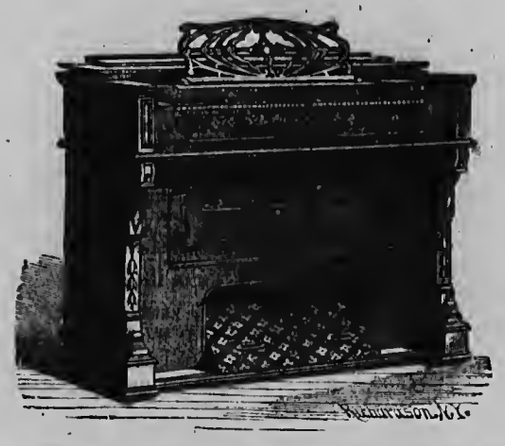

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de24 1y NEW ORLEANS.

ADVOCATE CALENDAR, 1871.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Jan	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Feb				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
M'h				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
Apr							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
M'y		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
J'e					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Ju.							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
Au.			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
Sep						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
Oct	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Nov				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
Dec						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Fine Clothing & Furnishing Goods,

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fe11 1y

Scientific.

Vesuvius has been opening the year with signs of renewed activity. A new crater has been opened on the north side, spouting a column of fire. Earthquake shocks and other attendant phenomena have led those experienced in its ways to anticipate a grand outburst before many days.

The British Museum is enriched by the acquisition of two specimens of a mammoth crab which flourishes in the waters of Japan. It measures ten feet between the tips of the claws, and the claws themselves are six feet in length. What must it be to be caught in a live pair of pincers like that?

Insect Parasites.—The insect parasites, such as the ichneumon flies, have instincts as striking as any other creatures. They seek caterpillars and other insects which suit their purpose, and deposit an egg in the body. Many fine looking caterpillars have the mark of their doom in a little scar where the intrusive egg was introduced. As the egg develops into a larva the latter begins to feed, not on the vital organs, but only on the blood and fat. To do the first would prematurely kill the caterpillar and involve itself in the destruction. It is only when the larva seems to be conscious that it is soon to become pupa, and will no longer need the services of its victim, that it finally ends the tragedy by devouring the vitals. Almost all insects have their enemies among the parasites, and thus the inordinate increase of any particular family is prevented, and the balance is kept up in nature. Although a victim may survive for a good portion of its allotted life, it is effectually prevented from increasing its kind.

Perspiration.—The amount of liquid matter which passes through the microscopical tubes of the skin in twenty-four hours, in an adult person of sound health, is about sixteen fluid ounces or one pint. One ounce of the sixteen is solid matter, made up of organic and inorganic substances, which, if allowed to remain in the system for a brief space of time, would cause death. The rest is water. Beside the water and solid matter, a large amount of carbonic acid, a gaseous body, passes through the tubes; so we cannot fail to understand that they are active workers, and also we cannot fail to see the importance of keeping them in perfect working order, removing obstructions by frequent application of water, or by some other means. Suppose we obstruct the functions of the skin perfectly by varnishing a person completely with a compound impervious to moisture. How long will he live? Not over six hours. The experiment was once tried on a child at Florence. Pope Leo the Tenth, on the occasion of his accession to the papal chair, wished to have a living figure to represent the Golden Age, and so he gilded a poor child all over with varnish and gold leaf. The child died in a few hours. If the fur of a rabbit or the skin of a pig be covered with a solution of India rubber in naphtha, the animal ceases to breathe in two hours.—*Journal of Chemistry.*

Select Lives.—It is a well known result of statistics in life insurances that clergymen's lives are rated longer than that of any other class. On the basis of this fact an association has been formed, after a very careful examination of the whole subject, the objects of which are to induce congregations to insure the lives of pastors, and to secure the insurance at lower rates than the ordinary, which many companies are quite willing to do. In looking for the explanation of the longer life, it is not to be assumed that the clergyman, as a rule, leads an easier life than his fellowmen. He is as hard worked as any one, but simple hard work is not inimical to health and life. It is by nervous excitements, troubles, anxieties and harassments of mind that life gets the death-blows, beneath which it prematurely succumbs. Ministers are not freer than other men from such trials, and, in fact, may have more than their share, considering all that they are necessarily subjected to. But they may be supposed, as a rule, to have a triumph of faith, which tends to calm the mind, or drown what would otherwise rack the physical system, in the enthusiasm of their work, in the willingness to suffer for it, and in the hope of future blessedness. Besides this, and perhaps more evidently effectual in prolonging life, is the general temperance and purity which they illustrate. A calm rising above the ills of life, such as grows out of the Christian faith, with sobriety, temperance and chastity, makes its mark upon the insurance tables and the sanitary registers as to make them sermons to the unwise. Godliness has its profit, as the physician will tell you, in length of days. Nature, unerring, selects her lives in accordance with obedience, and puts a premium thereon.—*Christian Union.*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited a moderate degree of animation since our last issue. A fair amount of business has been done in several branches of the wholesale trade. Sugar gave way fully ¼c. on Saturday, but has since shown more firmness. Molasses has ruled at about previous rates. There has been a rather slack demand for liquf, with a tendency to easier prices. Corn and oats have been in good request at steady rates, and provisions dull and drooping.

The river continues to swell, and, at some points in the Third and Fourth districts, has slightly overflowed the levee. As yet we have heard of no serious disasters from crevasses, but can hardly hope that the flood will subside without damage. Independently, however, of any obstacles from crevasse water, the weather has materially retarded planting, and all the indications point to a late crop.

The river is two feet below high water mark.

COTTON.—The following are the arrivals since the seventh instant:

Louisiana and Mississippi	bales	11,927
Lake		10
Arkansas		2,559
Florida		52
Mobile		191
Texas		427
Total		15,166

On Saturday operations were checked by light supplies and the high pretensions of factors, who claimed a further advance of ⅛c., but later in the day met the demand more freely at Friday's improvement. The movement, however, exhibited but little animation and the sales did not exceed 4,300 bales. On Monday buyers came forward with more spirit and took 6,600 bales at prices showing a partial advance in some grades of ⅛c., good ordinary closing at 12¼ to 12¾c., an advance of ⅛c., low middling at the previous rates of 13⅜ to 13⅞c., and middling at 14⅛ to 14¾c., against 14½ to 14¾c. on Saturday. On Tuesday the market opened with a fair inquiry, but operations were checked by scant supplies of the kinds most in request and factors being still more stringent in their pretensions; and although later in the day the latter met the demand more freely, in some cases accepting offers which they had refused on Monday, yet it failed to impart any activity to the movement, and the sales were confined to 3,700 bales.

This makes an aggregate for the past three days of 14,600 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,222,514 bales, against 971,479 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 929,439 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 754,557 bales to Great Britain, 219,935 to other foreign ports, and a decrease of 241,351 to France.

Referring to our remarks above, we quote as follows:

Ordinary	10 to 10⅝
Good ordinary	12¼ to 12¾
Low middling	13⅛ to 13⅜
Middling	14⅛ to 14¾
Strict middling	15 to 15¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	15,166	
Arrived previously	1,274,919	1,290,085
		1,310,781
Exported past three days	12,032	
Exported previously	1,068,130	
Burned	950	1,081,112
Stock on hand and on shipboard		226,669

SUGAR.—The demand has been fair, but at easier prices than at the date of our last review, and the supplies are now selling at 5⅞ to 6⅛c. per pound for inferior, 7 to 7⅛c. for common, 8 to 8⅛c. for fair, 8½ to 8¾c. for good fair, 9 to 9¼c. for fully fair, 9¾ to 10c. for prime, 10⅛ to 10¾c. for choice, 11¾ to 12c. for yellow clarified, and 12½ to 12¾c. for white.

MOLASSES.—The demand is principally for fermenting. The supplies are light, and are disposed of at 30 to 35c. for centrifugal, 15 to 20c. for inferior fermenting, 25c. for common do., 30 to 48c. for good to prime fermenting, 35 to 45c. for plantation reboiled, as in quality, 40 to 60c. for cistern bottom, 30 to 60c. for city refinery reboiled, and 90c. to $1 for golden sirup.

PORK.—The market has continued dull and drooping, and is still more depressed.

BACON.—Shoulders are offering at 8¼c., clear rib sides 10½ to 10¾c., clear sides 11¼ to 11½c., sugar-cured hams 15 to 16c. per pound. On Monday 10 casks clear sides sold at 11¼c., 15 tierces sugar-cured hams at 15c., and 25 do. at 16c. per pound.

MONETARY.—Gold, 110⅜ to 110⅝.

American silver half dollars, 107½ to 108½, and Mexican dollars at 2½ to 3 per cent. premium in gold.

The movement in stocks has been to a fair extent, the sales on Tuesday including 100 shares Slaughter House, early, at $36.75, 100 do., later, at $34.50, a marked decline, 10 Mississippi and Mexican Gulf Ship Canal, seller's option this week, at $300, and 10 on the spot at $312.

The sales of bonds include $1,000 New City seven per cents on Saturday at 72½.

We hear of no sales of warrants except $900 new State on Tuesday at 52 to 53; there was, however, some inquiry, and sales were said to have been at over 53. Some of the dealers reported counter-buying rates of new Metropolitan Police at 96 to 96¼, and selling at 97 to 97½.

CATTLE MARKET.

NEW ORLEANS, April 11, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	7 to 9c
Sheep, first quality, per head	$6 to 7
Sheep, second quality, per head	4 to 5
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 80
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	22½	23
East India	20	21
Bale Rope, ₱ lb:		
Kentucky	...	...
Bran, ₱ 100 lbs	1 25	1 30
Bread, ₱ 100 lbs:		
Pilot	5 00	...
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	...
Candles, ₱ lb:		
Sperm, New Bedford	...	42½
Tallow	...	...
Adamantine	...	...
Star	11½	17
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Northern	...	...
Coal, ₱ ton:		
Cannel	10 00	...
Anthracite	...	...
Western, ₱ bbl	50	...
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	...	...
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	...	21
Russia	30	...
Corn meal, ₱ bbl	3 37½	3 50
Cotton seed:		
Rough, ₱ ton	12 00	...
In sacks	14 00	15 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	...
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	12	15
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	...
Herrings	60	...
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	...
Mackerel, No. 3	9 50	...
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 62½	6 75
Superfine	6 00	...
Fine	5 90	5 95
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5	6
Currants, new	12½	...
Almonds, soft shell	16	22
Raisins, M. R., ₱ box	...	...
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box	...	...
Oranges, La., ₱ bl	...	...
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	62	65
Corn, shelled	70	74
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	22 00	25 00
Northern	...	...
Louisiana	...	...
Hides, ₱ lb:		
Mexican dry flint	...	...
Country dry flint	16	...
Texas stretched ditto	...	...
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	6½	...
Lime, ₱ bbl:		
Western	...	1 60
Shell lime	...	...
Rockland, etc	...	...
Cement	2 75	...
Plaster Paris	2 15	...
Lumber, ₱ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	...	...
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	...	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	...
Scantling	15 00	...
Shingles, ₱ M	4 00	4 25
Laths	3 00	...
Molasses, ₱ gallon:		
Louisiana	...	...
Cuba	...	...
Moss, ₱ lb:		
Gray country	...	...
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gall.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	1 17½	1 20
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	45	47½
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	...	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern	...	...
Beef, prime	18 00	25 00
Beef, dried, ₱ lb	...	...
Beef tongues, ₱ dozen	...	...
Pork, mess	20 25	...
Pork, prime mess	...	...
Hog, round, ₱ lb	...	...
Hams, ₱ lb	15	...
Hams, canvassed	15½	16½
Shoulders	14	15
Green shoulders	8	8½
Lard, prime, in tierces	12	13½
Butter, Northern	25	42
Butter, Western	12½	26
Cheese, American	10	17
Potatoes, ₱ bbl	2 50	3 25
Onions	...	...
Apples	...	11 00
Cabbages, ₱ crate	...	...
Rice, ₱ lb:		
Louisiana	6	9
India, (gold, in bond)	...	...
Carolina	8½	9¾
Sugar, ₱ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	Apr.	8, 9
Selma		15, 16
Orrville		22, 23
Dayton		29, 30
Peachtree, at Airmount	May	6, 7
Suggsville, at Gosport		13, 14
Marion Junction, at Asbury chapel		20, 21
Spring Hill, at Jefferson		27, 28
Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Bashi		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Pine Level circuit, at Pine Level	Apr.	15, 16
Union circuit, at Mount Hilliard		22, 23
Sandy Ridge ct., at Rogers' chapel		29, 30
Troy circuit, at Wesley chapel	May	6, 7
Rocky Mount ct., at Hill's chapel		13, 14
Union Springs station		20, 21
Greenville station		27, 28
Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

The district stewards will please meet at Union Springs, May 20. They are as follows: Union Springs, Thos. Pullum; Union, Thos. G. Merriwether; Pine Level, W. Capers Menefee; Rocky Mount, Wm. J. Skinner; Sandy Ridge, W. H. Zeigler; Fort Deposit, J. H. Rencher; Greenville, E. J. M. Padgett; Rutledge, E. E. Richardson; Troy, E. B. Wilkerson; Brundidge, G. W. Barker; Elba, W. N. Brunlon.

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

Franklin street	Apr.	8, 9
Whistler		15, 16
Citronelle, at Beaver Meadow		22, 23
Mount Pleasant, at Stockton		29, 30
St. Francis street	May	6, 7
Pollard circuit, at Pollard		13, 14
Milton		20, 21
Pensacola		27, 28
Eastern Shore, at Fish river	June	3, 4
St. Stephen's, at Andrew chapel		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Bladen Springs, at Kizer Hill	Apr.	1, 2
Gaston, at Bethlehem		8, 9
Butler, at Mount Sterling		15, 16
Livingston		29, 30
Green circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

The Demopolis District Conference, Alabama Annual Conference, will be held at Livingston, Alabama, commencing April 28, at nine o'clock A. M. All the official members of the Quarterly Conferences in the district are members of the District Conference. Lay members of the Annual Conference will be elected.

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Franklinton, at Shady Grove	Apr.	15, 16
Greensburg, at Pinegrove		22, 23
Summit, at Magnolia		29, 30
Covington, at West Pearl	May	6, 7
St. Helena, at Mount Nebo		13, 14
Tangipahoa, at Bethel		20, 21
Arcola, at Amite City	June	3, 4
Holmesville, at Topsaw		10, 11
Livingston, at James' chapel		17, 18
Bogue Chitto		24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Sharon ct., at Thornton chapel	Apr.	8, 9
Yazoo City station		15, 16
Yazoo circuit, at Mount Carmel		22, 23
Mt. Olivet ct., at Fletcher chapel		29, 30
Canton station	May	6, 7
Madison circuit, at Livingston		13, 14
Camden circuit, at Soule chapel		20, 21
Sulphur Springs ct., at Union		27, 28
Raymond circuit, at Raymond	June	3, 4
Brownsville circuit, at Liberty		10, 11
Carthage circuit, at Oak Hill		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Georgetown ct., at Georgetown	Apr.	8, 9
Hazlehurst station		16, 17
Burtenton circuit, at Pisgah		22, 23
Brandywine circuit, at Nebo	May	6, 7
Scotland ct., at Wright's church		13, 14
Pleasant Valley ct., at Rehobeth		20, 21
Brookhaven station		27, 28
Wesson, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Natchez	Apr.	8, 9
Kingston		15, 16
Fayette, at Mount Carmel		22, 23
Vicksburg		29, 30
Rocky Springs, at Steele chapel	May	6, 7
North Warren, Milldale and Cane Ridge, at Beechland		13, 14
Cayuga, at Cayuga		20, 21
South Warren		27, 28
Clover Hill	June	3, 4
Lower Deer Creek		10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Rankin circuit, at Bethel	Apr.	8, 9
Mt. Carmel ct., at Williamsburg		22, 23
Columbia mission, at Tate's school house		29, 30
Gainesville miss., at Pearlington	May	6, 7
Handsboro circuit, at Biloxi		13, 14
White Plains miss., at Coalville		20, 21
East and West Pascagoula circuit, at Moss Point		27, 28
Green circuit	June	3, 4
Enon circuit		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HURST, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

Clinton station	Mar.	25, 26
Buffalo	Apr.	1, 2
East Feliciana, at Pinegrove		8, 9
Woodville station		15, 16
Jackson and Plains, at Pipkin's chapel		22, 23
Bayou Sara, at Bayou Sara		29, 30
East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		19, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Meridian	Apr.	1, 2
DeKalb, at Scooba		8, 9
Enterprise, at New Hope		22, 23
Spring Hill, at Union		29, 30
Wayne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Mansfield circuit, at Providence	Apr.	29, 30
Keachie circuit, at Bell Bower	May	6, 7
Pleasant Hill and Manny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Mooringsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

The salaries of our preachers have been fixed by the first Quarterly Conferences, one-half of which will become due at the time of the second Quarterly Meetings. We appeal to the churches, and especially to the stewards, to be prepared to meet those claims by that time. We speak what we do know when we say that it is absolutely necessary, for the comfort of the preachers and for the good of the cause, for this to be done. True, money may be scarce; but when families supply themselves with provisions, a little extra will be sufficient to supply the parsonage, and that will be equivalent to money for the preacher.

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Abbeville	Apr.	15, 16
Vermillionville		22, 23
Washington		29, 30
Lake Charles	May	13, 14
Calcasieu Pass		18, 19
Grand Chenière		20, 21
Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Flat Lick	Apr.	29, 30
Minden colored circuit		22, 23
South Bossier, at Harmony	May	6, 7
North Bossier, at Red Land		13, 14
North Bossier col. ct., at Red Land		13, 14
Mount Lebanon, at Arcadia		20, 21
Mount Lebanon col. ct., at Arcadia		20, 21
Lake Bisteneau, at Brushwood		27, 28
Sparta	June	3, 4
Louisville		10, 11

S. S. SCOTT, P. E.

ALEXANDRIA DISTRICT.

Spring Creek ct., at Spring Creek	Mar.	18, 19
Rapides circuit, at Palestine		25, 26
Atlanta circuit, at Atlanta	Apr.	1, 2
Harrisonburg and Centerville circuits, at Centerville		8, 9
Columbia circuit		15, 16
Simsport, at Bayou Deglaise		22, 23

The official members of Cnicasieu circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26.

F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point	Mar.	18, 19
Columbus	Apr.	8, 9
Columbus circuit		15, 16
Vinton		22, 23
Athens		29, 30
Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove	Mar.	25, 26
Greenwood and McNutt, at Mill Dale	Apr.	1, 2
Atala circuit, at Spring Dale		8, 9
Koschusko and Bethel, Kosciusko		15, 16
Durant circuit, at Wheeling		22, 23
French Camps, at Liberty Hill		29, 30
Walden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Winona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

W. P. BARTON, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, APRIL 20, 1871. NO. 14.

NEWS OF THE WEEK.

DOMESTIC.

Washington, April 11.—The armistice between Spain and the Pacific republics was signed to-day the Department of State. The conditions are: First, armistice cannot come to end unless notification that effect has been given three ars before hostilities may be resumed. Second, trade is to be resumed at once between belligerents well as neutrals. Third, negotiations for final peace are to begin t week.

Washington, April 12.—It is expected that a large immigration to United States will take place ring the coming summer from the nch population of Alsace and portion of Lorraine annexed to rmany. A letter received by e French residents in Washing- from friends in those provinces tes that the desire to emigrate is ng, not principally among the r, but among the middle classes, o possess small properties in s and in the country districts. h a view to encouraging movement, a number of French tlemen living in New York Washington are endeavoring to form an organization and e capital; they propose to buy e tracts of land and settle upon m agricultural and mining colo- of their countrymen. Their ntion is chiefly directed to East nessee, northern Georgia and bama.

alveston, April 12.—A special the Galveston News, dated Aus- April 12, says: Keard and Mil- train, loaded with bacon for nahna, for Fort Baynrd, was ked near the boundary by a band of Indians. Keard and nd five other Americans were l.

he Chihuahua frontier Mexican ps pursued the murderous band s the boundary into the United s, and killed and captured y Indians.

ited States troops from Fort lwin, who went to protect the ans, collided with the Mexicans, a fight ensued, in which the manding officer of Fort Good- and forty American soldiers killed. The Mexicans num- two hundred.

n Francisco, April 13.—The mer Avedale, carrying south- l, east, San Francisco and pean mails to the fifteenth of ary, was wrecked near Tara- .

he schooner Banshee was wreck- the coastof Olago. All lost ex- the captain.

e steamship Rongilotte, with Suez mails, foundered at Pi- n.

shington, April 14.—*Senate.*—Senate passed the Ku-Klux with the amendments proposed e Judiciary Committee, with dments striking out the repeal e test oath for United States leaving the law as at present, nother by Sherman, as follows: if any house, tenements, cabin, building, barn or granary be unlawfully or feloniously olished, pulled down, burned or oyed, wholly or in part, by any ns riotously or tumultuously as- led together, or if any person unlawfully, and with force and nce, be whipped, scourged, ded or killed by any persons rously and tumultuously assem- together, and if such offense committed to deprive any per- of any right conferred upon him e constitution and laws of the ed States, or deter him from, nish him for exercising any right, or by reason of his race, or previous condition of servi- in every such case the in- nts of the county, city or h in which any of the said es shall be committed, shall be to pay full compensation to erson or persons damaged by offense if living, or to their representatives if dead, and compensation may be recovered ch person, or his representa- by a suit in any court of the d States of competent jurisdic- in the district in which the se was committed, to be in the e of the person injured or his representative, and against county, city or parish an exe- n may be issued on a judgment ered in such suit, and may be d upon any property, real or nal, of any persons in the said ty, city or parish, and the said ty, city or parish which may satisfied said judgment, or the on out of whose property the judgment shall have been satis- as the case may be, may re- the full amount of said judg- ment, costs and interest from any person or persons engaged as principal or accessory in such riot, in an action in any court of competent jurisdiction, and the persons out of whose property such judgment shall have been satisfied shall in such a case have contribution as at common law, and the Circuit Court of the United States for the proper district shall have jurisdiction of such action.

The bill passed, 45 to 19—Messrs. Hill, Robertson, Schurz, Tipton and Trumbull voting nay.

House.—A resolution was offered to expunge the speech from the Globe, and reprimand Representative Garrett for quoting in a speech which Garrett had leave to print from the Vicksburg Herald, to the effect that Senator Ames was a shoulder-strap puppy and politician, a most consummate liar and a fool, without disposing of the matter.

The deficiency bill was taken up. An amendment was adopted, giving $20,000 to rebuild the orphan asylum of the Sisters of Our Lady of Mercy, at Charleston, South Carolina. Also requiring the national banks to pay the expenses of printing their notes. The House, without disposing of the bill, adjourned.

St. Louis, April 14.—General Sherman, accompanied by aids-de-camp, Colonels McCoy and Tourtelotte, has gone to New Orleans, whence he will proceed to San Antonio, Texas, from where he will start on a grand tour of inspection of the military affairs of the plains as far north as the Union Pacific railroad. General Morey, inspector general of the army, will join the party at New Orleans.

Washington, April 15.—The members of the high commission who have been openly approached say all have adhered to their original agreement to consider their proceedings and progress confidential. Notwithstanding which, this morning's New York Herald has the following Washington special:

The following is the basis of settlement of the Alabama claims agreed upon by the joint high commission:

The responsibility of England for the depredations by the piratical cruisers fitted out in her waters is accepted as a political maxim between the United States and Great Britain, both these powers also pledging themselves to make efforts for a general international acceptance of the same view. The claims at present under consideration to be submitted, for verification and anditing, to a new commission of five men, one named by the President, one by the Queen, and one each respectively by the President of Switzerland, the King of Italy and the Emperor of Brazil. These commissioners to be sworn like jurors, that they have formed no previous immovable opinion, and have no prejudices in the matter, but will decide altogether upon the evidence as they receive it.

They shall be cognizant of and adopt the maxim accepted by the present commission, however, relative to the responsibility, and will confine themselves to the hearing of evidence, anditing claims and signing checks, which will be payable promptly on their indorsement, for any sums which our insurance companies, ship owners and merchants generally are able, legitimately, to sum up against England. After this commission gets through, another commission of three, one appointed by the Emperor of Russia and the other two by the President and the Queen, will wind up the odds and ends. The main objection is, it seems, that the final payment of cash on these claims is to be delayed almost indefinitely.

Jackson, Miss., April 15.—A terrific hail storm passed over this vicinity last night. Hail fell for fifteen minutes, many of the stones measuring six inches in circumference. Several thousand window lights were broken, and in some cases tin rooting perforated, gardens, fields, crops and fruits damaged; forest trees were stripped of their foliage, and hundreds of birds were killed.

New York, April 15.—The corporators of the Texas Pacific Railroad Company held a meeting at the office of Marshall O. Roberts. Among the prominent persons present were General Fremont, J. W. Forney, of the Philadelphia Press, Senator Nye, of Nevada, Thomas A. Scott, of the Pennsylvania railroad, General Rosecrans and a number of other capitalists and railroad men.

Samuel Sloan was appointed treasurer, and gave bonds for $400,000, Judge Pierrepont and Marshall O. Roberts being the securities.

By unanimous consent eleven thousand out of the twenty thousand shares of stock were allotted to Marshall O. Roberts, thus virtually securing the entire control of the presidency, in case he desires it. General Fremont received five thousand shares, and the remaining four thousand shares were distributed among the balance of the corporators, and immediately subscribed for.

Memphis, April 17.—The steamer J. S. Dunham, from New Orleans for Little Rock, struck a snag near Little Rock on Saturday morning, and sunk in thirteen feet of water. No lives were lost. The boat was built in Memphis last year by the Memphis and Arkansas Packet Company at a cost of $21,000. She was insured in Pittsburg for $10,000. Her cargo of sugar, molasses and salt is a total loss, which is valued at about $15,000.

Washington, April 18.—The Democrats in caucus to-night adopted an address to the American people, which will be issued to-morrow.

Washington, April 18.—The Republican Congressional Executive Committee met this morning, and the following is the resident committee to attend to business during the recess: Senator Harlan, Representative Platt, Henry D. Cooke, Fred. Douglass and J. M. Edmunds.

The Senate to-night adopted the Ku-Klux conference report by a vote of 32 to 16.

Vicksburg, April 18.—River falling slowly.

Memphis, April 18.—River falling.

FOREIGN.

Kingston, Ja., April 11.—A number of Haytien spies have arrived here to watch refugees and report any movement by them toward the annexation of Hayti to the United States.

Dispatches from the British government announce the determination of the cabinet to make Honduras a crown colony, to form a part of the West Indies confederation.

The British flying squadron, now here, is to go to Havana. The Darcia has gone to lay a cable between St. Thomas and Demarara.

The Suffolk is still grappling for the last Porto Rico cable. She has very favorable weather.

The authorities have seized sixty-four packages of arms and ammunition which were hidden in the bushes at Salt Key, intended for exportation to the Cubans. They will be sold at public auction.

Versailles, April 12.—The cannonading about Paris is less frequent to-day, and nothing of importance has transpired.

London, April 12.—The steamship Baltimore touched at Southampton to-day.

Dispatches from Versailles report considerable fighting going on in the vicinity of Fort Montrouge, and near d'Issy and Vanvres. When the dispatch left the inmates of Vanvres and d'Issy and the forts, where the insurgents were gathered in immense force, were disputing every inch of ground.

The south of the city has not been shelled by the government troops, but if the insurgents continue firing from the forts and show no signs of yielding, it is intended to shell with vigor, so as to command the whole southern part of the city.

The sacking of public buildings by a mob of men and women continues. Several attractive city churches have been pillaged and desecrated.

Paris has cut off all communication with the outer world. No messages or messenger can leave without a pass signed by General Dombrowski.

Berlin, April 12.—The official journal of to-day says that Germany will only interfere with the affairs of France when it shall become necessary for the collection of money due herself.

Paris, April 12, noon.—Loud and uninterrupted cannonading has been kept up since last evening between Chattillon and the southern forts. The infantry is also engaged.

The noise of mitrailleuses and musketry has been incessant since five o'clock this morning.

Cannonading around Porte Maillot and Porte des Ternes has been resumed, and is as violent as that in the south.

Fighting is now going on in Bois de Boulages and at Asnieres. The Commune are forwarding reinforcements to the troops engaged. The wounded are coming in in large numbers. The losses are heavy.

Official reports of the Commune claim the Versailles forces were repulsed on Tuesday evening, in their attack on the southern forts, and that their loss was heavy, while that of the Communists was very light. The Communes believe the attack was to mask an attempt to carry Maliote gate by surprise.

A rumor comes from Stanyard, a quarter in the southern part of the city, that the Communists have lost the part of Issy where they were entrenched, and the commandant of Fort d'Issy has been shot by his own men.

Versailles, April 13.—Thiers, in a circular bearing date of the evening of the twelfth, describes the situation as in the main unchanged, and says: "The government will act at the proper time. The Commune accounts of victory at Paris are false. Our victory will come bloodlessly. The Paris delegates have arrived, and were received, not because they are Communists, but because they are republicans. My answer to them was that no one menaces the republic but assassins. The lives of the insurgents will be spared; but the workmen temporarily subsidized in Paris must return to their labor. The rebellion will be suppressed."

A telegram from Marseilles says the city is quiet and the police force is being reorganized.

Versailles, April 13.—It is officially announced that the alleged Communist victories are unfounded. There was no engagement to-day. All the roads to Paris are occupied by the Versailles troops.

London, April 14.—The Standard has a dispatch from Vienna stating that a religious riot occurred at Odessa, in which the Jews were despoiled and great devastation committed. The authorities are powerless.

London, April 16.—The Times' has a special from Paris, stating that it is reported that the Prussians will interfere in the affairs of France in case the Commune should be victorious over the Versailles government.

The Prussians have advanced to Aubervilliers.

The Daily News has a special dispatch from Paris, which says that the Commune has in its hands cash amounting to thirty-eight million francs, which was paid by the Bank of France for unsold bonds of the city of Paris.

A dispatch from Versailles says the Prussians have agreed to stop revictualling Paris by way of St. Denis.

The insurgents now occupy the greater part of the woods of Colombes beyond Asnieres.

Prince Bismarck, in a note to the Versailles government, admits the right of General McMahon to occupy with all his troops the ground around Paris made neutral by the stipulations of the preliminary treaty of peace.

Paris, April 16.—The quarter of Champs Elysees was bombarded by shells, which still fall thickly. Fragments of shells struck the American legation in Avenue Josephine, where Minister Washburne remains. His family have departed.

Paris, April 16, evening.—The people seem to pay little attention to the bombardment save when they hear loud reports, when they look to see if a shell is falling.

The Prussians have occupied two kilometers south of St. Denis, and seven kilometers from Paris.

It is believed that Blanqui now controls all the affairs of the Commune.

London, April 16.—Evening dispatches from Versailles deny that the insurgents took four hundred prisoners yesterday, and declare that no important military events have taken place. They say the insurgents in the forts wasted their ammunition by firing at night to no purpose. On Saturday night, though they kept up a continual cannonade, only one Versaillist was wounded.

London, April 16.—The complication of affairs between the government at Versailles and the insurgents seems to increase, instead of the hoped-for improvement. The issue is as uncertain and problematical as the advent of a definite time for order to be restored.

The difficulties of the problem are great, and it is to be feared that there may be a lack of true men, with prudence, sagacity and resolution enough to solve it. The action of M. Thiers is watched with suspicion and jealousy by the Parisian insurgents.

The establishment of the Orleans regime, with domestic peace, would soon make up for the losses of the foreign war by an extended commercial prosperity.

The result of the joint commission of England and America is anticipated here as a fair and amicable settlement, satisfactory to both sides.

London, April 17.—The news received from Paris and Versailles is exciting. Fighting continues under the very walls of Paris, and shells are continually falling in Champs Elysees. Arc de Triomphe has been repeatedly struck, and much damaged. Provisions are fast growing scarce, and should the city be again besieged it would have to succumb through starvation in a few days. Horse flesh is once more the principal luxury. The insurgents are under the strictest discipline, and in the late engagements succeeded in taking several thousand prisoners.

Versailles, April 17.—The Assembly has ordered municipal elections in Paris for the thirtieth instant.

Government troops carried Chateau Bekon, which commands Asnieres.

The fight at Neuilly is progressing, and seems from the sound to be nearing Paris.

It is rumored that the diplomatic agents of the United States, England and Italy are jointly urging the Commune to agree to a truce.

The Commune has installed a general court martial.

Paris, April 17, noon.—The firing, which has been going on all night, continues this morning.

A red flag was placed on the summit of the church of Neuilly yesterday afternoon amidst a shower of balls.

There is now scarcely a church open in Paris. St. Vincent de Paul and St. Jacques were pillaged yesterday, and the clergymen arrested.

Paris, April 17.—The Communists after a severe battle occupied the whole of Neuilly, capturing all the artillery and two flags. The enemy also lost two thousand men in killed and wounded, and five hundred prisoners. The loss of the Communists was about the same.

Mont Valerien is now bombarding Neuilly.

The Germans are massing heavy bodies of troops and give many other proofs of an intention to interfere.

London, April 18.—Great earthquakes have occurred in Scotland.

The Lutheran inhabitants of Livonia petition Russia for annexation to Prussia. The Czar ordered the petitioners to leave Livonia under pain of confiscation.

Versailles, April 18.—Marshal McMahon's headquarters are now at Fontenoy aux Peses, near Sceard.

The rumors that the Prussians threaten a forcible intervention in the affairs at Paris are unfounded.

Fifty insurgents were taken prisoners in the Chatean Becon, and others were captured in the vicinity.

An ironclad railway battery has been captured from the insurgents at Colombes.

London, April 18.—A correspondent of the Tribune at St. Denis had an interview with General Pafe, commanding first division of the Prussian army, on Monday, who said Bismarck's reported threat to interfere by the twenty-third is unfounded.

McMahon has a right to enter between the Prussian outposts and the enciente. He would not hinder, but assist McMahon. He thinks weakness of the Versailles army prevents anything being done. He offered to cut the railway traffic with Paris, and allow no provisions to enter, but Thiers refused, Paris containing so many orderly people.

The insurgents recently made large requisitions on the St. Denis Faubourg. There they arrested priests and plundered their churches.

Pafe sent troops to protect the people and recover their property. He also sent a message to the Commune, that if it happened again the Prussian forts would open fire. He added: "My instructions are to be very strict with the insurgents, and to give the government facilities.

Dissatisfaction exists among the French troops. They are ready to protect the Assembly, but not to attack Paris.

More than half the soldiers returning from Germany are sent home because they are regarded as untrustworthy.

Five hundred million francs, due April 1, are known to be ready at Versailles; but payment is delayed because the German troops on the payment of this installment will then retire toward Rheims.

The people are flying from Paris in crowds.

Every mercy that a sinner enjoys in time or hopes for in eternity flows purely from the free and boundless grace of God in Jesus Christ.

LOUISIANA RICE CIRCULAR.

Quite a hopeful feeling prevails in the rice districts, and the general impression seems to be that there will be a much larger area of land planted than there was last year. There is a tendency of improving the seed, and with paying rates sustained, a gradual increase in the crop may be looked for every year. As a general rule the soil cultivated in rice generously repays the labor of the husbandman, and with prudent management and economy in his household expenditures he is almost sure of a living profit. He can put his crop sooner in the market than growers can in Carolina or Georgia.

The atmospheric conditions under which the planting takes place could hardly be more favorable. The young rice sown last month looks healthy and vigorous. With few exceptions seeding will be over by the end of this month or early in May. The river now stands so high that there will be no lack of water between this and July. The crop for this year promises to be a large one, unless Providence shall send unpropitious weather, or some of those blights to which all crops are liable. Should the future turn out right, harvesting will commence in the beginning of August. Free arrivals may be expected early in September.

The following table exhibits the receipts of Louisiana rice at this port from the first of September last up to the thirty-first ultimo:

1870.	Clean Rice.
September	2,928 bbls.
October	5,041 "
November	5,523 "
December	2,780 "
1871.	
January	1,629 "
February	2,665 "
March	1,014 "
Rice cleaned at the city mills, say about	7,260 "
Total	28,840 "

There are fully ten thousand barrels of paddy remaining in the parishes, forming an ample supply for local consumption during the spring and summer months.

The stock in store does not amount to twelve hundred barrels. Though the demand has been moderate for the last five weeks, prices have been very well sustained. With any increase of trade, the indications are that quotations would advance.—*Picayune.*

Shall we Have a Female Bible? The Bible has been a stumbling-block to a great many reformers of the ultra sort. At this moment it stands in the way of Mrs. Cady Stanton and Miss Susan B. Anthony, and their friends of the woman's rights movement. The command, "Wives, submit yourselves to your husbands," is particularly obnoxious to them, and a resolution was adopted some time since by the Woman's Suffrage Association explicitly repudiating the obligation. It was declared that the behest in question "should be thrown aside with the exploded theories of kingcraft and slavery embodied in the injunctions, 'Honor the King,' and 'Servants, obey your masters.'" Mrs. Stanton, indeed, took broader ground; she did not waste her words on isolated texts, but boldly demanded a revision of the Scriptures, with special reference to the views she advocates. Moses she tied to Montesquieu, and then threw both overboard, complaining that men had invariably translated the Bible hitherto, and contending that if women were now allowed to try their hand we should have another and an improved version. St. Paul, we fear, would then share the fate marked out for Moses.

Important Railroad Project.—We copy as follows from the Mobile Register of the seventh:

We understand that the Mobile and Ohio Railroad Company has bought the Guinesville road, with the view of extending it to Eutaw, in Green county, a distance of sixteen miles, where it connects with the General Forrest road to Selma. This connection will make the line the shortest route, by forty miles, from the West to Selma, Montgomery and all western Georgia. The Forrest road is now in running order beyond Greensboro, and lacks but some ten miles to reach Eutaw. From Eutaw to Mobile, by this route, it will be only one mile further than by the Stanton road to Meridian.

Out of six million owners of real estate in the United States, more than two-thirds are farmers.

It only costs the government $1,910,234 per annum for paper, binding and printing for Congress.

The Christian Advocate.

THURSDAY, APRIL 20, 1871.

AFTER MANY DAYS.

"Bread cast upon the waters may be found after many days."

Aye, "after many days,"
No matter when or where.
The bread thus cast, the seed thus sown,
Shall spring up fresh and fair.

Cast it around thy home;
Be sure 'tis not in vain,
Though thou mayst never see
That scattered bread again.

Though "after many days"
The bread shall still be found,
And what thy love hath cast
Shall clothe the barren ground.

And when the golden gates
Shall open to receive
Some whom perchance thou didst
In doubt and trembling leave,

Then, "after many days,"
How shall thy heart rebound,
When harps of gold shall hail
The bread forever found!

Evening Post.

LETTER FROM SHREVEPORT.

SHREVEPORT, April 6, 1871.

MR. EDITOR: It has been our duty to pass a few weeks in this city, the second in population and commerce in the State of Louisiana, and destined, we believe, to increase vastly in wealth and importance by the building of several projected railroads, now the theme of all, and engaging the attention of the capitalists of the nation. We have not only looked into the material condition of things here and hereabout, but also into the spiritual, and find some exceedingly interesting items, which we will jot down very briefly for the special benefit of your numerous readers. In the whole of our travels, we would remark, it has never been our good fortune to light on any community in which there was such a universal respect for religion, its ordinances, its places of worship and its ministers. This speaks well for all—not only for the people, but for the clergy. They are always very highly spoken of, and are held in high esteem. We feel sure also that they deserve the respect entertained for them, for they are pious, intelligent, faithful and laborious workers in the Lord's vineyard; they are all good, sound expounders of God's word. Their congregations are respectable in size, and very attentive to their ministrations. We have visited all the Sabbath schools, and find them filled with earnest teachers and attentive pupils. Thus much in a general way, which is true of the Methodist, Presbyterian, Episcopal and Baptist churches equally. Each of these denominations have very comfortable and good sized churches except the Presbyterian, which has nearly finished a most beautiful and spacious brick building, which will be a great ornament to the city, and the most prominent of its public edifices. At present they use the court house on Sundays, and the Methodist church for weekly meetings. This shows they fraternize.

But we wish to speak particularly of the Methodist church, now under the charge of Rev. John Wilkinson, formerly of your city, and well known and highly respected there. He is much beloved by all, especially those of his flock. His membership is about one hundred and thirty. His Sunday school has over one hundred and twenty pupils on the roll, and an average attendance of about one hundred. He is certainly doing much good. His people have recently given him, as a token of their regard and appreciation, a life policy of insurance on his life for $5,000, paid for in the Continental Life Insurance Company of New York—following the example set them by the Presbyterians, who did the same thing, same amount and in the same company, for their pastor, Rev. W. C. Dunlap. These things speak well for the Christians here, and in so doing they have set an example worthy of imitation by other churches. We really do not know a better and more delicate way of showing the regard, on the part of a congregation, than this. Almost every one could do it if some *one active* member would hand round a subscription list for that purpose. This was done here, and with the foregoing result. Every person almost, in any congregation, would donate a little to obtain so desirable an end as that of placing their pastor's mind *at rest* relative to the future support of their families, in the event of the Lord of the harvest calling to himself his laborers. It is to call the attention of all Christians to this that we mention the above facts, hoping the good example set by the people of Shreveport may be extensively followed. They deserve credit for their acts, any way. Yours fraternally,

CARONDELET.

Franklinton, Mississippi Conference.

MR. EDITOR: I am at Bro. Babington's, in Franklinton, Louisiana. He is certainly one of the best men in this country. He attends faithfully to the Sabbath school, and takes much interest in training the mind of the young; and then he is an active agent for the ADVOCATE, and he also cares for the preacher and his family. Such men are valuable to the church and ornaments in society.

I have just been looking over the church register, and calling to mind the character and labor of those good men who were here when I traveled this circuit eleven years ago, but have since died and gone to heaven. There was Bro. Stephen Ellis, a faithful, good man, and a Methodist preacher, who died in 1869; and Bros. James Warner and Thomas Warner and William R. H. Falk, and Sister Warren, and others who now rest from their labors. Oh, "when shall we all meet again?"

The church here is not in a very thriving condition. For the last five years the circuit has had no regular pastorate; consequently many have backslidden. But we hope and pray for better times. I have been busy for the last three months trying to gather up what few scattering members there are left, and reorganizing the church. We need help; we need the prayers of God's people. Who will come up to the help of the Lord against the mighty?

The church in Franklinton is trying to do something toward the support of the ministry. Bro. James Burris, a worthy steward, has just handed me $22.50. He told me a few moments ago that the church here would pay up her apportionment, and perhaps more. "The Lord loves a cheerful giver," and he *will* bless those who bless him.

We anticipate a glorious revival here before the end of the year.

H. P. LEWIS.

CLASS LEADERS.

The following rules were drawn up and observed by a class leader, who for many years met with the greatest success:

1. Engage in secret prayer immediately before going to meeting.
2. Begin exactly at the time appointed, whether there be few or many present.
3. Sing not more than two or three stanzas of some familiar hymn at the opening.
4. Let the opening prayer be short, and with special reference to the success of the meeting.
5. Instead of an exhortation, let the leader state the present exercise of his mind.
6. Frequently ask direct questions; such as—Do you feel the love of God in your heart? Are you seeking for perfect love? Do you feel that you have saving faith in the Lord Jesus Christ? Have you an evidence that you are growing in grace?
7. Allow none to speak long.
8. Sing frequently a single stanza of some deeply spiritual hymn.
9. In the closing prayer, remember the sick and absent members.
10. Make diligent inquiry for the sick and absent, and visit them, if need be, at their homes, always taking an interest in their spiritual and temporal prosperity.
11. Call the roll of the class before closing.
12. Meet with the other leaders and the preacher once in three months, or oftener, for prayer and consultation.

It is earnestly requested that each class leader who reads these rules should cut them out, place them in his class book, read them often, and put them in practice.

BRIGHAM YOUNG.—The Salt Lake correspondent of the Chicago Tribune says it is rumored that Brigham Young is going to transfer church headquarters to Kanab, an almost inaccessible settlement in the mountains of southeastern Utah. The same correspondent says that Brigham has recently caused himself to be elected secretary and treasurer (he was already president) of the Utah railroad.

THE CHARACTERISTIC FEATURES OF METHODISM.

BY BISHOP DOGGETT.

The fundamental distinction between ecclesiastical organizations undoubtedly is and ought to be dogmatic. It consists in such views of the gospel as affect the conscience, and necessitate the formation of religious communities upon a basis which constitutes a permanent bond of union, the apprehension of which constrains them to adhere to it by the force of a conviction stronger than any other class of motives. Their cohesion, amidst the mutations of society, depends more upon their doctrinal unity than upon any form of conventional agreement.

Why such doctrinal differences should exist in the Protestant world, in the presence of a common standard of faith, I do not propose to explain. Allowing, as we must do, fidelity to the truth in those who maintain them, they can be accounted for principally upon the hypothesis of the imperfection of the human understanding, and the influence of education and association. The majority of them possess, more or less, elements of evangelism sufficient to authenticate their claim to the credit of orthodoxy, and to entitle them to the fellowship of the saints. It is certain, however, that these distinctions, though strongly marked, do not in any degree affect the integrity of divine revelation itself. That is a perfectly coherent system, whose necessary vastness precludes, to mortals, its complete theoretical comprehension, but whose very perfection renders it possible for them to build upon its essential verities an enduring though a differing superstructure. That church, nevertheless, has the clearest record which approximates most nearly to the conception of the original model.

The inevitable corollary from these premises is, that no intelligent Christian, no one who has solemnly and deliberately adopted a certain form of doctrine, represented by his church relation, will or can abandon it without a radical change in his convictions, or without levity which seriously compromises his Christian character. This is the dilemma which all ecclesiastical changelings encounter. If they pass from one church into another, on an avowed change of doctrinal views, they are presumed very inadequately or very ignorantly to have entertained their previous opinions. One is indeed bound to follow his convictions when they have been formed by careful investigation, whatever sacrifice the effort may cost him. Yet no honest and honorable Christian, true to act, will change his church relations on any other ground. Even a change on this ground—to speak logically—is, for the most part, a violent presumption. How rarely does it or can it properly occur in a country like ours, where information is so generally diffused, and where religious liberty is so thoroughly secured. Hence its occurrence produces a shock to the sense of propriety. It enacts a palpable contradiction which all see, of which the subject himself is sensitively conscious, and which impairs his reputation for stability.

On the other hand, to pass from one church into another, whose doctrines and position are really antagonistic in several material respects, for a lower consideration than that of conscientious doctrinal differences, argues a laxity and frivolity of religious principle which are positively disreputable. To make the transition from motives of personal advantage, such as gain or ease, or promotion, or consanguinity, or resentment, is condemned by the common judgment of the Christian public as a species of misdemeanor which taints the character. The large proportion of such changes appear to be made for no better reasons; and those who thus tamper with sacred responsibilities seek to cover their inconstancy and to indemnify their social credit by extravagant avowals, which to all except themselves appear to be impossibilities. Their pretended discovery of hidden truths, and their fulsome landations of newly-formed associations, are the natural compensations with which a conscious recreancy endeavors to sustain itself; and are regarded by observers either as a pitiable weakness or disgusting treachery. Persons actuated by such inferior motives frequently practice a remarkable self-deception. They protest their early attachments, and invoke a generous construction of their versatile conduct, while taking a position which necessarily severs the ligaments whose disruption they deplore, and which obliges them virtually, if not ostensibly, to denounce the very source from which they derived every tittle of their Christian respectability and influence. They are committed to the issue, and by the instinct of self-preservation attempt to parry the recoil. It is a perfect fallacy to suppose that one can transport himself to opposite extremes without impersonating those extremes in himself. He may be a Christian, but his attitude must be inimical to all that is peculiar in his abandoned position; and to hope to retain the same regards that were formerly cherished is as preposterous as to confound the poles.

These reflections have, I trust, pertinently arisen in this connection, although no part of my original plan, which was to show that the doctrinal system of Methodism is in itself an ample ground of indissoluble attachment to it, and that no intelligent Methodist can commit himself to another without renouncing that glorious type of gospel truth which, in the providence of God, has been specially intrusted to the keeping of Wesleyan Methodism. No one can cordially believe in the points enumerated, without being identified with it, upon a dogmatic ground so clearly apprehended, as not to surrender it without a revolution in his ideas of the scheme of salvation. It is the doctrine which makes Methodism so dear to its adherents and so formidable to its opponents. It is not the fondness for organization or the ambition of success which enthrones itself in the heart of Methodism. It is the blessed doctrine of which it is the honored depositary. It is the doctrine which has resounded so long in Methodist pulpits without discord, and which has been embalmed in Methodist literature without disguise, that constitutes its greatest distinction. It is the bold, unequivocal, flaming proclamation of a present, full, universal salvation, by faith alone, followed by good works, that has been so signally attested, and has rendered the Shibboleth of its preaching so distinctively articulate as never to be mistaken. Its doctrine is its luster and its power—a doctrine which gives depth, consistency and grandeur to its theological system; a doctrine which, in our apprehension, is sustained by the obvious teachings of God's word, by the analogy of faith, by biblical criticism and hermeneutics, by learning and philosophy, and which has nothing to fear from the arrogance of error or the progress of science. This is the testimony which God has confided to Methodism, and which it is our duty never to suppress.—*Richmond Christian Advocate.*

SING AWAY YOUR GRIEF.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robbins do. When they have done their daily work—when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh! that we might sing evening and morning, and let song touch song all the way through.

As I was returning from the country the other evening between six and seven o'clock, bearing a basket of flowers, I met a man that was apparently the tender of a mason. He looked brick and mortar all over. He had worked the entire day, and had the appearance of a man that would not be afraid to work. He was walking on with a light step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me, I should have hailed him, and said:

"Have you worked all day?"

"Of course I have," he would have said.

"Are you singing?"

"Of course I am."

"Then take these flowers home, and give them to your wife, and tell her what a blessing she has in you."

Oh! that we could put songs under our burdens. Oh! that we could extract the sense of sorrow by song. Then these things would not poison so much. Sing in the house. Teach your children to sing. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people upon earth song is the appropriate language of Christian feeling.

MEMORIAL CHURCHES, MADAGASCAR. The third of the memorial churches (so called) has been opened in the capital of Madagascar. This is called the Children's Church. It stands on a commanding position, and can be seen from a great distance. On this spot, in 1849, four Christian nobles, including one lady, were burnt at the stake. Now the Queen is the nursing mother of the church, and was present with a body of her officers at the opening.

The Religious Paper in the Family.

Each family should take a religious paper first, and a political paper afterward, if able. But observation teaches us that the reverse is the case. The political is first, second and sometimes third—three political papers in the family, and no religious paper to give substantial food to the mind.

In feeding our families at the table we do not feed them on trash, unwholesome food, which causes the body to degenerate and become weakly, sickly, deathly! But we feed them on substantial food, to give the greatest degree of health and strength. Shall we not give an equal amount of care to the health and vigor of the intellect and morals?

Visit a family and you will soon determine its training; converse with it and you can soon determine its reading. As a person's reading is, so will be his knowledge and so will he converse.

The advantages of a good religious paper are:

1. It gives the greatest amount of substantial reading for the least amount of money.

They are published each week at $2 to $3 per annum, containing enough substantial matter to fill ten books costing $1 each.

This is but a very small price for intellectual food.

2. They have a freshness which does not always attach to books. The religious journal comes every week, new and fresh. We begin to look for it toward the time of its approach with a keen and whetted appetite. We read it during the week two or three times perhaps, in spare time which would otherwise have been thrown away; whether in the heat of summer resting, or depth of winter warming by the cozy fire, time is actually saved and knowledge is positively gained. The amount of reading matter thus consumed in the course of a year by the hardest working man would astonish him if presented to him in book form on New Year's day, if he should be told that this was added to his daily labor. I once bought Macaulay's History of England, bound in one volume. An old lady said, in astonishment: "When will you ever read that book through?" She did not know that she did perhaps three or four times that amount of reading in her religious paper and books during the year.

3. Its moral effect. A short time ago a little piece was headed "The first downward step," showing the effect of a father stopping his religious paper. This was followed, said the writer, by failing to attend church regularly, by neglecting the prayer meeting, by omitting family worship, by ceasing to care for the religious culture of the family, and at last throwing off the restraints of the gospel. Such cases may be few, but even one shows the effect. If we have any interest in our own church we certainly wish to know what it is doing. Not taking its paper, has a tendency to make us careless, at least; and where carelessness is begotten, other serious evils will likely follow.—*A. R. Presbyterian.*

"W. C."—The letters S. S. and W. C., in Presbyterian and Congregational nomenclature, means "Stated Supply" and "Without a Charge." A writer in the Interior thus dilates on "W. C.:"

In a great majority of cases the primitive significance is Worn-out Constitution, and hence the common acceptation, Without Charge. Springing directly from this is Wandering Continually, and from this by natural sequence, Wasted Capital and Without Comforts (Attic.) This sense is further secured by supplying Wicked Congregations Without Compensation. At this stage, too, the unhappy brother of the White Cravat, wearing the title, often comes to be Widely Censured, and even accused of Worldly Conformity, albeit he may be a man Wholly Consecrated to the great work of Winning Converts, and only on account of physical inability Without Capacity. We Confess We Cannot, With Candor, Withhold Censure from those who, Without Consideration, heap Wholesale Condemnation upon many truly Worthy Clergymen who wear the sometimes really honorable title.

GOOD IN ITS PLACE.—Bishop Asbury was a guest of a family who were profuse in their hospitalities. Brandy was placed on the table, and he was invited to partake, but he declined. The lady blushed, and said: "Bishop, I believe that brandy is good in its place." "So do I," said Mr. Asbury; "if you have no objection I will put it in its place;" so he put it in the old-fashioned cupboard in the corner of the room, saying, with emphasis: "That is the place, and there let it stay;" and there it did stay, never to be brought on the table again.

THE natives of the White mountain region think that the scientific party passing the winter on the top of Mount Washington "ought to be pretty well paid for it."

FAMILY WORSHIP.

It is a frequent complaint that little is done to support the various enterprises of the church. There scarcely a newspaper that does not contain something upon this subject. In reading these reports we often think that too much time thus consumed in setting forth different failures that have been made. The physician, when called to visit his patient, does not stop to give a history of all the instances of malpractice that have occurred in the profession. He proceeds at once to make a diagnosis of the case that he may apply the remedy.

The question to be considered is, How shall we advance the spiritual interests of the church? In giving an answer to this important question we should not conclude that we have discovered the origin of the evil, when we have discovered only the phenomena and its effects. In entering upon the investigation of this subject we may indicate, at least, the course to be taken. We maintain that more attention should be given to the *family*, which is one of the institutions of God from which the church derives its strength. There is a close relation existing between the family and the church. The time was when the church was confined to a single family. The church is, in a certain sense, the extension of the family circle. Whatever traits of character, therefore, distinguish the family, the same will characterize the church. If the family is orderly, pious and spiritual in their devotions, the same will be the character of the church. If the heads of families neglect to attend family worship, to read the Scriptures, to catechise their children, the effect will be clearly seen in the conduct of their children. They will not make the same firm and consistent Christians. They will not have that constancy, that love and devotion for the church which those who have been brought around the family altar. "Train up a child in the way he should go, and when he is old he will not depart from it." We have only to look to the history of the church in order to establish the truth of what we advance. In the days of the patriarchs, while moral darkness was rife in the world, true godliness found a congenial home in the household circle. It was so in the days of the Reformation. It was the case in Scotland, in England and in Germany. Wherever family worship, the study of the Scriptures and a correct system of catechising have been faithfully observed, we have always been found the essential elements of an active and prosperous church.—*Banner of Light.*

THE seventh translation of the Bible into Chinese is now in progress at Peking—the style of which being known as "Mandarin Colloquial." A great amount of preparatory and tentative work has preceded any final version of the Scriptures into such a language. The missionary, so soon as he gets control of his new tongue at all, is impelled by an urgent necessity to put the Bible for the people. But it speaks their language broken, and he can hardly hope to write it better. His first translation is condemned. Rev. E. W. Syle, in the Chinese Recorder: "Wylie man's translation, Morrison's, Milne's, Gutzlaff's, Medhurst's, Delegates', and that of the London Mission—all these have their work to perform in the work of attracting and producing the great Chinese version whose arrival and completion may not reasonably be looked for by Chinese Christian scholars conversant with Greek and Hebrew, able to prepare and put forth some sort of authority "The Holy Bible, containing the Old and New Testaments, translated out of the original tongues, and with the former translations diligently compared and revised." Such a ripe and satisfying translation is that made by Dr. Smith and Van Dyck into Arabic, a pure classic to the language, no less than a true and trans version; prepared for by the labors and more linguistic acquisitions of years spent in missionary intercourse and preaching; and designed, perhaps, to be to all Arabic speaking people what our old English version has been to us. No one foresee how widely it will be used. Rev. Mr. Blodgett, of the American Board at Peking, learned recently that a full third of the population in one of the central Chinese provinces is Mohammedan, and knowing that wherever the Koran goes it carries its sacred language, the Arabic, with it, has sent it the width of Asia for a supply of Bibles in Drs. Smith and Van Dyck's translation. The Koran thus opened the way for the Bible into the heart of one of the largest populations on earth; and for a pure and classic version for nations and races far distant.—*Independent.*

"PETER'S PENCE" amounts to $1,000 already this year, which will fully balance Peter's expenses.

The Christian Advocate.

THURSDAY, APRIL 20, 1871.

EVENING TIME THERE SHALL BE LIGHT.

Bright were the beams of morning,
Bearing the joys of youth;
Clear were the hopes then dawning
As promises of truth.
Noon, with its highest shining,
In all the gains of earth,
Scarce filled the thoughts reclining
In those fond dreams of birth.

Clouds gathered o'er the vision;
Darkness obscured the sky;
Hope shrunk beneath derision;
Faith passed despairing by.
Cares shrouded over gladness;
Sins multiplied within;
Sorrows spread forth their sadness,
The heritage of sin.

Shall all be dark forever?
The trembling heart inquired;
Will life discover never
The joys so long desired?
Shall all the day be clouded?
The sun go down in gloom?
Shall human hope lie shrouded
With darkness in the tomb?

Bright are the beams of evening,
Glowing the sunset sky,
The gathered clouds all leaving
Sweet Hope enthroned on high.
Higher and higher rising
The light of eventide,
Fuller and more surprising
The joys which still abide.

A world of peace is glowing
Beyond that sunset hill,
To cheer the soul, now knowing
That hope abiding still;
Brighter and brighter shining,
That joy approaches near;
And heavenly love is twining
The crown that soul shall wear.

GOD AND SECOND CAUSES.

There is a scientific way of separating God from the world that he has made. Second causes are interposed in such numbers that the First Cause is hidden behind them. The crowd of captains of companies and chiefs of battalions, the commanding general is not seen, and his voice is drowned; so many thousands of the fleet screen from our sight the flag of the admiral. The infinitudes of reasons which we can assign for every fact, for every process in nature and every circumstance in life; for the acts of men in the measures of States, and the movements of races; for physical changes or for the caprices of folly; for changes as much as for earthquakes; for social changes as much as for returning seasons, or for signs in the sky—the second immediate causes which we can find for all those things that we see seem to put God so far back that his agency is no more felt than a shower among the hills is felt in the city or on the plain. Ten thousand leaves above our heads may hide the heavens with their canopy as effectually as any black curtain of the night. Ten thousand reasons for things, however as these reasons may be, and however the more good that they are the more they shall hide from our narrow sight the work of omnipotence. Chemistry, mechanics, optics, botany, anatomy, metaphysic and logic, the sciences of matter and mind, of gravity and of spirit, excellent as they may be, can be so massed and marshaled that, standing together, they shall stand in the stead of God. "In need of God," asks the Germanic, "when you have the laws of gravity?" Are not all things ruled by laws? Can we not show the cause and consequence in all the phenomena of physical nature and of human life? Why must we bring the deity to press his way in this thing, disturbing its order, deranging the harmony, and jostling among the fixed laws? Why ask more than the plant and insect and beast and man and nations and ages shall show their intrinsic and inevitable fact and justice? Even if a supreme Ruler sit behind these laws, why should he be more than a lay figure?—why should he come down from that calm dignity, that grand repose, of one who has finished his work, and set it in order, to assist in the power sufficient causes, to plow the fields, to wait in sonatas, or even to save souls? Let us be content with what we can see, and not assume a Reckless Providence.

Human science, in its confident pride, rids the world of a personal God in the multiplication of second causes. But second causes can never be substitute for that first cause, and which is the impulse and the struggle of all thought and all history. The leaves of the forest, though endless in number, only make shade; they do not annihilate the light which they lessen; the more subtle light enables us to see and number the leaves. No second cause is really adequate without the assumption of a ruling First Cause; and God is the only cause of these innumerable laws. Which become one and harmonious as far as the God is within them. The gravity and the force of the ax do not fell the tree without the woodman's zeal and stroke. The engine in the basement, the cards, the spindles, the flying shuttles, with their fine complication of band and wheel, of motion direct, reversed, and eccentric, here and there, up and down, every part in its place, and nothing wanting—all these, working separately, and working together, are nothing without the will of the master: his hand at the fires, his step in the halls, his watch of the wheels, his omnipresent and pervading influence, make all this mechanism efficient. These second causes in the life of the world and of men may be adjusted never so wisely, but they fall short of their proper issue if the omnipresent thought and will of infinite cause and rules be not with them and in them.—*Old and New.*

THE MINIMUM CHRISTIAN.

We have been so deeply interested, says the Christian at Work, in an article upon this subject in an English periodical that we cannot refrain from giving our readers the following extract:

"The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

"The minimun Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbors.

"The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused; still he would do it if he must. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are 'too many appeals;' but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

"The minimum Christian is not clear on a number of points—the opera and dancing, perhaps the theater and card-playing; large fashionable parties give him much trouble. He cannot see any harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but a man may be a Christian, and dance or go to the opera. He knows several excellent persons who do. Why should not he?

"He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is to be found.

"Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you have missed it altogether; lest, without gaining the whole world, you lose your own soul."

Illiteracy.—The report of the commissioner of education gives the following striking statistics of illiteracy in the United States: There are now 8,000,000 adults, including 1,653,800 adult ex-slaves, who cannot read or write. In 1840 New Hampshire had 1,000 white persons over twenty years who could not read and write; in 1860, 5,000. Maine increased from 3,000 to 9,000 illiterate; all New England from 14,000 to 87,000; Pennsylvania, from 36,000 to 75,000; New York, from 57,000 to 121,000; Michigan, from 2,000 to 18,000; Tennessee, from 62,000 to 74,000; Texas, from 5,000 to 19,000, and so on, including only the white population. This illiteracy is most marked among the women. In New Hampshire the uneducated women are 1,000 in excess; in New York, 20,000; in Pennsylvania, 17,000; in Georgia, 10,900; in Illinois, 8,000; in Massachusetts, 12,000.

Home Rules.—The following rules for the government of children, which were first presented by Mr. Jacob Abbott's books, have been of great service to many successful teachers:

When you consent, consent cordially.

When you refuse, refuse finally.

When you punish, punish good-naturedly.

Commend often.

Never scold.

If parents and teachers would bear these simple directions in mind children would be better and happier.

A rumor is afloat that the man who dived into futurity came up drowned in tears, and has since been in the depths of despair; he is now better, having dipped into a book.

FLY TO THE FOUNTAIN.

That human nature is defiled and needs the washing of regeneration is a fact admitted by all evangelical Christians. This impurity is the result of disobedience. Man was not always thus polluted. Once he bore the likeness of his Creator, and was in favor and communion with God. Had he retained this "holiness unto the Lord," he might, for aught we know, have been translated, like Enoch and Elijah, to the upper and better world. But "wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, because all have sinned." The best men, of whom the world was not worthy, acknowledge the defilement of human nature in language like the following: "Behold, I am vile;" "Behold, I was shapen in iniqnity, and in sin did my mother conceive me;" "The whole head is sick and the whole heart is faint;" with many other passages proving to a demonstration the pollution of the human family. Both fountain and stream became corrupted. Adam and Eve, having lost the image of God, begat children in their own likeness. How could it be otherwise? "Who can bring a clean thing out of an unclean?" "For the imagination of man's heart is evil from his youth; they go astray as soon as they be born."

Not satisfied with original corruptibleness, thousands are rendering themselves more miserable every day by actually and knowingly transgressing the law of God. This fact is strikingly manifested in the conduct of men and women of every village, city or neighborhood. Some are found who by their ungodly living render themselves an offense to refined society. What Christian has not, at some time, had his feelings deeply wounded by the profanity and dissipation of those who regard not God or man, who are living without God and without hope in the world? Not one. What shall we, the professed followers of Jesus, do for those who are thus pursuing evil? Shall we fold our "faith-clad arms in lazy lock," and allow these precious souls for whom Jesus died to spend their time in sin and folly, without an effort on our part to bring them to him whose blood cleanseth from all sin? If so, how vain the expression: "You are the light of the world; return to thine house and tell what great things the Lord hath done for thee." Wherein we were once a curse to the world, let us now, by the grace of God, be a blessing. Let us go to the sinner and tell him that human nature may be purified—tell him

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

Encourage him to go to the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." All Christians should willingly adopt the language of Paul: "Knowing the terror of the Lord, we persuade men"—persuade them by our words, actions and holy living to "flee the wrath to come," by trusting in him as the Fountain of life. O sinner, no longer procrastinate your return to God. Fly immediately to the Fountain of salvation.—*Religious Telescope.*

Argument in Preaching.—Argument forms the basis of interest with the popular mind, and it is the staple method of dealing with and influencing mind. Appeals to the feelings, and all kinds of "sensational preaching," soon wear out; but plain, sensible and comprehensive reasoning, without the pedantry of the logician or the hardness of the metaphysician, always has power with the great mass of commonsense, intelligent hearers. A sermon which has nothing of this element of thoughtful argumentation in it rarely makes a lasting impression, because it does not reach the depths of the subject or the depths of the mind. It ruffles the top waves; it does not reach the springs of thought or motive. No amount of fine writing, dazzling declamation, or even pathetic appeal, can atone for the absence of sound reasoning in a sermon. It need not and should not be technically theological, nor be continued wearisomely; but there can be little true eloquence without it. Truth, which is the converting agency, is not honored if it is not carefully developed, and if this thoughtful, orderly setting forth of truth do not form the basis of the sermon. This forms the positive element in preaching.—*Hoppin.*

Beautiful.—When Philip Henry, father of the commentator on the Bible, sought the hand of the only daughter of Mr. Matthew in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar and an excellent preacher, but he was a stranger. "True," said the daughter, who had well weighed the excellent qualities and graces of the stranger, "but I know where he is going, and I would like to go with him."

SPURGEON ON SABBATH SCHOOLS.

Mr. Spurgeon, in a speech at a Sabbath school meeting held in Edinburg, uttered some thoughts worth the consideration of parents and teachers:

If we do not teach the children, Satan will teach them. I have heard of a father who objected to teaching his child to pray. The child broke his leg, and while the leg was being taken off he continued to curse and swear all the time. "See," said the physician, "you have a point of conscience about not teaching the child to pray, but Satan has no conscience about teaching him to swear."

I think that to make good Sabbath school teachers there must be thorough knowledge and appreciation in your souls of the things you have to teach. I was in Italy last year, and in crossing the Alps with my wife the sun was so hot that it scorched her face. She asked me to get her some elder-flower water. I started off to a chemist, and as I did not know a word of the Italian language, I looked through the bottles and jars in his shop, but could not find anything of the kind. I tried to jabber something in French, but he did not understand me, because it was no language at all. I went down to a little brook that ran through the town, and walking along the edge came to an elder-flower tree. I got a handful of flowers, walked off to the shop and held it up to the man, and he knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, "This is the life of Christ, this is the joy of the Christian," you will be much more likely to make converts.

The teacher who goes to his class thinking that he himself always is competent without preparation, is making what I think a gross mistake. It is well to preach without notes, no doubt, but a man who should preach purely extemporaneously, without thinking beforehand, would probably be an exceedingly dull and dry preacher.

"Would you believe it, Sandy," said a divine, "that I never thought of the sermon before I went to the pulpit?"

"O, that is exactly what Mr. Mackintosh and I have been saying while you were preaching."

Now, if Sunday school teachers pride themselves on their extemporaneous teaching, their pride is peculiar to themselves, and the children will not take much pride in them.

WHAT WILL SOON BE.

If God be against thee, all things are against thee; this world is but a prison, for all thou so lovest it; thou art but reserved in it to the day of wrath; the Judge is coming; thy soul is even going. Yet a little while, and thy friends shall say of thee, "He is dead;" and thou shalt see the things that thou now dost despise, and feel that which thou wilt not believe. Death will bring such an argument as thou canst not answer.

O, poor, deceived, wretched soul! there is nothing but a slender vail of flesh between thee and that amazing sight, which will quickly silence thee, and make thee of another mind! As soon as death hath drawn this curtain, thou shalt see that which will quickly leave thee speechless. And how quickly will that day and hour come! As a thief that sits merrily spending the money which he hath stolen, in an ale-house, when men are riding in posthaste to apprehend him, so it is with you. While you are drowned in cares or fleshly pleasures, and making merry with your own shame, death is coming in posthaste to seize upon you and carry your souls to such a place and state as now you little think of. Oh, that you could but see what haste death makes, though he has not yet overtaken you! No post so swift, no messenger more sure. When death does overtake you, will you then jest and brave it out? Will you then jeer at them that warned you? Will it then be better to be a believing saint or a sensual worldling? And then "whose shall all those things be" that you have gathered?—*Baxter.*

Massacred.—It is stated that a daughter of Major J. Rhaza, of the United States army, was recently killed, together with her husband and four others, in New Mexico, the massacre being committed by Indians. The young lady's maiden name was Bettie Rhaza. She formerly lived in New Albany with her father. After her marriage she settled in New Mexico.

In a Western newspaper office the following notice was lately posted up: "*Lost.*—A valuable new silk umbrella belonging to a gentleman with a curiously carved head."

A German mechanic in Ingolstadt claims to have invented a printing press superior to the best power presses now in use.

RELIGIOUS INTELLIGENCE.

The Cumberland Presbyterians are pressing their work in Colorado with vigor.

The Presbyterians in New Zealand have a general assembly, a synod, eight presbyteries, seventy ministers, and two hundred and thirty "ecclesiastical buildings."

The Christian Era finds only fifteen Baptist pastors in the whole State of Massachusetts, among two hundred and sixty-six churches, who have been settled in their present places ten years.

Miss West, a missionary in Turkey for the past ten years, has had under her instruction two hundred girls, who, professing Christianity, are now scattered along the Euphrates and Tigris, engaged in teaching these truths to their country women.

At the late meeting of the Providence Conference of the Methodist Episcopal Church the candidates for full membership in the ministry were severally inquired of if they used tobacco. All answered no except one, who confessed to the habit of using it, but said he used it on medical grounds. Bishop Janes responded: "Well, brother, I hope it will cure you quick." The whole Conference applauded.

Miss Burton, a zealous Christian lady in Rome, distributed some tracts lately in the neighborhood of the basilica of St. Paul extra-muros, when a priest came up, followed by a lot of peasants, and burnt a parcel of her tracts before her eyes. Another time she distributed some Bibles at Albano, when the people surrounded her carriage, eager to receive them; but on returning from her drive she saw them burning.

The London correspondent of the Interior says: "Our Presbyterian friends in London are at present endeavoring to take some souls in the net by popular evangelistic services. They have organized a week of gospel preaching. In five of our best known churches there are to be nightly meetings for a week. Our ablest men from London and the country are to speak the glad tidings, three of them at each gathering."

The Berlin Missionary Society escapes a debt of ten thousand thalers, threatened by diminution of receipts growing out of the French and Prussian war, in a singular way. In 1857 some three or four square miles of land, so barren as to escape taxation, came into its possession. Located in far-off South Africa, it promised nothing. But it lies within the diamond region, and the percentage levied on "discoveries" yielded, up to the end of 1870, just the needed ten thousand thalers. So says the Missionary Herald.

The blasphemy of Pius the Ninth in taking to himself the attributes of God is bearing its fruit. The following shocking address to the Pope has been signed by hundreds of Roman Catholics in the diocese of Rhodez, in the south of France: "Being established upon this earth in the place of the Messiah, you are, like that divine Master, the way, the truth, the life. Those who are with you, and who obey your instructions, constitute the soul of the church. Those who are not with you, and who criticise your instructions, are out of the church—that is to say, out of the way, of the truth and of the life."

A meeting was held in London, March 9, at the hall in Red Lion square, of the workers in the Midnight mission. During the past year there have been 21 large and 3 small meetings held, attended by 1,028 young women, and 4 of whom were taken direct from the meetings to homes, 31 afterward seeking admission, making a total of 115 from the meetings. Besides these, about 30 young women have been admitted into institutions by application at the office. It is worthy of remark that of the 115 there were only 29 over 21 years of age, and that rather less than one-half were London girls.

Cheering accounts continue to reach the Methodist rooms of the remarkable revival in progress at and near Lucknow. Rev. Dr. Thorburn says, January 31: "Last Sabbath evening three were converted at our English service. Our chapel is quite too small to contain the congregations. We are holding no extra services, but awakenings and conversions continue to occur. Bro. Taylor spent two days of last week at Seetapore. God owned his labors in a wonderful manner. In one day twenty-nine souls were converted to God. Of these seventeen were natives and twelve Europeans. I cannot tell you how unspeakably thankful we are for what God is doing for us. The springs are bursting forth in the desert. We have spent weary, painful years in waiting, but the day of his power has come at last."

The union movement in Scotland is progressing favorably. About forty-five presbyteries in the Free Church appear to be favorable to it, while only seven have declared against it. There are about seventy presbyteries in all. The correspondent of the Observer hears that "the new wave will probably be in the direction of placing the negotiating churches in the same relation to one another as that in which the Free Church stands to the English Presbyterian and the Irish Presbyterian churches—that is to say, that the congregations of all of them should be at liberty to call the ministers of any of them." A "large and most influential" meeting of the opponents of the union was recently held in Edinburg. Dr. Bonar and others spoke.

Presbyterian.—The Choctaw mission, says the Christian Observer and Commonwealth, has been again bereaved by the death of Rev. Thomas H. Benton. The Southern Presbyterian of last week says he died "about a month ago. He had been in feeble health for some time"—but particulars respecting his last illness had not reached Columbia. Since the close of the war this mission has lost six missionaries by death—two of the venerable founders of the mission, Byington and Kingsbury; two others who had for many years labored with them, Hotchkin and Copeland; and two efficient native ministers, Fiske and Benton. Of all the ordained ministers laboring among the Choctaws in 1866, the Rev. Allen Wright alone remains.

Few persons, says the Independent, are aware, perhaps, of the work and power of the mission press at Beirut. Matrices and type for the elaborate Arabic fonts are manufactured, electrotyping done, and two steam presses kept running. Six editions of the Bible, parts of the gospels arranged for the blind, five or six millions of pages annually, and an illustrated News of Missions monthly are but part of its fruit. Jesuits and other opponents are stimulated to establish presses and control, if possible, the literature for the Arabic peoples. Meantime, enlargement of its premises and a commodious building for depository and salesroom, to be called "The Bible and Mission House," and to serve as a conspicuous center of evangelization, seems to be urgently demanded by the Protestant work.

Sunday Schools in Geneva.—Madame D'Aubigne, wife of Dr. Merle D'Aubigne, the renowned historian, is actively engaged in Sunday school work. A letter from her is now before us. She speaks of the opposition of the clergy (a majority of whom are unevangelical,) the want of a Sunday school literature, and other obstacles not easily surmounted. She conducts a Sunday school in person and instructs her class of teachers. Of these there is a very short supply, and they are mostly women. Of the eight hundred to nine hundred Sunday school teachers in Switzerland, probably not more than fifty are males. In fact, lay activity in the churches is a thing little recognized, and almost entirely unknown. Teachers (monitors) are expected to hear recitations only, and not to teach religion. Yet this estimable lady works on bravely, adopting our American ideas of class teaching and teachers' meetings, and her influence and that of other faithful workers is widely felt, and the cause makes steady progress. Madame D'Aubigne, aided by the Foreign Committee of the American Sunday School Union, is about offering a premium for a Sunday school book best adapted to the wants of her native Switzerland.—*New York Observer.*

The British missionary papers are concentrating attention upon the use of opium in China. Fresh facts are given, showing its fearful increase throughout some of the most populous and powerful provinces. While the importation of the foreign article has not increased materially, native production has become enormous. Whole provinces are said to be white with the poppy flowers in April and May. A penny is sufficient to provide an ordinary smoker with a day's consumption. Says an English observer, Rev. Griffith John: "It seems to me that England is deeply implicated. We have created and stimulated the appetite for the drug; we have made the nefarious traffic in it respectable by inducing the Chinese to legalize it; and we have caused them to supply their own wants at a cheaper rate than we can do it for them. In former days smokers were banished and sellers decapitated. At present both are perfectly safe. Concealment, either from a sense of shame or danger, is hardly now known. Even in Peking the dens are in every lane, and there is an opium-shop in the palace itself." In certain of the provinces indulgence is now so general, and the physical effects, to say nothing of the moral, so widely prostrating and demoralizing, that in another generation or so little stamina will be left for missions to take hold on.—*Independent.*

Essex County, Massachusetts, raised twenty-five thousand barrels of onions, valued at $1,000,000, last season.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 20, 1871.

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New Orleans District Conference.

Notice is given that the New Orleans District Conference will meet at the Carondelet Street church on Wednesday, April 26, at ten o'clock A. M. On Wednesday night the pastors and congregations of the district will unite in a sacramental meeting, and on Thursday night a union love-feast of the district will be held. The pastors of the several charges are requested to give notice to their congregations of the appointed services, and to prepare the reports contemplated in the duty of the district conference, as specified in the Discipline, chapter 2, section 3. The chief subjects of review and consideration are: As to the spiritual state, as to missions, as to Sunday schools and as to their financial systems. Besides the traveling and local preachers, who are members by provision of the Discipline, the Louisiana Conference determined at its last session that all the lay members of the quarterly conference shall be members of the district conference. Besides other important business, the lay members of the ensuing Annual Conference are to be elected. The prompt attendance of all the official members of the district is urgently requested.

LINUS PARKER, P. E.

MISSION SCHOOL FESTIVAL.

The festival which our Prosbyterian friends held during the past week, for the benefit of their mission Sunday schools, has proved eminently successful. The courteous invitation of the managers, and the badge which conferred upon us the freedom of the festival, were duly received and appreciated, although circumstances prevented us from attending. We only regret that the invitation did not come in time for acknowledgment in last week's paper. Our Presbyterian brethren are doing a great work in the way of mission Sunday schools, and we hope their enterprise and success may provoke and encourage others to extend their labors in this field of usefulness.

SUNDAY SCHOOL ANNIVERSARY.

The twenty-fifth anniversary of the New Orleans District Sunday School Union of the Methodist Episcopal Church South will be celebrated in Carondelet Street church on Sunday, April 30, at four o'clock P. M.

Addresses will be delivered by William Walker, Esq., Rev. J. A. G. Rabe, Rev. John Mathews and Rev. W. V. Tudor, D. D., and songs by the children of all the schools of the union. The schools will meet for practice together on Saturday, April 29, at four o'clock P. M., at the same place.

W. H. FOSTER, Pres.

THE FELICITY STREET CHURCH.—We are glad to notice the continued and marked religious interest which prevails in this charge. None but the usual services have been held, but a large number of conversions have taken place. The pastor, Rev. John Mathews, reports sixty-nine accessions to the church since the beginning of the Conference year.

CHURCHES VS. CHRISTIAN ASSOCIATIONS.—Rev. John Todd, in the Boston Congregationalist, urges young men not to take the life-blood from the church by deserting it for the Young Men's Christian Association

THE MINISTERIAL WOE.

In Paul's case this woe was of the most serious import. Necessity was laid upon him of so grave a character that his salvation was involved. Of all the fearful things which a refusal to preach the gospel might have inflicted upon him, the loss of his own soul was that which he had chiefly in his mind. Taking all the circumstances of his conversion and call to the apostleship into the account, but one path was open to him. He was so unmistakably put into the ministry that it would have been the height of contumacy to have even doubted the fact. Disobedience to "the heavenly vision" would have placed him in an attitude of rebellion, which must have ended in his eternal ruin. We might hesitate to apply Paul's convictions concerning himself to all who in the ordinary way are moved to preach. There are pains and penalties attached to every departure from duty in the religious life, and this self-evident proposition applies with peculiar force to the obligations of the ministry. To resist or to evade the impression that a dispensation of the gospel is committed to us may not in every case lead to the absolute forfeiture of eternal life, but there will be spiritual depression, loss of comfort, and often well marked providential afflictions. The sin may not be "unto death," but the manifestations of the divine disapprobation will be neither few nor light. There are many good men in the church, called in their youth to preach, whose lives have been embittered by conflict and disappointment, and whose temporal and spiritual welfare has been engloomed by this mistake of their earlier religious history. Their release from a distasteful duty has been attended by trouble and disaster, by the loss of peace and satisfaction, and by heartfelt sorrow and regret that they did not heed the voice of God. The young man who is called to this work will be happier in it than in any other condition, and if he does not lose his soul by declining to enter it, he will have cause to mourn over the most serious error of his life.

Disobedience to this conviction may entail eternal ruin upon the soul. The grieved Spirit departs from him who willfully resists his operations, and he is left alone to his idols. The refusal to obey this call is the beginning of a cause of backsliding, which ultimately reaches apostacy. Thousands who have taken the responsibility of deciding against the clearest intimations of God's will concerning them have sealed their doom by this act. They have sought relief from their convictions by keeping aloof from all religious influences, and by plunging more deeply into the pursuits and pleasures of the world. They have fled from the presence of the Lord rather than accept the burden of calling sinners to repentance. The young man whom Christ called to follow him, although he went away sorrowing, still he went away to keep his possessions and to lose his soul. Necessity is doubtless laid upon all who are called to preach. In some it may be a higher and more inexorable necessity than in others, but still there is a woe which follows disobedience. In some it is a more prominent element of conviction than in others, and in many it is nearly lost and overshadowed by a superabounding love for the work of saving souls.

So glorious and delightful is this employment, that they engage in it with the enthusiasm of volunteers, and are thankful for the privilege of proclaiming the riches of the grace of God in Christ. The point of perplexity is not whether they *must*, but whether they *may* preach the gospel. The blessing and not the woe stimulates and attracts, and they are drawn and allured by the constraining love of Christ. The sense of privilege may be greater than that of necessity, and so much greater that all consciousness of compulsion is lost in the freeness and gladness with which the divine commission is accepted. That view of the ministry which regards it as a species of servitude to which some believers are condemned, is far from the true conception. It is rather the freest and noblest sphere of Christian duty, in which every peculiar sacrifice is offset by the grandest compensations. It is an invitation to the highest seat at the gospel feast, and a distinction which angels might covet. Incidentally and to serve the argument in hand, Paul exclaims, "Yea, woe is me if I preach not the gospel!" but generally he alludes to his ministerial vocation in terms of thankfulness and satisfaction. He magnifies his office, and glories in its tribulations and sufferings: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The necessity was there, and in all his ministry, but it was outstripped by the nobler principles of faith and love, and overgrown by the fragrant bloom of a cheerful and joyous service. However it might have been on the surface in the beginning of his career, it gave place and became subordinate to the impulse of a consecrated and holy heart.

We can scarcely think of John as uttering the Pauline woe at all. A nature like his needed not the lash to drive him into the field of duty, but it yielded readily to the divine drawings and the sweet entrancements of the spiritual life. His call was doubtless backed by as great a woe as that of Paul, but it may never have risen clearly into his consciousness, because its office was not needed. To him the ministry was altogether a call of privilege, a glory and a joy, and a service of perfect freedom. Prudential fear enters largely into ordinary Christian experience, but it loses prominence under the growing strength of the spiritual life, and almost fades from thought in the glowing and grateful affection of the believing heart. It is so in ministerial experience, in which the "woe is me," however true in fact, is sunk in the all-pervading love of Christ and his work. Doubtless there are some preachers who have scarcely, even at the beginning of their career, felt anything of it. The seraphim have touched their lips with fire from the altar, and when God has asked the question, "Whom shall I send, and who will go for us?" the response has been, "Here am I; send me."

There is an inward moral necessity which the minister of the gospel feels without any distinct reference to the consequences as they may affect himself. The burden of the word of the Lord is upon him, and he must relieve his heart of the burning truths that stir within. He cannot hold his peace if he would, and utterance must be given to the message that he feels commissioned to proclaim. The prophet's words describe at least the occasional feelings of the man who is called of God to preach: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." This burning fire, shut up in the bones, is a necessity different from that which is laid upon the conscience by the danger to our own salvation, and differing also somewhat from that grateful love which gladly and freely accepts this form of Christian consecration. Many are moved by this sense of woe to preach, many are perhaps held in their course by its influence; but it does not stand alone, nor is it the highest principle of duty. It is an element in all Christian life and in the ministerial call, but it is not at all times present in the mind, and in some instances it may not have been recognized where other motives have been in the ascendant.

An undue emphasis of Paul's words may lead to the error that the ministry is a path in which the highest incentives are not adequate; in which the believer is driven by the whip of necessity, and in which the principles and rewards of a religious life are not found. The apostle's "woe is me" may also be perverted and misapplied by some who are exercised upon the subject of the call to preach. Perhaps they do not feel this woe; but is it needful in every case that they should? May they not be drawn by the love of Christ and moved by the word of the Lord in the heart? The permission may be stronger than the sense of requirement, and the privilege greater than the feeling of necessity. Love may be stronger than fear, and the sense of blessedness in this service may overtop the conceivable consequences of disobedience.

Our German Work in New Orleans.

We had the pleasure of noticing, a few weeks since, a remarkable revival in the Craps Street church, where sixty-five were converted. A good work is now going forward in the Dryades Street charge, where forty-five have been converted within the last ten days. The meeting still continues at the time of writing. A love-feast of great interest and power was held at the Craps Street church on Sunday afternoon last. An American sister present, whose gifted pen has often delighted the readers of the ADVOCATE in other days, sends us the following account of her impressions:

GERMAN LOVE-FEAST.

The love-feast in the German church last Sunday impressed me in a most powerful manner. And, notwithstanding my ignorance of their language, such a spirit of harmony prevailed in their devotional exercises, so full of the beauty of divine truth, as to unfold the wonders of that invisible power which creates new life within the soul of immortal radiance. This holy rapture was kindled at the throne of grace, producing that harmony and union of spirit which unites heart to heart and soul to soul.

A revival of religion has been felt in their churches as well as our own, and God has greatly blessed them. The cloud of divine presence was most beautifully manifested on this occasion. The young have caught the flame, and from their lips went up the song of the redeemed. Their singing was perfectly delightful. No concert of music could have surpassed it, for it was the soul's inspiration in harmony with heaven.

The beautiful little church, so well designed and perfectly neat, filled with so many happy faces who bore resemblance to the beautiful and good, was truly delightful to the lovers of Jesus. No confusion. All was order and harmony. There was an earnestness and eloquence in their preacher not to be mistaken.

After the services we visited the parsonage of our excellent Bro. Ahrens, and the Sunday school rooms between it and the church—so convenient.

His rooms are handsomely furnished with good taste—looked so inviting and comfortable that it spoke well for the people who worship at that place, and an example to others. Many have been added to their churches of late, and the young who were present attracted my attention. Their whole souls seemed to be drawn toward one object of divine admiration—Jesus!—and the flame of divine love emanated from their expressive faces, and they sang with the spirit which reaches the arch of heaven, in their own language: "Jesus reigns." The chorus was repeated with such melody as never to be forgotten by me.

S. B. T.

GERMAN MISSION.—We had the pleasure of meeting Bro. Schaper presiding elder of the German district, in our city recently, in attendance at the German quarterly meeting at this place, and attended the Sabbath morning sermon. We could understand but little of the sermon, yet there was earnestness in the preacher's manner, and a manifest spirit of devotion on the part of the congregation. We joined with them in commemorating our Saviour's death, and felt that the Master was with us. Our brethren are doing a blessed work under difficulties of a peculiar character. We invoke for them the sympathy and prayers of our entire church. The German preachers and their lives of sacrifice and devotion have been to us for years a most impressive sermon.—*Texas Christian Advocate.*

I SHOULD rejoice to hear any one of my congregation saying: "I forgot who preached, I felt so much the influence of *the truths* he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected; it began to relent, and now it relents again, when I consider by whose mercy it was that I was blessed with these feelings."—*Rowland Hill.*

THE RECORDING ANGEL.—Bishop Latimer, when examined before Bonner, at first answered without much thought or care; but presently hearing the rustling of a pen behind the curtain, he perceived that his words were being taken down. O, if Christians should remember that the recording angel is always so near them, how much more circumspect and holy would their conversation be.

THE CHURCH AND THE THEATER.

"The theater was, from the very first,
The favorite haunt of sin; though honest men,
Some very honest, wise and worthy men,
Maintained it might be turned to good account,
And so perhaps it might, but never was:
From first to last it was an evil place."

Pollok.

We think members of the church cannot innocently or consistently be theater-goers. We propose in this article to look at the subject in its moral and spiritual aspects. That prayerless and impenitent men, who do not pretend to recognize their religious obligations, go to the theater is no more strange or inconsistent than many other things they do or leave undone; but the case is altogether different with those who have voluntarily taken upon them holy vows. To impenitent men, who do not recognize church obligations, we have nothing in this particular article to say. Our remarks are to church members, and especially to members of our own communion.

For the sake of discussion we will allow that there may be people so constituted or so educated that they may attend the theater without personal spiritual damage. We know some church members have so asserted; but admitting the assertion, it by no means entitles them, as church members, to visit the theater. "Why not?" Because we are commanded in just so many words to abstain from all appearance of evil; and because the apostle, speaking as he was moved by the Holy Ghost, lays it down as a law of duty that it is not good to do anything that is a spiritual offense to our brethren in Christ. In the fourteenth chapter of the Epistle to the Romans, and in the eighth chapter of the First Epistle to the Corinthians, St. Paul discusses the question of eating meats, which had been offered to idols by the heathen priest, and were then sold in the markets as ordinary butcher's meat. Some of the ancient Christians thought that, after meats had thus been offered to idols, it was in some sort profane, and participating in the great sin of idol worship, for Christians to eat those meats. Some thought eating such meats was an act indifferent, and as innocent as the eating of meats butchered in the usual way and for ordinary use. St. Paul allows these last the correctness of their theory, but affirms: "It is evil for that man who eateth with offense. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak." In the Epistle to the Corinthians, discussing the same subject, and urging the duty of respecting the conscience of our brethren, he says: "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ." Then, showing how much more he loved souls, for whom Christ died, than he did any mere personal gratifications, he exclaims, in a spirit of lofty self-abnegation: "Wherefore, if meat (meaning that offered to idols) make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend." Now it is notorious that the immense majority of our people regard the theater (religiously considered) as an evil place, and that it is grossly inconsistent for men and women, under the obligation of holy vows and church conventionality, to attend the theater, and give it aid and comfort by their presence and example. We cannot go without damaging our influence as Christians, and grieving and wounding some of the Lord's people. Our brethren, therefore (according to St. Paul,) we should do this no more forever.

In what we have so far said we have considered the obligations we owe to the church, and our duty to refrain from any personal gratification not involving anything essential to our welfare, the practice of which would harm God's cause or afflict God's people.

We now proceed to consider the obligations we owe to the souls of all men not to do anything that will influence them to live a prayerless and impenitent life, and run the appalling risk of dying a hopeless death. We are commanded by the word of God to "honor all m... but if we, by our money and ... sonal encouragement and parti... tion, help to influence men and ... men to lead such lives and p... such professions as almost nec... rily compel a sinful life, the... insist that so far from obeying ... inspired command to "hono... men," we most clearly viola... We encourage them by our exa... we hire them with our mone... ignore and degrade the clai... their immortal natures. Wha... may be the cause, or howe... may be explained, it is as not... as the history of the stage ... that the men and women ... stage are not and never have ... religious in the Christian ... Our reading of stage biograph... not been exhaustive, but we d... recollect a solitary example of ... on the stage. Nobody expec... tors and actresses to be re... any more than they do various ... classes engaged in avowedly ... moral professions. We have ... and read of a few examples of ... becoming pious, but when th... so they always abandoned the ... A few years ago a theater ma... whom I had a long conver... acknowledged to me that ... never known a *pure* man, ... Christian sense, and but few ... on the stage. The idea of ... class teaching morals is sim... posterous. The world nev... and never will let "the de... buke sin." They that would ... strain men to glorify God ... their light shine—must be cre... maintain good works.

We hold, then, brethren, ... those of us who encourage m... women to devote themselves ... stage do those people a grea... ual wrong; for whoever tem... influences me to neglect Chr... lose my soul, does me (whet... intends it or not) the greate... sible injury. We know you w... you have not intended injury ... soul, but have only sought ... amusement. But as professed ... tians we have no moral ri... amuse ourselves at the s... peril of souls immortal, for ... the Lord of all did heaven ... forego. Let us resolve, as ... tians, that our skirts shall ... from the blood of all men.

GALVESTON, TEXAS.

WOMAN'S PIETY.

Woman seems to be m... ligious by nature than man... generally more susceptible to ... ual impressions, more recep... spiritual influences, and sh... more of the attractive power ... nite Goodness than her colder ... resistive, active brother. W... lot and experience are mo... ligious in their discipline a... fluence than the rough, stern ... ing of the world into which ... plunged, to be tossed on the ... buffeted by the storms, born... by the tempest very often, ... now and then to ride in t... over the waves. In the calen... saints there are five Marys ... John. Were not women m... ligious than men, we shou... few churches or charities ... mostly woman's deep and ... faith that rears these C... temples, woman's holy asp... that point these graceful sp... heaven, woman's fervor tha... alive the fire upon the sacred ... and the incense of woman's s... fills the sanctuaries with the ... of praise. Men may pay th... but it is woman who worsh... adores. If man has more ... moral elements, she excels ... piety which is the soul of go... and that fervor which tra... faith into inspiration. If m... the greater sanity, woman ... the greater sanctity.

We look upon an irreligio... as unripe, the block of m... the rough; he is incomplete ... perfect. But we instinctively ... an irreligious woman as un... a perversion, a deformity ... mother that does not pray is ... fit to have a child. It seems ... thing for man to attain to a ri... state and character; but ... seems the native bloom and ... cence of a woman's being. ... expect woman to be religious ... out always giving her the cr... what she does to become s... us be just and generous enou... appreciate every merit and ... every effort by which she ... this great expectation. A... all our women feel that, in ... peculiar and sacred sense, t... the chosen depositories of ... grace, priestesses at his al... ministers of his truth and ... Every home should be a nu... virtue, and the child whose ... and deepest memories ar... therein would be proof again... is worse than any speculat... fidelity.—*Golden Age.*

THEOLOGICAL EDUCATION.

The Methodist, in an article on this subject, gives the following statements and historical facts:

Our Boston and Madison theological seminaries have recently issued their annual reports. The former has eighty-one students. Zion's Herald says: "The comparison with other schools reveals the fact that this is to-day the largest theological school in New England—Andover having seventy-seven, and this eighty-one. It is third in the country, Princeton and New York surpassing it. If it had room it would put over a hundred in its next catalogue." This, being our oldest institution of the kind, has a right to numerical precedence, but it really does not at present quite maintain it, and our Boston brother editor is slightly inaccurate. The Madison institution has eighty-two students; this, therefore, and not the Boston one, is "the third in the country." Boston, however, may find sufficient satisfaction in being the *first* in New England.

The idea of Methodist ministerial education is as old as English Methodism. The founders of the denomination in England were classically educated men, and it had its birth in a university. Wesley, in the very year which is recognized as its epoch (1739,) began its noted "Kingswood School," and at his first Conference (1744) proposed a theological school, a "seminary for laborers" or lay preachers, a project which was at last realized by the present two "theological institutions" of English Methodism.

In the Christian Advocate of October 3, 1834, is an account of the first "convention" of any kind ever held in the church. It was originated by Le Roy Sunderland, and it favored "an educated ministry." Here a great battle began, which issued in as great a victory. In the old Methodist Magazine (now our Quarterly Review,) for the same year and month, appeared Mr. Sunderland's "Essay on Theological Education," the first effort through the press for that cause in the denomination. But in the preceding year Mr. Sunderland had organized, in the New England Conference, at Boston, the "Junior Preachers' Association," before which he read his essay. It broke the ice there, and he was encouraged to get up the New York convention for a more general movement. The reading of the essay before this body brought out the question before the whole church. The convention was an imposing assembly. It comprised Drs. Fisk, Olin, Bangs, Durbin, Timothy, Merritt and other men of like character. The next week Dr. Durbin opened the columns of the Christian Advocate for the discussion of the subject. Its agitation became intense, and the "essay" and its author were belabored without mercy—Dr. D. Meredith Reese, an eminent physician and local preacher of New York, leading the opposition with the sturdiest energy. Dr. Durbin had to close the Advocate against its further discussion. Zion's Herald (Boston,) however, kept up a cannonade against the opposition, and the movement became almost distinctively a New England one; the rest of the church seemed to fear and mourn over it, as menacing the whole destiny of American Methodism.

The year 1839 was the centenary of Wesleyan Methodism, and Methodists throughout the world signalized it by liberal donations to denominational interests. Stephen Olin, then in Europe, sent home his offering for the promotion of "theological education." This was a testimonial for the cause worthy of that great man, and it inspirited the New England church. In the same year a Methodist convention was held in Boston to provide a theological seminary. It was founded with the title of Biblical Institute. It struggled through severe adversities; was at first connected with the Wesleyan University, Middletown, Connecticut, then with the Methodist Seminary at Newbury, Vermont, but at last was located in Concord, New Hampshire, where it exerted no inconsiderable influence upon the character of the New England Methodist ministry. In 1845 John Dempster, of New York city, became its professor of theology. He threw his remarkable energy into the cause of ministerial education throughout the denomination, and not only forced along the New England institution against formidable discouragements, but became a leading founder of the Northwestern Seminary at Evanston, Illinois, where a Chicago Methodist lady, by the gift of property amounting to $300,000, gave endowment and her name to the Garrett Biblical Institute. Mr. Drew's munificent liberality founded the Madison school, and to-day the success of the long struggle is complete throughout the Methodist world.

FARMERS are setting out large quantities of orango, lemon, lime and similar trees around the Bay of San Francisco.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending April 17, 1871.

A—H H Adair $5, F D Allan 2 lots $1.50.

B—R F Bunting, Moses E Bull $3, H B Bostwick, P Bradford $3, Robert Babbington, R W Baxter $3.40, J C Brogan $13.70, Jas E Bradley $7.25, H W Balch, A R Banks, A F Baker.

C—J E Cobb, Jas L Collen $6, Jos Carr, Wm J Carlton, R Crawford $33.20, Baxter Clegg $10.

D—H M Dunbar, J M Davis, F O Dannelly, R A Davis 2 lots $10, David & Scott, W B Dennis $7.10, E Du Champ & Son.

E—Chas F Evans, E A Enochs, C C Ellis $3, L Ercombrack.

F—J O Fuqua $3, Emily A Foro $6, T M Featherston $6, E N Freshman, D V Foose, J R Feazell, J M Fitzgerald $1.65, Thos W Flowers.

G—F D Galloway, J M Gann, Geo Gaskins, B Griffith, C B Galloway.

H—P Howard $18.80, C W Hurley, E J Hale & Son, Mrs H E Hale, S J Hawkins $15, W C Haislip $40, L P Hardeman, J M Harrison $22.80.

J—J A B Jones $14, Mrs Julia Jordan, Horace Jewell $12.60.

K—H J Kane $10, P H Kyes & Co.

L—H P Lewis, John Lusk $14.85, W E M Linfield, J B Lippincott & Co.

M—J D Murff, J M Mason $6, M C Manly $5.85, H H Montgomery $15.00, A H Mitchell, J O Mohly $12, J H Mims, Eugene Miller, A McPhatten, Thos Mullet, D Merchant, W R Miller, J W Medlock, John A Miller, J M McIntyre, John P Morton & Co, W H Harris, J F Marshall.

N—E Nicholson $2.85, John F Neal $12, E Nolte $68.94, Jos D Newson, J Nicholson $13, A F Norwood $5.60.

P—J A Pace, J S Parker $21, F C Parish $5, J V Pointer $25, R F Perdue $1.50, R M Powers, Thos Poisal, Isabella Phillips $1 50, S M Pettengill & Co.

R—Thos Reed, Ira B Robertson $2.40.

S—J L Skipper, P C Shumates, J M Scott, C S Stewart, S P Striager, Thos M Smith 2 lots $15, John Sample, C B Stuart, R A Sibley, Miss H A Steinbauer, W R D Stockton $111.25, A H Stewart.

T—H M Tally, H M Truehart $12.15, L Tucker, J Thibadeaux $19, Calvin Taylor.

U—University Publishing Co.

W—E A West, R Williams $5, R S Woodward $12, J L Wright 75 cts, T M Williams $3, J B Walker $77.50, Amicus W Williams, A R Winfield.

Married.

March 28, 1871, at the residence of Mr. F. S. Hall, in Tensas parish, Louisiana, by Rev. P. H. Dieffenwierth, Mr. M. M. BEAVER and Mrs. ANNA M. SUTTON.

On Sunday, April 9, 1871, at the residence of Mr. R. Fowler, near Bolton, Mississippi, by Rev. W. C. Black, Mr. WILLIS FOWLER to Miss REBECCA SIMS, all of Hinds county, Mississippi.

On the sixth of April, 1871, at the residence of Mr. David Berwick, on Bayou Sale, by the Rev. B. Clegg, Dr. CHARLES R FASSITT, of Centerville, and Miss SARAH JANE ROYSTER.

By Rev. N. B. Young, at the residence of Hugh McCloud, Esq., Covington county, Mississippi, on the twelfth of February, 1871, Mr. JOHN P. LOFLIN and Mrs. DIANA WILKINSON.

At the residence of the bride's father, J. G. Kilburn, Esq., on the eighth of March, 1871, by Rev. W. E. Ballard, Mr. JO. MOREHEAD, of Kentucky, to Miss MARY O. KILBURN, of Clinton, Louisiana.

March 15, 1871, at the residence of Mr. R. Fowler, near Bolton, Mississippi, by Rev. W. C. Black, Mr. ELIJAH SIMS to Miss DELILAH L. GREEN, all of Hinds county, Mississippi.

April 6, 1871, at the residence of the bride's brother, Mr. Smith, near Clinton, Mississippi, by Rev. W. C. Black, Mr. W. P. ALSTON to Miss MARY C. SMITH, all of Raymond, Mississippi.

Obituaries.

BRO. WILLIAM CHESSER was born in South Carolina, February 4, 1785.—About the year 1803 he married Miss Rebecca Melton. Moving from Darlington district to Alabama about 1822, Bro. Chesser settled in Lowndes county, from which he removed to Pike county, in which he resided until his death, which occurred on the twenty-seventh of March, 1871.

Our venerable brother died at the good old age of eighty-six years. What multitudes had passed from time into eternity as our brother was performing his earthly pilgrimage! How few of his early friends remained on earth at the time of his death! The death of a young person is a solemn warning that life is uncertain. The death of an aged man should also remind us that although long life is a possibility, death comes at last. But what are fourscore years in comparison with the endless ages of eternity! Let the living heed the lesson which the absence of departed relatives and friends should teach, and in time prepare for an endless life of joy beyond the grave. Bro. Chesser had been a great sufferer for several years. As he neared the end of his earthly journey he desired to depart. Sunday, March 26, was his last day on earth. When Monday morning dawned his spirit had returned "to God, who gave it." W. B. ADAMS.

MRS. M. S. TROTTEN, wife of Bro. Samuel Trotter, and daughter of Rev. Gideon Powledge, an old Methodist veteran of the cross, was born near Auburn, Alabama, November 25, 1841; joined the Methodist Episcopal Church at eleven years of age; was converted at Mount Hilliard camp ground in 1856, and departed this life, at her home in Pike county, Alabama, on the fourteenth of March, 1871, at about seven o'clock in the evening.

Sister Trotter was married on the seventh of August, 1854. She died at the age of twenty-nine years, three months and seventeen days. For over five months our sister was the subject of great suffering. During her protracted illness she exhibited that lovely Christian character which had marked her previous life. When it became evident to herself and friends that she must soon pass away she showed no signs of fear, but calmly relied upon her Saviour, and thus awaited the hour of her departure. Her eldest child, Laura, preceded her, two years ago, to "the better land." Now mother and daughter are together where parting is no more.

Bro. Trotter is now left with five little children, the eldest ten years old. May God strengthen him to work for their temporal and eternal welfare, and give him wisdom to train them for usefulness here and blessedness hereafter. Sister Trotter's parting blessing was upon her husband and little ones. A day or two before her death she had her children brought to her bedside, and, placing her hands upon them, prayed for God's blessing upon them and their father.

Sister Trotter's remains were interred at Shady Grove burying ground, Pike county, on the morning of March 16, her burial being attended by a large number of friends.

W. B. ADAMS.

Southern Christian Advocate please copy.

PRATTVILLE STATION, ALABAMA CONF., April 1, 1871.

WHEREAS, By an inscrutable Providence our beloved brother, DANIEL M. SMITH, a member of this body, has been removed from our midst by the hand of death (which occurred March 21, 1871, in the sixty-third year of his age;) therefore,

Resolved, 1. That in his death this church has lost a faithful steward, a devout and uniformly consistent member, and the community one of its oldest and most worthy citizens.

2. That while we are deeply sensible of our loss, and feel that our strength is weakened and our hearts saddened by his death, yet we meekly bow to the divine will, believing that with him "to die is gain."

3. That we tender our Christian sympathy and most hearty condolence to his bereaved family in their irreparable loss.

4. That the above be spread on the minutes of this quarterly conference, and that a copy of the same be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A. H. MITCHELL, P. E.
S. P. SMITH, Secretary.

I wish to say, in addition to the above, that Bro. Smith came to us from the Methodist Protestant Church, having been for many years one of the chief supports as well as ornaments to that church in all the region of country where he lived. I first met him in quarterly conference at Prattville—one of the stewards, useful in his sphere, and harmonizing with the church in all her operations. He was a man gentle and exemplary in all the relations of life—in his family happily blending affection with authority, in his neighborhood useful and highly respected. He leaves an interesting family and numerous relatives to mourn a loss which never can be made up to them in this life. What a blessed thing it is that there is a common house for the good, where kindred and friends shall meet to part no more. The church has lost a member, but heaven has gained another inhabitant.

A. H. MITCHELL.

Died, on the third of February, 1871, at the family residence, in the parish of East Baton Rouge, Louisiana, Mrs. CATHERINE E. HALL, wife of H. B. Hall, Esq., aged fifty-two years and eight months.

The deceased was the daughter of Dr. Hall, formerly a surgeon in the United States army, and Miss Willis, who was the daughter of Wm. R. Willis, for several years mayor of the city of Baton Rouge. Dr. Hall was at the siege of New Orleans. He and Mrs. Hall died not long after. Their daughter was subsequently brought to this parish by her uncle, and married to H. B. Harelson, Esq., in 1837.

Mrs. Harelson united with the Methodist Episcopal Church at Manchac, in the parish aforesaid, in 1839. She was, until her death, esteemed as a pure, devoted and useful member. She loved her church, and most cheerfully complied with all its rules, and endeavored to obey all the precepts of our holy religion. She was kind and charitable to all, and possessed, in a high degree, those virtues and graces which adorn her sex and constitute the chief charm of a Christian lady.

For several years Mrs. Harelson had the care and control of ten orphan children, belonging to three different families. Their diversified feelings and interests were well calculated to try the patience, prudence and management of the most wise; but she showed herself equal to the task imposed upon her. Most of the children are now living to cherish her memory, and express their gratitude for her disinterested kindness to them, and rejoice at her triumphant death.

Mrs. Harelson's house was the home of the traveling ministers of the gospel on this circuit. Sometimes they, with their wives, would remain for weeks, and even months, enjoying the hospitalities which were most cheerfully and affectionately bestowed upon them.

Mrs. Harelson never got weary in her kind attentions to her guests, and appeared to feel that she was receiving favors instead of conferring them on others. No hungry *stranger* ever called on them for food and went away unfed.

A few hours before her death she became convinced that she had but a short time to live, and requested her husband to have all the family called, that she might once more see them and bid them farewell. When they were all assembled around her dying bed, bathed in tears, she calmly called them to her, one by one, gave them her hand, and bid them farewell, saying: "I am perfectly resigned to the will of my heavenly Father." Death had no terrors for her. Her hope and trust were in the Saviour of sinners. Blessed are the dead who die in the Lord. W.

The Worst Coughs Yield, as if by magic, to the wonderful curative powers of Dr. Pierce's Alt. Ext. or Golden Medical Discovery. It also surpasses anything else ever before discovered for the cure of Pimples, Blotches and Rashes on the face; also for Erysipelas, Salt Rheum, and all Skin and Scrofulous diseases. Sold by all druggists. Send address to Dr. R. V. Pierce, Buffalo, New York, for pamphlet.

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NEW ADVERTISEMENTS.

NEW LOAN OF THE UNITED STATES

IMPORTANT CIRCULAR.

Subscriptions Now Open—Certificates Ready.

TREASURY DEPARTMENT,
Washington, Feb. 28, 1871.

Public notice is hereby given that books will be opened on the sixth day of March next, in this country and in Europe, for subscriptions to the National Loan, under the act approved July 14, 1870, entitled "An Act to Authorize the Refunding of the National Debt," and the act in amendment thereof, approved January 20, 1871.

The proposed loan comprises three classes of bonds, namely:

First. Bonds to the amount of five hundred millions of dollars, payable in coin, at the pleasure of the United States, after ten years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of five per cent. per annum.

Second. Bonds to the amount of three hundred millions of dollars, payable in coin, at the pleasure of the United States, after fifteen years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four and a half per cent. per annum.

Third. Bonds to the amount of seven hundred millions of dollars, payable in coin, at the pleasure of the United States, after thirty years from the date of their issue, and bearing interest, payable quarterly in coin, at the rate of four per cent. per annum.

Subscriptions to the loan will have preference in the following order, namely:

First. Subscriptions that may be first made for five per cent. bonds to the amount of two hundred millions of dollars; of which there will be reserved, for twenty days, one-half for subscribers in this country and one-half for subscribers in foreign countries.

Second. Subscriptions for equal amounts of each class of bonds.

Third. Subscriptions for equal amounts of bonds bearing interest at the rate of four and a half per cent., and of bonds bearing interest at the rate of five per cent.

Fourth. Subscriptions for any five per cent. bonds that may not be subscribed for in the preceding classes.

When a subscription is made the subscriber will be required to deposit two per cent. of the amount thereof in coin or currency of the United States, or in bonds of the class to be exchanged, to be accounted for by the Government when the new bonds are delivered; and payment may be made either in coin or in bonds of the United States known as FIVE-TWENTY BONDS, at their par value.

The coin received in payment will be applied to the redemption of five-twenty bonds, and the debt of the United States will not be increased by this loan.

The bonds will be registered or issued with coupons, as may be desired by subscribers. Registered bonds will be issued of the denominations of $50, $100, $500, $1,000, $5,000 and $10,000; and coupon bonds of each denomination except the last two. The interest will be payable in the United States, at the office of the Treasurer, and Assistant Treasurer, or Designated Depository of the Government, quarterly, on the first days in February, May, August and November of each year.

The bonds of the several classes aforesaid, and the interest thereon, are exempt from the payment of all taxes or dues of the United States, as well as from taxation in any form by or under State, municipal or local authority.

After maturity the bonds last issued will be first redeemed, by classes and numbers, as may be designated by the Secretary of the Treasury.

The bonds will be issued at the United States Treasury, but the agents for the negotiation of the loan in Europe are authorized to make arrangements with subscribers for the transmission of the bonds to the agents through whom subscriptions may be received.

Subscribers in the United States will receive the new bonds of the agents with whom the subscriptions are made.

In the United States the National Banks are authorized to receive subscriptions, and subscriptions may also be made at the office of the Treasurer of the United States, or of any Assistant Treasurer, or the Designated Depositories at Buffalo, N. Y.; Chicago, Ill.; Cincinnati, Ohio; Louisville, Ky; Mobile, Ala.; and Pittsburg, Penn.

P. S.—This Department and its own Loan Agents are now ready to receive the United States Five-Twenty Bonds and to pay the gold interest thereon to May 1, from which date the new bonds will bear interest. A scrip certificate, calling for the bonds on the first of May, will be issued at once in exchange for the old bonds.

GEORGE S. BOUTWELL,
ap6 3tr Secretary of Treasury.

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New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 54 Camp street, under the management of the following

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JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
No. 1773. fe11 tf

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We do not hesitate to say that for these friends a great surprise is in store. Much as they may expect, they will be astonished at the wonderful versatility and power of this man, as shown in the words and music of "THE CHARM." We have seen the proof sheets of his pieces, as they have come from the printer, and with every new burst of thrilling poetry or fascinating melody have wondered where they could all come from. There is but one solution—his heart burns with love for his work. Being Superintendent of one of the finest Sunday schools in the country, that of the First Congregational Church of Chicago; being the helper and friend of Messrs. Moody, Jacobs, Whittle Stearns and other leading Sunday school workers, he not only knows what is wanted but is inspired with their enthusiasm. Pp. 160

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The Child's Corner.

THE LULLABY.

I am weary with my play,
Through the long, long day:
Oh! sweet mother, sing me to sleep:
In your fond arms press me,
In your loving heart bless me,
And, sweet mother, sing me to sleep.

The sun has gone to rest
Far adown the golden west:
Oh! sweet mother, sing me to sleep:
The weary day is done,
And the night is coming on;
So, sweet mother, sing me to sleep.

The buds of the rose
Have their scented leaves closed;
Oh! sweet mother, sing me to sleep;
And the bird, with folded wing,
In her cozy nest doth swing;
So, sweet mother, sing me to sleep.

The moon is riding high
In the clear, starry sky;
Oh! sweet mother, sing me to sleep;
In your fond arms press me,
In your loving heart bless me,
And, sweet mother, sing me to sleep.

A. O. W.

WEST FELICIANA, April 3, 1871.

A BRAVE BOY.

A TRUE STORY.

Little Ally W—— lived in a neat cottage, on the borders of a lovely little lake, surrounded by fine old forest trees, whose beautiful green foliage was reflected in its bright waters. When Ally was a good boy his father would take him in the boat for a row around the lake, and once in a great while he was allowed to join some of the fishing parties and spend a whole day on the water! and then, O how glad and happy he was! The lake would be entirely frozen over in winter time; and then Ally thought it such fun to go skating, and to see papa put chairs on runners for the ladies, and, when they were all snugly wrapped up, to see him and some of the larger boys push these chairs before them as they skated. Sometimes, when there was a very fair wind, they would have the big sleigh brought out on the lake, and fix up a big sail, made out of a sheet, for it; then mamma would get in and take Ally and his little baby sister, and whiff! away they would go across as fast as a steam engine!

One cold winter morning, when Ally was about ten years old, he wrapped himself up warmly, tied the lappels of his cap over his ears, put on his mittens, and taking his lunch basket, books and slates, shouted out "Good by, mamma!" and ran off to school, whistling a merry tune. Ally loved to go to school, and he liked to take his skates. Perhaps some little one will wonder what he wanted skates in school for? It had something to do with his taking his lunch. There were two full hours intermission at noon, and then Ally could use those skates. But that particular day the boys were all interested in making a snow-man, and Ally was afraid he should have to skate alone. As he sat by the stove eating his lunch, in company with his most intimate friend, he said:

"Come, Johnny, hurry up, and let's go on the lake for a skate before school begins."

"All right," said Johnny, with his mouth so full of bread and butter he could hardly speak; "but wouldn't you rather help make the snow-man?"

"No, I just wouldn't," said Ally; "so come on, if you're going."

The school was not far from the lake, and, as Johnny said, they got there "in a jiffy." They sat down and fastened on their skates, and then what a nice time they were having! But all at once Ally heard a dreadful scream, and, turning quickly, saw Johnny go down! Then Ally knew he had fallen into a hole in the ice; he had heard his father speak of them, but supposed they were on the other side of the lake. Ally stood for a moment with a dreadful frightened face—he will never forget that moment—and then what do you suppose he did? Run right home quick and call his father? No. Cry and scream real hard to make some one hear? No, there was not a person in sight. He went as near the hole as he dared, and saw that Johnny (who could swim a little) was struggling in the cold water, and that the ice on the edge of the hole was not strong; then he went back a few steps and, lying at full length down on the ice, edged himself toward the hole. When he was near enough to just reach his hands out over the edge, he called out:

"Swim this way, Johnny; take hold of my hands and pull yourself out." And Johnny did it, and got out safe!

How he got out, and why little Ally was not drawn in, was always a mystery to his parents. I think the good Father in heaven was watching over those boys. The two boys were once more safe on the ice, but Johnny was wet to the skin, and Ally was not much better off.

"Let's take off our skates and run fast, or we shall be late to school," said Ally.

Off went the skates, and the little fellows ran off at the top of their speed. When they got to school their clothes were frozen stiff. School had been in some time, and the teacher, seeing them come in in such a condition, concluded they had been in some mischief. So she scolded them, gave each a bad mark, and sent them home, without waiting to inquire into the matter. Johnny lived near the school, and when Ally had parted with him he began to feel greatly troubled. The poor little fellow did not imagine he had done anything praiseworthy in saving Johnny's life. As he entered the door his mother saw him, and exclaimed:

"Why, Ally! what brings you home at this hour? Your clothes are all wet! Where have you been?"

"Why, me and Johnny got wet on the ice; he fell in, and the teacher sent us home."

"Naughty boy!" said his mother. "I did not think my son would play truant."

"But I didn't play truant, mamma," said Ally, now almost heart-broken. "I could not help it; Johnny fell in a big hole; you always said we must help each other; I couldn't let him drown, mamma!"

His mother saw now that she had not rightly understood the case; so, kissing him and gently soothing him, she finally drew from him the whole story, and then she clasped him to her heart, saying:

"God bless my brave, my precious boy! Right nobly have you carried out your mother's teachings. The way to show our love to one another is by helping one another."—*New York Observer.*

THE BOTTLE OF OIL.—Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself!"

"Yes, and I will explain. Some time ago one of the doors of my house creaked. Nobody, therefore, liked to go in or out by it. One day I oiled its hinges, and it has been constantly used by everybody since."

"Then you think I am like your creaking door!" cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly word was found in his house afterward. Every family should have a bottle of this precious oil, for every family is liable to a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone or a fault-finding spirit.—*Child's Paper.*

THE ONE CATERPILLAR.—*A Fable.*—While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves a fluttering. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an old elder tree said: "Flowers, shake off your caterpillars."

"Why?" said a dozen altogether, for they were like some children who always say, "Why?" when they are told to do anything. Bad children, those!

The elder said: "If you don't they'll gobble you up."

So the flowers set themselves a shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself: "Oh, that's a beauty! I'll keep that one." The elder overheard her, and called out: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes and scores of little feet. I want to keep *him*. Surely one won't hurt me."

A few mornings after I passed the rose again. There was not a whole leaf on her; her beauty was gone, she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves. "Alas, I didn't think one caterpillar would ruin me!" One sin indulged has ruined many.

"WHY don't the great men of France stir? Why do they remain motionless and cold while our bleeding country is ruined?" asked an orator in Paris the other day. "Because they are cast in bronze," answered a voice from the gallery.

WHEN a penny bank was established in Putney, and the deposits were added up at the end of the year, a brewer who was on the committee remarked; "Well, this represents thirty thousand pints of beer not drunk."

The Farm and Garden.

THE FARMER FEEDETH ALL.

My lord rides through the palace-gate,
My lady sweeps along in state,
The sage thinks long on many a thing,
And the maiden muses on marrying;
The sailor plows the foaming sea,
The hunter kills the good red deer,
And the soldier wars without a fear;
But to fall to each, whate'er befall,
The farmer he must feed them all.

Smith hammereth cherry red the sword,
Priest preacheth pure the holy word,
Dame Alice worketh braiding well,
Clerk Richard tales of love can tell,
The tap-wife sells her fonming beer,
Dan Fisher fisheth in the mere,
And courtesies ruffle, strut and shine,
While pages bring the Gascon wine,
Man builds his castles far and high.

Where'er river runneth by,
Great cities rise in every land,
Great churches show the builder's hand,
Great arches, mountains and towers,
Fair palaces and pleasing bowers;
Great work is done, be it here or there,
And well man worketh everywhere;
But work or rest, whate'er befall,
The farmer he must feed them all.

SILICA IN AGRICULTURE.

Silica is a mineral substance, commonly known as flint; and it is one of the wonders of the vegetable tribes that, although flint is so indestructible that the strongest chemical aid is required for its solution, plants possess the power of dissolving and secreting it. Even so delicate a structure as the wheat straw dissolves silica, and every stalk of wheat is covered with a perfect but inconceivably thin coating of this substance. Amid all the wonders of nature, which we have had occasion to explain, there is none more startling than that which reveals to our knowledge the fact that a flint stone consists of the mineralized bodies of animals, just as coal consists of masses of mineralized vegetable matter. The animals are believed to have been infusorial animalculæ, coated with silicious shells, as the wheat straw of to-day is clothed with a glassy covering of silica. The skeletons of animalculæ, which compose flint, may be brought under microscopic examination. Geologists have some difficulty in determining their opinions respecting the relation which these animalculæ bear to the flint stones in which they are found. Whether the animalculæ, in dense masses, form the flint, or whether the flint merely supplies a sepulcher to the countless millions of creatures that, ages ago, enjoyed each a separate and conscious existence, is a problem that may never be solved. And what a problem! The buried plant being disentombed, after having lain for ages in the bowels of the earth, gives us light and warmth; and the animalculæ, after a sleep of ages, dissolves into the sap of a plant, and wraps the coat it wore probably "in the beginning, when God created the heavens and the earth, and when the earth first brought forth living creatures," around the slender stalk of waving corn!

IMPORTED WEEDS.

It is stated that there are now no less than two hundred and fourteen weeds, which have been introduced into the United States from foreign countries, and principally from England. As a proof of the rapidity with which useless plants are accidentally brought over the seas, it is said that in 1837 there were only one hundred and thirty-seven foreign weeds known in this country. As far back as 1672 a curious little volume, called New England's Rarities, gave a list of twenty-two plants, which the author considered had sprung up since the English had kept cattle in New England. The author mentions the "plantain," which, he says, the Indians call the "Englishman's foot," as though produced by the tread of the white settlers. The common "yellow toad flax," it is stated, was originally introduced into the province of Pennsylvania as a garden flower, by a Mr. Ranstead, a Welshman, residing in Philadelphia, from whom it has derived the name of "Ranstead weed." In 1758 this weed had overrun the pastures in the inhabited part of Pennsylvania, and was the cause of bitter complaints from the agriculturists of that day. Chickweed, it is stated, was introduced in South Carolina as food for canary birds, and in ten years spread for upward of fifty miles, and now occupies the outposts of civilization. The "Scotch thistle" is said to have been brought to America by a clergyman, who carried with him a bed stuffed with thistle down, in which some seed remained. Feathers, being cheap in the new country, were substituted for the down, which was soon emptied out, and the seed springing up filled the country with thistles. Another account says some enthusiastic Scot introduced the thistle as an emblem of his country, which soon made itself at home, and became a nuisance.—*Philadelphia Ledger.*

THE APPLE TREE BORER.—The borer, which makes such havoc among apple trees, is the grub of a beetle, the *Saperda bivittata*. This beetle is from one-half to three-quarters of an inch in length; "the upper side of its body is marked by three longitudinal white stripes, between three of a light-brown color, while the face, the antennæ, the under side of the body and the legs are white. Its natural home is on our native thorns, and some other trees and shrubs nearly related to the thorn. From these it has emigrated to the apple orchards, where it has become one of the greatest pests.

It issues from the trunks of the trees in its perfect state the last of May or the first of June, and soon after deposits its eggs on the bark, near the root. From the eggs small, yellowish grubs are hatched, which at once bore through the bark and strike upward in the sap-wood. In this larva state it continues two or three years, often boring up into the wood for ten inches, always making its burrow end just underneath the bark. After undergoing its transformations the perfect beetle gnaws through the bark and comes forth at night, which is its time for flying.

If orchards are neglected they will suffer very much from the attacks of this pest. Often fine trees will be completely ruined in two or three years. The presence of the borer may be known by its castings. It can be taken out with a knife in its early stages, but if it has penetrated into the tree several inches a wire may be thrust into the hole. Petroleum, put into the holes, is affirmed by some to do good work, but this should, as yet, be used with caution, and only by way of experiment, lest the trees should suffer irreparable injury.

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Tuition in the University classes	$30 00
Tuition in Grammar School	25 00
Tuition in Law Department	30 00
Incidental fee	2 00
(Tuition and incidental fee required in advance.)	
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For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood. GEO. W. FOSTER,
jy23 tf President Board of Trustees.

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J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

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Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

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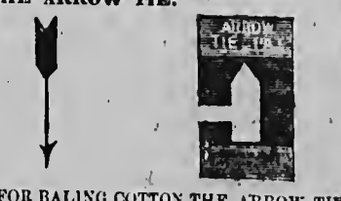

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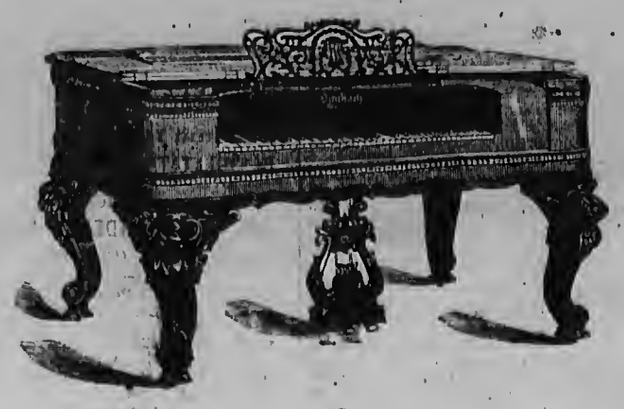

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THE BAROMETER.

The barometer was first invented and introduced by Torricelli, a student of Galileo, in 1643, who, suffering from papal persecution, arising from his advanced philosophy touching the real motions of the planets of the solar system, dared not include it among his other scientific explorations. In 1646 Pascal, at Rouen, repeated the experiments of Torricelli, with similar results, and to him we owe the discovery of the great value of the barometer as an engineering instrument in taking altitudes.

There are various kinds of barometers—the mercurial barometers, so called, all of which depend upon a glass tube, quicksilver and the vacuum. The standard barometer, now used, is a tube of glass about thirty-three inches long, the upper end closed, the lower open and inserted into a small reservoir or cistern with mercury, the whole beautifully mounted in brass tubing, forming an ornament for parlor, hall or office.

The wheel barometer, introduced by Dr. Hooke, is composed of a glass tube bent in the shape of a syphon, also filled with mercury. This instrument, which, from its construction, has very little value as a scientific instrument, and is entirely discarded by scientific men, has the disadvantage of being delicate in its adjustments, very liable to derangement, and is quite difficult of repair.

When readjustment is necessary it can only be considered as an ornamental piece of furniture, and nothing else.

The marine barometer was invented by Mr. Passement, in 1758. This instrument is familiar to every seaman, and until the introduction of Vidis' aneroid barometer has been used altogether as a marine instrument.

The aneroid barometer is an instrument promising much intrinsic excellence of itself, chiefly in that it is exceedingly portable, not liable to injury in transportation, and very accurate. It is constructed entirely of metal, and its actions depend on the effect produced by the pressure of the atmosphere on a metallic box, from which the air has been exhausted and then hermetically sealed.

The above instruments embrace all the different styles of barometers, now generally before the public, that are in the least of any utility as an index pointing to approaching meteorological changes, foretelling storms, etc.—*Northwestern Review.*

THE INVENTION OF ELASTIC SPONGE. A foot-ball manufacturer, casting about for a light and permanently elastic stuffing for his balls, hit upon a sponge, cut into small pieces and treated with glycerine. The material proved so decided a success that he patented the idea, sold his patent to be applied to upholstery purposes for $75,000, and to-day the procurement and preparation of elastic sponge is one of the most flourishing branches of commercial and manufacturing industry.

I DON'T KNOW.—"If I am asked," says M. Arago, "what produces the tail of comets, I would reply, I don't know." A lady of the French court once asked Marian: "What are the belts of Jupiter?" "I do not know," replied the secretary of the Academy of Sciences. "Then," said the lady, "is Saturn the only planet surrounded by a ring?" "I do not know," again replied Marian. The lady, growing impatient, demanded, with a certain degree of rudeness, "What purpose, then, does it serve, sir, to be an academician?" "It serves the purpose, madam, to reply—I do not know." Every honest teacher, who despises the conceit-knowledge without the reality, will often have occasion for the answer, *I do not know.* On one occasion when we gave this answer a student flippantly exclaimed: "Why, professor, when I came to the university I thought you would tell us all we do not know." "I am sorry, my young friend," said I, "that you labored under so great a mistake. I can engage to tell you only what I know, which is a very short story; but if I should undertake to tell all that you do not know, I am afraid the story would be a very long one."

QUEER.—A story is told of a drowsy D. D. who preaches in the Disciples' church, Charlotteville, Virginia, and has a nice dog who always accompanies the divine to church, and the other Sunday, in the middle of the sermon, the dog got up and yawned in sympathy with the congregation, and straightway took his master's hat to him in the pulpit. The doctor continued his sermon, and the impatient dog produced the old man's cane and placed it beside the hat, with an appealing wag of the tail. The doctor took the hint, and, remarking that the dog was probably right, dismissed the congregation.

PORT CARBON, PENNSYLVANIA, boasts of a hen forty-three years old.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last issue. In some branches of the wholesale trade the movement has continued to a fair extent, but from others we hear complaints of increasing dullness. Sugar has been in good request, and with moderate supplies prices have been well maintained. Molasses has shown some irregularity, but good fermenting has sold freely at full prices. Flour has continued quiet, with the sales mostly confined to jobbing lots at previous rates. Corn has been in light supply, and ruled at fuller prices—about ¼ to ¾c. above Friday's rates.

The weather has been windy and cloudy, but without rain. Reports have been received of additional crevasses, but as yet we have no information as to their probable damage. The river is nearly up to high water mark, and at several weak points on the levee presents a very threatening appearance. Inauspicious weather, moreover, has delayed planting, and from all directions we hear of a prospect of a late crop, as well as of materially diminished acreage.

COTTON.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi	bales.	12,074
Lake		7
Arkansas		1,311
Mobile		267
Texas		951
Total		14,610

On Saturday, under the influence of the 1-16d. advance at Liverpool on Friday evening, factors raised their pretensions, and some sales were made during the morning at an advance of ⅛c., while the bulk of the business was at previous rates, but later in the day the advantage was more on the side of the buyers, the closing rates, nevertheless, showing a slight improvement, ow middling being quoted at 13¼ to 13¾c., and middling at 14½ to 14¾c., while the sales summed up 5,650 bales. On Monday clean white cottons of all grades fully maintained their previous position, but mixed lots, containing no more than the usual proportion of dark-colored, stained or dusty, ruled in favor of buyers, without, however, any marked decline, the business embracing 8,100 bales, and the closing quotations showing a reduction of ⅛c. in the outside figures of good ordinary and middling. On Tuesday the market opened with more stringent pretensions on the part of factors for all clean white cottons, which checked the movement, but later in the day buyers came forward with increased spirit, and 7,250 bales changed hands, partly at previous rates and partly at figures indicating an improvement of nearly or quite ⅛c. Prices derived additional strength from the advance in sterling exchange.

This makes an aggregate for the past three days of 19,000 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,246,853 bales, against 989,026 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 954,112 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 783,957 bales to Great Britain, 230,862 to other foreign ports, and a decrease of 242,710 to France.

Referring to our remarks above, we quote as follows:

Ordinary	9¾ to 10
Good ordinary	12¼ to 12¾
Low middling	13¼ to 13¾
Middling	14¼ to 14¾
Strict middling	15 to ...

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,606
Arrived past three days	14,610	
Arrived previously	1,301,509	1,316,119
		1,336,815
Exported past three days	17,549	
Exported previously	1,103,047	
Burned	950	1,138,546
Stock on hand and on shipboard		213,269

SUGAR.—The supplies are light, and the movement is on a small scale. We quote 6¼ to 6¾c. per pound for inferior, 7 to 7¼c. for common, 8 to 8¼c. for fair, 8¾ to 9c. for good fair, 9¼ to 9½c. for fully fair, 10 to 10¼c. for prime, 10⅝ to 10¾c. for choice, 11¼ to 11¾c. for yellow clarified, and 12 to 12¼c. for white.

MOLASSES.—The supplies are light, with a good demand for fermenting. They are selling at 35 to 40c. for centrifugal, 20 to 25c. for inferior and common fermenting, 30 to 40c. for good to prime fermenting, 30 to 45c. for plantation reboiled, as in quality, 40 to 50c. for sistern bottom, 80 to 60c. for city refinery reboiled, and 90c. to $1 for golden syrup.

PORK.—The market is very dull, with holders asking $20 per barrel for mess, and no buyers.

MONETARY.—Gold, 111 to 111⅛.

American silver half dollars, 107½ to 108½, and Mexican dollars at 2¼ to 2⅛ per cent. premium in gold.

The movement in stocks has been to a moderate extent, the sales on Tuesday including 100 shares Louisiana Levee at $12.75, 100 do. at $13, 500 (in lots) at $12.50 to $13, and 168 Slaughter House at $32.

Nothing has transpired in bonds except $1,000 old city Sevens on Tuesday at 70¾, and $1,000 at 70¾.

The sales of warrants include $1,000 new State on Saturday at 55¼; $1,000 new Metropolitan Police on Monday at 97⅝, $4,000 do. at 97½, and $3,000 large new State at 54; and $3,500 do. on Tuesday at 53, $1,500 new Metropolitan Police at 96¾, an inside figure, and $3,500 do. at 96¾.

City Treasury notes are in request, but there are very few offering, and quotations are nominal.

CATTLE MARKET.

NEW ORLEANS, April 14, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	7 to 9c
Sheep, first quality, per head	$6 to 7
Sheep, second quality, per head	4 to 5
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	21
Bale Rope, ₩ lb:		
Kentucky	...	...
Bran, ₩ 100 lbs	1 25	1 30
Bread, ₩ 100 lbs:		
Pilot	5 00	...
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	...
Candles, ₩ lb:		
Sperm, New Bedford	...	42½
Tallow	...	...
Adamantine	...	...
Star	11½	16½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	...	...
Coal, ₩ ton:		
Cannel	10 00	...
Authracite	...	...
Western, ₩ bbl	50	...
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	...	...
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	...	21
Russia	20	...
Corn meal, ₩ bbl	3 25	3 37½
Cotton seed:		
Rough, ₩ ton	12 00	...
In sacks	14 00	15 00
Dyes, ₩ lb:		
Logwood, Campy	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	...
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	17	19
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	...
Herrings	60	...
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	...
Mackerel, No. 3	9 50	...
Flaxseed, ₩ lb	4	4
Flour, ₩ bbl:		
Double extra	...	6 50
Superfine	5 90	6 00
Fine	5 70	5 75
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	...
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	...	...
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	...	...
Oranges, La., ₩ M	...	...
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	62	65
Corn, shelled	72	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	23 00	26 00
Northern	...	...
Louisiana	...	...
Hides, ₩ lb:		
Mexican dry flint	...	...
Country dry flint	10	...
Texas stretched ditto	...	...
Dry salted	13	14
Wet salted, city slaughter	8½	14
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	6
Sheet	5	6
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	...
Lime, ₩ bbl:		
Western	...	1 60
Shell lime	...	...
Rockland, etc	...	...
Cement	2 75	...
Plaster Paris	2 15	...
Lumber, ₩ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	...	...
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	...	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	...
Scantling	15 00	...
Shingles, ₩ M	4 00	4 25
Laths	3 00	...
Molasses, ₩ gallon:		
Louisiana	...	...
Cuba	...	...
Moss, ₩ lb:		
Gray country	...	...
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal	60	65
Varnish, bright	80	85
Oils:		
Lard, ₩ gallon	1 05	...
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	45	47½
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	23 00	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	...	...
Beef, prime	16 00	25 00
Beef, dried, ₩ lb	...	...
Beef tongues, ₩ dozen	...	...
Pork, mess	20 50	...
Pork, prime mess	...	...
Hog, round, ₩ lb	...	...
Hams, ₩ lb	15	15½
Hams, canvassed	16	16½
Shoulders	...	...
Green shoulders	8	8½
Lard, prime, in tierces	13	13½
Butter, Northern	25	42
Butter, Western	12½	25
Cheese, American	11	16
Potatoes, ₩ bbl	1 50	2 00
Onions	...	...
Apples	...	...
Cabbages, ₩ crate	...	...
Rice, ₩ lb:		
Louisiana	7	8½
India, (gold, in bond)	7½	...
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	Apr.	8, 9
Selma		15, 16
Orrville		22, 23
Dayton		29, 30
Peachtree, at Airmount	May	6, 7
Suggsville, at Gosport		13, 14
Marion Junction, at Asbury chapel		20, 21
Spring Hill, at Jefferson		27, 28
Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Bashi		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Pine Level circuit, at Pine Level	Apr.	15, 16
Union circuit, at Mount Hilliard		22, 23
Sandy Ridge ct., at Rogers' chapel		29, 30
Troy circuit, at Wesley chapel	May	6, 7
Rocky Mount ct., at Hill's chapel		13, 14
Union Springs station		20, 21
Greenville station		27, 28
Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

The district stewards will please meet at Union Springs, May 20. They are as follows: Union Springs, Thos. Pullum; Union, Thos. G. Merriwether; Pine Level, W. Capers Menefee; Rocky Mount, Wm. J. Skinner; Sandy Ridge, W. H. Zeigler; Fort Deposit, J. H. Renchef; Greenville, E. J. M. Padgett; Rutledge, E. E. Richardson; Troy, E. B. Wilkerson; Brundidge, G. W. Barker; Elba, W. N. Brandon.

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

Franklin street	Apr.	8, 9
Whistler		15, 16
Citronelle, at Beaver Meadow		22, 23
Mount Pleasant, at Stockton		29, 30
St. Francis street	May	6, 7
Pollard circuit, at Pollard		13, 14
Milton		20, 21
Pensacola		27, 28
Eastern Shore, at Fish river	June	3, 4
St. Stephen's, at Andrew chapel		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Bladen Springs, at Kizer Hill	Apr.	1, 2
Gaston, at Bethlehem		8, 9
Butler, at Mount Sterling		15, 16
Livingston		29, 30
Green circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

The Demopolis District Conference, Alabama Annual Conference, will be held at Livingston, Alabama, commencing April 26, at nine o'clock A. M. All the official members of the Quarterly Conferences in the district are members of the District Conference. Lay members of the Annual Conference will be elected.

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Franklinton, at Shady Grove	Apr.	15, 16
Greensburg, at Pinegrove		22, 23
Summit, at Magnolia		29, 30
Covington, at West Pearl	May	6, 7
St. Helena, at Mount Nebo		13, 14
Tangipahoa, at Bethel		20, 21
Arcola, at Amite City	June	3, 4
Holmesville, at Topsaw		10, 11
Livingston, at James' chapel		17, 18
Bogue Chitto		24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Sharon ct., at Thornton chapel	Apr.	8, 9
Yazoo City station		15, 16
Yazoo circuit, at Mount Carmel		22, 23
Mt. Olivet ct., at Fletcher chapel		29, 30
Canton station	May	6, 7
Madison circuit, at Livingston		13, 14
Camden circuit, at Soule chapel		20, 21
Sulphur Springs ct., at Union		27, 28
Raymond circuit, at Raymond	June	3, 4
Brownsville circuit, at Liberty		10, 11
Carthage circuit, at Oak Hill		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Georgetown ct., at Georgetown	Apr.	8, 9
Hazlehurst station		16, 17
Burtenton circuit, at Pisgah		22, 23
Brandywine circuit, at Nebo	May	6, 7
Scotland ct., at Wright's church		13, 14
Pleasant Valley ct., at Rehobeth		20, 21
Brookhaven station		27, 28
Weason, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Natchez	Apr.	8, 9
Kingston		15, 16
Fayette, at Mount Carmel		22, 23
Vicksburg		29, 30
Rocky Springs, at Steele chapel	May	6, 7
North Warren, Mildale and Cane Ridge, at Beechland		13, 14
Cayuga, at Cayuga		20, 21
South Warren		27, 28
Clover Hill	June	3, 4
Lower Deer Creek		10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Rankin circuit, at Bethel	Apr.	8, 9
Mt. Carmel ct., at Williamsburg		22, 23
Columbia mission, at Tate's school house		29, 30
Gainesville miss., at Pearlington	May	6, 7
Handsboro circuit, at Biloxi		13, 14
White Plains miss., at Coulville		20, 21
East and West Pascagoula circuit, at Moss Point		27, 28
Green circuit	June	3, 4
Enon circuit		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HUNGT, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

Buffalo	Apr.	1, 2
East Feliciana, at Pinegrove		8, 9
Woodville station		15, 16
Jackson and Plains, at Pipkin's chapel		22, 23
Bayou Sara, at Bayou Sara		29, 30
East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		19, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Meridian	Apr.	1, 2
DeKalb, at Scooba		8, 9
Enterprise, at New Hope		22, 23
Spring Hill, at Union		29, 30
Wayne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Moreau street and Algiers:		
Quart. Conf. at Moreau st., 7½ P. M.	May	1
Preaching at Algiers	Apr.	23
Preaching at Moreau street		30
German charges:		
Quart. Conf. at Dryades st., 7½ P. M.	May	5
Preaching		7
Carondelet street		21
Felicity street		28
Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Providence	Apr.	29, 30
Keachie circuit, at Boil Bower	May	6, 7
Pleasant Hill and Mauny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Mooringsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Abbeville	Apr.	15, 16
Vermilionville		22, 23
Washington		29, 30
Lake Charles	May	13, 14
Calcasieu Pass		18, 19
Grand Chenicre		20, 21
Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Flat Lick	Apr.	20, 30
Minden colored circuit		22, 23
South Bossier, at Harmony	May	6, 7
North Bossier, at Red Land		13, 14
North Bossier col. ct., at Red Land		13, 14
Mount Lebanon, at Arcadia		20, 21
Mount Lebanon col. ct., at Arcadia		20, 21
Lake Bistineau, at Brushwood		27, 28
Sparta	June	3, 4
Louisville		10, 11

S. S. SCOTT, P. E.

ALEXANDRIA DISTRICT.

Spring Creek ct., at Spring Creek	Mar.	18, 19
Rapides circuit, at Palestine		25, 26
Atlanta circuit, at Atlanta	Apr.	1, 2
Harrisonburg and Centerville circuits, at Centerville		8, 9
Columbia circuit		15, 16
Simsport, at Bayou Deglaise		22, 23

The official members of Calcasieu circuit will please meet me at Spring Creek Quarterly Conference. I will preach at Alexandria at four o'clock P. M. and at night of March 26.

F. WHITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

West Point	Mar.	18, 19
Columbus	Apr.	8, 9
Columbus circuit		15, 16
Vinton		22, 23
Athens		29, 30
Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Richland circuit, at Shady Grove	Mar.	25, 26
Greenwood and McNutt, at Mill Dale	Apr.	1, 2
Atala circuit, at Spring Dale		8, 9
Kosciusko and Bethel, Kosciusko		15, 16
Durant circuit, at Wheeling		22, 23
French Camps, at Liberty Hill		29, 30
Valden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Winona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

W. P. BARTON, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, APRIL 27, 1871. NO. 15.

NEWS OF THE WEEK.

DOMESTIC.

New York, March 25.—At 12.17 this morning a meteor of different colors, seemingly one-third the diameter of the moon, suddenly shot into the atmosphere at a point twenty degrees south of the planet Mars. The direction of its motion was a northeast arc, and it passed over thirty degrees. The period of visibility was only one second, and the train of thirty-five degrees visible twenty-five seconds. This immense meteor cast shadows of surrounding objects, making the heaven ablaze with light.

San Francisco, April 21.—One-sixth of the wool clip has been sold at the highest price ever realized here.

California is now the second wool-growing State in the Union.

One hundred tons of silk and tea were shipped eastward by rail to-day.

Indian depredations in Arizona continue. The Indians appear to be supplied with government arms.

Key West, April 21.—The schooner Sarah, from Mobile for Havana, with lumber, sunk in Tortugas harbor.

Hartford, Conn., April 22.—The official canvassers give English thirty-five majority. The Legislature, however, will have final judgment on some alleged irregularities, which, if decided in favor of Jewell, will elect him by ninety majority. The canvassers give lieutenant governor and treasurer to the Republicans. The people failed to elect a secretary of State or comptroller.

Albany, N. Y., April 22.—Prof. Hough, of the Dudley Observatory, announces the discovery of a new comet. It was first seen by Lewis Swift, of Marathon, New York, on the evening of the fifteenth instant, and reported to Prof. Hough, who, owing to the cloudy weather, was unable to observe it until the eighteenth. Last night its approximate position was three hours twenty minutes right ascension, and forty-six degrees six minutes north declination. Right ascension is increasing two minutes twenty seconds, and declination is diminishing twenty minutes daily.

Indianapolis, Ind., April 23.—The Academy of Music was crowded to its utmost capacity last night at the reception of the President. Large numbers were unable to gain admittance. The hall was handsomely decorated with flags and flowers. The President appeared on the stage, accompanied by Senator Morton, Governor Baker and a number of other distinguished gentlemen. He was greeted with enthusiastic applause.

Governor Baker made the reception speech, tendering a cordial welcome. The President, in reply thereto, said:

Ladies and Gentlemen: I thank you heartily for this cordial greeting, for I assure you it is unexpected. When I left Washington it was with the view of going to St. Louis without stopping by the way, but on meeting your distinguished Senator, Governor Morton, at Pittsburg, he requested me to remain here during this day.

That I consented to do, expecting to see you and the people of Indianapolis turn out to greet your Senator, and not expecting a greeting to me. I therefore leave him to thank you in more appropriate terms than I could do if I were to try. (Applause.)

The President was followed by Senator Morton, who made a speech of some length.

In concluding his remarks, he declared his belief that if the Democratic party came into power in the Southern States they would quietly secede. The people of the South did not believe the cause they had fought for was a lost cause, and still cherished the dream of the Confederacy. Jeff. Davis had so declared in a recent speech, and such was the hope indulged by all. They did not believe there ever would be another war to preserve the Union.

New York, April 25.—Aprils are excited, and are quoted at 14½.

Gold has advanced, and rules at 11. Sterling is firm. Afternoon advices from Liverpool report a better feeling in cotton and less pressing. Sales 12,000 bales.

New York, April 25.—Cotton firmer. The demand was chiefly to fill maturing contracts, sales 6,185 bales at 15⅜c.; flour—Southern dull and lower, common to fair extra $6.65 to 7.20, choice to good $7.20 to ; wheat 1 to 2c. lower, winter red and amber Western 55 to 56c.; corn opened 1 to 2c. higher, but closed scarcely so firm, 74 to 76c., white Southern 81c.

FOREIGN.

London, April 19—Dispatches from Versailles give some particulars regarding the fight of yesterday at Neuilly. The incessant fighting around Neuilly, which lasted throughout Sunday, Sunday night and all day Monday, was followed by an ominous calm on Monday night, which was broken shortly after daylight on Tuesday morning by the insurgents. The conflict raged all day with little advantage being gained by either side, every inch of ground being obstinately contested, and both sides fighting with the most determined vigor. Houses were on fire in various parts of the town, and the inhabitants had all sought shelter in the cellars, where many of them, including women and children, were burned to death.

Toward night the Nationals, from some unknown cause, became panic stricken and fled precipitately toward Paris, the dead and wounded lying thick in the road. The government forces did not follow the Nationals.

The wildest excitement prevails in Paris and the inhabitants are leaving by thousands. All the churches are closed, but the war on the sacred edifices still continues, and the priests are daily being insulted and imprisoned. Almost every church in the city has been pillaged.

The road to St. Denis is choked with fugitives from Paris. Provisions are more plentiful. The northern and eastern railroads are still bringing in provisions.

London, April 20.—Mr. Ashbury was re-elected commodore of the Harwich Yacht Club to-day.

A special to the Telegraph says the Arc de Triomphe has been destroyed by the fire of the batteries.

Versailles, April 20.—Marshal Canrobert is here. The troops who surrendered with him are *en route* hither.

The insurgent fire is gradually slackening.

It is rumored arrangements have been made whereby France pays Germany five hundred million francs down.

Madrid, April 20.—During a discussion in the Cortes to-day, Senor Castellar spoke in strong terms of condemnation of the house of Savoy. He was called to order by several members on the ministerial side, and a scene of confusion ensued, which terminated at adjournment.

City of Mexico, April 13, via Havana, April 21.—Complaints are frequent of the insecurity of life and property in the neighborhood of Aguas Calientes.

In the recent election held at Peehuas six persons were killed. Bandits killed the tax collector of San Pedro, in Jachitan district.

The people of Tehuantepec are again in arms against the government. This revolt is a more serious one than that recently suppressed.

An effort at fusion in Congress of the parties opposed to the Juarez administration has been defeated. The issue was made on the question of sustaining ex-Governor Catalan against General Arce, the present Governor of Guerro, which was lost. This action of Congress is believed to have put an end to the proposed coalition.

Florence, April 22.—Princess Louise and Marquis of Lorne have arrived in Florence from London, and will make a short visit.

London, April 22.—The Eaton, from Middleboro for Baltimore, was abandoned at sea. The crew were saved and landed in Queenstown.

London, April 22, 11 P. M.—A dispatch from Paris says the representatives of commerce and industry of the capital are about to make a fresh attempt at conciliation, and will go to Versailles for that purpose.

The army of the Assembly are strongly fortifying the towns of Sevres, Courbevoie and Asnieres, and the Communists are erecting defensive works at Neuilly, Levallois and Villiers.

Mot d'Ordre confirms the entry of the Versailles troops into St. Denis.

There has been no cannonading since ten o'clock this morning.

Versailles, April 24.—Thiers received a deputation of the Masonic lodges from Paris, who asked, in behalf of the people of Paris, an armistice. Thiers, replying, said General L'Admirault had power to grant a truce whenever necessary, but the Commune could never be recognized by the government.

Munich, April 24.—The King of Bavaria has written a letter to Dr. Dollinger, deploring the sentence of excommunication pronounced against him.

New York, April 24.—The English papers, by the Deutschland, report the death of Schamyle recently at Media.

The Spanish generals recently exiled at Balearic Islands have received permission to return home.

The British minister has presented to the Spanish government for indemnification, for the ransom paid by Mr. Rankin, who, with his wife, was seized by the brigands outside the town of Denia.

Count Moltke has given notice that he will draw a line of fortifications to guarantee against all attacks of the occupied provinces of France until the indemnity is fully paid and a regular government finally established.

While the chapter of the Munich University accuses Dr. Dollinger of being the head and guiding spirit of all the opposition manifested to the dogma of infallibility, forty-four out of sixty-two professors and lecturers have signed an address to Dollinger encouraging him to persevere in his opposition to the papal decree and constitute himself champion of liberalism in the Catholic Church.

Paris, April 24.—A member of the Free Masons' delegation to Thiers for an armistice says that during the interview Thiers admitted it to be his intention to bombard Paris when possessed of all the forts.

Fort Valerien fired upon an American flag, mistaking it for a Commune flag.

Versailles, April 24, evening.—Fort Valerien slightly cannonaded Maillet Gate, off Paris, to-day. General Ducrot has resigned.

Paris, April 25, evening.—The expected suspension of hostilities did not take place to-day, but it is believed will commence to-morrow.

The Communist newspapers of to-day concentrate in an attack on Thiers.

A placard upon the walls invites the friends of order to be in readiness to avenge their brethren murdered in the recent butchery in the Place Vendome.

London, April 25.—It is reported that the Queen of the Thames, bound hither from New Orleans, foundered, and many lives lost. No particulars have been received.

The insurgents made a sortie on Sunday toward Chatillon, and at first captured a barricade held by the Versailles troops, but eventually they were repulsed with a heavy loss.

A strong reaction favorable to the restoration of the Emperor Napoleon is reported to have set in in the provinces.

A number of deputies to the Assembly are known to desire to make the Duke d'Aumale president of the republic.

Versailles, April 25.—Thiers' circular of the twenty-fourth says: The last few days have been employed in engineering the works and concentrating our troops. New corps have been formed at Cherbourg, Cambria and Anserre, composed of the heroes of Gravelotte. Generals Doreni and Chinchuat will command them. Later engagements at Bagneux were successful for our troops, who captured a red flag. The great operations will soon commence.

The River.—The high water marks on the Algiers side indicate a rise in the river since Saturday of from two to three inches. At two o'clock on Tuesday afternoon the river had reached the high water marks in Algiers of 1862.

Speaking of the high water marks, we wish to correct a popular error. It has generally been supposed that the river had reached its greatest height in 1862. This is a mistake. It has been ascertained, beyond any reasonable doubt, that in 1867 the river was, at an average, two and a half inches higher than in 1862.

This year's high water, and the danger of an overflow incident thereto, has been attributed to a strong tidal wave. This theory is, according to close observations made by experts, a mistaken notion. A tidal wave would have been more readily observed in Lake Pontchartrain and in the several navigable canals leading into the city. No such observation has, however, been made by those whose duty it is to be on the lookout for any disaster that may be apprehended. The oscillations in the New Canal, according to a tabular statement kindly furnished us by City Surveyor Bell, within the last sixty days, varied between 5.7 and 3.9. These variations are occasioned by the usual changes of wind, and are of constant occurrence. They by no means indicate a tidal wave.—*Picayune, April 20.*

AN EXTENSIVE INUNDATION.

THE CREVASSE AT BONNET CARRE.

We copy as follows from the Picayune of Saturday, the twenty-second instant:

News of a startling character reached the city yesterday. The crevasse at Bonnet Carre, which, when first mentioned, had given rise to fears proved to be well founded, has assumed such dimensions that it will require herculean efforts to stop the break, which at last accounts was about one hundred and fifty feet wide and still increasing.

During the afternoon yesterday we had occasion to converse with several gentlemen who early in the morning had left the scene of disaster and destruction. We learn from them that the water rushed through the break in immense volumes and with an almost deafening roar, submerging the adjacent fields to a considerable distance and producing confusion and terror among the inhabitants. They speedily left their houses, taking with them such articles as they could quickly gather up, and repaired to points of a higher level. The country for miles around resembles a vast lake. In it were seen swimming all sorts of domestic animals, greatly terrified and drifting hither and thither.

The track of the Jackson railroad, between Frenier and Bayou Labranche, a distance of nine miles, is under water. At eleven o'clock yesterday morning the water on the track at Frenier Station was two inches high.

Later.—A dispatch received at four o'clock states that the water on the track at Frenier Station is four inches high.

At four o'clock the accommodation train left the Jackson railroad depot and got through safely.

Major Burk, the clever freight agent of the Jackson railroad, gives notice that freight will not be received until arrangements are perfected for forwarding by boat to Manchac. These arrangements, we learn, will be perfected, so that freight will, in all probability, be received on Monday, by which day the company will have a line of steamboats running to Manchac.

OFFICIAL REPORT.

We subjoin the following report, furnished us by the chief State engineer, in reference to the crevasse at Bonnet Carre and at other points:

Office Board of Engineers,
New Orleans, La., April 21, 1871.

To the Editor of the Picayune:

Knowing the anxiety of our fellow-citizens in regard to the existing crevasses, I propose to furnish you each night with the information that may reach me. No concentrated effort has yet been made to close the Point Manoir crevasse, in West Baton Rouge, and Mr. Martin Glynne is working his own force to preserve the ends. Engineer Van Pelt has visited the spot, and all agree that the crevasse occurred where it could not have been anticipated. Mr. Glynne writes me on the nineteenth: "My assistant overseer was on watch on the levee on Sunday when the break occurred, and had to swim his horse through the water, as he was caught on the lower side, and saw no signs of danger when he passed down."

The Wallis crevasse, in St. James, is not yet large, and I have sent ample materials, tools and orders to close it.

The Bonnet Carre crevasse will be very destructive, and probably interfere with the travel on the Jackson railroad. Steamboats, steam pile-drivers, barges, piles, lumber, sacks, tools and everything that can be needed have been sent to the spot, and Engineers Hatch, Wrotnowski and Conway will direct the operations to check the increase of the opening, and close it, if possible. This crevasse occurred by pure guiltiness, as this levee is one of the best in the State, and had been cut to haul sugar through, and the cut was not properly closed.

The crevasse at Marero's, in St. Bernard, is in process of closing, and will be soon finished. The one at Poverty Point, in Plaquemines parish, is nearly closed, and may be finished by Saturday night.

The break at Goodrich's, in Carroll parish, is still open, but the river is falling fast, and I hope to close it in time for the planting of cotton.

We are using every effort in our power to save the rest of our levees, and with the co-operation of the planters and laborers immediately interested there will be no more crevasses. Through the direct influence of the Governor some of the banks have come to our rescue, and hereafter each order or contract we make for crevasse work will be paid in cash by the Hon. John Lynch, disbursing agent.

We must now state that each planter, merchant and steamboatman will confer a great favor on us by writing or coming in person to state the condition of the levees in each and every portion of the State, for if this information is concentrated at our office all the people will know where to find it, and the proper steps can be taken to prevent, curtail or check the desolation that now occurs from (generally) positive negligence of the party upon whose land the crevasse occurs. We ask for all suggestions, information, counsel or advice that any citizen of the State may see proper to give us, and assure all that we will do everything within our power to save the country from overflow.

Your obedient servant,
M. Jeff. Thompson,
Chief State Engineer.

Loques Landing, April 22, 1871.

General M. Jeff. Thompson, Chief State Engineer:

General: We took soundings in every direction, and found in the principal channel an average of eighteen feet of water. This is on the batture, directly in front of the crevasse, and the current running as lightning. * * * Everything is desolation in the neighborhood, and misfortune is depicted on each planter's face, and truly they are to be pitied. The water is spreading rapidly, and can be seen six miles below the crevasse. Water at the crevasse has fallen four feet, and on the opposite side seven inches.

Very respectfully, your obedient servant, A. F. Wrotnowski,
Assistant State Engineer.

Locke's Landing,
Near Bonnet Carre Crevasse,
Sunday, April 23, 1871—6 A. M.

General M. Jeff. Thompson, Chief Engineer State of Louisiana:

Dear Sir: We arrived here yesterday morning about ten o'clock, on the Salado, having been delayed several hours by the heavy northern gale of the previous night. Two hours later the tug Continental, with pile-driver and barge load of piles, joined us at this landing. I had the sacks unloaded and set the men at once to filling them.

Colonel Wrotnowski and myself visited the crevasse, and proceeded to make preliminary explorations and soundings. We saw at once that any attempt to close the crevasse would be the height of folly. It is now about six hundred to six hundred and fifty feet wide. A vast volume of water rushes through with a roar like thunder, piling itself up in the middle in the form of an arch, of which the center is five or six feet higher than the sides. The torrent has cut its channel through the front batture, and far out into the fields, to the depth of probably forty feet, while steadily foot by foot the great levee crumbles into its boiling waters. You will see at once that the closing of this crevasse is beyond the range of possibilities; so the next best thing is to prevent, if possible, the widening of the breach. The difficulty is to get our pile-driver up to the levee. The water above the crevasse has receded, leaving the batture almost dry, and here we must content ourselves with such work as can be done with hands. In the lower side we have by laborious soundings discovered a channel two feet in depth, through which we propose to draw the driver to the deep water near the levee. This end, exposed to a combination of currents, is washing away with fearful rapidity, and below, for several miles, the levee is twelve to fifteen feet high, and very costly. An effectual protection at this point will save the State at least $100,000 in the building of a new levee. We have decided to drive a row of piles at the foot of the levee, twenty feet into the ground, and when within two hundred feet of the brink, to throw out a wing at an acute angle to serve as a breakwater. This wing will consist of three or four rows of piles, driven below the bottom of the batture, sheet piled on both sides, and filled with bags of earth. It is doubtful whether even this heavy work will long withstand the attrition of the flood; but it will certainly retard the destruction of this costly levee, and may hold up until the water falls and everything is safe. The suction of the crevasse commences about one thousand feet from the shore, with a fall of five and a half feet at the crevasse; then, with a current of thirty miles an hour, the torrent hastens on its pathway of desolation. On the opposite shore the water has fallen eight inches, so you may look out for a fall of at least one foot at New Orleans. Yesterday I sent a telegram to Frenier station, but the water was deep over the railroad track, and the station was deserted. A continuous sea of water extends from here to Lake Pontchartrain, and for many miles above and below. The disaster is great and deplorable—is beyond the reach of remedy, as every one who has seen it admits. All we can do is to retard the work of destruction as far as lies in our power. At this moment—six A. M.—the tug has started with the pile-driver and barge to effect an entrance on the lower side.

Very respectfully, your obedient servant, W. J. Hatch,
Assistant State Engineer.

Young Men's Christian Association.

Mr. Editor: In a recent number of your journal attention was called to the preliminary steps being taken for the organization of a Young Men's Christian Association for New Orleans.

At a meeting held at the Bible House on Tuesday, March 14, a constitution was adopted, the preamble to which so clearly states the object of this new association that we present it for the information of your readers.

PREAMBLE.

"We, the subscribers, desirous of imitating the example of him who, when upon earth, 'went about doing good,' and feeling that by organized effort to promote the moral, social and religious welfare of the young men of our city, as well as by caring for the sick and needy in our midst, we may more effectually accomplish this object, we hereby adopt for our government the following constitution."

The constitution thus adopted limits the active membership of the association to communicants in evangelical churches in this city. The annual dues required of all members are $2. The committee appointed to nominate officers for the first year of the association reported on Tuesday evening, March 21, the following names, and upon balloting the gentlemen thus chosen were unanimously elected:

President—R. H. Browne, Esq.

First vice president—Marshall J. Smith. Second vice president—J. L. Dunnica. Third vice president—E. C. Palmer. Fourth vice president—W. G. Coyle. Fifth vice president—J. S. Walton.

Corresponding secretary—Talbot Sawyer.

Recording secretary — Robert Gribble.

Treasurer—W. H. Foster.

Librarian—W. H. Barremore.

Managers—James H. Low, Thos. I. Dix, W. J. Morphy, F. J. Odendahl, Charles Clinton, W. C. Shepard and Merritt Greenwood.

These gentlemen, who constitute the Board of Managers, have the general supervision of all the interests of the association, and are divided among the different denominations in the following proportion: Presbyterians, 4; Methodists, 4, Baptists, 3; Episcopalians, 3; Congregationalists, 2; Lutheran, 1; thus securing a unity of interest among all evangelical Christians in our city.

The most earnest efforts are being made to secure suitable rooms in which to open a free library and reading room as the most direct way of providing for the social and moral welfare of the thousands of young men for whose unwary steps the great adversary sets so many snares in a large city like New Orleans. A meeting of the association was held on Tuesday evening, April 11, at which five delegates were chosen to represent this association in the International Convention, which convenes in Washington on May 24. And now let all those interested in the work proposed by the Young Men's Christian Association make their application for membership, and by their prayers, contributions and active personal co-operation help on this noble Christian organization.

The Christian Advocate.

THURSDAY, APRIL 27, 1871.

MY SOUL.

My soul unto my heart did thus complain:
How long, oh! dullor, will thou here detain
My restless spirit?
How long ere I may seek in yonder skies
The hallowed and the unconceived prize
That souls inherit?

How long ere Time, the high priest, comes to lay
His hand upon this dungeon door of clay,
And breaks the bars,
And set me free from mortal fears and fends,
To seek the grand and solemn solitudes
Among the stars?

Oh, heart! the heavenly spirit's earthly twin.
Oh, mortal! locking the immortal in
With human keys,
Have mercy! Hide awhile thy watchful face,
And let my prisoned pinions fly to trace
Eternities!

And yet, oh! tender, though most cruel heart,
I've much to thank thee for before we part,
To rejoin never,
Ere Time's last billows I forayr have sounded,
Ere I the dim and misty cape have rounded
Of the Forever!

From Life's clambering vines rich blooms have plucked,
And from its sweetest fruits my lips have sucked
Delicious juices;
And I have quaffed that essence from above,
That only heavenly thing—pure, faithful Love—
Which Life produces.

The golden chalice of existence, lifted
High on the wave, into my grasp was drifted—
Its luscious wine
In purple flow upon the beaker darkled,
And o'er the brim to lips athirsting sparkled
In draughts divine.

In thy stern keeping I have grown the wings
Now fledged and pining for far nobler things.
Oh, guardian heart!
Too long I've fettered been to earth's cold floor;
I've loved and been beloved; there is no more—
Now let us part.

I hear thee build the scaffold of my years.
Of sorrows, smiles, few hopes and many fears.
As days diminish—
I hear thy thick throbs fall like hammer blows.
Here muffled by a thorn, and there a rose—
When wilt thou finish?

When comes the hour—at midnight, dawn or day—
When thou wilt draw these bolts and bars away.
With bated breath.
And ope for me the portals of this place,
And bid me that grim executioner face,
Relentless Death?

Death, at whose hands we find our noblest birth—
Who frees us from the swaddling clothes of earth
And all its harms—
Who rocks the cradle of Eternity,
And lays us, loving, grateful, glad and free,
In God's own arms!

J. W. ON TRANSFERS.

Mr. Editor: In a recent number of your paper there appeared an article over the signature of J. W., on the subject of transfers, to which I have been expecting some exceptions. Having waited some weeks for some one more in the habit of writing to strieture it, if you will allow me a little space I would like to offer a few objections to the views he expresses.

First, I object to his presuming to proclaim for the *Conference* that its action on the subject, at its last session, "was not taken from any mere sense of courtesy." Why not? Is it any reflection on the body, or any compromise of its character, thus to extend courteous expressions to strange brethren coming among us? I regard it rather as a compliment to have too nice a sense of politeness to vote against such a resolution, when offered, unless it involve sacrifice of principle.

Again, I object to his assuming that "it was the expression of an earnest feeling, which much consideration of the subject, during the session of Conference, had awakened in the minds and hearts of the brethren present." While I would not yield to J. W. or to anybody else in the cordiality of my welcome, the warmth of my sympathy, and the heartiness of my regards for brethren, who come in the spirit of true Methodist preachers, to share with us in our labors and sufferings, and to be identified with us in any and every part of the field where they may be needed; and while I do not suppose that any member of the Conference would yield to him, yet it is evident that there was a general and "earnest" feeling, too, at the last Conference, the very reverse of that expressed in the resolution against transfers, particularly of a certain class. It is a fact, of which J. W. evinces a consciousness in his whole letter, that there was a profound feeling—alarming and almost irrepressible—for preferred appointments. The regard for the feelings of brethren and other considerations prevented any outbreaking expressions; yet the suppressed feelings were there, and did to an extent crop out. Like pent-up volcanic fires they burn, and the Conference trembles over a crater, which threatens us with another such an unfortunate eruption as we have experienced more than once before in our history. When old, tried and experienced men—men who have labored long, assiduously, self-sacrificingly and successfully to build up and develop the Conference and church within our bounds—men whose unsurpassed ability as preachers, ardent zeal and transcendent devotion to the cause merit for them the highest consideration—conceive, whether justly or not, that they have sufficient reason for quitting the Conference of their choice, and of saying they do not think they will ever take another appointment within our bounds, is not the symptom alarming? Should we sustain the loss of a few such men, if not "to the manner born" to "the manner" adopted, would it not require a number of first-class transfers to compensate?

I therefore protest, sir, against such men and their views, when they feel antipathy, not to true men who come to us for any part of the work, but to men who transfer merely to fill preferred places, being branded with the "*imp of Know Nothingism*," and, being "hunted out of our Conference" because they cannot annihilate feelings in them as natural and proper as the feelings of our people against Radical carpet-baggers. I earnestly protest against insinuations that they "play diplomats for appointments," and "rally weak and discontented brethren into a frowning prejudice against transfers," simply because they are transfers and not Louisianians. If there is such a thing it is the irrepressible outgrowth of a suspicion or assurance that the parties have come to us through negotiations, or by diplomacy, for special works, and not the rallying of weak and discontented brethren.

CINCINNATUS.

NEW ORLEANS, LA., April 17, 1871.

The Minutes.—Louisiana Conference.

Mr. Editor: Having just read the minutes of our late Conference, I propose saying a few things about them. And first, the mechanical part I regard as superior to anything of the kind which I have seen for a long time. The arrangement also is unsurpassed.

I notice one defect, however, attributable possibly to the secretary—an oversight, of course, viz: The allowance and receipts, and widows' and orphans' per cent. of some of the preachers is not given in the minutes. Now when this occurs in the case of a preacher who was not at Conference, it is explained by supposing that his report, if sent, failed to reach the Conference; but this explanation will not answer if the preacher was present.

I hope the secretary will set this matter right through the columns of the Advocate.

Those minutes develop the startling fact that the membership of the church have compelled the fifty-three preachers who have reported to pay $226.22 each toward the support of the gospel in their respective circuits; while they have paid only a fraction more than $3.75 per capita for the same object—one preacher paying more than sixty lay members!

Tell it not in Gath, publish it not in the streets of Askelon! Fifty-three preachers pay $11,-989.88, while nine thousand and forty-four members pay only $33,-736.12!—the preachers, many of them in debt for the necessaries of life consumed by their families last year, while many of their members are looking for a profitable investment of their means, and others are "putting out their money on usury." May the Lord endow all such members with the grace of liberality.

The increase of the membership of the church, as indicated in the minutes, is exceedingly encouraging. "God grant that it may be quadrupled the present Conference year.

* * * *

LETTER FROM MISSOURI.

BRIDGETON, MO., April 12, 1871.

Mr. Editor: At the last session of the Alabama Conference I was transferred by Bishop McTyeire from that Conference to the West St. Louis Conference, and appointed to Jefferson City, Missouri. I will not attempt a tedious detail of my journey; only this will I say of it: Bro. J. E. Treadwell and myself came up the Mississippi river on a slow boat, and before we landed at Cairo, Illinois, I felt that I had been removed "from Dan to Beersheba."

I arrived at Jefferson City on the tenth of January; the snow was six inches deep, the weather was extremely cold. I stopped at a hotel near the depot to get breakfast and warm myself. While there I remarked to a gentleman that it was a very cold morning. His reply was: "This is nothing; just wait till it turns cold." I shuddered at the thought, and was inclined to hope that the stranger was exaggerating.

After taking a cup of hot coffee, some warm biscuits and *fried chicken*, I began to inquire for the presiding elder, who lived in the city. I soon found him, and was instantly drawn to him by that strong fraternal cord which binds the hearts of Methodist preachers so closely together.

I thought that there would be nothing to do but to get the "plan" and go to work; but the presiding elder informed me, to my great astonishment, that the church there had been *supplied*. Bishop Pierce had sent a preacher there, who was already at work as pastor of the church. It was very clear to my mind that I was in a curious dilemma. There I was, a stranger in a strange land, surrounded by numerous difficulties. I knew not what to do nor where to go. My "appointment" this time had a *dis* before it.

Well, I knew there was plenty of work to do in this broad Western field; so I prayerfully committed myself into the hands of God, and took up the St. Louis Christian Advocate, and the first thing my eyes fell upon was a notice that Bishop McTyeire was to be in St. Louis on the twelfth of January. So I made no tarriance, but soon started to meet the Bishop! I met him on Sunday morning, and sheltered myself under his broad episcopal wings. It was ten days before he gave me another appointment, and during those ten days I felt completely *out of my own hands*. In this there was something pleasant.

The Bishop assigned me as junior preacher on the St. Louis circuit, in the St. Louis Conference. A good brother mounted me as soon as I came to the circuit, and I entered at once into the work with my excellent colleague (Bro. Godbey.) I was initiated into the work here in a warm revival meeting, which continued several weeks with glorious results.

The sentiment of this country is generally Southern. Our church is the church for this country.

Now I will say to the members of the Alabama Conference: Brethren, if any of you are inclined westward, this is the field. This country is the Lord's; come, and let us claim it. We hear the Macedonian cry in Kansas and Montana; more preachers are wanted all over the Western country. We hope soon to see Methodism casting her dazzling rays throughout all the channels of society, spreading scriptural holiness all over these lands.

Yours truly,

MILLARD J. LAW.

A very curious mode of trying the title to land is practiced in Hindostan. Two holes are dug in the disputed spot, in each of which the plaintiff's and defendant's lawyers put one of their legs, and remain there until one of them is tired, in which case his client is defeated. In this country it is the client, and not the lawyer, who puts his foot in it.

Ninety-seven out of every hundred Swedish children between five and fifteen years of age attend school. This percentage is reached by no other country in the world, not excepting Prussia, where education, if not so general, is of a higher

EAST ALABAMA COLLEGE.

Mr. Editor: As a matter of interest, as an example worthy of imitation, showing what can be done if the disposition of the friends of this college were only favorable to its success and firm establishment, I inclose herewith a letter from a lady of this State, who inclosed fifty cents for college repairs, without signing her name. She will not object to the publication of this letter, if it will only induce others to follow her example and send fifty cents or a larger amount for college repairs. It is with this view I take the liberty to transcribe the letter, as follows:

CAMDEN, ALA., April 3, 1871.

PROFESSOR: Inclosed you will find fifty cents, sent in response to your appeal for means to repair the college building. Were my purse as large as my heart I should send a much larger sum. I have little means to spare, but felt that I would rather forego some little luxury than not to be one of the two thousand to contribute to so worthy an object. Surely there are two thousand persons in our church who will spare the small sum of fifty cents, and I trust they will respond so readily that you will soon be enabled to begin the so much needed repairs.

Very respectfully,

This is the right spirit. With our country full of such ladies how prosperously our institutions would flourish! I hope our brethren will read this letter to every person who can be reached, and that the remaining one thousand nine hundred and ninety-nine friends of this institution will be induced by the example and disposition of this noble lady to contribute at once to this great and worthy object. We do not desire to confine this plan to the State and Conference of Alabama. Let the friends of education everywhere remember us. The writer has just given an "Evening of Sacred Song" here for this purpose, and realized some $40. The workmen will be employed on the dilapidated fences this week. Friends of Auburn! help us. Young ladies of Alabama! give us the benefit of your concerts, festivals, etc. To praying men and women of the church! give us an interest in your prayers, that God may help us to train your sons aright.

A. D. McVOY.

AUBURN, April 12, 1871.

BEFRIENDING YOUNG PEOPLE.

When John Wesley saw a young man in danger of falling into the snare of evil associates he did not watch him sharply at a distance, and speak of his shortcomings to others, predicting that he was "on the high road to ruin."

He invited him to his table, and by a genial, affable manner, sought to give him good subjects for thought, or hints for conduct. Advice thus hospitably enforced was very impressive. He would draw out a young man in conversation, and learn what studies he was most proficient in, which were essential to his success, and then assist him to acquire the mastery of them.

Another most valuable way of aiding young men whom social danger threatened, was to make them acquainted with well disposed, religious young men, who would lead them into good paths. Then he watched over their future career with a father's interest and tenderness. Thus in a very simple manner he accomplished a vast amount of good, besides preventing a world of evil.

The Christian duty of hospitality is too much neglected by Christians. They lose by inhospitality many precious opportunities of doing good and of getting good. There is nothing that endears the heart of the young and of the stranger more than a warm home welcome from those on whom they have no claim. It opens the heart's door wide to receive impressions of good, and fills the memory with grateful remembrances.

"That woman is a Christian, if ever there was one," said a poor painter boy to me about a kind old lady who had befriended him in his loneliness and poverty. She had given him many a meal when hungry, or called him in her pleasant door-way to receive a pocketful of cakes, and once, when sick, had taken him home and nursed him with a mother's tenderness. The boy is a man now, but the memory of those little kindnesses will never fade from his heart.

If you wish to be good to the young, prove yourself, indeed, a generous, loving friend to them.

All our purposes should be formed in subordination to divine Providence.

FATHER TAYLOR GONE!

Father Taylor dead! Impossible, one might almost say. So live a man as he cannot die. That face, where every wrinkle was full of life, to be frozen; that eye, flashing with power, to be shrouded; that form, like the waves of the sea, ceaseless in motion, to be immovable. Such a miracle of anti-nature cannot be! Yet it is. We saw it so on Good Friday, under the pulpit where he had so often and so mightily preached the gospel. There he lay, like a warrior taking his rest on the field of his victories, dead, most certainly dead!

On Wednesday morning, between twelve and one, in the first quarter of the ebb tide, on which ebb the sailors say every naturally-dying person dies, he floated out into eternity, conforming in this particular to the peculiarities of the sailors, in whom he so delighted. He has been breaking in powers for a year or two, and his mind was entering the fog that lay along the bank of the ocean river of his life. Out of the midst of it occasionally flashes of that rare genius burst forth—the sun struggling through heavy clouds. These grew denser and denser; nature struggled less and less against them, until he dropped quietly asleep on that last Wednesday midnight morning.

On Good Friday his church was filled with a great multitude, met to do him honor. Large, fragrant lilies stood on either side of the pulpit; an anchor of roses hung over his coffin; a wreath of evergreens lay at his feet. His strong features, fixed in serene sleep, reposed on their pillow; a white cashmere dressing-gown gave the gentlemanly air that ever marked his dress and manners. Rev. Dr. William R. Clark conducted the exercises with rare propriety. Rev. Dr. Lincoln, of Hingham, read the Scriptures. Solomon's poem on Life, in the last of Ecclesiastes, Paul's poem on his own life, in the last of Timothy, and his greater paean of the resurrection, in the last of Corinthians. Father Merrill made a fervent and effectual prayer. Rev. Dr. Upham gave some facts of the early life of Father Taylor. He knew him in 1815, when he received a license to exhort, and drew great crowds by his remarkable oratory. He joined Conference in 1819, and was stationed on Scituate circuit, comprising all the towns on the south shore, and which had not in it a single Methodist church. His fame fills all that region unto this day. He was stationed at New Bedford, Cape Cod and the Vineyard, ever hugging the shore, until in 1829 he was read off to Mariner's church, Boston, where his name has ever since been announced by the Bishop, until the last session. Rev. Dr. Waterston described his earliest knowledge of him, first in the little chapel in Methodist alley, when, unknown to fame, he was thronged by great crowds of sailors, and of the poorest poor. The first sermon he heard him preach was remarkable in its oratory, poetry and piety. Often since had he listened to him, and always with amazement at the fertility of his fancy and the scope of his thought. He said that when he was begging money for this church, in a rich congregation, he said he "wished for no pillared temple, but only for the chips and shavings that fell from their Corinthian carvings;" that "if they dropped a dollar into this ocean it would raise a wave that would strike the shores of Europe, rebound to the Spice islands of the South, and return thence to your Northwestern coasts." He portrayed his character and capacity, his breadth and tenderness of heart, with a warmth of words that showed how ardent were his affections, declaring him the Jeremy Taylor and the John Bunyan of America.

Rev. Mark Trafton was alike felicitous. Not a sad, but a smiling day was this. He described him in the early morning, with the doves from his belfry lighting on head, and arms, and hands, and feet, as they receive their breakfast from his loving hands; portrayed his wife, the stately lady, who, he said, was as much and as perfectly created for him as Eve was for Adam, to whom he always deferred, and yet never yielded the quarter-deck. He preferred that he should have disappeared with a broadside which had riven him from keelson to truck, or his magazine had been touched with a spark that had sent him up in a shout of glory, instead of drifting a mere hulk at the mercy of the tide, watched by loving eyes, catching at last on the sands and resting.

The benediction was pronounced by Father Taylor, now eighty years old, who, when a lad of nineteen, saw this rough sailor youth of two or three and twenty, in the audience at Bromfield Lane, broken by the preaching of Hedding, "the seventy-four," and took him in his arms, and led him to the altar and to Christ.

The most notable incident of the funeral was an old woman, with her poor soiled dress, with her basket of oranges and apples on her arm, walking up the aisle in the midst of the services, looking into his face, and going out, paying no attention to the audience or the exercises. It was such a gem of independence and characterization that it seemed as if Father Taylor would almost himself rise and commend it. Mount Hope received his body—a happy name for him, for no Christian ever lived who dwelt more constantly on that mountain-top. A few of his famous *mots* were given by the speakers. Mr. Trafton said that once demanding support for superannuates, he said: "They deserve to be fed on preserved diamonds." Dr. Waterston said he told him once, in order to encourage him to work and wait: "Not to carry the seed-basket and sickle into the field at the same time."—*Zion's Herald.*

The Young Soldier.—Some years ago a young soldier, a recruit, called upon the chaplain-general. Entering into conversation with him, the chaplain-general asked the recruit how he liked his profession. He replied: "'Oh! sir, I like it very much, but there is one great drawback. I never can find an opportunity to pray."

He was naturally asked how it was. "Oh, sir! if you only knew what takes place in the barrack-room. When I first joined I tried to pray; I knelt down by my bedside as I had been used to do at home; but there were such pelts and abuse, such throwing of boots at me, that I don't know how I was able to stand it."

The chaplain-general said: "My poor lad, I do know it; but don't expose yourself to such treatment; wait until the lights are out, and then commune yourself to your heavenly Father." The young recruit seemed to have followed the advice given; but at the end of the fortnight confessed, "It won't do."

"Why?" asked the chaplain-general.

"Because, sir," was the manly reply, "it seems like being ashamed of my Saviour."

The chaplain, an old man, felt ashamed, as he confesses, in the presence of this young lad of nineteen, and urged him to perseverance in his brave conduct, since God would most certainly bless it. What was the result? The soldiers, one after another, were ashamed of their conduct and admired the lad's holy bravery; then one began to kneel down with him, then another, until each of the sixteen men did so regularly. Would that all soldiers of the cross were as persistent and faithful! Then might we expect larger accessions to the Christian service.—*Sword and Trowel.*

Scolding Power.—It is a very common mistake of those who would abate faults to rely chiefly upon scolding power. Because it requires no self-control, no patience, no careful adaptation to the rights and feelings of others, it is far more popular than any other display of energy. Nothing so easy as to find fault, for the scolder's weapons are always within convenient reach.

Does a boy "look around" during the Sunday school session? Scold him. Does a girl whisper? Scold. Does the librarian make some mistake or interruption? Look daggers or speak drawn swords. Give the superintendent a sly scolding for putting in your class a pupil that don't match the others. Give each of the parents a piece of your mind (broken off short and sudden for not teaching their children the lesson. Snap at the other teachers for talking too loud. By these means Christian workers can make themselves and others as comfortable as it is possible to be—in a hornet's nest.—*Christian at Work.*

Occupation.—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon his own fears, weaving the dim shadows that a little exertion might sweep away, into a funeral pall, the strong spirit shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you into a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

Feeling a patient's pulse by telegraph is the latest achievement. The sick man was in Washington and the physician in New York. The beats of the pulse were transmitted by a doctor with one hand on the patient's wrist and the other on the telegraph key.

The Christian Advocate.

THURSDAY, APRIL 27, 1871.

COUNSEL.

If thou dost bid thy friend farewell,
But for one night though that farewell may be,
Press thou his palm with thine. How canst thou tell
How far from thee

Fate or caprice may lead his feet
Ere that to-morrow comes? Men have been known
To lightly turn the corner of a street,
And days have grown

To months, and months to lagging years,
Before they looked in loving eyes again.
Parting at best is underlaid with tears—
With tears and pain.

Therefore, lest sudden death should come between,
Or time or distance, clasp with pressure true
The hand of him who goeth forth; unseen,
Fate goeth too!

Yea, find thou alway time to say
Some earnest word between the idle talk;
Lest with thee henceforth, ever, night and day,
Regret should walk.

Galaxy.

THE OLD EGYPTIANS.

The Egyptians who lived thousands of years ago have left traces of their ordinary life and customs. Their passion for inscribing and carving on stone the events of even ordinary importance has given us a fuller view of their manner of living and the state of their civilization than has been obtained of any other country. The antiquities of Egypt are numerous, so that their collocation and interpretation have developed the science of Egyptology, and made it a special study of archæologists. During the last year Blackwood's Magazine gathered together, in a series of articles, accounts of records Egyptians have left of themselves, "as they were once to be seen in their worship, processions, ceremonies, in battles and sieges, and in all the situations of domestic life. We may see for ourselves how they sacrificed, with what weapons they fought—how they sowed, reaped, bought and sold, slaughtered, cooked, wrought at trades, feasted, danced, gamed, rejoiced, mourned, died, were embalmed and buried; nay, more—we know in what manner they fancied that their souls were disposed of after death. We can study their features, dresses, implements; and so mightily has nature wrought with them to preserve the memorials, that 'their domestic habits, their social institutions, their very modes of thought, are disclosed to us, and so minutely that we know more of the men among whom Abram dwelt and conversed in Egypt than of our own British and Saxon ancestors.'"

The king was invested with absolute power, but was hedged about with certain guards, which he never overleaped.

"He could not be as other men were, but in all the acts of his daily life he conducted himself after a royal pattern, never forgetting that he belonged to the State. His toilet, exercise, meals, were settled by law; his amusements, both as to times and kinds, might be only such as became so distinguished a person, the very quantity of his wine being regulated to guard against the possibility of excess. His associates and attendants were all of the first families, and of high education. These were blamed and punished if their august master should ever allow his passions to influence him in the exercise of his office. The king could do no wrong, but his ministers were held strictly responsible if any wrong was done, it being held that impropriety or injustice could scarcely be a solitary failing, but a sign of general circumspection having been relaxed. From the very birth of an heir apparent to the throne, his future companions, nurslings of the same age as himself, were set apart and trained."

Their religion was of a complex nature. The number of their gods could not be counted. They were of every form of beast, bird, reptile and fish, and sometimes a union of man and animal. The gods were regularly graded in high and low orders, and represented evil as well as good spirits. The writer in Blackwood's concedes that no consistent theory of their religion has yet been formed, and the "whole subject remains a muddle."

"There were two sports," we are told in Blackwood's, "to which we cannot pretend to find parallels in our land and day—namely: Hippopotamus hunting, in which a harpoon and reel were used, making it to that extent like whaling and crocodile hunting. The Tentyrites are said to have been so bold in this latter pursuit that one of them would not hesitate to swim singly after a crocodile, jump on its back, and thrust a bar into its mouth, which, being used as a bit, the gallant rider made the crocodile carry him to shore. Herodotus, however, tells us that the way to catch a crocodile in his time was to bait a hook with a piece of pork, then to set a pig screaming on the bank. The crocodile, running to look after the pig, would observe the pork, and swallow it *en passant*, whereupon he was hauled ashore and blinded with mud, so that he could offer but little resistance to his fate.

"When our bucolic Egyptian got home after being afield, he took his bath, and was ready then for some refreshment, which was brought him in separate dishes, and served upon a small round table with one leg, at which he sat on a high or low stool, but did not recline. His meal, the history of which may be read on the sculptures, from the slaughter of the animal, or the gathering of the vegetable or fruit up to the moment of serving, was tolerably luxurious.

"Town-houses, when small, touched each other, and formed the sides of a narrow street. Large houses were detached, and stood each in its own area, with entrance doors on two or three of its sides. The plan of these detached houses was rectangular, and either the apartments ran round three sides of an inner quadraugle, or a spacious court was reserved on one side of the buildings, joining them to the boundary wall. Low houses appear to have been the fashion, except in splendid Thebes, where Diodorus says the houses were four or five stories in height. 'They had a portico or porch before the front door (Janua,) supported on two columns, below whose capitals were attached ribbons or banners, the name of the person who lived there being occasionally painted within, on the lintel or imposts of the door; and sometimes the portico consisted of a double row of columns, between which stood colossal statues of the king.

How curious were their customs respecting the dead and mummies! Upon the death of a friend or relation great lamentations would be kept up for seventy days. During this period the process of embalming was completed, and then came a new set of ceremonies. For a period ranging from a month to a year, the mummy was kept in the house, and sacrifices were offered to the gods in its behalf. Then came a magnificent funeral procession, which "wound up with the male relations and friends, leaning on long sticks, and either beating their breasts or walking in solemn silence."

There remains yet one other ceremony to complete the obsequies:

"Between the road over which the mummy traveled as above and the tomb which had been prepared for it, there intervened an obstacle. Every nome (or Egyptian province) had its sacred lake barring the passage to the tomb, until he whose mummy sought to be at rest had established his character as one deserving to lie among the worthies of Egypt who had gone before him. There was a sacred boat and a boatman (the Egyptian word for which is *Charon*,) but before the mummy could be embarked or the boatman would pull a stroke, the *permit* of forty-two assessors, who had been expressly summoned, and who stood in a grave semicirele on the bank, had to be obtained. There might or might not be an accuser or accusers present. If there were, he or they were bound to prove that the deceased had led an evil life, on pain of the severest punishment in case of failure. If there were no accuser, still the character of the dead had to be examined on every point *seriatim* of Egyptian morality. His acts, his omissions, his example, were rigidly passed in review, and it was not until the assessors had decided that he was altogether worthy that his mummy could be lowered into the sacred ark. Should the sentence be against the dead, or should he be proven to be heavily in debt, the body had to be returned by the way it came, amid the confusion and grief of all the family, and kept concealed, until the production of further evidence, the expiation of any offenses that admitted of being cancelled." If the inspection resulted favorably the assembled people broke forth in loud acclamations of joy, and the mummy was deposited in its royal receptacle.

Here are presented but a few views of a people of whom, says Mr. Kenrick, "we possess means for ascertaining the form, physiognomy and color of the ancient Egyptians, such as no other people has bequeathed to us. We find in Greek, Roman or British sepulchers only the ashes, or, at most, the skeleton of the occupant; but the Egyptian reappears from his grotto, after the lapse of three thousand years, with every circumstance of life, except life itself."

A School Master tells the following good one: "I was one day teaching in a quiet country village. The second morning of the session I had time to survey my surroundings, and among the scanty furniture I espied a three-legged stool. 'Is this the dunce block?' I asked a little girl of five. The dark eyes sparkled, the curls nodded assent, and the lips rippled out: 'I guess so; the teacher always sits on it.'"

The title of doctor was invented in the twelfth century.

THE FEAR OF DEATH.

Men fear death, as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other. Certainly the contemplation of death, as the wages of sin and the passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. Yet in religious meditations there is sometimes a mixture of vanity and of superstition. You shall read in some of the friars' books of mortification, that a man should think with himself what the pain is if he have but his fingers' ends pressed or tortured, and thereby imagine what the pains of death are when the whole body is corrupted and dissolved; when many times death passeth with less pain than the torture of a limb; for the most vital parts are not the quickest of sense. And by him that spake only as a philosopher and natural man, it was well said: "The pomp of death is more feared than death itself." Groans and convulsions, and a discolored face, and friends weeping, and blacks, and obsequies, and the like, show death terrible.

It is worthy the observing that there is no passion in the mind of man so weak but it mates and masters the fear of death; and therefore death is no such terrible enemy, when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear preoccupieth it; nay, we read, after Otho the Emperor had slain himself, pity, which is the tenderest of affections, provoked many to die, out of mere compassion to their sovereign, and as the truest sort of followers. * * * It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit is like one that is wounded in hot blood; who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good doth avert the dolors of death; but, above all, believe it, the sweetest canticle is: "Lord, now lettest thou thy servant depart in peace."—*Lord Bacon.*

Silhouettes.—Although these pretty black pictures, especially those by Konewka, are at present so popular, we doubt if many persons understand the meaning of the term silhouette. This word is a proper name, and was first used in connection with shadow-pictures, in France, about the middle of the last century. In 1759 Etienne de Silhouette was the French minister of finance, and his administration was severely economical. Owing to his example, the fashions became plain and simple. To be stylish, people were obliged to dress cheaply. Coats were worn without collars; all unnecessary adornments and trimmings were dispensed with; snuff-boxes, instead of being made of costly materials, and adorned with diamonds and paintings, were of the very plainest wood; and portraits, instead of being painted, were drawn in outline and filled up with India ink. All these various economies were called *a la Silhouette*, in honor of the illustrious minister who set the fashion of being economical. At the present day our fashionable gentlemen wear silhouette vests (though probably not from motives of economy,) but the term has long ceased to be applied to anything but the black pictures with which we are all familiar. This style used to be confined almost exclusively to portraits, and to save trouble in filling up the outlines the picture was often cut out of black paper, and pasted on a sheet of lighter color. Hence they were sometimes called scissors pictures. But now the silhouette has taken many steps forward, and we have the most delightful little figure pieces in our illustrated books. To Paul Konewka, the German artist already alluded to, this revival, or rather advance, in silhouette art appears to be due.

Anecdote of Dr. Young.—Dr. Colton, who was intimate with Dr. Young, author of "Night Thoughts," paid him a visit about a fortnight before his last illness. The old man was then in perfect health. The antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in Dr. C.'s eye, the appearance of a prophet. They had been delivering their sentiments upon Newton's Treatise on the Prophecies, when Young closed the conference thus: "My friend, there are two considerations upon which my faith in Christ is built as upon a rock. The fall of man, the redemption of man and the resurrection of man; the three cardinal articles of our religion, are such as human ingenuity could never have invented; therefore they must be divine. The other argument is this: if the prophecies have been fulfilled, of which there is abundant demonstration, the Scripture must be the word of God; and if the Scripture be the word of God, Christianity must be true."

A MEMORY OF SMITHFIELD.

A short time before the demise of Queen Anne, as Bishop Burnet was riding slowly in his coach round that part of Smithfield from whence so many blessed martyrs ascended to heaven, he observed a gentleman standing on the distinguished spot, in a musing, pensive attitude, seemingly quite absorbed in thought. His lordship ordered the carriage to stop, and sent his servant to the person with a request that he would come to his coach-side. He did so, and proved to be Dr. Evans, a very eminent dissenting minister, of whom the Bishop had some knowledge. "Bro. Evans," said the prelate, "give me your hand, and come up hither; I want to ask you a question." The doctor being seated, and the coachman ordered to continue driving round as before, the Bishop asked the doctor "what it was that directed his steps to Smithfield, and what he was thinking of while standing there?" "I was thinking," answered the other, "of the many servants of Christ who sealed the truth with their lives in this place. I came purposely to feast my eyes once more with a view of that precious spot of ground. And as public matters have at present a very threatening aspect, I was examining myself whether I had grace and strength enough to suffer for the gospel, if I should be called to it, and was praying to God that he would make me faithful even to death, if it should be his pleasure to let the old times come over again." "I myself came hither," replied the prelate, "on the same business. I am persuaded that, if God's providence does not interpose very speedily, and almost miraculously, these times will and must shortly return; in which case you and I shall probably be two of the first victims that are to suffer death at that place," pointing to the paved center. But it pleased God to disappoint their fears by giving a sudden turn to national affairs; within a few weeks Queen Anne was gathered to her fathers, and King George the First was proclaimed.

True to His Principles.—The Boston Journal tells this story of a temperance captain: An incident was recently related in the life of a sea captain, whose strong and earnest feelings respecting the use of intoxicating drink sometimes caused him to make any sacrifice of pecuniary profit than seemingly to favor, by any action of his, the destructive habit. He happened, a few years ago, to be at Santa Cruz, in the West Indies, with his vessel, when the season for shipping the products of that region was past, and nothing remained to go forward except a cargo of rum. He was offered the freight at a handsome price, but peremptorily declined it on the ground that his conscience would not permit him to accept it. The consequence was that he came to Boston in ballast.

On his arrival he estimated the loss to the vessel by his refusal, and informed the owners of the circumstances, adding that he was willing to pay them their proportion of the freight money which had been lost by his conduct. The respect in which the captain was held, however, prevented the acceptance of his offer, and he was continued in command, but care was taken that, if possible, his voyages should be thereafter so arranged as to avoid all rum ports. The captain is now in charge of a fine ship, which is on the way from Europe to this port, and although somewhat advanced in age, he still adheres to his old-time principles.

Slandering the Weather.—Very many diseases are laid at the door of "the weather." It is the want of weather which brings multitudes in our larger cities to an untimely grave. "The weather" refers to the state of the out-door air; it may be cold or hot, wet or dry, serene or stormy, but it is all weather, provided it is out of doors. Our wits are stimulated in winter to keep "the weather" out of doors; and we eat and sleep and lounge in an atmosphere of sixty, seventy and eighty degrees, and that atmosphere loaded with impurities of human exhalations, tainted breaths, coal-gas, furnace-heat and kitchen effluvia. It is not wonderful that, breathing all these from morning until night, and until the morning comes again, with short intervals of an hour or two, now and then, during all the weary months of winter, that our children pale and pine away, and by the coming of the beautiful spring-time have such little vitality, that croup, and scarlet fever, and putrid sore throats sweep them by multitudes into an untimely grave. The best health invigorator that can be taken, suitable for all classes and conditions, is two hours of "weather" daily, rain or shine.

In life's rosy morning, in manhood's fair pride,
Let this be your motto your footsteps to guide—
In storm and in sunshine, whatever assail,
We'll onward and conquer, and never say fail.

RELIGIOUS INTELLIGENCE.

A number of Southerners are to form a Presbyterian church in New York city.

Two hundred and twenty baptisms were reported in the Boston churches during February.

Since 1867 the Protestant Episcopal Board of Missions has distributed gratuitously seventy-two thousand six hundred and forty-five prayer books.

A remarkable work is reported in progress in the Methodist mission at Lucknow, India. About fifty conversions have taken place in two weeks, about half of them being natives.

Henry Melville, chaplain of Queen Victoria, died in London, February 10, aged seventy-six. He was author of a volume of sermons, several editions of which have been circulated in this country.

A new place of worship, called the Church of Jesus, and accommodating about seven hundred persons, has been opened at Madrid. This is the sixteenth place of Protestant worship already opened in the Spanish capital.

Though the Presbyterian Board has no formal missions in Europe, it has, within the last twenty-five years, expended $100,000 in France, Belgium and Italy. Besides this, it has invested $20,000 in this country for the benefit of the Waldensian school of theology at Florence.

The Newton Theological Seminary has just been endowed by a general subscription among the Baptists, with a fund of $200,000, making a total of $350,000 in endowments. This money has all been collected within the last eighteen months.

The Kentucky Methodist Episcopal Conference, in recent session, passed the following resolution in regard to the use of tobacco:

"*Resolved*, That we urge all our members and people to abstain from the very useless, expensive and pernicious use of tobacco—chewing, smoking, snuffing and dipping."

Rev. J. B. Dunn's Presbyterian church in Boston, Massachusetts, has been blessed with the outpouring of the Spirit. Within two months one hundred and fifty new members have been received into it, most of them on profession of faith. The membership is now over seven hundred; a little over two years ago it was less than two hundred.

The Chinese outrages at Tien-Tsin, at which the Christian world was horrified not long ago, have been followed by similar brutal demonstrations against Protestant and Catholic missionaries in other parts of the kingdom. At Sin Chow, for example, a Protestant chapel was sacked, and several Chinese converts murdered; a Catholic mission at Ta Tsuang shared the same fate, and one or more chapels between Pekin and Tien-Tsin are also reported to have been plundered and burned.

In Buchanan, Virginia, the house of the Rev. S. C. Thresher, a Baptist clergyman, has for several months past been haunted by a ghost whose antics were as singular as they were mysterious. A church council sat upon the case for some weeks, and finally came to the conclusion that the agency was by no means supernatural. A little girl who belonged to the pastor's household, and was also a church member, rests under the suspicion of being closely connected with the witcheries, and has on this account been refused a letter of dismission from the church.

It is now more than three hundred years since the first Jesuit missionaries entered China. In the course of a century the number of converts had reached two hundred and fifty thousand, and in half a century more, five hundred thousand. Since then, by persecution and the neglect of the field, the number has greatly diminished, though it is again increasing. The whole country is divided into twenty vicarates, each having its bishop, missionaries and native priests. Doubtless the recent persecutions will greatly stimulate the zeal of the faithful and help swell the ranks of the church.

We do not yet hear that Queen Victoria had any difficulty in securing a minister to marry her daughter to the Scotch marquis, even though the marriage happened to occur some time within the forty days during which we have no authority for saying that our Saviour was fasting in the wilderness and tempted of the devil. But Chief Justice Chase was less fortunate. Dr. Lewis, of St. John's church, Washington, refused to solemnize the marriage of the daughter of the chief justice during the Lenten season; and the resolute father, himself the nephew of Bishop Chase, called in Bishop McIlvaine, the oldest in office but one of the Episcopal bench, who had no sort of objection to making the young people happy.—*The Standard.*

The multiplication of hymn books alarms the Christian Era. It intimates that there will shortly be three in use among the Baptists—one from Philadelphia, another from New York, and a third from Boston. "And thus we shall have in Pennsylvania and the West one book; in New York and the South another; and in New England another. And we happen to know of two or three good and able brethren, as well qualified as any who are now engaged in the work, who have in their desks or on their tables huge compilations of hymns that may, sooner or later, go through the open door and be precipitated upon the unfortunate denomination." It adds: "We do not want a bishop nor a synod, but we do wish we had in our denomination some central organization to save us from the irresponsible acts of authors and publishers.—*Christian Union.*

WILL HE SUCCEED?

In nine cases out of ten, says the Hearth and Home, no man's life will be a success unless he bears burdens in his childhood. If the fondness or vanity of the father or mother keep him from hard work; if another always helped him out at the end of his row; if instead of taking his turn at pitching off, he moved away all of the time—in short, if what was light always fell on him, and what was heavy about the same work to some one else; if he has been permitted to shirk until shirking has become a habit—unless a miracle is wrought, his life will be a failure, and the blame will not be half as much his as that of poor, weak, foolish parents.

On the other hand, if a boy has been brought to do his part, never allowed to shirk any legitimate responsibility, or permitted to dodge work, whether or not it makes his back ache or soiled his hands, until heavy burdens became a matter of pride, the heavy end of the wood is his from choice—parents, as they bid good by, may dismiss their fears. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his business capacity.

When a country-bred boy leaves home it is generally to enter upon some business, the end of which is to acquire property, and he will succeed just in proportion as he has been made to earn and save in childhood.

If all the money he had has come of planting a little patch in the spring, and selling its produce after months of watching and toil in the fall, or from killing woodchucks at six cents per head, or from trapping muskrats and selling their skins at a shilling, setting snares in the fall for game, and walking miles to see them before the old folks were up; husking corn for a neighbor moonlight evenings at two cents a bushel; working out an occasional day that hard work at home has made possible—he is good to make his pile in the world.

On the contrary, if the boy has never earned a dollar, if parents and friends always kept him in spending money—pennies to buy candy and fish-hooks, and satisfy his imagined wants—and he has grown to manhood in the expectancy that the world will generally treat him with a similar consideration, he will always be a make-shift; and the fault is not so much his as those about him, who never made him wait six months to get money to replace a lost jack-knife.

Everybody has to rough it at one time or another. If the roughing comes in boyhood it does good; later, when habits are formed, it is equally tough, but not being educational is entirely useless. And the question whether a young man will succeed depends not upon where he goes or what he does, but upon his willingness to do "his part," and upon his having earned money, and so gained a knowledge of its worth. Not a little of this valuable experience and knowledge the country boy gets on the old farm, under the tutelage of parents shrewd enough to see the end from the beginning, and to make the labor and grief of children contribute to the success of subsequent life.

The Difference.—An anecdote is reported to us as authentic, relating to the time of the old battle between the Princeton and New Haven theologians. The story is that at an examination of a Princeton class in theology, by Dr. Hodge, the professor said: "Tell us what we think here to be a correct view of the atonement." "*Our* doctrine," replied the student, "is that Christ had a specific end in view in making an atonement, and that he *died only for the elect*." "Well, what do they teach, on this point, at New Haven?" "Oh, Dr. Taylor holds quite a different view; *he* teaches that God so loved *the whole world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" It has never been decided which was the greater, the consternation of Dr. Hodge at such an unfortunate answer, or the amusement of Dr. Taylor when the story reached his ear.—*Advance.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, APRIL 27, 1871.

OFFICE—No. 112 CAMP STREET, NEW ORLEANS.

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FOR LOUISIANA CONFERENCE:
REV. WILLIAM V. TUDOR.
REV. JOHN MATHEWS.
REV. LINUS PARKER, D. D.

BISHOP MARVIN.

Bishop Marvin, accompanied by his daughter, arrived from Texas on Saturday evening, the twenty-second instant. He preached on Sunday morning at the Carondelet Street church, and left on Monday for St. Louis. Bro. Littlepage, of Texas, came with the Bishop, and preached at night to the Carondelet Street congregation.

Fair for the Felicity Street Church.

This fair will open at Odd Fellows' Hall on Monday night, the first of May, and continue for four nights. The ladies are making extensive preparations, and are working with characteristic enthusiasm to achieve success. It will doubtless be one of the most interesting festival entertainments of the season, and worthy of being seen, enjoyed and patronized. The object is a commendable one, and we bespeak for the enterprise the generous support and encouragement of all who are friendly to the promotion of morality and religion. We tender thanks for a complimentary ticket.

TO THOSE WHO ADVERTISE.

William J. Carlton, 39 Park Row, New York, the great advertising agent, in his circular, thus speaks of the advantages of advertising in the religious press:

The superior advantages offered to advertisers by the religious paper over that of any other class of publications are too generally admitted to require a lengthy rehearsal of them here. In brief, its *character, influence and generally large circulation give it the first position in value and worth as an advertising medium.* The fact that it is frequently the only paper taken by the family should not be overlooked in estimating its claims. It is also carefully preserved when the secular paper is destroyed, showing how highly it is valued by its owner. Hence such a paper is of more value to the advertiser than a score of publications that have no hold upon the interest or regard of their readers.

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KURSHEENT & BIENVENU.—We take pleasure in announcing the appearance in our columns of the advertisement of the above firm. For more than five years we have done business as next-door neighbors, and we do them no more than justice when we say that we have never had more clever and obliging neighbors than they are. They have a choice stock, equal to any we have seen in their line in the country. Their marble mantles are not surpassed anywhere, and we advise our friends wishing to purchase to call at 114 Camp street and examine for themselves.

Columbus District, North Mississippi Conference.

The District Conference for Columbus district will convene in Aberdeen, June 8.

All members of the Quarterly Conference are members of the District Conference. I hope to see a full representation from each charge.

THOMAS Y. RAMSEY, P. E.

A BILL has passed the Mississippi Legislature authorizing the New Orleans, Jackson and Great Northern Railroad Company to extend their road to Kosciusko and Aberdeen.

THE HYPOCRISY OF AVARICE.

This sin is most impressively exhibited in the inspired paragraph which relates the case of Ananias and Sapphira. Here in the beginning of the Christian Church we are met with this singular manifestation of covetousness. Here is an attempt to make a false impression in reference to the measure of religious giving. The crime consisted in giving less than they claimed to have given, and in secretly withholding what they had pledged to bestow. What the extent of the obligation was before any declaration was made we do not know, but it is clear that there was no imperative requisition for any specific amount. They were at liberty to give or to retain in this instance, and their sin was in the lie. The obligation to consecrate property is abundantly recognized in Scripture, but it is not brought out prominently in the present connection. The object of the contributions laid at the feet of the apostles was a worthy one, and the course of the disciples, who sold their property for the common benefit, was under the circumstances commendable, but it was not a matter of absolute requirement. It was right and generous; but the sale of the land was left to the voluntary determination of its owner. Even after the sale the proceeds might have been retained without incurring special condemnation. The sin was in the attempt at deception, and in proclaiming an act of liberality which was not performed; it consisted in retaining what had been solemnly and publicly devoted to religious uses.

A notable instance it was of avarice in the church, and of the peculiar temptation to hypocrisy which avarice always creates. Men desire to be thought generous when they are not, and claim a measure of liberality which they are conscious of never reaching. It is not necessary to suppose that Ananias was insincere from the beginning. Covetousness may have triumphed after the land was sold; and when he laid "a certain part" at the apostles' feet he may have persuaded himself that duty and interest were but justly and fairly compromised. As he is charged with lying unto God and to the Holy Ghost, we may suppose that at some stage of the transaction he had pledged all to his Master, and that in the last point of fulfillment the love of money had turned him aside from the performance of his vow. His lie was to men, doubtless, and he intended to deceive the church; but his crime in lying to God was so heinous as to overshadow every other aspect of guilt. So extraordinary is this circumstance that diabolical influence is recognized. Avarice is a combination of the worldly and the devilish, and it was Satan which filled his heart "to lie to the Holy Ghost, and to keep back part of the price of the land."

So far from concluding against the genuineness of his previous Christian profession, the history rather shows what havoc this passion, under the instigation of Satan, may make of the enlightened conscience. It exhibits the workings of this "root of all evil" not only in the profession, but also in the experience, by which the sincere soul has been perverted and led into the basest falsehood toward God and man. Whether husband or wife was first in guilt we cannot tell; but they had attained to complete unanimity in the execution of a sordid purpose. They had "agreed together to tempt the Spirit of the Lord," and were united in their hypocrisy. The casuistry of the subject had been discussed between them, and had been settled to their mutual satisfaction. The love of gain was the blinding enticement and source of delusion, and so potent as to silence, if it did not satisfy, the consciences of both. It was this that led them to keep back a part of what had been promised to God, and to conceal from man what they may have thought would be overlooked by the All-Seeing Eye. Contracts and obligations sincerely made in business matters are often broken through the seductions of avarice, and religious pledges are even more commonly violated from the same cause. Satan has no more congenial field than the avaricious heart, and there is no other passion that he wields with so disastrous effect. Men release themselves from specific pledges, and from the obligations embraced in their religious profession, under its perverting influence, while they are careful to vindicate their claims to the standard of Christian liberality.

Covetousness has this baneful power of deadening the sense of obligation in the consecration of property to God, while it seeks to hide the delinquency from the judgment of the world. Hypocrisy in giving exists where other forms of deception are comparatively rare. Shortcomings in any other duty are more readily admitted than in this. Christians profess to believe that God has a rightful claim to all, and that they are merely stewards administering the blessings of Providence for the glory of the giver; and yet where this measure of devotion is professed is it not the rule rather than the exception that "part of the price" is kept back? How many redeem their most sacred pledges, or come up to the standard by which they claim to be governed? The temptation to hypocrisy on this subject would seem to be greater than upon any other, while the criminality of it is held at a lower estimate. To make the impression of faithfulness is to many of far more importance than fidelity itself. The obligation of giving is regarded as more relative than absolute, and there is more concern to satisfy the opinions of men than to meet the requirements of heaven. They present themselves before the church as giving to the extent of their religious obligations, while they are enacting a falsehood before God and men. The measure of profession is to the uttermost of ability as God has prospered them, while the Searcher of Hearts penetrates and condemns the thin disguise.

While avarice leads to the attempt to deceive others, it also leads men to deceive themselves, and those who, in the beginning, were conscious of condemnation, come at length to believe that they are right. Hence the difficulty of convincing men of this phase of guilt, and of the enormity of their crime. And hence also the significance of this exhibition and punishment of covetousness in religion. Judgment in this case begins at the house of God, and the divine estimate is thus awfully stamped upon this first manifestation of the hypocrisy of avarice in the Christian church. The love of money is displayed in its most repulsive fruits, and here, in the very buddings of the New Testament dispensation, God has put upon it the mark of his most fearful displeasure. The sin of Ananias is still in the church. Thousands are deceiving and being deceived under the misleading and perverting passion which caused this first defection from the gospel after the day of Pentecost. It has been the ruin of more believers than any other vice whatever, and is to-day the darkest stain upon the church of the Redeemer. And here, amid the first hours of her baptism into life, and upon the threshold of her growing temple, we have a warning example, which for solemnity and terribleness is exceeded by none in the divine record.

JOSEPH BURNETT & CO., OF BOSTON. The long-established reputation and extensive patronage of the articles manufactured by the above named firm are the best evidences of the confidence of the public in the purity of their flavoring extracts, and their freedom from those deleterious ingredients so obnoxious to the just prejudices of physicians. In addition to their flavoring extracts they manufacture the Cocoaine for the hair, the delightful Florimel for the handkerchief, the Kalliston for the skin, the Oriental Tooth Wash and Jonas Whitcomb's Remedy for Asthma. Mr. E. W. Whiting, the gentlemanly representative of the above firm, is now on a tour through the Southern States.

BISHOP PAINE, says the Western Methodist, called at this office on Monday last, *en route* to Jackson, Tennessee, where he is to hold a District Conference, commencing on Friday, April 21. He was in good health and spirits.

BISHOP ANDREW'S LAST LETTER.

The Rev. J. W. Rush sends us a letter written for the NEW ORLEANS CHRISTIAN ADVOCATE, by Bishop Andrew, just before he was stricken with paralysis. The letter covers four pages of letter sheet, and is in the Bishop's characteristic chirography, only indicating a hand more trembling and nervous than usual. The labor of writing with a pen seems to have been exceedingly difficult, and the fourth page is written with a pencil. Bro. Rush, in a note accompanying the letter, says: "I herewith send you the piece on Levity in the Ministry, written by Bishop Andrew while at the house of his dear friend, Dr. Moss, in New Orleans. It is the last piece he ever wrote for the public. I found it in his pocket, and put it away so carefully that it seemed I would never find it again. I regret that it did not sooner occur to me where I had put it. The letter was written for the NEW ORLEANS CHRISTIAN ADVOCATE, and is at your service."

LEVITY IN THE MINISTRY.

Is there not too much levity in the ministry and in the church generally? The apostle, I think, warns us against foolish talking and jesting, which, he says, are not convenient, but rather giving of thanks; and our Discipline says: "Be serious; let your motto be, Holiness." Now from these important teachings I infer that the apostle did not believe this levity of speech did well agree with the Christian's proper spirit of thanksgiving. We think that for Christian ministers it is of the first importance that they cultivate a spirit of seriousness. It seems to me that every circumstance connected with their work demands that it be done seriously. They stand as God's embassadors to a world of lost and helpless sinners. God's character and his word to these sinners must form the theme of their ministrations. Does it become them to laugh and joke when they are addressing the mighty God in prayer? Or is it appropriate that when we are addressing a poor, lost and wandering sinner, and endeavoring earnestly to persuade him to come to the Good Shepherd in view of his imminent danger as a sinner wandering from God, and to urge him to the mercy seat in view of the agony of the cross and the glorious resurrection, and invitations and promises of an ascended and glorified Redeemer—when the sinner is seeking mercy and comes to you for help—would it seem appropriate for you, as God's servant, when the guilty sinner asks what he must do to be saved, that you tell him in reply some pleasant story, and accompany it with loud laughter? Would not this seem wretchedly out of joint for a Christian pastor? And yet how many Christian pastors do this very thing substantially? Oh! Christian brother, can you look at the dying thousands around you, and fail to feel serious in view of their present condition and future prospects?

Now a few words to the preachers before we close these desultory remarks. I ask you, my brethren, can you look to the future of the precious souls around you and not feel your soul moved for them? And will you not resolve, by God's help, to do all in your power to save them? Now if these people daily associate with you, and the best judgment which they can form of you is that you are a good fellow, can crack a good joke, tell a good story, and can set the table in a roar, are you likely to win them to Jesus? I know some preachers who are not remarkable for anything except that they can tell a good story and manufacture all the necessary trimmings to pass well. The Rev. Dr. Olin is reported to have said that he never knew a man who could tell a good story who did not *lie*. This may seem rather a hard judgment, yet I think there is more truth than poetry in it.

We have certainly no objection to a proper amount of cheerfulness and a chastened wit and humor in the social intercourse of friends, but let it be properly regulated both as to quality and quantity, both as to time and place. I fear that many of the people look quite too much to amusement for happiness. See what a tendency in the church to the light and trifling amusements which ungodly people delight to indulge in. And this is seen not only in their conversations and associations, but in the books which they delight to read. Perhaps I have said quite too much. May be so; but my soul has often been pained in looking at this thing. I love the church and seek her welfare, or I had not written these things. May God bless them to the good of all concerned. JAMES O. ANDREW.

AN ART CRITIC, writing from the Eternal City, says: "Rome is a mass of humbug, and bad cameos belong to the category."

Death of Another Aged Minister.

Rev. Alfred Griffith, the oldest preacher on the roll of the Baltimore Annual Conference, passed away about nine o'clock on Saturday evening last, in the eighty-eighth year of his age. For several years past the venerable man had resided with his son-in-law, Mr. Uhler, of Alexandria, and from that devoted family circle departed full of Christian triumph. The funeral services took place on Tuesday morning last, and at the desire of the deceased Rev. John Bear and Rev. William Hamilton, D. D., the next oldest members of the Conference now living, officiated. Rev. Alfred Griffith entered the Baltimore Conference in 1806; his first circuit was the Wyoming, about three hundred miles in length, and through forests so dense that single pathways to various points were penetrated with skill, fortitude and perseverance such as characterized the Methodist preachers of that early period. The Rev. Christopher Frye was his first presiding elder. The life and pulpit labors of the departed preacher are as "household words" throughout Maryland, the District of Columbia and Virginia, universally remembered with the highest gratification. By the way, this is the second triumphant exit from the Baltimore Conference since its adjournment at Broadway less than six weeks ago. Rev. Jacob L. Bromwell died happily on the very day after the closing of that session. *Baltimore Episcopal Methodist.*

FROM DR. McFERRIN.

MISSION ROOMS, NASHVILLE, April 15, 1871.

REV. J. B. A. ANDREWS — *Dear Brother:* Your note to Dr. Redford, our missionary treasurer, inclosing $6.60, contributed by the Juvenile Missionary Society of Craps Street German church, has been received. Please to tender to the dear children the thanks of the secretary. Tell them that he appreciates such gifts coming from the children of the church. Say to them further that he has not forgotten their beautiful singing at the meeting during the Conference last winter. May the Lord bless you and your flock. In your late revival I have no doubt some of the children were converted.

Truly,

J. B. MCFERRIN, Sec.

MISSIONARY DEBT.

The following amounts are acknowledged in payment of subscriptions made at the Mississippi Conference for the payment of the missionary debt, viz: Rev. A. B. Stewart, $50; Rev. W. Harrington, $50. C. G. ANDREWS.

The above reached us too late to be added to the other acknowledgments, as desired by Bro. Andrews.

DEATH OF DR. THOMAS. — The Christian Sun, says the Richmond Christian Advocate, gives the following notice of this gentleman, who was recognized as the head of a singular sect known as "Thomasites." He was a man of some learning, and devoted himself with much zeal to the interpretation of the prophecies as he understood them. We believe a few churches of his faith still exist in this State.

"Rev. John Thomas, M. D., the founder of a religious organization, who are still known in many places as 'Thomasites,' but are properly 'Christadelphians' by name, died on the fourth instant, at Hoboken, New Jersey. Dr. Thomas lived a number of years in Richmond. He was at one time in co-operation with Alexander Campbell, but separated from the Campbell reformation, and set up an organization of his own. He acquired considerable prominence in the religious world for a time; but for several years he has rarely appeared prominently before the public. He was the author of 'Elpis Israel,' and several other religious or theological publications."

A WITHDRAWAL FROM THE PROTESTANT EPISCOPAL CHURCH.—Rev. W. H. Cooper, D. D., once rector of the Protestant Episcopal Church at Lockport, Illinois, and more recently incumbent at Mount Pleasant, Iowa, has withdrawn from that church and ministry. At the latter place, on Sunday, second instant, Dr. Cooper made an address in which he stated his reasons for withdrawing from that church. He was a Low Churchman, and took direct issue in matters pertaining to existing canons and doctrine. His position is substantially that assumed by Stephen H. Tyng and Charles Edward Cheney. The formal statement of his dissent was made on the thirty-first of March, in a letter to the Protestant Episcopal Bishop of Iowa. Dr. Cooper will now organize in Chicago a new church, which will be Protestant Episcopal in doctrine, save in the particulars wherein Dr. Cooper and his friends demur, and it will have a modified liturgy.—*Northwestern Christian Advocate.*

NEW PUBLICATIONS.

THE LIFE OF OUR LORD. By Rev. William Hanna, D. D., LL. D. Robert Carter & Brothers, New York.

We are indebted to R. J. Harp, of the Methodist Book Depository, 112 Camp street, for the first three volumes of this valuable work, to wit: The Earlier Years of our Lord's Life on Earth, the Ministry in Galilee, and the Close of the Ministry. The series comprises three additional volumes, entitled: The Passion Week, the Last Days of our Lord's Passion, and the Forty Days after the Resurrection. It is not necessary for us to give an extended and critical notice of these volumes. Of all the attempts of the kind, we think this the most successful effort to give us a life of Christ. The style is lively and crystalline, and divested of learned and critical terms. The method is just and comprehensive, and the spirit thoroughly evangelical, although marked by occasional traces of Calvinistic thought. There are no theological or metaphysical discussions, but a perspicuous narration of the events, and a practical exhibition of the words and teachings of the Saviour. We can think of no class of readers to which this work would not prove both entertaining and instructive. The entire series should be on the book shelves of every religious family. Ministers, teachers and parents will find the volumes eminently helpful in comprehending and expounding this grandest and most wonderful life. The entire work can be obtained at the Depository, 112 Camp street, New Orleans.

THE REIGN OF LAW. By the Duke of Argyle. First American from the fifth London edition. New York: De Witt C. Lent & Co.

The noble author has won a title to nobility by this great work of extensive research and acute and vigorous thought. In the discussion and illustration of the subject there is scarcely a living question in science, philosophy or religion that is not touched at some point. Phrenology, positivism, the theories of Darwin, Mill and Huxley, and the politics and speculations of the ancients, are all brought more or less in review. "The Reign of Law in the Realm of Mind" brings the author face to face with the problem of the will. The subject is discussed philosophically rather than theologically, and reaches conclusions widely separated from the old necessitarian notions, but still less clear and consistent than the handling of this subject by Dr. Bledsoe. The work is written in the interest and defense of Christianity, and the author's large use of natural history and science, for purposes of argument and illustration, imparts to it a peculiar and popular interest. For sale by R. J. Harp, of the Methodist Depository, 112 Camp street, New Orleans.

WONDERS OF ACOUSTICS, OR THE PHENOMENA OF SOUND. From the French of Rodolphe Radau. The English revised by Robert Ball, M. A. New York: Charles Scribner.

This little volume is on cream-tinted paper and handsomely illustrated. The author enlivens the subject with anecdotes and historical events, and has made a most interesting as well as instructive book. The chapters on the Voice, the Ear and Music and Science are of special practical value. This delightful volume can be obtained of R. J. Harp, of the Methodist Depository, 112 Camp street, New Orleans.

THE MUTINEERS OF THE BOUNTY, AND THEIR DESCENDANTS IN PITCAIRN AND NORFOLK ISLANDS. By Lady Belcher. New York: Harper & Brothers, publishers, 1871.

Nearly forty years ago a small volume was published, entitled "The Mutiny of the Bounty." The present work is much more complete, and brings down the history of the colonies on Pitcairn and Norfolk islands to the present time. The story is one of surpassing interest, and reads like a romance. The religious development which took place in these adventurers is the most wonderful and instructive feature of the history. The maps and illustrations add much to the value of the work. For sale by G. Ellis & Brother, 82 Camp street, New Orleans.

THE PRINCE OF PULPIT ORATORS: A Portraiture of Rev. George Whitefield, M. A., illustrated by anecdotes and incidents. By Rev. J. B. Wakely. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden, 1871.

The author of "The Lost Chapters" has a talent for collecting everything of popular interest appertaining to his subject, and he has the art of presenting his materials in a most popular form. This volume of four hundred pages is mostly filled with anecdotes and illustrations. The biographical sketch is a brief and fair portraiture of this greatest of pulpit orators, but the value and chief interest of the book are in the anecdotes, illustrations and specimens of style.

WE HAVE RECEIVED from Ellis &

Brother, 82 Camp street, Local Taxation and Bred in the Bone, both published by Harper & Brothers, New York.

THE PROBLEM OF EVIL. Translated from the French of M. Ernest Naville. By John P. Lacroix. New York: Carlton & Lanahan.

We can say little more of this work than that we are indebted to the publishers for a copy. Author, translator and publishers are a commendation of it as to merit and orthodoxy. We like the stylo very much. It is clear, direct and simple, and is relieved of heaviness by sprightly thought and apposite illustrations. The solution, so far as we have read, is in the usual Arminian method, but the treatment is invested with unusual freshness and interest.

To the Alumni of Centenary College, La.

GENTLEMEN: Taking it for granted that you feel a profound interest in your "Alma Mater," and your "Alma Mater" being in great extremity, I, as agent to collect funds for the thorough repairs of her buildings, have concluded to address you a few lines of exhortation and comfort.

The words of comfort are that the college no longer groans beneath the burdenseme liabilities to the State of Louisiana, as in other days. The last General Assembly of the State of Louisiana passed (without a dissenting voice) "an act to relieve Centenary College from all liabilities whatever to the State." We are, therefore, no longer under the control of the State, no longer liable to have the college seized, sold and turned to other purposes, nor are we debarred the privilege of establishing such chairs as we may deem best for the well-being of the college; and still more, we are now under no obligations to educate, "free of cost," twenty-two young men to be selected by the Governor of the State. In other words, your "Alma Mater" is free, and what is there is ours. We have there about $200,000 worth of property. We have the only really promising prospect for a first-class college in the extreme Southwest. It is in a healthy region, easy of access, and thoroughly adapted for the great ends of educating our youth at home. But your dear old "Alma Mater" needs repairs—sadly needs repairs, immediate repairs—repairs which will cost $25,000. Some of your number, with others, have nobly responded to her call, and several thousand dollars have been subscribed for this work. There now being no danger of losing the college, or of being trammeled in its management, we want each one of you to raise, from your own means, together with what you may influence others to give, at least $250. We most earnestly beg you to do this immediately; as to leave the buildings as they are, longer, is to let them go to total ruin. Having confidence in the friends of the college to raise this amount, the Board of Trustees have employed mechanics, and they are already at work. Do not for a moment think that the other graduates and friends of the college will raise the means, and that *you* need not help; for if you think thus all others have a right to think so too, and the work will fail. Rev. C. G. Andrews has paid $400, William Nugent, $500.50; others of your number $100 and $200. Now follow these with a long, strong, united effort, and the work is done. B. F. WHITE, Agent,
No. 112 Camp St., New Orleans.

THE REV. THOMAS NIXON.

MR. EDITOR: The name of this venerable member of the Mississippi Conference is inadvertently omitted from the list of appointments in the pamphlet minutes of the last session. Such mistakes are deeply mortifying, but in spite of our feelings and care they do occur. Father Nixon was a member of the first regular session of the Mississippi Conference, held in 1816, and his name, of all others, should be retained among us—the connecting link to other days. His name should occur in the Vicksburg district, thus:

Cayuga circuit, Ira B. Robertson, Thomas Nixon.

A letter from Rev. J. A. B. Jones, the assistant secretary, informs me that Rev. Calvin C. Watkins was ordained as a local deacon by Bishop Doggett, in his room. Our minutes show the *election* to deacon's orders of Bro. Watkins, but I have never had any information, official or otherwise, of his *ordination* until now. His parchment is of course ample evidence of the fact of his ordination, though it is matter of regret that it was not officially reported to the secretary, that it might have appeared on the journal.

C. G. ANDREWS.
JACKSON, MISS., April 22, 1871.

Sunday School Notice.—Mississippi Conference.

YAZOO CITY, April 20, 1871.

TO THE SUNDAY SCHOOLS OF THE MISSISSIPPI CONFERENCE: My attention has been called to the omission of our Conference to provide for the traveling expenses of our delegates to the Sunday School Convention at Nashville, in May next. This was evidently an inadvertence. I request, therefore, that each and every Sunday school make a collection for this purpose at once, and remit the amount to Rev. W. L. C. Hunnicutt, Sharon, or Rev. J. T. Heard, Vicksburg, or to myself at this place. The preachers and Sunday school superintendents will please see to this matter. R. ABBEY,
S. S. Sec., Miss. Conference.

CELEBRATION.

WEBSTERIAN LITERARY SOCIETY.—*Completion of New Hall.*—Thursday evening, May 4, at half-past seven o'clock P. M.

President—R. O. Rounsavall. Orators—G. C. Spiguer, R. E. Rust. Presentation oration—Colonel William H. Barnes. Acceptation oration—L. V. Resser.

The friends of the society, the friends of the institution and the public generally are invited.

EAST ALABAMA COLLEGE, April 20, 1871.

COMMERCIAL.

THE SUPPLY OF TONNAGE.—The foreign freight market has completely broken down and engagements by sail have been made for Liverpool at ⅜d. on cotton. The extraordinary high rate of ¾d. had the effect, as we predicted it would, of bringing a superabundance of tonnage here, and putting rates below a paying figure.

There are now in port 146 vessels, of which 9 are steamships, 57 are ships, 62 barks, 14 brigs and 13 schooners. The carrying capacity of these vessels is as follows: Ships, 199,500 bales; barks, 99,000 bales; brigs, 11,000 bales; total, 309,500 bales.

There are on the way to this port, according to latest mail dates, 47 ships, 17 barks, 6 brigs, 7 steamships and 4 large schooners. These are estimated to carry 200,000 bales of cotton.

We have thus a total supply of tonnage in port and known to be on the way sufficient to carry 509,000 bales of cotton.

The stock of cotton on hand is 201,000 bales, and the receipts to September will be about 200,000 more, making a total of 401,000 bales to be moved, of which at least 50,000 bales will go coastwise by steamer.

GLEANINGS ON THE STREET.—As is usually the case on Saturday, business in almost every department was dull yesterday. Carondelet street was particularly bare of items of interest. Scarcely anything was done in stocks, except 400 shares Slaughterhouse at the reduced rate of $31. Sellers were offering Lottery at $70, but could find no buyers at this, and, indeed, few at any price.

Gold closed at 10⅞ in New York. The flurry is over. The recent advance must have been caused by a few liberal shipments of coin to pay the coupons on the 5-20s which fell due a short time since. There is no basis for any very formidable movement in the Gold Room, and so the premium is now sinking down to its previous level.—*Picayune, April 23.*

IMMIGRANT SETTLEMENT IN ST. LANDRY.—The Opelousas Courier of April 15 has the following:

Twenty-six immigrants passed through our town last Monday, direct from New Orleans, on their way to Mallet, about twenty miles from here, where a colony is being established under the auspices of Mr. Joseph Fabacher, a gentleman who has been successfully engaged in business in New Orleans for more than twenty years.

There are already at Mallet about forty immigrants, all Europeans, and some fifteen more are expected to arrive soon.

Mr. Fabacher has purchased eight hundred acres of land, and already constructed thereon some temporary buildings, including a saw mill in operation sawing lumber for the buildings, etc., for the colony; and a crop is already planted, which is a favorable evidence of Mr. Fabacher's enterprise and industry. Colonel Bridgman is assisting in the formation of this colony, and we have reason to believe the enterprise will be crowned with success.

We are informed that these hardy immigrants are families recently arrived from Europe (principally from Alsace and Lorraine.) May they prosper, and be an example to others who may come among us in the future.

There are hundreds of thousands of acres of land in this parish that can be purchased cheap, and would yield rich harvests under the industrious labor of the European immigrant.

Married.

At the residence of the bride's father, in Leake county, Mississippi, April 13, 1871, by the Rev. S. D. Terry, Mr. THOMAS D. SCHROCK to Miss LOUISA A. RONY, both of Leake county, Miss.

Obituaries.

FRANCES ANN WARD, wife of Thomas Ward, near Springville, Louisiana, was born May 20, 1837, in Russell county, Alabama; professed religion and joined the Methodist Episcopal Church South at Colquit church, Homer circuit, Louisiana Conference, in July, 1857, under the preaching of Rev. Daniel S. Watkins; was united in marriage with Thomas Ward, February 9, 1859; and died February 8, 1871, in full triumph of faith.

Just before the breath left her she was asked by her uncle what her prospects were at the time of her change. With her eyes turned upward, and with a smile, she said that her way was perfectly clear. She died without a struggle. Sister Ward leaves her dear husband and three lovely children behind, besides a large circle of relatives and friends. W. D. STAYTEN.

Nashville Advocate please copy.

MRS. CAROLINE C., wife of Joseph Wise, and daughter of Milton and Ellen Calhoon, was born in Linn county, Tennessee, January 19, 1832, and died at the residence of her husband, in Hancock county, Mississippi, October 24, 1870.

She joined the Methodist Episcopal Church South when about fifteen years of age, and about the same time she professed saving faith in Christ. Her idea of the Christian went far beyond a formal attachment to the church. A few days before her death the writer was conversing with her on the subject of revivals on the circuit, when she spoke of the importance of conversion in connection with joining the church.

She leaves a husband, four children and an afflicted mother to mourn her loss. Two children had preceded her to the better land, where, she said only a few days before her death, she was prepared to go. One of these children died in infancy; the other, Rebecca Admonia, a little girl of six summers, preceded her only five or six days. May her husband and surviving children strive to meet her in the world of happiness. N. B. Y.

Died, very suddenly, at his residence in Lowndes county, Alabama, on the morning of the eleventh of December, 1870, Bro. DAVID E. LEMBETTER, a member of Tabernacle church, and a steward of Fort Deposit circuit, Alabama Conference.

He was born in Brunswick county, Virginia, on the twenty-second day of January, 1813; removed to Lowndes county, Alabama, in June, 1835, and was married to Miss Polly H. Smith on the twenty-seventh of April, 1837. He embraced religion in the fall of the same year of his marriage, and joined the Methodist Episcopal Church in December following, in whose communion and fellowship he continued a pious, devoted and most exemplary member until death.

He had suffered for a number of years from the effects of that distressing complaint, the asthma, which eventually brought on consumption, and hastened his departure to the better land above. Although the messenger came suddenly he did not come unexpectedly, nor find the good soldier of the cross unprepared for the solemn change. He had lived with death in view for a number of years, working faithfully in the Master's vineyard in his allotted sphere, and keeping his lamp trimmed and burning, that the light of Christian influence and example might shine upon all around him. In the somewhat difficult and delicate office of circuit steward he was, in some respects, a model man, working diligently and faithfully for him who had purchased with his own blood a place for him in his church, and for those whom the great Head of the Church had sent to labor in word and doctrine among the people. He heartily believed that "the laborer *is worthy* of his hire," and was not ashamed to ask his Lord's debtors for their dues to his treasury; and urged all to pay cheerfully what they owed to him who hath "ordained that they that preach the gospel should live of the gospel." He loved the church and her pastors, and while he had a home in her fold, and enjoyed the ministrations of those who fed the flock of Christ, he did not forget the preacher and his family, and merely say to them, "Be ye warmed and be ye filled," and then send them off to find what they needed wherever it might happen they could pick it up; but he worked for those who worked for him, and strove to bring the membership of the church fully up to the standard of their duty to the ministry of reconciliation. Will his loss ever be fully made up to Tabernacle church, his place as well filled by those he left behind him? May the mantle of the ascending prophet of the Lord fall upon the shoulders of his successors in office, that they may feel and exercise the same honest, earnest, liberal, cheerful spirit of both laboring for and giving into the treasury of the Lord which he manifested unto the end.

The deceased leaves a wife and two daughters to mourn the loss of a most affectionate husband and father. The ministers, who always found a hearty welcome in his hospitable home, the membership of the church to which he belonged, and the community around mingle their tears and regrets with the bereaved household. But we sorrow not as those without hope, for is it not written: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them?" He hath entered into that rest that remaineth for the people of God, and is forever at home with the angels in heaven.

F. L. B. SHAVER.

Richmond Christian Advocate please copy.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending April 24, 1871.

A—W F Alexander, R Abbey, J D Adams $25, American News Co.

B—F G Bromberg, E M Bounds $12, D P Bradford $3, Allan Barksdale, T S Berry & Co, R Burdette & Co, O H Brewster, Z W Barnes $5, J Bancroft $7.25.

C—Wm J Carlton, S H Cox $3, Julius T Curtiss, Merrill Calloway, H A Currie, Baxter Clegg $2.85, T C Carter, J L Caldwell, Kate M Carroll.

D—R Day, C L Dobbs $3, Angus Dowling $5.85, Dodd & Mead, W S Dodson, A S Douglass, Joel T Daves, H M Dunbar.

F—J M Franklin $3, E N Freshman, Flournoy & Millsaps $40.25.

G—Y W Graves, W W Graham, A F Graves, J Gorton, Geo Gaskin, H M Glass.

H—A Hawthorn $1, W W Hurst, H G Hall, C Hutchins $5.50, W C Haislip $40, W L C Huanicutt $16.

J—K A Jones $8.10, P A Johnston $3, A R James $3.25.

K—M J Kem, P H Kyes & Co.

L—W H Leith, Lyon & Healy, E J Loper, W E M Linfield $1.50.

M—W M Motley, J F Markham, R A Magin, J M McKee, Thos Mullen, C K Marshall, J W Martin $40, J H Mims, John A Miller $33.40, David Morris, O M Marsh $10, Eugene Miller, J W Medlock.

N—Thomas Nixon.

P—R M Powers $3, R T Parish $10.25, J Putnam, S A Pilly, Wm Price $11.50, S M Pettergill & Co, Isabella Phillips $1.50.

R—J S Roberts, W M Richardson $6, J K Randall, Fisher T Rawson.

S—C H Stuart, J Shanks $15, W A Sampey $6, N M Skipworth $6, F W Sharbrough $3, A J Smith 2 lots, H A Sumner, W W Sharpe & Co, W T Smithson, Smith Bro & Co, W N Smylie, J L Scales, Geo S Schofield, D S Snodgrass, Thos M Smith, Thos R Stewart, H R Singleton $2.85, S W Stebbins, E W Simmons $21.25.

T—W M Thomas $6, C M Tremaine & Co, Ennis W Taylor $50.

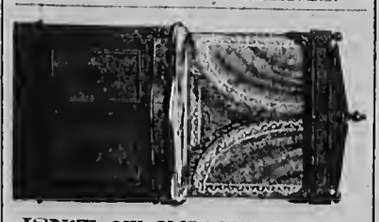
U—University Publishing Co, Thos J Upton $70.84.

V—W G Veal $150.

W—W L Weems, J O Woodward $2, Jas M Weems, A R Winfield 3 lots $15.

Y—N B Young.

NEW ADVERTISEMENTS.



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Designed to protect walls from the spattering of water while washing. It not only serves as a complete protection to the wall, but makes the washstand

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Attached to the Cornice are two arms swinging on a pivot, to which may be added a Lambrequin of either Muslin, Rep or Lace; or the arms can be swung out and used as a TOWEL RACK.

Elegant designs in Walnut and Ash, with mottled wood ornaments, hung with rich Lace Curtains,

Of Elaborate Patterns..... $3 00
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DR. BLY'S PATENT ANATOMICAL LEGS have side motion at the ankle like the natural one, and are warranted for five years. A perfect fit guaranteed or no sale. Descriptive pamphlet sent free by mail. Address

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FIRST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principles of the well known curative agent,

PINE TREE TAR,

UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis and Consumption.

CURES WITHOUT FAIL

A recent cold in three to six hours; and also by its VITALIZING, PURIFYING and STIMULATING effects upon the general system, is remarkably efficacious in all

DISEASES OF THE BLOOD,

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ALSO A

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For INHALATION without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in All Diseases of the Nose, Throat and Lungs.

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For use in connection with the ELIXIR TAR, is a combination of the TWO most valuable ALTERATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered.

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In both ENGLISH and GERMAN. Embracing the Allopathic, Homeopathic, Hydropathic, Eclectic and Herbal modes of treatment. Five hundred and forty-four closely printed pages. Price, only $2.50. The most complete compact, reliable and popular Family Medical Book out. Twenty-first thousand now ready. For circulars, with long lists of *practical tests* of both works, address

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A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS—One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. ☞ Specimen copies free. ap27 1y

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MAKES LEATHER in less than half the time of the old water-soaked system, and weighs ten to fifteen per cent. more, and if instructions are followed out to the letter the leather is bright and handsome.

Hides not required to be broken, as the compound puts them in a fine, velvet-like state to receive the liquor. No bloom can attach itself to the surface. Black and Red Oak Tanners, this will be of value to you. There is more than twenty-five per cent. of manual labor saved by working on this plan. The leather elevator is used for lime, and handling leather when it goes in tan. The bark stands in a strainer on low truck wheels, until the compound acid liquor compels it to give up its strength. No process ever tried can excel this. It is all done in a short time. When your bark is spent, put a horse to a strainer and haul it to the stock lot to make manure. The elevator will handle lime, and handles in one-tenth the time of the old plan. Full instructions given, from pool to dry house, in writing, to any one wishing to obtain a knowledge of tanning.

Models of the bark strainer and elevator can be seen at Mr. Sidway's, Leather Merchant, Jackson, Mississippi.

Apply to G. D. SIDWAY, or to
SAMUEL WILDBLOOD,
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THIS IS TO CERTIFY that I have been foreman of some of the largest Tanneries in the State of Georgia, and have tried all the compounds and ingredients of any note. I have contested the field with the inventor of the above process, but he works it to the letter; so therefore I hand him the palm of victory. I think it an honor to sign my name to a certificate that will bear news to the poor laborer that the hard work in Tanneries is set aside by the DRIPPING PROCESS, and better stock produced in one-half the time; in short, it fills a want long desired.

PETER F. RAGAN,
Late of Americus, Georgia,
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SUBSCRIBE! SUBSCRIBE! SUBSCRIBE!

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Patent Flange Rib Cotton Gin

WILL NOT CUT STEMS OR HULLS

THESE GINS are so constructed that any substances getting into them will not injure the saws; and hulls will not be cut but thrown into the lint room to damage the sample. It would be well for persons wanting Gins to order at once, as we could not supply the demand for them last season. These Gins

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At the Orleans; Houston, Texas; Jackson, Mississippi, and Selma Fairs last year.

Mr. Du Bois, the inventor, is at the Factory, superintending the manufacturing. They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to.

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New Orleans National Bank.

THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 51 Camp street, under the management of the following

Board of Directors:

ALEX. WHELESS, President.
JAMES N. BEADLES, Vice President.

Jesse K. Bell.	Thomas Henderson
Henry Block.	Jerome B. Vanhorn
John L. Duanica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 tf Cashier.

NEW ORLEANS NATIONAL BANK

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3, 1864, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
No. 1773. fe11 tf

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Nearly Doubles Crops.

GREAT SUCCESS IN ALL SOILS.

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Planters *everywhere* supplied by their nearest city and country merchants. de3 3m

THE CHARM!

A NEW

Sunday School Singing Book,

BY P. P. BLISS.

(ISSUED APRIL FIFTEENTH.)

THIS BOOK is not intended to supersede the "PRIZE," which is selling so rapidly that the publishers are now printing it in editions of twenty thousand each, but is issued in deference to the wishes of thousands who have been charmed by Mr. Bliss' contributions to that standard work, and who demand more from the same gifted pen.

We do not hesitate to say that for these friends a great surprise is in store. Much as they may expect, they will be astonished at the wonderful versatility and power of this man, as shown in the words and music of "THE CHARM." We have seen the proof sheets of his pieces, as they have come from the printer, and with every new burst of thrilling poetry or fascinating melody have wondered where they could all come from. There is but one solution—his heart burns with love for his work. Being Superintendent of one of the finest Sunday schools in the country, that of the First Congregational Church of Chicago; being the helper and friend of Messrs. Moody, Jacobs, Whittle, Stearns and other leading Sunday school workers, he not only knows what is wanted, but is inspired with their enthusiasm. Pp. 160.

THE CHARM

WILL CERTAINLY BE

The Great Sunday School Singing Book

OF THE SEASON.

As above announced, "THE CHARM" will be ready April 15. Price, in boards, thirty-five cents, or $30 a hundred.

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VIEWS,

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The Child's Corner.

STRAYED LAMB.

A giddy lamb, one afternoon,
Had from the fold departed;
The tender shepherd missed it soon,
And sought it broken-hearted.
Not all the flock that shared his love
Could from the search delay him,
Nor clouds of midnight darkness move,
Nor fears of suffering stay him.

But night and day he went his way,
In sorrow, till he found it;
And coming where it fainting lay,
He clasped his arms around it;
And closely sheltered in his breast,
From every ill to save it,
He bore it to his home of rest.
And pitied and forgave it.

And so the Saviour will receive
The little ones that fear him,
Their pains remove, their sins forgive,
And draw them gently near him.
Blest while they live; and when they die,
When soul and body sever,
Conduct them to his home on high,
To dwell with him forever.

THE BEST ORNAMENT.

"O, mother," said Johnny Reid, "next Wednesday will be the last day of school, and I am sure to get the prize. Sammy Jones is next me, but I don't intend to miss a single lesson, so he can't get ahead of me. Won't you be glad when I come home with the prize, mother?"

"I am always glad, my son, when you succeed in any right undertaking. You have certainly been studious this term, and glad as I shall be to see you come home with the medal on, yet there is another which I would much rather see you wear."

"What is it, mother?"

"The ornament of a meek and quiet spirit, which is in the sight of God of great price."

Johnny dropped his head, for he knew how much pain he sometimes caused his mother by his fretfulness and impatience.

"I don't see what the medal has to do with that," he said at length.

"I should be glad to see you manifesting as much eagerness to overcome your wrong habits as to master the lessons given you at school," said his mother in reply.

Wednesday soon came, and Johnny won the coveted prize. He was delighted, and said to Sammy Jones, as they were leaving the school room together: "I wouldn't come so near getting the prize and then miss it."

This called forth an ill-natured reply from Sammy, which so irritated Johnny that he said hard things to his classmate. Words soon came to blows.

Johnny's fist was clenched, and he was just rushing forward to strike when a hand was laid on his shoulder, and turning, there stood his father and mother. They were surprised and grieved at what they saw—books and slate on the ground, and Johnny with flushed and angry face and hand raised to strike. In answer to his father's questioning look, he said:

"I couldn't help it, father. He said I cheated, and I wouldn't stand that."

"Pick up your books and hat and we will go home," was all the father said in reply.

The three walked home in silence. When they reached home Johnny took from his neck the medal he had expected to exhibit with so much pride, and, handing it to his mother, said:

"Take it, mother; I don't deserve it nor anything else,' and, laying his head in his mother's lap, he burst into tears.

His mother did not attempt to comfort him, for she felt it would be better to leave him for a time with his own thoughts.

At length she said: "I felt very sorry, my son, to see you as your father and I found you this afternoon."

"O, mother," sobbed Johnny, "I did not intend to be so naughty, and I see now that it was all my own fault, for I boasted, and that made Sammy angry, and almost before I know it we were fighting; but indeed I am very sorry." After a moment he added: "I would rather have a 'meek and quiet spirit' than all the medals in the world."

"That ornament may be yours, my son; but in your own strength you cannot obtain it. You understand me?"

"Yes, mother. You mean that I must ask God to give me this spirit."

"I mean just that. You know how easily you are led astray, and you need to look to Jesus for help when you are tempted. Will you do this, my son?"

"Yes, mother, for I see that unless I overcome my naughty temper all the prizes in the world can't make me happy; and then," he added in a softened tone, "I want to live so as to please Jesus."—*Sunday School Visitor.*

WORD TO GIRLS.—The woman who is indifferent to her looks is no true woman. God meant woman to be attractive, to look well, to please, and it is one of her duties to carry out this intention of her maker. But that dress is to do it all and to suffice is more than I can be brought to believe. Just because I do love to see girls look well, as well as live to some purpose, I would urge upon them such a course of reading and study as will confer such charms as no *modiste* can supply. N. P. Willis wrote once a very pretty paragraph on the power of education to *beautify*—that it absolutely chiseled the features; that he had seen many a clumsy nose and thick pair of lips so modified by thought awakened and active sentiment as to be unrecognizable. And he put it on that ground that we so often see people, homely and unattractive in youth, bloom in middle life into a soft Indian summer of good looks and mellow tones.—*N. C. Presbyterian.*

A MANLY ANSWER.

All honor to the boy who cannot be laughed out of doing right.

Five boys, pupils in the boarding school, were in the room. Four of them, contrary to the rules, engaged in a game of cards. The fifth was not standing and looking on, to see how the game would go, but engaged in work of his own. It so happened that one of the players was called out.

"Come," said the others to their companion, "it is too bad to have the game stop here in the middle. Come and take his place."

"I do not know one card from another."

"That makes no difference; we will teach you. Come, do not let our sport be spoiled."

The boy perceived that this was the decisive moment. Ah! just such are the critical points—sometimes the turning points in life.

His resolution was instantly taken. He made no more excuses, but at once planted himself square upon the principle:

"My father does not wish me to play cards, and I shall not act contrary to his wishes."

This ended the matter. It did more. It established his position among his companions. It compelled their respect, and preserved him from temptation in the future.

Such a boy inspires confidence. Such an incident may seem small in itself, but it gives promise for the future better than thousands of gold. These sterling qualities are manifested: a conscientious regard for the wishes of parents, superiority to the fear of the ridicule of his companions, and decision.

These qualities form a shield against all temptation. Happy is the boy who is possessed of them You would expect that his career would be honorable and successful.

Years have passed. That boy became a man. Various and trying have been the scenes through which he has passed; severe the temptations to which he has been exposed. But he has come forth as gold. No parent weeps, no friend blushes for him.

Are you a son, rich in youth, rich in hope, rich in a good conscience? *Always regard the wishes of your parents.*

WHAT CAN I DO FOR YOU?

"A farmer once saved a very poor boy from drowning. After his restoration he said to him: 'What can I do for you, my boy?'

"'Speak a kind word to me sometimes,' replied the boy, as the tears rushed from his eyes. 'I a'n't got a mother, like some of them.'"

Poor boy! No doubt he was often abused, and had no one to comfort him. His mother would have done this had she lived. Kind words cost nothing, but they do much good. They help to encourage many a poor soul that otherwise might faint and fall. This is a work in which all may help, and one which all may do well if they try.

"That reminds me," says Uncle Nat, "of

THE CHRISTIAN COBBLER.

"Some years ago I was brought in contact with a colored man. He was nothing but a cobbler—he said himself he was not a decent shoemaker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done, and that was the point. He told me that when he became too old and crippled to work in the field and house he took to cobbling. I said to him:

"'My friend, after this cobbling on earth is done, how about that other world? Have you any hope for a better world?'

"'Ah! master,' said he, 'I am nothing, as I told you, but a poor cobbler; but I feel, when I sit here and work at my stool, that the good Master is looking at me; and when I take a stitch it is a stitch, and when I put on a heel-tap it is not paper, but good leather.'

"It is not the work we do upon earth that makes the whole of life, but it is the way in which we do that work—it is the motive. 'Thou, God, seest me.'"

Let us never forget that whatever is worth doing is worth doing *well.* Let all the little folks who gather around this table remember that.—*Methodist.*

The Farm and Garden.

Plowing Without Middle Furrows.

An ambitious plowman, who takes a commendable pride in plowing a piece of ground as neatly as the task *can* be done, will commence in the middle of the plot, especially when it is desirable to avoid middle furrows. On many farms the rule is to plow around a field, and turn the furrow slices *outward* at every plowing; the result of which is a ridge of earth on the margin of the plot, middle furrows from each corner to the middle of the field, and a plowed slip tramped firmly by the feet of the team at every angle of the plowing. In order to keep the surface smooth the furrow slices should be turned toward the middle of the plot, as often as the land is plowed, by throwing the furrow slices outward.

When a ten-acre plot is to be broken up by commencing at the middle, if the piece is as long as it is wide, set a stake at the center and turn a back furrow—two furrow slices together—from each corner to the stake. The back furrows will aid in turning the corners. The plowman, then, has only to plow around and around the center, exercising care to keep the furrows straight from corner to corner. Every day it will be well to measure from the outside of the field to the plowed land, on each side of the plot, for the purpose of determining whether one side is not being broken up faster than another. The team will always turn on unplowed ground when the furrow slices are turned toward the middle of the field. The plowman must be careful to cut every furrow straight out to the ridge, and to set his plow in so as to turn up a slice of uniform width clear to the ridge. A variation of only one inch, at the ends of each furrow slice, will make a crook one foot wide in plowing twelve furrows.

Our own practice has been to plow triangular plots and fields of irregular outline by commencing at the middle oftener than in narrow lands, or by turning the furrow slices outward. Even when plowing a triangular plot the sides would always run out with so much uniformity that there were never more than three furrow slices more on one side than on the other. It is particularly desirable to plow corn ground, and other land that is to be stocked down, without leaving middle furrows.—*New York Observer.*

GOOD ADVICE TO PLANTERS.—There is, says the Planters' Banner, no money in circulation in this State, and never will be, so long as those who make crops borrow millions from New Orleans merchants at high rates of interest, and spend millions yearly for Western produce, machinery, carts, plows and horses. How can an agricultural people be prosperous who pay double the conventional interest on large sums of money, and pay cash to distant farmers for nearly everything they consume?

And there never was much money in circulation in this country before the war. The crops were shipped to the cities, and drafts given for mules, horses, slaves, groceries and provisions; so but little of the proceeds of the crops ever came back to the parishes where they were made. And plantations were buried in mortgages.

The right way to have plenty of money in this country, the year round, is to raise all the provisions and horses, mules, hogs, cows and cattle we need at home, buy of our neighbors instead of Western farmers, stock raisers and mechanics, fill our villages with manufacturers and mechanics, and then our parishes will have an abundance of money in circulation, and our cultivators of the soil, merchants and mechanics will be money lenders, instead of borrowers of money at two per cent. a month interest.

Present arrangements keep people of all callings and professions poor, and hard up for greenbacks. But a change is coming over some of these parishes for the better. We hope for better things at a day not very distant.

GRAFTING GRAPE VINES.—At a recent meeting of the Horticultural Society of Western New York D. S. Wagener gave a description of the method he adopts in grafting the grape vine. He grafts from early spring until last of June. The grafts are cut early in the previous winter and packed in sawdust. He grafts a little below the ordinary surface of the ground and covers with earth. The moisture of the soil is preserved by two inches of mulching. The cleft is sawn in without splitting. He has set the Delaware and Isabella roots with good success, and in one instance had a crop of grapes the same year. A strong stock is desirable, such as Isabella, Catawba and Diana. The Rebecca does better on a strong stock than on its own roots.

VERY nice sugar has been made in Warren county, Iowa, from the sap of the box elder.

FARMERS' CREED.—We believe in small farms and thorough cultivation.

We believe the soil loves to eat as well as the owner, and ought, therefore, to be well manured.

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We believe in large crops which leave land better than they found it, making both the farm and farmer rich at once.

We believe that every farm should own a good farmer.

We believe the fertilizer of any soil is a spirit of industry, enterprise and intelligence—without these lime, gypsum and guano will be of little use.

We believe in good fences, good farm houses, good orchards, and children enough to gather the fruit.

We believe in a clean kitchen, a neat wife in it, a clean cupboard, a clean dairy and a clean conscience.

PRESERVING EGGS.—The French Journal de Pharmacie contains an account of various experiments made in France on the best method of preserving eggs—a subject of much importance there. Among the different processes the best, and at the same time one of the simplest, was found to consist in rubbing some vegetable oil—linseed especially—on the egg, this preventing any alteration for a sufficient time, and proving to be much more satisfactory than any other plan hitherto recommended.—*Monthly Report.*

SCHOOLS AND COLLEGES.

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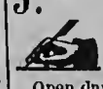

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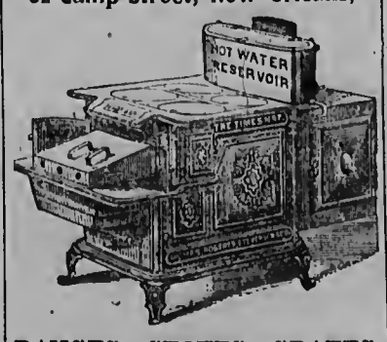

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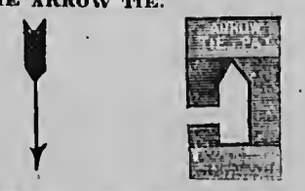

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Scientific.

A COMPLETE skeleton of the ichthyosaurus, from the Wurtemburg shale, has been secured for the College of the City of New York.

THE solutions of chlorine salts are recommended as a substitute for water in watering streets. They do not dry entirely, but will continue to hold enough water to keep the dust laid. They have been tried in some districts of London with satisfaction, and with great saving of labor and expense. One of them, the deliquescent of chloride of aluminum, is an excellent antiseptic, is free from odor and perfectly harmless, and if added to the salts will act effectively as a disinfectant.

MR. W. S. JEVONS contributes to Nature the result of a series of experiments which he made to ascertain how many objects the human mind can count by an instantaneous and apparently single act of attention—that is, without being conscious of changing attention from one to another. He found that the estimate was infallible for as many as three objects; that failure was extremely rare with four objects; but that when five objects were taken into consideration the estimate became uncertain.

WITHIN a few years sulphate of lime has been used at the moment of fermentation of wine and cider, in order to prevent them from becoming acid. The wine or cider thus treated soon becomes clear and of agreeable taste. Those who drink it, however, after a short time complain of pains in the stomach, loss of appetite, etc.; this is natural, and may be thus explained: A certain quantity of sulphate of lime is dissolved by the wine or cider, and in a noticeable quantity.—Analyses recently made have yielded about thirty centigrammes of sulphate in a pint of cider.

THE manufacture of gun cotton has been so much improved that it is more and more used for quarrying, mining and military purposes. The cotton is now made in a compressed form, which can be handled and transported with safety, and can be exploded by detonation only. If set on fire without detonation it burns away harmlessly. This fact is greatly in favor of increasing its use. About one hundred tons of the cotton are now sold yearly for blasting in quarries and mines—a quantity equal at least to five hundred tons of gunpowder. In the slate quarries in Wales it is largely employed; and there, and in mines, the workmen find the advantage of having no smoke after a blast. In blasting rocks or wrecks under water gun cotton is far more effectual than gunpowder. Not unfrequently it will do its work if only laid on the surface.

MAGNETISM OF WATCH SPRINGS.—It has recently been discovered that the springs of chronometers, and watches which are constructed of steel, are frequently magnetic. Steel is at all times liable to become magnetized from causes beyond man's control. Watchmakers are advised to test their springs as to magnetism by placing them near to a very small and truly balanced mariner's compass. If the spring exhibits in none of its circumference any tendency to attract one pole of the compass more than the other, it may be considered free from magnetic influence; on the other hand, if the north pole moves to one part, and the south pole to the other, the spring is decidedly useless; for in whatever position the time-keeper may be placed, with such a spring, it will be affected by the earth's magnetism.

HOW DRINKING CAUSES APOPLEXY.—It is the essential nature of all wines and spirits to send an increased amount of blood to the brain; hence alcohol is said to stimulate the brain. The first effect of taking a glass of wine or stronger form of alcohol is to send the blood there faster than common; hence it quickens the circulation that gives the red face. It increases the activity of the brain, and it works faster, and so does the tongue. But as the blood goes to the brain faster than common, it returns faster, and no special permanent harm results. But suppose a man keeps on drinking—the blood is sent to the brain so fast, in such large quantities, that in order to make room for it the arteries have to enlarge themselves; they increase in size, and in so doing press against the more yielding thecid veins which carry the blood out of the brain, and thus diminish their size, their bores, the result being that the blood is not only carried to the arteries of the brain faster than is natural or healthful, but it is prevented from leaving it as fast as usual; hence a double set of causes of death are set in operation. Hence a man may drink enough brandy or other spirits in a few hours, or even minutes, to bring on a fatal attack of apoplexy. This is literally being dead drunk.—*Dr. Hall.*

THE English government has ordered that all of its *employes* shall be vaccinated.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited increased dullness since our last issue, nearly every branch of trade participating in the prevailing apathy. There are but few country merchants in town, and remittances from the interior are far from satisfactory. Sugar has been in fair request at about previous rates, and molasses at full prices. The sales of flour have been mostly confined to the local trade, and prices have ruled rather easier. Corn has been in good demand, especially for the Atlantic ports, and commanded stiffer rates. Provisions have continued dull and drooping.

Additional crevasses have been reported. Some of them previously referred to have been closed, but others have increased in width and volume, and the engineers have abandoned all hope of doing more to that at Bonnet Carre than preventing or rather checking its extension. The principal damage thus far has been to the sugar crop, but to what extent is yet uncertain. Otherwise the crop accounts of sugar are favorable, but cotton is evidently materially behind hand and must be late.

The river has fallen 11 inches since our last, and is now 1 foot 3 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi.....bales.	11,078
Lake	10
Florida	3
Mobile	433
Texas	286
Total	11,810

On Saturday the inquiry was fair, but the movement being checked by scant supplies of the kinds most wanted, and desirable lists being held above the ruling rates, the business did not exceed 4,500 bales. Prices were rather weaker, without any quotable reduction. On Monday the demand was checked by dark and rainy weather, and the advantage was again on the side of the buyer, in some cases showing a falling off of ⅛c., but not to a sufficient extent to require any change in quotations, while the sales were confined to 2,600 bales. On Tuesday the market opened with only a moderate inquiry and a tendency to easier prices, but owing to the course of the New York market, which was reported to have materially advanced under the demand to cover contracts, it soon exhibited renewed firmness, closing steady at previous rates. The sales summed up 7,100 bales.

This makes an aggregate for the past three days of 14,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,263,098 bales, against 1,005,057 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 969,001 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 503,075 bales to Great Britain, 237,190 to other foreign ports, and a decrease of 244,201 to France.

Referring to our remarks above, we quote as follows:

Ordinary	9¼ to 10
Good ordinary	12¼ to 12½
Low middling	13¼ to 13½
Middling	14½ to 14¾
Strict middling	15 to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days...	11,810	
Arrived previously	1,327,102	1,338,912
		1,359,608
Exported past three days.	22,151	
Exported previously	1,145,830	
Burned	950	1,168,931
Stock on hand and on shipboard..		190,677

SUGAR.—The supplies are light, and the demand is good, especially for the better descriptions of open kettle. Prices are ruling with an upward tendency. We quote 6¼ to 7c. per pound for inferior, 7¼ to 7¾c. for common, to. for good common, 8¼ to 8¾c. for fair, 9 to 9¼c. for good fair, 9½ to 9¾c. for fully fair, 9⅞ to 10¼c. for prime, 10½ to 10¾c. for choice, 11¾ to 12c. for yellow clarified, and 12½ to 13c. for white.

PORK.—The market has continued very dull, and prices are still lower. Mess was offering on Saturday and Monday at $19.50 per barrel, with only small sales at that price. On Tuesday 100 barrels original mess sold on the landing at $19, and 50 do. at $19.50 per barrel. It is retailing at $20 per barrel.

BACON.—On Tuesday small sales of shoulders were made on the spot at 7½c., clear rib sides 10c., clear sides 10½c. per pound; 5 casks clear rib sides sold on the spot at 10c., 5 do. clear sides at 10¼c.

MONETARY.—Gold, 110⅜ to 111⅛.

American silver half dollars, 107 to 108, and Mexican dollars at 2½ to 3 per cent. premium in gold.

The movement in stocks has been to a moderate extent, the sales including 400 shares Slaughterhouse on Saturday at $31, and 100 Mississippi Valley Navigation Company at $3.87½; 5 shares Mississippi and Mexican Gulf Ship Canal on Monday at $305; and 30 do. on Tuesday at $290, $295 and $300, 25 Crescent City Railroad at $74, and 24 St. Charles Street Railroad at $72.25.

Nothing has transpired in bonds except $3,000 old Consolidated City on Tuesday at 74¼.

The sales of warrants include $3,000 new Metropolitan Police on Saturday at 98½; $2,000 large State on Monday at 52, $500 do. at 52½, $2,000 medium at 54, and $500 large (resale) at 55; and a small amount of small on Tuesday at 60.

City Treasury notes are quoted at 24 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, April 25, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	7 to 9c
Sheep, first quality, per head	$5 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	8 to 12
Yearlings, per head	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	21
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 40	1 50
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	11½	16¾
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 25	3 37½
Cotton seed:		
Rough, ₩ ton	12 00	.. ..
In sacks	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	16	18
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 25	6 50
Superfine	5 62½	5 75
Fine	5 25	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	62	65
Corn, shelled	73	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	24 00	26 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	..
Dry salted	13½	14
Wet salted, city slaughter	8½	9¼
Iron, ₩ ton:		
Pig	33 00	35 00
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5½
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	.. ..	1 60
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	.. ..	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	.. ..
Scantling	15 00	.. ..
Shingles, ₩ M	4 00	4 25
Laths	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 05	.. ..
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	45	47½
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	18 00	25 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	20 50	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	15½
Hams, canvassed	16	16½
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	13	13½
Butter, Northern	25	42
Butter, Western	12½	25
Cheese, American	14	17
Potatoes, ₩ bbl	1 50	2 00
Onions	.. ..	.. ..
Apples	.. ..	.. ..
Cabbages, ₩ crate	.. ..	.. ..
Rice, ₩ lb:		
Louisiana	7	8½
India, (gold, in bond)	7¾	.. ..
Carolina	8½	9¼
Sugar, ₩ lb:		
Havana, white	13½	14
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree, at Airmount	May	6, 7
Suggsville, at Gosport		13, 14
Marion Junction, at Asbury chapel		20, 21
Spring Hill, at Jefferson		27, 28
Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Bashi		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Troy circuit, at Wesley chapel	May	6, 7
Rocky Mount ct., at Hill's chapel		13, 14
Union Springs station		20, 21
Greenville station		27, 28
Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

St. Francis street	May	6, 7
Pollard circuit, at Pollard		13, 14
Milton		20, 21
Pensacola		27, 28
Eastern Shore, at Fish river	June	3, 4
St. Stephen's, at Andrew chapel		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Green circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

The Demopolis District Conference, Alabama Annual Conference, will be held at Livingston, Alabama, commencing April 28, at nine o'clock A. M. All the official members of the Quarterly Conferences in the district are members of the District Conference. Lay members of the Annual Conference will be elected.

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Covington, at West Pearl	May	6, 7
St. Helena, at Mount Nebo		13, 14
Tangipahoa, at Bethel		20, 21
Arcola, at Amite City	June	3, 4
Holmesville, at Topsaw		10, 11
Livingston, at James' chapel		17, 18
Bogue Chitto		24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Canton station	May	6, 7
Madison circuit, at Livingston		13, 14
Camden circuit, at Soule chapel		20, 21
Sulphur Springs ct., at Union		27, 28
Raymond circuit, at Raymond	June	3, 4
Brownsville circuit, at Liberty		10, 11
Carthage circuit, at Oak Hill		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Brandywine circuit, at Nebo	May	6, 7
Scotland ct., at Wright's church		13, 14
Pleasant Valley ct., at Rehobeth		20, 21
Brookhaven station		27, 28
Wesson, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Rocky Springs, at Steele chapel	May	6, 7
North Warren, Mildale and Cane Ridge, at Beechland		13, 14
Cayuga, at Cayuga		20, 21
South Warren		27, 28
Clover Hill	June	3, 4
Lower Deer Creek		10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Gainesville miss., at Pearlington	May	6, 7
Handsboro circuit, at Biloxi		13, 14
White Plains miss., at Coalville		20, 21
East and West Pascagoula circuit, at Moss Point		27, 28
Green circuit	June	3, 4
Enon circuit		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HURST, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		19, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Wayne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Moreau street and Algiers:		
Quart. Conf. at Moreau st., 7½ P. M.	May	1
Preaching at Algiers	Apr.	23
Preaching at Moreau street		30
German charges:		
Quart. Conf. at Dryades st., 7½ P. M.	May	5
Preaching		7
Carondelet street		21
Felicity street		28
Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosso Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Keachie circuit, at Bell Bower	May	6, 7
Pleasant Hill and Manny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Mooringsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	13, 14
Calcasieu Pass		18, 19
Grand Cheniere		20, 21
Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

South Bossier, at Harmony	May	6, 7
North Bossier, at Red Land		13, 14
North Bossier col. ct., at Red Land		13, 14
Mount Lebanon, at Arcadia		20, 21
Mount Lebanon col. ct., at Arcadia		20, 21
Lake Bisteneau, at Bruskwood		27, 28
Sparta	June	3, 4
Louisville		10, 11

S. S. SCOTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Vaiden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Winona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

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VOL. XVII. NEW ORLEANS, THURSDAY, MAY 4, 1871. NO. 16.

NEWS OF THE WEEK.

DOMESTIC.

St. Louis, April 27.—Colonel K. Taylor, of the United States army, returned to Fort Leavenworth on Tuesday, from Fort Sill. He says there are about three thousand Indians at Cheyenne agency, mostly Arrapahoes and Cheyennes. The former tribe is very well disposed, but among the latter there seems to be a feeling of discontent, probably growing out of the appearance of surveying parties in the interest of railroad corporations.

These Indians are very much opposed to the extension of railroads through their country. Ten chiefs, representing the principal tribes, have been invited to Washington, and it is likely the railroad question will be discussed. Little Raven will go on behalf of the Arrapahoes, and Little Rohe, or Wild Horse, for the Cheyennes. Should the chiefs refuse to attend the proposed conference in Washington, trouble is to be feared this summer.

San Francisco, April 29.—A million dollars' worth of silkworm eggs, recently imported here by Japanese merchants, were shipped overland yesterday, having been sold by telegraph to Italian and French dealers.

It is rumored the Central Pacific Railroad Company is negotiating for the purchase of the Pacific Mail Steamship Company's Panama line of steamers and franchises, which they will transfer to the North Pacific Transportation Company, when the fares overland and by sea will be immediately increased.

Tucson, Arizona, advices state that Captain Moore, with a few troops, killed thirty-four Indians in two fights. The troops have corraled the Apaches in the mountains, and hope to kill the whole band. The valley, for forty miles, is being deserted by the settlers avoiding the Apaches.

San Francisco, April 29.—Track-laying on the Southern Pacific railroad has commenced, and will progress one-half a mile per day.

Santa Fe, April 29.—Hartz, conductor of J. F. Bennett & Co.'s Santa Fe overland mail and express lines, has just reached Santa Fe, and gives the following information: He left La Messila on the evening of the twenty-fourth. News had then reached there that one of the coaches of the company had been found burned in the road between La Messila and Tucson, and that the body of the driver was horribly mutilated. It was found the breast was laid open, the heart removed, split and placed upon the face.

Four ranchmen on the route at San Pedro were killed; also six emigrants coming from Tucson to New Mexico. Some of the captured mail has been found, with the checks cut to pieces, and was brought into Messila by one of the conductors.

The Indians, a few days ago, killed two Mexicans and a German at Love mountain, and wounded an American near Silver City. Fourteen persons have been killed and one wounded, as reported by mail.

New York, May 1.—Rev. William Adams sails for Europe in the steamer Scotia, next Wednesday, as a delegate to two Presbyterian assemblies about to convene in Edinburg, also as a delegate to the Evangelical Alliance, which will assemble in St. Petersburg.

William E. Dodge, treasurer of the Presbyterian memorial fund, stated, at a public meeting last evening, that the whole amount of $5,000,000 will be made up before the next meeting of the General Assembly this month. Nearly $1,000,000 will be raised in this city.

New York, May 1.—Funeral honors were rendered to Admiral Tegetheff aboard the Austrian frigate Navara this morning. The quarter deck was covered with a tent, draped and decorated with shields and inscriptions, including legends of "Heliogoland and Lissa." The catafalque was surmounted with wreaths, and a crew of five hundred men ranged in double file, with reversed arms.

A requiem mass was celebrated by Rev. Father Dantner, two Austrian priests assisting. The music was by the ship's band.

General McDowell and staff, Admirals Stringham and Smith, General Lee, most of the foreign consuls, many foreigners and citizens assisted.

During the funeral services of John F. Dickinson, the well known sporting man, at Williamsburg, yesterday, Rev. Mr. Johnson, officiating, alluded in severe terms to the life led by the deceased, upon which Dickinson's sister arose and in an excited manner commanded Mr. Johnson to stop his remarks, as they were altogether uncalled for and inappropriate. The affair created a great sensation in the church. Mr. Johnson apologized and sat down.

Memphis, May 2.—A hail storm yesterday did considerable damage in north Mississippi.

Memphis, May 2.—River rising. White and Arkansas rivers bank full. Weather cool and stormy.

Louisville, May 2.—River still rising; risen eighteen inches since last report, with five feet in the chute and seven feet in the canal.

New York, May 2.—The strike of the non-society men for the same wages demanded by the society men continues. A collision with the police has occurred, and a riot is proceeding in the northern part of the city. The police are all under marching orders.

New York, May 2.—Cotton is steady. Low middling sells at 14c. Sterling is dull. Brown draws at 10 net. Gold is quiet, at 11¼. Advices from Liverpool report cotton dull. Sales, 8,000 bales; imports, 5,000.—*Picayune.*

FOREIGN.

Shanghai, April 12, via London, April 26.—Advices from Pekin state that the imperial government has made a demand upon foreign embassadors that schools for the education of females be abolished.

Aspinwall, April 21.—Dates from Nicaragua to the twenty-fifth ultimo have been received.

The survey was completed of the railroad to connect Lake Nicaragua with Massaya.

News has been received from Punta Arenas of a terrible tragedy. The captain of the British ship Alexandria and boat's crew went ashore and came in conflict with the Indians, who murdered them. Indians then put off in a canoe and made for the vessel, but those on board alarmed by the yells of the natives, made sail, and saved themselves and the ship.

The body of the captain has been found. There were two wounds in the body and his legs were cut off. No trace of his companions found.

Dates from Baranquilla, of the seventeenth ultimo, announce the capture of the robbers who stopped the mail car at that place and took treasure. They confessed their guilt and informed the authorities where the treasure might be found.

The announcement is made from Valparaiso that the foot and mouth disease, which has prevailed so extensively lately, is disappearing.

The noise which generally precedes an earthquake was heard on the third. Thousands of people ran into the streets terror-stricken.

Versailles, April 27.—Thiers, in his speech to the Assembly, says the situation is painful and French blood still flows. It is consoling to know the denouement is near. Paris is completely invested, Fort d'Issy silenced, and Les Ment Miceaud captured. We are; continued Thiers, not assailants, but defenders of law and order. We wish conciliation, but also wish to save liberty from the despotism of unbridled license.

After eloquently defending the republicanism of the Assembly, Thiers concluded as follows:

The insurgents are isolated, and all France is with the government and the Assembly in its efforts to combine unity with liberty.

Paris, April 27.—The Masons have informed the Commune that having exhausted conciliation at Versailles, they have resolved to plant their banners on the ramparts of Paris, and, if struck, will march against the Versaillists and appeal to their brother Masons to join them.

Berlin, April 28.—A deputation of Catholics recently had an audience of the Emperor William, at which they prayed his majesty to intervene to prevent the occupation of Rome by the Italian government.

It has since been extensively circulated that the Emperor promised to take some action, but the Prussian Cross Gazette has been authorized to contradict this report, and adds that the reply which was given the deputation did not commit the government to any positive line of action, and that no promise of any kind was made.

Havana, April 28.—Valmaseda will leave Moran to-day to visit the military line.

Maximo Gomez, commanding seven thousand insurgents, invaded the jurisdiction of Gibrara. They were repulsed at Sama and Bariary.

The San Juan de la Puerca volunteers under Fray Benito attacked Gomez in Serra Verde mountains, captured his entrenchments and killed nine men. Three volunteers were killed.

The insurgents in the central department make a practice of filling drinking wells with the carcasses of dead animals.

The insurgent leaders, Colonel Marciar, Major Voga and Lieutenant Cordon, with a number of private soldiers, surrendered at Guarmoro.

It is reported that Bembita has left the island.

Aspinwall, April 25, via Jamaica. The survey of the Nappiti route for a ship canal, to connect the Atlantic with the Pacific, has been completed. The explorers assert that the line will be less than thirty miles from the Pacific to the Atlantic, and the elevation will be six and a half feet. Tunnels and locks will obviate the difficulty presented by the elevation. The cost of the work is estimated at eighty millions.

The suitability of the Guyera route is undetermined.

London, April 28.—The government has suspended the writ of hebeas corpus in one district of the county of Westmeath, Ireland.

Versailles, April 30.—The Park castle and cemetery of Issy were carried last night by the government forces. Eight cannon, a quantity of ammunition and one hundred prisoners fell into their hands. The advance is now within two hundred meters of Fort Issy, whose capture is momentarily expected.

Thiers granted an interview to the delegates from the Masons of Paris, who arrived last night. He told them the government desired to see an end to civil war, but that France could not capitulate in the presence of an armed insurrection. He referred them to the Commune for the restoration of order within the city, of which it had usurped the control.

Latest.—The successes of the Versaillists at Fort Issy were brilliant. The garrison abandoned the fort at daylight this morning. Its commandant is in Paris.

Paris, May 1.—The firing last night was fearful and apparently reckless. Nothing to compare with it has occurred since the commencement of the civil war.

The city is greatly excited and alarmed, groups of frightened people in every street discussing the state of affairs.

General Okolowitz's wound is a very severe one, and his recovery is very doubtful.

The delegates from the Masonic lodges of Paris have returned from Versailles, unable to accomplish anything. They report Thiers expressed the opinion that peaceable arrangements with the Paris Commune were impossible.

Florence, May 1.—The Italian Senate continues the discussion of the question of the papal guarantees.

An amendment to the bill abolishing the Pope's right of granting exequators to the consuls of foreign powers has been rejected.

The demonstration planned to celebrate the events of 1849, in Rome, proved a failure, the government having been warned that a disturbance was intended.

Berlin, May 2.—The imperial council considered French affairs, and have decided to allow a further but limited period to the Versaillists to restore order and fulfill treaty stipulations, when Germany will take independent action to establish order in Paris. A dispatch to the Versailles government, granting a limited extension of time, adds: "The revolution is characterized by disgraceful excesses, which cannot any longer be tolerated, for the moral and material interests of Germany and the whole of Europe are suffering. Prince Bismarck was present at the council.

Private but reliable information intimates that it is the intention of the Germans to restore a regency.

London, May 2.—Napoleon has the rheumatism. He declared yesterday that he would not listen to any proposition for his return to France.

Thiers has determined upon a coup de main upon entering Paris, making himself and McMahon joint regents with Eugenie.

Paris, May 2.—The Commune appointed a committee of safety.

There is an immense concentration of Communist troops in and around Fort Issy.

The Free Masons have been ordered to take their banners from the ramparts, the Versaillists failing to respect them.

Versailles, May 2.—Clamart railway station was captured by the chasseurs at the point of the bayonet.

Three hundred insurgents were captured at d'Issy. General Vinoy has the credit for the exploits which resulted in the complete surrounding of d'Issy.

The reported disturbances at Lyons are officially denied. The elections are satisfactory to the government.

History of the Organization of the M. E. Church South.

BY A. H. REDFORD, D. D.

The necessity, together with the demand, for several years past, for a work giving a full and accurate account of the organization of the Methodist Episcopal Church South, has induced the author to undertake the task of preparing this volume. It contains the action of the General Conference of 1844 in the cases of Francis A. Harding and Bishop Andrew, as well as the speeches delivered in the case of Mr. Harding by Dr. William A. Smith, of the Virginia, and John A. Collins, of the Baltimore Conference; also several of the speeches delivered while the case of Bishop Andrew was pending before that body.

The reader will also find in these pages the declaration of the Southern delegates, made subsequent to the extrajudicial legislation by which Bishop Andrew was virtually deposed from the episcopal office; the Plan of Separation; the protest of the minority; the address of the Southern delegates to the Annual Conferences in the slaveholding States; the action of primary meetings; the action of the Annual Conferences; an account of the convention held in the city of Louisville, Kentucky, in May, 1845; the report of the committee on the organization of the Methodist Episcopal Church South; the action of the Annual Conferences subsequent to the convention; an account of the first General Conference of the Methodist Episcopal Church South, in Petersburg, Virginia; the appointment of Dr. Lovick Pierce as fraternal messenger to the General Conference of the Methodist Episcopal Church (North,) in 1848; the refusal of that body to receive him in that relation; the correspondence between the Bishops of the Methodist Episcopal Church (North) and the Bishops of the Methodist Episcopal Church South, in St. Louis, in May, 1869; the communication of Bishop Janes, of the Methodist Episcopal Church (North,) to the General Conference of the Methodist Episcopal Church South, in Memphis, in May, 1870, and the action of the General Conference in reply; the repudiation of the claim of the Southern Church on any portion of the Book Concerns and chartered fund, by the General Conference of 1848; a history of the law suits in New York and Ohio for a *pro rata* of the Book Concerns in New York and Cincinnati; the decision of the courts, by which the rights of the South are protected; the decision of the Supreme Court of the United States in favor of the Methodist Episcopal Church South.

This work has been prepared with much labor and care, and it is believed will supply an imperative demand in the church at the present time.

It is 12mo size, bound in muslin, beveled edges, printed on good paper, and contains six hundred and sixty pages. Price, $2. Usual discount to booksellers and preachers. Sent by mail to any address on receipt of retail price. Address

A. H. Redford, Agent.

The water from the Bonnet Carre crevasse has come down some thirty-seven miles, and is now encroaching on the small farms at the swamp end of Camp Parapet. The farmers have no fears, however, as the water will scarcely back up any further, the natural outlet being into Lake Pontchartrain.

The color of the water at Camp Parapet is nearly black, having washed its way through so many miles of swamp lands as to lose the yellow hue which characterizes the water of the Mississippi.—*Picayune.*

Mobile and Ohio Railroad Overflowed.—Reports the Mobile Evening Register of the twenty-eighth:

There was a heavy rain storm on the line of this road night before last. The track is flooded between Enterprise and Meridian, and the trains will, in consequence, be delayed several days. Yesterday's up train went no higher than Shubuta. No details have been received, and the extent of the damage done cannot be ascertained until the waters subside.

Henry Ward Beecher says it will never do "to preach cream and practice skim-milk."

SUNDAY SCHOOL CONVENTION.

The following is the order of exercises of the Sunday School Convention of the Methodist Episcopal Church South, which meets in Nashville, Tennessee, on Thursday, May 11, 1871, at ten o'clock A. M.

THURSDAY.

Morning Session.—1. Organization by the election of a president, a vice president from each Annual Conference, a secretary and two assistant secretaries, and a treasurer.

2. Essay: The Relation of the Pastor to the Sunday School, by Bishop McTyeire.

Afternoon Session.—1. One-half hour will be taken up in receiving reports from delegates, and other business.

2. Essay: The Importance of the Missionary Work in our Sunday Schools, by Rev. Charles H. Hall.

3. Discussion of the subject: The best Manner of Securing the Attendance of Sunday School Children at Public Worship.

Discussion to be opened by T. J. McCoy, Esq., of Louisville, Kentucky, and continued by Thomas E. Thompson, Esq., of Palmyra, Missouri.

Evening Session.—Sermon by Bishop Marvin.

FRIDAY.

On this day there will be held, in a grove near the city, a grand Sunday school jubilee and picnic of the Sunday schools of Nashville, and the surrounding country and neighboring towns—the programme of which will be arranged by the Sunday schools of Nashville.

Evening Session.—A general Sunday school experience meeting.

SATURDAY.

1. Reports of delegates, and other business.

2. Essay: The Proper Literature of Sunday School Libraries, by Dr. Landon C. Garland, of Mississippi.

3. The remainder of the session will be spent in discussing the subject of essay.

Afternoon Session.—1. Reports of delegates, and other business.

2. Address. Subject: The Uses and Practicability of Uniform Lessons in the Sunday Schools of our Church, by Rev. Atticus G. Haygood, D. D.

3. Discussion of the question: What are the Peculiar Difficulties Encountered by our Church in the Prosecution of her Sunday School Work, and What are the Remedies? Discussion to be opened by W. H. Foster, Esq., of New Orleans, and continued by Asa Snyder, Esq., of Richmond, Virginia.

Evening Session.—Public meeting, with short addresses by distinguished speakers.

SUNDAY.

On Sunday morning sermons on the subject of Sunday schools will be preached in the various churches. In the afternoon there will be a public meeting of the Sunday schools, which will be addressed by members of the convention.

MONDAY.

Morning Session.—1. One-half hour will be spent in devotional exercises.

2. The Work of Grace in the Hearts of Children, by Rev. L. D. Huston, D. D.

3. Discussion of the subject: The Importance of Vocal and Instrumental Music in our Sunday Schools. Discussion to be opened by Rev. W. M. Leftwich, D. D.

Afternoon Session.—1. Discussion of the subject: The Best Mode of Interesting the Parents of Sunday School Scholars in the Religious Education of their Children. Discussion to be opened by Rev. A. L. P. Green, D. D.

Evening Session.—Closing exercises of the convention, with short addresses by the members, expressive of their Christian sympathy and fellowship, and a fraternal interchange of words of encouragement and good will.

T. J. Magruder,
Chairman Com. of Arrangements.

Crop Prospects in the United States.—Says the New York Herald:

From every direction the cheering intelligence comes that there is promise of great abundance. The growing cereals look well, and the soil and labor have rarely been in better condition to produce better crops of cotton, tobacco and other things, while only a little south of us, and throughout the whole Southern country, the peach and other fruit trees are laden with promising blossoms. This gratifying news comes from all the Western and Southern States, and no doubt we shall have the same from the North and East as soon as the season is a little more advanced.

SUNDAY SCHOOL CONVENTION.

HALF FARE ARRANGEMENT.

The following railroads have agreed to take delegates for one fare and return them free:

Nashville and Chattanooga; Nashville and Northwestern; Louisville and Nashville; Nashville and Decatur; Tennessee and Pacific; Alabama and Chattanooga; Louisville and Cincinnati Short Line; Ohio and Mississippi Railroad Company; Memphis and Charleston; Atlanta and West Point; Selma, Rome and Dalton; Richmond and Petersburg; South Carolina railroad; Richmond, Fredericksburg and Potomac; Memphis and St. Louis United States Mail Packet; Georgia railroad (Augusta and Atlanta.)

Application has been made to every general ticket agent in the South, requesting half fare arrangements, though up to this time but few of them have responded. As the railroads have so many forms of issuing half fare tickets, we would caution all delegates and visitors to comply strictly with the rules of the railroad company. In purchasing tickets, be certain to state that you are a delegate to the Sunday School Convention, and on the majority of the roads they will issue return certificates. Several of the roads will return delegates upon the certificate of the presiding officer of the convention, but this number is exceedingly small. Although a great many of the ticket agents have not responded, yet we have every reason to believe that all of the roads will cheerfully pass delegates and visitors for half fare, provided that parties interested will pay strict attention to the suggestions made in this article.

R. A. Young,
D. C. Kelley.

A New Beauty in the Income Tax. It has just been discovered that the act of Congress imposing the unconstitutional income tax practically makes it a lien on the land of every man against whom it is assessed. On default of payment, the collector of the district is empowered to collect the amount due by warrant, and from the moment this warrant is issued every foot of land belonging to the debtor within the district is liable to be sold under it. Consequently every person intending to purchase or lend money on land must, to protect himself, get a certificate from the collector that no warrant has been issued against the seller or mortgager; and one of our largest life insurance companies has directed this to be done in all future cases before making loans on real estate. The example will doubtless be followed by other money lenders, and thus an additional burden will be imposed on the already over-burdened industry of the country.

We have not the statistics by which to make an accurate computation, but the aggregate expense of searching in the various collectors' offices, against every seller and mortgager of real estate, will probably be not far from the entire amount which the government receives from the odious and unconstitutional tax! The Commissioner of Internal Revenue has already declared that the tax costs more to collect than it yields, and now we see that it indirectly is the source of another enormous exaction. And yet the Republican majority in Congress refuses to abolish it!—*New York Sun.*

He who has observed how throughout history, while man is continually misusing good, and turning it into evil, the overruling sway of God's providence out of evil is ever bringing forth good, will never be cast down, or led to despond, or to slacken his efforts, however untoward the immediate aspect of things may appear. For he will know that, whenever he is laboring in the cause of heaven, the powers of heaven are working with him; that, though the good he is aiming at may not be attainable in the very form he has in view, the ultimate result will assuredly be good; that, were man diligent in fulfilling his part, this result would be immediate; and that no one who is thus diligent shall lose his precious reward of seeing that every good deed is a part of the life of the world.

The Germans report officially of their losses in the war, 13,960 killed, and 88,924 wounded in action, or in all, 102,884. About 20,000 losses of Bavarians and Wurtembergers should be added, making the entire loss, exclusive of "missing," 120,000. The expenditure is estimated at £120,000,000, or £150,000,000 sterling.

The Christian Advocate.

THURSDAY, MAY 4, 1871.

For the Advocate.

OUR IDOLS.

BY L.

We clasp them fondly to our breast,
And proudly saying, Thou art mine.
We tremble while we worship, lest
Some ill, perchance, should mar the shrine.

As incense on the altar placed,
We cast our all and there adore;
No imperfections can we trace,
No fault in them can we deplore.

Immortal, though of earth composed,
Our love a mantle round them thrown;
Secure we sink to sweet repose,
But wake, alas! to find them gone.

We wake to find our idols clay;
The immortal part from earth hath fled;
The jem we prized was snatched away,
A ruin left to us instead.

Thus one by one our treasures fade,
And one by one our friends depart;
A deeper void within is made,
A void within the human heart.

But yet there is a healing balm
To soothe the wounds inflicted there;
For those who wildly weep a calm,
A sure relief from every tear.

Affairs in the Shreveport District.

MANSFIELD, LA., April 14, 1871.

MR. EDITOR: When we get the ADVOCATE the very first thing which we look for is "News from the Churches," and especially from those of our own Conference. This is not strange, as the Louisiana Conference is our inheritance. We were born in it and never saw any other, and getting news from its various parts is like a soldier getting news from the front. Supposing that we are not very dissimilar from others, we occasionally endeavor to give an account of our own department. Our district lies in the extreme northwestern portion of the Conference, some one hundred and eighty miles in length and fifty miles in width, including the parishes of Caddo, De Soto, Sabine, Natchitoches and a part of Calcasieu. There are eight circuits and one station in the Shreveport district supplied with preachers from the Conference.

We have closed our first round of quarterly meetings, and it is a matter of no small importance to go through with a first round of quarterly conferences. To do this in this country it requires a good deal of deep wading, some swimming, to encounter many a rainy day, and not unfrequently to miss the way, though the almost universal direction is: "Take such and such a fork and you can't miss it." The salaries of all the preachers are to be fixed at the first quarterly conferences. There are ten preachers on the district, including the presiding elder, and the aggregate amount of their salaries allowed for the year is $9,450, making an average of $945 to each preacher. One-fourth of this amount was due the first quarter, and only one-seventh was paid.

This item may be of service to the stewards. The financial aspect of the church is one of vital and momentous importance. To render to the Lord his due is to overcome human nature. There is no doubt with us that one design of the demand of the Lord, that every one should make an offering to him of a certain per cent. of all his increase, was to test his loyalty to the divine government; for there is nothing which comes more directly in contact with human nature than to *give*. This has ever been a vexed question, and always will be until the divine law is adopted as the rule of action. We propose to notice what we conceive to be the teaching of the divine law upon this subject. There never has been a time when such a law did not exist. There was a restraint put upon man in the use of the fruits of the earthly paradise. Stated offerings have ever been required of the people of every age. Wherever we have an account of the worship of God, we also have an account of offerings. Though the amount or per cent. required by the divine law is nowhere specified during the dispensation of the patriarchs, yet from fair and legitimate inference we conclude that a tithe of the increase of their lands was the law regulating their offerings. We do not suppose that when Abraham and Jacob gave a tenth that it was merely accidental, but the result of law. The offering of Cain, no doubt, was rejected because it did not meet the demands of the law, either in kind or amount. The law was traditionary up to the time it was given to Moses from Sinai. Then it was written and incorporated into a special statute, and reads: "All the tithe of the land, whether of the seed of the land or the fruit of the tree, or of the herd of the fleck, it is holy unto the Lord." This was the law of the church. It is a moral precept, and is as necessary to-day as it was when first given. And does not Christ clearly adopt the *law* as a precept of the gospel dispensation when he says to the Pharisees who paid a tithe of mint and anise and cumin, and neglected the weightier matters of the law: "This ye ought to have done?" Ye ought to have paid a tithe even of the least consideration, for that was the law. Again, does not Paul adopt the same rule when he says: "It is written in the *law*, Thou shalt not muzzle the mouth of the ox that treadeth out the corn?" and adds: "For our sakes this was written." In the same connection he says: "It is ordained that they which preach the gospel shall live of the gospel." Christ does not enact a new law, but teaches the proper method of keeping the old one, for, as it was with the other precepts of the law, the spirit was lost in the letter. He says to his disciples: "When thou doest alms do not sound a trumpet before you, but let not your left hand know what your right hand doeth." His manner of treating this precept is exactly similar to his treatment of those other precepts of the law, the spirit of which had been lost. The minimum interest of the Lord in every man's temporal substance, according to this law, and which we have shewn has been adopted by Christ and his apostles, is a tenth of all the increase of the interest of the capital invested.

This, no doubt, was the portion Paul ordered to be set apart for the Lord, by the churches of Corinth and Galatia, on the first day of the week. Every successful business man has stated times of taking account of his stock, to test his plans and to ascertain his gains. This is the time he should set apart the Lord's portion. The Bible plan is strictly on the *ad valorem* principle, and it is just and equitable. If the church would adopt this plan nobody would be injured, but rather benefited, for the promise is to him that honoreth the Lord with his substance that his barns shall be filled with plenty. Then the treasury of the Lord would be supplied with an amount sufficient to accomplish all his purposes in feeding and caring for the poor, of sustaining and elevating the church to its designed sphere of action and usefulness, and of sending the gospel to the thousands of the heathen who are still sitting in the regions of darkness and shadow of death. In the economy of God's grace money occupies a prominent place as a means of converting the world, and the want of it perhaps is the greatest barrier in the way of the success of the church. Not that the Lord has not a sufficient interest in the increase of the land to accomplish all his work, but as in the days of yore he is robbed of his dues; they are withheld from him. Caesar too often gets the Lord's portion. Debt is often made a plea for not rendering to the Lord his portion; but that is no valid reason, since a large proportion of the people are in debt, and always will be as long as the credit system continues. If so, all that any one would have to do, to avoid contributing to the Lord's treasury, would be to get in debt and remain in debt, which is an exceedingly easy matter. The same precept which Christ gave to the lawyer still applies: "Render, therefore, to Caesar the things which are Caesar's, and to the Lord the things which are the Lord's." Now, lest any one should say, "Physician, heal thyself," we promise to practice what we preach.

The church is making some progress in the work of beneficence. We not unfrequently meet with those who give from principle, and give according to the divine precept. Some are setting apart a portion of land to be cultivated, the proceeds of which are to go into the Lord's treasury. Yet there is a very great deficiency. There is yet a very great improvement to be made. The great need of the church is uniform action upon the subject—to abound in the work of the Lord.

We believe that the spiritual condition of the church is improving throughout the district. The preachers are all at their work, and all the work is supplied, and well supplied.

We are having some good meetings. On Sunday night of the quarterly meeting at Pleasant Hill there were not less than forty penitents at the altar for the prayers of the church. Bros. Parvin and Allen are on this circuit. Bro. Parvin has already appointments for three camp meetings. He has taken into his work Natchitoches and Manuy mission. His transfer to Arkansas did not take any of the expansion out of his composition.

The cause of temperance receives due attention. Every preacher appointed to the Shreveport district is thoroughly temperance, advocating the principle that total abstinence from all intoxicating liquors as a beverage is the only safe ground to occupy upon the subject. They do not hesitate to condemn the evil of intemperance, and are not afraid of being called schismatics because they sign a temperance pledge or organize a temperance society. We hope to have an unusually prosperous year. All nature is abundantly blessed. Everything which grows, from the strawberry plant to the sturdy oak, is loaded with its fruits, and we know that the Lord is able, willing and waiting to make his grace abound in like manner, that we may have times of refreshing from his presence. J. P.

SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Union Springs district, Alabama Conference, will be held in Union Springs, Alabama, May 18-21, 1871.

PROGRAMME OF EXERCISES.

Thursday night—Sermon by Rev. M. M. Graham.

Friday, 9 o'clock A. M.—Devotional exercises and organization. 10 o'clock A. M.—Reports, etc. 11 o'clock A. M.—Discussion of the subject, The Practicability and Utility of Uniform Lessons, by Prof. —— Reyall, Colonel R. H. Powell and ——. 3 o'clock P. M.—Devotional exercises. 3¼ o'clock P. M.—Discussion of the subject, The Importance of Sunday School Libraries for the Diffusion of General Information among Youth, by Rev. F. L. B. Shaver, W. Capers Menefee, Esq., and ——. 7½ o'clock P. M.—Devotional exercises. 8 o'clock P. M.—Discussion of the question, How can Music be made to Subserve the aims of the Sunday School? by Revs. C. L. McCartha and W. F. Norton.

Saturday, 8¾ o'clock A. M.—Devotional exercises. 9 o'clock A. M.—Discussion of the subject, The Relation of the Sunday School to the Missionary Work and the Finances of the Church, by Rev. W. M. Motley and Colonel E. B. Wilkerson. 10½ o'clock A. M.—Discussion of the subject, The Relation of the Family to the Sunday School, by Rev. W. H. Ellison, D. D., and W. H. Parks, Esq. 3 o'clock P. M.—Devotional exercises. 3¼ o'clock P. M.—Discussion of the subject, The Relation of the Pastor to the Sunday School, by Revs. J. W. Sheres, B. L. Selman and ——. 7½ o'clock P. M.—Devotional exercises. 8 o'clock P. M.—Discussion of the question, How can the Sunday School be made a Means of the Spiritual Well-Being of the Young? by Revs. W. A. Sampey and W. W. Graham.

Sunday—Preaching at 10½ A. M. and 8 P. M. At 3 P. M. the Sunday schools of the Presbyterian and Baptist churches are invited to attend the Sunday school of the Methodist church, when they will be addressed by members of the convention. The pastor and Sunday school superintendent will please arrange with the organist and choir to furnish the convention with music during its exercises.

Sunday school workers and friends in adjacent districts are invited to attend.

By order of the Board of Directors.

J. W. SHORES, Chairman.
W. C. MENEFEE, Secretary.

THE Rothschilds, by controlling the leading mines, now have the monopoly of the quicksilver market of the world.

A GOOD LAW VIOLATED.

MR. EDITOR: I wish, through the columns of your paper, to call attention to a violation of law which obtains rather largely in our church at present. The law referred to is that which relates to the literary qualifications of candidates for ordination. No man "shall be * * * recommended to the Annual Conference for * * * ordination without * * * giving satisfactory evidence of his knowledge of the ordinary branches of an English education." Some of our quarterly conferences virtually ignore this law. If satisfied with regard to the *moral* qualifications of a candidate for ordination, they make no inquiry as to his *literary* attainments, arguing that if a man's education is sufficient to enable him to perform the most *important* work pertaining to the ministerial office, viz, the *preaching* of the *gospel*, it is surely sufficient to enable him to perform works of *minor* importance, such as administering the sacraments and solemnizing the rites of matrimony; and accordingly Annual Conferences are frequently asked to ordain men who are entirely illiterate, men who are barely able to read the word of God intelligibly, and who "murder the King's English" on every occasion. And the Annual Conference, with a full knowledge of all the facts in the case, generally elects the candidate to ordination without any condemnatory notice of the lawless action of the quarterly conference, arguing that "an Annual Conference cannot go behind the action of a quarterly conference." Now, while we admit the truth of the principle here stated, we deny its applicability to the case in question. Were an Annual Conference to attempt to deprive a local preacher of his credentials, it would then be transcending its authority and infringing upon the rights of the quarterly conference; but for the Annual Conference to reject a candidate for ordination on the ground that he is an improper person in the eyes of the law to be ordained, is not in any sense of the word an encroachment upon the rights of the quarterly conference, or a "going behind" its action. And Annual Conferences invariably act upon this principle so far as moral qualifications are concerned; they often reject candidates for ordination on account of moral deficiencies, which were duly considered in the quarterly conference prior to recommendation. To refer to a case in point: The writer was present, not long since, when the application of a local deacon for ordination was presented to an Annual Conference. The candidate had been known frequently to indulge too freely in the use of ardent spirits. Now, although it was shown that the quarterly conference, prior to his recommendation, had thoroughly investigated the matter and were fully satisfied as to his reformation, yet the Annual Conference refused to elect him. Now, in this case, no one will contend that the Annual Conference transcended its authority or invaded the jurisdiction of the quarterly conference; all will admit that it simply exercised its own proper prerogative. And if an Annual Conference has the right to reject a candidate who lacks moral qualifications, has it not an equal right to reject one who lacks the literary qualifications which the law requires? Moreover, we hold that it is not only the *privilege* but also the *duty* of the Annual Conference to reject such candidates. The intent of the law evidently is that no man shall be *elected* to ordination until he shall have acquired certain specified literary attainments; but instead of burdening the Annual Conference with the examination of such candidates, the law imposes that duty on the quarterly conference. The transference of this duty of examination from the Annual Conference to the quarterly conference does not, however, in my estimation, release the Annual Conference from its obligation to exact such examination as a prerequisite to election. To elect a man to ordination, knowing that he is legally disqualified, is to sanction a flagrant and palpable violation of law; to refuse to elect him is simply to carry out the intent of the law, and is not an infringement upon the rights of the quarterly conference. These hints are thrown out with a view to the correction of the evil alluded to. Observe, the writer expresses no opinion as to the expediency of the law itself. If the law is an unwise one, let it be repealed; but while it exists, let it be observed.

BETA.

DR. PIERCE AND BISHOP ANDREW.

We append some extracts from Dr. Levick Pierce's address, delivered at Macon, Georgia. The address exhibits all the best elements of the author's style, as compared with his earlier ministry. He pays the following tribute to the Bishop's mother:

Bishop Andrew's mother was one of nature's noble women—ennobled by the charms of a pure, rational, fervent piety—a woman of fine practical common sense—a mother whose speech was always with grace, seasoned with salt, that ministered grace to the hearer. Her maternal, domestic piety issued from her sanctified life like fragrance from a rose, until all that could inhale or absorb its nature became imbued with it. The beautiful imprint of all that was lovely in the moral and intellectual character of the mother was made upon her son. One familiar with Paul's allusion to the grandmother and mother of Timothy will see that in this case the same medium of conveying the faith of grandmothers and mothers to the Timothys of this generation remains open, and furnishes to the church their moral and spiritual duplicates in copies of genuine stamp.

The Bishop's first wife comes in for a graceful and discriminative notice.

He married the mother of all his children in the city of Charleston at an earlier time of life than it had been usual for the preachers to marry; and he was one of two or three who broke the spell of location, as a necessity, upon marriage; which was, in my opinion, an epoch in the onward movement of Methodist itinerancy.

I trust that it will not be looked upon as irrelevant to the object of this memorial for me to say, in behalf of the first Mrs. Andrew, and of many others of the wives of Methodist preachers, that the church and the world owe to their memory a debt of honor that never has been and never will be paid off. Talk as you will about moral heroism, its finest specimens will be found among the wives of our noble pioneer itinerant preachers of the old South Carolina Conference. I think myself safe in saying that even your revered Bishop would have been compelled to give up itineracy in these, the mighty years of his manhood, if it had not been that Mrs. Andrew preferred to supplement the meager income of her husband by the earnings of her needle at midnight's weary watch, rather than see him leave his Master's work to earn in some other vocation a living for her and their little ones. Well might Solomon say in eulogy on great womanhood: "Many daughters have done virtuously, but thou excellest them all." In the galaxy of noble women stood Mrs. Andrew; and by her self-sacrificing spirit and deep devotion to Christ and his church she saved her great-souled husband to the church as one of its chief pastors. What I say I know; and I cannot parade the labors of the Bishop before you to-day for memorial eulogy, and leave his faithful Amelia out; for I am satisfied that this great woman had much to do in giving us at last a good Bishop.

Our readers will pardon the long extract which relates Bishop Andrew's connection with the separation in 1844. It places the matter in so clear and just a light that we desire all to read it.

For twelve years after his consecration Bishop Andrew circulated as an active Bishop—presiding over conferences from Maine to Louisiana, from Georgia to Missouri, from Canada to Florida. Not only was he tolerated, but loved and lauded as a Bishop. But in 1844, when the last General Conference of the Methodist Episcopal Church met in New York city, he having married his second wife—a lady owning a few slaves, the proprietary right to whom he left in her—the anti-slavery party at an early day, after having ascertained its strength, introduced a resolution declaring it to be the sense of that body that Bishop Andrew should cease to exercise the office of a Bishop in the Methodist Episcopal Church until such time as he should free himself from slavery. This was effecting deposition from office without calling it deposition; because such an act would have required some charge of capital offense. This was known to be outside of every chance, but by subornation. This they were as ready to shun as we ourselves were. Indeed, it seemed to be the pleasure of his prosecuters to deck their noble victim with the ribbons and flowers of his moral excellence, just to magnify the propriety of so noble an offering to the Moloch of abolitionism. Of course—as all must see—the debate that followed was on the constitutional right of the General Conference to depose a Bishop by the adoption, by a majority, of a simple resolution, determining that result as its sole design—without impeachment of delinquency in duty or of immorality in life—they taking the affirmative and we the negative of the question. They took the ground that a Methodist Bishop was only a creature of the General Conference, and could be deposed at any time from the episcopacy by resolution, adopted by the majority of the body which had consecrated him aforetime to this order and office; and that without charge of forfeiture of position by any specified crime or malfeasance. This unjust latitudinarian view—which looked then, and to us looks now, as a rule of action assumed by that body on purpose to meet and sustain party prejudices and purposes—we denounced. The right assumed could have been as easily applied to Bishop Andrew's wearing a blue, instead of a black, coat, if the pretense had been that such style of dress was unacceptable to many of the Conferences over which he must preside.

At this solemn hour it is no part of my purpose to ridicule the policy of Bishop Andrew's opponents in this disastrous action. I only wish to reaffirm my opinion and the opinion of the whole Southern delegations—both of the living and the dead—that the action of the majority in the deposition of Bishop Andrew was wholly arbitrary and unauthorized by any precedent acts ever known in any Protestant ecclesiastical court in America; and that, as our protest declares, our cause of complaint, calling for another organization of Methodism, was neither in whole nor in part on account of slavery as slavery, but wholly on account of that great principle, to wit: Whether a Bishop, after being consecrated to his sacred office, remains such an insignificant agent of the General Conference as to be deposed from office at their capricious will, at any time when it might please them to do so, without impeachment of any kind and proper trial for specific accusation, as cases under legal process are treated.

I now state in my place that the church was divided, not upon slavery—except as the accidental occasion—but upon this constitutional question of the power of a General Conference over the committed trust of this sacred office into the hands of a man elected by them, and solemnly ordained thereunto by their order. This—original and absolute—power we affirm they did not have, so as to wrest from a Bishop a vested right of this sort without charges of crime or defeasance of any sort, merely by a resolution to do it; we denied their right—protested against it, and applied to be set off as a separate jurisdictional portion of American Methodism. This they agreed to, and in good faith at that time the church was divided.

That prince among men, Bishop Soule, although born and brought up and educated under anti-slavery opinions, and while still no pro-slavery man, adhered South—not on account of slavery, but on account of this great principle—the rights and powers claimed and acted upon by a General Conference to depose a Bishop at will, without charge or trial, on the ground of ecclesiastical complaints.

As soon as the vote of deposition was registered Bishop Andrew left for home, that he might find in the bosom of his beloved household the happiness so wantonly wrested from him by this usurpation of power. The Southern Conferences, thus empowered by the articles of separation, proceeded by convention, held in Louisville, Kentucky, in May, 1845, to organize the Methodist Episcopal Church South—which organization was consummated by calling a General Conference in May, 1846, when Bishop Soule formally adhered South—Bishop Andrew having done so at our invitation at the convention. Thus we testified to him our sacred sense of the injustice done him in the vote of deposition a year before, and of our unabated confidence in his episcopal rights. Thus it will be seen that for nearly twenty-six years he has been our own Bishop.

A CITIZEN of Jeffersonville, Indiana, who some years ago bought a piece of ground in Chicago, for which he paid a mule and $15 in money, sold the property a short time afterward, and it is to-day worth $1,000,000, while the aforesaid gentleman ain't worth a cent.

A HIT.—An old farmer's description of a pointless preacher was: "A good man, likely, but he rakes with the teeth up."

The Christian Advocate.

THURSDAY, MAY 4, 1871.

THE MUSIC OF THE SEA.

The gray, unresting sea,
Adown the bright and belting shore,
Breaking in untold melody,
Makes music evermore.

Centuries of vanished time,
Since this glad earth's primeval morn,
Have heard the grand unpausing chime,
Momently new-born.

Like as in cloistered piles
Rich bursts of massive sounds upswell,
Ringing along dim-lighted aisles
With a spirit-trancing spell,

So on the surf-white strand
Chants of deep peal the sea-waves raise,
Like voices from a viewless land
Hymning a hymn of praise.

By times in thunder notes
The booming billows shoreward surge;
By times a silver laugh it floats,
By times a low soft dirge.

Souls more ennobled grow,
Listing the worldly anthem rise;
Discords are drowned in the great flow
Of Nature's harmonies.

Men change and "cease to be,"
And empires rise and grow and fall;
But the weird music of the sea
Lives, and outlives them all.

The mystic song shall last
Till time itself no more shall be;
Till seas and shores have pass'd,
Lost in eternity. *Once a Week.*

PULPIT MANNERS.

Ambrose, a contributor to the Interior, furnishes that journal with a good article on pulpit work. We give that part which relates to pulpit manners.

When a minister has settled the question, *what* he shall preach, the other question comes: *How shall I preach?*

That word *how* takes hold on a great many particulars, with most of which I do not care now to meddle. But there are two or three, at times a good deal discussed and differed about, upon which a word more may now—perhaps always—be said.

One of these, though discussed under different titles, may be called Pulpit Manners. Some perhaps think such a subject not worth talking about. But I have concluded, after considerable looking, that no one thing has more to do with ministerial success than this. It elects and dismisses ministers all the while. You may think that it ought not to enter into the question of the acceptableness of an embassador of Christ; but it does. You may say that earnestness and power will cause people to forget minor matters; very likely. You may say that an abundant unction of the Holy Ghost will lift a man out of his defects, and so impress his hearers that they are not offended by familiarity or coarseness, or by a thousand things that would be otherwise offensive. True in part. But the Holy Ghost does not offend a true taste, nor does violence to a healthful common sense. On the contrary, he irradiates and eulogizes all the normal faculties; and the man is never so truly himself as when full of the Holy Ghost.

A friend once called my attention, in a revival, to the fact that certain gross things were seemingly more offensive than usual to himself and a number of friends, all absorbingly interested in the matter of personal salvation, and wondered at it, because he thought their religious interest would of course lift them above all such matters. Revivalists are very apt, sometimes, to commit my friend's mistake. "Anything will pass in a revival." Well, it may pass; but coarseness and rudeness will not win the cultured people. Nothing may be said at the time by saint or sinner; but these things of which nothing is said, but of which a great deal is thought, often work intense and prolonged mischief.

It seems to me that a minister of Christ ought to be personally agreeable to his congregation so far as he well can be. They have to look at him. Why needlessly offend their eyes? They all are expected to hear him. Why gratuitously rasp their ears?

True, a man does not wholly make himself; but he does in part. His dress and much of his appearance are of his provision. Yet I have seen a man take off his coat in the pulpit. I have seen another—and a D. D. at that—go before a congregation in a very mean brown linen coat; and that in a city where people thought they amounted to something. Of course, in the woods, where people do as they can, no special fastidiousness is perhaps required. I have seen a man, too, in the pulpit, habited in one of those modern *short* coats—lineal descendants of those which Hanun, son of Nahash, provided for David's men—and which, if not invented by the devil, are certainly in his line of things. But to my relief he kept his face to the audience.

But dress is not all. I have known a man begin his pulpit exercises, habitually, with a series of terrific hawkings and nose exorcises; the results of which are unmentionable. Less faults sometimes give good hearers a chronic uneasiness.

"Cannot you get our minister to stand square on his feet?" said a man of piety and ability to me. "He has a way of standing as if he were liable to tumble down; and it so annoys me that I cannot take comfort in hearing him."

That was said concerning a D. D. not only, but of one of the princes of Israel. Some such things are "dead flies in the ointment;" but some of them are good sized *bugs*, and some fair sized mice. And that ointment is sometimes very bad.

It seems, too, that with a number of ministers in this day a great deal of familiarity is occasionally exhibited in the pulpit. I have heard a D. D.—I select the big men, you observe—call out to a person in the audience, in a joking way, and by name, in the midst of his address. Such things were not rare in the Scotch pulpit fifty years ago, but probably are not now much known there. Our pulpit had, perhaps, at least in the opinion of Young America, become a little stiff; and, perhaps, by the example of some men of enterprise—say in Brooklyn—this is only a suitable limbering up. But it certainly shocks some good people.

But to conclude this topic: a pleasant pulpit address—of which dress, with no *ad*, is a part—enables the preacher to say what he finds necessary to say. People will receive from a man agreeable to them very unpalatable truths; while they will associate the disagreeable man with his disagreeable message, and put it all over upon him, refusing to receive for themselves any part of it.

A SPANISH PROTESTANT CHURCH IN NEW YORK.—We have received notice of a lecture to be delivered by Dr. Lord, in Association Hall, on the thirteenth of April, at eight o'clock, for the benefit of the Spanish Protestant church in this city. We gladly take this occasion to notice an enterprise which appears to us to deserve the heartiest sympathy and support. The church in question finds its special work among the Cubans. Organized four years ago by twelve Spanish American gentlemen, it now gathers weekly a congregation of one hundred and fifty to two hundred; in addition to which the pastor, the Rev. J. De Palma, has established a weekly service in Brooklyn, and a class for Bible instruction to ladies. The presence of an unusually large number of Cubans in New York, owing to the disturbances at home, gives a most favorable opportunity for reaching those who at another time might be inaccessible, and for laying through them the foundation of a future good work in Cuba itself. The church employs in its worship a translation of the Protestant Episcopal prayer book—a service especially adapted to meet the tastes and feelings of those previously accustomed to a liturgical service. No appeal is made to the congregation for contributions, because, as Mr. De Palma said to us, it is important that these people, too much accustomed to see religious matters compounded on the basis of money, should feel that in this case there is not the shadow of an interested design. We hope not only that on the present occasion a liberal patronage will be given to Dr. Lord's lecture—whose intrinsic interest is sure to be great—but that there may be constant and cordial manifestations of sympathy with this good work on the part of all our churches.—*Christian Union.*

SINCE the failure of the sub-committee to obtain the services of experts to examine the books of the New York Book Concern, Rev. Dr. Carlton, the agent, has himself selected and employed three gentlemen of high character and eminent qualification, and set them to work. Dr. Carlton has from the first urged the fullest and fairest investigation. No failure in this regard can be charged upon him. One of the gentlemen employed is a Methodist, one is a Presbyterian and the other is a Baptist. The business public will have the utmost confidence in their report. But an unpleasant controversy is likely to spring from this movement. It seems impossible to do anything without exciting a new strife. The New York Advocate of last week contained a full statement of the facts, and also a very satisfactory reply to Judge Reynold's exposition of the affair, as published in the New York secular papers. The judge will discover that he has been grossly misinformed.—*Western Christian Advocate.*

"MOTHER," said a four-year old, "what season of the year was it when Adam and Eve were in the garden of Eden?" "I don't know, my dear, unless it was summer—a perpetual summer." "Oh no, mamma, it must have been in the fall, for you know apples were ripe."

MORE bricks are manufactured at Haverstraw, on the Hudson, than in any other place in America or Europe.

LIVING OF THE GOSPEL.

We clip the following from the proceedings of the San Francisco District Conference, as related in the Spectator:

The interest of the day centered in the discussion of the report on finance. An admirable system was recommended by the committee—one which is as near the system St. Paul, in his wisdom, advised as is possible for the church in the rural districts. The discussion on the report took a wide range, and was the most profitable that we ever listened to. A preacher stated that his experience had confirmed his faith in God's word that "they which preach the gospel should live of the gospel." Another brother (preacher) rejoined that the manner in which the word was quoted implied that "they which preach the gospel *do* live of the gospel," and he was tired of that interpretation, as it seemed to suggest an imputation on some faithful workmen, who, notwithstanding their earnest labors and holy living, were often in want and agony of spirit. Another preacher arose to defend the Scripture, and a more impassioned, earnest, powerful appeal to the servants of God to believe the truth of this Scripture we have never heard. He told of his years of trust in God, and how in the moment when his feet had reached the brink of despair the succor came. His streaming eyes, fervid manner and eloquent speech had an effect on the audience which will not soon be forgotten. The brother who *seemed* (for it was only seeming) to question the propriety of relying on this assertion made by St. Paul, then told an incident in the life of Father Cox, than whom none were more worthy of a liberal support for his work's sake, which was strong evidence that labors abundant were not always rewarded by temporal comfort. He reminded the audience of a fact, with which many were acquainted, that while Father Cox was preaching in the Santa Clara Valley, many years ago, there was a time when his barrel of meal and cruse of oil were empty, and he and his family subsisted on potatoes alone—no meat, no bread.

This sad recollection oppressed the audience, and the chairman was about to call the question, when a lay brother arose and asked permission to make a few remarks upon the subject under consideration. He said he wished to tell the blessed sequel of the extreme poverty borne by Father Cox. At that time he was a wicked man, with prejudices against religion, and especially strong prejudices against Methodist preachers, whom he had sworn in his heart never to aid even in the slightest degree; but one day a steward of the church, who knew of his abundant means, came to him and told him the story of this good man, how his wife and little ones were hungry and ill-clad, and his heart was softened toward him and he gave a liberal donation of provisions for his support. That act led him to seek his society, and in a short time he was rejoicing through the regeneration grace of Jesus Christ. With quivering lips he gave praise to God that through the suffering of Father Cox he was made rich. We have but faintly detailed the occasion, though we were never more profoundly impressed with the thought that though God's providence is often mysterious and severe, yet it may be to accomplish a result of such infinite importance as the salvation of a human soul.

TRIAL BY FIRE.—The Rev. George Whitfield, in a sermon from Isaiah xxiv, 15, "Wherefore glorify ye the Lord in the fires," introduced the following illustration: "When I was some years ago at Shields I went into a glass house, and, standing very attentive, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put it into so many fires?' He answered me: 'Oh, sir, the first was not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh,' thought I, 'does this man put this glass into one furnace after another, that it may be rendered perfect? Oh, my God, put me into one furnace after another, that my soul may be transparent; that I may see God as he is.'"

The workman might have added that it was necessary the fires should be applied in the order in which they were; that if the greater heat had been first applied it would have destroyed the article which was in the course of being made perfect; that a moderate fire prepared it for one still hotter, and that again for one more fierce. And so it is sometimes with the dispensations of divine Providence.

PAPISTS IN THE UNITED STATES.—According to the Catholic Telegraph there are 5,250,000 communicants of its denomination in the United States, 5,233 churches, chapels and stations, and 4,141 priests.

Strengthening the Episcopacy.

The following, from the Western Christian Advocate and the Northwestern, contains some interesting and suggestive statements:

STRENGTHENING THE EPISCOPACY.—The Northwestern of April 5 has a paper with this caption, taking the position that from our earliest and most heroic days episcopal supervision has continually diminished. It furnishes two tables, beginning with the election of Bishop McKendree in 1808, the first giving the number of members, preachers and Bishops, and the second the number of members and preachers to each Bishop, as follows:

Year.	Members.	Preach's.	Bish'p's.
1808	151,995	540	2
1816	214,235	695	3
1824	328,523	1,272	5
1832	548,593	2,200	6
1836	650,668	2,929	7
1844	1,179,443	4,621	6
1852	728,700	4,513	7
1864	928,320	6,821	9
1870	1,367,134	9,193	..

Wilbur Fisk, elected in 1836, was never ordained, deciding that it was his duty to remain president of the Wesleyan University, and Joshua Soule acceded in 1844.

		Members.		Preachers.
1808	one Bishop to	75,937	and	270
1816	..	71,412	..	232
1824	..	65,725	..	254
1832	..	91,432	..	366
1836	..	92,952	..	418
1844	..	196,574	..	770
1852	..	104,100	..	645
1864	..	103,143	..	758

The Northwestern claims that as our membership to-day is nine times what it was in 1808, that we should have at least eighteen Bishops. It says:

The Church South confessedly feels the power of her increased superintendency, and our laborers on the border and in the South are lavish in their presentations of the ever-present and tireless energy of their episcopacy. If in any place the Church South outstrips us, it is through this power. To a membership of 568,595 they have ten Bishops—about the proportion we had in 1808. They have 2,646 preachers, we four times as many; and with Bishops in equal proportion with them we should have 40. The Episcopal Church, with a membership of 220,000, has 51 Bishops. Had we them in the same proportion we should be able to count 300.

There must be a change in the mode of supporting the Bishops, and some method of retiring disabled Bishops, and, possibly, not necessarily as we think, the work must be districted.

METHODIST UNION IN CANADA.

The Joint Union Committee, made up of representatives of the several Methodist bodies in Canada, held a second meeting in Mechanics' Institute, Toronto, March 28, to consider further the question of a basis of union. The meeting continued two days, and was characterized by the most fraternal and Christian courtesy. A series of resolutions forming substantially a basis of union was adopted, and will be submitted to the forthcoming Annual Conferences of the several Methodist denominations in the Dominion. The Canada Christian Advocate prints from memory the following outline of the general basis agreed to:

1. A General Conference for making rules and regulations, to meet at intervals of four or six years—ministers and laymen in equal numbers.

2. Annual Conferences, for ministerial and executive general administration—only ministers.

3. District Meetings—ministers, preachers and laymen.

4. Quarterly Meeting Conferences—about as they now exist in our church.

5. The order of deacons is not provided for, except in the exercise of their functions, until ordained to the higher *order*.

6. The ordination of local preachers failed to secure favorable action before the committees, while local preachers' meetings in the circuits or districts are to be continued.

7. The chief office to be filled by persons elected by the General Conference, and to be set apart by some service to be provided, and to hold office for a term of years corresponding to the times of its meetings.—*New York Christian Advocate.*

THE explorations of the geological survey in Berar have resulted (says an Indian paper) in the discovery of 121 square miles of coal strata, averaging in thickness 40 feet, and representing the enormous quantity of 4,840,000,000 tons of the mineral.

RECENT dredgings have added much to the knowledge of the creatures which inhabit the Canadian seas. The number of mollusca has been increased from sixty or seventy to nearly one hundred and thirty species.

A TIGRESS was recently killed in India, the fame of which was that it had killed during seven years one hundred and forty persons in several villages, and caused a substantial depopulation of the district.

RELIGIOUS INTELLIGENCE.

THERE are six places of Protestant public worship in Madrid, Spain.

THE new Baptist church in Rome is not only for Italians, but is composed of Italians, and is in the heart of the city.

SEVERAL native Christians are daily visiting the houses of Europeans in Calcutta as Bible readers to the servants. Some six hundred of that class are reached every week.

THE American Episcopal Board has established a mission in Japan. Rev. A. R. Morris, of New Jersey, goes out for the first two years' labor, entirely at his own charges.

THE Bishop of Winchester has presented his son—Rev. Basil Wilberforce—to a living which is worth £1,000, per annum. An English ecclesiastical wag calls this Wilberforce's "practical view."

THE Rev. Dr. Stevens, of the Burmah mission, reports the baptism, about the close of the year, of ten Burmans, and says that "less opposition to the gospel is manifested, and a growing conviction of the truth of Christianity."

THE familiar hymns beginning "My days are gliding swiftly by" and "The world is poor from shore to shore" were written by the late Rev. Dr. Nelson, of Quiney, Illinois, author of the treatise on infidelity which bears his name.

THROUGHOUT the Southern Presbyterian Church there is a deep revival feeling, and many are being converted. We notice that there have been about 150 at Bristol, East Tennessee; 40 at Anchorage, Kentucky; 38 at Norfolk, Virginia; 21 at Micanopy, Florida, and smaller numbers at various other places.

DR. DOLLINGER, the eminent German Catholic professor, is preparing a work against the dogma of infallibility. *Per contra*, the Archbishops of Paris and Orleans, Darboy and Dupanloup, who long refused their assent to the dogma, have finally yielded it. Is it the result of the war that has stiffened the backbone of the German and broken that of the Frenchman?

THE Religious Telescope refers to an impression that the denomination called United Brethren in Christ, in this country, are a split from the Methodists. It says: "We never were a part of the Methodist Church, though the ministers and people of the two denominations heartily cooperated, but as distinct organizations, in the days of Otterbein and Ashury, who were intimate personal friends."

THE Moravian statistics for 1870 show that the United Brethren have 16 mission provinces, 293 male and female missionaries, with 35,000 baptized adults, 25,288 baptized infants, and 68,751 under instruction. This earnest though small body of Christians has pushed its missions into every clime and to every race; but, as "Reports" show, its largest successes have been gained within the tropics.

MANY new places in all the New England Conferences, says the Methodist, are opening for Methodist preaching. Some twenty or thirty new places could be occupied at once if we had the men to spare for them. There is a great scarcity of men to fill the appointments already on the minutes. About forty places in the Providence Conference are now "supplied" by preachers not connected with the Conference.

THE Southern Baptist Convention, composed of delegates representing the Baptist churches in the Southern States, will meet at the Third Baptist church, St. Louis, on the eleventh of May. It is anticipated that from three hundred to four hundred delegates will be in attendance. The convention was held last year in Louisville, Kentucky. Rev. Dr. Mell, of Georgia, the former presiding officer, will preside at the opening of the convention.

UNDER the auspices of the Woman's Union Mission, though mainly at her own charges, an eminent and wealthy Christian woman of Albany proposes a five years' residence and labor at Yokahama, Japan, to establish there an asylum for orphans and outcast children. Another lady, Miss West, missionary in Turkey, has now trained, during ten years, two hundred young women, who are themselves to-day, for the most part, engaged in teaching Christian truth to others.

THE venerable Titus Coan, who has perhaps brought more souls into the church of Christ on earth than any man in these or other days, has been in the United States for a few months past, with Mrs. Coan, their first home visit from their field of labor in the Sandwich Islands in thirty-six years. About to go back without expectation of another return to his native land, he prints a most touching farewell letter to American churches and Christians.

WE FIND in the Church Journal the following deliverance on the use of the burial service in the case of unbaptized persons: "The want of baptism is a *fact* that no mantle of charity can cover. The party has died without that sacrament appointed for his regeneration. The church, in her catechism, teaches *the necessity of this sacrament to salvation.* The party has died unregenerate. For the church to use this service in his case, then, would be to stultify itself by contradicting its own teaching."

THE Philadelphia Press states that strong inducements are being offered to the Jews by the Sultan of Turkey to emigrate to Palestine, and that he has expressed a willingness to sell to them the Mosque of Omar, which occupies the site on Mount Moriah of the ancient temple. Already some of the hills around Jerusalem have become Jewish property, and the Press thinks it not improbable that some of the present generation will see the entire city in the hands of its ancient owners.

REJECTING Roman Catholicism, with what is possibly a hereditary dislike, the Japanese seem inclined to get an introduction to the new civilization through Protestant channels. To say nothing of our schools there, more than one hundred students from that people are now in this country at Protestant institutions. They were sent to get and they will carry back intelligent and decided views as to the contrasted practical workings of these two great antagonisms dividing the Christian world.

THE Associate Reformed Presbyterian of the sixth ultimo comes to us with the announcement of the deaths of two of the most distinguished ministers of the Associate Reformed Church of the South—Dr. Robert C. Greer and Rev. N. M. Gordon, the former on the twenty-third and the latter on the nineteenth of March. Dr. Greer was president of Erskine College, and was distinguished not only as a preacher, but as a man of ripe scholarship and high culture. Mr. Gordon was an able and eloquent preacher.

THE Canada Christian Advocate, organ of the Methodist Episcopal Church in Canada, has the following editorial note in its issue of April 5: "The General Conference at Ingersoll voted that it is expedient to secure a candidate for the episcopacy from the United States. The Annual Conference would do well to consider that question, and, if concurring, provide for a special General Conference. We need an active Bishop moving in our work, and the age, experience and wisdom of Bishop Richardson would contribute much to direct him in his duties."

THE Philadelphia Episcopalian, speaking of the increased expenditures for church music, thinks the largest appropriation for this purpose is by Christ church, New York—$7,500. The new St. Thomas, in Fifth avenue, is nearly equal. Trinity and its several chapels average $7,000, Grace church about $5,500, and St. Ann's $6,000. The paper ventures the wish that in some prominent church the music committee would arrange to have the people do their own singing, and apply the $7,000 to provide as many free pews as possible, "just by way of experiment."

THE London Missionary Society's reports from Madagascar continue to be satisfactory. At the Congregational Union, December 17, the Queen's prime minister was present, and told the Union that he had come not in his official capacity, but as "a deputation from the Church in the Palace, to consult with them as to the best means of promoting education and of spreading the kingdom of Jesus Christ. He told them that neither the Queen nor the Church in the Palace has any desire to rule or command the people in respect to religion, and if any one said they did so he was a liar."

THE promised reply of Dr. Dollinger to the Archbishop of Munich, justifying his resistance to the dogma of infallibility, has just been published. He asks leave to maintain his position before the forthcoming Assembly of Bishops at Fulda; maintaining that the dogma is opposed to Scripture, to the pastoral letters of many bishops from the earliest times, and to the decisions of councils, and that it is contrary to the constitutions of most European states. To which Pio Nono will simply reply: So much the worse for the Bible, and the bishops, and the councils, and the constitutions.

THE Rev. Dr. Moffatt has made an appeal in behalf of the French Protestant Basute Mission, which has suffered much on account of the war. Twelve clergymen are laboring there. They have established churches and schools "throughout a country which was one of the dark places of the earth, its caverns the abode of cannibals;" have circulated a large portion of the Scriptures and elementary works, and have commenced a school for training evangelists and preachers. The attendance on their preaching services is numbered by thousands. Now their resources for support have been for some time virtually closed by the war.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 4, 1871.

OFFICE—No. 112 CAMP STREET, NEW ORLEANS.

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SUNDAY SCHOOL ANNIVERSARY.

The twenty-fifth anniversary of our Methodist Sabbath School Union was celebrated on Sunday, the thirtieth of April. The exercises took place at the Carondelet Street church at four o'clock P. M. Addresses were delivered by William Walker, Esq., the son of Rev. Dr. Walker, by Rev. J. A. G. Rabe, pastor of the Dryades Street German church, by Rev. John Mathews, of the Felicity Street church, and by Rev. William V. Tudor, of the Carondelet Street church. The addresses were all appropriate, and kept the hearers, old and young, wide awake to the end. Between the speeches came singing, spirited and sweet, by the children and teachers. The Methodist schools of the city were represented in the vast audience. The German schools sang a hymn in German, in a very superior manner. The occasion derived additional interest from the circumstance that this was the twenty-fifth anniversary. A quarter of a century has passed since the first gathering of all our schools. The president of the Union and conductor of the exercises then was W. H. Foster, and he is still in the same position, and presided over the meeting of last Sunday, as he has done over nearly all of them from the beginning, and bidding fair to be hale and young at the semi-centennial, twenty-five years hence. Among others who were present at the first anniversary, we observed Captain R. L. Robertson and William G. Sherry. Since the last celebration, one who was never absent before has passed to his heavenly reward. If the blessed are permitted to visit the scenes and occasions of earth which once most interested them, we are sure that the spirit of Richard Keen was hovering about the congregation. The address of Bro. Walker contained some interesting historical facts concerning the Union. We hope to be furnished with the entire address for publication, and therefore refrain from quotations from memory. Our Sunday schools in the city are generally improving, and the display of such a multitude of children on Sunday, under religious training, was calculated to inspire every heart with gratitude and hope.

TO THOSE WHO ADVERTISE.

William J. Carlton, 39 Park Row, New York, the great advertising agent, in his circular, thus speaks of the advantages of advertising in the religious press:

The superior advantages offered to advertisers by the religious paper over that of any other class of publications are too generally admitted to require a lengthy rehearsal of them here. In brief, its *character, influence and generally large circulation give it the first position in value and worth as an advertising medium.* The fact that it is frequently the only paper taken by the family should not be overlooked in estimating its claims. It is also carefully preserved when the secular paper is destroyed, showing how highly it is valued by its owner. Hence such a paper is of more value to the advertiser than a score of publications that have no hold upon the interest or regard of their readers.

Religious papers are circulated among the best class of people—just so being the most reliable and enterprising, and therefore the most desirable class to be reached by advertising.

Boston has appropriated $32,000 for music in her public schools.

IMPROVIDENCE IN MINISTERS.

There are no adequate provisions in our church for the comfortable support of disabled preachers, nor for the families of the deceased. The case is the same in other Protestant churches, and is likely to be so in all for a long time to come. Aged men and dependent families are left in circumstances of actual destitution, and this is the probable fate of the great majority of those who, while effective, are receiving a living compensation for their labors. What has been, and is the experience of others who were once situated as they are, will probably be theirs after awhile. There is no reason to suppose that they will be exceptions to the homeless penury which has marked the lot of many faithful servants of the gospel in the decay of age. In view of these facts a prudent foresight is an imperative duty which ministers owe to themselves and to those who are dependent upon them for subsistence. The language of our founder will hardly do for his successors when he says: "If I leave behind me ten pounds above my debts and my books, or what may happen to be due on account of them, you and all mankind bear witness against me that I lived and died a thief and a robber." The words which he directed to be inserted in his epitaph might, however, truthfully close the obituary record of the most of them: "Not leaving, after his debts are paid, ten pounds behind him." If Wesley had not ceased at once to work and live the wants of helpless age were abundantly secured, and there was no family to be provided for. His self-imposed rule of living on twenty-eight pounds, and of giving away the rest of his income, would be a grievous wrong and a sin to others under different circumstances.

The life of trust to which preachers are called does not justify the utter neglect of their temporal interests, so far as these can be subserved without damage to their spiritual vocation. Large sacrifices ordinarily are inevitable, and an abiding confidence in God must take the place of anxious thought. The widowhood, orphanage and old age of the future are in his hands. The possibilities of poverty and suffering are to be accepted with a calm reliance upon the divine care which is illustrated in the fall of the sparrow. It is in the order of the divine economy that the gospel should be preached at the expense of pain, humiliation and want on the part, it may be, of wives and children, as well as of the preachers themselves. They give themselves, their families and their all to Christ, with whatever of necessary sacrifice may be involved in the solemn transaction. So long as they are faithful they have the right to trust God for temporal things, and a peculiar and special warrant to commit the whole matter to the disposal of him who has said: "And lo, I am with you alway, even unto the end of the world."

No conceivable loss in earthly goods, no ordinary amount of sufferings, whether in the present or the future, should cause the embassador of Christ to swerve from the path of duty. He must accept his calling, and bravely meet such trials as may legitimately attach to it. God will care for him and his, and very much as he has cared and provided for others under like circumstances. But this course of thought does not release from the employment of all available means to secure the coming years against embarrassment and destitution. Economy and frugality and judicious investments are perfectly consistent with trust, and have a substantial value in the dispensations of Providence. The church should make competent provisions for her disabled ministers and for their families, or she should put it in their power to insure their lives and to guard against the day of want. This, however, is rarely done, and it becomes the duty of every one to use all consistent means to compass these important ends, not by compromising or abandoning his ministry, but by a provident course while continuing in it.

The means of accumulating are usually limited, but the example of some of our most devoted and honored itinerants proves that something can be saved. In many instances careful management and rigid economy, if begun at the start of the young preacher's career, would secure an investment for family and old age equal to a very respectable support. In some cases it may be quite impracticable, but in others the failure is owing rather to improvidence than to any absolute impossibility. There are a good many instances in which small amounts could be laid aside from year to year, and which in the end would place the itinerant's family above absolute dependence and want. To reach this result much self-denial might be required in his earlier and effective years, but better so than to be stinted in every comfort when the once popular and perhaps petted pastor sinks into the retirement and forgetfulness of feebleness and age. It is only when "the evil days" draw nigh that the preacher realizes the fact and consequences of his improvidence. He has not been well paid, he has not been really wasteful, he has scarcely lived in decency and comfort; and yet under the pressure of a harder condition he can see how something might have been saved to alleviate it.

It is a false view of the subject which casts suspicion upon the efforts of ministers to secure the temporal welfare of themselves and families. It is their bounden duty to give earnest attention to it, and to assert the principle as entirely legitimate to their sacred work as preachers of the gospel. It is a perverted sentiment in the church which denies them the means of providing for their temporal comfort, and it is reckless presumption in them to make no endeavor toward so important an end. Neither preacher nor congregation should be satisfied with a state of things in which the ministry is hopelessly precluded from all provisions for the future. Where better things are possible, "a bare support" is a sin and a gross injustice. The preacher should save all that the most stringent economy will allow, both for the purpose of giving and to provide for the future. When this is done he has reached the measure of obligation, and can leave all to God. We do not see why, within the limits of this qualification, he does not come within the range of Paul's declaration when he affirms: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." It is not uncommon for ministers, with dependent families, to spend in the ministry the patrimony which should have been sacredly guarded. Instead of making provision "for those of their own house" they squander what they have, and reduce them to beggary. The best of motives can hardly redeem such transactions from the charge of guilt. Improvidence is doubtless better than covetousness, and even better than riches in the Christian ministry; but a prudent and judicious forecast, as far removed from avarice as it is from recklessness, indicates what is both expedient and right.

In these observations we do not mean to reflect unfavorably upon those many faithful men whose scanty receipts and large expenses have hindered them from saving anything. The fact speaks well for their zeal and devotion, and the blame rests not upon them. We cannot say that they erred in thus sacrificing themselves and their families. They have done the best they could, and great is their reward in heaven. We only insist that preachers should not be negligent nor indifferent about their temporal affairs; and that the aim and effort to provide for their own is not only allowable, but an imperative obligation. It is to a minister's credit, and not to his disparagement, that while faithful to his ordination vows, the fruits of a thrifty and economical management appear in his temporal concerns. We have known instances in which preachers with considerable families, and receiving small salaries, have given a tenth to benevolent purposes, and have laid up something year by year. Such thrift is not against but highly favorable to their character, and should be so regarded by those whom they serve. The subject, indeed, has an important bearing in reference to public sentiment in the church. If it is the duty of preachers to make what provision they can, it is the duty of the church to enable them to meet the obligation. No preacher is fairly supported who is not furnished with means to insure his life, or to save something annually against the time of need. We repeat that a bare support, which leaves nothing for this object, is a wrong of the gravest character, where the congregation or work is able to do more. The greatest burden upon the preacher's mind is upon this point, and anxiety is accompanied with doubt as to the right—whether it is not temerity and presumption in him to place himself where an unlifted cloud ever hangs over his earthly future. Relieve him of this load, and the effects will be seen in the greater freedom and power of his spiritual ministrations.

MISSIONARY DEBT.

The following amounts have been received since our last acknowledgment, viz: J. V. Pointer, $25; J. W. Medlock, $25; T. J. Upton, $12.50: R. T. Parish, $25; J. D. Adams, $25; N. A. Cravens, $12.50; Joel T. Daves, $50.

Robt. J. Harp.

Summit District Conference.

The conference for Summit district, Mississippi Conference, will meet at Magnolia, Mississippi, on the twenty-eighth of July, to continue over Sunday. Ministers and people are cordially invited. A full attendance of members and delegates is earnestly requested.

J. Nicholson, P. E.

We have received a beautifully printed programme of the anniversary celebration of the Websterian Society of East Alabama College, which takes place this day, May 4. Thanks to the young gentlemen for their complimentary attention.

New Advertisements.—We are compelled, for want of time, to omit full and satisfactory notices of the advertisements inserted this week. Will attend to it in next issue. Don't fail to look over this department.

Rev. Dr. Tyng and Extempore Preaching.—Dr. Tyng's special talent is extempore speaking, in which he has scarcely a superior in the American pulpit. He cultivated the habit with great care and perseverance, and succeeded in spite of many discouragements. During the second year of his settlement at Georgetown he was preaching extempore with several distinguished members of Congress present, when he became so confused as to break down completely. This was a hard experience for a young man, and on his way home the oppressive silence was broken by his wife saying: "Now, husband, is it not clear that you should give up preaching without notes?" Those words roused Dr. Tyng's whole nature. "Give up," he exclaimed; "no, *never*, with God's help!" and he persevered and succeeded. Yet it is said that, fluent and self-reliant as he is, he never goes into the pulpit without painful apprehensions of failure. He has, however, a genius for unpremeditated speech, and his command of language, power of denunciation and satire, force of gesture and climaxes of eloquence, are remarkable. He believes that the pulpit is the place for inspiration, and in the whole course of his life-time he has written but few sermons.—*New York Mail.*

General Lee's Deep Interest in Proper Books for Southern Schools. In a letter written some time before his death, to the publishers of the "University Series" of school books, General Lee said;

"I am glad you are engaged in furnishing suitable text books for our schools and colleges. *I have rejoiced at the commendations bestowed by competent judges on the books that have been published.* * * * They should be acceptable to parents and pupils."

We are glad to learn of the great success of this admirable series of books. All teachers and school officers should examine them.

New Orleans District Conference.

This body met on Wednesday, the twenty-sixth of April, and adjourned on Friday night, the twenty-eighth. All the pastoral charges, with the exception of Plaquemine and Grosse Tete, were represented, and reports received from them. Over two hundred members have been received by all the charges since the beginning of the year. The German churches are quite prosperous. The debt on the Mereau Street parsonage has been paid, and the remaining incumbrance on the Baton Rouge church has been recently discharged. The Sunday school interest was represented as in a healthy and prosperous condition.

Lay delegates to the Annual Conference: John H. Keller, W. H. Foster, J. L. Dunnica and Rev. R. L. Walker. Reserve delegates: Dr. J. J. Lyons, J. O. Fuqua, Richard Jones and J. C. Huey.

Felicity Street church was appointed as the place for the meeting of the next District Conference. The following Committee on Education was continued for another year, and to be governed by the instructions given at the time it was constituted: John G. Parham, John L. Dunnica, Dr. J. J. Lyons, John C. Miller, W. H. Foster, W. R. Stuart and Richard Jones.

A Union Camp Meeting.

The following resolutions were adopted on this subject:

Resolved, 1. That this district unite with the Mobile district in the purchase and establishment of a permanent camp ground on the line of the New Orleans and Mobile railroad, at some suitable place between the two cities, to be known as the Union Camp Ground of the New Orleans and Mobile districts of the Methodist Episcopal Church South.

2. That a committee of five be appointed, who, in conjunction with a committee appointed by the church in Mobile, shall be authorized to select and purchase grounds suitable for a permanent camp ground.

3. That said committee shall be authorized to arrange with the committee from Mobile the proportion of cost and expense which shall be borne by each district respectively.

4. That this committee shall be authorized, after purchasing the property for a camp ground, in conjunction with the committee from Mobile, to take all necessary steps and employ all necessary means, and expend all necessary money to prepare the ground for holding a camp meeting of the two districts.

5. The said committee shall be authorized to obtain a regular incorporation of a Board of Trustees of the Union Camp Ground of the New Orleans and Mobile districts; and they shall be authorized, in conjunction with the Mobile committee, to fix the time of holding the first camp meeting, and to make and adopt all necessary rules and regulations for the government of the camp meeting first to be held.

6 That a committee of ways and means shall be appointed by the committee of five heretofore mentioned, consisting of one person from each pastoral charge of the district, whose duty it shall be to raise the funds necessary to carry out the objects of the foregoing resolutions, which they shall pay to the treasurer of the Camp Meeting Committee.

7. That a public meeting of all parties throughout the district, interested in the camp meeting question, and desirous to take part in or be present at the camp meeting to be held, be convened at Carondelet Street church, at such time as the committee may appoint, for the purpose of providing for and making arrangements for holding a camp meeting the present season.

8. That the presiding elders and preachers of the two districts be requested to make all proper arrangements for superintending and conducting the exercises of the camp meeting.

The committee of five was filled by the appointment of W. H. Foster, chairman, John H. Keller, Drury A. Harris, C. J. Shepherd and Dr. J. J. Lyons.

Death of Rev. Stephen A. Blakey. The announcement of the death of Rev. Stephen A. Blakey, of the West St. Louis Conference, reaches us through the memorial resolutions of the Masonic lodge of which he was a member, printed in our obituary column. This is the first and only information we have had of this mournful event. Bro. Blakey was an excellent Christian man and a useful itinerant preacher. His appointment at the last Conference was to the Osceola circuit. We shall expect to be furnished with a biographical sketch.—*St. Louis Christian Advocate.*

NEW PUBLICATIONS.

A Copious and Critical English-Latin Dictionary. By William Smith, LL. D., and Theophilus D. Hall, M. A. To which is added a dictionary of proper names. New York: Harper & Brothers, publishers, 1871.

This volume is a large octavo, bound substantially in leather, and contains over seven hundred and fifty three-column pages of closely printed matter. It is purely an English-Latin dictionary, and contains no English definitions of the Latin. It is far more complete than the same department which usually accompanies our Latin-English lexicons, being more than twice as voluminous as that which is published with Freund's Leverett, and every way more accurate and satisfactory. The author states that fifteen years of toil have been spent upon the work by himself and competent assistants. Great pains have been taken to classify the different senses of the English words, and the work is, to a large extent, a dictionary of the English language proper, as well as an English-Latin dictionary. The immense labor and learning bestowed upon it are evident enough, and the results achieved are of the greatest value to students and scholars. It far excels anything of the kind hitherto in use, and will be prized by all who have occasion to consult a work of this character. For sale by George Ellis & Brother, New Orleans.

Notes, Explanatory and Practical, on the Epistle to the Romans. By Albert Barnes. Tenth edition, revised and corrected. New York: Harper & Brothers, publishers, 1871.

This volume, in size and binding is uniform with those we have recently noticed, by the same author on the Gospels and Acts. Mr. Barnes' exposition of the "things hard to be understood" in the Romans is of course Calvinistic throughout. The practical parts are handled with his usual simplicity and instructiveness. The doctrinal portions exhibit his theological views fairly and without disguise. For sale by George Ellis & Brother, New Orleans.

New Monthly Magazine. W. P. Harrison, D. D., editor. Nashville, Tennessee: Publishing House of the Methodist Episcopal Church South. May, 1871.

This number has more outward comeliness than any of its predecessors. The leaves are cut and trimmed, and the cover is a decided improvement on the past. For frontispiece we have an excellent portrait of one of the handsomest men in the connection—Logan D. Dameron, Esq., the well known and popular business manager of the Southwestern Book and Publishing Company of St. Louis, and who has charge of the business department of the St. Louis Christian Advocate. The editor and contributors have provided an excellent table of contents, to wit: Nothing but a Woman; Astronomical Notes for May, 1871; God—from the Russian of Derzhavin; A Remarkable Circumstance; To Lucy; Biographical Sketch of Rev. Thomas Crowder; A Fragment; The Best Policy; Book Binding; Reproduction; To China and Back; The Citizen's Vision; Somebody's Wife; Wonders of the Sea; David Hume and his Mother; Celebrities that I have Seen; Navigation of the Mississippi Sixty Years Ago; Historical Sketches, No. 3—William of Orange; Soap Making in Europe; Modern Wedding Rites; Editor's Round Table.

From George Ellis & Brother, Camp street, we have received Diary of the Besieged Resident of Paris, a small volume bound in paper, and published by Harper & Brothers. The work is composed of letters written to the London Daily News. From Ellis & Brother we have also Fenton's Quest, also published by the Harpers.

The Methodist Quarterly Review for April contains the following table of contents: Edmond de Pressense; Spectrum Analysis; Wesley and Methodism; General Conference of 1844; The Modern Theology of Holland; Ezekiel's Vision; Topography of Ephesus. In the editorial department we have: Synopsis of the Quarterlies; Foreign Religious Intelligence; Quarterly Book Table.

Good Words for the Young.—The April part has more beautiful illustrations than any of our magazines for the young. The goblin literature occupies, as usual, too much space, but such articles as Night in the Tropics, The Weaver's Story, When I was Young, are instructive and entertaining. Edited by George MacDonald. Published by J. B. Lippincott & Co., Philadelphia.

We are indebted to Eyrich, Camp Canal street, for a copy of the Southern Magazine for May. The articles are able and fresh; and this number is one of the best. Published by Murdoch, Browne & Hill, Baltimore, at $4 a year.

The Little Corporal for May has a good number, containing many charming pictures and a large

riety of original contributions in prose and in verse. John E. Miller, publisher, Chicago, Illinois. Terms, $1.50 a year.

SCRIBNER'S MONTHLY for May is an attractive number. The opening article, The Wonders of the Yellow Stone, is finely illustrated. Where all the articles are good it is difficult to designate those of greatest merit. There is the Moabite Stone, with a fac-simile of the remarkable inscription. The Aye-Aye is an excellent article on natural history. Our Labor System and the Chinese is favorable to the employment of the celestials.

No. 1402 OF LITTELL'S LIVING AGE, for April 15, 1871, contains: Ocean Currents; Seed Time and Harvest; Spain and her Revolution; King's Translation of Ovid's Metamorphoses; Tales of Old Japan, and other articles. Published weekly by Littell & Gay, Boston.

THE ATLANTIC MONTHLY for May has an article on the Descent of Fire; others on Organization of Labor—its Aggressive Phases; Castilian Days; Mountaineering in the Sierra Nevada; Our Eyes, and How to Take Care of Them; Our Whispering Gallery, and Recent Literature.

THE YOUNG PILOT is an original monthly for young people, published by the Young Pilot Publishing Company, Chicago, Illinois, at $1 per annum. It is handsomely illustrated, and contains some readable articles.

PETERS' MUSICAL MONTHLY for May contains the usual large amount of fresh music. Several choice songs and hymns are published with the music. J. L. Peters, publisher, New York, at $3 per annum.

HEARTH AND HOME, published by Orange Judd & Co., New York, maintains its well merited reputation as a most valuable illustrated weekly. As a domestic journal for home and family reading it would be difficult to find its superior.

EVERY SATURDAY is a marvel in the way of illustrations. The number for April 22 is very fine indeed. This illustrated weekly is unequaled by any publication of the kind in America.

THE May number of our Sunday School Magazine has been received. It is a capital magazine, and we trust that it has already found its way into all our schools and families.

THE OLIVE CROP OF CALIFORNIA.—The Santa Barbara (California) Press of April 1 says: The olive crop of this county promises to be far the largest crop ever raised. The trees are loaded with blossoms and young fruit, and are growing very thriftily, while many hundred are coming into bearing from the cuttings recently set out. This may be said in favor of the olive and almond likewise, that it is a never-failing crop. In a very few years we shall begin to ship the products of these two trees—the olive and the almond—in quantities which will relieve the constant drain upon the currency of the community. Olives make a fine growth in this county. In no case of which we have learned are they irrigated. On the fine hillside, a southeastern slope, lying in plain view of town on the north, is the young olive orchard of Messrs. Fernald, Blanchard & Towle. Although so much exposed to the sun, none of the trees are irrigated. The plow does the work. Results are gratifying. They have trees four years from the cutting which are twenty-four inches in circumference. They have some five hundred, bearing almond trees; next year they will have two thousand five hundred. They have likewise two hundred English walnut and ten thousand vines of choice table grape varieties. All are doing well and are without irrigation. So we said last year, and the trees are doing even better than we stated.

THE institution of benefit societies and mutual insurance cannot be too much commended for the good they accomplish. Their advantages, however, usually are limited to this life, and do not look beyond it. We are glad, therefore, to find one society that extends its benefits into the next world, and on the most reasonable terms. It is called the Purgatorian Society of the Church of St. Nicholas of Myra, in Dublin, which for the small premium of one penny a week makes the following ample returns: Ten masses a week for the relief of the souls of deceased parents, relatives and friends in purgatory, for members themselves when they find themselves there, and for souls in general in that intermediate state; one mass weekly for the temporal and spiritual welfare of living members; three masses at the death of each member; the solemn office for the dead and high mass on the Monday after All Souls' day; the office for the dead every Monday evening. These terms are certainly anything rather than exorbitant, in view of the advantages promised, and a good turn to a departed friend could hardly be given at a cheaper rate.—*Independent.*

THE lower house of the English Parliament debated for five mortal hours the other day on a bill to allow persons not members of the Church of England to bury their dead with their own rites in the parish churchyards. As the case now stands, no form of burial service, except that of the Established Church, can be used in these "consecrated" grounds, and only a regular clergyman can officiate. No ceremony whatever is allowed in the case of an unbaptized person, whether infant or adult. Mr. Osborne Morgan, who introduced the burial bill, mentioned a case in which a clergyman, on finding that a coffin contained the bodies of two infants, one of which had been baptized and the other had not, caused the coffin to be opened, and the unbaptized child to be removed from it, before he would proceed with the service. Earl Percy, in objecting to the bill, averred that he had always understood consecrated ground to be ground set apart for the use of the Established Church. It was what was sometimes called "God's acre," and he should have thought that was the place where members of the Church of England might be separated from Nonconformists in their death, as they were in life. Certainly there seems to be force in the noble Earl's objection. The power to exclude living men from the fellowship of the church implies the power to exclude dead men from the repose of the churchyard. These antiquated fossils who stand haggling over an act of simple decency like this ought to have the exclusive privilege of lying in this consecrated ground—the sooner the better for church and state.—*Independent.*

THEODICY.

BY PROF. A. T. BLEDSOE, LL. D., EDITOR OF THE SOUTHERN REVIEW.

One of our most intelligent friends writes as follows:

"How comes it to pass that so little has been said of Bledsoe's Theodicy, both in the church and literary papers? Am I so far behind or ahead of the times that I am all to myself with Bledsoe's Theodicy? I never heard of it till a short time ago. It has been a puzzle to me, since I read a very small portion of the work, why so little is said about it in conversation, so little in print. Can it be because it so relentlessly undermines and explodes errors in metaphysics and theology? Surely every lover of truth and admirer of correct reasoning must be impressed with its immense value in progressive thought. Have you ever read it? Why did you not tell your fellow-laborers what a treasury of thought is in the work? What an upheaving of errors, clearing away rubbish and laying bare the foundation for explaining the order and relations of objects? It is the noblest, clearest and most consistent exposition of the relations in the physical and moral world that I have seen. None who think can read the work without benefit."

We have had Theodicy here for sale all the time, and agree with the above opinion. Price, $3.

ROBT. J. HARP, Agent,
112 Camp street.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending May 1, 1871.

A—W T Ashford, H T Applewhite $3. J D Adams, Alley & Cook $12.10, Adams, Blackmar & Lyon.

B—J G Bell, A J Briggs, J M Brown $12, E M Bounds, J Lane Borden $30, Horace Bishop, W Buchanan $23.28, H Baldridge, E G Banks $5, Henry P Bowen, Barnes & Wilkinson 2 lets, J Bancroft.

C—W L Clifton $3.50, Claxton, Remsen & Haffelfinger 2 lets, N A Cravens $12.50, A W Campbell $5.25, E H Cushing, Carson & Lewis $2.25, G W Chatfield, W J Carlton 2 lets.

D—R Day, J B Deaton, A Dubuclet, R A Davis, R B Downor 2 lets 10 cts, Wesley B Dennis $26.50, Joel T Daves $50.

E—C F Evans $3, Wm A Edwards $3.

F—T W Flowers 2 lets $16, Letitia C Fenn.

G—C B Galloway, T & S Gibbs, C LeG Goodrich, J D Giddings, Geo W Gift.

H—A L Harper $3, A C Harper, J D Hays 2 lets, M J Kent, J E Hawkins, W C Haislip $10, John Howard 75 cts, Bradley R Hard, Mrs C J Hallberg $50.

J—W C Jeffries $4.25, Benj Jones.

K—M Kreisle $5, J C Kittrell.

L—W B Lewis $11.85.

M—J W Medlock, L P Meader $9.80, J W Martin, Eugene Miller $10, T Mullett.

N—Evan Nicholson $5.75, J A Norsworthy 2 lets.

P—Mrs L Pipers, J A Pace 2 lets, R Parvin, Henry N Phillips, John Pinman $2, G R Parks 50 cts, G C Pastell $10, Joe W Prescott.

R—A Riser $12, J H Redding $7, M B Rankin, B L Rice, Reddington & Co, Rockwood & Co.

S—J W Sandell, G S Scofield 2 lets, A Smith, H L Smith 2 lets $14.70, C S Stewart $30, G S Sandells $12, W B Smith $8, W R D Stockton, J L Scales 2 lets, S P Stringer $7 55, W T Smithson 2 lets, Robert J Sampter $4.

T—A T Tidwell $2, Thos Tardrow & Co.

U—University Publishing Co.

W—J H Winborne $4. W L Weems, A R Winfield $11, Fred White $7, A B Winfield $1.25, J B Walker, Woodworth, Ainsworth & Co, Geo Wood & Co, S Wildblood.

Married.

At Brandon, Mississippi, on the twenty-seventh of April, at the residence of the bride's father, by Rev. G. W. Chatfield, Mr. WILLIAM HENRY, of Leake, Mississippi, and Miss ENDORA, eldest daughter of Gen. Robert Lowry.

At the residence of the bride's father, near Pittsburg, Upshur county, Texas, by the Rev. Richard Lane, on Wednesday, the nineteenth of April, A. D. 1871, Dr. CHARLES M. BLECKER and Miss MARY E. CLARK.

Obituaries.

Sister MARY ELIZA BARBER, daughter of James and Gatsy Morris, was born in Duplin county, North Carolina, November 25, 1818. She was married to J. P. Barber, February 14, 1837; was converted and joined the Methodist Episcopal Church South in September following, at the Thomasville camp ground, in Georgia, and remained a consistent member of the same until her death, which occurred at her home in Rutledge, Alabama, January 23, 1871.

For the period of thirty-four years she was a most devoted wife and mother. Her piety was of a practical character. Her influence was emphatically felt for good. She was in full sympathy with every movement that was made for the promotion of the good cause, being very much attached to her church, with all its peculiarities. She always loved her pastor, and was more than willing to extend to him the hospitalities of her home. She was afflicted for some time, but bore it all with Christian meekness. Her death was a complete triumph. As the hour of her departure approached her weeping husband asked her if she was ready and willing to die. She replied: "Why, yes; let me arise and praise my God." She died perfectly happy. The last words that she was heard to utter were: "Heaven" and "glory."

She leaves a husband, two sons and many relatives and friends to mourn her loss. May they all follow her as she followed Christ.

W. W. GRAHAM.

Southern Christian Advocate please copy.

Died, on Thursday, March 23, 1871, at the residence of M. DuBose, at Lake Providence, after a prolonged and painful illness, IRENE POWELL, eldest daughter of the late Major James Powell, of this parish, and the beloved wife of Edmond F. Newman, Esq., aged twenty-four years.

Young, handsome and amiable, intellectual and cultivated, nature seemed to have blended in her person and character with harmonic exactitude all the higher virtues which constitute and adorn the perfect woman.

But "death loves a shining mark." Educated in the Sabbath school from her earliest childhood, religiously trained at home by precept and example, it is not surprising that when disease forewarned her of approaching dissolution she was found prepared and ready—that death had no terrors for her. Faith in her Saviour, whom she had learned and trusted from her infancy, had destroyed the sting of death, and calmly and quietly she informed her mother and husband and friends that she was going to die; begged them not to weep; assured them she was reconciled to God; was perfectly happy, and satisfied she was going to heaven. She then called every member of the family and the friends present to her bedside, affectionately embraced each one, and requested them to meet her in heaven; committed her two little children to her mother and her husband, with the charge to raise them for heaven, and then left a message for her physician of kindly appreciation of his faithful attentions during her illness. Some time afterward she observed: "All I have to do now is to be patient and wait." The last words this precious child of grace was heard to utter were, "I am safe;" and with this blessed assurance upon her lips, in the full exercise of a sound reason, she sweetly fell asleep in Jesus. "Of such is the kingdom of heaven."

M. D.

PROVIDENCE, LA., March 28, 1871.

ELEANOR MASSINGALE died in Macon, Mississippi, on the night of the thirtieth of March, 1871, in the fifty-ninth year of her age.

She was the daughter of that good old man, Obed Lovelady, whose teachings and godly walk as a Methodist preacher will be kindly remembered as long as those live who knew him. Sister Massingale was born in Sevier county, Tennessee. While young her parents moved to Alabama, then a Territory. At a camp meeting near the Falls of Cahaba, Oakmulgee circuit, when about fourteen years old, she professed faith in the doctrines of Christ and became a member of the Methodist Episcopal Church. In the fall of the year 1829 she was married to Leroy Massingale, now a member of the North Mississippi Conference, but almost a whole life-time member of the good old Alabama Conference. To say that Bro. Massingale has lost his wife does not tell the half of his great affliction. In his moments of weakness and gloom she was his strength and help. When worn down with the cares and anxieties of the itinerant's life she never failed to be his support and cheer. But her Christian life was not confined to her own family—a large circle of friends, of every faith and order, knew her as a disciple of Christ, seeking ever to promote his cause and comfort all around her. She never murmured at any appointment given her husband, but stood ready to go where he authorities of the church she loved called him, and share with him his joy, or bear the heaviest of his burdens, almost leading the way with her words of encouragement and cheer; and she went not as an idler, but strong in faith and hope. It was cheering, in the holier days of Methodism, to meet this good sister in the class room, at the love-feast, at the prayer meeting, where she was accustomed to plead with great earnestness and faith, in the tented grove; in every sphere she was truly a bright light in the church of God.

When but a girl, in her father's absence, she would conduct the family religion, in reading, singing and praying to the Redeemer, and in her married life her family altar was not neglected. While her husband was away, feeding the flock of his Master, she was in the domestic circle, nursing and caring for the lambs around her. She lived long enough to see six of her grown-up children buried, leaving only one, a boy about fourteen years, behind her.

A short time before she left us her almost heart-broken husband asked the writer to talk with her, if she still knew me. She feebly but unmistakably lisped the name, and tried to speak of her confidence and joy. When I spoke of the sainted ones who had passed on before her, and told of the rejoicing over her entrance into heaven, we could read in her placid face the evidences of a life well spent. She is gone; but to die was gain. H. W. FOOTE.

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IMPORTERS OF ALL VARIETIES OF
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A Beautiful Article of Furniture.

Attached to the Cornice are two arms swinging on a pivot, to which may be added a Lambrequin of either Muslin, Rep or Lace; or the arms can be swung out and used as a TOWEL RACK.

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UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis and Consumption.

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ap27 3m

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THIS BANK OPENED FOR BUSINESS on THURSDAY, February 9, at the Banking House, No. 51 Camp street, under the management of the following

Board of Directors:

ALEX. WBELESS, President.	
JAMES N. BEADLES, Vice President.	
Jesse K. Bell.	Thomas Henderson.
Henry Block.	Jerome B. Vanhorn.
John L. Dunnica.	James B. Woods.
Samuel Delgado.	Albert Chapsky.
Edward C. Palmer.	George D. Fisher.

RICHARD JONES,
fe11 1f Cashier.

NEW ORLEANS NATIONAL BANK

NEW ORLEANS, February 6, 1871.

In compliance with the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds," approved June 3 1861, and of the eighteenth section thereof, I publish herewith the certificate of authority issued to the New Orleans National Bank of New Orleans.

RICHARD JONES, Cashier.

TREASURY DEPARTMENT,
Office of Controller of the Currency,
Washington, January 30, 1871.

WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that THE NEW ORLEANS NATIONAL BANK, in the city of New Orleans in the county of Orleans, and State of Louisiana, has been duly organized under and according to the requirements of the act of Congress entitled "An act to provide a national currency secured by a pledge of United States bonds, and to provide for the circulation and redemption thereof," approved June 3, 1864, and has complied with all the provisions of said act required to be complied with before commencing the business of banking under said act.

Now, therefore, I, John J. Knox, Acting Controller of the Currency, do hereby certify that "The New Orleans National Bank, in the city of New Orleans, in the county of Orleans, and State of Louisiana, is authorized to commence the business of banking under the act aforesaid.

In testimony whereof, witness my hand and seal of office this thirtieth day of January, 1871. JOHN JAY KNOX,
Acting Controller Currency.
No. 1773. fe11 1t

THE CHARM!
A NEW
Sunday School Singing Book,
BY P. P. BLISS.
(ISSUED APRIL FIFTEENTH.)

THIS BOOK is not intended to supersede the "PRIZE," which is selling so rapidly that the publishers are now printing it in editions of twenty thousand each, but is issued in deference to the wishes of thousands who have been charmed by Mr. Bliss' contributions to that standard work, and who demand more from the same gifted pen.

We do not hesitate to say that for these friends a great surprise is in store. Much as they may expect, they will be astonished at the wonderful versatility and power of this man, as shown in the words and music of "THE CHARM." We have seen the proof sheets of his pieces, as they have come from the printer, and with every new burst of thrilling poetry or fascinating melody have wondered where they could all come from. There is but one solution—his heart burns with love for his work. Being Superintendent of one of the finest Sunday schools in the country, that of the First Congregational Church of Chicago; being the helper and friend of Messrs. Moody, Jacobs, Whittle Stearns and other leading Sunday school workers, he not only knows what is wanted but is inspired with their enthusiasm. Pp. 160

THE CHARM
WILL CERTAINLY BE
The Great Sunday School Singing Book OF THE SEASON.

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has continued quiet since our last issue, and from several branches of the wholesale trade we hear complaints of increasing dullness. With light receipts and a fair demand sugar and molasses have been firm at previous rates. Flour has ruled in favor of sellers, without any quotable variation. Corn has come forward more freely and shown increased animation, but at weaker prices. Pork and bacon have rallied, and are held at stiffer rates, but continue in only moderate request.

The weather has been generally clear and warm, but with a light shower early on Monday morning. Several of the crevasses previously reported have been closed, but that at Bonnet Carre has increased in width, and the efforts of the engineers have been unsuccessfully confined to preventing its further extension. The plantations in the vicinity are submerged. Cotton is evidently materially behind hand and must be late. The reports as to the extent of planting are conflicting, but all indicate a diminished acreage.

The river has risen 7 inches since our last, and is now 2 feet below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo:

Louisiana and Mississippi.....bales..	8,662
Lake.....	13
Mobile.....	149
Texas.....	514
Total.....	9,338

On Saturday the supply, having been materially reduced, offered less scope to buyers, and with discouraging telegrams from Liverpool, factors were compelled to make some concessions, but, nevertheless, failed to impart any spirit to the demand, and the business did not exceed 4,150 bales, while the closing quotations showed a partial reduction of ⅛c. On Monday the movement presented still less animation, commencing under the depressing influence of a decline of 1-16d. at Liverpool, and, notwithstanding its subsequent recovery, closing dull at about previous rates, with the sales confined to 2,650 bales. On Tuesday the market opened with a fair inquiry but only a moderate supply, and factors asking full prices. Later in the day, however, additional samples having been opened, more scope was offered to buyers, who came forward with increased spirit, and for the rest of the day the demand was quite animated, resulting in sales of 5,300 bales. All clean white cottons commanded full prices. Other descriptions were rather easier, but without requiring any change in quotations except a reduction of ⅛c. in the inside figures for low middling.

This makes an aggregate for the past three days of 12,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,284,585 bales, against 1,032,621 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 972,321 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 840,709 bales to Great Britain, 247,423 to other foreign ports, and a decrease of 242,606 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	10½ to 11
Good ordinary.....	12½ to 13
Low middling.....	13½ to 13⅞
Middling.....	14½ to 14¾
Strict middling.....	.. to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days...	9,338	
Arrived previously.....1,347,312—		1,356,650
		1,377,346
Exported past three days.	18,110	
Exported previously.....1,196,039		
Burned.....	950—	1,215,099
Stock on hand and on shipboard..		162,247

SUGAR.—The supplies are light, and the demand is good, especially for the better descriptions of open kettle. Prices are ruling with an upward tendency. We quote inferior 6¼ to 7c., common 7¼ to 7¾c., low fair 8 to 8¼c., good fair 8 to 9c., fully fair 9½ to 9¾c., prime, not refilled, 9⅞c., prime, refilled, 10 to 10¼c., choice 10¾c., yellow clarified 11¾ to 11⅞c., white 12 to 12¾c.

MOLASSES.—The supplies are light and are sold readily, there being a good demand, especially for good fermenting and plantation reboiled. We quote 35 to 40c. for centrifugal, 25 to 30c. for common fermenting, 35 to 45c. for good to prime fermenting, 40 to 55c. for plantation reboiled, as in quality, 50 to 60c. for cistern bottoms, 30 to 60c. for city refinery reboiled, and 90c. to $1 for golden sirup.

PORK.—On Monday the market was quiet, with holders asking $19.25 to $19.50 per barrel, and no sales. On Tuesday mess was offering at $19, and a lot of 75 barrels sold at that price. It is retailing at $19.50 per barrel.

BACON has been in better demand, and prices have ruled firmer since our last review. Shoulders are now quoted at 7½ to 7¾c., clear rib sides 10 to 10¼c., clear sides 10⅝ to 10¾c., sugar-cured hams 14 to 15c. per pound, with small sales at these prices.

MONETARY.—Gold, 111 to 111¼.

The sales of warrants include $500 new Metropolitan Police on Saturday at 98¾, and $1,000 large State warrants at 52½; $500 do., of 1870, on Monday at 60, and $1,800 large at 52. Some of the dealers reported counter-buying rates for State warrants at 50 to 52 for large, and 60 to 62 for small, and selling at 51 to 53 for the former, and 62 to 64 for the latter. Metropolitan Police (new) are quoted at 98 to 99.

City Treasury notes are nominal.

CATTLE MARKET.

NEW ORLEANS, May 2, 1871.

Texas cattle, choice, per head.....$40	to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
...s, per lb. gross.....	7 to 9c
...ep, first quality, per head..... $5	to 6
...ep, second quality, per head... 3	to 4
...p, third quality, per head.... 2	to 2½
Milch cows, choice, per head..... 100	to 110
Milch cows, per head..... 50	to 100
Texas cows, with calves.....	to 80
Calves, per head 8	to 12
Yearlings, per head..... 9	to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	21
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 60	1 75
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	11½	16¾
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 25	3 37½
Cotton seed:		
Rough, ₩ ton	12 00	.. ..
In sacks	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	17	19
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 37½	6 62½
Superfine	5 75	6 00
Fine	5 50	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	62	65
Corn, shelled	70	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	22 00	24 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	.. ..
Dry salted	13½	14
Wet salted, city slaughter	8½	9¼
Iron, ₩ ton:		
Pig	35 00	.. ..
Country bar, ₩ lb	4	5
English	3½	4½
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8½
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5¼
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	.. ..	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	.. ..
Scantling	15 00	.. ..
Shingles, ₩ M	4 00	4 25
Laths	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 05	.. ..
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	45	47½
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	18 00	21 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	20 50	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	15½
Hams, canvassed	16	16¾
Shoulders	.. ..	.. ..
Green shoulders	8	8¼
Lard, prime, in tierces	13	13½
Butter, Northern	25	42
Butter, Western	12½	25
Cheese, American	14	17
Potatoes, ₩ bbl	1 50	3 00
Onions	4 50	.. ..
Apples	.. ..	.. ..
Cabbages, ₩ crate	.. ..	.. ..
Rice, ₩ lb:		
Louisiana	7	8¼
India, (gold, in bond)	7¾	.. ..
Carolina	8¼	8¾
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11¼
Havana, brown	10	10¾

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree, at Altmount	May	6, 7
Suggsville, at Gosport		13, 14
Marion Junction, at Asbury chapel		20, 21
Spring Hill, at Jefferson		27, 28
Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Bashi		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Troy circuit, at Wesley chapel	May	6, 7
Rocky Mount ct., at Hill's chapel		13, 14
Union Springs station		20, 21
Greenville station		27, 28
Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

St. Francis street	May	6, 7
Pollard circuit, at Pollard		13, 14
Milton		20, 21
Pensacola		27, 28
Eastern Shore, at Fish river	June	3, 4
St. Stephen's, at Andrew chapel		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Green circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Covington, at West Pearl	May	6, 7
St. Helena, at Mount Nebo		13, 14
Tangipahoa, at Bethel		20, 21
Arcola, at Amite City	June	3, 4
Holmesville, at Topsaw		10, 11
Livingston, at James' chapel		17, 18
Bogue Chitto		24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Canton station	May	6, 7
Madison circuit, at Livingston		13, 14
Camden circuit, at Soule chapel		20, 21
Sulphur Springs ct., at Union		27, 28
Raymond circuit, at Raymond	June	3, 4
Brownsville circuit, at Liberty		10, 11
Carthage circuit, at Oak Hill		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Brandywine circuit, at Nebo	May	6, 7
Scotland ct., at Wright's church		13, 14
Pleasant Valley ct., at Rehobeth		20, 21
Brookhaven station		27, 28
Wesson, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Rocky Springs, at Steele chapel	May	6, 7
North Warren, Milldale and Cane Ridge, at Beechland		13, 14
Cayuga, at Cayuga		20, 21
South Warren		27, 28
Clover Hill	June	3, 4
Lower Deer Creek		10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Gainesville miss., at Pearlington	May	6, 7
Handsboro circuit, at Biloxi		13, 14
White Plains miss., at Coalville		20, 21
East and West Pascagoula circuit, at Moss Point		27, 28
Green circuit	June	3, 4
Enon circuit		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HURST, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		19, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Wynne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1–4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Alexandria station	May	20, 21
Evergreen and Big Cane		27, 28
Rapides circuit	June	3, 4
Spring Creek circuit		10, 11
Atlanta circuit		17, 18
Simsport circuit		24, 25
Harrisonburg and Centerville	July	1, 2
Columbia circuit		8, 9

F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Morean street and Algiers:		
Quart. Conf. at Morean st., 7½ P. M.	May	1
Preaching at Algiers	Apr.	23
Preaching at Morean street		30
German charges:		
Quart. Conf. at Dryades st., 7½ P. M.	May	5
Preaching		7
Carondelet street		21
Felicity street		28
Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Keachie circuit, at Bell Bower	May	6, 7
Pleasant Hill and Manny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Mooringsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	13, 14
Calcasieu Pass		18, 19
Grand Chenlere		20, 21
Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

South Bossier, at Harmony	May	6, 7
North Bossier, at Red Land		13, 14
North Bossier col. ct., at Red Land		13, 14
Mount Lebanon, at Arcadia		20, 21
Mount Lebanon col. ct., at Arcadia		20, 21
Lake Bisteneau, at Brushwood		27, 28
Sparta	June	3, 4
Lousville		10, 11

S. S. SCOTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

VAZOO DISTRICT.

Vaiden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Wiaona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

W. P. BARTON, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, MAY 11, 1871. NO. 17.

NEWS OF THE WEEK.

DOMESTIC.

New York, May 3.—It will re-ire a month to repair the great eak in the Erie canal. The ex-nse and loss by the detention of erchandise will be $1,000,000.

Washington, May 3.—In regard the Ku-Klux law nothing has en done. The question is whether initiatory belongs to the law or r Department.

Both departments seem loth to ch it, whereas departments gen-lly are jealous of jurisdiction.

St. Louis, May 3.—A movement rganizing among the prominent chants, bankers and capitalists orm an association in the inter-s of the cotton and sugar pro-er, with the design of controlling t portion of the trade. The vement contemplates the estab-ment of a bank in that direct rest, with $500,000 capital, a e cotton press, with warehouses sugar sheds on the levee, with angements for freight, which l give St. Louis the advantage competing points. $100,000 is ready for the inauguration of enterprise, and it is said no dif-lty will be experienced in speed raising $1,000,000 capital. This eet, which has been talked of e time, has now assumed a defi-shape, and will be undoubtedly ried out soon.

Washington, May 4.—*A Proclamation.*—The act of Congress en-d "An act to enforce the provi-s of the fourteenth amendment he constitution of the United es, and for other purposes," ap-ved April 20, A. D. 1871, being w of extraordinary public im-tance, I consider it my duty to this my proclamation, calling attention of the people of the ed States thereto, enjoining all good citizens, and espe-y upon all public officers, to be ns in the enforcement thereof, warning all persons to abstain committing any of the acts by prohibited.

is law of Congress applies to arts of the United States, and be enforced everywhere to the t of the powers vested in the utive; but inasmuch as the sity therefor is well known to been caused chiefly by per-t violations of the rights of ns of the United States by inations of lawless and dis-ted persons in certain localities, the theater of insurrection and ry conflict, I do particularly rt the people of those parts of country to suppress all such inations by their own volun-efforts through the agency of cal laws, and to maintain the of all citizens of the United s, and to secure to all such ns the equal protection of the

lly sensible of the responsibility ed upon the executive by the Congress to which public at-n is now called, and reluctant ll into exercise any of the ex-dinary powers thereby con-l upon me, except in cases of rative necessity, I do neverthe-deem it my duty to make known I will not hesitate to exhaust owers thus vested in the ex-ve whenever and wherever it become necessary to do so for rpose of securing to all citi-of the United States the peace-joyment of the rights guaran-to them by the constitution and

is my earnest wish that peace cheerful obedience to law may il throughout the land, and all traces of our late unhappy strife may be speedily removed. ends can be easily reached by escence in the results of the ct now written in our constitu-and by the due and proper en-ment of equal, just and impar-ws in every part of our country. failure of local communities nish such means for the at-ment of the results so earnestly ed, imposes upon the national nment the duty of putting all its energies for the protec-of its citizens of every race and and for the restoration of and order throughout the en-country.

testimony whereof, I have nto set my hand and caused eal of the United States to be d. Done at the city of Wash-n this third day of May, in the of our Lord one thousand hundred and seventy-one, and e independence of the United s the ninety-fifth.

U. S. Grant, President.

ton, Mass., May 4.—Nearly town in Massachusetts voted no on the question of licensing the sale of beer and ale.

Hartford, May 4.—The legislative committee find that a package of Democratic tickets, marked seventy-six, turned upside down, the seven on which being rounded was read ninety-six, whereby English loses twenty votes, which defeats his majority.

Fort Niagara, N. Y., May 5.—During the gale yesterday morning, as briefly reported, the lifeboat belonging to Fort Niagara, New York, got adrift overboard; the boat immediately fell into the trough of the sea and was capsized; five men succeeded in getting on the bottom of the boat, but were almost as soon washed off. The accident was witnessed by many people, but the sea was running so high it was impossible to launch a boat and give assistance.

About two hours afterward Lieutenant Ashbury, Sergeant —— and Lieutenant Morrison, United States army, with a crew of six men, started after it. Finding the sea running too high to save it, they attempted to make a landing on the Canada shore. When within one hundred yards the boat was struck by the sea, and Lieutenant Morrison, who was steering, was washed overboard.

The bodies of five men were picked up during the evening. The body of Lieutenant Morrison was not found till this morning.

New York, May 6.—John Orvis, of Boston, presided at the opening session of the Labor Convention today at the Cooper Institute, at which there was a very slim attendance. William West, a workingman of this city, submitted a series of resolutions calling for political organization of the workingmen classes, providing for municipal, State and national assemblies, and primary meetings in schools and court houses of the people. No vote was taken on the resolutions.

Horace Ploy, of the New England Reform Union, declared that the workingmen of New England would run candidates for president and vice president at the next election.

San Francisco, May 6.—The Medical Association, after two days' angry discussion, indefinitely postponed the female delegate question and adjourned *sine die*.

San Francisco, May 7.—Dr. Patie, a celebrated Chinese doctor, has sued a white man for a bill of $230, in the Justice's Court, where he will offer his own testimony, and if refused will apply to the United States courts for a warrant under the Ku-Klux bill.

Washington, May 8.—The treaty was signed to-day by the high commission at the State Department. The gentlemen, after this was done, exchanged congratulations on the result of their labors, expressing the belief that they had done the most they possibly could for the peace and honor of the two countries. Although the commissions have been cautious in talking to persons outside of their own circle, the following points will be found to be correct:

1. There are to be two boards of arbitration or commissioners. To the one will be referred the Alabama and to the other similar claims, which are recognized as national, and to be settled on the principle of responsibility for such depredations, where the government has exercised the utmost diligence and possible precaution to prevent privateers from being fitted out in its ports to prey upon the commerce of a power with whom it is at peace. The other board is to take cognizance of miscellaneous claims, British and American, confined principally to the period from the commencement to the close of our late civil war. Among these are the St. Albans claims, for damage to property in that town by the Canadians, but no claims for the Fenian invasion of Canada are to be admitted. As to the claims of British subjects for seizures of their cotton, Great Britain, through its commissioners, does not recognize them in cases where such subjects took up their domicile in the South, as thereby they subjected themselves to all the risks and contingencies of war. All legitimate claims for cotton will be considered. It has been reported that they will amount to thirteen or more millions, but this is considered to be a great exaggeration. They will probably not amount to $1,000,000. There will be no difficulty in ascertaining all the particulars, as the Treasury Department has full data of all the seizures of cotton, the names of the owners thereof, and all the particulars concerning the seizures. Among the claims which will also come before the board will be that of our government, growing out of the purchase of saltpeter in the East Indies during the war, and which was seized by the British authorities. This government is aware that a full list of British claims was recently published in that country, and it also has information that many of them have already been adjusted, while others will not come within the provisions of the treaty. There are other claims which will come before this second board. The San Juan question will be referred to the arbitration of a friendly sovereign—probably the Emperor of Brazil. From one of the documents, which will accompany the submission, it is believed that the decision cannot fail to be in favor of the United States. The treaty provides for the free navigation of the St. Lawrence by vessels of the United States, and for the use of the Canadian canals, upon the payment of regular tolls. There are also provisions regulating the privilege to fish in Canadian waters, but these have not been ascertained in sufficient accuracy to justify their statement. The London Times of to-day mistakes in saying that the treaty must be ratified by both houses of Parliament. Legislation will, however, be required only to carry some of its provisions into effect.

Washington, May 9.—The extra session of the Senate convenes tomorrow.

That confidence is felt in official circles of a speedy ratification of the treaty is shown by the fact that Mr. Schenck and the English members of the high commission have engaged passage on the steamer leaving New York on the twenty-fourth instant.

New Haven, Conn., May 9.—The legislative committee, which is examining the votes of the fourth ward, spent the day in taking affidavits of men who voted for Jewell. At nine o'clock this evening, the time of adjournment, the number of affidavits had reached five hundred and sixty, wanting only nineteen of the number claimed for Jewell in that ward. It is generally conceded that this practically settles the dispute, and the Legislature will find, on the report of the committee, that Jewell was legally elected.

Scranton, Pa., May 9.—A laborers' meeting, at which six hundred were present, were assailed by about an equal number, including one hundred women.

The riot did not result in any loss of life, although several persons were beaten and one shot in the head. Many were badly injured by stones, and others brutally beaten. Some will probably die. The military was ordered to the scene of the disturbance, but arrived too late to do any good.

Vicksburg, May 9.—Weather warm and clear. River stationary.

Memphis, May 9.—Heavy rain storm this afternoon. River stationary.

New York, May 9.—Cotton quiet; sales of 3,674 bales at 15¼c.; Southern flour quiet.

FOREIGN.

London, May 3.—A dispatch says the column in the Place Vendome and other memorials of monarchical regime will be destroyed on the eighth of May.

McMahon's resignation is contradicted.

Female suffrage was defeated in the House of Commons by sixty-nine majority.

Paris, May 3.—The Versaillists were repulsed in a heavy infantry fight before d'Issy. Minor fights have occurred at Neuilly, where the situation is unchanged.

The Commune is silent regarding the fight at Clamart.

Brussels, May 3.—The Belgian Catholics petition Thiers for intervention in favor of the temporal power of the Pope.

Madrid, May 3.—The financial scheme of the minister for the colonies is unanimously approved by the council.

Florence, May 3.—The Senate passed the papal guarantee bill by a vote of 105 to 20, but, being slightly amended, the bill returns to the deputies.

Vienna, May 3.—The government favors the abolition of the concordat with Rome, and is now considering the practical consequences of the infallibility dogma to the empire and people.

Versailles, May 5.—The Island of St. Germain, in the Seine, between Ballancourt and d'Issy, has been occupied by the Versaillists with batteries, to shell the gunboats in the Seine. A naval combat is expected.

London, May 5.—The Free Masons of Havre and Fecamp have agreed to make a joint entreaty to the Versailles government and the Commune.

Paris, May 5.—The Commune issued a decree abolishing professional and political oaths.

The official journal of the Commune says the position at Moulin, within the department of Sagent, was surprised by the treachery of some of the garrison, who sold the password to the Versaillists. The journal adds the place has been recaptured; also the railway station at Clamart has been recaptured.

The same journal admits serious losses of men and cannon; also admits that the Versaillists advanced to and constructed batteries in Neuilly.

Versailles, May 5.—The Communists' statement about their reoccupying Clamart is false.

Favre and Poniger Quertier have gone to Frankfort to hasten the signing of the treaty and arrange the difficulties in completion of peace.

The firing continues along the lines to-day, but there is no change in the situation of the belligerents.

London, May 5.—Earl Granville announced to-night, in the House of Lords, that the government had received official dispatches confirming the safety of Dr. Livingstone, giving assurances that his immediate wants had been provided for.

The House of Lords passed the bill for protection of life in Ireland.

In the House of Commons Viscount Enfield stated that the government was not aware that any correspondence passed between Paris and Berlin relative to the alleged demand of Napoleon for the cession of Mayence.

In reply to a question regarding the progress made by the joint high commission at Washington, Enfield said the convention has not yet been signed, but he was enabled to state that it had been agreed that the British claims should be heard by a special commissioner.

London, May 5.—Hopes of peace abandoned. Delegations of Free Masons have gone to the provinces to agitate in favor of the Commune.

The fire was heavy and constant yesterday.

The Prussians allow provisions to enter Paris; this occasions uneasiness at Versailles. The castle of d'Issy has been burned.

The insurgents have lost two thousand since Friday last in killed and prisoners.

Vienna, May 5.—Archduchess Maria Annnnziada, daughter of ex-King Ferdinand the Second, of Naples and Sicily, and wife of Archduke Charles, of Austria, died at her residence in this city yesterday.

Versailles, May 6.—At noon today a sharp engagement took place in the trenches in front of Forts Issy and Vanvres.

The Versailles troops carried by assault a small redan defended by the forces of the Communists, who were taken prisoners.

The work was, however, evacuated. The Versailles troops were in consequence exposed to the fire of Fort Vanvres.

Frankfort, May 6.—Bismarck and Favre had two meetings. Favre asked concessions, but Bismarck insisted upon the strict and immediate compliance with the preliminary treaty. Another consultation will occur on Monday.

Frankfort-on-the-Main, May 6. Bismarck, attended by Ponyer Aremein, has had two interviews with Favre and Power Quertier. The latter declared that the payment by Favre of the contributions in accordance with the preliminaries of peace was impossible, and asked for a concession, offering as an equivalent the prolongation of the commercial treaty and an advantageous arrangement with the Eastern railroad.

Favre asked for the possession of the forts of Charenton, Nogent, Prosney and Noissy by the Versailles forces, also the return of all captured arms and munitions, and the prompt return of all prisoners of war.

Prince Bismarck insists upon the strict and immediate compliance with the preliminaries of the peace convention, and suggested that a loan be obtained from the English, French and German banks, and stated further that protraction in the payment of the indemnity will entail serious results upon the Versailles government.

At noon to-day Bismarck held a conference with Baron Rothschild. Bismarck remains till Monday night.

Versailles, May 8.—Thiers, in a proclamation to the people of Paris, says the Germans declare they will mercilessly resume war unless the insurrection is at once suppressed. The proclamation closes as follows: "Reunite and open the gates to us. The work of cannon will then cease and tranquillity and abundance take its place. All are marching to deliver you and will be among you in a few days. You can aid us."

London, May 8.—A dispatch from Lyons states that M. Gambetta was arrested in that city, on Saturday, by order of the Versailles government.

A rumor comes from Brussels that a formal treaty of peace has been signed at Frankfort. Bismarck is expected at Berlin to-morrow.

Berlin, May 8.—It is officially reported that Bismarck is going to Compeigne, the headquarters of the Prince of Saxony, to confer with Thiers.

Berlin, May 9.—The incorporation of Alsace and Lorraine is being considered in the Reichstag. An article conferring immediate citizenship upon the inhabitants had already been adopted.

Versailles, May 9.—Fort Issy has been captured and is now in possession of the Versaillists.

The Algerian insurrection is spreading.

Havana, May 9.—The insurgents laid a trap to capture or kill Valmaseda at Canto del Embarcadero, while he was returning from Manzanillo, accompanied by only a few staff officers. The insurgents attempted first to surprise a Spanish detachment of twenty-five men entrenched at the mouth of the Canto. The lieutenant in command saw the insurgents coming, and divined their purpose. He waited until they came close to his position, when he fired a few volleys into them, killing over fifty. The remainder retreated.

The insurgents, being defeated in their attempt to take the post, abandoned their plan against General Valmaseda, who came later in a little steamer.

Valmaseda promoted the lieutenant to a captaincy for his conduct.

CHURCH NEWS.

Copenhagen, La., May 3, 1871.

Mr. Editor: Our first quarterly meeting for the Columbia circuit, Alexandria district, Louisiana Conference, convened on the fifteenth of April, 1871. The presiding elder was not present; but the blessed Saviour was with us in convicting and converting power. Bro. C. R. Godfrey assisted both in preaching with power and in altar exercises. My father, Rev. J. S. Davis, was also with us when school duties and health would permit. The meeting was protracted fourteen days. The result was eighteen conversions and seventeen accessions. On the evening of the fourth Sabbath the presence of the Lord was so powerful that five were carried from the church in an unconscious state. On the night of the fourteenth day of the meeting we closed the services at Little Star church. We transferred the next day to this place, where the blessed Lord continued to bless us with his presence. The meeting continued three days at this place. There were four conversions and six accessions. May Zion continue to prosper "until every knee shall bow and every tongue shall confess that the Lord Jesus is Christ."

Yours fraternally,

R. A. Davis, P. C.

Dodd & Mead are shortly to publish a novel by an eminent evangelical Episcopalian, entitled "The American Cardinal," which is to deal with the conflict between popery and Protestantism in a way likely to make some stir.—*Boston Congregationalist.*

A new volume by Rev. John Hall, D. D., of the Fifth avenue Presbyterian church, entitled "Plain Papers for Home Reading," will be issued by Dodd & Mead in the coming month. It will be warmly welcomed by thousands who have been profited by the preaching and the writings of the distinguished author.—*New York Observer.*

Black Caterpillars have appeared in immense numbers in the bottoms around Memphis.

The Queen of Denmark spends annually only $100,000 for new dresses.

LETTER FROM TERREBONNE.

Houma, Terrebonne Parish, La., May 3, 1871.

Mr. Editor: Believing that a letter from the country occasionally, giving the prospects and condition of the crops, etc., would not be uninteresting to your numerous readers, I have concluded to report the condition and prospects of our parish. Last night we had a very copious and refreshing rain—the first in about four weeks. Crops were beginning to suffer for want of rain, especially the late plant cane and old stubble; also the recently planted corn. This rain has put the planters in fine spirits, and there is every prospect of a good crop. The plant cane hardly ever looked better at this season of the year than now. The first year's stubble is looking remarkably well. The older stubble, within a few days, has improved beyond all expectations. Several of our planters will commence laying by their best plant cane this week. The corn crop is large and unusually promising at this time.

Should the season continue favorable, we have every reason to expect large crops, and an abundant yield of sugar and all other produce raised here. Our planters here have profited by the experience of last year. They are economizing in everything and will realize larger profits for themselves, and will actually get more money that they can call their own than they did when they made those large crops at such heavy expense. Financially our prospects are brightening for the future; but money was never harder to get than at present, and it will probably remain so during this year.

A. S. H.

Centenary College of Louisiana.

A meeting of the alumni, former students and friends of Centenary College, situated at Jackson, Louisiana, met last night at Parlor R, St. Charles hotel, for the purpose of devising means and taking steps to assist in the reopening of the college.

On motion, Judge William L. Sharkey, of Mississippi, was called to the chair, and Anthony Sambola appointed secretary.

Rev. B. F. White, agent of the college, now in this city in the interest of this institution, after alluding to the wants of the college, reported that it was contemplated to open the college in October next; that the buildings, which had been considerably damaged during the war by both armies, were now being repaired; that the board of trustees had employed builders to do the entire work at a cost of $19,000. He stated that during the last year Bishop Keener had secured subscriptions to the amount of about $10,000; that since his agency began he had secured the passage of an act to relieve the college from all liabilities to the State, and had raised subscriptions to the amount of $1,600.

We called attention to the fact that during a period of twenty-six years over $200,000 had been expended on the college and its appliances, and that the city of New Orleans had only had the privilege of contributing about $1,000; that the college sent forth already one hundred and five graduates, who were prominent in this State.

It was then resolved that a committee be appointed to prepare an address or circular to the alumni and former students of the college.

The chair appointed the following gentlemen on the committee: Messrs. T. W. C. Ellis, H. H. Walsh, J. G. Parham, William Nugent and A. Sambola.

The subject of presenting a claim to the government for the damages done to the buildings, library, apparatus, etc., by the United States forces during the war, was discussed, but no action taken.

On motion, the meeting adjourned subject to the call of the chairman of the committee.

A secret political society, mostly composed of workingmen, has been discovered in New York. It has been in existence only two months, and has a membership in that city of nearly fifty thousand. It has branches in all the large cities, known as "Raft."

The Christian Advocate.

THURSDAY, MAY 11, 1871.

MY JOY IS NOT IN ME.

BY FANNY M. BARTON.

A rosebud, in June weather,
Opened its fragrant heart;
And softly sighed and wondered
As its pink leaves fell apart;
Then looking to the sun,
It said, this lovely one:
"My life is not in me—
It cometh down from thee."

A violet on the hill
Awoke in sweet surprise,
Won into happy life
By tender April skies;
And thrilled with love, it said,
Bowing its gentle head:
"My joy is not in me—
It comes, O sun, from thee."

Thus like the violet,
And like the rose, my heart—
Beneath the Sun divine,
Its petals fall apart.
Warmed by the streaming rays
To life and love, it says:
"My joy is not in me—
It comes, O God, from thee."

Memoir of Rev. John Ira Ellis Byrd, Late of the Mississippi Conference.

When I saw the death of this venerable minister of "the gospel of the grace of God" announced in the NEW ORLEANS CHRISTIAN ADVOCATE, I impulsively looked heavenward and exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof!" for I felt that my Elijah had gone up into heaven. I loved Bro. Byrd as I could love no other man, for he it was who, early in 1824, first taught "my hands to war and my fingers to fight" in the great battle-field of the itinerancy. From that day to this no shadow of alienation ever passed between us. We loved as David and Jonathan. He requested me, long years ago, and finally committed the request to writing, that if I outlived him I must write his memoir for the printed minutes. This will, of course, have to receive the approval of the Committee on Memoirs at the next session of the North Mississippi Conference; but I propose to furnish them with authentic materials from which they may write a memoir of suitable length to be published in the printed minutes.

Rev. John Ira Ellis Byrd was born on Lynch's Creek, in Sumpter district, South Carolina, May 15, 1791, and died at the residence of his son, in Black Hawk, Carroll county, Mississippi, April 6, 1871, lacking only one month and nine days of being eighty years old. His father's name was Redden Byrd, and his mother's maiden name was Ann Huggins. His parents were members of the Methodist Episcopal Church before he was born, and hence they conferred on him the name of Ira Ellis, one of the most noted Methodist ministers of their day, whose name will go down to posterity with the history of the church. His father died when Ira was about ten years old, and left a request with his mother to place him, at a suitable age, under the guardianship of some good man who would agree to learn him some safe and profitable trade. She accordingly put him in charge of Paul Severance, his uncle by marriage, who learned him the shoemaker's trade. In his boyhood he was often the subject of deep and lasting religious impressions, but was not converted until July 7, 1810, when about nineteen years old. Soon after his accession to the household of faith he began to take an active part in all the social meetings of the church, and such was his fervency, zeal and usefulness that the impression soon became general among his classmates that he was designated by the Holy Ghost for the ministry. At the next session of the South Carolina Conference he was admitted on trial, and early in 1811 he had commenced that laborious and successful career as a minister of the Methodist Episcopal Church, which only terminated with his life at the end of sixty years. And now, before we proceed any further with this memoir, let us look somewhat into the early Christian experience and literary attainments of our dear departed brother. Bro. Byrd understood the doctrine of entire sanctification as it is explained by Wesley, Fletcher, Watson and other standard writers among the fathers of the church, and early in his ministerial life he sought and obtained the blessing of perfect love; and though after this he often felt deeply humiliated with a sense of his shortcomings, both in experience and practice, he never lost sight of the glorious vision of full salvation from all sin, and the all-pervading influence of love made perfect.

His literary attainments were very limited at the start, but as soon as he entered upon the work of the ministry he became a constant reader and close student, especially of the standard works of his own church. He not only read by lamp and pine-knot light, but was constantly in the habit of reading on horseback—a practice, though common in those days, of very doubtful utility. This close application to books under all circumstances brought on, when he was about twenty-nine years old, a chronic inflammation of his eyes, which terminated in a life-long dimness of vision, so that he never could read afterward. By repeated tests when I traveled with him, I ascertained that he could see about as well in daylight as most people can by moonlight. This partial but permanent loss of sight was to him the great affliction of his life. I have often seen him take up and open the Bible, and look in it with strong emotion at the fact that he could no longer read its heaven-inspired pages. But he was still a close student of all that pertained to his duty or success as a minister. He loved to converse with the intelligent; he often had the members of his family and others to read for him, and he was a good listener when any one was preaching. If he heard a word or an idea that he thought could be turned to good account he would immediately repeat it over and over in his mind until he memorized it. In traveling his circuits he was constantly in the habit, at all difficult points, of noticing the shape of the ground, the position of stumps, logs, trees, etc., that he might not be misled on his next round, and such was his recollection of his landmarks that he seldom missed his way. So far as we are able to judge, had it not been for the loss of his sight, which deprived him of the use of his books and pen, he would have taken rank with the highest order of talent in the church.

Bro. Byrd was married three times. On the twenty-first of January, 1816, he married Miss Margaret McRae, by which marriage he had seven children. His wife having died, he was again married in 1830, to Miss Atalino C. Terry, of Claiborne county, Mississippi. By his second marriage he had twelve children. Of these nineteen children, thirteen had proceded him to the home of the blest. After the death of his second wife he married Mrs. Rachel Marshall, a lady of suitable age and every way qualified to make him an agreeable companion in the evening of life. I have never known any man to persevere in the work of the ministry under more discouragements, from personal and domestic afflictions and pecuniary pressure, than Ira Byrd; and yet, under the influence of grace, he was nearly always resigned, cheerful and hopeful to the end. Of the sixty-one years he spent in the gospel ministry, the first two were spent in the South Carolina Conference, and fifty-nine in what has since been the Mississippi Conference. Of these numerous years he was twenty-nine on the effective roll, local four, supernumerary one, without an appointment at his own request two, and superannuated twenty-five. Until within the last few years his superannuation was not from any want of physical ability to preach the gospel, but was the result of long-continued domestic afflictions and the dimness of his vision, with chronic inflammation of his eyes. Otherwise he was a remarkably stout man. In person he was not tall, but square-built, heavy and unusually muscular. His head was large and well balanced, his nose aquiline, and the contour of his face indicated great energy and perseverance, but withal his countenance was the reflected image of universal benevolence. Bro. Byrd was truly an apostolic preacher. He was sound in doctrine; systematic in the arrangement of his sermons, his ideas presented themselves to the mind of the hearer like mountain scenery to the eye; his language was chaste and appropriate, his voice natural, but full and strong; and above all, his heart, filled with the love of God and the souls of men, and all alive to the vast interests of both time and eternity, made many of his sermons truly overwhelming. I have said we loved as David and Jonathan, and so we did; and two more congenial spirits never met on a camp ground than ours, as was often the case in the prime of our manhood. On those never-to-be-forgotten occasions we partook largely of the same Spirit, and labored side by side in the pulpit and altar, in the tent and adjacent grove, and nothing added more to our joy and triumph than to find ourselves in the highest state of religious excitement, produced by the cries of heart-broken penitents and the hosannas of new-born souls. About ten or twelve years ago we met at a Conference in Canton. I felt a desire to hear my old friend and patron tell somewhat of his present experience. After referring to his advanced age I inquired: "Bro. Byrd, what are your present prospects of getting safely home to heaven?" After a moment's pause he replied: "John, the further I go the brighter the road becomes, and the clearer my way appears. I confidently expect to reach my home beyond this vale of sorrow." Precious words of cheer were these from the lips of the dear old saint. For several years past it was evident that he was gracefully and hopefully descending to the tomb. He became afflicted with asthma and dropsy of the chest. Within the last year he suffered immensely at times, especially from paroxysms of asthma. On one occasion last year, as he lay gasping for breath, and himself and all around thought him dying, it flashed on his mind like a flood of glory that here his long pilgrimage would end—that the final hour had come, and he would soon realize the hopes of more than sixty years. The thought was overpowering. He felt that his triumph in death was complete. He began to praise God aloud, when the excitement of the moment and the exertion of loudly praising God for final victory dissolved the deadly stricture on his lungs, and he was soon on his feet again. For the last five months he was mostly confined to his room, and needed constant attention.

During this long and painful confinement he was often very happy, and had many seasons of holy joy and triumph. At his request Rev. K. A. Jones, the pastor of his church, with a few friends, kept up a weekly prayer meeting in his room, at which the venerable patriarch and his aged wife were often filled with ecstatic joy. In all this terrible conflict with dissolving nature Bro. Byrd was still a faithful minister of Jesus Christ; being instant, in season and out of season, with all who visited or waited about him, and this his last labor was evidently not in vain in the Lord. A few days before his death there was a dropsical deposit on the brain, which to some extent paralyzed his mental faculties, but whenever aroused he would exclaim: "Come, Lord Jesus, and come quickly!" Often during his long and painful illness he expressed a fear that he might become too anxious to depart and be with Christ, to be consistent with perfect patience and resignation to the will of God. But, notwithstanding these occasional fears, his patience seemed to have become perfect. It was a beautiful afternoon, when, in the presence of Rev. William P. Barton, his presiding elder, and another friend, he quietly breathed his last, and his spirit departed to be ever with the Lord. On the following day his funeral was preached to weeping hundreds, who mourned as for a father dead, by Bro. Barton, and his remains were deposited in the village cemetery to await the resurrection of the just.

I fear, Mr. Editor, that both yourself and your readers may think this memoir inconveniently long; but how could I make it shorter, and write a moiety of what ought to be said about such a holy and useful minister as Ira Byrd? Like Job's young friend, I am full of matter. The half has not been told. May I write a series of "Reminiscences of Rev. J. I. E. Byrd" for the ADVOCATE? I entertain the hope that I might make them both entertaining and profitable to a younger generation of preachers.

J. G. JONES.

PORT GIBSON, MISS., April 24, 1871.

Transfers and Preferred Appointments.

MR. EDITOR: I thank Cincinnatus for his article in the ADVOCATE of the twenty-seventh of April. It saves me a serious mistake. I had read with much interest the article of J. W.; had seen the Louisiana Conference "fast-day resolutions;" you, I believe, had lamented, editorially, the scarcity of laborers in the field occupied by the Louisiana Conference—in a word, I *thought* I heard the Macedonian cry coming from that quarter. Being greatly exercised thereby, I was about deciding to ask the Bishop to transfer me at the next session of my own Conference. But Cincinnatus reveals a state of things in the Louisiana Conference (unless he is mistaken) that I cannot encounter. I don't know whether I fill "preferred appointments" or not—for it is a new term in Methodist parlance. My appointments are generally good ones, where I have plenty to do, am loved by my flock, and decently supported. I am a little known to the appointing power, and, were I to transfer to the Louisiana Conference, may be I would get one of the "preferred appointments." What then? The Conference might vote me welcome unanimously; but, according to Cincinnatus, it would be a shallow, meaningless compliment! In their hearts their feelings toward me would be akin to those they have for carpet-baggers! The least that I could expect would be to encounter "feelings of opposition to transfers;" for, despite resolutions to the contrary, "like pent-up volcanic fires they burn, and the Conference trembles over a crater which threatens" it "with another such unfortunate eruption as" it has "experienced more than once before in its history." So the "feelings" are chronic, as well as violent.

May be I might cause some brother, "of unsurpassed ability as a preacher," to quit the Conference, for whose loss my slender abilities would be a poor compensation.

No! I will not transfer to that field. I am afraid of those "preferred appointments," whatever they are. The consequences of filling them are too terrible for the risk.

Seriously, Bro. Cincinnatus, it is just possible—is it not?—that the Bishops were not parties to any "negotiations" respecting the appointments in question. Possibly they had the fear of God before them when they filled those appointments from other Conferences, rather than from among the preachers "to the manor born or adopted." Charity to the Bishops, brother! Ought they, in such case, to sacrifice souls to "feelings" so unbecoming a body of Christian ministers as you would lead us to believe surge with volcanic force in your Conference? In the name of Christ, I protest against such "feelings," if they exist; if they do not, I protest against your article. Charity demands that such "feelings" should be rebuked plainly.

SIGMA.

ALABAMA CONFERENCE.

HERE is a recipe for making tattlers: Take a handful of the weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of the herb Backbite (either before or after dog-days,) a tablespoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased at the shops of Miss Tabitha Tea-Table and Miss Nancy Night-walker. Stir them well together, and simmer them half an hour over the fire of Discontent, kindled with a little Jealousy; then strain it through the rag of Misconception, cork it up in the bottle of Malevolence, and hang it upon a skein of Street Yarn; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to speak all manner of evil, and that continually.

GERMAN SUNDAY SCHOOLS.

MR. EDITOR: German Methodism in the South need no longer be considered an experiment; it is a *fact*. After having passed through various vicissitudes, after repeated decimation of its members, both lay and clerical, by causes too numerous and complicated here to mention, it is at last established upon a sure and permanent basis. From a puny infant, struggling for mere existence, it has grown to be a ruddy youth, giving promise of a strong, vigorous manhood.

One of the most pleasing features of German Methodism is its Sunday schools. They are emphatically the hope of the church, as regards its future increase and prosperity. Children, when trained under religious influences, are generally very ready to embrace religion; but if this is true of children in general, it is eminently true of German children. The German is of a very emotional character, and of course his children inherit his nature, in part, at least. Sunday school instruction, as carried on in our schools, addressing itself with its themes, full of beautiful tenderness and of ineffable grandeur, directly to the emotions, finds in the hearts of these children a soil fruitful beyond comparison. It requires all the eloquence and grace and address and power of persuasion that a preacher may possess to induce a German, coming from the old country, filled with prejudice and wrong notions concerning Methodists, and clinging firmly, yea, frantically, to the forms and ceremonies and creed of his church, as practiced and believed in by his father, grandfather and great-grandfather, to cast away that empty shell, and receive the pure gospel as preached in our church. And yet of such is German Methodism composed. The power of God, manifested in the preaching of the gospel, has cast down the walls of church prejudice, and has made its way into the hearts of many, who are now joining in our form of worship, and have savingly embraced Christ as their Redeemer. But how much more readily will the gospel conquer and triumph when presented in its beauty and simplicity to the minds of those who are not fortified by animosities and intrenched with prejudices, who are untrammeled with a system of soulless and meaningless ceremonies and creeds, but are like the budding rose, waiting to open upon the morning dew and the first rays of the rising sun! Yea, and it does conquer; and its conquests upon this field are glorious. I look around me, and my heart beats high with the pulsations of hope and joy as I contemplate this beautiful array of happy faces, many of whom reflect the beams of the Sun of Righteousness that has arisen in their hearts. And my memory goes back to Texas, my home, and I think of the number of happy Sunday scholars there—the fruit of years of labor and toil, but also the most glorious promise of a harvest of souls saved for the church—saved for Jesus.

The day will dawn when, from this youthful throng, there will go forth one and another, and numbers, who shall bear Immanuel's banners and proclaim the gospel of peace to their countrymen, scattered in vast numbers over this land of ours. Our Sunday schools are yielding, and will in future still more abundantly yield, the material for recruiting our ministerial ranks.

High hopes, then, attach to each one of the German Sunday schools of the Methodist Church South. Teachers and superintendents, you are working for eternal issues; weary not, nor be dismayed, but keep steadfastly on, and your reward will be great in heaven. Friends of German Methodism, I commend to you the cause of our Sunday schools, and would say to you: The future of German Methodism in this country is bright with the promise of great and glorious results—results that will redound to the glory of God, and promote his cause on earth.

J. A. G. R.

WHALEBONE bonnets are fashionable at Honolulu.

To the Preachers and Sunday Schools of the Mississippi Conference.

I regret to inform you that for the last two months or so my health has been such that I have not been able to travel and preach; though I still think my sickness is slight and incidental. This will give those who expected to see me the reason why they did not.

I requested the preachers to take collections for Sunday school purposes and remit to me. This request has not received the attention that was expected. I hope it will. My appointment as Sunday school agent implies reciprocal duties between the preachers and myself. The Conference expects us to co-operate, and each to do his duty. If I ask anything unreasonable, the Conference must judge between us.

I have been asked what this money is for. It is the same as in other Conferences—to be expended for Sunday school extension in the bounds of the Conference; all to be reported to and approved by the Conference. Several thousand dollars could be used to great profit and advantage if we had it. Not one-fifth of the children in our reach go to Sunday school. In thinly settled parts we have almost none. Secondly, these collections are to enable you *the better* to make your other collections.

I asked the preachers also to inform me of their union schools, their condition, character, etc., and also of places where new schools ought to be established. I cannot perform my duty unless you do yours. I *suppose* my notices in this paper reach you all. Surely you cannot expect to do your duty as pastors unless both you and your Sunday school folks take and read our official paper. Brethren, let us all go up to Conference, if we live so long, and there see *what* we have done in this behalf.

R. ANNEY, S. S. Agent.

WHAT THE DEVIL CANNOT DO.—Glasgow has a Wesleyan Visitor. A late issue discourses upon Methodism in that city. After narrating the circumstances which preceded the erection of the first chapel, the account says: "Mr. Atmore laid the foundation stone of the new building on the tenth of October, 1786, and opened the chapel on the twenty-seventh of May, 1787. The work progressed so favorably that in the course of a few months the addition of galleries became necessary. Ho at the same time met with considerable opposition and annoyance, some of the people employing what little wit they had in composing and singing songs in the streets at the expense of the 'English laddie,' as they called him. All were not so intolerant, as the following singular conversation between an old woman and her former pastor will show: Pastor: 'Hoo's Janet woman, and where hae ye been gaugin'? It's lang sin I saw ye at kirk.' Woman: 'I hae been to hear the Methodists, sir.' Pastor: 'Eh, woman! dinna ye ken that they are a set o' deceivers?' Woman: 'I dinna ken that; I got a lang time under your ministry and gat nae gude; but sin I hae been wi' the Methodists my heart has been warm wi' hearin' them.' Pastor: 'Eh, Janet woman! dinna ye ken that the deil can transform himself into an angel o' leet?' Woman: 'I ken that the deil can do muckle, but there's a'e thing he canna do—he canna shed abroad the love of God in ane's heart; and I ken I have here.' Pastor: 'Aweel, aweel, woman, an ye hae gat it, tak care that ye keep it.'"

INSTRUCTION OF CHINESE WOMEN.—I have had this morning the privilege of meeting with a class of Chinese women under the instruction of Mrs. Talmage, and of hearing them read and explain the third chapter of Mark. This, with some other portions of the New Testament, is printed in the Roman letters so as to represent the colloquial sounds of the Fokien dialect, and it is said that a girl of good intellect may learn in a few weeks to read understandingly. Some of the class of this morning had been under instruction two years, and others but a few weeks. The former answered accurately questions about what they had read. They have a class of thirty women in Amoy, who meet weekly for reading the Scriptures and exhibit much promise. Some of the class this morning were girls of ten or twelve years. Some mothers brought their infants with them. Others were old women of sixty or seventy, who seemed to understand what was read."—*Missionary Magazine.*

CONSCIENCE talks much less than it is talked about.

The Christian Advocate.

THURSDAY, MAY 11, 1871.

IN THE COUNTRY.

Here Nature speaks,
From buds and beaks.
The lesson wisely taught her;
Beyond the bars,
Like silver stars,
Are lilies on the water.

Through seas of grass
The mowers pass,
And bend to tasks of duty;
On mead and bush
The berries blush,
Red as the lips of beauty.

I love to sit
Where gay birds flit,
Or soar in song above me;
Where wild bees hum,
And wood flowers bloom,
And friends are near that love me.

Here hope will be
Green as the tree
Which nods upon the mountain;
And love will glow
Like streams that flow
In sunlight from the fountain.

In smoke and dust
Let others trust,
In cities with their money;
The happy dell
In which I dwell
O'erflows with milk and honey.

This clover nook,
This running brook,
This meadow white with daisies—
This rural scene
Of gold and green—
Inspire my lips with praises.

The Death of Fletcher of Madsley.

BY HEZEKIAH BUTTERWORTH.

Volumes have been written, narrating the triumphant death of persons eminent for piety, and Addison, in the Spectator, well remarks that few narratives affect us in so sensible a manner. A beautiful illustration of the triumphs of dying grace occurs in the life of Fletcher of Madeley.

Some time before his last illness he had a presentiment that the wheels of his life were hurrying, and that there were few removes between him and the tomb. Once, while praying for direction as to whether or not he should go to London, the answer seemed to be: "Not to London, but to thy grave."

In August, 1785, he was attacked by fever. Notwithstanding his indisposition, he declared that it was the will of the Lord that he should preach on the Sabbath, and assured his friends that God would strengthen him to perform the duties of the day. Accordingly, on the Sabbath, he left his sick room, and repaired to the church where he had so long and triumphantly labored. He opened the service. Suddenly his voice faltered and his countenance changed. The hue of death was on his cheek, and every eye was riveted upon him, expecting to see him expire. But his strong spirit overcame the faintness and languor, and rallied his faltering powers. The windows of the church were raised, and the dying vicar continued the service. His sermon was one of marvelous pathos and power, and as he waxed eloquent he appeared to the awe-struck audience more like a celestial messenger than a being of earth.

A sublime scene followed the discourse. The dying man approached the communion table, uttering these words: "I am going to throw myself under the wings of the cherubim, before the mercy seat." With his own hands he distributed the love-memorials of his dying Lord. Again and again he sunk exhausted on the sacramental table, amid the tears and groans of his spiritual children, whom he was so soon to leave forever. But he completed the service, and then was supported back to his chamber, never more to mingle in the assemblies of Christians on earth.

Life ebbed slowly. Day after day he seemed about to depart. At times his soul was filled with rapture, and he would break forth in jubilant exclamations of praise. "God is love!" he said on one occasion; "it fills my heart every moment. I want a gust of praise to go to the ends of the earth."

On the following Sabbath, at the close of the evening service, it was evident that his spirit, so long and marvelously detained by the loose fetter of mortality, was about to take its flight. Many of the poor who had come from a distance to church, and were lingering about the house, anxious to behold once more their beloved pastor, were allowed to pass by the chamber of death, and to gaze through the open door upon the serene and holy countenance of the expiring man. The scene was most affecting. Shortly after he breathed out his life so serenely and silently that none could tell the moment of his dismission.

So died Fletcher of Madeley, one of the brightest ornaments of the English Church, and concerning whom John Wesley remarked:

"Many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known; one so inwardly and outwardly devoted to God I have not found, nor do I expect to find on this side of eternity."

The celestial visions of Payson, the dying triumphs of Edwards and Brainard, the serene departure of the Wesleys, have their distinctive beauties; but few scenes will compare in sublimity to an exit like this. We love to recount the sayings of the dying, and none more than that of the sainted vicar of Madeley: "I am going to throw myself under the wings of the cherubim, before the mercy seat."—*Advance.*

RENAN'S LIFE OF JESUS.

The Rev. Dr. McCosh recently delivered a course of lectures in the Madison Square Presbyterian church, New York city, on the different phases of modern infidelity. In one of the lectures he is reported to have spoken as follows of the Life of Jesus, by Ernest Renan:

Passing to a review of Renan's Life of Jesus, and his contradiction of much of the historical and Christian truth contained in the Scripture, he proceeded to say that there were two ways in which an attack could be made on the life of Christ. The first was that it was a fable, or, if not, contained such a mixture of romance as to be impossible to eliminate the truth. But Jesus did not live in fabulous, but in historical times, when the effects of Grecian literature and Roman civilization would have dispelled all fabulous or exaggerated teachings. The writings of the evangelists bear undoubted evidence that the authors were eye-witnesses of the facts they record, and that they existed in less than sixty years after the death of Jesus. If these historical facts were denied with equal truth, we could refute the existence of Alexander and the assassination of Cæsar. Renan held that the four gospels are in substance supported by history, but he claimed to take so much and avoid the rest. He drew a superficial biography, which he called the fifth gospel, but he has only destroyed all historical facts and precedents, and he has given us a history utterly incongruous and incredible. He held that Matthew was an eye-witness of the life of Jesus, and his report of his discourses could be relied upon as correct. But he says they underwent a change from intercourse with the teachings of others; yet, if this theory were true, we would not have four gospels, but could count them by the thousands. Luke, Renan also admits, lived before the siege of Jerusalem, but he adopted traditions. He asserted that there was no opportunity for stirring up traditions, for there were those living inimical and friendly to Jesus, and who would make an expose of any erroneous statement he put forward. John was an illiterate fisherman and could not have written those discourses, which have never been surpassed, and which reveal the mind of divinity itself. Again, Renan admitted the intellectual capacity of Jesus, his fervor, tenderness, piety; but he denied he possessed any supernatural power. He maintains that Jesus was at first a moralist and civil reformer; secondly, he fancied himself the son of a prophet, with romance in his character; and thirdly, he becomes disappointed and embittered—uses artifice, and in a vague, undefinable confidence looks forward to some new spirit to help him. This was one of the most baseless historical theories ever put forward by perverted imagination. Jesus' sermon on the mount emanated from God. It conveyed a morality too pure, too profound and too good for earth, and his teachings and predictions clearly indicated his divine origin. The kingdom he was to establish, the Scriptures clearly showed, was not of this earth, for it was to be laid by the scattering of men. The third period referred to by Renan was so utterly false and repulsive that he almost shrunk from its discussion. If Jesus deserved the character accorded to him by Renan himself, he would not stoop to an artifice like that of raising Lazarus from the dead by a preconceived plot. But this was palpably untrue. He had commenced to work miracles three years before his death; of this there was undeniable testimony, and the theory adduced to controvert it was monstrous and incredible. In conclusion he pointed to the closing incidents in the life of Jesus to sustain his argument on the divinity, and remarked that his crucifixion was a fitting termination to a life devoted to the salvation of man, and the manifestation of the glory of God.

THE State geologist of Indiana, Prof. Cox, estimates the area of the coal measures of his State as approximating very closely to six thousand five hundred miles, being more than one-half the size of the entire coal area of Great Britain and Ireland, and underlying one-fifth of the entire State.

AN AMERICAN SHIP has reached Boston from Muscat, Arabia, with a cargo of ivory and aloes.

GRANDCHILDREN.

Gather together, you great and goodly company who are interested in the grandchild in your own house, and let us help each to a better understanding of the meaning and the richness of this relation. We shall not begin with the creation or the deluge, nor undertake to give a history of grandfathers and grandchildren since the day of Enoch; nor will we go into the philosophy of the parental love, that is the key to the whole matter. We know that we love our children, first of all, from a certain instinct, because they are ours; and we know that while with the lower animals this love ceases with the dependence of the young animal upon the parent for aliment, with the human being the love deepens as the relation of parent and child is ripened and strengthened by growing sympathy and mutual service. Now this very affection that we have for our own children does not rest in them alone, as they grow in years and knowledge, and as they grow older and rise into youth and maturity. We still yearn for a little child to love, and there is a void in the house where there is none. Good Providence has benignly sent this need of our nature by ordaining that when our children shall grow up their place shall be supplied, or rather truly filled, by children of theirs; and so the child is not set aside, but rather restored in the grandchild.

I do not exactly know how to analyze the kind of affection that is so ready to cling to a grandchild. We love that little fellow at once, without waiting for moralist or theologian to define the feeling or urge the duty. He is blood of our blood, and bone of our bone, and in the form that most expresses dependence and wins protection. He is the child of our child, and we love him for our sake, for his mother's or father's sake, as well as for his own sake. We see in him not only himself, but the whole world of affection with which he is related. In that boy or girl, in our daughter's arms, we see as in a mirror the face of our daughter when she was in her mother's arms, and that mother's face smiles again upon us with new grace, whether from the earthly home or from the heavenly mansion.

Then this child is nearer our heart from being an interpreter of the plan of God for our human life. He shows us how that God is ever educating us for himself, and calling us to live in fresh and undying affection by ever setting, like Jesus, a little child in the midst of us. If we have only our own children to love, the time will come when they will grow up and be full of new interests and cares that may come between them and our hearts. When these children of ours have children their affections are softened, and their hearts are quickened toward us, and ours toward them by this new attraction, that sends a child into the family, not to be the rival of any, but the friend of all.—*Rev. Samuel Osgood.*

A NEW VERSION of the raising of Lazarus comes from Germany, which we commend to the Golden Age. It is a good catechism for free religionists:

"Do you regard this chapter as narrating an actual fact?" "No, no; truly not." "What, then, is it?" "A parable, or myth, shadowing out great truths." "Very good. Now, what, in a word or two, is the thing shadowed out in this beautiful myth?" "The restoration of learning in the fourteenth century." "Good, again; but how do you suppose that a chapter written long before that event could have any reference to it?" "It is a fable of humanity, true for all times. It sets forth the inevitable law of reaction." "Is it true of this age?" "Yes; once again has the in-our-fathers'-times dead Lazarus come forth from the grave." "And what is figured under the name of Jesus?" "The spirit of philosophical inquiry, which energizes the dead public heart." "And of what are the grave-clothes emblematic?" "Of clinging-closely, but to-be-got-rid-of superstitions."

A DESERVED REBUKE.—It is related of a clergyman from northern Vermont, who years ago paid a visit to New York, and was invited to fill a city pulpit during the time of dog-day pastoral vacations, that he had never had the privilege of listening to a church organ, and was totally unacquainted with the fashion of hiring a few vocalists to do the singing for the congregation. Giving out his first hymn, the organist played a fancy prelude, and in the highest style of the art the choir rendered the four verses. Addressing the throne of grace in a fervent invocation, which stamped him as a man of intellect and power with his audience, he coolly reopened the hymn book, and, turning to a page, exclaimed: "The audience will now join with me in singing a good old Methodist hymn, and those persons running that bag of wind in the gallery will please not interrupt."

MINISTERIAL BLUES.

A young clergyman, while on a visit to his brother, also a clergyman, agreed to preach for him in the evening. Neither had been long in the ministry, and they had never heard each other preach. The pastor preached in the morning, and on returning from church his brother said to his wife: "Kate, I cannot preach this evening. While listening to my brother I felt that I had mistaken my calling. I ought never to preach anywhere. I cannot preach here to-night."

His wife tried to cheer and comfort him, but all through the afternoon he was much depressed; and, grieving over her husband's distress, she made known the cause to her sister. Rising above this despondency, however, in the evening he delivered a most excellent discourse—all the better, doubtless, for his sojourn in "the valley of humiliation" during the afternoon. But on the way home, after the evening service was ended, the host, who had listened, in his turn, to his brother, was evidently suffering from a severe attack of ministerial blues—and it takes a young clergyman to have the genuine article. At last, unable to remain silent longer, he said to his wife: "Mary, I think I must give up preaching altogether, and go off somewhere into the backwoods out of sight, and become a farmer. After hearing my brother preach this evening, I don't think I can open my mouth in public again as a teacher." Can you wonder that his wife, who had heard the other side, responded to her husband's Jeremiad with a merry laugh, instead of the sympathy he had a right to expect? Even a woman, with all her proverbial reticence, could not be expected to enjoy so rich a treat alone. She repeated the story at the supper table, and for that time, at least, banished the blues from both parties.—*Christian Union.*

CUT OFF THE RUNNERS.—While passing by a garden we saw some promising strawberry vines. We said to the gardener: "The strawberry is excellent fruit, and with suitable soil and culture, together with sunshine and showers, which God gives, you may expect a good crop."

"Yes," replied the gardener, "yet one thing more is necessary."

"What is that?"

"You must cut off the runners, for these absorb a large portion of the nutriment from mother earth, which is needed to promote the growth of the fruit."

From this, we thought, professed Christians may deduce a valuable lesson. These runners aptly represent worldly cares, which, if allowed to grow beyond a proper limit, so absorb the virtues of piety as greatly to diminish its fruits. Like strawberry runners, one care leads *this* way, another *that*, and a third *another;* and hereby so great a proportion of that spiritual nourishment, which God has prepared for his people, is absorbed by the runners, that the fruits of piety are rendered dwarfish and unripe, like the small green strawberries, and the garden of the great Master fails in fruitfulness. The Christian, therefore, has occasion to watch; and when he sees the runners pushing out in one direction or another, and interfering with the fruits of obedience to Christ, to apply the knife of resolution promptly, that by a seasonable excision the fruits of holiness may not fail to become ripe and abundant in the soul of the believer in Jesus.—*Congregationalist.*

KINDNESS REWARDED.—Once, during winter, two children went to mill, each carrying a little bag of grain on the head. In passing the miller's garden Bertha was filled with compassion at the sight of some little yellow birds perched upon the fence, who were dying with hunger. She opened her bag and threw some handfuls of grain to them.

Her brother Robert grumbled at this and said: "You are very foolish to have such tender feelings. Remember, you will certainly have less flour, and our parents will punish you."

Bertha, a little frightened, replied: "It is true I am not obliged to take pity on these birds; but our good parents will not scold me for doing so, and perhaps God will make amends for it in another way."

When the two children came again to the mill to get their flour they found that Bertha's bag had more in it than Robert's. The boy did not know what to make of it, and his sister was very much inclined to regard it as a miracle.

But the good miller, who had heard the conversation of the children near the hedge, said to Bertha: "Your pity for the little hungry birds gave me so much pleasure that I have doubled your quantity. Though I have only put in some flour, you ought certainly to consider this favor as coming from God to reward you for your goodness of heart."—*Young Folks' News.*

RELIGIOUS INTELLIGENCE.

ALL CHURCHES will sympathize with the Scotch Established in the death of Dr. Ogilvie, one of its ablest and most honored missionaries in India. At the time of his death, after a quarter of a century of work, he was head of the institute at Calcutta. There are few men whose loss will be more widely felt in the field.

THE attempt to restore to the bishopric of New York Benjamin T. Onderdonk, who died several years since while under suspension for immoralities, which were abundantly proven in court, and for which he never expressed penitence, is most strangely persisted in. The Church Weekly devoted six entire columns to the matter last week.

A PARIS correspondent of the Churchman claims for the American Episcopal Church in that city that its doors were not closed or its service omitted for a single Sunday during the siege. The Rev. Mr. Lamson, alone of the resident English-speaking clergy of Paris, remained at his post during this period, and acted as chief director of the American Ambulance Corps.

THE three years' rule, says the Methodist, works well in New England. Twenty-two members of the New England Conference who had served in their respective charges two years were returned to the same charges for the third year. Thirteen members of the Conference closed their third year's pastorate, and most of them found the third year the most successful of the three.

THERE are now three Baptist missionaries in Italy—Mr. Watt and Dr. Coate in Rome, and Mr. Clarke in La Spezia. Mr. Clarke writes that he has commenced a day school in La Spezia, and that the village station commenced near the city is progressing very nicely. The mission is not sustained by any committee, but is dependent for support upon individual contributions, which have thus far not been wanting.

JOHN G. HORTON, of New Rochelle, lately deceased, was well known and beloved by the old Methodists of New York city. He was not only, perhaps, the first superintendent of the old John street Sunday school, taught in Tryon Row, but was also an early member of the Board of Managers of the Missionary Society, though not of the first board, as we have somewhere seen it stated. His relation to the church as a class leader must have covered a period of nearly or quite fifty years, and he literally died in the harness.—*Methodist.*

THE Roman Catholic party has returned more candidates to the new German Parliament than formerly to the Prussian and North German Assemblies. Perhaps it was on account of the influence of the priests, who instructed their people to vote as far as possible for Roman Catholic members. In Rome itself, however, very little confidence is felt in these results. The Parliament will, after all, only number about seventy of such Roman Catholic members as make their religion part of their political creed; and this is a small minority. Germany is in all her institutions essentially Protestant; though, in a truly Protestant spirit, she grants perfect liberty and equality to her Roman Catholic subjects.

MR. SPURGEON reports that during the six years in which the statistics of his college have been kept the gentlemen of the college have baptized eleven thousand two hundred and sixty-one persons. There are now forty more Baptist churches in London, commenced and carried on by the college, than there were when he began; and most of them are in a sound, healthy state. Mr. Spurgeon shows excellent sense in his training of these young men. He means that they shall be thoroughly seasoned for their work. They are taught in the rooms connected with the Tabernacle, and, as there are no dormitories, they board in the houses around. "Sometimes," Mr. Spurgeon says, "their studies are disturbed—a baby cries; that occurs in after life also."

MEXICO.—A laborer in this promising field writes: "Never has there been a time when our congregations have been so much influenced by the truth as the past few months. Many souls have let go their grasp of Romanism, and embraced the true gospel of salvation." Considerable numbers have become true converts and united with the churches, and many more are expressing their desire to be united with the people of God. There are fifty-three evangelical congregations in a not very large district embracing the City of Mexico. "The gospel is moving on with marvelous rapidity and power," and new congregations are being formed. The labor has originated from within rather than from without, and the work of the missionary has been chiefly to bring the bread of life to prepared hearts.

DEATH OF MISSIONARIES.—The American Board has recently lost two missionaries of rare excellence. Rev. Horace S. Taylor, of the Madura mission, died on the third of February, at the age of fifty-seven, having gathered into different Christian churches nearly three hundred persons. His decease is deeply deplored by his associates, and still more by those whom he has led forth from the darkness of heathenism to the blessings of Christianity. Rev. W. Frederick Williams, of the Eastern Turkey mission, died at Mardin, on the fourteenth of February, aged fifty-three. He was a brother of S. Wells Williams, LL. D., author of "The Middle Kingdom"—one of the best works ever published on China—and possessed himself a mind of unusual clearness and penetration. He was greatly honored and beloved by his friends and fellow-laborers.

THE BIBLE IN ST. PETER'S, ROME. A son of Dr. Cote, the well known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the church came forth and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the "sacred" place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God they not only refused to arrest them, but asked for copies themselves, saying: "This is what we have long wanted." Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth.—*Christian World.*

THE venerable Dr. Tyng, says the Methodist of April 16, has had a fruitful ministry. On Sunday he completed fifty years of pulpit and pastoral labor. In his semi-centennial sermon he stated that he had in the half century delivered ten thousand sermons and addresses, had received three thousand persons by profession into the church, and had had twenty-five thousand children under instruction in his Sabbath schools. Fifty young men had been prepared under his instruction for the ministry. His congregations have contributed over $3,000,000 for benevolent objects, and had besides raised over $600,000 for the building of four churches and six chapels—ten places of worship in all. A very pleasant feature of the day was the presence of Dr. Tyng's Sabbath schools, numbering in all two thousand children and youth.

THIS COLUMN contained a notice, a few weeks since, of the Swedish mission in Abyssinia and Nubia; where of twelve missionaries sent out eight had perished, of the climate mostly, and the rest had returned home to recruit within four years of their sending. But the Swedes are not daunted. The president of the mission training college, when last heard from, was expecting to open this session with thirty students. We wish them a field better suited to their northern constitutions. Equatorial Africa is unfriendly to them. It has been a valley of the shadow of death to white men. But that need be no bar to its evangelization. One of the most, if not the most, promising missions on the Western coast is that of the Church Missionary Society, on the river Niger; purely African in its *personnel*, and under charge of the Rev. Dr. Crowther, who was taken from the hold of a slave-ship when a boy, brought to Sierra Leone, educated there and in England, and is now one of the most efficient, and honored, and real successors of the apostles in the regions beyond.—*Independent.*

CHURCHES IN THE UNITED STATES. The evangelical churches of the United States reported last year that they had on their rolls about 5,400,000 communicants. According to the national census, the whole population of the country was 38,535,153. Very nearly one-seventh of the inhabitants of the land, therefore, are voluntarily enlisted soldiers in the army of the great Captain of our salvation. To get a still clearer and more definite idea of this strength, another element must be introduced into the proportion. In the Compendium of the Census of 1850 it was stated that more than one-half of the population of the land were under twenty years of age. Or, descending a little lower, forty per cent. of them were under fifteen years of age. That rate will still hold good. Now, the proportion of evangelical communicants who have not reached the age of fifteen years is very small. The great mass of them are older than that. Thus it is safe to say that of the 23,000,000 of the people who are above fifteen years old, almost one-fourth are members of these churches. Certainly that is a leaven that ought rapidly to work.—*Northern Christian Advocate.*

IT IS WITH nations as with individuals: those who know the least of others think the highest of themselves; for the whole family of Pride and Ignorance are incestuous, and mutually beget each other.—*Colton.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 11, 1871.

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CONSOLIDATION.

The paragraph below, from the St. Louis Christian Advocate of the third instant, announces the consolidation of the Baltimore with the St. Louis paper. We shall miss the Baltimore from our list of exchanges, but we are glad to know that Dr. Bond becomes co-editor of the St. Louis Advocate, and that this ably conducted paper has secured the services of so competent a writer.

The Advocate appears this week under new auspices, the Baltimore Christian Advocate having been consolidated with it, and Rev. Dr. Thomas E. Bond being associated with Rev. Thomas M. Finney in the editorship.

Mr. Finney, resident in this city, will, of course, be in charge of the office, and be the managing editor. He will abate nothing of his former labors in any particular. His pen will be no less in requisition than formerly. The paper will be made up under his eye. It will be, no less than formerly, the immediate organ of the patronizing Conferences in the West.

Dr. Bond will keep his office at the old place in the city of Baltimore, and supply a full proportion of editorial matter, and also assist in providing selected articles.

All the obligations and franchises of the Baltimore Advocate are made over to us. All unexpired subscriptions to that paper will be supplied by us. All matters of interest to the Baltimore Conference represented by that paper we will be ready to represent. Communications of every class from the preachers of that Conference may be made to Dr. Bond as formerly, or sent immediately to our office here. A department for presiding elders' and other notices will be provided for their benefit.

BISHOP KEENER'S APPOINTMENTS.

I will be at the following district meetings:

District meeting of Mississippi district, at Osceola, May 19.

District meeting of Helena district, at Helena, May 26.

District meeting of Fayetteville district, at Center Point, June 8.

Brother Dawne will please meet me at Springfield, Missouri, on June 6, or at the railroad terminus, wherever it is. J. C. KEENER.

BISHOP PAINE'S APPOINTMENTS.

DISTRICT CONFERENCES.

Woodburn, Ky., May 12.
Louisville district, Ky., May 16.
Enterprise, Miss., June 1.
Tuskaloosa, Ala., June 8.
Cherokee, Ala., June 30.
Okolona, Miss., July 8.
Madisonville, Ky., July 14.
Princeton, Ky., July 27.
Elizabethtown, Ky., August 3.

WE HAVE RECEIVED the catalogue of the University of Virginia, forty-seventh session, 1870-71. We notice that on the roll of four hundred and forty-seven students now in attendance there are representatives from nineteen States, besides several from the District of Columbia, and one from South America.

MRS. ALLEN and her family, says the Nashville Christian Advocate of April 22, including her sister, Miss Houston, spent a day or two in Nashville this week, *en route* for Shanghai. They were in fine health and spirits. They return to their field of missionary toil, reconsecrated to their holy work, and followed by the prayers of the church. May they reach their distant home in peace and safety!

VERY STOUT.—A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher I always get a good sermon."

THE COMMUNION OF SAINTS.

The earthly fellowship of believers is a fact which grows out of a common experience. If truly born of the Spirit, they are one in the great essentials of character, and are at once invested with a peculiar relationship to each other. There may be divergences in the formulas of doctrine, and even in the statement of experience, but there is agreement in the realization of a new spiritual life, and in the possession of sanctified affections. With regenerated souls there is substantially "one Lord, one faith and one baptism," however much they may differ about modes and symbols. Without charity they are nothing, and they sustain no vital relation "to the general assembly and church of the first-born, which are written in heaven;" but with it they are united to the commonwealth of Israel, and are a part of the great congregation of the redeemed. Outward conformity, in the matter of ordinances and of dogmatic conceptions, is not essential to this communion. The only outward manifestation, common to all Christians, lies in their upright and holy living, and in the practical fruits of grace in the conversation. All division lines and partition walls are broken asunder and overflowed by a spirituality which predominates in the regenerated heart, and leavens the entire nature.

The communion of regenerated souls is a fact which no merely outward differences destroy, and where the inward principle is recognized it will attract and awaken sympathy and love. The Christian, when once convinced that his neighbor is a child of God, can pass over many grounds of disagreement and overlook many imperfections, while his soul flows toward the common center of life in Christ. God's people are really one in the highest and best sense of unity: "There is one body and one Spirit, even as ye are called in one hope of your calling." They are united in Christ, sanctified by the one Spirit, and their calling and hope are the same. Communion rests upon the single principle of a divine and gracious change, and where this takes place the subject of it enters at once into the company of the elect; and in the recognition of this fellowship nothing more should be asked for than the profession and satisfactory evidences of scriptural conversion. If converted there is communion with God, and a rightful claim to the recognition of all believers. Saintly communion is marred by the infirmities of true Christians, and is discredited by the perversions of bigotry and hypocrisy, but it is still a reality felt and conceded by the spiritual part of the visible church. The strongest sectarian convictions, with the spiritually-minded, do not destroy it; nor do the most earnest polemics extinguish it. Amidst all their contentions and differences there is still the consciousness of something which they have in common, more important and enduring than anything that has kindled the fire of religious controversy. The river, whose streams "make glad the city of our God," pervades and refreshes all believing hearts, whatever may be the distinctions which characterize their opinions and worship. The good of earth, with their mistakes, errors and prejudices, are one household in Christ.

The communion of saints embraces the fellowship of the saints on earth with those in heaven. "The whole family in heaven and earth" is named of Christ. The militant and triumphant are divisions of the one great army of grace. The greatest of the graces animates the sanctified here, and the glorified there. The sympathies of the crowned are with those who are yet in the arena of conflict, while the thoughts of the toiling and tempted dwell with tenderness and desire upon the state and memory of the blessed. The kingdom of God is a unit, composed of the good of all time, of all places, and of all that are above and below. The earthly and the heavenly are the accidental phases of this grand whole. A part has already reached the luminous realms of paradise, and a part is moving out of shadow into the same atmosphere of light. The head of the grand army has emerged into the open and sunlit plain, while the rear is still enveloped in the perilous defiles and dark gorges of more than alpine desolation. One banner waves over the mighty host, one Captain leads, while the voices of victory and hope are blent in a common praise.

Thee, in thy glorious realm, they praise,
And bow before thy throne—
We in the kingdom of thy grace:
The kingdoms are but one.

We know not that the spirits of the just have any ministering connection with the pious of earth, and we are sure that they are beyond our prayers and offices of affection, but still there is communion. Though separated by death, and by the distinctions of time and eternity, the sanctified form one vast brotherhood—a company bound together by the ties of redemption and of love in Jesus Christ. They are near to each other, though the river of death rolls between; and ever mingling more closely and perfectly, as we have a stronger faith and a deeper spirituality.

The fellowship of saints remains to be realized in its completest form when all shall be received and crowned in heaven. This aspect of the subject is the most satisfying to the Christian heart. It will be divested of everything that now separates the friends of the Redeemer. The prejudice and errors of ignorance will not then stain the Christian profession. Believers will not be kept asunder by misunderstandings and infirmities of judgment. Now God's children see each other through a glass darkly; a perfect acquaintanceship seems to be impossible here, but in heaven they shall see "face to face." The highest conceivable union on earth must ever be connected with disagreement in opinions and doctrines. In heaven alone we shall have the end of controversy. Death does not dissolve the fellowship of saints, but it suspends the intercourse of congenial hearts. Now they are on opposite shores, and concealed from each other by the impenetrable barrier. In heaven there will be no obstruction to the nearest and most intimate personal converse. Death, error and sin are all swept away, and the communion of pure and holy natures will be perfect.

Fellowship with God will then be fully realized, and conscious intercourse with the angels will begin. Saintship will be the condition of the heavenly communion, and the only tie which shall survive the resurrection. All other love, growing out of our earthly relations, may perish, or only live in connection with this higher and broader principle of Christian love. The fellowship of the skies is not that of earthly kindred, nor of the natural affections, but of *the saints*. This relationship, above all, must be sustained to the immortal company, or its communion is forever an impossibility. The sweep of this communion will be as wide as the circle of holy intelligences, embracing the divine, the angelic and the human, and so that all sanctified humanity shall be grouped in eternal companionship. Its grand principle from first to last is love—love flowing from regenerated hearts, and finding its highest object in all holy natures. It is the one imperishable tie that unites all believers on earth and in heaven.

BAD NEWSPAPERS.

The best remedy for the evil is to replace the bad with the good. Every effort to increase the circulation of the religious journal is something in the direction of overcoming the evil with the good. No Christian who reads our secular papers can fail to see that they are the chief promoters of such recreations and diversions as nearly all religious bodies have condemned. Theaters, coffeehouses, balls, horse races and Sunday amusements are indiscriminately advertised and puffed. Lotteries are extravagantly eulogized in the shape of advertisements and special notices. Scarcely a morning paper can be taken up that does not thrust these offensive and vicious objects upon the attention of the reader. Some of them are doubtless condemned by the proprietors and conductors of the press, and are admitted as a matter of profit or business necessity. Others are held to be right, and are advocated and commended as consistent with the good of society. While the tone and conduct of the secular press generally are opposed to the gospel standard of spirituality and holy living, the corrective must be found in the religious newspaper. There are secular papers conducted upon religious principles, and in the interest of a healthful morality, but we fear they are exceptions to the general rule, and for the reason, in many cases, that papers so conducted will not pay. We should like to see daily papers in our large cities from whose columns all objectionable literature and advertisements should be excluded; but where are the capitalists who would put their money into such undertakings? The reading of the present day is chiefly confined to newspapers, and the real education of the masses is derived from this source. The baneful influence of irreligious, not to say lying newspapers, cannot well be measured. The following telling paragraphs are from a sermon by Rev. T. De Witt Talmage, published in the Methodist:

O ye reckless souls! GET MONEY—though morality dies, and society is dishonored, and God defied, and the doom of the destroyed opens before you—GET MONEY! Though the melted gold be poured upon your naked, blistered and consuming soul—GET MONEY! GET MONEY! It will do you good when it begins to eat like a canker! It will solace the pillow of death, and soothe the pangs of an agonized eternity! Though in the game thou dost stake thy soul, and lose it forever—*get money!*

The bad newspaper hesitates not to assault Christianity and its disciples. With what exhilaration it puts in capitals, that fill one-fourth of a column, the defalcation of some agent of a benevolent society! There is enough meat in such a carcass of reputation to gorge all the carrion-crows of an iniquitous printing press. They put upon the back of the church all the inconsistencies of hypocrites—as though a banker were responsible for all the counterfeits upon his institution. They jeer at religion, and lift up their voices until all the caverns of the lost resound with the howl of their derision. They forget that Christianity is the only hope for the world, and that but for its enlightenment they would now be like the Hottentots, living in mud hovels, or like the Chinese, eating rats. What would you think of a wretch who, during a great storm, while the ship was being tossed to and fro on the angry waves, should climb up into the lighthouse and blow out the light? And what do you think of these men, who, while all the Christian and the glorious institutions of the world are being tossed and driven hither and thither, are trying to climb up and put out the only light of a lost world?

The bad newspaper stops not at publishing the most damaging and unclean story. The only question is: "Will it pay?" And there are scores of men who, day by day, bring into the newspaper offices manuscripts for publication which unite all that is pernicious; and before the ink is fairly dry tens of thousands are devouring with avidity the impure issue.

Their sensibilities deadened, their sense of right perverted, their purity of thought tarnished, their taste for plain life despoiled—the printing press, with its iron foot, hath dashed their life out! While I speak there are many people, with feet on the ottoman and the gas turned on, looking down on the page, submerged, mind and soul, in the perusal of this God-forsaken periodical literature; and the Sabbath hours will be gone, and the last church psalm float into the skies, and the last Christian mother have put the hands of the little child under the coverlet for the night, before they will rouse up, as the city clock strikes the hour of midnight, to go death-struck to their prayerless pillows. One of the proprietors of a great paper in this country gave his advice to a young man then about to start a paper: "If you want to succeed," said he, "make your paper *'trashy,'* intensely 'trashy'—make it all 'trash!'" Brilliant advice to a young man just entering business! It is very often that, as a paper purifies itself, its circulation decreases, and sometimes when a paper becomes positively religious it becomes bankrupt, unless some benevolent and Christian men come up to sustain it by contributions of money and means. Not more than five or six religious newspapers in this country are self-supporting. *The reason is, the country cannot stand so much religion.* Hear it! Christian men and philanthropists!

Many papers that are most rapidly increasing to-day are unscrupulous. The facts are momentous and appalling. And to-day I put young men and women, and Christian parents and guardians, on the lookout. This stuff cannot be handled without pollution. Away with it from parlor and shop and store! There is so much newspaper literature that is pure and cheap and elegant; shove back this leprosy from your door. Mark it well: *A man is no better than the newspaper he habitually reads.* You may think it a bold thing thus to arraign an unprincipled printing press, but I know there are those here who will take my counsel, and, in the discharge of my duty to God and this people, *I defy all the hostilities of earth and hell!*

DEATH OF DR. JENKINS.

The Rev. J. W. Lambuth writes us, Shanghai, China, March 13: "Dr. B. Jenkins died this morning at four A. M., deeply regretted by all who knew him." We see this sad event, which took place suddenly, noticed in the papers. Dr. Jenkins was for several years printer of the Southern Christian Advocate in Charleston. We became well acquainted with him, of course, when we were associated with Dr. Wightman in conducting that journal. He had a great facility in the acquisition of languages. A rabbi, under whom he had studied, informed us that he was one of the most successful students of Hebrew that he ever knew. When our China mission was founded Bishop Andrew appointed him as one of the first missionaries sent by our church to that distant field. His wife dying, he returned to this country with his two youngest children—one of them, being of the age of our son, and like him bearing our name, remained in our family for some time. Dr. Jenkins married again, and returned to China, where he labored for some years more in connection with the mission. He afterward became connected as interpreter with the American consulate, and during the American war we knew but little of him. He has not since been formally connected with the mission. Bro. Allen forwarded us a note from him some time since, in which he expressed the great interest he had felt in perusing the journal of our late General Conference; and Mrs. Allen has given us general information concerning him and his family—especially of our namesake, who has grown up to be a fine young man. We hope that he and the other members of the family will be sustained under their sad bereavement, and that the great Head of the Church will make them useful to his cause in the important field where their lot has been cast.—*Nashville Christian Advocate.*

The University Series of School and College Text Books.

These books are advertised in our columns, and are for sale by R. J. Harp, at the Depository, 112 Camp street. We have been at some pains to go through the list of books, copies of which have been furnished us, and have given them as thorough an examination as time permits. They are generally well bound, and in paper, typography and illustrations are equal to any series now in use. The various text books are by able and well known authors, distinguished for their learning, and of wide celebrity as practical teachers. The geographical series, by Commodore M. F. Maury, is, we think, greatly superior to any that we have met in their method, style and matter. Holmes' Readers and Spellers are gotten up in beautiful style, and their plan will generally be recognized as judicious and well adapted to the ends in view. The French text books are by Prof. De Vers, of the University of Virginia, and so generally in use as scarcely to need mention here. Text books are to be judged by their adaptation to develop and educate the mind, by their moral and religious tendencies, and by the truthfulness of their teachings in history and science. In these respects the University series are, as a whole, more desirable than most of the school books now in use. For further information we advise our readers to send for descriptive catalogue, University Publishing Company, New York, or to R. J. Harp, 112 Camp street, New Orleans.

PROF. BUCK says wrinkles are produced by the want of a variety of food.

NEW PUBLICATIONS.

HISTORY OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH SOUTH. By A. H. Redford, D. D. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Church South, 1871.

This volume is a duodecimo of six hundred and sixty pages, large and clear type, and handsomely bound in muslin. It is more complete than the old work bearing the same title, and which is out of print. So far as we can judge from a rather hasty examination, Dr. Redford has performed his task with thoroughness and fidelity, and in a temperate and candid spirit. In times that our people should refer to their memories in reference to the organization, and that the young members of our church should acquaint themselves with the facts narrated in this work. It has, we think, appeared at an opportune time, and is of immense practical value. No book has been recently issued from our Publishing House which we more heartily commend, or for which we wish a wider circulation.

THE STORY OF MY LIFE. By Hans Christian Andersen. Author's edition. New York: Published by Hurd & Houghton, 1871.

A 12mo of five hundred and six pages—pages, containing the autobiography of the great story-teller. It is long but full of incident, and calculated to awaken and sustain the reader's attention. Andersen has been a great traveler, and gives lively descriptions of places and people. For sale by J. Gresham, New Orleans.

HEAT. By Jacob Abbott. New York: Harper & Brothers, Publishers, 1871.

A beautifully bound and finely illustrated volume of over two hundred pages, 12mo. It is written, for the most part, in narrative form, and is eminently adapted to the instruction of the young. It is "science for the young," and presented in a most striking and attractive manner. For sale by Ellis & Bro., New Orleans.

QUESTIONS OF MODERN THOUGHT, LECTURES ON THE BIBLE AND FIDELITY. Philadelphia: Ziegler & McCurdy, 1871.

This volume contains six lectures by six well known divines, as follows: Rev. James McCosh, D. D., LL. D.—subject, "Renan's Life of Jesus;" Rev. J. P. Thompson, D. D., LL. D.—subject, "Unity of the Bible;" Rev. William Adams, D. D.—subject, "Advantages of a Written Revelation;" Rev. Philip Schaff, D. D.—subject, "Testimony of Christ to Christianity;" Rev. William Hague, D. D.—subject, "The Self-Witnessing Character of the New Testament Christianity;" Rev. E. Haven, D. D., LL. D.—subject, "Soul—A Positive Entity."

THE SOUTHERN REVIEW for April has been lying on our table several days, and as yet we have only had time to cut the leaves and examine the several articles.

In the article on The Salvation and Salvation of Infants Dr. Bledsoe considers the various hypotheses which have been put forth in vindication of the doctrine of the damnation of infants. We need not say that the doctor's exposition of the subject is thorough and convincing. In the next issue of the Review the duty of all Christian men, and especially of all Christian ministers, in relation to this dogma will be discussed.

Whedon on the Will is, we suppose, by the editor also. We like Dr. Whedon's commentaries, as like them, and we read his deparments in the Methodist Quarterly usually with pleasure. When he gets on to Southern matters, and especially Southern church matters he seems always to be possessed by an evil spirit of the most malignant lying sort. If Dr. Bledsoe is to be credited, Whedon on the Will is most barbarous in style, and utterly and radically false in its metaphysics. In this article the editor has done valuable service to literature and philosophy.

The Reviewers Reviewed is continued in the present number, and is a further vindication of Bledsoe. Theodicy, with reference to an unfavorable criticism published in the Athenæum of London. The article is of course by the editor, and marked by his clearness and searching analysis.

Beware of the Tropics has for its text Carl Schurz's speech in the United States Senate on the annexation of St. Domingo. In its way this article is the most instructive in the present number of the Review—an article that ought to be written, and should be carefully read. Exceptions may be taken to its place in a periodical published under the auspices of the church, but its broad generalizations and philosophical spirit will, we hope, satisfy the most fastidious. We are thankful for the article, and content to read it where it is. For the rest our readers will judge for themselves, not failing to ponder Thoughts Suggested by Recent Events and to give a fresh and careful consider-

tion to Notices of Books. We give the contents in their order: 1. The Suffering and the Salvation of Infants; 2. Americanisms; 3. The Latin Races in America; 4. Whedon on the Will; 5. Volcanoes and Earthquakes; 6. Beware of the Tropics; 7. The Reviewers Reviewed; 8. Thoughts Suggested by Recent Events; 9. Notices of Books.

THE SOUTHERN FARMER for May is a good number. Published by the Southwestern Publishing Company, Memphis, Tennessee.

THE SUNDAY MAGAZINE for April is a good number even for this best of all the foreign monthlies.

The General Conference Picture.

This splendid work of art, gotten up at so much expense and with so laudable a design, ought to be more generally in the hands of our people than it is. It was brought out so short a time before the war that there had not been time to furnish it to thousands who would have been glad to possess it. The price, too, at which it was sold retarded its circulation. But it is a work which ought to be in every Methodist house. It would be an ornament to any pastor. It is a historical and memorial picture. It contains the striking likenesses of many of the prominent men of the church who have since gone hence—men whose virtues and characters we should delight to place and keep before our children as models. All such works have an educating and refining influence upon the family, and no one who is able to possess it—and who is not?—should be without it.

I am glad to learn that this picture can still be had, and at a greatly reduced price. A single copy can be had for $5, and if five be ordered together they can be had for $3.50 each. What preacher is there in all our bounds who could not get five purchasers for such a work, and thus secure one for himself gratis? There should be five thousand sold this year. I would recommend that Bro. Harp order a supply of the work, and keep it on hand. I hope editors of our papers will call attention to this matter.

J. HAMILTON.

Protestant Episcopal Pretensions.

On referring to the statistics of that church, as reported in the Year Book of the New York Observer, which we presume to be accurate, we find the whole number of communicants set down at 176,686. There are—Bishops, 52; priests and deacons, 2,711; making in all 179,448 as the grand total of members in this church.

From the first colony planted at Jamestown in 1607 to the present year this church has been in the field, a period of 264 years, and has not yet reached a membership of 200,000.

We wish to do every person and every church entire justice, and for this reason we correct the misstatements of our former article.

In this connection we will give the numbers claimed by the other leading churches, which will show that they possess an adaptation to the religious wants of this country which the Protestant Episcopal Church can never hope to reach.

Northern and Southern Methodists, 1,685,953; Baptists, 1,221,349; Presbyterians, 650,349; Congregationalists, 300,362.

Now the reader can judge of the spirit which proudly presumes to unchurch the churches which have gathered these hosts of believers from the world and brought them into the fellowship of the saints. The "clubs" have done a noble work, and they have a goodly record. Let those who look down upon them from the upper seats in the high-church synagogue come down and go out among sinful men and make proof of their boasted apostolic ministry.

As a fact of much significance, we may here mention a statement by a writer in one of our quarterly reviews, namely, that of all the Episcopal ministers in this country nearly two-thirds have been obtained by drafts upon the ministry of the Methodist, Baptist, Presbyterian and other churches. So it appears that while the "clubs" have kept their own ministerial ranks full, they have supplied nearly two-thirds of the ministers of *the* church. Surely that body ought to have great respect for the "clubs." There ought at least to be some show of gratitude to the "clubs."—*Richmond Christian Advocate.*

Envy deserves more pity than anger, for it hurts nobody so much as itself. It is a distemper rather than a vice, for nobody would feel envy if he could help it. Whoever envies another secretly allows that person's superiority.

IMPORTANT CONVERSION.

The following statements and extracts are from the Northwestern Christian Advocate. The great revival in India is a most significant event in the history of missions.

Never before had we tidings so glorious from India. The great Baboo Hem Chunder Singhu has laid caste, rank, learning—all at the feet of Jesus, and is perhaps by this time a Methodist local preacher. A line from Rev. J. M. Theburn, D. D., to this office, dated Lucknow, March 2, contains the following cheering words:

"We are in the midst of a glorious work of revival. We have no extra services, and yet conversions are occurring daily. I never saw a work so satisfactory in all its aspects in America. Last night the preacher of the Lucknow Semaj, the church of Indian theists, was baptized. He is a leading man, and we hope for much good from him. Bro. Taylor is doing a good work in Robilcund. God is setting an open door before us, which no man shall shut."

Our mission slip contains the following also from India:

"I am glad to have good news to write you. Baboo Hem Chunder Singha, preacher to the Lucknow Somaj (a religious body, the Reformed Hindoo Church,) was baptized last night in the chapel, and, better than this, he was baptized from on high a week ago yesterday. He is a truly and happily converted man; it is worth coming to India to hear his experience. The Brahmos immediately after his conversion telegraphed to Calcutta to Kuhab Chandar, who sent them a missionary by the first train. They bent all their energies to prevent Baboo's baptism, and for some days we had fears that they would win. It was a hard battle, but the victory was on the Lord's side. Many natives came to witness the baptism; but though the Baboo sent special written invitations to all his Brahmo friends, not one was present. After having tried guile, strategy and argument, they finally came some thirty strong, and with tears and embraces and other tragic demonstrations they made one last effort to take him back. He is full of love and zeal for them all, and we hope much that he will not long stand alone in his Christian profession. Joya, a female teacher, has been the chief instrument or agent, Mr. Taylor would say, in his conversion. She is a happy girl to-day, though her zeal will most certainly cost her her situation."

Rev. H. Mansell, presiding elder of the Moradabad district, India, writes: "Bro. Taylor is now in our district, and God is working here with him. The work is rapidly advancing in every substantial particular. All our helpers are coming out in the clear light and liberty of Christian experience, and all our native Christians who were only nominally so are being converted. Over twenty have been happily converted in this district from sin to God, while in the other districts where Bro. Taylor wrought, namely, at Cawnpore, Lucknow, Seetapore, Shahjehanpore, Bareilly and Budaon, the good work still goes on gloriously. People are getting converted all the time."

COMMERCIAL COLLEGE.—In another column will be found the advertisement of the long-established and well known Commercial College presided over by President Dolbear. This is one of the oldest and most popular institutions of its kind in the Southwest. Mr. Dolbear has obtained a national reputation as an instructor of young men in commercial knowledge, which is certainly of the highest importance to those who calculate to devote themselves to business pursuits. We invite the special attention of our readers to the advertisement.

CARPET AND OIL CLOTH WAREHOUSE.—The house of Elkin & Co. has been known to us for many years. We have had good opportunity of forming a correct estimate of their character through frequent business intercourse; and it gives us pleasure to recommend them as reliable, prompt, practical and obliging. We could not recommend our readers to a firm more worthy of their patronage. Their assortment is very large. See advertisement.

J. H. KELLER is the man who makes good soap, cheap soap, beautiful soap. Call at 110 Gravier street, and find an honest man and a manufacturer who has few rivals in the excellence of the article manufactured. We call attention to his advertisement.

INDIGESTION and industry are two things seldom found united.

Married.

On Wednesday evening, May 3, by the Rev. Dr. Parker, at the Carondelet Street Methodist church, Rev. JOHN WILKINSON, of the Louisiana Conference, to Miss MARY ANNA KEENER, daughter of Bishop J. C. Keener, of New Orleans. No cards.

By Rev. John A. B. Jones, May 1, 1871, at the residence of the bride's mother, Mr. JAMES B. ANDERSON, of Issaquena county, and Miss ELIZA R. POWELL, of Warren county, Mississippi.

On the eighteenth of April, by the Rev. T. H. McClendon, at the residence of the bride's father, in Franklin parish, Louisiana, Mr. JOHN G. SCOTT to Miss JULIA E. ADAMS, of this parish, formerly of Maryland.

New Orleans Picayune and Baltimore Episcopal Methodist will please copy.

On the twentieth of April, by the same, at the residence of the bride's father, in Franklin parish, Louisiana, Mr. L. D. FOLSE to Miss R. L. FARNHAM, all of this parish.

Obituaries.

Died, of pulmonary consumption, at the residence of his father-in-law (Rev. D. A. J. Parker,) JOHN A. COLTHARP, aged about thirty-three years. Mr. Coltharp contracted the disease which terminated his earthly career during the late war, while in active service in the Confederate army.

On the eleventh of October, 1866, he was married to Miss Eugenia B. Parker. After much suffering he closed his eyes on all earthly things on the thirty-first of March, 1871; but, we trust, opened the spiritual eye on things far more beautiful in the bright fields of Eden.

His only surviving child—little Albert—preceded him to the grave only a few days. There now remains nothing of his family save his weeping, sorrowing widow. May God sustain her in this severe affliction!

Mr. Coltharp was a young man of remarkable energy and business habits, a good citizen, a kind and affectionate husband and father.

D. A. J. PARKER.

JOSHUA F. ARMSTRONG was born in Wilcox county, Alabama, March 5, 1842, and departed this life December 30, 1870.

One of his leading traits of character from infancy until death was a love of his mother. It was the greatest enjoyment of his life to be with her and do as she bid. His early advantages were limited on account of the indigent circumstances of our parents; but owing to a good memory, aided by great application and his own personal efforts to get knowledge, he obtained an education which was an honor to him, and enabled him to teach some of the best schools of the country with almost unequaled success and satisfaction to his patrons.

He joined the Methodist Episcopal Church South in the year 1858 or 1859. He was a lover of the Sabbath school, and superintended several schools with ability and success. His end was peaceful. He said: "I am willing to die. I know that I am going to heaven. I am resigned." His last words on earth were: "I am happy!"

WALTER ARMSTRONG.

Sister VIRGINIA H. NELMS, wife of Bro. T. L. Nelms, died in Smithower county, Mississippi, March 29, 1871, in her twenty-third year.

She had long lived the life of a pious and consistent Christian. She had the advantage of early religious instruction by a praying mother, now left to mourn her loss. Sister Nelms joined the Methodist Church in her fourteenth year, at Eanon, on the Vaiden circuit—now North Mississippi Conference. Since then her life has been one of exemplary piety. She was a dutiful daughter and an affectionate and kind wife. Although she suffered greatly during her brief illness, she greeted all with a smile. When told that she could not recover, she replied that all was well—"I am not afraid to die." She thanked those around her for their kind attention, and asked them to meet her in heaven. May they all die as she did, with the full assurance of heaven and eternal glory. God grant comfort to the bereaved husband and mother, and may they see in this affliction the hand of Love, and be assured he doeth all things well. God is love.

J. M. BOON.

Died, on the fourth of April, at the residence of her mother, in Amite county, Mississippi, Miss COURTNEY ANN MCNEIL, in the twenty-fourth year of her age.

She was a member of the Methodist Church for years, at Sharon, Amite county, Mississippi beloved by all who knew her. Among the rare combination of her shining qualities was truth. From childhood I have heard her spoken of as the standard of truth—at schools, at home, at all times and under all circumstances. She was the only daughter of her mother. She died at sunset, to commence a new and higher style of life in the upper world of glory. That happy home of the Methodist preachers, so well remembered by many with increasing gratitude, is in mourning. The property willed to her by her precious father before his death, and the toils of her anxious, kind mother to provide a large and lasting legacy of precious things to her only daughter, are of no avail to our dear sister. We all hope and trust that she has gone to an "inheritance incorruptible and undefiled, and that fadeth not away."

Her pastor, E. R. STRICKLAND.

Departed this life, February 17, A. D. 1871, Mrs. AMANDA C. SIMPSON, wife of F. M. Simpson, aged twenty-four years and eight days. She was the youngest daughter of John and Mary Johnsen, deceased, and was born in Winston county, Mississippi, February 9, 1847, where she resided until the year 1866. Then she moved to Leake county, Mississippi, and on the sixteenth day of December, 1869, was united in the holy estate of matrimony to F. M. Simpson, a resident of the same county. At the age of sixteen she made a profession of the Christian religion, and united herself with the Methodist Episcopal Church South, at a protracted meeting held at Pleasant Hill, Winston county, Mississippi, under the preaching of the Rev. Mr. Townson. From the time of her conversion until her death she remained a true, consistent and faithful follower of Christ.

On the fourteenth of February, three days before her death, she was attacked with violent fits, from which time she knew nothing of surrounding objects; yet her countenance seemed to wear a bright smile, as if asleep in Jesus.

May the great God of heaven and earth sanctify this sad affliction to the good of her bereaved husband, relatives and friends. Though her mortal body lies moldering in the cold, silent grave, her pilgrimage through this vale of tears has given us sufficient surety that her immortal spirit has gone to God, who gave it.

A FRIEND.

MRS. ELIZABETH LOWTHER fell asleep in Jesus, in Montgomery, Alabama, March 29, 1871, in the eighty-third year of her age and the fifty-second year of her Christian life.

Sister Lowther passed the greater part of a long and useful life in Clinton, Georgia. A woman of unusual ability, of strong and vigorous intellect, the care and training of a large family, and the accumulation and control of much property, developed her natural characteristics in a remarkable degree. Her firmness and decision were nowhere more marked than in her devotion to the Master's cause. Early dedication to the Lord was followed by a long life of faith—a preparation for a blessed old age, when, surrounded by children, grandchildren and great-grandchildren, she enjoyed their love and veneration, and all the spiritual comfort bestowed on those whose religion has grown from duty to delight. No doubts or fears troubled her in the valley of the shadow of death. Her faith made the future more glorious, and as actual as the present. The morning before her departure, upon waking, she said: "I have had such a blessed night—I have been with Jesus and the angels, and will soon dwell with them forever. It was no dream, but a reality." And while sitting in her chair she requested them to lay her down, saying: "Death has struck me."

Retaining her consciousness until within fifteen minutes of her departure, she with perfect composure expressed her readiness and anxiety to go, saying there was no obstacle between her soul and her Maker, and entreated her children to meet her in heaven.

Thus calmly passed away this venerable Christian woman, leaving to her family as the richest legacy her dying testimony of a religion which was the chief charm and crowning excellence of her life.

A constant, faithful, earnest witness for Christ through life, may her dying words be as profitable as they are precious.

"Useful life, with gentlest closing;
Could ye wish for aught more blest?
Could ye ask more sweet transition
To the promised land of rest?" M.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending May 8, 1871.

A—B F Alexander, A W Ayer & Son, D Appleton & Co, American News Co.

B—J M Boon, Henry P Bowen, M Bell, J W Burke, W C Black, B M Brown, W E Ballard $3, J H Bonll, Mrs M A Buckalew, Geo W Brown $3.

C—W J Carnes, R Crawford $20, E H Cushing, A F Cox.

D—Joel T Daves, R A Davis, Dodd & Mead, D M Dunlap, Augus Bowling $5.75.

F—E N Freshman.

G—Joseph Gorton, H M Gillis.

H—W C Halsllp $50, W S Hale 30 cts, R H Howe, S J Hawkins, Morgan Hall, J T Heard $6.

J—J W Jones.

K—H J Kane $5, Joseph S King.

L—W H Leith.

M—J M McKee 2 lots $10, G W McFee, Geo W Matthews $1, G W McClanahan $ 1.90, S C McCornick, John S Moore, J W McIntyre, J H Mims, A H Mitchell $8.30, A W Mitchell $9, Sallie Millsaps.

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The Child's Corner.

THE BABY.

BY ASHTON CURRIER.

The baby sits in her cradle,
Watching the world go round,
Enwrapt in a mystical silence
Amid all the tumult of sound.
She must be akin to the flowers.
For no one has heard
A whispered word
From this silent baby of ours.

Wondering, she looks at the children.
As they merrily laughing pass,
And smiles o'er her face go rippling,
Like sunshine over the grass,
And into the heart of the flowers:
But never a word
Has yet been heard
From this silent darling of ours.

Has she a wonderful wisdom,
Of unspoken knowledge a store,
Hid away from all curious eyes,
Like the mysterious lore
Of the birds and the bees and the flowers?
Is this why no word
Has ever been heard
From this silent baby of ours?

Often she seems to listen
To something we never can know;
Perhaps to the voices of angels,
Who silently come and go;
Making brighter her golden hours
With many a word
That will never be heard
From this silent baby of ours.

Ah, baby, from out your blue eyes
The angel of silence is smiling—
Though silvers hereafter your speech,
Your silence is golden—beguiling
All hearts to this darling of ours,
Who speaks not a word
Of all she has heard,
Like the birds, the bees and the flowers.

IN THE DARK.

There come seasons of darkness all our lives. Who has not known them? Times when there are neither sun nor moon nor stars in the sky, and we stand still in fear, or grope onward in trembling uncertainty. A few years ago there fell upon my life one of these seasons, in which I could see neither to the right hand nor to the left. A terror of darkness was upon me.

One night I lay awake, thinking, thinking until my brain grew wild with uncertainty. I could not see even a step in advance, and feared to move onward, lest, with the next footfall, I should plunge into hopeless ruin. Very strongly was I tempted to turn aside from the way in which I was going—a way reason and conscience approved as right; but something held me back.

Again and again I took up and considered the difficulties of my situation, looking to the right hand and the left for ways of extrication; now resolving to go in this direction, and now in that; yet always held away from resolve by inner convictions of right and duty that grew clear at the moment when I was ready to give up my hold on integrity.

So the hours went heavy-footed until past midnight. My little daughter was sleeping in the crib beside my bed. But now she began to move uneasily, and presently her timid voice broke faintly on the still air.

"Papa! papa!" she cried.

"What is it, darling?" I asked.

"Oh, papa! It is dark! Take Nellie's hand!"

I reached out my hand and took her tiny one in my own, clasping it firmly.

A sigh of relief came up from her little heart. All her loneliness and fear were gone, and in a few moments she was sound asleep again.

"O my Father in heaven!" I cried, in a sudden, almost wild outburst of feeling; "it is dark, very dark. Take my hand!"

A great peace fell upon me. The terror of darkness was gone. "Keep hold of my hand, O my Father!" I prayed fervently; "and though I should be called to walk through the valley and the shadow of death, I will fear no evil. Let not my feet wander to the right or to the left."

"Sleep, that knits up the raveled sleeve of care," fell softly on my eyelids, and morning broke with scarce a seeming interval of time.

I felt calm and strong. The day was to be one of severe trial. A dark cloud of uncertainty rested over it. But I was resolved to walk steadily through its trials and its pains, holding tightly the hand of my Father.

Oh! is not the Lord better to us, if we will trust him, than all our fears? There came fierce assaults upon my integrity.

I was lured by golden promises, I was threatened with disease and disgrace; but my hand lay in the firm clasp of one who sticketh closer than a brother, and who is strong to save.

In my rectitude I found safety. Had I swerved I would have gone down to hopeless ruin. Even my tempters, who had hoped to gain through my defections from honor, bore witness to my integrity. And now, having escaped the perils of this difficult and dangerous pass, a goodly land opened to view, and I found possessions therein which are held in peace and honor unto this day. But the highest and dearest of all my possessions is mine integrity, which, but for the hand of my Father, grasped in darkness, I should have lost.—*Arthur's Home Magazine.*

THEY WILL LAUGH AT ME.

"Yes, I know I ought to be a Christian, and I want to be, some time."

"Why not be one now? What hinders?"

"I am ashamed to tell you, and yet I will; I am afraid of the laugh of my companions."

"Perhaps they would not laugh at you, and if they did, it would not hurt you. I remember what a bug-bear the fear of one of my companions used to be. I had made known my desire to be a Christian, but couldn't. I saw this friend and tried to shun him, but couldn't. He came to me, and said: 'Haloo, Charlie! I hear you are going to be a Christian. How is it?'"

"It is so," said I, and then left him. In a little while he came back and asked me other questions about it. I answered them, and then said: "To tell the truth, William, I've been dreading to see you. I expected you would laugh at me."

"Well, you are mistaken," he exclaimed quickly. "I'm bad enough myself, I know, but if I see any one else trying to be good, I'm not bad enough to laugh at him. Go ahead, Will, and don't be afraid to show your colors."

"Thus it has often happened. All these crosses look heavier and uglier in the distance than when you take them up."

"Yet the sneer and laugh often do come."

"So they do; but if you are really in earnest, and ask Christ to help, these little things will not harm you."

"A young friend of mine was ridiculed for being a Christian. It was some months after he had set out for the heavenly city, and he said: 'Have you just found it out? I'm sorry you did not discover it by my conduct long before this!'"

"Yes, that is the best, the manliest way. Do right, and if the wicked laugh at you, look up and let them laugh."—*Sunday School Times.*

JESUS WHISPERING.—"What is conscience?" said a Sabbath school teacher one day to the little flock that gathered around to learn the words of life.

Several of the children answered, one saying one thing, and another another, until a little timid child spoke out:

"It is Jesus whispering in our hearts."

Does Jesus whisper in your heart?

When you do right does he approve? When you do wrong does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done right? Be thankful, then, for this, and remember always to heed the Saviour's whisper, and study his word, and pray to know his will, and then you will be safely guided to his heavenly home at last.—*Well-Spring.*

KNEW TOO MUCH.—Billy was employed in a coal yard, and as both employer and men were the possessors of more or less irascibility, Billy was discharged at least once a day; but, though frequently discharged, he never went off. One day the employer, during one of these passages, burst out: "It's no sort of use, Billy; I can't learn you anything at all, and have been trying for years." "Shure, an yez have learnt me wan thing," said Billy. "What is that?" was asked; "I shall be glad to hear of anything you've learned." "Shure, sir, yez have lairned me that fifteen hundred makes a ton." Billy knew too much to be spared.

JESTING UPON SCRIPTURE.—The evils arising from this practice are greater than appear at first. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the texts afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

THERE are now three separate state temperance organizations in Massachusetts, besides the secret societies. One confines itself to moral and educational efforts, the next adds legal measures, and the third uses political movements, in addition to all the others.

LET a man begin in earnest with "I ought," and he will end, by God's grace, if he persevere, with "I will." Let him force himself to abound in all small offices of kindliness, attention, affectionateness, and all those for God's sake. By and by they will become the habit of his soul.

The Farm and Garden.

SUMAC.

The trade in this plant in Virginia is becoming greater and greater every year. The Essex Gazette says that a firm in Rappahannock bought forty tons of sumac in one week, and the Petersburg Index informs us that the trade in that section is becoming very important. Large quantities are brought to market, and one firm alone in Petersburg bought a ton in one day, the purchases on that day running up to five tons.

At the present prices paid for sumac this amount realized quite a large sum, and the gathering of the plant must be very remunerative and give employment to many people.

Sumac now grows wild in old fields, along the road, and in the locks of the fences of cultivated farms. Of course, as it is wild, the yield must be inferior both in quantity and quality to what it would be if it were cultivated like other crops.

It is our belief that if sumac were planted and attended to it would yield a very handsome return, equal to that of any other crop that could be raised. Our people should turn their attention to it.

We advise our farmers to try this experiment: Let them collect the seeds of some of the most luxuriant wild sumac and plant them next season in good land; let them attend to the crop as they would any other, and we have no doubt that the yield would surprise them. It would also be far superior to the wild plant, and would bring a much higher price.

As the cultivation would be a new enterprise some might be somewhat doubtful about trying it, as the planting of sumac has not the sanction of the customs of our forefathers to recommend it. We therefore advise our farmers to try it on a small scale at first—say an acre. If the cultivation does not pay, why, there cannot be much harm done; but we have no doubt that the profits of one acre will be so great that the next year the experimenter will plant many acres. Anyhow, the trial is well worthy of being made.

We have written several articles before on this subject; but we have not heard that they produced any effect, as we are not aware that an acre of sumac has been planted. We hope, however, that our constant efforts will result in the cultivation of a plant that will be most remunerative to the farmer, and which, being hardy and not liable to disease, may be relied upon in all seasons.

Farmers, try it, and you will be richly rewarded.—*Norfolk Journal.*

SOMEBODY has been inquiring into the philosophy of chicken breeding, and found that for every hundred fowls you must give at least an acre. But rough land is as good as any. Hens naturally love the bush, and I lop young trees, but leave a shred by which they live a year or more. These form hiding places and retreats for them. In such places they prefer to lay. I have great success, and it depends upon three or four rules, by observing which I believe a good living can be made by hens and turkeys. I give my fowls great range—eighteen acres belong to them exclusively. Then the broods have the range of the lot, and the turkeys go half a mile from the house. The eighteen acres of poultry yard is rough land of little use for tillage. It has a pond in it, and many rocks and bushes and weeds, and sandy places and ash-heaps, and lime and bones and grass, and a place which I plow up to give them worms. When a hen has set I take her box, throw out the straw and earth, let it be out in the sun and rain for a few days, and give it a good coat of whitewash on both sides. In winter, when it is very cold, I have an old stove in their house, and keep them from freezing. There is also an open fireplace, where I build a fire in cool, wet days. They dry themselves, and when the fire goes out there is a bed of ashes for them to wallow in. Summer and winter my hens have all the lime, ashes and sand they want. Another reason why I have such luck is because my poultry yard receives all the scraps from the Metropolitan hotel. Egg-making is no easy work, and hens will not do much of it without high feed. They need just what a man who works requires—wheat bread and meat. Even when wheat costs $2, I believe in feeding it to hens. As to breeds, I prefer the Brahmas, light and dark. I change roosters every spring, and a man on the farm has no other duty than to take care of my poultry. I frequently turn off three thousand spring chickens in a single season.—*Practical Planter.*

ONIONS FOR POULTRY.—It is a well known fact to owners of poultry that the occasional use of onions, mixed and fed to poultry with their other food, is one of the best ways of keeping a yard of poultry in health. I am afraid it has not received the attention and use that its merits really demand. I am satisfied that the use of this vegetable would prevent three-fourths of the disease that a poultry yard is subject to. Not that it is a cure-all after disease has once secured a hold, but I know that I have cured cases of most severe roup by its use after standard remedies had failed. I became convinced that if an article like this would cure, the occasional use of it would be a preventive, and such I have found it to be not only in roup, but in all those diseases that poultry are liable to under carelessness and mismanagement. Fowls will readily eat it if it is sliced fine and mixed with their food. Give it as often as once a week—oftener if you choose; it will do them good. Make a trial of this vegetable, breeders of poultry, and then you will know for a certainty how to appreciate it.

FENCE POSTS.—The following experience on the mooted question whether fence posts will last longer when set in the same position in which they grew, or *vice versa*, is given by a writer: Some twenty-three or four years since I set a fence inclosing house and door yard—a rail and banister fence. The posts were sawed from good sized first-growth red chestnut logs. To saw them tapering, one-half of them must be sawed to set in the ground top down, and the other half bottom down. The posts were set promiscuously, and to this day there has been no distinguishable difference in their lasting quality, unless it be where some of them had more sap in them than others, and these gave out first, without regard to which end was set down.

AS THE spokes of a carriage wheel approach their center they approach each other; so, also, when men are brought to Jesus Christ, the center of life and hope, they are drawn toward each other in brotherly relationship, and stand side by side journeying to their heavenly home. *Rev. F. J. Sergeant.*

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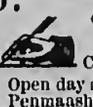

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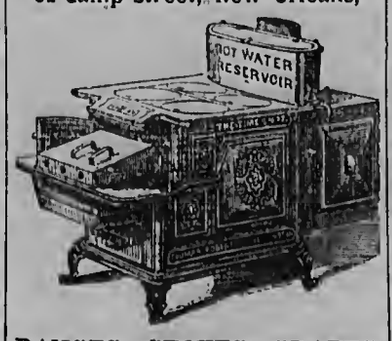

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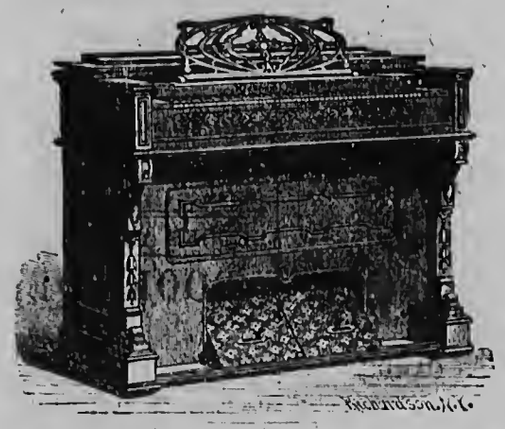

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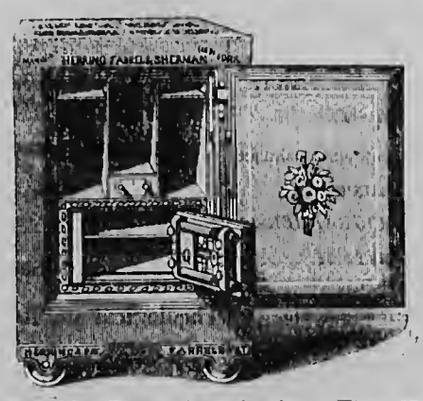

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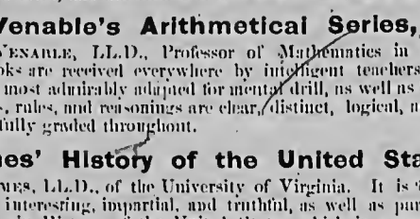

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Music Dealer, 129 Canal Street.
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ADVOCATE CALENDAR, 1871.

Months	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
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Months	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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	26	27	28	29	30		
DEC						1	2
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Took the Premium

At the Orleans; Houston, Texas; Jackson, Mississippi, and Selma Fairs last year.

Mr. Du Bois, the inventor, is at the Factory, superintending the manufacturing.—They will gin at least thirty per cent. faster than other Gins. They will be on exhibition at the next annual State Fair in New Orleans, Louisiana. All orders strictly attended to

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Preparatory department, per session. 40 00
Incidental expenses..... 5 00

Tuition for five months payable in advance.

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Scientific.

THE Boston Journal of Chemistry thinks that the introduction of coal oils for lubricating purposes has diminished the danger of spontaneous combustion, inasmuch as these oils have not the property of absorbing oxygen, which is possessed by vegetable and animal oils.

THE Conchmakers' International Magazine is excellently adapted to the special wants of its patrons. Its various departments present information of the progress of the art and new suggestions in a business-like manner, which must commend it to the practical workman. J. D. Ware, Philadelphia.

A VALUABLE railroad train signal-light has been invented. In the center of the roof of the rear car of the train, over the rear axle, is placed a square lantern, with alternate panes of red and white glass. The lantern is connected by means of a shaft with one of the axles in such a manner that eight revolutions of the axle produce one of the lantern. When the car stops the lantern of course ceases to revolve. Upon each side of this main lantern are two others, also connected with the axle in such a way that when the train is moving forward a solid red light is displayed, and if backing a solid green light. The engineer of a train coming up in the rear can thus tell, by observing these lights, whether the train before him is moving or at a standstill; and if moving, in which direction.

ONE OF THE RINGS OF SATURN LOST. Prof. Struve, the distinguished astronomer of Poltowa, has been for years watching the rings of Saturn; and the inner one of the three rings, an obscure, partly transparent mass of what appeared to be vapor, has been seen to approach the body of the planet, and to widen its distance from the other rings, which seemed to be fluid in character, or perhaps made up of myriads of small bodies, moving together like the streams of meteors which supply the periodic showers. But during several months past this inner ring has fallen more rapidly, and finally the attraction of Saturn entirely overcame the centrifugal force, and it closed upon the body of the planet, forming a belt, which was gradually diffused over its surface, so that there is now no trace whatever of the ring left. Is this to be the fate also of the other rings? Or will they ultimately gather into satellites, as has more commonly been supposed?

VERY POOR GEOLOGY.—Some remarkable facts in confutation of Sir Charles Lyell's theories of the myriad ages of geological evolution are supplied by the investigations of Prof. Kjernulf, of Christiana, who is making the survey of the Norwegian coast for the government. He has examined the raised benches and terraces, and declares Sir Charles Lyell's theory (which requires two hundred and forty thousand years for their present elevation) to be utterly baseless. In the first place, he says, the uppermost limit of the sea action is only one-tenth as high as Lyell states, and consequently that this single correction would cut down his figures from two hundred and forty thousand to twenty-four thousand years. Secondly, he proves that the coast has not risen by a constant slow motion, but by a series of sudden elevations, separated by periods of perfect rest; and consequently that all calculations based upon a supposed uniform rate are worthless, and the total time spent in the elevation may have been very short. Finally, he says, the idea that the coast is now rising is entirely erroneous, this being a stationary period.

AT A RECENT MEETING of the Dartmouth Scientific Association a paper was read by Prof. C. H. Hitchcock, upon the "Geology of Mt. Washington," in which he showed that the mountain is an inverted anticlinal belonging apparently to a new geological period, since the force of elevation came from the northwest. The outlay of the notch is one of denudation, and the granite that has been excavated is softer than the flinty rocks on the rims of the valley; the excavated valley is of the same type as the granite valleys of the Yo Semite and of Willoughby, Vermont. The rocks on the flanks of Mt. Washington abound in andalusite, and belong to the Coos group, another new formation not far from the age of the St. John's slate. It was also shown that there had been two periods of elevation, the latter force coming from the south. The great height of the mountain seems to have resulted from this double lateral action. It was also stated that the summit of the mountain is above the limit of surface winds, and that there are no east winds on the summit, and there is consequently no danger of taking cold.

DURING 1869 no less than eleven thousand four hundred and sixteen persons in the Bengal Presidency died from snake-bites.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited rather more vitality since our last issue. A moderate business has been done in some branches of the wholesale trade. Sugar has been in good request at stiffer prices for the medium grades. The receipts of molasses have sold readily at about previous rates. Flour has been in fair demand, without any quotable varintion. Corn has sold to a liberal extent at about Friday's quotations. Provisions have ruled rather more in favor of sellers.

The wenther has been clear and fine, but our accounts from the country indicate that the heavy rains previously noticed have been followed by too low a temperature for the crops, which are manifestly backward, especially cotton. The gradual fall in the river has diminished the volume of water flowing through the Bonnet Carre crevasse, and the flood is stendily receding.

The river has fallen 2 inches since our last, and is now 2 feet 5 inches below high water mark.

COTTON.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi.....bales..	9,035
Lake.....	11
Arkansas.....	1,413
Mobile.....	834
Texas.....	631
Total.....	11,924

On Saturday operations were restricted by the high pretensions of factors, but the sales nevertheless embraced 4,700 bales, mostly at previous rates, but partly at ⅛c. more for desirable lists than could have been realized on Saturday. On Monday buyers came forward with increased spirit, and although they were met by still more stringent pretensions on the part of factors, yet 5,350 bales changed hands at fuller prices, the closing quotations showing an advance of ⅛c. in middling and ¼c. in low middling and the lower grades. On Tuesday the market opened with considerable spirit, and the demand continuing active throughout the day, prices ruled still more in favor of factors, a part of the business being at previous rates, but the bulk of it at a further advance of ⅛c., and in some instances ¼c. The sales summed up 5,950 bales.

This makes an aggregate for the past three days of 16,000 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,305,415 bales, against 1,053,865 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 979,711 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 858,523 bales to Great Britain, 266,424 to other foreign ports, and a decrease of 247,322 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	11 to 12
Good ordinary.....	12¼ to 13¼
Low middling.....	14 to 14⅞
Middling.....	15 to 15⅞
Strict middling.....	15¼ to 15⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.	20,696
Arrived past three days..	11,924
Arrived previously.....1,367,335	
	1,379,259
	1,399,955
Exported past three days. 11,633	
Exported previously.....1,230,158	
Burned..... 950	
	1,242,911
Stock on hand and on shipboard..	157,044

SUGAR.—The supplies are light, and the demand continues good, especially for the better descriptions of open kettle. The receipts are sold as they arrive, and the stock in the sheds on the landing is gradually diminishing. Prices are ruling with an upward tendency. We quote cistern bottoms at 5¾c.; inferior, 6 to 7c.; common, 8 to 8¾c.; fair, 9 to 9¼c.; fully fair, 9½ to 9⅞c.; prime, 10 to 10¼c.; choice, 10½ to 10¾c.; yellow clarified, 11½ to 12c.; white, 12½ to 13c. per pound.

MOLASSES.—The supplies are light and are sold readily, there being a good demand, especially for good fermenting and plantation reboiled. We quote 25 to 30c. for common fermenting, 35 to 45c. for good to prime fermenting, 38 to 55c. for plantation reboiled, as in quality, 50 to 60c. for cistern bottoms, 43 for centrifugal, 30 to 60c. for city refinery reboiled, and 90c. to $1 for golden sirup.

PORK.—The stock on hand is light. There has been more inquiry and the market is firmer. On Saturday 100 barrels even-weight mess sold at $18.25, 200 barrels even-weight, in two equal lots, at $18.50, and 100 do. at $19 per barrel. On Tuesday mess was held firmly at $19 per barrel. A lot of 150 barrels heavy mess sold at $19.25 per barrel. Mess is retailing at $19.50 to $20 per barrel.

BACON.—The business has been confined to a job and retail business at 7½ to 7¾c. for shoulders, 9½ to 9¾c. for clear rib sides, 10⅛ to 10½c. for clear sides, and 14 to 14½c. per pound for sugar-cured hams. On Tuesday 8 casks shoulders sold at 7¾c., and 2 tierces sugar-cured hams at 14¼c.

MONETARY.—Gold, 111¼ to 111⅜. American silver half dollars, 107¾ to 108½, and Mexican dollars at 2½ to 3 per cent. premium in gold.

Nothing has transpired in bonds except $2,000 City 7s on Tuesday at 70. A 7-30 City Certificate for $560, issued this month, sold on Saturday at 89½; $1,000, date not mentioned, on Monday at 90½, and $2,000 on Tuesday, issued in January, at 91.

The sales of warrants include $5,000 new Metropolitan Police on Saturday at 98½, $5,000 State at 52; $3,000 State on Monday at 52; and $5,000 medium and large State on Tuesday at 49, and $5,000 new Metropolitan Police at 98¾.

City Treasury notes are nominal.

CATTLE MARKET.

NEW ORLEANS, May 9, 1871.

Texas cattle, choice, per head....	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hides, per lb. gross.....	7 to 9c
Sheep, first quality, per head.....	$5 to 6
Sheep, second quality, per head...	3 to 4
Sheep, third quality, per head....	2 to 2½
Milch cows, choice, per head.....	100 to 110
Milch cows, per head.....	50 to 100
Texas cows, with calves.....	.. to 80
Calves, per head	8 to 12
Yearlings, per head.....	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-tooth.....	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	16 00
Spades.....	9 00	17 00
Axes.....	10 00	15 00
Bagging, ₩ yard:		
Kentucky.....	22½	23
East India.....	20	22
Bale Rope, ₩ lb:		
Kentucky.....	.. ..	.. ..
Bran, ₩ 100 lbs.....	1 25	1 30
Bread, ₩ 100 lbs:		
Pilot.....	5 00	.. ..
Crackers.....	5 00	6 00
Bricks, ₩ M:		
Lake.....	9 00	16 00
English fire.....	42 00	50 00
American fire.....	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford.....	.. ..	42½
Tallow.....	.. ..	.. ..
Adamantine.....	.. ..	.. ..
Star.....	16½	16¾
Chocolate, ₩ lb:		
No. 1.....	38	55
Sweet and spiced.....	35	67
Cider, ₩ bbl:		
Western.....	10 00	17 00
Northern.....	.. ..	.. ..
Coal, ₩ ton:		
Cunnel.....	10 00	.. ..
Anthracite.....	.. ..	.. ..
Western, ₩ bbl.....	50	.. ..
Coffee, ₩ lb:		
Havana (currency).....	25	26
Java.....	26	28
Cordova.....	24	28
Copper, ₩ lb:		
Braziers'.....	30	33
Sheathing.....	.. ..	.. ..
Copper bolts.....	33	35
Yellow metal.....	25	26
Cordage, ₩ lb:		
Manilla.....	22	23
Tarred, American.....	.. ..	21
Russia.....	30	.. ..
Corn meal, ₩ bbl.....	3 40	3 50
Cotton seed:		
Rough, ₩ ton.....	12 00	.. ..
In sacks.....	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4½
Fustic, Tampico.....	5	.. ..
Indigo, ₩ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ₩ dozen:		
Western.....	16	17
Feathers, ₩ lb.....	90	95
Fish, ₩ box:		
Cod.....	1 40	.. ..
Herrings.....	60	.. ..
Mackerel, No. 1, ₩ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	.. ..
Mackerel, No. 3.....	9 50	.. ..
Flaxseed, ₩ lb.....	4	6
Flour, ₩ bbl:		
Double extra.....	6 65	6 75
Superfine.....	6 20	6 25
Fine.....	5 90	.. ..
Fruit, ₩ lb:		
Prunes.....	12	13
Figs, drum.....	14	18
Dried apples.....	5½	6½
Currants, new.....	12½	.. ..
Almonds, soft shell.....	16	22
Raisins, M. R., ₩ box.....	.. ..	.. ..
Raisins, layer.....	3 10	3 15
Lemons, Palermo, ₩ box.	4 00	4 25
Lemons, Malaga, ₩ box..	.. ..	.. ..
Oranges, La., ₩ M.....	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₩ bushel:		
Oats.....	62	05
Corn, shelled.....	70	75
Beans, ₩ bbl.....	8 50	9 00
Gunpowder, ₩ keg.....	8 50	9 50
Gunny bags, ₩ bag.....	19½	20
Hay, ₩ ton:		
Western.....	23 00	25 00
Northern.....	.. ..	.. ..
Louisiana.....	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint.....	.. ..	.. ..
Country dry flint.....	16	.. ..
Texas stretched ditto.....	.. ..	.. ..
Dry salted.....	13½	14
Wet salted, city slaughter.	8½	13
Iron, ₩ ton:		
Pig.....	32 00	34 00
Country bar, ₩ lb.....	4	5
English.....	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet.....	5	8
Boiler.....	7½	8
Nail rods.....	10	12½
Cotton ties.....	5	5½
Castings, American.....	5½	.. ..
Lime, ₩ bbl:		
Western.....	1 20	1 30
Shell lime.....	.. ..	.. ..
Rockland, etc.....	.. ..	.. ..
Cement.....	2 75	.. ..
Plaster Paris.....	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine.....	16 00	17 00
Boards, cypress.....	38 00	40 00
Oak lumber.....	.. ..	.. ..
Floor'g and ceil'g, dressed.	17 00	24 00
Floor'g and ceil'g, rough..	.. ..	18 00
Weatherboards, dressed..	18 00	20 00
Weatherboards, rough....	16 00	.. ..
Scantling.....	15 00	.. ..
Shingles, ₩ M.....	4 00	4 25
Laths.....	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana.....	.. ..	.. ..
Cuba.....	.. ..	.. ..
Moss, ₩ lb:		
Gray country.....	.. ..	.. ..
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₩ lb:		
American, 4@6d.....	4 75	4 90
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, ₩ bbl.....	3 50	3 75
Pitch, ₩ bbl.....	2 75	3 00
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 00	2 25
Rosin, No. 3.....	1 75	1 80
Spirits Turpentine, ₩ gall.	60	65
Varnish, bright.....	50	85
Oils:		
Lard, ₩ gallon.....	1 05	.. ..
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm.....	1 75	2 00
Whale, refined.....	85	1 00
Cotton seed, crude.....	40	45
Cotton seed, refined.....	52	70
Castor.....	2 00	2 25
Tanners', ₩ gallon.....	00	1 00
Oil cake, ₩ ton:		
C. S., decorticated.....	25 00	28 00
C. S., undecorticated.....	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern.....	.. ..	.. ..
Beef, prime.....	18 00	24 00
Beef, dried, ₩ lb.....	.. ..	.. ..
Beef tongues, ₩ dozen.....	.. ..	.. ..
Pork, mess.....	19 00	.. ..
Pork, prime mess.....	.. ..	.. ..
Hog, round, ₩ lb.....	.. ..	.. ..
Hams, ₩ lb.....	13	13½
Hams, canvassed.....	14	14½
Shoulders.....	.. ..	.. ..
Green shoulders.....	8	8½
Lard, prime, in tierces...	11½	12
Butter, Northern.....	25	40
Butter, Western.....	20	30
Cheese, American.....	14	18
Potatoes, ₩ bbl.....	2 50	3 00
Onions.....	4 00	4 50
Apples.....	.. ..	.. ..
Cabbages, ₩ crate.....	.. ..	.. ..
Rice, ₩ lb:		
Louisiana.....	7	9
India, (gold, in bond).....	.. ..	.. ..
Carolina.....	8½	9¼
Sugar, ₩ lb:		
Havana, white.....	.. ..	.. ..
Havana, yellow.....	10	11½
Havana, brown.....	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree, at Airmount.....May	6, 7
Suggsville, at Gosport.....	13, 14
Marion Junction, at Asbury chapel	20, 21
Spring Hill, at Jefferson.....	27, 28
Jackson, at Coffeeville.....June	3, 4
Choctaw Corner, at Bashi.....	10, 11
Rembert Hills, at camp ground..	17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Troy circuit, at Wesley chapel. ..May	6, 7
Rocky Mount ct., at Hill's chapel.	13, 14
Union Springs station.....	20, 21
Greenville station.....	27, 28
Fort Deposit circuit, at Mason's..June	3, 4
Rutledge circuit, at camp ground.	10, 11
Elba mission, at Oak Grove.....	17, 18

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

St. Francis street.....May	6, 7
Pollard circuit, at Pollard.....	13, 14
Milton.....	20, 21
Pensacola.....	27, 28
Eastern Shore, at Fish river.....June	3, 4
St. Stephen's, at Andrew chapel..	10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Green circuit, at Holly Spring.. May	6, 7
Eutaw.....	13, 14
Gainesville, at Ramsey station...	20, 21
Belmont, at Wesley chapel.....	27, 28
Demopolis.....June	3, 4
Forkland, at Forkland.....	10, 11

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Covington, at West Pearl.....May	6, 7
St. Helena, at Mount Nebo.....	13, 14
Tangipahoa, at Bethel.....	20, 21
Marion Junction, at Asbury chapel	20, 21
Spring Hill, at Jefferson.....	27, 28
Jackson, at Coffeeville.....June	3, 4
Choctaw Corner, at Bashi.....	10, 11
Rembert Hills, at camp ground..	17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

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Rocky Mount ct., at Hill's chapel.	13, 14
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Greenville station.....	27, 28
Fort Deposit circuit, at Mason's..June	3, 4
Rutledge circuit, at camp ground.	10, 11
Elba mission, at Oak Grove.....	17, 18

J. W. SHORES, P. E., Orion, Ala.

MOBILE DISTRICT.

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Pollard circuit, at Pollard.....	13, 14
Milton.....	20, 21
Pensacola.....	27, 28
Eastern Shore, at Fish river.....June	3, 4
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Gainesville, at Ramsey station...	20, 21
Belmont, at Wesley chapel.....	27, 28
Demopolis.....June	3, 4
Forkland, at Forkland.....	10, 11

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Covington, at West Pearl.....May	6, 7
St. Helena, at Mount Nebo.....	13, 14
Tangipahoa, at Bethel.....	20, 21
Arcola, at Amite City.....June	3, 4
Holmesville, at Topsaw.....	10, 11
Livingston, at James' chapel....	17, 18
Bogue Chitto.....	24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Canton station.....May	6, 7
Madison circuit, at Livingston...	13, 14
Camden circuit, at Soule chapel .	20, 21
Sulphur Springs ct., at Union....	27, 28
Raymond circuit, at Raymond....June	3, 4
Brownsville circuit, at Liberty....	10, 11
Carthage circuit, at Oak Hill.....	17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Brandywine circuit, at Nebo... May	6, 7
Scotland ct., at Wright's church..	13, 14
Pleasant Valley ct., at Rehobeth.	20, 21
Brookhaven station.....	27, 28
Wesson, at Beauregard.....June	3, 4
Martinsville ct., at Pleasant Grove	8, 9
Crystal Springs station.....	15, 16
Jackson circuit.....	22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Rooky Springs, at Steele chapel..May	6, 7
North Warren Milldale and Cane Ridge, at Beechland.....	13, 14
Cayuga, at Cayuga.....	20, 21
South Warren.....	27, 28
Clover Hill.....June	3, 4
Lower Deer Creek.....	10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Gainesville miss., at Pearlington. May	6, 7
Handsboro circuit, at Biloxi.....	13, 14
White Plains miss., at Coalville..	20, 21
East and West Pascagoula circuit, at Moss Point.....	27, 28
Green circuit.....June	3, 4
Enon circuit.....	10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HURST, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

East Baton Rouge, at Blackwater. May	5, 6
Liberty, at Sharon.....	19, 20
Meadville.....	26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Wayne.....May	6, 7
Clark.....	13, 14
Paulding.....	20, 21
Toomsuba and Marion.....	27, 28
Enterprise station, Quarterly Conference at night.....	31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside. WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Alexandria station.....May	20, 21
Evergreen and Big Cane.....	27, 28
Rapides circuit.....June	3, 4
Spring Creek circuit.....	10, 11
Atlanta circuit.....	17, 18
Stumsport circuit.....	24, 25
Harrisonburg and Centerville....July	1, 2
Columbia circuit.....	8, 9

F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Morean street and Algiers:	
Quart. Conf. at Morem st., 7½ P. M. May	1
Preaching at Algiers.....Apr.	23
Preaching at Morem street.....	30
German charges:	
Quart. Conf. at Dryades st., 7½ P. M. May	5
Preaching.....	7
Carondelet street.....	21
Felicity street.....	28
Baton Rouge.....June	3, 4
Louisiana avenue.....	11
Plaquemine and Grosse Tete, at Plaquemine.....	18
Cadiz street and Carrollton.....	25
Thibodaux.....July	2
Quarterly Meeting at Houma.....	16

LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Keachie circuit, at Bell Bower. May	6, 7
Pleasant Hill and Manny circuit, at Bethel.....	13, 14
Caddo circuit, at Friendship.....	20, 21
Mooringsport circuit.....	27, 28
Shreveport station.....June	3, 4
Anacoco.....	10, 11
Springville circuit.....	18, 19

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Lake Charles..... May	13, 14
Calcasieu Pass.....	18, 19
Grand Chenière.....	20, 21
Opelousas..... June	3, 4
Plaquemine Brulee.....	10, 11
Bellevue.....	17, 18
Franklin and Pattersonville.....	24, 25
New Iberia..... July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

South Bossier, at Harmony..... May	6, 7
North Bossier, at Red Land.....	13, 14
North Bossier col. ct., at Red Land	13, 14
Mount Lebanon, at Arcadia.....	20, 21
Mount Lebanon col. ct., at Arcadia	20, 21
Lake Bisteneau, at Brushwood...	27, 28
Sparta..... June	3, 4
Louisville.....	10, 11

S. S. SCOTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Houston.....May	13, 14
Chickasaw.....	20, 21
Line Creek.....	27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Valden circuit.....May	6, 7
Hollfontaine circuit, at Lebanon..	13, 14
Winona circuit, at Bethesda.....	20, 21
Black Hawk circuit, at Emory....	27, 28
Lexington.....	29

W. P. BARTON, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, MAY 18, 1871. NO. 18.

NEWS OF THE WEEK.

DOMESTIC.

Wilmington, N. C., May 10.—Last night Lowry and his band of outlaws went to Lumberton, in Robeson county, broke open the jail, released several of his followers, and retired without molestation, though a company of United States soldiers were quartered in the town.

Confederate memorial day was celebrated here to-day, and with great spirit. In the afternoon all business was suspended, and thousands visited the cemetery, where a coration of the graves took place. There was an imposing procession, and an eloquent address was delivered by Major Robert Strange.

Boston, May 10.—The national convention of the Grand Army of the Republic assembled here to-day, General Logan presiding, and one hundred and fifty delegates present. Nearly every Northern State is represented. The proceedings are in secret.

Scranton, May 10.—Three dead negroes were found in the swamp, beaten and kicked to death. Other outrages occurred.

The police and military are in strong force, but the irritation is great.

Harrisonburg, Va., May 10.—There was snow last night on North mountain, ten miles from here, three inches deep.

Washington, May 10.—The joint high commission treaty was read in executive session to-day. The reading required about one hour.

Mr. Cameron spoke in commendation of its provisions, and hoped it would be acceptable to the Senate and people. He moved that the treaty be given to the press, but withdrew the motion at the suggestion of Mr. Conkling.

Mr. Sherman spoke in deprecation of the treaty, suggesting amendments, which he hoped some one would suggest. Senate adjourned to Friday.

Galveston, May 11.—A special to the Galveston News from Austin, the tenth, says: By a resolution of the House, Speaker Evans was retained by a vote of 41 to 29.

Sinclair was elected speaker by a vote of 44 to 30.

New York, May 11.—The Tribune publishes the text of the treaty. The Alabama claims are to be referred to five arbitrators, the executives of Portugland, Brazil, Switzerland, Italy and the United States each naming one, to sit in Geneva. If, instead of making an award in bulk, the arbitrators only establish rules for the settlement, a board of assessors, one appointed by the Queen, one by the President, and a third chosen by the two, will meet in Washington to finish the work.

Three special rules of neutral obligations are laid down:

It shall be the duty of a neutral nation to use due diligence to prevent the building and fitting out, within its jurisdiction, of any vessel intended to make war upon another nation, with which it is at peace.

It shall be the duty of a nation within its territory to permit such vessels to enter any of its ports for repairs, munitions or supplies, or having entered, to permit their departure.

It shall be the duty of a nation to exercise due diligence to prevent the violation of any of these obligations or duties by any of its ports or waters.

Washington, May 12.—The census tables for Louisiana show 301,271 whites, 363,067 colored, 569 Indians and 2 Chinese, all born in the United States, and 61,827 of foreign birth, the latter nearly all white. The birth places of negroes in Louisiana are: Alabama 9,738, Arkansas 5, California 3, Connecticut 12, Delaware 30, Florida 826, Georgia 6, Illinois 69, Indiana 42, Iowa 1, Kansas 1, Kentucky 6,005, Louisiana 263,956; against 237,453 in 1860: Maine 23, Indiana 5,485, Massachusetts 60, Michigan 9, Minnesota 93, Mississippi 17,831, Missouri 1,613, New Hampshire 3, New Jersey 23, New York 178, North Carolina 5,237, Ohio 186, Pennsylvania 157, Rhode Island 8, South Carolina 7,048, Tennessee 4,127, Texas 2,335, Vermont 5, Virginia 108, West Virginia 65, Wisconsin 6, District of Columbia 459.

The number of citizens, white, born in Germany 18,933, France 12,336, Ireland 17,068, Italy 1,889, Spain 190.

Buffalo, May 12.—An emigrant train, bound West, collided with a freight train; five children were killed and fourteen adults killed and wounded. The Sisters of Charity cared for the wounded at their hospital.

New York, May 12.—The first anniversary meeting of the American Society for Promoting Christianity among the Jews was held here to-day. The report shows that there are two hundred and fifty thousand Jews in the United States, and sixty-five thousand in New York.

Chicago, May 13.—Rev. J. Cotton Smith, of New York, will preach for Mr. Cheney to-morrow, and it is announced that upon subsequent Sabbaths Mr. Tyng, of New York, Rev. Mr. Sabine and other prominent Eastern clergymen will occupy Cheney's pulpit.

Washington, May 13.—The returns of the census office, with only four counties incomplete, and these estimated, show a colored population in all the States and Territories of 4,857,000, a gain of 9 35-100 per cent. since 1860. The States stand in the following order in respect to the colored population: Georgia, Virginia, Alabama, Mississippi, South Carolina, North Carolina, Louisiana, Tennessee, Texas, Maryland, Arkansas, Missouri, Florida, Pennsylvania, Ohio, New York, District of Columbia, New Jersey, Illinois, Indiana, Delaware, West Virginia, Kansas, Massachusetts, Michigan, Connecticut, Iowa, Rhode Island, Colorado, Wisconsin, Maine, Vermont, Nebraska, Minnesota, New Hampshire, Nevada and Oregon.

Louisville, May 13.—At a meeting of the street railroad managers, held to-day, they agreed that it was useless to try to resist or evade the enforcement by the United States authorities of the right claimed by the negroes to ride in the street cars. The negroes having refused the offer of special cars, and determined to insist on riding with the whites, it was decided best to avoid serious collision by opening the cars to them. It is likely no further trouble will occur beyond occasional collisions with roughs.

Washington, May 15.—A territorial government for the District of Columbia was organized this morning. Officers all Republican.

New York, May 15.—Commodore James Glynn is dead.

In the Foster case, for the murder of a merchant while leaving a street car with a party of ladies, the panel was exhausted without obtaining a jury. Foster was brought into court handcuffed. The court was cleared of all but the jurors, counsel and reporters.

At the Methodist Preachers' Convention Dr. Curry held that the General Conference could control the bishops, and even abolish that office altogether. In reality there are only two classes of Christians—the laity and ministers. Bishops possessed no judicial power. A discussion followed, most of the speakers concurring with Dr. Curry.

Wilmington, N. C., May 15.—The statement made in Northern papers, based on a telegram of the Associated Press, sent from this point May 10, that the Robeson county outlaws are Ku-Klux, is erroneous. Lowry, Applewhite and Strong, the recognized leaders of the band, are all negroes, and it is not known that a single white man is connected with the band.

New York, May 15.—The North Louisiana and Texas railroad, running from Vicksburg to the Texas line, was purchased on Saturday by Colonel W. H. Roberts, of Louisiana, and Charles A. Dana, of this city, for $2,000,000. The purchasers propose to build through to Shreveport without delay.

Louisville, May 15.—The river has fallen two feet in the past twenty-four hours, leaving thirteen feet in the chute and fifteen feet in the canal. Weather clear and warm. Mercury eighty-five. Business dull.

Cincinnati, May 15.—River thirty-one feet in the channel and falling fast. Weather clear and warm.

Pittsburg, May 15.—Weather clear. Monongahela four feet ten inches in the canal and falling.

Memphis, May 15.—Weather cloudy; mercury eighty-two. River rising.

Washington, May 16.—Up to the last hour nothing definite has been received from Paris.

The pay of enlisted men in the army will, in accordance with an act of Congress, be reduced $3 per month after June 30 next. This will save a million and a half annually.

It is considered the President's proclamation covers all the necessary action at present under the Ku-Klux bill. Further action will follow emergencies.

It is expected the order remodeling the military districts will not be issued till full.

FOREIGN.

San Domingo, May 6.—The toe disease which prevails here is spreading, and over a thousand cases are in the hospitals.

Frankfort-on-the-Maine, May 10. A definite treaty of peace between France and Germany was signed at two o'clock to-day.

London, May 11.—The treaty of peace just concluded at Frankfort abrogates the commercial treaty between France and Germany, and gives to Prussia the control of railways in the ceded territory in consideration of a deduction from the war indemnity of three hundred and twenty-six millions of francs. One of the clauses of the treaty provides for the acquisition, by Prussia, of the railway from Thionville to Luxemburg.

Ponyer Quertier has gone to Mayence and Cologne to make arrangements for the speedy return of French prisoners to Versailles.

Versailles, May 11.—Important news has been received from Algeria, where the condition of affairs is decidedly improved. The Arab insurgents were defeated in an engagement, in which their leader was killed.

Paris, May 11.—Fort Vanvres was captured last night by the Versailles troops and held for a short time, when it was recaptured by the Communist forces. There has been desperate fighting there to-day. The fort is in a very dilapidated condition, and it will become imperative upon the forces of the Commune to evacuate. The government troops make daring attacks upon Neuilly and Asnieres.

Berlin, May 12.—In the German Parliament to-day Bismarck gave the particulars of his recent visit to Frankfort to confer with Favre and Ponyer Quertier. He said if the object sought had not been accomplished the Germans would have taken possession of Paris, and demanded the withdrawal of the Versailles forces behind the Loire.

The treaty which was concluded hastens the payment of the war indemnity to Germany. Half a milliard of it is to be paid by France thirty days after the entry of the Versailles army into Paris, and a milliard more before the end of December. Then only will the Germans evacuate the Paris forts. As to the abrogation of the commercial treaty, Bismarck stated the withdrawal of France from the maintenance of that instrument was merely for the purpose and hope of receipts and increased custom duties with which to liquidate her indebtedness. The ratification of the treaty will be exchanged on the twentieth instant.

London, May 12.—The Times of to-day is convinced that the basis and essential provisions of the treaty of Washington will certainly be adopted by the American Senate, and therefore believes the treaty virtually concluded.

As for the treaty itself, it is the result of mutual concession, and the Times finds in it nothing inconsistent with national honor, or that England is not ready to sacrifice to restore amity between the branches of the Anglo-Saxon family.

London, May 13.—Special dispatches from Paris say a levy en masse is expected. General La Creicila becomes generalissimo.

The Commune has made a demand upon the Bank of France for ten millions francs.

The residences of Favre and Thiers have been destroyed.

The furniture of the palaces of the Tuileries, Louvre and Elitzes was sold to-day.

Paris, May 13.—It is supposed an attempt to murder Dombrowski was made by a stranger, on whom a revolver was found. He asked for the general, and quarrelled with the sentinel upon his refusing to admit him. The sentinel killed the stranger with his bayonet.

Four members of the National Guard have been shot for treason.

San Francisco, May 13.—Advices from Japan state that three great clans there are united under the leadership of Prince Satsuma to maintain the Mikado in full powers against the Tycoon and party. Satsuma is now virtually dictator.

He has sent his father to Yeddo to take possession of the government in his name.

A Japanese mint has been established on the American plan at Osaka, and a naval arsenal at Takiska has been inaugurated with great ceremonies. A postal system has also been inaugurated, commencing with the route from Kioto to Yeddo.

Paris, May 14.—General Dombrowski has ordered that all officers refusing to obey superior officers be shot. He reviewed fifty thousand troops at Neuilly this morning.

It is said that seven young men and a number of young women, with ambulances bearing the red cross, were refused quarter by the Versaillists.

The committee on war has been abolished in consequence of differences with the central committee.

London, May 15.—A special to the Times says Pyat openly declares the fall of the Commune imminent. The National Guards decline to march, and talk of opening the gates to the Versaillists. General Dombrowski's orders are not obeyed.

The women of Paris interviewed the Commune and demanded arms to fight the Versaillists.

Paris, May 15.—Besloy, who has been called the father of the Commune, retires because the residence of Thiers was despoiled.

Versailles, May 15.—Sixty cannon found in Vanvres and Montretout continue to demolish the Paris walls and protect the approaches of the besiegers.

London, May 15.—The congress of municipal delegates called by the partisans of the Commune at Bordeaux is a failure.

Luxemburg is closed and occupied by the militia in anticipation of a rising on the part of the population.

The trial of Boulton and Park, implicated in the woman personating masquerade, resulted in their acquittal.

Versailles, May 15.—The bombardment continues. Several breaches have been made in the wall. Antequil gate has been entirely destroyed.

Paris, May 15, afternoon.—The Versaillists are under the walls of Paris, exchanging shots with the Communists, who line the ramparts from Porte de la Muette, in the arrondissement of Passy, to Porte d'Issy.

The insurgents have been expelled from the trenches between Fort Vanvres and d'Issy.

A battery has been erected in the Tuileries garden to pour a flank fire into the Champs Elysses.

Evidence is indubitable that a widespread conspiracy exists in Paris against the Commune.

St. Johns, May 15.—The Assembly is debating the Washington treaty, which meets with great opposition.

Toronto, May 15.—The government press here give rather equivocal support to the treaty of Washington, while the opposition papers, on the contrary, are very decided in their expressions of disapproval, holding that to grant to the citizens of the United States the right to fish in Canadian waters may make it necessary for the American government to adopt a policy of reciprocity.

Nova Scotia and New Brunswick, and journals that represent the French-speaking population of Ontario, are in favor of rejecting all parts of the treaty affecting Canada. The Globe thinks self-interest should direct the people of Canada in any consideration of the treaty, while at the same time it recommends that a difference of opinion in the matter between Great Britain and the Dominion should be avoided.

Paris, May 16.—The Communists sortied last night and found the Versaillists strongly posted in the Bois du Boulogne, but were forced to retreat with heavy loss.

The Versaillists' fire continues around the ramparts from Pourt du Jour and the Porte Maillot. The Versaillists have bridged the Seine at Purtreux and brought over much artillery.

The Cri du Peuplo says chemicals have been prepared to annihilate the Versaillists when they assault the ramparts.

Versailles, May 16.—The bombardment of the Paris walls was uninterrupted to-day. No important results.

The Assembly have appointed a committee to report on the Frankfort treaty. The expected cession of territory provokes severe criticism.

Paris, May 16.—The latest attempts of the engineers to overthrow the column in the Place Vendome have been ineffectual.

Paris, May 16.—An organization of many thousands exists, ready to rise against the Commune immediately after the Versaillists assault the ramparts.

The Commune to-day split into two factions, each at open war with the other.

The Versaillists have effected three practicable breaches and massed a large number of troops within five hundred yards of the ramparts.

The destruction of life and property by the bombardment, in the American quarter to-day, was fearful.

Paris, May 16.—Immense crowds gathered this afternoon in the vicinity to witness the expected fall of the Column Vendome. Great efforts have been made by the Communist engineers to tear the column from its base, but it has yet withstood their utmost exertions. The engineers have not, however, given up hope of success, and are now renewing their attempts. The members of the Commune and battalions of the National Guards are on the ground.

New Orleans and the Cotton Crop.—Though there is plenty of money now lying idle in this city, and there are but few of our cotton factors or press owners or shipping agents or brokers who could not afford to invest a small amount of money in some enterprise to increase the cotton trade of New Orleans, we do not hear of a single movement in that direction. An iron barge line on the lower rivers has been talked of, but there is nothing to indicate the immediate organization of a company for that purpose. We are lying supinely upon our oars and permitting our trade to be taken away by more active cities.

Up to Friday night New Orleans had received 1,388,000 bales of cotton out of a total that had been marketed up to that date of about 3,760,000 bales, if we estimate the amount sent overland at 142,000 bales. Had we received all that we might have obtained with more energy on our part, this total would have been something like 1,750,000 bales. The cotton product of the Mississippi valley has increased, during the past two years, twice as fast as the receipts at New Orleans.

Some of our readers no doubt will be surprised to know that Memphis has received since the first of September up to the sixth ultimo 485,925 bales of cotton, against 265,987 during the same period last season—showing an increase of 219,938 bales during the year.—*Picayune, May 11.*

The Ammonia Motor.—Dr. Lamm made several trips from the halfway station to the Clay Statue yesterday with his car, propelled by the ammoniacal engine. Accompanying him upon one of these trips, we noted an increased facility of running on curves, stopping, slackening or starting. The machinery seems to be under the easy and ready control of the inventor, who manages his brakes and throttle valve with entire confidence and with but little exertion. The noiselessness of the car in motion makes it necessary to ring a bell constantly to notify persons crossing the track. This is now done by an attendant; but of course when the motor is adapted to general use the bell will be rung by some simple attachment to the machinery. The public should bear in mind that the engine employed is nothing more than the first rude extemporized model, applied to an old street car, where many mechanical difficulties of detail were to be overcome. Much of the machinery was made or adapted by the inventor, or under his direction, from such materials and resources as could be most readily commanded. The effect will be very different when newly constructed engines are fitted to cars of a better and more suitable character. The great and meritorious discovery and principle will be the same, but the practical use and exhibition will be attended with more pleasing effect and more eclat.—*Picayune, May 11.*

Comparisons.—The city of Chicago, with a population of about 300,000, runs her schools at an expense of $714,000 per annum and her police for $562,000 per annum.

St. Louis, with a population of about 300,000, runs her police force—which only consists of 350 men—at an expense of $350,000 per annum.

New Orleans, with a population of about 240,000 souls, spends annually for her schools $350,000, and for her metropolitan police force the enormous sum of $900,000.—*Picayune.*

Unsectional, unpartisan, unpolitical School Books are now the great need in all sections of the country. These requirements are fully met in the books of the "University Series," which are for sale by all our booksellers. It is a subject for special congratulation that these admirable books are the productions of our own Southern scholars and teachers, and therefore specially commend themselves to our people.

NEW PUBLICATIONS.

Hopeful Words for the Sick and Suffering is a beautiful little volume published by the Society for the Propagation of Evangelical Knowledge, in New York. It is made up of choice selections designed to comfort the afflicted.

The Silver Song is a collection of Sabbath school music, published by W. W. Whitney, Toledo, Ohio. It contains one hundred and fifty-four songs set to music, and many of them are very good. We are glad to notice the absence of national and religious doggerels.

Of the May Magazines, hitherto not noticed, we have received: The Old and New, a good number, bating its characteristic flaws of doctrine. The Manufacturer and Builder, published by Western & Co., New York, and unsurpassed by any similar publication. American Agriculturist, by Orange Judd & Co., New York, full of pictures and matters pertaining to spring husbandry. The Galaxy, ever improving, and all the better for dropping Mark Twain. Lippincott's Magazine, with a fine and varied table of contents, characterized by taste and enterprise. The Southern Farm and Home, published by J. W. Burke & Co., Macon, Georgia, handsomely illustrated and well edited, and adapted to our climate and soil. The Practical Planter, a comparatively young but well conducted agricultural journal, published at Memphis, Tennessee—George W. Gift, editor. The American Sunday School Worker, for parents and teachers, published at St. Louis. Sunday School Journal, for teachers and young people, published by the Methodist Episcopal Church and edited by Dr. Vincent. Wood's Household Magazine, Newburg, New York.

The Musical Bulletin, published by Charles W. Harris, New York, is a very desirable periodical for all who wish to keep themselves informed about what is going on in the musical world. The May number, besides reading matter, contains two superior pieces of music.

TEXAS UNIVERSITY.

The following action was taken by the Educational Convention which met at Waxahachie, Texas, April 6:

Resolved, 1. That the convention appoint a commission of location, consisting of two members of the delegation from each Conference, one lay and one clerical; and the representation of three Conferences shall constitute a quorum, who are hereby empowered to locate within the following limits, in the State of Texas: North of the thirty-first degree of north latitude, and between the nineteenth and twenty-second degrees west longitude from Washington, including also the counties of Bell, Williamson, Burnet and Travis.

2. That said commission are hereby instructed, if practicable, to locate the University upon a large body of land accessible to railroad.

3. That the chairman of this convention appoint agents to assist the traveling agents and the commissioners in procuring donations of land and cash subscriptions, to be deposited with Alford & Veal, at Galveston, subject to the draft of the chairman of the commission, and said commissioners shall be allowed a reasonable compensation for their services, traveling expenses, printing bills, etc.

4. That the commission be required to report from time to time to the chairman of the convention, and their final report shall be made to this convention at a session to be held at the time and place of the meeting of the Northwest Texas Annual Conference.

The fourth Thursday in June, 1871, was fixed as the time, and Waco the place, of the meeting of the commission.

Dr. J. W. P. McKenzie was elected president of the convention in the absence of the president, Bishop Marvin—provided for by the action of the Conferences.

On motion the name "Texas University," selected by the convention at Galveston, was confirmed.

Rev. Henry D. Green, a venerable minister of the Methodist Church in Sumter circuit, South Carolina Conference, died April 20, 1871. A good, wise, honored and heavenly-minded, this long-ready and waiting servant of Christ was gathered as a shock of ripe corn even to the garner above.—*Christian Neighbor.*

The Christian Advocate.

THURSDAY, MAY 18, 1871.

SERMON BY BISHOP PIERCE

ON

BISHOP JAMES O. ANDREW.

TEXT.—First Philippians, first chapter, twentieth to the twenty-sixth verses, inclusive: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

By his own request, as well as by the appointment of my brethren, I am about to preach, as I may be able, the funeral of Bishop James O. Andrew. In the selection of a theme for this occasion I have been much perplexed; first, because memorial services have been held in well nigh all of the leading churches of our widespread connection; and while I do not aspire to originality, I would nevertheless avoid sameness; secondly, because in our church papers we have had editorial portraitures of the deceased, with sketches from other master hands, covering all the points upon which it would have been appropriate for me to dwell. Moreover, members of his own family, and loving friends here and there, have written and published facts and incidents of his private and public history, thus forcing me either to the necessity of omission or of repetition. Besides, while texts are common enough for an ordinary funeral, this funeral is uncommon in many of its aspects and relations. There gathers about it an extraordinary interest. More than two months have elapsed since the mortal body of our now sainted father in Israel was consigned to its last resting place. The virtues of the deceased have been commemorated in song and prayer and sermon. His surviving household have embalmed him in the tears of their affection, in the consolations of their faith, in the anticipations of a blessed hope—all more precious than the spices of the East. The church which loved and honored Bishop Andrew has bewailed his loss in the solemn assembly of her people, and, while sad under bereavement, has blessed God who gave him so graciously, spared him so long, and at last has taken him away so gloriously. And now his colleagues in office and his fellow laborers in the ministry have met to lay their offering upon his tomb, to catch afresh the inspiration of his example, to vow once more fidelity to the cause he loved, and to rejoice together in the prospect of renewed fellowship where there is no more death. Withal, I desired a subject which should embody some one of the great principles of our holy religion most strikingly illustrated in the experience and labors of our departed friend and brother. Here again the question arose, in a character so well balanced, so symmetrical, so composed of all that is just, and true, and good, and lovely: what feature, what attribute shall I select? Yet again, shall I avail myself of his example to make a specific address to his brethren in the ministry, or shall I magnify the grace of God in him by dwelling on those points of more general interest and common to all believers? With these questions all unsolved and insoluble in any way satisfactory to myself, I have read the passage announced, as a starting point.

It is proper to say, in the outset, that I do not propose an exegesis of the text after the manner of commentators, nor an exhaustive analysis, such as would be appropriate to a well digested sermon, but simply a presentation of the principal sentiment as it crops out in the successive phases of its development in this paragraph of apostolic history. Perhaps there never was a more unlikely convert to Christianity than Saul of Tarsus. His powerful intellect, his religion, his very conscience, all under the influence of wrong impressions, his education, his habits, his prospects as a Roman citizen, the implacable malignity of his spirit toward the disciples of Christ, the leadership in a fierce and fiery persecution assigned him by his own countrymen—all precluded the idea of such a change, and by the operation of merely natural causes rendered it morally impossible. That such a man could preach the faith which once he destroyed is an invincible demonstration of the supernatural force of gospel truth. This intrepid, ferocious man was not converted by the slow processes of thought, elaborating a conclusion by the examination of evidence, the balancing of arguments, the comparison of systems. He was not a pupil seeking light, agitated with doubt, swinging between hope and fear, willing to be persuaded, ready to be convinced; but a proud, confirmed self-satisfied Pharisee; a venomous blasphemer; a commissioned prosecutor, armed with the authority of church and state. His words were drawn swords, his breath threatening and slaughter; and now in the very pride of his power, when jubilant hate was panting to pounce upon its victim; when his fierce, vindictive zeal was running riot at the fancied overthrow of the new religion, suddenly, in the light of noon, on the highway, surrounded by his military escort, a voice from heaven articulates the startling question: "Saul, Saul, why persecutest thou me?" The terrified auditor, instantly conscious of a superhuman presence, at once responded: "Who art thou, Lord?"

The answer, instinct with power, authority and love, "I am Jesus whom thou persecutest," disarms and subdues him. In a moment his commission, Jernsalem, Damascus, the crowd about him, are all forgotten. Gentle and submissive, confessing all, he poured his willing heart into the simple, significant question: "Lord, what wilt thou have me to do?" Smitten blind by this glorious revelation, for three days and nights he was without light, and did neither eat nor drink. Obedient to the heavenly mission, he was led by the hand to Damascus. Ananias, previously instructed, went into the street which was called Straight, and entered into the house where this prisoner of Jesus was, laid his hands upon him and said: "Brother Saul, (sweet word; pity the world should cheat us out of it,) the Lord, even Jesus, who met thee in the way as thou camest, has sent me unto thee, that thou mightest receive thy sight and be filled with the Holy Ghost." Immediately the scales fell from his eyes, the Pharisee died out of his heart, the ravening wolf became gentle as a lamb, and he arose and was baptized, and stood forth a Christian and an apostle, and straightway preached Jesus that he was the Son of God. No man knew it better. He had the evidence in himself that the Crucified was alive and working wonders upon the earth.

Such was the process of conviction and conversion by which this eminent servant of Christ was translated into the kingdom. The revolution was brief, brilliant, but permanent. He was born again; a new heart was given unto him. He was endowed with gifts and grace; his work was mapped out before him, and he was forewarned by the suffering he should endure. The antecedent circumstances of this case were extraordinary miracles, if you please; but the great change was wrought not by the miracle, but by the influence of divine grace upon his heart. Miracles were addressed to the understanding of men, and sometimes compelled assent to truth by their overwhelming testimony, but they were never intended to convert sinners. This belongs to the grace of God. This is the office of the Spirit; so that Paul's conversion may be considered as a pattern and an example to those who shall hereafter believe.

Now, I wish you to observe that the very language of Scripture, in defining the great moral change, was verified in him. The figures which illustrate it were realized; the fruits it produces were brought forth; the evidences that authenticate it were all embodied in it, consciously to himself, visibly to others. He was a new creature. Old things did pass away, and all things became new. The whole current of his affections was changed; sin had no more dominion over him; he was crucified unto the world, and the world unto him. He denied himself; he bore the cross; he lived in the flesh by faith in the Son of God, who loved him and gave himself for him. True, the man did appear in the Christian. There was the same intellect, enterprise, resistless energy, heroism; but now exalted and refined, how changed in their use and development and appropriation!

This man makes his first appearance in history at a scene of blood, holding the raiment of them who slew the martyr Stephen. Look at him! Bold, stern, no pity in his eye, hate in his heart, his rancorous malignity gloating in the groans and wounds and death of his victim. Now, see this same man, and yet not the same, a prisoner on his defense before Agrippa, bold, fearless, upright. Converging his argument into one startling interrogatory, he said: "King Agrippa, believest thou the prophets? I know that thou believest;" and Agrippa, surprised and confounded, said: "Almost thou persuadest me to be a Christian." Oh, how the grace of God beams and burns in the answer: "I would to God that not only thou, but all that hear me this day, were not only almost, but altogether such as I am, except these bonds." I ask no companionship in prisons and persecutions; the Lord spare you all these; but I would that you were partakers with me in the peace and comfort and hope of the gospel.

I have laid stress upon Paul's conversion, its depth, universality, entireness, not merely because it is a significant fact in the history of Christianity, but because it is the key to his whole character; its radiance spreads all over his apostleship. It gives tone and direction to his life, explains his principles, accounts for his firmness, and constitutes him a type and standard to the church to the end of time.

Fidelity to souls and to God compels me to say that, in these days, people get religion too easily—religion, so called. I am awfully afraid it is no religion at all; at least a religion outside of saving power, divine communion and Christ-likeness. Conversion never goes any deeper than conviction for sin. The heart may be punctured and not broken. The spirit may relent and stop short of contrition. A shallow repentance will lead to a superficial experience, irregular and unreliable, and even church membership under these circumstances will be merely a sentimental association sacred only by contrast, having no authority of law over the conscience, and no constraining sense of responsibility in view of its duties and its services. I would not take a single example even from the Scriptures and make it the standard of an arbitrary judgment. I concede great variety and diversity in the manner in which men are enlightened and renewed. I do not propose to measure the tears of penitence or count the sighs of godly sorrow, or define or regulate the expression of religious feeling. I do not mean to exaggerate the time, or the place, or the means, or the circumstances of conversion; but I do insist upon reality, and reality that verifies itself, harmonizing with the didactic teachings and pictorial representations of the Bible. There must be disgust with sin, the abnegation of self, separation from the world, an eye single to the glory of God, a thirst for religious knowledge, an absorbing desire for purity of heart, a yearning zeal for the salvation of mankind. These things are not the ornamental trappings, but the essential attributes of Christian character. They are not the monopoly of the favored few, but the common heritage of all true believers. They are not limited to the apostolic age, nor are they recorded of the early Christians as exceptional things. They inhere in the very nature of religion, identify its celestial origin, and were intended to be exemplified in every age, by every generation.

What estimate, then, shall we put upon that religious profession which leaves the subject unchanged in will and taste and affection and association, which allows unlimited community with the world in its fashionable follies, its pride and its pursuits, which sacrifices independence and principle and conscience upon the altar of the world's opinion, which subordinates the holy claims of our blessed Christianity to the behests of an artificial civilization, which would rather grieve the Spirit than brave the taunt of a class or a clique, which would rather forfeit the favor of God and compromise integrity than dare to be singular? The great blunder of modern times is that most people professing religion neither propose nor desire to be very religious or eminent in their usefulness and their labor, but satisfy themselves with such a variety of piety as may serve to pass them reputably through the world and perhaps safely into heaven at last. The premium on the policy of this mode of insurance is very cheap and liberal in the community; but I tell you to-day that it is as delusive as it is cheap; it is as ensnaring as it is liberal; it is as worthless as it is accommodating. Why, brethren, I am neither a croaker nor a fogy, but I fear me that the church is colluding and compromising with the world to the undoing of both parties. The world is courting the church to give respectability to her follies, and the church is abating her testimony and modifying her example, as though she too was ready for the uncongenial marriage. She is parting with her Christian liberty—the liberty to please God and to do good in defiance of times and seasons and maxims and customs, and all for a mess of pottage, and is becoming herself the victim of a debasing and galling servitude to that imperious Jezebel called fashion.

I tell you that our young people, and, alas! alas! our old people too, in many places, are getting away from the doctrines of the Bible and the experience of the fathers. Methodism is intended to be God's witness of a simple, hearty worship, a living, spiritual, felt experience, a holy, self-sacrificing, laborious activity. These things are vital to Christianity; they are never out of place, never unseasonable, never lose their adaptation, always necessary. Ah! I have heard about civilization and progress and changes in society and refinement, and the demands of the age, and perhaps these may modify, here and there, what is simply prudential in the policy of the church; but their unhallowed hands should never be allowed to touch the Ark of the Covenant, either to take out or to put in. The morals of Christianity never alter; the grace of God is essentially the same in its effects and design and demands. The principles of a soul-saving piety are immutable, and just as they wrought in Paul and in Andrew they must work in you and me, and our children and children's children. Now, the text assures us that the very life and soul of religion is absolute, universal, unreserved consecration to the glory of God. Devotion to duty, as the will of God, is the very sentiment of Christian life; it is the all-pervading, transforming, sanctifying element of character. This is the strait gate and the narrow way that leadeth unto life, and few there be that find it. Here lies the difference between the spiritual and the formal. Here is the secret of faith and assurance. There cannot be justifying faith save as by the process of a godly, sorrow-working repentance, not to be repented of; self-will, preferences, are eliminated, and the heart with full, undivided consent acquiesces in God's method of saving sinners; nor can this faith, and its concomitant evidence of divine favor, be maintained if this principle be either reconsidered or modified. Amid all vicissitudes and revolutions it must remain intact, dominant, presiding in sovereign majesty over heart and life, over our whole nature, material and immaterial. This is the very tap-root of piety, and if it be cut the laterals may serve to eke out a feeble, sickly life, but all vigorous growth and fruitfulness are forestalled, and instead of a tree planted by the rivers of water, with green leaves and laden boughs, we have at best a barren dwarf, most likely in the run of years a trunk barren and dead, and ready for the burning. This universal consecration of ourselves is the way—the highway where no uncleau can pass and no ravenous beast devour.

This, my friends, is the religion that simplifies life, and rids it of all complexity and embarrassment. There is no conflict of motives; there is no friction at any point. Most of the ensnaring temptations of the world are ruled out; there is a continuity of purpose, a steadiness of aim, one simple, intelligible rule of action which precludes all confusion and entanglement consequent upon irresolution. It is the solvent of all moral questions, indicating to the submissive, well educated, obedient conscience both the lawful and the expedient; and amidst demoralization and backsliding and corruption of truth, it projects an airline along which the resolute, cheerful pilgrim may travel without waste of time or fear of loss or hazard of departure. The meek will be teach his way. The work of righteousness is peace, and the effect of it, quietness and assurance forever. The style of religion of which I am now speaking Christianizes secular life and stretches far beyond the district of what is commonly included in what we call devotion. This idea of religion many clever professors seem never to have apprehended. With them, common life is regulated by one set of principles, and what they mean to be their religious life is controlled altogether by another. Perhaps, between the two, there are no downright antagonisms, no glaring inconsistencies, but then there is no mutual service, no co-operation. The common necessary duties of life are not exalted and refined, made sweet and healthful by the infusion of the religious element, but the religious element is diluted and corrupted with worldly admixtures. They seldom or never carry their religion into their business; well nigh always they bring their business into their religion, and their religion is mere patchwork. The scraps artistically combined form a coat of many colors, when it ought to have been a unit in its material, and seamless in its manufacture. If a man is with God and for God only when he sings and prays, or reads and hears, it is obvious that he can be but little with him. The larger portion of our time is demanded by bread and raiment—the toil and the struggle of life; and if there be no recognition of God, no reverence for his authority, oh, what a parenthesis is there in the biography of the Christian heart!

I confess I wonder that many of our people endure as long as they do—unfruitful, because the cares of this life and the deceitfulness of riches have choked the good seed—unhappy, because religion is a periodical visitor, a wayfaring man that turneth aside to tarry for a night, and not an inseparable companion, cleaving all through in the citizenship of the country and the union of the society, to the fellowship of the church—unthrifty, because the cheering signs of occasional promise have no depth of earth from which to draw the needed supplies. No wonder if, when temptation comes, they fall away. Ah, we want a religion which shall go to church with a man and go home with him, preside at his table, chasten his conversation, soothe his temper, plan his labors, regulate his business, dispense his charities, inspire his devotion. We want a religion which by a sanctified intention converts the natural into the moral, the civil into the religious, the place of business into the house of prayer, the field and the forest into holy ground, and the man of the world into the man of God. This, my brethren, is no mystical piety. These views are not strained, overwrought, impracticable; but if I could propagate, if the church would but adopt them, what carefulness they would work in them to avoid sin and please God; yea, what clearing of ourselves of all suspicion and reproach; yea, what indignation against evil, its occasions and instruments; yea, what vehement desire to attain and to illustrate holiness; yea, what zeal to do good and to glorify God; yea, what revenge against our follies; that we may redeem our life, repair damages and recover what we have lost.

Oh, that in all these things God may help us to approve ourselves, that we may be clear in this matter.

It will be conceded that the example of Christ is the standard by which all pretensions to religious character and conduct should be settled. He that saith he abideth in him ought also to walk as he walked. If any man hath not the spirit of Christ he is none of his. Now, the history of our Lord, as it is recorded in the New Testament, is not, according to some poetic conception of eloquence, the development of a single virtue, but the complete union of all the attributes which can be thought of as virtuous and praiseworthy in human character, the perfect combination of whatsoever things are just and true and pure and lovely and of good report. In him we have devotion, benevolence, self-denial, fortitude, patience, humility, charity, meekness, industry; and all these so we are commanded to imitate. These are all moral excellencies, and therefore they may be human excellencies. I am not speaking now of the wisdom and power and majesty of the divinity, but of the voluntary action, the choice, the self-denial, the preferences of the man Christ Jesus. All these are imitable, and all these resolve themselves into one simple, uncompounded principle, to please God, to do his will, to fill up the divine programme. Our Saviour's voluntary acceptance of the work of human redemption, with all the indignities of its humiliation, the extremity of its toil, the agony of its death, was announced in this language: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." And when he came, and Christ at twelve years of age went up with his reputed parents to the feast at Jerusalem, and on their departure lingered behind, and they went a day's journey and missed him and returned, seeking him sorrowful and anxious, and his mother softly chided him, saying, "Why hast thou dealt thus with us?" his excuse and his vindication reaffirmed the objects and the end of his coming, by saying: "Wist ye not that I must be about my Father's business?" I came into the world to do and to suffer the will of him that sent me. This is my mission; this is my choice; this is the religion I came to teach and to exemplify. When Jesus sat by Jacob's well, weary, hungry, athirst, and the disciples returned from the village whither they had gone to purchase food, and said, "Master, eat," he answered and said: "I have meat to eat ye know not of. My meat is to do the will of him that sent me, and to finish his work." I pity the Christian, especially the preacher, who, in the transports of his joy or the vehemence of his zeal, never forgot the hours of food and rest. All along our Saviour's eventful life he referred to this great principle to justify both his sayings and his doings. He referred to it to relieve himself from the surprise of his friends and from the reproach of his enemies. The will of God was his compass and his goal and his authority. It was the measure of his labor, of his self-denial, of his activity, of his preaching, of his miracles and of his sufferings. Now, as Jesus gave himself to God for us and our salvation, we are to give ourselves freely, fully, irrecoverably to him, to be his property and to be at his disposal. This is the religion of the New Testament. I stand upon my Saviour's words: Then said one unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. And Jesus said unto him, Who is my mother, and who are my brethren? And he stretched forth his hands toward his disciples and said: "Behold, my mother and my brethren, for whosoever shall do the will of my Father which is in heaven, the same is my mother and my sister and my brother." Thank God, alliance with Christ, by faith, is nearer and dearer than affinity by blood. The virgin mother of Jesus bore Jesus in her womb, and all generations call her blessed; it is our nobler privilege to carry him in our hearts, and none are so close of kin or share so largely in his affection as they who do the will of his Father which is in heaven. O, ye kings and queens of earth, talk not of birth and blood. Spiritual regeneration is the noblest genealogy, the oldest, the largest and the best. The salvation of the world, of sinners, was the will of God, and Jesus Christ came to achieve it. The way to this end was a path of thorns, but he trod it with bleeding feet and yet unfaltering steps. In the near approach of his tremendous sufferings nature shuddered, and he said: "My soul is troubled; Father, save me from this hour." Ah, amid the tears and sobs of this groaning earth, never was there a sorrow like unto this sorrow. But behold the submission and humility and magnanimity of the Son of God! "Father, glorify thy name. True, my soul is exceeding sorrowful unto death, but never mind me. Work out thy glorious purpose. For this cause came I unto this hour. Once the garden of agony; I will enter in and pour the wail of my anguished soul amid its gloomy shadow. Turn loose the mob; let them come with swords and staves and though I could summon twelve legions of angels for my rescue I will surrender. Carry me to Pilate's judgment hall; and when he has declared there is no fault in me, and yet yields me to the malice of my enemies, I will not open my mouth. Make ready the cross, the symbol of shame, the instrument of torture; I will not refuse to die; not my will but thine be done."

Now see how kindred in spirit, how identical in principle, the servant is with the Master. As was Christ, so with Paul—the will of God the rule, the glory of God the end of life. From the very moment when Paul said, "Lord, what wilt thou have me to do?" down to the hour when writing to Timothy, his son in the gospel, he said, "I have fought the good fight, I have finished my course, I have kept the faith," he lived and labored and suffered for the glory of Christ and the salvation of souls. As a Jew, as a man citizen, as a polite scholar, a rising man, he laid all upon the altar—his privileges, his accomplishments, his enjoyments, his righteousness. His obedience to this great principle was prompt. Immediately he conferred not with flesh and blood. He never waited for the indorsement of those who had been apostles at Jerusalem before him. He consulted no earthly interest, but he offered up his body, his soul, his health, his safety, his life, upon the sacrifice and service of his faith.

Did the church that loved him beg him to spare himself? "I mean ye," said he, "to weep and break my heart, for I am ready only to go bound to Jerusalem to die for the Lord Jesus." Hear him again: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times I received forty stripes save one; once was I stoned; thrice I have suffered shipwreck; a day and a night I have been in the deep. In watchings often, in fastings, in hunger, in thirst, often in nakedness, in trial, in perplexities." O, man of God, what more? Can you stand it all? "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and testify the gospel of the grace of God."

Ah, brethren, Paul's religion was a divine reality, a living reality, a living incarnation of faith, and hope, and love, all inspired with a saint's ardor and ready for life-long martyrdom. For him to live is Christ. His will is merged in his interest, his interest my interest, his joy my delight, his honor my honor. When it pleased God to reveal his Son in me, I took him for all in all, for richer or for poorer, for better and for worse, for life and for death. He is the life of my life outside of him and the forth-putting of the church, I have no plan, no business, no interest. It were loss to me all the joys of earth to share, apart from the smilings of his face, nor grief or gloom, nor reproach or imprisonment, nor peril or persecution, can cast me down while I find anything to do or bear for him. Slandered as an evil-doer, I welcome my bond, if the will of God is not bound. Whether in the tents at Corinth, working with my hands for my daily bread, or on Mars' hill and confounding the philosophy of Greece by revelations of God and the future; whether to defend myself a prisoner in chains before Felix the Governor, or to preach the gospel to them of Cesar's household, it is all in the line of his one plan of duty and devotion to Christ. And now he says to the church at Philippi that he is ready to labor or suffer, to live or to die. To live is Christ; to die is gain. I am delivered from this great fear, the power of Christ will be magnified in my liberty; if I abide in the power of his glorious grace Christ will be magnified in my triumphant death. If I commune with my sorrow long to depart and be with Christ, which is far better; if I remain in the church, her trials and her joys, to abide in the flesh is more needful for you. I am in a strait; I know not what to choose I wot not. Weary with

sting travel, burdened with the re of the churches, and tho old an ready to he offered up, what a on is the promised rest! Heart- k and sore, bruised and bleeding, at a heaven heaven would be to e! Here bonds and afflictions ide me; with Jesus freedom and ory, and all the days of my mourn- would he ended; hut if I can at another church where Christ s not been preached: if I can es- blish one wavering disciple in the th of the gospel; if I can help to otect the body of Christ from hism and from error, I will cheer- lly forego the bliss of the eternal ture for a season, for the heaven doing good upon the earth. To ith the prize is sure; I labor on my deliverer comes.

Oh, what an example this, of blime, heroic self-sacrifice. And, ethren, this ought to be the spirit the ministry and the sentiment the church; and if all of us, achers and people, were of the me mind and the same heart, yet ittle while and a revival fire would rm the whole world. Very soon should see the years of the right nd of the Most High; the glo- s of the gospel's pentecostal morn ould rise and blaze in the splendor millennial noon. The songs of gels, full-robed, would break in ipture once more from the bending ies, and over all this earth, radiant, aceful and happy, the Messiah ould return in bliss to reign.

Our late senior Bishop was him- lf a noble specimen of the self-de- ial and devotion which I have out- ned in the foregoing discourse. ndeed, the subject was suggested y my knowledge of the man, his ntiments, his habits of thought nd action. As myself, the son of Methodist preacher, among my arly household memories the name f Andrew mingles. My father, hen a young man, was presiding lder of the district when he was ecommended to the Annual Con- erence for admission on trial, and e felt an official if not a paternal nterest in the awkward and un- promising youth whom he had in- roduced into the itinerancy. He hought he saw the diamond within he surrounding crust, and he com- nented freely, and frequently with dmiration and delight, upon the apidly unfolding outcome of his oung friend and brother; and it s one of the marvelous demonstra- ions of our peculiar system of raining and development that this oy—for he was not twenty years of go when received on trial—with the are rudiments even of a common chool education, in a very few ears took rank with the leading inds of one of the oldest and most distinguished Conferences of our then united Methodism. He was the peer in pulpit power of such men as Oldham and Capers—men whose mental endowments and va- ried scholarship would have digni- fied any church in any age.

My personal acquaintance with him began while I was yet in my teens, and he was in the flush of his prime and his vigor. He was stationed in Athens and Greensboro, my native town, in 1829. I had just returned from school to my father's house, and in the secrecy of my own soul I was anxiously re- solving, as a question of duty, my call to the ministry. My lips were sealed to every human being; I dwelt alone upon this subject, and I had commenced the study of an- other profession to rid myself of the convictions that were pressing me sorely, but this good man dis- cerned my secret trouble, invited me to his house, took me into an upper chamber privately and alone; adroitly drew from me a confession of my feelings, and then, with kind counsel and tender exhortation, en- couraged me to do my duty. Per- haps, as I then thought, the cast of all my life was determined by that meeting. At any rate, from that hour, considering the disparity of our years and of circumstances, our future intercourse was intimate and affectionate and confiding.

At different times, and under some circumstances to me peculiarly try- ing, I was indebted to him for judi- cious advice and a truly fatherly in- terest. In the second year of my ministry I was sent as a junior preacher with him to Augusta, Georgia. I lived in his house, saw him daily, mingled with him in the ease and freedom of domestic life; and there my boyish awe of the great preacher softened into filial reverence; my admiration softened into love. The thought that I was to preach alternately with such a man was a source of alarm and tor- ture to me. For weeks and weeks, when my turn came around, I be- sought him to go out, to spare me the embarrassment of his presence. With kind, forbearing sympathy he yielded to my wishes. He remem- bered his own early years and his struggles with timidity, and he de- ferred to the foolish and yet real fears of his youthful assistant; but after a season he announced to me that his sense of duty would not longer allow him to absent himself from the house of God; and to re- lieve me he gave me advice, the as- surance of his assistance, and the promise of his prayers. I mention this only to show that beneath the somewhat stern exterior there beat a soft and gentle heart which never failed to respond to the cry of weak- ness.

Bishop Andrew's head was phre- nologically fine, but the features of his face were broad and strong, in- clining to coarseness, and the solemn gravity of his look, when in repose or when performing any ministerial service, would have misled an un- practiced eye in judging of his char- acter. A stranger would never dream that that rugged countenance could soften into beauty, grow ra- diant with humor, and beam with magnetic love; but, as the bright- est waters gush from among the craggy rocks, and the sweetest flow- ers bloom amid the thorns, so he could wither with his rebuke, and petrify with his frown, and awe with his dignity, and startle with his voice of authority. He was, both by nature and by grace, gentle as a nurse cherishing her children, soft as a dove cooing to its mate, meek as a Christian praying for his ene- mies.

As a husband and father and host there was the most harmonious blending of authority and love, con- nubial respect, with the most genial tenderness, parental government with the most affectionate inter- course, an open, hearty hospitality with the most informal politeness. He was independent, without defy- ing public opinion; free to express his thoughts, without waiting to see how the wind would blow; respect- ful to all, without subservience to any. Indeed, all the elements of a noble manhood met and mingled in him in beautiful proportion. There was about him a strange accord and concord of contrast, if I may so express it—an equilibrium of an- tagonism, strong and tender, firm yet sympathetic, stern but always accessible. That man, who, on trial without accusation in 1844, lauded as a saint, but rejected as a Bishop, commended for his wisdom and purity in official ministration, wrong- ed in his rights and outraged in his feelings by a foul conspiracy, as one of the actors has lately confessed, and published, and thus made the innocent occasion of a great eccle- siastical catastrophe—that man who could stand up before that General Conference, and, with a brow un- blanched, demand, in the tone of a master, that the debates should come to an end, and that the fore- gone conclusion should be settled by a final vote—that man in the cham- ber where appointments are made, could sigh and groan and suffer over the minor trials of his humblest brother. I have known him to toss the livelong night in sleepless un- rest, and to go burdened all the day, because his sense of duty constrained him, by some hard assignment of work, to impose a burden upon some good brother in his family. He who could wither an offender as a simoom, when meanness or hypocrisy pro- voked his scowl of indignation, could cheer the desponding and soothe the wounded spirit with the fittest word and with the gentlest breath.

Intellectually Bishop Andrew was, in many respects, a great man. His mind was broad, comprehensive in its sweep, rapid in its operation, in- tuitive in its perceptions. His judg- ment was sound, strong, free, inde- pendent, rarely warped either by favor or affection, discriminating amid many perplexities with won- derful accuracy. Hence he was always a wise and safe counselor. He was a great reader, though not much of a student. For lack of early training he was, never very methodical. He thought much, but discursively. The material which he gathered he passed through his mind by a process of his own, and it always came out stamped with his own image and superscription. He wrote with great facility. His con- versation was rich in thought, fluent in language. He was cheerful in spirit, fond of humor, ready in *rep- artee*, and yet I do not believe I ever saw him betrayed into levity, and his speech was well nigh always seasoned with grace.

As a preacher he was somewhat unique. He had no model. He stood alone. He was original, not so much by creative power as by his peculiar style of appropriation. He never dwelt in propositions; he had noth- ing to do with divisions, firstly, sec- ondly, thirdly and lastly. He dealt with one great leading idea, and that idea he made to revolve upon its own axle, until every spot of its surface was bathed in sunlight. His powers of amplification were amaz- ing; and on some of his favorite themes, when his mind was full, the opening of his mouth was like the letting out of many waters; nor was it a thin sheet turned into spray and descending in mist, but a thunder- ing volume that rushed and roared and swept on resistlessly. Those who heard him only in the latter years of his life will regard what I am saying as extravagant, but I know whereof I affirm. Making him a Bishop ruined him as a preacher. Soon after his election he conceived the idea that he must be an example of extreme simplicity, for the benefit of the younger breth- ren in the ministry, lest, I suppose, by undertaking to imitate him, they should render themselves ridiculous; and hence he changed his style; he compelled his mind to work un- naturally; he cut off the inspiration that used to bear him up and carry him along quite above the level of common men. In his palmiest days there was always a peculiarity in Bishop Andrew's preaching that dis- tinguished him from all others. The first half of his sermons was always the best—often lofty, grand, impe- rial in the range of thought, the sweep of imagination, the wealth of words. The latter half was com- monly colloquial, simple, and some- times commonplace. It seemed to me that in prayer and meditation and communion with God he had ascended some lofty elevation, some bright mount of vision; and when he entered the pulpit and announced his text, he launched out on bold, broad pinions, like an angel flying through the midst of the heavens; and by and by he grew weary, and commenced to descend by grada- tions, until at last he walked upon the earth like an ordinary mortal. Here is the explanation of the com- parative feebleness of his latter years. His mental action depended upon his muscular energies, and when the high-wrought tension of his system gave way his mind let down, and, like a motive power in machinery, ceased to operate, be- cause the fuel was consumed. But those to whom he ministered in the days of his strength will never for- get it. No man in his day had warmer friends or more of them. His converts were numerous; the church always flourished under his ministrations. The rich and the gifted welcomed him to their fellow- ship; the poor and the afflicted re- ceived him as a ministering angel. His devotion to children grew with his years; he talked to them in private; he addressed them in public; he invoked their prayers in his behalf; he lavished upon them the affections of his age; and next to his last service upon earth, I be- lieve, was for their benefit.

Our venerable father, before he had been called hence, had well nigh reached his fourscore years—beyond, at least, his threescore and ten. Converted at ten years of age, he had a long experience of the grace of God. Through a protracted ministry he realized, by turns, the sorrows and victories, the honors and disappointments peculiar to a faithful preacher's life. His religion was deep and quiet; he was never demonstrative. He walked in the light, and saw with the eyes of that faith which is the evidence of things unseen. There never was any chasm in his itinerancy. He never located, or farmed or pursued any secular calling. For him to live was Christ. He was a man of one business; he loved the Master and the church, and the work which Jesus had given him to do; and even on his dying bed, when the checkered past all rose up before him in solemn review, he affirmed that, if he could live his life over again, he would be a Meth- odist preacher still—the only change, greater fidelity. In the lapse of years, and the oncoming of decay, our beloved friend was no dotard, imagining himself strong and active and capable as ever; but, conscious of his growing infirmities, five years ago he gracefully retired from the regular work; and when the strong man bowed himself, and his totter- ing limbs could scarce bear the bur- den of his failing body, it was a beautiful thing to see the old man visit the churches where he had preached; and as he stood up, lean- ing upon his staff, talking to them of Jesus and glory, and at last shaking hands in sweet farewell, persuaded that he should see their faces no more in the flesh, and yet inviting them to come on to heaven.

I shall not, nor is it necessary that I should, detail the circum- stances of his last illness and death. They are widely known. Suffice it for me to say, he fell at his post, not a veteran slumbering on his arms, but a warrior, sword in hand, still warm with recent fight. The chamber of death was made glo- rious by the presence of God. His body, worn out with age, shaken to pieces by paralysis, his soul flamed up amid the ruins, happy and tri- umphant. Poor in this world's goods, dying in his daughter's house, he sent me his last message. "Tell him I love him, and that I have a home on the other side." And you, my colleagues, doubtless feel as I do, that his words to us deserve to be treasured among life's cherished memories.

The love and confidence and bless- ing of such a man deserve to be reckoned among the benedictions of heaven. Well, the dear old father, as we loved to call him, is gone; we shall see his face no more. But let his example stimulate us to fidelity and endurance, and his messages of love bind us in closer fellowship. Let us labor on for the purity and progress of the church he loved and blessed, and died all the happier because, under God, and as he verily believed, the management of the church was left in our hand. Heaven help us to vindicate the confidence of the good old man by brotherly love, by a wise administration, by a holy, fruitful ministry. And now, let me say, Bishop Andrew did not live in vain. The world is better than it would have been without him. There is no stain upon his long career. The grace of God was magnified in his life and by his death. His name has passed into history, and though dead he speak- eth, and his testimony to the church and to the world is, that God is good, religion true, Christianity the highest style of character, the no- blest honor of humanity. And now may this funeral solemnity, the precious truths delivered, the noble example commemorated, incline us all to God and to the church, win us from the world and lead us to the skies.

OVERWORK.

Under this head we find state- ments both serious and humorous in the Northwestern Christian Ad- vocate:

In a little two-story frame dwell- ing that stands in one corner of the college campus at Middletown, Con- necticut, resides the widow of Wil- bur Fisk, the fragrance of whose memory still lingers in the churches. Whoever visits her will find her a sprightly old lady, of large conver- sational powers, and they absolutely exhausted in reciting facts and in- cidents of her now long-deceased husband. One point she will be sure to make is that the doctor's life was sadly abbreviated by the number and multiplicity of his la- bors. He was a man of boundless activities; nothing could hold him in check. We heard him thrill an as- sembly with his eloquence when con- sumption had ripened into dropsy, and his swollen knees refusing to support him, he leaned upon a staff, releasing one hand or another as by action he would make his elocution more impressive. Wilbur Fisk se- cured his fame and accomplished his great work by doing the work of two average men.

But as it has been from the be- ginning so it continues. Bishop Clark lies to-day the victim of over- work. When we were first intimate with him we had neighboring pas- toral charges, and at his home we found breakfast before the winter dawn, and work before breakfast. This was the example he set us. Only at the last General Conference, when the importance of increasing the number of bishops was matter of consultation, he freely affirmed his ability to preside over ten or twelve Conferences in fall and as many more in spring, and yet meet the other demands upon him. He was sadly mistaken. The Bishop has worked like our great team horses, making life one steady, strong pull from its very beginning. There can be but little doubt that McClin- tock's labors were too intense, and so of scores. Because the field of their labor has been so wide, or be- cause much of their work is done at the desk, few have been able to ap- preciate the measure of their labors. As those who know us are well aware, the editor of the Northwest- ern rarely escapes the delivery of at least one sermon on the Sabbath. One week-night not long ago he went to one of the small churches of the city to aid at a series of meet- ings. Arriving before the hour, he took a seat without, and tried to prepare for the service while listen- ing to a prayer meeting in an adjoin- ing room. One brother prayed earnestly for the pastor and that he might have even more fruit; then he broke out in about the following strain: "Lord bless the brother who is to preach to-night—the edi- tor. Thou knowest, Lord, that he is not in the habit of preaching much, and is probably quite rusty. Lord, rub off the rust and give him liberty to-night." We felt grateful for the hearty amens that followed, and tried to answer the brother's prayer for him, but we thought: Ah! how little the people know what we do. The work of the pastor is before the people, but that of their general officers, bishops, secretaries, editors, etc., can only be known by a few, save as the observant perceive its fruit in the well being and pros- perity of the interests in their hands.

A real impetuous laugh dissipates many illusions, sweeps the twilight out of our imaginations, and brings honest daylight. But it must be real. No dry, hacking laugh. It should be spontaneous, outburSting, irresistible, infectious.

"Swivel Sermons" was the name a young minister of lazy habits gave to a package of sermons which he "could preach to any text."

A bachelor friend compares a shirt button to life, because it so often hangs by a thread.

A Chinese agent offers to deliver Chinamen in Tennessee at the rate of $7,000 a hundred.

The Chinese in Alabama always say "goo by" when they go out of church during service.

For the Advocate.

THE TWO WINDOWS.

There are—so a quaint old author has said—
Two windows in every soul;
The one with a net-work of iron inclosed,
The other with lattice of gold.

From the one we see ever a dreary day—
Dark clouds are just ready to fall;
From the other the sun, with a golden glow,
Sheds beauty and brightness o'er all.

From the one we look out upon high, barren rocks,
Whose tops meet the lowering skies;
While a prospect of flowers and sweet sunny slopes
From the other rejoices our eyes.

There are those who, sorrowing, choose to sit
At the gloomy, dark-colored grate;
And the threat'ning clouds, that seem ready to fall,
With fears and misgivings await.

In your bosom, oh! sad and sorrowing one,
Give fears and misgivings no place;
For there's always a rift in the darkest cloud,
If from the right window you gaze.

A. O. W.

West Feliciana, April 17, 1871.

RELIGIOUS INTELLIGENCE.

The Presbyterian confession of faith and shorter catechism are be- ing translated into the Siamese language.

A colossal bronze idol of Japan, forty feet high and more than six hundred years old, is about to be destroyed by public authority. It is of the Buddhist persuasion, which is not in favor with the government.

It is stated that the late Abel Minard has left $100,000 to the Drew Theological Seminary in New Jersey, with which to establish a professorship for the specific pur- pose of giving ladies a theological education.

Northern Methodist.—The high- est salary paid to a member by any Methodist church in either the New York or New York East Con- ferences is $5,000 a year—paid by St. Paul's, in New York city. There are six which pay $3,000, about twenty pay $2,500, and the great majority range from $800 to $1,500 a year.

Protestants and Romanists in the German Empire.—An exchange pa- per says that "in the North German Confederation there were 21,330,000 Protestants and 8,175,000 Catholics; in the new empire there are 24,840,- 000 Protestants and 13,380,000 Catholics, the relative proportion of Romanists to Protestants being raised from three to eight to two to three.

The United Presbyterians and the Free Church Presbyterians of Scot- land are about to follow the exam- ple of the Old and New School bodies in this country, and unite. All the presbyteries of the United Presbyterians have voted for union unanimously, with two or three exceptions, and of the Free Kirk presbyteries fifty-two have voted in favor and ten against the proposition.

Sweden.—The great revival in Swedon is still progressing. Won- derfully is the Lord pouring out his Spirit on the people. Rev. V. Witting writes: "Blessed be God everywhere. In all our missions the work of God is prospering. We have had great success this winter. New societies are arising all around, and the missionaries are laboring dili- gently, almost night and day." The field is widening, and there is a great call for more laborers.—*Zion's Herald.*

Bishop Janes startled many think- ers in a remark at the New Hamp- shire Conference. He said there were more Methodists in Germany to-day than in America one hundred years ago; more in China, more in India, more in Africa. At our rate of progress, where will not Meth- odism be in these countries and con- tinents in 1971? Give your money now. Sow your seed now, and you shall find it wonderfully multiplied after not many days.—*Zion's Herald.*

The Presbyterian communion rolls in several large cities show the fol- lowing figures: Philadelphia, 18,- 137; New York, 16,160; Brooklyn, 7,468; Cincinnati, 3,362; Chicago, 3,273; Baltimore, 2,693; St. Louis, 2,112; Boston, 734. Philadelphia has one Presbyterian communicant to every 37 of the population; Brooklyn, one to every 53; New York, one to 59; Cincinnati, one to 65; Chicago, one to 91; Baltimore, one to 99; St. Louis, one to 147; Boston, one to 341.

Revivals are occurring at various Protestant mission stations in France—*e. g.*, at Mont, "where ten persons have been converted; among them the government school- master, who now preaches the gos- pel to pupils and parents, and fresh souls are added daily." At Fay the revival continues; twenty persons profess conversion. This work is chiefly among the younger men, and it is they who have given new im- pulse to the revival at Bellistal. Prayer meetings multiply and are carried deep into the night.—*Inde- pendent.*

The London Record quotes from a Bombay paper the statement that a Hindoo temple is to be erected in London. At a meeting of influen- tial natives, held in the State of Joonaghur, it was resolved to raise a subscription for the purpose of encouraging and assisting young Hindoos who desire to visit England with the object of finishing their education, and that a temple of Hur- keshwur Mahadew be erected in Lon- don out of the fund, about a lack of rupees ($50,000) being set apart for that purpose. Heathen temples have been standing for years in San Francisco, the worship of idols be- ing maintained by the Chinese.

Statistics of the Jesuits.—Ac- cording to the statistical returns published in the Unita Catholica, at the beginning of the year 1850 the Jesuit body throughout the world was only a little in excess of 4,000. Ten years afterward they had in- creased to nearly 7,000, and in the following decade of years nearly 2,000 more were added to their number; and at the time of the last returns the members of the "Society of Jesus" are given as 8,837. Out of these there are 2,551 lay coad- jutors, 2,417 students, and 3,869 priests; more than 3,000 of the latter were out of the kingdom of Italy, scattered up and down the world, in Europe, Asia, Africa, America and Australia; some acting as missionaries, and others engaged in the work of education, spiritual direction, and the "preaching of re- treats."—*New York Christian Ad- vocate.*

The Rev. Dr. Burt writes from Nice to the Presbyterian: "In almost every town on the Mediter- ranean coast—and, indeed, in the interior of the continent, where any considerable number of English- speaking people sojourn—there is to be found a preaching station, if not an organized congregation of the Scottish Free Church. Traveling over these Roman Catholic coun- tries, one is scarcely ever out of sight of the blue banner of Presby- terian Protestantism, thrown to the breeze by zealous hands of the Scottish Free Church." These churches are intended, primarily, for the resident Scotchmen, but they prove also excellent mission stations, operating effectively upon the native population. "In Naples, for exam- ple, there are about six hundred Italian children in the schools, which are largely, if not wholly, sus- tained and carried on by the Scot- tish Free Church Mission."

A MINISTER'S STUDY.

A writer in the Congregationalist says of Prof. Stewart's habits:

When the door of this study was closed it was set apart from daily life as much as if it had been trans- ported into another world. Imme- diately every inmate of the house began to move about on tiptoe, and whatever words were spoken were uttered in subdued tones. The task of reducing a family so full of life to this state of orderly quiet seems nearly impossible, and I do not wonder my mother's cheeks grew thin and white in the attempt, but she succeeded, and that too for many long years. Out from this closed room came first the sound of prayer. As I recall it now no word seems so well to express the exercise as "wrestling." Certain it is that whatever foes within and without this good man had to contend with, here were brought before the able Helper, and his aid invoked. Ris- ing and swelling, broken often by emotion, but yet holding persist- ently on to the end, the very tones of voice breathed a prayerful spirit I never have heard from any others; a pleading, wailing, heartfelt cadence, touching to listen to, touching to remember. Then followed intoning of passages from the Hebrew Psalms, and here the heart, mellowed and comforted by near intercourse with the Hebrew's God, found full utter- ance. Into every room of that still house the jubilant words of that divine Psalmist came ringing with their solemn joy. I wonder if they are not lingering there still! From the time this chanting ceased, until eleven, it must be a matter of the utmost importance that allowed any knock upon that study door. Vis- itors, no matter from what distance, or of what social or literary stand- ing, were all denied admittance. Business calls were ignored, and any student who happened to present his petition almost invariably re- ceived a short if not curt reply. Even the ordinary housekeeping sounds must be made under protest. An unlucky fall, the slamming of a door, loud voices, a second summons upon an outside door, all were re- ceived with a warning thump from the foot in the study, or an energetic pull of its bell. "I cannot be dis- turbed." No law of the Medes or Persians was ever more absolute. Precisely as the college clock struck eleven there came an energetic pushing back of chair and footstool, and the whole family drew a long breath of relief. Morning study hours were over, and we were once more free. Coming out of his room always with a pale, weary face, the professor went without any delay to his exercises again.

There is a colored man seventy- five years old attending school at Americus.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 18, 1871.

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Memorial Services and Sermon.

The sermon of Bishop Pierce, which we publish this week on our second and third pages, is copied from the Nashville Union and American of May 9. From the same paper we quote the following account of the memorial exercises:

Last Sunday evening, at three o'clock, a very large congregation assembled at McKendree church to attend the memorial services of the late Bishop Andrew, formerly senior Bishop of the Methodist Episcopal Church South. The rear and front of the pulpit was draped in mourning, and every seat in the church was occupied. The impressive ceremonies will long be remembered by all who were in attendance, and the sermon, which we give in full this morning, as taken by our shorthand reporter expressly for the Union and American, will be read with interest.

After a voluntary on the organ and music by the choir, Dr. Kelley, pastor of the church, announced that the services would be commenced by the reading of a hymn by Bishop Paine, the present senior Bishop. Bishop Paine then read the seven hundred and thirty-seventh hymn, commencing:

"What though the arm of conquering death
Does God's own house invade."

After prayer by Rev. L. Pierce, D. D., Bishop Kavanaugh read, as the first Scripture lesson, the nineteenth Psalm. Bishop Marvin then read, as the second lesson, the fifteenth chapter of St. Paul's First Epistle to the Corinthians, beginning at the twenty-sixth verse. Bishop Doggett read the six hundred and twenty-fourth hymn, commencing:

"Teach me, my God and King,
In all things thee to see."

and after the hymn was sung by the choir, Bishop Pierce commenced the delivery of his discourse. Bishop Keener read the concluding hymn. Prayer was offered by Dr. J. Hamilton, and Bishop McTyeire pronounced the benediction.

Episcopal Visitations for 1871.

FIRST DISTRICT.—BISHOP PAINE.
Virginia, Portsmouth, Nov. 15.
North Carolina, Charlotte, Nov. 29.
South Carolina, Spartanburg, Dec. 13.
Baltimore, Warrenton, Mar. 7, 1872.

SECOND DISTRICT.—BISHOP PIERCE.
W. Virginia, Charleston, Sept. 20.
Tennessee, Lebanon, Oct. 4.
Holston, Morristown, Oct. 18.
North Alabama, Florence, Nov. 15.
Alabama, Mobile, Nov. 29.

THIRD DISTRICT.—BISHOP WIGHTMAN.
Kentucky, Paris, Sept. 27.
Louisville, Bowling Green, Oct. 11.
North Georgia, Athens, Nov. 29.
South Georgia, Columbus, Dec. 13.
Florida, Madison, Jan. 3.

FOURTH DISTRICT.—BISHOP KAVANAUGH.
Illinois, Ashley, Sept. 6.
Memphis, Trenton, Nov. 15.
North Mississippi, Columbus, Nov. 29.
Mississippi, Meridian, Dec. 13.
Louisiana, Monroe, Jan. 3.

FIFTH DISTRICT.—BISHOP MARVIN.
Trinity, Sherman, Oct. 18.
Northwest Texas, Corsicana, Nov. 1.
East Texas, Crockett, Nov. 15.
Texas, Galveston, Dec. 6.
West Texas, Leesburg, Dec. 20.

SIXTH DISTRICT.—BISHOP M'TYEIRE.
Indian Mission, Boggy Depot, Oct. 4.
Arkansas, Van Buren, Oct. 18.
Little Rock, Little Rock, Nov. 1.
White River, Batesville, Nov. 15.

SEVENTH DISTRICT.—BISHOP DOGGETT.
Western Conference, Council Grove, Sept. 6.
West St. Louis, Kansas City, Sept. 20.
Missouri, Palmyra, Oct. 4.
St. Louis, Centennary, Oct. 19.

EIGHTH DISTRICT.—BISHOP KEENER.
Columbia, Santiam camp ground, Sept. 6.
Pacific, San Jose, Oct. 4.
Los Angelos, El Monte, Oct. 25.

PATIENCE.—Our correspondents will see why their favors are laid over for the present. Bishop Pierce's sermon this week, and the Sunday School Convention next week explain.

SOWERS AND REAPERS.

Christian workers combine both characters in some degree. They are sowers and reapers at the same time, scattering seed and gathering in the fruits; but one or the other is likely to preponderate, according to times and circumstances. The preparatory dispensations were filled with sowers, who looked to gospel times as the period of harvest, and the earliest results of the Christian ministry were vitally related to the labors of other ages and generations. The apostles, in their relation to Moses and the prophets, were reapers, while in their relation to us they were sowers. This two-fold aspect of religious activity is almost inseparable from all effort in the path of duty. Wherever we toil we are entering into other men's labors, and we are bringing those who follow in our steps into a like indebtedness to us. What a man gathers is the product of another's husbandry, and what he plants may be garnered by other hands. It is rare, indeed, that the same agency completely embraces the seed-time and the harvest in its single mission.

Circumstances may limit the efforts of many to the almost exclusive character of sowers, as in the case of those who lived in the early ages of the world, and of those whose life-work it is to open foreign missions among the heathen. In these instances present results are inconsiderable, while the ultimate achievements surpass estimate. One generation witnesses the "handful of corn in the earth upon the top of the mountains," and it is reserved for another to realize the promise that "the fruit thereof shall shake like Lebanon." What the Old Testament worthies saw afar off has come to pass in the latter day, and what the Careys and Judsons of other years have toiled to effect is now beginning to appear. It was for them to sow, and for us to reap. The missionaries now are gathering in a measure, but their work is still that of preparation, and they are sowers rather than reapers.

Thus it is in different fields of culture where the gospel has long been proclaimed. The conditions are often more favorable for the initiatory steps, and mature results are held back by uncontrollable circumstances. For this year, in some localities, but little can be done beyond breaking up the fallow ground and depositing the precious seed. Next year, under more propitious elements, the earing-time and the harvest will invite the reaper's sickle. While always reaping, the stress of labor and of faith is in the sowing. For the present the servant of God must go "forth weeping and bearing precious seed;" he must cast his bread upon the waters with a lavish hand, and be content with the assurance that he shall "find it after many days." Another may bring the sheaves, and yet they are so much his "that both he that soweth and he that reapeth may rejoice together."

The preponderating character may also be determined by the peculiar qualifications of the worker. With gifts differing, some are better fitted for one department than for another, and all are alike dependent upon God. Paul was by eminence a planter, Apollos was endowed to water and bring forward the tender germs, and the Lord of the harvest gave the increase. When the ascending Saviour gave gifts unto men, "he gave some apostles', and some prophets', and some evangelists', and some pastors' and teachers', for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These various offices run into each other, and are in some measure illustrated in the same individual; but some one of them is sure to be most eminently displayed. Every believer may be a sower and a reaper, but he is likely to be more effective in one or the other department of Christian usefulness. An equal anointing of the Holy Spirit is needful for both; and, instead of changing, it appropriates and sanctifies whatever is distinctive in the individual.

Thus it happens, in the order of grace and providence, that some are pre-eminently sowers, while others are just as pre-eminently reapers. God has endowed and qualified them for their high vocation, and indicated the parts which they are to perform in the gospel kingdom. All sow and all reap, and yet it is a true saying, and most significant, that "one soweth and another reapeth." Both are equally honored and rewarded of God, and both have their contrasts of character as well as labor. The faith and patience of those whose lives have been given to the cultivation of fields which others are to reap are beyond all praise. Their lot is one of peculiar discouragements and trials, in which the soul must be sustained by the highest principles of duty, and by an abiding conviction of eternal and spiritual things. The reaper enjoys more of popular appreciation, and is cheered and stimulated by the present and visible fruits of his devotion. His are great conflicts and also great temptations. The sower is tempted to impatience and distrust; the reaper is in danger of pride and of boasting. To the class of sowers belong the thinkers, writers, educators and organizers; to the class of reapers, the men of burning temperaments and popular power. The greater of these characters is doubtless the sower, and it is the greater element where both are combined in the same individual. Whitfield was a reaper; Wesley was both sower and reaper. These qualities were finely united in Bishops McKendree and Soule, but we are at no loss to determine which gave the greatest distinction to them.

In the economy of the church the sower and reaper, if not always united in the individual, are one in the complete system of religious instrumentalities. Together they cover the entire ground of consecrated effort, and describe the leading features of all evangelical activity. In our relation to the past we are debtors—"Other men labored, and ye are entered into their labors;" in our relation to the future we are preparing for a millennial harvest. Circumstances and qualifications may have assigned the believer to one or the other of these phases of usefulness, and in proportion to his fidelity to the trust will be his final reward. Whether called to sow or to reap in this world, there will be a common joy in heaven.

BAD FOR BOSTON.

The times we have been in Boston we have stopped at the Revere House, and have found it a very good hotel. In comparing it with other hotels in the North and West we have put it down as about the best. The following incident, related by Zion's Herald, will no doubt have its effect upon our patronage for the future. Such things ought not to be in Boston. Where are the Ku-Klux and civil rights bills? Why not get a bill passed on purpose for that most contumacious people? Somehow, even in that cool and salubrious latitude, they like neither to eat nor sleep with "the man and brother." Let them mend their ways and come to a better mind before Mr. Sumner *compels* Congress to vote his bill. The Herald says:

At the Revere Coffeehouse, attached to the Revere House, last week, two gentlemen sat down to lunch. While waiting the fulfilling of their orders, four colored gentlemen, well dressed and well behaved, entered and sat down, and gave their orders. The waiter paid no attention to them at first. On their repeating their wishes, he said he did not serve such persons as they; whereupon they left. The two white gentlemen asked if that was the fashion of the house, and were answered in the affirmative; upon which they declared they would not patronize such an establishment, and followed the other gentlemen into the street. We want Mr. Sumner's bill for Boston and the Revere House. It is a pity he did not compel Congress to vote it. We hope all true men will treat that house as it treats these true men, until it publicly repents this misdemeanor.

THROUGH THE COURTESY of our attentive correspondent, J. W., we are able to give the first day's proceedings of the Sunday School Convention. Bishop McTyeire's address and the rest of the proceedings of the convention will appear next week.

DR. DOLLINGER.

This learned and eminent theologian of the Roman Catholic Church in Germany has recently been excommunicated by the Pope for the very grave heresy of declining to believe the new dogma of papal infallibility. The religious press is making a great deal of the matter, and possibly much more than it deserves. If Dollinger and Hyacinthe can swallow everything in popery except the infallibility, we have very little hope of their future as reformers, and we shall not be surprised if they become parties to some arrangement by which the subject will disappear from public discussion. Whatever may come of the present movement, our readers will be interested in the following facts in the life of the great German doctor:

Dr. John Ignatius Dolliuger, now in his seventy-third year, was a native of Bavaria; ordained in 1822, and immediately appointed chaplain to the diocese of Bamberg. In 1822 he delivered a series of lectures on the "History of the Church," before the University of Munich. In 1845 he represented the University in the Bavarian Parliament, and in 1851 was a delegate to that of Frankfort, where he voted for the absolute separation of the church from the state. Dr. Dollinger is the author of many works upon theological subjects, and as a writer upon ecclesiastical history he is said to have no superior. Just before the late council the famous letters of Janus appeared, of which he is the reputed author, demonstrating the utter folly of declaring the Pope of Rome to be infallible; these letters shook the whole religious mind of Europe—made the dogma of infallibility ineffably ridiculous in the eyes of all Protestants and not a few Romanists.

The London Saturday Review says: Dr. Dollinger is the one Catholic divine of Germany who enjoys a European reputation, both without and within the borders of his own communion, whose piety no Ultramontane has ventured to question; and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge.

MINISTERIAL SUPPLY.

"A religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers."—*Isaac Taylor.*

This dictum, we think, must commend itself to all candid minds as legitimate and true. We know it was so in primitive times. So also in the Reformation in the sixteenth century, and in the great revival in the eighteenth century, through the labors of Wesley, Whitefield and their co-laborers. As the vital force in every healthy organism sustains each member needful for its preservation and well-being, so each religious organization, vitalized by the presence and indwelling of the Holy Ghost, will supply itself with all the orders of men and arms of service necessary to its healthy working and preservation. If these reflections are just, are they not most damaging to the exclusive claims of any church to be "the church," especially if it is true that a large per cent. of its ministry have been Christianized and trained in other Protestant communions? Indeed it is a most damaging reflection upon its own want of vitality, of spiritual power and aggressive efficiency, and just the last thing to be matter of boasting. It is much as if some shepherd should show you his flock in proof of the assumption that of all shepherds he is the best, and, while exhibiting, should in a boastful vein point out many of the fattest and finest, with the remark: "These I enticed out of M.'s flock, and those and those out of P.'s and B.'s flocks." We imagine such an exhibition and such boasting would give the spectator and auditor a much higher idea of the shepherd's capacity to gather other people's sheep into his fold than it would of his success in rearing sheep of his own.

According to the profound and just observation of Isaac Taylor, does it not show a want of vitality in any church to be in any degree dependent for its growth on proselyting members and ministers from other communions? Would it not always be infinitely more respectable and more Christian to go out into the world, which is white to the harvest, and reap the sheaves that shall fill our barns with plenty? There is rock enough in the world's great quarry to build our edifices, no matter how high or how broad, without the necessity of pulling out the loose rocks from our neighbor's walls.

Whenever any branch of the church becomes a proselyter it makes itself an eleemosynary institution, and hopes to live by the labors and gifts of others. Every church bearing the Christian name should nobly scorn so humiliating an attitude. Let the sick, the blind, the lame, the decrepid, be objects of charity. Let them sit at the beautiful gate of the temple and receive alms; but never let the hale and strong seek to live and grow by the diligence and toils of others. It is as unjust as it is mean. Let us as Methodists never forfeit our glory in this regard, nor dare "to speak of any of those things which Christ hath not wrought by us." Let us ever remember that in this matter of proselyting it is more blessed and more honorable to give than to receive; and let us ever maintain the attitude of an invasive encampment on the field of the world, that we may recover sinners "out of the snare of the devil, who are taken captive by him at his will." W.

GALVESTON, Texas.

LADIES AT WORK.

However it may be with the editor, we are sure that the ADVOCATE and its enterprising publisher have many friends among the ladies of Alabama, Mississippi and Louisiana. If they can be enlisted in the work of extending our circulation we know that Bro. Harp and his clerks will have hard work to keep up with them. In this connection we give a suggestive paragraph from the Christian Observer, of Cattlettsburg, Virginia. We do not know about the sewing machine; but we donht not that can be arranged also.

We take this occasion and method to return our thanks to our many lady friends who have manifested their interest in the circulation of the Observer by personal efforts.

We are receiving letters constantly from ladies unknown to us, from different parts of the country, containing words of cheer and commendation, and almost invariably accompanied by a remittance for some friend or friends who had been induced by them to subscribe for the Observer.

We trust that the number will continue to increase until the name of every lady who reads this is entered upon our "roll of honor" for having furnished at least one subscriber. By the way, should any of our lady friends desire to purchase a sewing machine, of any make, they can do so from this office, on very reasonable terms, and make payment by furnishing subscribers for the Observer.

Terms will be made known on application, either in person or by letter.

FED AND LODGED.

The editor of that excellent paper, the Methodist Protestant, like other editors, has his troubles. He thus mildly takes even presidents of conferences to task. We fear there are others who devote over-much space to "mere personal references," and to the wonderful phenomena of food and lodging.

Presidents of conferences will save us much embarrassment by attending to the suggestions made by the former editors concerning presidents' notes of travel. We hope to be spared the necessity of canceling any matter in their communications; but we will be compelled to do so when so large a portion is devoted to mere personal references. In some instances fully one-half of the journal is devoted to telling where presidents were fed and lodged. This, repeated from year to year, becomes intolerable. Tell us about the state of the church, its doings and its prospects, and your papers will be read with interest.

REV. W. V. TUDOR, of the Carondelet Street church, left on Monday last for a trip to Europe. He expects to be absent about four months, and has promised us a supply of letters, descriptive of scenes and impressions abroad. Many prayers will go up, during his absence, for his welfare and for his safe return to his appointed field of labor.

A WORD of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

SUNDAY SCHOOL CONVENTION.

FIRST DAY.

According to appointment the great Sunday School Convention of the Methodist Episcopal Church South assembled in Nashville, Tennessee, on the morning of the eleventh instant. About ten o'clock a goodly number of delegates were gathered together in one of the magnificent halls of the capitol, and the organization of the convention was immediately proceeded with. Mr. T. J. Magruder, the well known Sunday school superintendent of Baltimore, was called to the chair and Mr. W. H. Foster, the equally well known Sunday school superintendent of New Orleans, was called to the office of secretary.

The convention was then regularly opened with solemn religious exercises, conducted by Rev. [illegible] Hamilton, of Mobile. Next the roll of the convention was called, and the following delegates answered to their names at the time or subsequently:

Baltimore Conference—S. S. Rozell, T. B. Sargent, A. T. Bledsoe and T. J. Magruder.

Virginia Conference—C. H. H. R. N. Sledd, J. M. Goodwin, W. Davis and P. A. Peterson.

Western Virginia Conference—W. G. Miller.

Holston Conference—J. Atkins, G. Taylor, W. W. Neal, E. E. M. and S. Philips.

North Carolina Conference—S. Black.

South Carolina Conference—J. Wightman, T. G. Herbert, J. Carlisle and S. A. Nelson.

North Georgia Conference—P. Harrison, A. G. Haygood and M. Richardson.

Florida Conference—R. M. Tings and T. K. Leonard.

Alabama Conference—T. O. Summers and W. L. Baker.

North Alabama Conference—Duncan, B. Harris and J. Whitten.

Tennessee Conference—T. M. Jones, D. C. Kelley, F. R. Hill, W. Vick, M. Hamilton and R. Young.

South Georgia Conference—Lovick Pierce.

Memphis Conference—J. T. Collins, W. C. Johnson, B. T. Tipson and A. R. Boone.

Louisville Conference—R. Deering, E. Foulks and J. W. Shelton.

Mississippi Conference—J. Heard, J. T. Cameron, W. L. Hunnicutt and R. Abbey.

North Mississippi Conference—W. P. Barton, W. L. Lipscomb and J. B. Streater.

Missouri Conf.—T. E. Thomas, G. F. Hougland and O. H. McFarland.

Arkansas Conference—J. G. Barrow.

Little Rock Conference—W. Hearn and W. C. Ratcliffe.

Northwest Texas Conference—S. McCarver.

Texas Conference—F. C. Wilkes.

White River Conference—James Wickersham.

Louisiana Conference—W. H. Foster and John Wilkinson.

Kentucky Conference—Joseph Rand, E. P. Buckner and J. F. Beckley.

St. Louis Conference—T. M. Finney, S. Cupples, N. Handy and W. Lewis.

It is worthy of remark, as indicating the deep interest awakened in our church generally on the Sunday school question, that among the brethren present were many of the very venerable elders of our ministry, as Rev. Dr. Lovick Pierce, Rev. Dr. Madden and Rev. Dr. Sargent. Many of the great dignitaries of the church were also present, as Bishops Paine, Pierce, Kavanaugh, Marvin, Wightman, Doggett, McTyeire and Keener; editors Bledsoe, Summers, Harrison, Haygood, Finney and Johnson.

Upon motion it was resolved that the Bishops be elected honorary members of the convention, and be invited to preside over its sessions as they do in the General Conference. For permanent organization one member from each Conference was elected vice president; Rev. P. A. Peterson was elected secretary, Major A. W. Vick and Mr. T. P. Thompson were elected assistant secretaries; Mr. M. Hamilton was elected treasurer.

Organization completed, Bishop McTyeire proceeded to address the convention in his own unique, forcible, sententious way.

Upon the conclusion of Bishop McTyeire's address the convention adjourned to meet in evening session, at three o'clock, and it was resolved that morning and evening

sessions be held daily during the continuance of the convention.

At the evening session, after the presentation of sundry memorials and resolutions, the convention entered into the discussion of the question, as per programme: "The Relation of the Pastor to the Sunday School." The discussion was opened by Mr. T. J. McCoy. He said that this question was one of the most difficult subjects that a superintendent had to deal with. It was fraught with the sorest trials. He presumed that the very difficulties involved in the solution of this problem had suggested the present discussion of it. He had had long and varied experience in the Sunday school cause, and had found this the most difficult of all questions connected with it. The Sunday school he regarded as merely a preparatory process looking to the one grand end, the *conversion* of the children. Here the soil was prepared for the sowing of the seed, and he very much feared that much of the effort put forth by the Sunday school teacher in thus preparing the hearts of the children for the reception of gospel truth fell still-born for want of that development which could only be produced by the genial rays of a parent's example and instruction. He was fully aware, too, that another difficulty presented itself which should be considered, and that was the long time over which the Sunday school and church services extended. The children were tired after the Sunday school was over, and indisposed to engage in the services of the sanctuary. This he thought was a difficulty that should be met in some manner he knew not how. And again he thought, even though they could accomplish the end desired—the attendance of children upon church services—yet there was even danger of the preacher preaching too *largely* for the appreciation of their little minds and hearts. Various plans had been adopted to avoid this difficulty. Some preached set sermons to children. Others devoted, say the first fifteen minutes of their sermon to the children. In conclusion he said that to the preachers they looked for guidance, direction and counsel. Upon them to a great extent depended the solution of the problem, as upon them largely devolved the duty of carrying to perfection the work they had begun.

The discussion was carried on by several of the brethren. Said Dr. Lipscomb: The gospel of Christ was a spiritual gospel, and as such was adapted to both young and old, and whenever the children were taught the great purpose of their existence, the design of their creation, the destiny of their being, as set forth in God's holy word, then no fears need be entertained as to their interest in these matters. He would be glad to hear the thunder of the pulpit hurled against the hearts of men, so that the Spirit of God might accompany it with power, and its fruits be made manifest in the church. The pulpit wants unction from on high. Give us this and our children would soon feel its effects upon their young hearts. They need to see their parents and their friends all aglow with fire from on high, and their spirits would soon catch the heavenly flame and burn with holy zeal. Here at last the solution is found. Let men and women be converted around your altars. Let the Shekinal glory beam from the pulpit and the chancel, and your children will reflect the glory of God. But they must have demonstrations of spiritual power to convince them of its reality and to interest them in the service of God.

At night Bishop Marvin preached to the convention from the suggestive and appropriate text: "*Sow thy seed.*" Would that every parent and teacher and preacher in the land could have heard that sermon, so instructive, so argumentative, so rich in valuable suggestion.

J. W.

NASHVILLE, May 14, 1871.

BE NOBLE, and the nobleness that lives in other men, sleeping but never dead, will rise in majesty to meet your own.

BISHOP PIERCE IN FLORIDA.

From a pleasant letter written by Bishop Pierce to the Southern Christian Advocate we take the following:

On our way to Brunswick we were joined by Bishop Wightman, who had been holding a district conference in Florida.

The church in Brunswick is unfinished and the parsonage in debt, and Bro. Fullwood, who was stationed there last year, conceived the idea of relieving the brethren by the sale of a picture, historic in its associations, conservative of an interesting tradition, and one that would be desired at least by the Methodists of Georgia.

Those familiar with Mr. Wesley's Journal will remember that he made several visits to Frederica, on St. Simon's Island. It is reported, and the fact is well authenticated, that he preached, at one time, under a live oak about one-half a mile from the fort. The grove is magnificent and the age of the tree is beyond question. Bro. Fullwood desired to have my father, as the oldest effective minister in our connection, and myself as an officer in the church—shall I say in the regular succession?—our succession is as good as any, if not better—and the tree, with its surroundings, photographed. Fortunately Bishop Wightman, on invitation, was able to join us, and so the church and people will soon be furnished with a picture hallowed in the memories that cluster about it, and somewhat remarkable in its combinations. Here we have, in vision, Oglethorpe and his colony—the first settlement of Georgia—the mission of the Wesleys to the Indians—a grand old tree under whose branches they preached *one hundred and thirty-five* years ago—an aged man, fresh and vigorous after the toil and hardships of *sixty-seven* years in the itinerancy—his son in the flesh and in the gospel—and a Bishop just from the field of conflict—pausing long enough amid these scenes of the past for the sun to paint their likenesses. The artist, Mr. Riddle, was well satisfied with his *negative*. How the picture will look when finished up I cannot tell. I judge the *likeness* will be distinct enough for recognition; the scene, front and background, is fine, and any little defects will be atoned for by memory and association. I hope the picture will sell for the benefit of the struggling membership at Brunswick.

On Monday night my father preached; nor did he give milk to babes, but strong meat to them who were of full age. How the digestion went on I cannot say. I hope unto salvation.

On Tuesday morning, some friends having provided a sail boat, a company of six preachers, with others, went out to the sound *a fishing*—a pre-apostolic occupation. We had a pleasant time—the day was fine, the company agreeable; some went ashore, wandering upon the beach, picking up the wonderful products of the deep; others fished diligently, and profitably. On our return we supplied several tables in the town bountifully. The most of us caught about equal numbers and had nothing to brag of, but Fullwood swelled with triumph, having pulled in a *drum* weighing fifty-four pounds. He quit the sport, resting upon his laurels.

At night, before a large audience, I occupied the pulpit, and Bishop Wightman concluded with a few pithy, seasonable words and prayer.

On the following morrow—the steamer which had been engaged failing to come—we took our sail boat for the island, fifteen miles distant. We made a good run and landed about noon at the base of Oglethorpe's old magazine. The fort built upon it is gone, but the barracks near by are still standing, but roofless, and tending to decay. These old structures were all built with shell and lime—tabby—and were connected by an under-ground passage. One old cannon remains corroded, almost devoured by time and rust. The inner embankment of the moat surrounding the town still remains. Just outside are the moldering tombs and vaults of the colonists, with considerable trees growing from the fissures in the crumbling walls. There is a sacred sadness about these fast-fading memorials of the past.

If I were rich enough to buy this island, and could settle my children and a few friends about me, I could have an earthly paradise. Here it is—land rich enough—water good—climate delightful—forests grand—flowers of every hue—open to the sea—the interior easy of access, the luxuries of land and water at command, and Brunswick—the *American London that is to be*—near by—communication with Savannah daily if you wish—is it not a nice place to live? Ah me!—I cannot buy it—I shall not go there to stay. This is not our rest. There is a better country, even an heavenly. Thank God.

On our return we had a stormy passage. The sky was clear, but the wind was blustering and gusty. There was some hesitation among us about returning on the sound in our little craft. We went aboard about eight P. M., and held a council. Some backed out and went ashore to await the steamer from Savannah next day. The rest concluded to go on. About nine P. M., the tide having turned, we hoisted sail and went down the river. As we approached the mouth the wind swelled and swept furiously. Things looked squally. We cast anchor, reefed our sail, and some wished we were on shore. The captain, proud of his seamanship and of his craft, thought he could put us through. On we went—we landlubbers trembling and anxious. At last we encountered the swell of the sea. Such pitching and rocking! We are in for it. It is as safe to go on as to go back. On we go through storm and darkness. Finally we are lost. The captain does not know where we are nor whither we are going. The boat is tacking about—no progress—the night is passing. At last I spied a light and called the captain's attention to it. It was a lighthouse. We were going wrong—plied the helm—turned about and finally landed safe at our wharf.

DEATH OF MRS. SALLIE M. WHITE

Mrs. Sallie M. White, wife of Rev. B. F. White, of the Louisiana Conference, died at the residence of her brother, Mr. Wynn, in Mississippi, on the ninth instant. Her last hours were peaceful and triumphant. Sister White was an accomplished Christian lady, and richly endowed in mind. She has been an occasional contributor to the NEW ORLEANS CHRISTIAN ADVOCATE for several years, and many who have never seen her face will feel that they have lost a dear friend. We hope that a suitable obitnary will be furnished. The following lines, written on the death of Alice Cary, are the last that she wrote for the press, and were published in the ADVOCATE of March 9, of this year. How well they apply to the author, whose spirit now mingles with the sisterhood of sanctified song on the heavenly shore!

ALICE CARY.

Let one most loving of you all,
Say: "Not a tear above her fall—
He giveth His beloved sleep!"

The sun-thus flashed a livelier flame
Through dew-drops brightened by her tread,
The waves went by with mellowed sound,
And sorrow looked up, comforted.

Soft childhood held her gentle robes,
And youth her happy garlands wove,
And age upon its tottering staff
Forgot its weariness for love.

The music of the silenced strains
Is hushed for us through earthly hours;
But echo sings them far away
Through memory's fairy-haunted bowers.

There breezes make more soothing sound,
There birds sing with more touching strain,
And holier fancies where she sings
Come through the casting of the rain.

Gone! But her loving hand has swept
Soft music from our heart's sad string,
When love had grown to weary days,
And life had lost the hours of spring.

Gone! But we feel that far beyond
The sky that night with radiance fills,
Beyond the moon's white light that streams
So saintly on the distant hills—

There is a spirit pure and fair,
Awakened to a sinless birth,
Singing to groves of Paradise
The dearest notes she sang on earth.

Forever free from tears of grief,
The Voice resistless called her home—
My faithful servant "Enter in;
Into thy Saviour's kingdom come."

S. M. W.

THE WALLIS TIE.—Cotton planters and those dealing in plantation supplies will find it to their interest to examine the claims of the Wallis Tie, an advertisement of which appears in another column in this issue. Mr. Wallis, if we may judge from our interconrse with him, has that extraordinary gift of fine common sense which at once impresses us favorably in regard to the practical excellence of anything he might invent or manufacture; hence we are not surprised when we are informed that the Wallis Tie has taken the first premium over all competition at five agricultural fairs held during the year 1870.

We commend to the favor of our friends, in Texas and elsewhere, our near neighbor and long known friend, Colonel R. M. Ellis, of this city, who represents the Wallis Tie, and is about leaving on a visit to that State and expects to be present at the State fair in Houston. The friends of the tie predict another *blue ribbon* at the above named fair.

The above mentioned tie is made, as we are informed, of the best English iron, and combines great strength with extraordinary facility of adjustment.

REV. MILTON MAUPIN.—William C. Young, writing to the Texas Christian Advocate, says: "It is my painful task to give you the sad news of the death of another member of our Conference. Rev. Milton Maupin, of the Trinity Conference, breathed his last on Saturday, April 1, at six o'clock P. M. He went in great peace. His work is done. He fell asleep in Decatur, in the midst of his family and his pastoral charge. May the great Head of the Church take care of his family."

Married.

In Pensacola, Florida, May 4, at the residence of Mr. Thomas Hutchinson, by Rev. J. A. Pace, Mr. J. W. GISBLES to Miss FANNIE M. HUTCHINSON, all of Pensacola.

By Rev. J. T. Heard, at the Washington hotel, in the city of Vicksburg, on the evening of May 1, Mr. J. H. HONNER to Miss E. J. ANNIE, of Louisiana.

By Rev. J. T. Heard, at the residence of the bride, in Vicksburg, on the evening of May 1, Mr. ISAAC HUNDLY to Mrs. ELIZABETH TICHELL, all of Vicksburg.

Obituaries.

Died, at the residence of her parents, in Floyd, Carroll parish, Louisiana, on April 7, 1871, after a short illness, PEARLE DOLLENHIDE, in the third year of her age.

She was a member of our Sabbath school here, and was a most precious and beautiful child.

Her mission on earth was brief and soon completed; and hence thus early she has been called to join the beautiful ones on the shining shore.

"One sweet flower has drooped and faded,
One sweet warbler hence has fled,
One fair brow the grave has shaded,
One dear schoolmate now is dead."

JAS. E. BRADLEY, P. C.

Sister ELIZA, daughter of David J. and Eliza Stott, and wife of Coleman O. Guinn, was born August 22, 1832, and died March 17, 1871.

She was converted and joined the Methodist Episcopal Church South in early life, and lived and died a consistent member of the same. Notwithstanding she had so short a notice of the final change, a life of such uniform Christian consistency as was hers assured all who knew her that death could not find her unprepared. In a few hours from the time she prepared a dinner with her own hands, and partook thereof herself, that perfect picture of health lay prostrate and speechless, and on the following day at nine o'clock her voice was silent in death. O God! how inscrutable are thy ways. One day a house all alive with health and hope—the next all draped in mourning.

Thus a devoted husband and three affectionate children are suddenly robbed of the brightest light that ever shone around the domestic altar. God bless and comfort the bereaved.

J. L. SKIPPER.

GEORGIANA, Alabama.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 142 Camp st., for the week ending May 15, 1871.

A—Philip Allen $2.85, R H Adair, Geo F Alford & Veal, Vernon Allen $10.25, C Austin.

B—D F Boyd $45, J T Burt, Henry P Bowen, Matt W Burke, O H Brewster, Briley, Duepree & Co $35, E Lee Blanton, John Beveridge, W W Bennett, J W Burke & Co, J Bancroft.

C—W J Carlton, J E Cobb $25, E G Cook, Baxter Clegg 2 lots, J P Cushner $4.50, Claxton, Remsen & Haffelfinger, W C Crawford, Church & Goodman.

D—Robert A Davis, William Y Dixon $12, D M Dunlap, Logan H Dameron, John C Duncan.

F—E N Freshman 2 lots, J M Franklin, D V Foose $10.

G—C R Godfrey $25, G M Gilmore $10.50, J Gorton $26.75, Grillin & Hoffman.

H—R P Harris $2.85, John Howard 75 cts., M P Hawkins, R S Holcombe, P Howard $14.90, S E Hale, W C Halsllp.

I—R S Isbell 2 lots.

J—R T Jones, H F Johnson, J G Jones.

K—J L King, P H Keyes, Joseph C Kittrell, Nathan Kilgour, L Keown $2.70, H J Kane.

L—T A Lancaster $2.25.

M—R F Mounain, D Merchant, M C Manly $2.85, J H Miller, J McGee 2 lots $10, Manly & Co, G W McFee 2 lots, J F Marshall $22, J W Martin, J W Medlock 2 lots $31.75, F A Mood, G W McClanahan, J H Mims, George J Mortimer $3.

N—Thomas L Nugent, Thomas Nelson & Sons, James D Newsom.

P—S M Pettengill 2 lots, J A Pace $6, Mrs R G Portiss $2, J S Parker, R Parvin $25, J A Pace $8.30, Phillip Phillips, E C Postell, Miss R E Potts 35 cts, Isaac Pipes.

R—Reddington & Co.

S—J L Skipper $3, Geo S Scofield, F W Sharbrough $11, H R Singleton $1, W D Stayton $12.85, Miss H A Steinbauer, A Smith $11, W R D Stockton, W T Smithson, D S Snodgrass, A T Stacy.

T—Tillson & Co, A B Trigg & Co.

W—F A Winn, J L Wright, Woolworth, Ainsworth & Co, Woods & Co.

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NEW ADVERTISEMENTS.

THE "WALLIS" TIE.

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Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
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Dedication of a Baptist Church.

NEW ORLEANS, April 23, 1871.

BY AN APPLICATION of upward of fifty-two regular members of the Third African Baptist Church of New Orleans to be dismissed, to form a regular Church in the Sixth District of the city of New Orleans, to be styled the Second African Baptist Church of Jefferson City; and praying also to be set apart by the Mother Church and other regular Baptist Churches of the city of New Orleans; whereupon the prayer was cordially granted, and the following churches were invited to meet in council at Jefferson City, on the twenty-third day of April, 1871, for the purpose of organizing said church:

First Baptist Church in New Orleans—Rev. A. Armstrong and L. Quander.

First Baptist Church of Jefferson—George W. Walker.

Third Baptist Church in New Orleans—George W. Merritt and A. A. Marmillion.

First Baptist Church in Gretna—Henderson Williams and Thomas Campbell.

The Council was called to order by electing the Rev. A. Armstrong to the chair and John Marks as clerk. The meeting being opened by prayer, the Rev. George W. Merritt stated the object of the meeting. The secretary was then called on to read the petition and action of the Mother Church; all of which being satisfactory, the Covenant was read by the Rev. George W. Merritt and unanimously adopted. A resolution was offered and adopted that the standard work known as the Crowell Church Manual be the rule and practice of the Second Baptist Church of the City of Jefferson. After which the right hand of fellowship was extended to the Deacons in behalf of the churches. The Rev. George W. Walker charged the church in discourse from the one hundred and twenty-second Psalm, seventh and eighth verses. Benediction by the Rev. George W. Merritt. Rev. Henry Caldwell, Secretate, was left in charge of the church.
my18 1t JOHN MARKS, Clerk.

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By Rev. Robt. Lowry and W. Howard Doane.

THE FACT THAT

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were ordered in advance of publication, and that orders are being received for from

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Don't purchase until you have examined "PURE GOLD," "BRIGHT JEWELS," "FRESH LAURELS," "GOLDEN CENSER," "GOLDEN SHOWER" or "GOLDEN CHAIN," either of which is unequaled by the publications of any other house.

One copy (paper cover) of either sent for examination on receipt of twenty-five cents.

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The same, Double Reed, with Five Stops	125
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The Child's Corner.

MR. NOBODY.

I know a funny little man,
As quiet as a mouse,
Who does the mischief that is done
In everybody's house.
There's no one ever sees his face,
And yet we all agree
That every plate we break was cracked
By Mr. Nobody.

'Tis he who always tears our books—
Who leaves our doors ajar;
He pulls the buttons from our shirts,
And scatters pins afar.
That squeaking door will always squeak,
For, prithee, don't you see,
We leave the oiling to be done
By Mr. Nobody.

The finger-marks upon the doors
By none of us are made;
We never leave the blinds unclosed,
To let the curtains fade.
The ink we never spill; the boots
That lying round you see,
Are not our boots—they all belong
To Mr. Nobody!

A JEWEL SET IN SAND.

BY OLIVE THORNE.

How would you like to live where you'd have to wear, hanging from your cap, a bag of dirt, taken from the grave of Mohammed, to keep off cats, evil spirits and other dangerous things?

And not only a bag of dirt, but a hyena's tooth, a piece of carved wood and several other charms. I should think such a jingling fringe to a boy's cap would keep off cats—and everything else.

Do you think you'd enjoy being where it is considered very ill-bred to laugh or move quickly, where even the babies are grave and dignified, and where base ball is simply an impossibility?

Perhaps you don't see what this has to do with a "Jewel set in Sand;" but it has this to do with it, that the people I'm going to tell you about call their country a "Jewel set in Sand," because it is a rich country, surrounded by a desert.

We call it Tartary, and it's away off in Asia.

We are so taken up with the hustle of life in Europe we almost forget there's a large sleepy country over beyond the Himmalehs, and we're so very progressive ourselves we can scarcely realize that life goes on in the same quiet way, with the very same manners and customs that they had two or three thousand years ago.

It's almost like living over ancient history to visit that country.

What do you think of calling a religious society "Howling Dervishes?" If you think the name is funny, I can assure you they deserve it. One thing they swear to do when they join the order is to shout, day and night, "Ya hu! Ya hak! La illa hu!" which is a prayer in their language. One of these brawling creatures must be a delightful companion! No wonder they howl themselves into raving insanity.

These dervishes are the same as monks in a Catholic country. They wander about the country begging their living. Every good Mohammedan, however poor, feels obliged to give him something.

It's a convenient institution for people who like to be lazy, and don't like to starve. They often collect a good deal of money by begging, and then go into business—certainly a peculiar way of getting business capital.

The people of Central Asia, sleepy as they seem, are wide awake on one point—not to let a European into their country. They would not hesitate to cut off the head of any one whom they found in disguise among them.

Unfortunately for them, Europeans are somewhat restless and fond of exploring, and one gentleman, who had a longing desire to travel through Asia, disguised himself as a dervish, and joined a wandering band. He learned all their delightful ways, such as going barefooted and dirty, eating food they had begged, all mixed up in a half cocoanut shell, and so forth.

The hardest thing to learn was their incomparable laziness and indifference to everything. He traveled all through the country in that way, and on his return to civilized life wrote a very interesting book about it.

A very disgusting habit of the dervishes is this: After a long march, when they are tired and wet from rain, they take off their clothes, and just bury themselves in dry dirt, prepared for the horses' bedding at night, clear up to their chin.

What a dreadful thing that would be to me! Yet they seem to enjoy it, and even go to sleep there.

In that country if a man has a good deal of money he don't build a fine house and spend his money as we do, but his greatest desire is to hide it; because if it is known that one man has money every other man tries to rob him. Even the Khar (or King) himself will not scruple to have his head cut off, and seize all his money.

I can't see any use in having money if you can't use it—can you?

In their great city, Bokhara, the houses are simply mud and wood huts, which each man builds for himself. Their windows have no glass, and in winter only greased paper to keep out the cold and storm.

They have no furniture, and as they always sit on the floor they consider our sofas and chairs only so much useless lumber.

Did you ever think the waddle of a duck was a graceful motion? These Asiatics consider it so graceful and elegant that they cultivate it for themselves. Our way of walking seems to them the extreme of stiffness.

I think it would be funny to see a city full of people waddling around like so many ducks, and all wrapped up in bed clothes, too—for that's exactly what their clothes look like.

Of course they don't have thirteen pockets in one suit of clothes, as some of you boys do, so they use the folds of their clumsy garments instead of pockets; they even carry cooking utensils in them. As if your father should carry a frying pan or a coffee pot around with him! And besides the kettle, they often carry the meat.

But if the men look as if wrapped in bed clothes, the women look even worse. You see it is very vulgar for a lady to go out at all. Ladies of rank are never seen in public places, and those who do have to go into the streets disguise themselves so that their own mothers wouldn't know them. Besides muffling all up in a big cloak, with the empty sleeves hanging down outside, which makes them look like a stuffed bundle of clothes, they wear a veil of horse-hair entirely over their face.

You'll laugh when I tell you that the men do all the shopping. It is highly vulgar for a lady to buy anything.

Another funny thing is to see the clerks of the retail stores going to their place of business in the morning. In that droll country a merchant can't just lock up his store, goods and all, and leave it till morning. He must take down every article, pack it up, load it on to donkeys or porters, and carry it home with them.

There are no saloons in Bokhara, for it is a sin for a Mohammedan to drink wine, but they have "tea booths." Funny things they are, too.

Now in our country, you know, if a man goes into a coffee house he just orders his coffee of the one who keeps the house; but there each man carries his own bag of tea, hung to his belt, or stowed away in a fold of his clothes, and when he goes to a tea booth he gives the tea he wants to drink to the booth-keeper, who prepares it with hot water.

I think it ought to be called a hot water booth.

If the tea happens to be hot, don't imagine a grave Tartar would be so undignified as to blow it.

Goodness!—what do you take him for? He would just wait till it cooled. Is he a servant, that he must be in haste?

Those who affect to be stylish in their tea drinking place their right elbow in their left hand, take the cup in the right hand, and give it one graceful swing up to the lips. But what is stylish for people who cultivate a waddle wouldn't be quite the thing for us, who think waddling vulgar.—*Zion's Herald.*

THE SUNDAY SCHOOL AGE.—Geologists have given us the age of fishes, mammals, man, etc.

Facts on every side prove that we have reached the Sunday school age.

The geologic ages have had their fossils. No doubt the Sunday school age has its fossils.

But they are becoming fewer; for it is found to be a fact that many of these things that are fossils in appearance have life beneath them, and the crust was more to blame than the heart. Method was at fault more than intention. Many opening their eyes to the great interests of the Sunday school work, become willing to give the school a place, character and power corresponding to its importance. Even a board of trustees in one State that thought the Sunday school would desecrate the church have now taken it from the school house into consecrated walls!

Ages are worthy as they tell on ages to come.

We have the heat and light which were treasured up long periods ago. The jewels of to-day were made in the dim past.

But no age can compare in influence on the future with the Sunday school. When temporal wants are no longer felt, its glow and light and treasures will be increasing for the unending years.

More workmen for this age are needed! Who will come? Will you?—*Sunday School Times.*

THE "human hair" exported from Bohemia to the United States during 1870 represented the value of $8,545.

THE long-expected volume of poems written by King Louis the Second, of Bavaria, will appear next fall.

The Farm and Garden.

FARM WORK FOR THE MONTH.

CORN.—If we have done as we ought the corn crop has been well plowed, thinned to a stand and hoed, leaving the soil around the young plants loose and friable, free from weeds and grass, and the middles also deeply broken, so that the tender rootlets can easily penetrate the earth to search for and find food to nourish and invigorate the crop. The next plowing should be done with a sweep or cultivator, running shallow, throwing fine earth to the plants, covering up the obtrusive grass, saving much labor to the hoe hands, and affording protection against the increasing heat of the season. When this plowing is complete let the hoe hands follow immediately, to remove all surplus stalks overlooked in the first thinning, setting up those that may be bent, pulling off suckers, and destroying every blade of grass and every weed which the plow has failed to reach. This being well done, the corn crop will need no further attention for three weeks.

COTTON.—The first thing in the cultivation of the cotton crop is to "side" it with a plow or sweep, then chop it into hunches, leaving the width of an ordinary Scovill hoe between the bunches, and then thin to a stand. Where the soil has been well prepared—deeply broken and pulverized before planting—the siding may be effectually done with a twenty or twenty-two inch sweep, as Mr. David Dickson, of Hancock county, recommends, going as close to the plant as possible, and running very shallow—not more than half an inch deep. But where this previous work has not been carefully done, or where the soil is stiff and tenacious, we believe that deep siding with a plow, running the har to the cotton, and running very close, is not only judicious but necessary. Where the stand is abundant the chopping into hunches can be done very rapidly, care being taken that it is done evenly, leaving as near as can be the same distance between the hunches. In thinning to a stand the utmost care should be taken. This is the most delicate and important work in the cultivation of the crop, and none but the steadiest and most competent hands should be employed to perform it, and even these should be continually watched. Many a good stand of cotton has been lost by being skinned and bruised when being thinned to a stand in a hurry or by careless work. Doctors differ as to whether one or more stalks should be left in a hill. Dickson leaves two or three, and allows only the width of a hoe between the hills. He leaves a wide space—four feet—between the rows, and believes that if distance is given one way—between the rows—the plants may be crowded in the drill. Others insist that distance be given both ways, and that one stalk in the hill, hills one foot apart at least, and four feet between the rows, is the best way to plant. The character of the soil and probable size of the weed must, to a great extent, regulate this. We have tried both modes of culture on land naturally poor, but made rich artificially, and are inclined to approve Mr. Dickson's plan. We believe that one stalk in a hill will bear more fruit than either of two stalks in a hill; but the two stalks together will bear a greater number of bolls than the one alone. When the cotton has been thinned to a stand not a particle of foreign growth in the shape of weeds or grass should be left undestroyed. The dream by night and thought by day of the cotton planter should be to *keep out of the grass.*

SMALL GRAIN.—Toward the last of this month oats, wheat, rye and barley will be ready for the reaper. Except what is needed for seed, which should be left to become thoroughly ripe, small grains should be harvested before they are "dead ripe."

COW PEAS, FORAGE CORN AND MILLET.—This is the time to sow cow peas broadcast to make hay. Drilled corn for forage should also be sown now on rich, well prepared ground. Sow three bushels of seed to the acre, in drills three feet apart, and cut when the tassels appear. Sow millet in the same way. We advise our readers to sow as largely as they can of these forage crops. Forage is scarce in the country (when was it otherwise?) money to buy it is terribly scarce, and Northern hay bought with money borrowed at two and a half per cent. a month, and secured by a lien on the crop and stock, never fattened a mule, horse or cow, within the range of our observation.

SWEET POTATOES.—Keep on setting out slips wherever you can, as long as you have any to set out. Nothing will pay better. If the weather is dry and hot set out the plants in the evening, and if you can dip the roots of the sets in a soft paste of cow manure and woods earth it will help the growth and be a protection against drought.

PUMPKINS AND SQUASHES.—If you have a spare patch of good ground plant it this month in pumpkins and squashes. They are first-rate food for milch cows, and are easily raised. The hills should be deeply broke and made rich with manure.

RUNNING GEAR, THRESHING MACHINES, ETC.—See that your running gear, threshing machine, fan, etc., are in good order for work when you need them to thresh your small grain. If they need repair have it done now.—*Southern Farm and Home.*

SALT FOR BEES.—I have been raising and managing a small stock of bees for the last ten years, and find the use of salt a great benefit to them. I salt each hive regularly once a week, as I do my cattle. One tablespoonful of salt to each stand of bees will do. The hive must be raised about an inch and a quarter high from the bench or stand. This enables the bees to have free access to the salt that I throw or scatter under the hives. The hives are raised from the bench by placing a small piece of stone under each corner. I never have had the moth to trouble my hives since I have adopted the plan of salting my bees.

The bee raiser will find it of great benefit to salt his bees once a week. It saves the bees the labor of hunting salt in the busy part of the season.—*Correspondent of Christian Observer.*

A CANADA correspondent of the American Agriculturist has been making experiments in grafting potatoes. He extracted all the eyes from a Garnet Chili, and replaced them with eyes from the Early Rose. In the same manner he grafted the Chili on the Rose. All the specimens did well: "The Rose grafted upon the Chili gave a fair crop—about one-half of the Rose type and color, and the other half of the Chili type, but pure white. As to the Chili, grafted into the Rose, the vines were extremely large, and, when dug, gave a large yield of beautiful potatoes, but all of them with clear white skins, except one or two to each point, which were red; both colors were of the Chili type, and no apparent sign of the Early Rose among them."

EARLY RISING.—I would inscribe on the curtain of your bed and the walls of your chamber: "If you do not rise early you can make progress in nothing. If you do not set apart your hours of reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitably and frivolously, and unenjoyed by yourself."—*Lord Chatham.*

A LITTLE boy, after saying his evening prayer, stood up and said to his irreligious parent: "Now, father, I have said my prayers; have you said yours? or are you too big to pray?"

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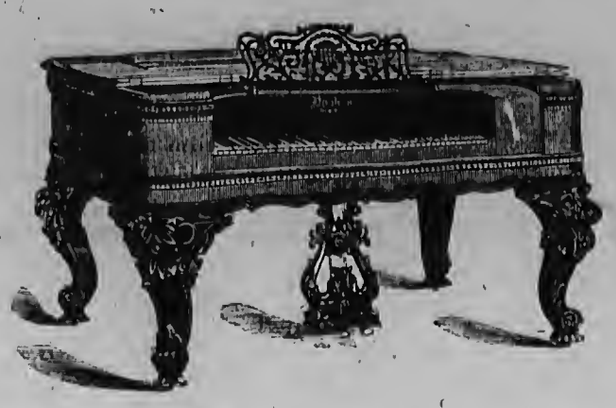

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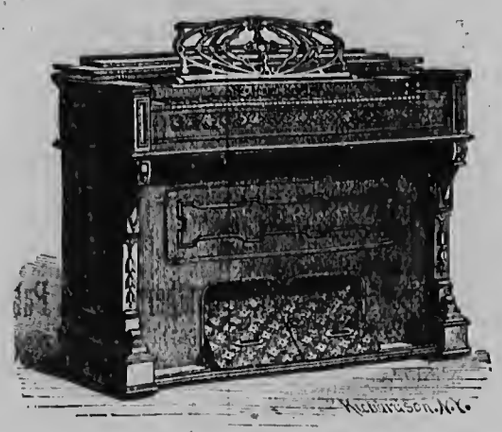

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MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
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REV. J. T. DAVES, Editor. ap8 2m

Scientific.

NERVE TEMPERATURE.—M. Schiff, a Frenchman—and who but a Frenchman of the school of Brown-Sequard could do such a thing?—has been experimenting on fowls by inserting into the brain small therma-electric piles of copper and bismuth. The wound will heal up in such a case and leave the wires issuing, one from each side of the head; these being attached to a most delicate galvanometer, the arrangement is complete—apparently, for determining with accuracy the heat of the brain tissue under different circumstances. It was found that excitements of various kinds to which the creature was subjected at once registered on the instrument an excess of heat. The different sets of nerves were tried in turn, as by pinching, by sudden noises, and by waving colored objects before the eye. In the latter case at first a twofold impression was produced—an effect on the sight, and another on the sense of fear—and the galvanometer registered twelve degrees. But as the fear subsided, by the animal becoming accustomed to the object, the galvanometer fell back to a stationary position at eight degrees. Inferentially we may judge that human brain activity increases the temperature of the brain mass or portions of it; but this is nothing very new, as every one's consciousness, under certain circumstances, gives the same information. Brain activity calls at once a determination of blood to the spot, and an increase of blood in any part brings heat to the surrounding tissues. It is probably the fact that severe mental labor, as in close original thought, induces a rapid circulation, and consequently extra heat, much more decisively than the mere exercise of thought in ordinary reading, or giving a casual attention to external objects. Severe application of this kind, bringing such a strain on the parts, should therefore not be long prolonged at any one time.

A CRUSADE FOR THE POPE.

The "Dieu le veult" which heralded the first Crusade was the spontaneous outburst of such a resolve. If kings took the cross and led their subjects to Palestine, they did but follow a movement which they had not initiated, but the strength of which bore them along with it. But your sober-minded, moderate men, your men of material progress, will say that a crusade in the nineteenth century, the century of liberal parliaments and constitutional kings, is an impossibility. The religious idea, they will urge, has no longer the same hold on the masses as it had in the middle ages; the minds of men have taken wholly a different direction, and are fixed on altogether different objects. So far from being impossible, we believe it to be both probable and easy of execution. Catholic Europe has been roused from the fatal slumber of indifference by the roar of the cannon which bombarded the city of Rome, the Christian Jerusalem. No one can deny that the awakening has been grand and sublime. It has corresponded in greatness to that of the iniquity committed against our common father by the enemies of God and his Christ. And if this be probable and easy to bring about, we may add that it is necessary. To say it is not necessary is equivalent to denying the necessary right of self-defense. Catholics have by degrees seen themselves despoiled by the revolution of their most precious rights. We have been patient, but we will not be slaves. What form the new crusade may take we know not yet; but a crusade there truly will be to deliver the sepulcher of Peter and the Catholic world; and the hour, we believe, draws nigh.—*New York St. Peter (Catholic.)*

AN ANGEL IN THE STONE.—It is related of Michael Angelo, that, while walking with some friends through an obscure street in the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him, in astonishment, what he was doing, and what he wanted with that worthless piece of rock.

"O there's an angel in the stone," was the answer, "and I must get it out."

He had it removed to his studio, and with patient toil, with mallet and chisel, he let the angel out. What to others was but a rude, unsightly mass of stone, to his educated eye was the buried glory of art. A mason would have put it into a stone wall; a cartman would have used it for filling in, or to grade the streets; but Angelo transformed it into a gem of art, and gave it value for ages to come.

What possibilities of virtue and usefulness may not a good man see in a child? Do we know how to get the angel out? Are our children to be only for "filling in?"

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market is without any material change. A moderate business has been done in most branches of the wholesale trade. Sugar has been in fair request, and the medium grades have commanded fuller prices. There has also been a good demand for molasses, without any material change in rates. Flour has continued quiet but firm, and corn sells freely to the local trade. Pork has ruled still more in favor of buyers, but stiffened on Tuesday, and bacon is without any material change. The demand for tobacco has resulted in sales to a fair extent (500 hogsheads) at steady prices.

Our accounts from the country corroborate the previous unfavorable reports. From every point we receive complaints of excessive rains, and an ungenial temperature, in some cases doing considerable damage, and in all retarding the crop.

The river has remained stationary since our last, and is now 3 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the twelfth instant:

Louisiana and Mississippi	bales..	10,290
Lake		2
Arkansas		323
Florida		92
Mobile		757
Texas		1,012
Total		12,476

On Saturday the demand was stimulated by the news from Liverpool and New York, where prices were respectively 1-16d and ⅛c. higher, and after the noon telegram from the latter, reporting a further advance of ⅛c., the demand was stronger, while factors were still more stringent in their pretensions. Under these circumstances, and with the movement checked by light supplies, the sales did not exceed 3,900 bales, and the closing rates showed an improvement of ⅜c. in good ordinary and the better qualities, and ¼ to ⅜c. in the lower grades. On Monday rather exciting news from Liverpool and New York induced factors to claim still higher prices—¼ to ½c. above Saturday's rates—and as buyers were unwilling to go on at the figures asked, the movement exhibited but little animation, and was further checked after the receipt of later telegrams reporting the New York market to have lost ⅛c. of the previous improvement. The business was consequently confined to 3,000 bales, and the closing quotations showed a net advance of ¼ to ⅜c. in good ordinary and low middling, and ⅛c. in the other grades. On Tuesday the market opened with very little movement, and, under the depressing influence of unfavorable telegrams from New York, continued extremely dull throughout the day, only a few buyers coming forward and taking barely 1,400 bales, at prices showing a falling off of ⅛ to ¼c. from Monday's rates. Most factors adhered to their previous pretensions, but sales could not be effected unless at the above concession, nor could they have been forced unless at a still more marked reduction.

This makes an aggregate for the past three days of 8,300 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,324,801 bales, against 1,073,354 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 986,335 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 673,426 bales to Great Britain, 275,150 to other foreign ports, and a decrease of 242,071 to France.

Referring to our remarks above, we quote as follows:

Ordinary	11¼ to 12¼
Good ordinary	14 to 14¼
Low middling	14⅞ to 15¼
Middling	15⅞ to 15⅞
Strict middling	16 to 16¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	12,476	
Arrived previously	1,389,089	1,401,565
		1,422,261
Exported past three days	24,397	
Exported previously	1,267,697	
Burned	950	1,293,044
Stock on hand and on shipboard		129,217

SUGAR.—The sales in the sheds and on the landing were at 8½ to 9c. for common, 9½c. for fair, 10 to 10¼c. for good fair, 10½ to 10¾c. for fully fair, 11 to 11¼c. for prime, 12¼ to 12½c. for yellow clarified, and 12¾ to 13¼c. for white.

BACON.—On Monday 75 casks sold at 8c. for shoulders, 9¾c. for clear rib sides, and 10⅛ to 10¼c. for clear sides; and 50 tierces sugar-cured hams at 14½c. per pound.

MONETARY.—Gold, 111⅞ to 112⅛.

American silver half dollars, 108 to 109, and Mexican dollars at 3 per cent. premium in gold.

The movement in stocks has been to a moderate extent, the sales on Monday embracing 1,000 shares Mississippi Valley Navigation Company at $1.25, 75 do. at $1.50, 75 do. at $1.75, 200 Crescent City Waterworks at 20c., 100 do. at 25c., 2,000 Land, Loan and Savings Association (in lots) at 55 to 70c., 150 Canal Bank at $41.75, and 30 do. at $42; and 350 Crescent City Bank on Tuesday, in three lots, at $20.

Nothing has transpired in bonds. On Tuesday $8,000 Slaughterhouse Mortgage 8 per cents were offered at 70.

The sales of warrants include $18,000 on Monday at 49 to 50. Some of the dealers reported counter-buying rates for State warrants at 49 to 50 for large, and 56 to 60 for small, and selling at 50 to 52 for the former, and 60 to 61 for the latter. Metropolitan Police (new) are quoted at 98 to 99.

City Treasury notes are nominal.

CATTLE MARKET.

NEW ORLEANS, May 16, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	6½ to 8c
Sheep, first quality, per head	$5 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	9 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 30	1 35
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10¼	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	19 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 50	3 60
Cotton seed:		
Rough, ₩ ton	12 00	.. ..
In sacks	14 00	15 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	15	17
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 75	6 90
Superfine	6 20	6 25
Fine	6 00	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	64	68
Corn, shelled	70	73
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	23 00	24 50
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	16	.. ..
Texas stretched ditto	.. ..	.. ..
Dry salted	13½	14
Wet salted, city slaughter	8½	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Cotton ties	5	5¼
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	16 00	17 00
Boards, cypress	38 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	17 00	24 00
Floor'g and ceil'g, rough	.. ..	18 00
Weatherboards, dressed	18 00	20 00
Weatherboards, rough	16 00	.. ..
Scantling	15 00	.. ..
Shingles, ₩ M	4 00	4 25
Laths	3 00	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	10
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	1 05	.. ..
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	40	45
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	19 00	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	13	13½
Hams, canvassed	14	14½
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	11½	12
Butter, Northern	25	40
Butter, Western	29	30
Cheese, American	14	16½
Potatoes, ₩ bbl	2 50	3 00
Onions	4 00	4 50
Apples	.. ..	.. ..
Cabbages, ₩ crate	.. ..	.. ..
Rice, ₩ lb:		
Louisiana	7	9
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree, at Airmount	May	6, 7
Suggsville, at Gosport		13, 14
Marion Junction, at Asbury chapel		20, 21
Spring Hill, at Jefferson		27, 28
Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Bashi		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Troy circuit, at Wesley chapel	May	6, 7
Rocky Mount ct., at Hill's chapel		13, 14
Union Springs station		20, 21
Greenville station		27, 28
Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

J. W. STONES, P. E., Orion, Ala.

MOBILE DISTRICT.

St. Francis street	May	6, 7
Pollard circuit, at Pollard		13, 14
Milton		20, 21
Pensacola		27, 28
Eastern Shore, at Fish river	June	3, 4
St. Stephen's, at Andrew chapel		10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Green circuit, at Holly Spring	May	6, 7
Eutaw		13, 14
Gainesville, at Ramsey station		20, 21
Belmont, at Wesley chapel		27, 28
Demopolis	June	3, 4
Forkland, at Forkland		10, 11

S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Covington, at West Pearl	May	6, 7
St. Helena, at Mount Nebo		13, 14
Tangipahoa, at Bethel		20, 21
Arcola, at Amite City	June	3, 4
Holmesville, at Topsaw		10, 11
Livingston, at James' chapel		17, 18
Bogue Chitto		24, 25

My address is Magnolia, Mississippi.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Canton station	May	6, 7
Madison circuit, at Livingston		13, 14
Camden circuit, at Soule chapel		20, 21
Sulphur Springs ct., at Union		27, 28
Raymond circuit, at Raymond	June	3, 4
Brownsville circuit, at Liberty		10, 11
Carthage circuit, at Oak Hill		17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. MONTGOMERY, P. E.

BROOKHAVEN DISTRICT.

Brandywine circuit, at Nebo	May	6, 7
Scotland ct., at Wright's church		13, 14
Pleasant Valley ct., at Rehobeth		20, 21
Brookhaven station		27, 28
Wesson, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

VICKSBURG DISTRICT.

Rocky Springs, at Steele chapel	May	6, 7
North Warren, Milldale and Cane Ridge, at Beechland		13, 14
Cayuga, at Cayuga		20, 21
South Warren		27, 28
Clover Hill	June	3, 4
Lower Deer Creek		10, 11

JOHN A. B. JONES, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Gainesville miss., at Pearlington	May	6, 7
Handsboro circuit, at Biloxi		13, 14
White Plains miss., at Conlville		20, 21
East and West Pascagoula circuit, at Moss Point		27, 28
Green circuit	June	3, 4
Enon circuit		10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. HENRY, P. E., Brandon, Miss.

WOODVILLE DISTRICT.

East Baton Rouge, at Blackwater	May	5, 6
Liberty, at Sharon		13, 20
Meadville		26, 27

J. L. FORSYTH, P. E.

MERIDIAN DISTRICT.

Wayne	May	6, 7
Clark		13, 14
Paulding		20, 21
Toomsuba and Marion		27, 28
Enterprise station, Quarterly Conference at night		31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

WM. B. HINES, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Alexandria station	May	20, 21
Evergreen and Big Cane		27, 28
Rapides circuit	June	3, 4
Sprlug Creek circuit		10, 11
Atlanta circuit		17, 18
Slmsport circuit		24, 25
Harrisonburg and Centerville	July	1, 2
Columbia circuit		8, 9

F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Moreau street and Algiers:		
Quart. Conf. at Moreau st., 7½ P. M	May	1
Preaching at Algiers	Apr.	23
Preaching at Moreau street		30
German charges:		
Quart. Conf. at Dryades st., 7½ P. M.	May	5
Preaching		7
Carondelet street		21
Felicity street		28
Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Keachie circuit, at Bell Bower	May	6, 7
Pleasant Hill and Manny circuit, at Bethel		13, 14
Caddo circuit, at Friendship		20, 21
Mooringsport circuit		27, 28
Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

Lake Charles	May	13, 14
Calcasieu Pass		18, 19
Grand Chenlere		20, 21
Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

MINDEN DISTRICT.

South Bossier, at Harmony	May	6, 7
North Bossier, at Red Land		13, 14
North Bossier col. ct., at Red Land		13, 14
Mount Lebanon, at Arcadia		20, 21
Mount Lebanon col. ct., at Arcadia		20, 21
Lake Bisteneau, at Brushwood		27, 28
Sparta	June	3, 4
Louisville		10, 11

S. S. SCOTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Houston	May	13, 14
Chickasaw		20, 21
Line Creek		27, 28

The district stewards are earnestly requested to meet at West Point, March 18. My address is Gainesville, Alabama.

THOS. Y. RAMSEY, P. E.

YAZOO DISTRICT.

Vaiden circuit	May	6, 7
Bellfontaine circuit, at Lebanon		13, 14
Winona circuit, at Bethesda		20, 21
Black Hawk circuit, at Emory		27, 28
Lexington		29

W. P. BARTON, P. E.

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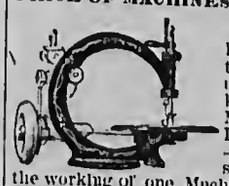

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VOL. XVII. NEW ORLEANS, THURSDAY, MAY 25, 1871. NO. 19.

NEWS OF THE WEEK.

DOMESTIC.

San Francisco, May 17.—A new road incorporation, under the ne of the Eastern Extension of California Pacific railroad, will t from Davisville, on the line of California Pacific road, twelve es from Sacramento, and ter- ate near Ogden. The road will one thousand miles long, and run through a country capable rnishing extensive local trade.

olumbia, Ohio, May 17.—The ms express office was entered night. Two persons sleeping he office were drugged, and 000 in current funds taken. e is no clue to the perpetrators.

rgsburo, May 17.—The fast train going west on the Pan- dle road went through a switch heridan. An unknown man was d.

emphis, May 17.—Last Friday t a party of masked marauders red the town of Pontotoc, Mis- ppi, for the purpose of driving Flournoy, editor of the Radical r Equal Rights, but were at- ed by the citizens and Flournoy, killed one named Dillard; the rs fled. The next day a num- of men, who were believed to ng to a gang of horse thieves, missing. This party had, a days before, whipped threo ex- federate soldiers for teaching o schools.

crowd of whites and blacks Batesville, Arkansas, hanged a o who attempted to abuse a three years old.

he crop report is bad. The rain, weather and vermin have de- ed the young cotton, and many ters are without seed to replant

icago, May 17.—A violent tor- passed over the southern part e city. A number of buildings, ding the Catholic church, were olished. A woman was killed many persons hurt. Two dead were found on the railroad. It is thought they sought e under the freight cars, which wind subsequently put in mo- killing them.

ichmond, Va., May 18.—In tho ed States Circuit Court, to-day, es M. Simms, (colored,) mem- of the Georgia Legislature, ob- d a verdict for $1,800 damages nst the Richmond, Fredericks- and Potomac Railroad Com- fer ejecting him from the e people's cabin of the steamer ort, between Washington and moud.

the same court, to-day, Henry mith, now a citizen of New k, obtained a verdict against city of Richmond for $2,800 ages for whisky destroyed by r of the City Council, the night re the evacuation of the city.

w York, May 18.—The minia- steamer Ragusa sails for Liver- on Monday, with a cargo of hundred bricks, and a crew of man and a dog.

agara Falls, May 18.—A boat three unknown young men over Horseshoe Falls to-day.

hicago, May 18.—The second on of the reunited Presbyte- s assembled here to-day. There ive hundred and sixty-two com- ioners, many of whom have not ed. Drs. Eells and Hall are ioned in connection with the moderators.

alveston, May 18.—The new mer Stonewall, plying between eston and Lake Charles, ex- ed her boilers last evening near island, killing five men and nding several others.

he steam tug S. B. Hall has sent to her assistance.

are, the mate, was saved.

o further particulars have been ved.

ve Miles from Key West, Fa., 18.—I have just laid a heavy e between Punta Rosa and Key t, in an air line, by American t exclusively, both electrical mechanical. This is the first cable ever laid without for- assistance; and notwithstanding weather, it was laid by a tow the ships in which it had been d to be landed—a circumstance ch makes the success of the k unprecedented for interna- al ocean cables.

ashington, May 18.—The Key- y Republican Convention adopt- resolutions censuring the refusal rant a charter to the Cincinnati Southern railroad.

he convention nominated John Harlan, Governor, and George Thomas, Lieutenant Governor.

eneral Gordon Granger tele- phs from Santa Fe that Fort comb was surprised by twenty- hostile Indians, and seven hund- cattle and ponies captured.

Washington, May 19.—Senator Kellogg is here. His health is restored.

George A. Gordon was confirmed as assessor of the first Texas internal revenue district to day.

George L. Putnam was nominated postmaster at Mobile.

The Outrage Committee adopted the following:

Senators Scott, Pool, Blair, Representatives Poland, Stevenson, Coburn, Beck and Van Trump are subcommittee to hold sessions in Washington, with power to send subs from the sub-committee throughout the South. This arrangement lasts until the twentieth of September, when the full committee will meet and arrange a further programme.

Both houses of the New Brunswick Legislature unanimously adopted resolutions condemning the Washington treaty where Canadian interests are affected.

Washington, May 20.—Captain Shufeldt, of the Tehuantepec surveying party, has arrived here. He reports that a thorough survey of Tehuantepec has been made, and he has no doubt of the feasibility of a surface canal, with no more cost than the importance of the work warrants. The supply of water is taken from a source never before thought of for that purpose.

Memphis, May 20.—The Protestant Sunday school celebration to-day surpassed anything ever witnessed here; fully ten thousand children participated in the procession, preceded by brass bands, the children singing as they marched along. After the procession they were addressed in Court square by several speakers. After religious exercises they were dismissed.

San Francisco, May 20.—Fifty thousand pounds of Australian wool received by the Lady Cairns are to be shipped for New York; two hundred thousand pounds more are en route.

The certificate of incorporation of the California, Pacific and Extension railroad will be filed on Monday morning next. The capital is $50,000,000, and the incorporators are: Milton S. Latham, J. Friedland, W. J. Roelfson, Colonel John B. Frishie and Julius May, of San Francisco, and Rudolph Sulzhack, of Frankfort-on-the-Maine.

The length of the road is to be nine hundred and seventy miles, and the route is as already published.

The capital has nearly all been subscribed in Europe, and the immediate construction of the road is positively determined on. It will form part of a continuous line from San Francisco to New York.

The Bulletin, Morning Call, Alta California and Sacramento Union have all published editorials congratulatory of the enterprise and giving details of it.

San Francisco, May 21.—The official reports of the authorities of Arizona on the late massacre of Apaches at Camp Grant are published by order of the department commander. They charge that the Indians were peacefully engaged on their reservation, and were entitled to the protection of the United States as prisoners of war, and that of the whole number killed eight were men and the others women and children. The butchery is denounced as simply an unprovoked murder.

Washington, May 22.—Vice President Colfax fainted during the session to-day.

Mr. Corcoran continues to improve.

It is proposed to force a vote on the treaty by a night session to-morrow night.

Baron Gerolt, who has represented Prussia here for twenty years, departs this week.

Colfax, as required by law, has certified to the district attorney of the contumacy of the Tribune correspondents, which will bring the matter before the grand jury. The Senate still holds them prisoners.

The nominations to-day were Bird W. Gray, judge for Eastern Tennessee; Samuel Wakefield, postmaster of New Iberia, Louisiana.

Senate.—Mr. Sumner made a personal explanation. He said the speech attributed to him in the New York Herald was bogus.

Mr. Edwards denied having abused the press in secret session.

Motions for discharging the contumacious reporters were made, which go over under the rule.

Chicago, May 22.—The Presbyterian General Assembly have adopted resolutions of fraternal greeting, and transmitted them to the Baptist Assembly.

Cincinnati, May 22.—Bishop Clarke is very low, being scarcely able to recognize his friends.

Washington, May 22.—The committee on the privileges of the Senate examined eight witnesses to-night, including the telegraph manager, who, it is stated, under instructions from his superiors, declined to surrender the manuscripts.

Paralysis of the nerves of the heart is what ails Colfax. It is rather serious.

Washington, May 23.—The condition of Vice President Colfax renders his removal from the capital imprudent.

The treaty committee failed to elicit answers from A. J. Kirby regarding who filed, and in whose handwriting the treaty was. Mr. Kirby plead that answers would violate his duty to office and professional obligations. Threats that his refusal involved a fine and imprisonment elicited no information.

Mr. Tinker, the manager of the telegraph office, declines to furnish the manuscripts asked for by the committee.

FOREIGN.

Paris, May 17.—The column of the Place Vendome fell in three pieces. The square in which it stood henceforth will be known as the Place International.

The Committee of Public Safety has by a decree associated the civil commissioners with all the generals of the Commune, in order, it is said, to prevent the danger of a dictatorship.

Burger and Dereuve are associated with La Ceecelia, and Meillet with Wrobliski.

All trains leaving Paris are carefully examined.

The owners of petroleum are ordered to report to the Commune.

By two o'clock Place Vendome was thronged with people. Three bands played while the workmen were engaged chopping the base of the column. Engineer Abadie soon after arrived. Rochefort followed. The people cheered Rochefort. The arrangements were all completed; the bugles sounded.

The cables which had been attached to the column were stretched, but the column stood firm. One of the windlasses gave way. Abadie wanted two hours to repair the accident.

At five o'clock it was announced that the column would not fall until seven. A general cry of disapprobation arose from the multitude. Abadie was accused of complicity with the Versaillists, and threatened with the guillotine.

At half-past seven the cables were again stretched, the column swayed, then swept magnificently down, bursting into fragments as it struck the earth.

The crowd cried "Viva la Commune!" and the bands played "The Marsellaise." The statue of the Emperor separated first from the column and the head was broken off by the fall. The Nationals spat upon it and struck it with their rifles.

Orators made all kinds of extravagant speeches. The crowd then dispersed. The soldiers moved off waving the red flag. The excitement was tremendous and continuous.

Versailles, May 18, evening.—The Assembly adopted the entire treaty signed at Frankfort, between France and Germany.

General Chanzy objected to the proposed territorial exchange, but was answered by Thiers and Ducrot, who insisted upon the advantage of retaining and strengthening Belfort.

Paris, May 18.—Marshal McMahon has called upon the German army to aid him, and the German engineers are now throwing a bridge over the Seine to facilitate the passage of the Versailles and German armies. The decisive attack will come from the east, and the Germans and French will act together.

London, May 18.—The Prussians are approaching, and it is expected will attack Paris on the east side. It is said the Prussians have sent their ultimatum to the Commune.

Paris, May 18, evening.—The Versaillists are throwing up entrenchments two hundred yards from Auteuil gate. Fort Montrouge still coutinues a feeble resistance. The bombardment is incessant. The German troops are taking possession of many commanding positions.

Constantinople, May 19.—A force of fifty thousand Turkish troops have recently been concentrated at Shumla, on the main route between Wallachia and Constantinople.

Versailles, May 19.—General McMahon, in general orders, tells the soldiers of the destruction of the mouument in the Place Vendome, which foreign enemies have left undisturbed, and exhorts them to redoubls their efforts to preserve the country and its glorious memories.

Berne, May 19.—Austria has proposed and Switzerland agreed to a conference to prevent a spread of the rindsrpest.

London, May 19.—All official dispatches to London journals represent a reign of terror prevailing in Paris. Many eminent citizens are daily imprisoned, and those held as hostages disposed of.

Havana, May 20.—Juan Marquez Garcia, convicted of treason, was executed at Fort Cabanas this morning at six o'clock.

The Ville de Cobre shop-keepers, convicted of supplying the insurgents, have been executed at Santiago de Cuba.

The insurgent prefect, Carlos Adan, Captain Carlos Varona and Enriques Flotas have been executed at Puerto Principe.

General Zea destroyed an insurgent camp on the tenth. On the twelfth five persons were killed. His troops killed Eloy Beauvilliers, an insurgent general of artillery.

Captain Antonio Bachiller, Adjutant Petro Lecerf, Lieutenant Pineres and five others were also killed on the thirteenth.

General Zea attacked Villa Mils forces on the fourteenth, killing ten. He returned to Puerto Principe on the sixteenth.

Paris, May 20.—The Prussians are at Bondy and Aubervilliers, and strongly reinforced.

The prisoners accused of causing the explosion will be shot to-night.

The first hostages selected for execution are the Archbishop of Paris and the Abbes De Guerry and Croze.

Frankfort, May 20.—Bismarck, Ponier Quertier and Jules Favre arrived to-day, for the purpose of exchanging ratifications of the treaty of peace.

All the public buildings and a great many private residences are decorated with flags in honor of the occasion.

Versailles, Sunday night, May 21.—A circular from President Thiers officially confirms the entrance of the troops into Paris. It says the gate of St. Cloud, having been battered down, General Donai rushed in.

Generals L'Admiranlt and Clinchamps are preparing to follow.

Since the issue of the above circular good news has been received. Douai's men hold their position inside St. Cloud gate, where they have cut the telegraph wires communicating with other portions of the enciente.

A flag of truce was hoisted at Anteul Gate. Two regiments entered there, and proceeded beyond the viaduct of the circular railway, meeting with feeble resistance. General Cissey reports that Malakoff and Fort Montrouge have been abandoned by the insurgents, and will soon be occupied by his command; but the batteries on the ramparts opposite are still firing. There is a panic in Paris.

It is said Pyat, Grousset and other rebel leaders have disappeared.

Lisbon, May 21.—Dissensions have broken out between the government and the chamber of deputies.

Paris, May 22, A. M.—Over seventy thousand Versaillists have entered the city, and more are coming.

They marched in all night, coming through six gates, and met with but slight resistance.

The barricades were not defended. No mines were exploded.

The Versaillists are now moving on the Hotel de Ville, where the Communists will make their last stand.

The Versaillists behaved splendidly, committing no excesses.

Paris, May 22, afternoon.—The Versailles army has occupied Paris.

The headquarters of Marshal McMahon are established in the New Opera House.

The headquarters of General Cissey, whose forces entered the city from the south, are in the Ecole Militaire, which fronts the Champs de Mars.

There was a great explosion near Esplanade des Invalides.

Versailles, May 22.—In the Assembly, to-day, President Thiers made a congratulatory speech on the surprising success of the government arms. He said he had not expected to effect an entrance into Paris for three or more days, and gave an account in detail of the movements on Sunday, which terminated so victoriously. He announced that the government was determined to visit with rigorous punishment the most criminal of the insurgents.

Bills were introduced to restore the Chapel of Expiation and the column of the Place Vendome, the latter to be surmounted by a statue of France.

A vote of thanks to President Thiers and the army was adopted by acclamation.

Versailles, May 22, 10 A. M.—Troops of McMahon all moving this morning and pouring through Bois du Boulogne. Ten thousand men with fifteen pieces of artillery are concentrated on Avenue de la Grand Armee, about to move in a direct line for the Arc de Triomphe and the barracks thereof. The principal avenues leading toward the Champs Elysees are in the hands of the Versaillists.

The consternation among the Communists is represented as very great.

McMahon in person is superintending the operations.

The enthusiasm of the troops is unbounded.

A forward movement to the barracks begins at once.

Paris, May 22.—The city is in tremendous commotion.

From the windows in the west front of the Tuileries the scene of the conflict is distinctly seen.

Immense bodies of Commune troops are concentrating around the Hotel de Ville, having retreated from the outskirts.

The collapse of the Commune is imminent.

London, May 22, evening.—In the House of Lords to-night the Marquis of Salisbury asked if, in view of the evident dislike of the Canadians to the treaty of Washington, the government intended to press its ratification before the twelfth of June.

The Earl of Lauderdale quoted from the reports by the Atlantic cable of Senator Sumner's speech denouncing the treaty save as a peace measure, ridiculed the idea of an apology from England, and declared she never made any.

Earl Granville, foreign secretary, declined to answer the Earl of Lauderdale. It was inconvenient now to discuss the terms of the treaty. He personally sympathized as little with Sumner as with Lauderdale. The treaty was not a treaty until it was ratified. It had already been published in the United States, for the American Senate had commenced an investigation into the surruptitious means by which it had been obtained for publication; hence it should be submitted to Parliament. It was impossible to anticipate the decision of the Senate.

Lord Granville declined to pledge the government to a refusal to ratify before June 12, simply because notice had been given of the intention to raise a discussion upon it in Parliament.

The Earl of Carnarvon explained that the Marquis of Salisbury only desired an opportunity to discuss the treaty before the ratifications were exchanged. It was understood, moreover, that the Canadian Parliament was to be consulted.

Earl Russell insisted on the demand that an opportunity be given for discussion as a parliamentary prerogative.

Earl Grey said diplomacy was impossible, if it had to be submitted to Parliament, before ratification. It was the prerogative of the crown to conclude treaties on its own motion.

Lord Cairns concurred with Earl Grey.

Earl Granville stated that the official copy of the treaty was only received by the government yesterday. It was now printing and would be submitted on Tuesday. Other official documents would be withheld pending the debate in the United States Senate on the ratification.

After passing the consolidated fund bill and the customs income tax bill the House of Lords adjourned.

Madrid, May 22.—To-day's session of the Spanish Congress was exceedingly stormy.

The radicals presented a resolution for the establishment of a republic, and the Carlists submitted a motion declaring the election of King Amadeus void, and Don Carlos of Spain the rightful King.

The discussion was long and excited, but finally adjourned without a vote upon either proposition.

St. Denis, Tuesday night, May 23. Fighting in Paris has ceased. McMahon and Thiers enter to-morrow.

The losses of the Communists were fearful, as the troops gave no quarter. Many leaders of the Commune were captured and immediately shot.

Frankfort, May 23.—Bismarck, Favre and Ponyer Quertier have returned home.

The Frankfort papers contain a statement that Prince Bismarck says the German authorities have notified the Commune that they will bombard Paris in case the residence of Mr. Washburne, American minister, be sacked.

Versailles, May 23.—The heaviest fighting yesterday was in the Rue Royale, and the slaughter was terrific. Colonels Dubois and Morau, nephews of Guizot, commander of the Versailles troops, were killed by an explosion of torpedoes.

The barricade in the Rue St. Honore was captured and recaptured six times.

General Vinoy is reported wounded in the groin, and General Douai in the head.

It is rumored the Archbishop of Paris and the Abbes Francois and Villimessant have been shot by the insurgents.

The operations of the government troops are progressing satisfactorily everywhere, and a complete suppression of the insurrection is expected to-day or to-morrow.

Versailles, May 23, noon.—Advices from Paris report a terrible fire of cannon and musketry since daybreak this morning in the direction of Montmartre. The isolation of Paris by the Prussians is now complete.

Dombrowski was wounded in endeavoring to make his escape from the Versaillist troops, but was prevented by the Prussians.

The enthusiasm among the delivered population of Paris is immense. Battalions of the friends of order are reorganizing.

The insurgents make no attempt to break the Prussian line of encirclement. The Prussian troops have been ordered to open fire on the insurgents if they approach within four hundred paces.

COMMERCIAL.

From the Picayune of the twenty-first instant we make the following extracts:

Slowly but steadily business is sinking into the summer lassitude. The stock of cotton on sale has dwindled down to about 40,000 bales—an amount which a few brisk days' business would sweep off. Average sales of 3,000 bales a day for a while longer will so finish up the season as to allow those merchants, factors or brokers who are inclined to do so to enjoy a summer vacation. Tobacco factors, however, are just "opening the ball," and will have to tug through many a scorching day, showing samples on their third floors, before their labors shall have finished.

There are now in port 47 ships, 22 barks, 11 brigs, 7 schooners and 6 steamships. Up to the latest mail dates there are 51 vessels on the way to this port, of which 22 are ships and 15 are barks.

Boston steamers are again running regularly to this port, and we believe are doing well.

The freight on leaf tobacco from New Orleans to Liverpool by sail is now 32s. 6d. per hogshead, to Bremen 32s. 6d. @ 35s. The sail rate from New York to those ports is the same. With such cheap freights down the river, what is to prevent New Orleans from getting all the Western tobacco? The freight from Louisville to New Orleans is $4 per hogshead, while from Louisville to New York it is $8.50. Let these facts be disseminated through the West by our factors, and all the tobacco will come down the river.

The receipts of cattle during the last ten days have been 12,639 Texas beeves, 7,845 calves and yearlings, 5,221 hogs, 7,943 sheep; or a weekly average of 2,057 beeves, yearlings and calves, 522 hogs, and 794 sheep. During the same time last year the average receipts weekly were 1,854 beeves, calves and yearlings, 377 hogs, and 706 sheep. The quality of the beef this season is very poor, and prices are therefore lower here, though higher in Texas. Sheep are a little dearer than last spring; but hogs are now selling at 6½ @ 8c. ₮ lb. gross, where they were worth last season 10c.

The track of the New Orleans, Mobile and Texas railroad was completed yesterday, the eighteenth instant, to Donaldsonville, sixty-three miles west of this city. About twenty miles of grading is already completed west of Donaldsonville, and a large force is now engaged upon its extension. We learn that the division between this city and Donaldsonville will soon be opened for traffic, in order to accommodate the business of the coast.—*Times.*

The North British Review, after an existence of twenty-five years, has discontinued publication.

The Christian Advocate.

THURSDAY, MAY 25, 1871.

FAINT, YET PURSUING.

BY MARIE BELL.

Longing, with misty eyes,
For the blest boon I seek,
Hiding within my breast
Words that I cannot speak.

Full many a prayer I pour
Into his listening ear,
Telling him all my need:
Doth not a Father hear?

Is heaven so far away?
Will not his watchful eye,
Noting the sparrow's fall,
See when his children cry?

Surely I have "believed."
Clinging, tho' tempted sore,
Fast to the promises,
Leaning on Jesus more.

Planting my slipping feet,
Bidding fresh doubts be quelled,
Clasping anew his hand,
"Holding and being held."

Answer there cometh none,
Waiting and weary I;
Brother of longing men!
Let not my courage die.

Help me to wait thy time,
Help me to choose thy way,
Sure of my loving God,
E'en in the darkest day.

Rest quiet here, my soul!
Bid every doubt be still!
Cheering the lonely ones,
Doing thy Father's will.

What tho' the answer waits?
He knoweth all thy needs;
What tho' the path be rough,
Since it to glory leads?

Christian Union.

BISHOP McTYEIRE'S ADDRESS

On the Relation of Pastors to Sunday Schools.

DELIVERED BEFORE THE SUNDAY SCHOOL CONVENTION, NASHVILLE, MAY 11.

MR. PRESIDENT AND DELEGATES: The Sunday school is of the church; in every way it has been so recognized. It is set on the Lord's day; our houses of worship are open to it, notwithstanding they have been "set apart from all unhallowed or common uses;" in general, annual and quarterly conferences its interests are inquired into and its affairs are regulated; ministers are detailed for its agency and its editorial department; its statistics are displayed everywhere on the face of ecclesiastical journals. It is not an alien and foreigner; it is not an outside, friendly institution. It is nearer than that. The Sunday school is the catechetical institute of the church. It is maintained by and for the church, and under the church's control.

This convention is the last and most pronounced expression of the interest the church has in the Sunday school.

The relation of the pastor to this work may be inferred from several considerations. The commission from the Lord Jesus Christ, which he has received, stretches his care over all. Specifically, it embraces children. "Feed my lambs," said the risen Saviour, and "feed my sheep." This directly invests the pastor, and he cannot divest himself. The responsibility is inalienable. No convention or General Conference can come between the shepherd of the flock and the lambs of that flock. No church council can absolve the pastor of this duty which the Head of the Church has laid on him. It is primary and paramount and peremptory. In this work he may have helpers, but not substitutes. He may accept aid, but he cannot be set aside. There may be teachers, librarians, superintendents and assistant superintendents, but the pastor *ex officio* is and must be principal.

In church government the ministry have made large concessions of ecclesiastical power in favor of lay representation. But pastors cannot yield up the spiritual oversight and religious instruction of the children. It is not for them to say whether it shall pass out of their hands and beyond their control. To "instruct the children" belongs to their calling, and they vow to do it.

The Discipline of the Methodist Church very consistently, from the beginning, gave them the initiative in Sunday schools:

Ques.—"What directions are given concerning Sunday schools?"

Ans.—"Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the especial duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to engage the co-operation of as many of the members as they can; to visit the school as often as practicable, and to preach on the subject of Sunday schools and religious instruction in each congregation."

Happy is the pastor whose members are able and willing to *co-operate*. If they are engaged to co-operate, that does not relieve him. He must "visit the schools as often as practicable," to see how they are attended by the children, how they are conducted by the teachers, and with what kind of literature they are supplied.

The Discipline is express: "Let our catechism be used as extensively as possible in our Sunday schools; and let the preacher faithfully enforce upon Sunday school teachers the great importance of instructing children in the doctrines and duties of our holy religion."

It is encouraging to superintendents and teachers to see the pastor among them. They can do much by their manner of receiving him, and by their recognition of him, in his true relation, to make his visits useful. Opportunity should be given him to open the school with prayer, and to make remarks before this interesting portion of his charge. In him the teachers and pupils will see themselves and their work related to the church. His visitation is official.

These Sunday school visitations enable the pastor to form a personal acquaintance with the children, and will beget endearment and influence. The opportunity is great and good.

It may be doubted whether the pastor should be confined as *teacher* to any class. Sometimes this may be necessary; oftener it is not expedient. He belongs, and equally, to them all.

Suppose the pastor cannot engage co-operation. In the rounds of his circuit the Sunday school is neglected by those in whose hands he leaves it, and disbands or dies out. Must the man of God forget his vows to instruct the children? No. Alone and without a helper, he can do much. In my late visitation to the West I was pleased with a practice, on the part of some, which came to notice in the district conferences. The people lacking zeal or intelligence or godly devotion to the cause, and the Sabbath schools organized by the pastor coming to nothing, he gave out notice that on a certain Sunday (the day of his regular appointment) he would meet and catechise the children at each church. They loved to be met, and talked to, and sung with. Soon the once-in-three-weeks or once-a-month Sunday school became an institution. The children came out well, and their parents too. The pastor stood among them, hearing them and asking them questions. They were instructed in the Commandments, the Lord's prayer, the creed and the nature of the sacraments. The machinery of the Sunday school was wanting, but some of its highest benefits were realized under the arrangement. Where there's a will there's a way.

It came to notice also that another pastor gathered about him weekly the *baptized* children of his church, instructing them in the nature and design of baptism, and teaching them as well how to live as what they ought to believe. To be a "child of the church" is thus shown to have a privilege attached to it. Isaac Taylor meant an unfriendly criticism of Methodism when he said: "Where children are not thought of as members of Christ, and where they come under no discipline as such, the rite of baptism administered in infancy is a five minutes' operation—profitless, perplexing, unintelligible, and out of harmony as well with the Christian scheme as with the system under which it takes place. An incongruity, not perceived by the parties, but yet serious, was it when these preachers, whose function was only convert-making, welcomed infants into a society from which they were instantly afterward thrust out, and thenceforward forgotten by it until they were of age to listen to sermons."

Mr. Taylor, in this as in other things, has done injustice to our system, though it must be allowed he has but too faithfully described some preachers. An itinerant ministry is *not* incompatible with the religious instruction of children. "Convert-making" among adults is *not* its only function. The care of the children of the church is not ignored in the charges and injunctions laid on our ministry. And where they take advantage of the aid of Sunday schools we have seen the baptized children well instructed in the doctrines and duties of our holy religion, and coming forward early and well prepared to assume their vows, and be "recognized" as members of the church.

The pastor's relation to the Sunday school is not so much that of a teacher of any particular class as that of a *teacher of the teachers*. One of our most successful pastors may be seen, once a week, in company with his corps of Sunday school teachers, proposing the *uniform* lesson for the Sunday following. If you have been admitted into that assembly you have never seen a pastor more in place, as he presides in the teachers' meeting, propounds the questions, assists in the solution of difficulties, gives his exegesis, enters into the discussion of proof texts, and into the examination of commentaries and sacred geography bearing upon the lesson. This plan secures thoroughness; it excites interest; it magnifies the office. Where it prevails there will be no clashing between the doctrines of the pulpit and those taught in the Sunday school. They will all speak the same things.

It has been well said by Vinet: "The pastor who can catechise well will not preach badly." The effort at a clear comprehension and statement of fundamental truths will be no disadvantage to his ministry.

The associations of the house of God, and the presence and influence of him who leads the congregation in public worship, are very helpful in another respect. By these the Sunday school is differentiated from other schools. The tasked attention, the labor of learning, the enforced order, are not secular, but they are religious. It was a profound remark of Madam Neckar: "Religion will never assume its most sacred aspect to young people unless the very teaching of it is a mode of worship."

To set in a clear light the relation of the pastor to the Sunday school, let us suppose that to be true which, in some cases, seems to be the theory that the Sunday school of a church is a friendly, useful, moral institution ran by volunteers, and on an independent line; that the pastor is interested in it only as other good citizens and members are; that when present he is merely a visiting brother, entitled to no particular consideration; that he has no control over anything there. See what would follow:

The law of the church requires the pastor "to lay before the quarterly conference, at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools" within his circuit or station. He is also required to return these statistics to the Annual Conference.

But how is he to get at them? By what authority does he claim access to records or call for reports to be made to him? If they refuse to make returns, what redress has he? Or, if the returns are incorrect, what remedy has he?

Again, suppose while the pastor is preaching Arminian doctrines to the adult congregation the Sunday school superintendents are teaching Calvinism to the children. Or, while the pastor is preaching that Jesus is God, the Sunday school is inculcating a Unitarian theology. The pulpit may be insisting on Wesleyan theology, the Sunday school may be reading and singing and learning views of doctrines and discipline widely at variance.

What is to be done in the presence of such evils? Must the pastor be helpless while he looks upon the destruction of his labor and his hope? The contest will not be long, nor the issue doubtful. Those who have the children in hand, and use their opportunity to teach them error, have the advantage. They will carry it over him who is confined in his ministrations to adults. These die—those come on. The elders decrease—the children increase.

Our law provides that "each quarterly conference shall be deemed a board of managers, having supervision of all the Sunday schools and Sunday school societies within its limits." It also makes superintendents members of the quarterly conference.

A more specific statement or direction has yet to be given for the election of a superintendent and teachers. Reason and analogy indicate that this matter should be under the control of the pastor and quarterly conference; not appointed, as class leaders, by the pastor alone, but as stewards and trustees are, by the joint action of the preacher in charge and the official members.

We rejoice in the Sunday school movement—its power, its scope. It has received ecclesiastical recognition. The church is responsible for it. Great is the advantage and the blessing, under God, that may come of it. But there are two points to be guarded, and it is suggested that this ecumenical convention of Southern Methodism may do much in these respects.

Make the institution valuable to the church; and when we say church we mean that branch of it which you represent—not unchurching others.

The Sunday school is not a holiday affair—an occasion of picnics and banners and scene shifting. Catechisation is to lay the foundation of religious life; to prepare for hearing sermons and for preaching them; to inculcate a knowledge of doctrine and discipline; to provide a church membership better grounded and trained than the present or past generations are or have been. The vast number of teachers and children engaged in this work furnishes a market, which shrewd bookmakers and publishers have not overlooked. Unless we beware our Sunday schools will be fed on worse than husks. Our own publications, provided with official care and oversight, are even now ruled out of hundreds of Sunday schools taught in our churches and by our members. A latitudinarianism of dangerous tendency is allowed in the literature of the children. They are taught we know not what—only this we know, in too many cases they are not taught what their parents believe, and what our standards declare. "A mixed multitude," instead of bands trained and harnessed for the march and the fight, is passing through our Sunday schools into the church of the future. Children have gone through them who don't know the difference between John Wesley and John Knox—between a discipline and a confession of faith; don't know the warrant of their infant baptism; don't know a Scripture proof of the peculiar doctrines of our church; don't know the difference between a love-feast and a quarterly conference. What *fruit* shall we have of these? What moral revenue will they bring to the church which has the responsibility and opportunity of molding and shaping them? They are ready to be driven and drifted before any wind of doctrine. If Methodism is good for grown people, it is good for children of smaller growth. If we believe in it, and accept it as the purest and most efficient form of Christianity, then we owe it to our own convictions, and to the rising generation, to teach it to them, without adulteration, distinctly articulated, and well pronounced in its doctrines, ceremony and usages.

Let the Sunday school be kept close to the church, under its watchful eye, near its warm heart. Let the pastor of the parents remember that he is in charge of their children, and that Sunday schools may help, but cannot supersede him. Let him be seen moving often among them, thus giving aid and assurance of his interest. Bishop Andrew's last Sunday on earth saw him in the Sunday school. Among his last words to the preachers were these: "Take care of the children; look after the Sunday schools."

And this convention, though it has no legislative powers, may do much for securing these ends. To promote them is worth your meeting here, if nothing else is done. See to it that the intercourse between the pastor and the Sunday school superintendents, teachers and pupils be pleasant and profitable. See to it that no questions of official etiquette, no jealousy of jurisdiction interrupt this interconrse. Such questions and jealousies have, in a few cases, grown up; you can set them at rest. Your deliverances will go far to settle such questions, and thus open the way for the timid and over-sensitive to do their full duty, and leave delinquent pastors without excuse. And more: Though you cannot make laws, if any additional legislation on this point is necessary, your well considered recommendation will have great if not determining weight with that body which legislates.

And may the Shepherd and Bishop of souls guide you to pleasant counsels and to profitable conclusions.

TRUTHFULNESS.—Of all happy households, that is the happiest where falsehood is never thought of. All peace is broken up when once it appears there is a liar in the house. All comfort has gone when suspicion has once entered—when there must be reserve in talk and reservation in belief.

Anxious parents, who are aware of the pains of suspicion, will place general confidence in their children and receive what they say freely, unless there is strong reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of its cure by their confidential assistance. He should have their pity and assiduous help as if he were suffering under some bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fail, means must of course be taken to prevent his example from doing harm, and then, as I said, the family peace is broken up, because the family confidence is gone.

I fear that, for some cause or another, there are but few large families where every member is altogether truthful. But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes and a joy to all hearts. They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without, their life is made easy by universal trust, and within their home and their hearts they have the security of rectitude and the gladness of innocence.—*Harriet Martineau.*

THE Baltimore Conference of the African Methodist Episcopal Church met at Easton, Md., April 26, Bishop Wayman presiding. The transfer of the Rev. Dr. Revels (Senator) from the Tennessee Conference was announced. The Rev. W. H. G. Brown was reported deceased. The usual business was transacted in order and with expedition.

I would never desire a better proof of a false teacher than flattery. True meaning has no need to uphold itself by soothing.

SUNDAY SCHOOL CONVENTION.

SECOND DAY.

FRIDAY, May 12, 1871.

The convention met at nine A. M., Mr. Foster in the chair. Religious services conducted by Rev. C. H. Hall. Bishop Paine then took the chair.

Upon motion a committee was appointed to digest the various discussions of the convention during its progress, and make a report at its final session, embodying the results of these deliberations in such form as to them shall seem best.

The regular subject for discussion, as per programme, The Importance of the Missionary Work in our Sabbath Schools, was now taken up, Rev. C. H. Hall opening the same with the reading of an essay thereon. In the first place he examined the importance of this work in relation to the spiritual development of our children. In the second place he noticed the more remote results of this missionary work among the young. We give the closing sentences of this masterly essay:

"But the result of all results in this connection is the truth that the children constituting the missionary society of the school may, in a few years of growth, become the church itself. The success of our church in the future depends upon the animus of its membership—their conception of duty to Christ and his cause, the breadth and liberality of their views, and the habits and devotion and consecration to the great work they shall have formed. The sacrament of this success lies now in our hands. The arrangements of Providence, by which generations overlap each other, places the fortunes of every age in the hands of its predecessor. This is seen in the advancement of civilization and the development of the sciences, where the young are enriched by the experience of the old, in diligently prosecuted systems of instruction. This is eminently true of all religious progress. Taking advantage of this, the church may not only perpetuate itself, which is the unambitious aim of too many; may not only enlarge its membership, which does not always bring with it increase of strength; may not only elevate its social standing and its intellectual attainments by the religious cultivation of its youth, but may also lay the sure foundation for the successful accomplishment of God's great plan of converting the world. Out of the infant church of to-day may grow the adult church of the next generation, in all its magnitude and grandeur; and the same missionary fire that now burns in the school, in many a flattering and flickering light, may burn with a holier and steadier flame upon the altar of the sanctuary. Within a few brief years, by means of this work in the Sabbath school, we may give a new and more glorious character to the missionary work of the whole church."

After the reading of the essay Dr. Haygood called the attention of the convention to the fact that the late General Conference had called upon Sunday schools to organize themselves into missionary societies.

Rev. J. E. Evans said if this great work was not carried forward among the children of the church they would have to meet the error when the children came to riper years.

At the suggestion of Bishop McTyeire the following questions were propounded in this connection:

1. Does the system of organizing the Sunday schools into missionary societies work successfully?

2. Can our child's paper contribute more to quicken the interest and guide the operations of Sunday schools in this important work?

3. Does the large amount contributed by the Sunday schools lessen the adult contribution?

4. In what manner do these societies operate?

The following resolution was also presented and adopted:

Resolved, That we cordially recommend the organization of missionary societies in all our Sunday schools, and that earnest efforts be made to interest and engage the children in the missionary work of the church wherever practicable.

The question as to the best manner of securing the attendance of Sunday school children at public worship was now resumed.

Dr. Abbey said that in securing the attendance of children upon public worship the co-operation of three parties had to be gained—parents, Sunday school officers and pastors. The pastors of churches were pastors of Sunday schools, for the Sunday school is a part of the church. It seemed to be generally taken for granted that one kind of preaching was needed for children, and another for grown people. Now four-fifths of the congregations to which sermons are preached rank with the children in intellectual capacity, and hence would be interested in plain, simple preaching, while the remainder could well afford to sit and listen to such preaching when it reached the hearts of so many people. He thought a great deal too much is directed to the *supposed* intelligence of the congregation. He thought something might be accomplished by a change of time, say to three o'clock in the afternoon.

Dr. Hamilton thought that, like Romanism, Protestantism had tacitly but consciously pandered to the convenience and laziness of its members in giving them all of the Sabbath to lounge and take their ease, if their seats were only filled at the eleven o'clock service. Everything must bow to this, *the* preaching hour. The hour, manner and arrangement of Sunday schools had to be adjusted to this. He suggested that the Sunday school might be held at half-past ten A. M., and, without any ceremony, the preacher might take his text at the appointed hour, in the presence of the children and congregation. This might be accomplished if there was not a dread of jostling the views of gentlemen of wealth in regard to the order and properties of worships. He thought much could be accomplished by plain preaching, and related an incident to show how it operated upon the hearts of the congregations. A clergyman, in the habit of writing fine sermons, had noticed that it produced but little visible effect upon his congregation. On considering the subject, he determined to deliver one plain, simple, practical sermon. When he had written it he called in his servant girl to get her opinion of it. She said: "Master, can't you *place* it a little more?" He tried it, submitted it to her again, and was met with the same request, which he complied with again and again, until she told him it would do, and then delivered it to his congregation, and was surprised to see many of them in tears. The nearer they came to the children the better preachers they would be, and the more demonstration of power would follow their ministry.

Dr. Green thought that the point could be gained by making the service attractive to the children. Give each child a little red hymn book, and let him sing, and he will soon be interested in the church service. "Be sure and let the hymn book be *red*."

In the evening the convention assembled at eight o'clock, W. H. Foster in the chair. Religious services were conducted by W. M. Rush. The minutes of the last meeting were read and approved. The president called for the experience of delegates in Sunday school matters upon which several related at length their Sunday school experience, giving to the whole a decided spiritual tone. Much feeling was manifested in the congregation as the spiritual life of those who now occupy prominent, responsible positions in the church of God was traced, step by step, back to the influence of the Sunday school whose lessons of love were written in indelible characters upon so many young hearts, now developed into full, ripe, spiritual manhood, and are still working their influence upon the hearts of those generations that are destined to take their place in the great work of the evangelization of the world.

A solemn stillness pervaded the house, and the Spirit of God seemed to be brooding over it.

At ten o'clock Dr. Young moved an adjournment, and the large congregation retired with the benediction by W. M. Rush.

THIRD DAY.—MORNING SESSION.

SATURDAY, May 13.

The convention met at nine o'clock, Bishop Keener in the chair. Religious exercises by Rev. Daniel Dorrean.

The minutes of the previous meeting read and approved. The reports of committees were called for.

R. N. Sledd offered the following:

Resolved, 1. That we regard the thorough instruction of our children essential to our permanent prosperity and success as a denomination.

2. That our church catechism, containing, as it does, the simplest and most concise statement of our doctrines, is the very best instrumentality that we can employ to attain this result, and we therefore earnestly insist on its use in all our schools.

3. That we respectfully recommend to our book agent to publish in connection with the catechism such a synopsis of the Book of Discipline as will give to our children correct ideas of our form of government.

This resolution was discussed at length, and adopted.

The convention then took up the subject of "The Proper Literature for the Sunday School."

Prof. Carlyle said that he had been startled by the question which he had seen stated in a Sunday school paper: "Is a library a ban or a blessing?" There was, it was true, some ground for that question. He did not propose to enter into that question; nor would he touch the question of publication, nor would he speak of [illegible] literature. But the question which he would take up would be, What books should be introduced into

the Sunday school? Some *must* be. Some must *not* be. Some may or may not.

1. Those must be there that throw light on Scripture. The geography of the Bible had been too much neglected. Clear thoughts were gregarious, and a child who went over such names as Bethany, Jerusalem, etc., with but a vague idea of their position, would be apt to have cloudy views of repentance, life, death, resurrection and all the great doctrines of the Bible.

2. There must be there the lives of good men—such men as Samuel Dunwoddie, who perchance handled the bread of life with an ungraceful gesture. It has been said that the path of Bishop Asbury might be traced all through the Atlantic coast. The lives of such men produce a good influence on the minds of children.

3. Doctrinal works and hymn books must be there. Wesley's hymns are full of rich theology, and the church should be familiar with them.

Again: There are those that must not be there, as those which assail the vital truths of the Bible or the existence of God, and those which assail the purity of woman, the sacredness of home. None should be there that ridicule any of the institutions of the church; none that defend truth in an unchristian or bitter spirit. None of these should be introduced, though interleaved with bank notes.

But what books may be there?

1. Works of imagination—not coarse, gross, sensational; not filled with pictures that degrade the god-like frame of man; but those that, through the imagination, appealed to the higher spiritual nature. Works of science may be there, for they treat of the works of God. He concluded by calling down the benedictions of heaven upon the convention, and the cause of Christ at large.

After this address Dr. J. T. Wightman, of Charleston, illustrated in an eloquent lecture the symbolic representation of Scripture. He took for his text Hebrews xii, 22, 23, 24, and illustrated by a painting, about six feet long, the ideas involved in these verses. Mount Zion was represented by a pyramidal-shaped figure, in the center of which God was represented by an eye. Around the top of the figure, and above the eye, were stars "differing from one another in glory." Around the sides of the mount were the "spirits of just men made perfect," and in the midst of them was a cross representing Christ in the exercise of his mediatorial intercessory functions. Around the base of the mount flowed the dark river of death, separating all above from the church on earth, which was likewise represented by stars. The speaker elaborated all these points with taste, eloquence and exegetical skill.

After his lecture the congregation sang "Coronation" with enthusiasm; at the conclusion of which Dr. Kelley said he could not calmly listen to what he had just heard, and see what he had just seen—a Methodist congregation growing enthusiastic over that "*be gum.*" He had claimed on the night before an increasing spiritual power for the Methodist Church, but he had lived longer than he had ever expected, to see such a scene as that which he had just witnessed, and in the name of the great Apostle he would protest against such a caricature of his grand spiritual conceptions to which they had just listened. He distinctly stated that for the speaker he had the highest respect and most profound esteem, but he directed his remarks against the degradation of spiritual ideas by the vain attempt to embody them in a material form. Like all the representations of Jesus Christ which he had seen in the grand art galleries of the world, it always tended to degrade the spiritual conception. Art had her place, and he was a worshiper at her shrine; but she deserves no place in God's house, and before God's altar, when she tears the diadem from the brow of Faith. Faith climbs to a sublimer height than can be ever reached with pencil and with chalk. God forbid that the greatness of the Methodist Church should take such a turn as this—to rake up from the dark ages such tendencies to materialize spiritual truth, against which her fathers so nobly contended. The speaker concluded by disclaiming any personal hard feelings, but thought Dr. Wightman was laboring under mistaken views.

Dr. Hamilton hoped that personalities, such as the speaker had indulged in, would not be any more tolerated.

Dr. Wightman explained his position further, and disclaimed any such intention which Dr. Kelley had charged upon him.

Dr. Green said that he thought both parties were laboring under a misapprehension as to the spirit of the speeches made. He thought Dr. Kelley had expressed his views somewhat too emphatically, but as that was his *style* he understood him perfectly. Dr. Maddin indorsed Dr. Kelley's views on the subject, and related his own experience. He had been brought up amid all the gorgeous paraphernalia of the Romish Church, and they had entwined themselves about his youthful heart until he almost worshiped the images continuously presented before his eyes. But when converted to God he had no more use for images and pictures; for, with the eye of faith, he was able to discern spiritual things.

After the subject had been further discussed, and explanations made, the convention, in all good humor, adjourned with the doxology and benediction.

AFTERNOON SESSION.

The convention met, Bishop Kavanaugh in the chair, and religious exercises by Dr. Hamilton.

The minutes of the morning were read and approved.

Reports from Sunday schools were received, after which Dr. Haygood delivered an address on the Uses and Practicability of Uniform Lessons in the Sunday Schools of the Methodist Episcopal Church South. He announced in this connection that about one-third of the Sunday school children of our church are now using the uniform lessons.

After the reading of the address the following resolutions were offered and referred to a committee, composed of Prof. Carlyle, W. H. Foster and Dr. Ahbey, to report on the same to the convention:

WHEREAS, The General Conference did, at its last session, order the publication of a Sunday School Teachers' Magazine, together with a system of uniform lessons; also a weekly edition of the Sunday School Visitor, with the Rev. A. G. Haygood, D. D., as editor; therefore,

Resolved, 1. That in the opinion of this convention the experience of the past year has proved the wisdom of this action.

2. The above Sunday school periodicals, together with Our Little People, contribute largely to the success of our Sunday school work.

3. That the Rev. A. G. Haygood is the right man in the right place.

4. We earnestly recommend to every Sunday school superintendent in our connection the adoption in their schools of the uniform lessons, and that they place in the hands of every teacher a copy of the Sunday School Teachers' Magazine, and in the hands of every pupil a copy of the Sunday School Visitor and Our Little People.

J. WICKERSHAM.
THOS. E. THOMPSON.

AT NIGHT

the children of the McKendree Sunday school met in the church for singing. The convention was present, and also a large audience. The children sang admirably, and their songs were interspersed by short, pungent speeches from Prof. Carlyle and Drs. Hall and Huston. The especial attraction of the evening was the solo, "He leadeth me," by Master Willis Sawrie, the whole school joining in the chorus; and the duet by Misses Sawrie and Morgan was pronounced by Mr. Magruder equal to, if not better than anything in that line that Baltimore could do. The congregation retired feeling well repaid for going.

The convention adjourned to Monday at nine o'clock A. M., with the doxology and benediction.

FOURTH DAY.

MONDAY, May 15.

The convention assembled promptly at the appointed hour. Religious services by Rev. Dr. Pierce.

A lengthy debate took place on the presentation of a series of resolutions respecting the proper authorities to appoint superintendents, but no action was taken on the subject. The resolutions were laid upon the table.

Rev. Dr. Huston then addressed the convention upon the Work of Grace in the Hearts of Children. He took the ground that a child had an ante-natal character impressed upon it by the blood of the parents. If the father and mother were holy persons, then that child would have an advantage over the child that was born of unholy parents. He concluded by saying that the kingdom of heaven is flexible enough to suit the wants and the condition of a child. In time of man's extremity there was God's opportunity, and he called fishermen to labor in his cause, and endowed them with power from on high; but God is not going to do for us what we can do for ourselves, and this religious education of our youth is now the basis of the future structure we are to build. If you wait till your child can articulate the name of mother and of father, you have waited too long. Let your first look be a look of love. Let your very voice be a gospel to your child. God never instituted a system of grace that is not flexible enough to take in every child, and in that innumerable company on high the treble voices of the children shall join with the grand bass of sages and seers to swell the glad hallelujahs of heaven

At the evening session the following resolutions were adopted:

Resolved, That this convention recommend that our Sabbath school secretary prepare and publish, as early as possible, for the use of our Sabbath schools, a Sunday school scholar's certificate of admission; a Sunday school scholar's certificate of dismission; a Sunday school teacher's certificate of dismission; a Sunday school admission record book; a Sunday school minute record book; a teacher's class book; proper blanks for Sunday school statistics for reports to quarterly and Annual Conferences.

Resolved, 1. That the use of uniform lessons is not inconsistent with, nor does it supersede the necessity of the free use of the commentaries on the Bible or of question books to some extent.

2. That the learned, able and judicious commentaries on the gospels, by Dr. Thomas O. Summers, are highly appreciated by the members of this convention, and their use is earnestly recommended to all our Sabbath schools, as well as to the church generally.

Resolved, That we urge upon our pastors and people to abide faithfully by the direction of the Discipline concerning Sunday schools, namely: "Let Sunday schools be formed in all our congregations where ten children can be collected for that purpose."

Resolved, That the subject of the relation of baptized children to the church is one which does not come properly within the design of the call for this convention, and therefore it is inexpedient for us to give an expression of opinion concerning it.

A resolution was also adopted recommending, as suitable for our Sunday school libraries, the publication of biographies of the great men and women of our church, in a form adapted to the young.

Upon motion of Mr. Foster, of New Orleans, the following resolutions were unanimously adopted:

Resolved, 1. That the Sunday school secretary be requested, in all the publications of text books for the schools, to have in view the idea of a regular systematic course of study.

2. That the secretary be requested, at the earliest period practicable, to have prepared and published, including the uniform series, a full and complete course of Sunday school text books, embracing:

1. A catechism for the infant class.

2. A catechism for the medium class.

3. A catechism on the history, polity and doctrines of our church, for the advanced class.

4. Text books on Bible history, biography, chronology, and prophecy and its fulfillments, and on church history.

The Amaranth received the cordial indorsement of the convention in a resolution to that effect.

From the report on Sunday school statistics the following extract will be found interesting:

Number of Sabbath schools, 6,048; number of officers and teachers, 42,558; number of officers and teachers under 15 years of age, 1-10; number of officers and teachers from 15 to 20 years of age, 2-10; number of officers and teachers from 20 to 30 years of age, 3-10; number of officers and teachers from 30 to 60 years of age, 3-10; number of officers and teachers over 60 years of age, 1-10; number of officers and teachers members of the church, ¾; number of officers and teachers converted through the influence of the Sunday school, 15,120; number of scholars on the roll book, average 46½ to each Sunday school, 281,022; number of scholars in actual attendance, 80 per cent., 224,817; number of scholars in average attendance, 72 per cent., 202,336; number of scholars under 5 years of age, average 4 to each Sunday school, 24,093; number of scholars from 5 to 10 years of age, average 14 to each Sunday school, 83,672; number of scholars from 15 to 20 years of age, average 16 to each Sunday school, 95,768; number of scholars from 15 to 20 years of age, average 10 to each Sunday school, 60,380; number of scholars over 20 years of age, average 3 to each Sunday school, 18,110; number of scholars members of the church, 39,312; number of scholars converted through the influence of the Sunday school, 35,240; number of scholars converted last year, 18,144; number of scholars connected with the Sunday school missionary society, 72,576; number of volumes of books in library—the 65 schools reported, 23,548; number of books in the library of our church publications—the 65 schools reported, 4,023, or 17 per cent.; number of copies of Sunday School Magazine taken, 10,300; number of copies of the Visitor taken, 49,500; number of copies of Our Little People taken, 32,000; number of copies of other papers taken, 40 per cent.; amount of moneys raised for the schools—the schools reported show $2,955.88, average $45.47; amount of moneys raised for other schools—one school reported $40; amount of money raised for missions, —; number of members of the church, 567,038.

A report from the Committee on Attendance of Sunday School Children on Public Worship was next read and adopted. After stating the difficulties of securing the attendance of children at public worship, the report goes on to say:

The solution of the problem seems to be this: Strengthen authority where it can be strengthened; at the same time add to your motives.

1. Begin with the pastor.

1. Let him know the children; 2, love them; 3, beget their love; 4, visit them in the Sunday school; 5, invite them to attend public service repeatedly—never let them forget that this is expected of them; 6, let him remember them, while preaching, as the lambs of the fold whom he should feed, and adapt, as far as possible, his teaching to their comprehension, and elicit their interest in it.

In some instances this will be found extremely difficult on account of constitutional unfitness in the minister; but it is indispensable that these disqualifications be removed from our ministry to as great degree as possible, remembering the Saviour's commission to Peter to feed the lambs, and recognizing the ministry as divinely appointed to do this work. Every attraction thus offered to the children of the church will encourage the efforts of parents, and supplement defective authority on their part.

In the meantime let the parents be taught from the pulpit, and in pastoral visiting, that God, according to the teachings of his word, and the church, according to the declarations of its Discipline all parents are held solemnly bound to bring their children to the house of God, to join in the public worship of the people; and that all parents be exhorted to do the same.

Let the Sabbath school be so dismissed that the children may be taken by their teachers into the church for worship, where there is church accommodation for that purpose; and where there is not, let the officers of the school complain to the quarterly conference that the trustees have failed to furnish a place in the house of God whereby the children may join in the worship; a complaint looking to church extension, a failure to supply which should be accounted a great fault.

After sundry resolutions of thanks, and some general remarks by Bishop Kavanaugh, a motion to adjourn *sine die* prevailed. The closing prayer was offered up by Bishop Keener, and the benediction was pronounced by Bishop McTyeire.

J. W.

NASHVILLE, TENN., May 16, 1871.

BIOGRAPHICAL.

HON. BENJAMIN W. PEARCE.

Died, at his residence in Sparta, Bienville parish, Louisiana, on the ninth of October, 1870, Ex-Lieutenant Governor Benjamin W. Pearce.

Mr. Pearce was born in the State of Georgia; removed thence in early life to Alabama, where he was chiefly reared and educated, and married on the twenty-first of July, 1842. Soon after taking upon himself the cares of a family he emigrated to Arkansas, and settled in the southern part of that State, where he devoted himself to planting, though he had been educated for the bar. But possessed of many of the mental and moral elements of true greatness, and, to a large extent, of many of the genial qualities of head and heart which usually captivate the multitude, Bro. Pearce was not destined to pass his life in the pleasing but secluded duties of agriculture. We find him returned at an early day to the Legislature of his adopted State, as a member of that body, by the electors of his county. Here he spent the succeeding five or six years of his life, a constant and useful member of the legislative body, filling with acceptability his post of honor and trust. But the nature of his public duties, the habitudes of the country in which he lived, the characteristics of the population—some or all of these considerations proving uncongenial to his cast of mind, inclined him to seek a new residence, and we find that about fifteen or twenty years ago he located himself permanently at the place of his last residence, in Bienville parish, Louisiana.

Bro. Pearce had not long been a resident of this section before his talents and sterling qualities were ascertained, and he was elected a member of the Louisiana Senate, which post he filled until the opening of the war in 1861, laboring acceptably and usefully for his section and for the advancement of his State. When the unhappy dissensions of our country culminated in open hostilities he was one of the first to espouse his country's cause, and repaired to the seat of war in command of a company composed of the flower of his parish. From this stage of action he was soon recalled, however, to fill the high and honorable position of lieutenant governor of the State, the functions of which he was discharging at the close of the civil strife. This ended his political career. He subsequently devoted himself to the practice of the law, and had the promise of a brilliant future before him, when he was unexpectedly and suddenly cut down by the Reaper in the prime of his life and usefulness.

Bro. Pearce was early trained in the school of Christianity by his pious mother, who still toils on the shores of time, bending beneath the weight of years, but yet cheered by the hope of being reunited with her honored son in the land of eternal bliss. From her he imbibed the love of the religion of our blessed Saviour which always distinguished him in every vicissitude of life, and of which he was the early, the constant and the efficient advocate. From his earliest manhood he was a Christian, and ever filled some official position in the church.

Bro. Pearce has left behind him his beloved companion and five dear children to mourn their irreparable loss. But they mourn not without hope.—Their loss is his gain. In all the relations of life—as son, husband, father, patriot and Christian—his character stood pre-eminent. Blessed be his memory, and peace to his ashes.

R. M. CROWSON.

RELIGIOUS INTELLIGENCE.

THE Cumberland Presbyterian, of Alton, Illinois, counts from the records of its own columns two thousand and seventy-eight additions to the church by profession of faith during the first three months of this year.

JEWS.—The secretary of the Universal Israelite Alliance, at Paris, has issued a circular, announcing that the operations of the society have not been suspended by the war, although its resources have been greatly impaired. The Agricultural School at Jaffa, Palestine, has progressed finely under M. Netter's administration, and the Normal School at Paris has held its sessions regularly, notwithstanding the siege.

BALTIMORE CHURCH STATISTICS.—The church statistics of the leading denominations in Baltimore, as reported in the ninth census, are as follows:

	Church sittings.	Value.
Baptist	3,600	$40,000
Methodist Episcopal	26,020	1,214,900
Methodist E., South	5,000	130,000
Methodist E., African	6,600	113,600
Methodist Protestant	4,600	157,600
Methodist Independent	1,300	55,000
Presbyterian	14,275	983,000
Protestant Episcopal	14,050	898,000
Roman Catholic	25,000	2,080,000
Total	100,445	$5,672,100

The total of Methodist Church sittings is 43,520; that of the Roman Catholics about one-fourth of all.

THE reported gains of the Baptist denomination for 1870 are 2,602 churches, 2,031 ministers, 7,623 baptisms, and 198,144 members. The large gain of members over baptisms is owing to the fact that many associations have reported for 1870 which did not report for 1869. Maine falls back a little in its figures, as it did in 1868 and 1869. Nebraska has increased her 756 Baptists to 1,000, and also reports 7 new churches. New York State is not doing well. Her net gain in members is only 114, while the number of her churches has retrograded from 842 to 839. The three States having the largest number of Baptists are Georgia, with 134,337; Virginia, with 122,120; and New York, with 100,616.

ROMANISTS IN PHILADELPHIA.—The Presbyterian shows that during the last sixty years the ratio of increase among the Roman Catholics in that city has been no greater than among the Protestants. In 1811 there were 44 churches in that city, of which the Romanists claim four or one-eleventh. In 1871 there are 429 churches in the city, of which thirty-eight, or not quite one-eleventh, are Roman Catholic. On the other hand, the Episcopalians, who in 1811 had one-ninth, now have more than one-sixth; and the Presbyterians, who in 1811 had less than one-seventh, now have nearly one-fourth. The Lutherans from 4 in 1811 to 26 in 1871. The Baptists from 6 to 44. The Methodists have some 70 churches. Thus at least two Protestant denominations have outstripped Rome in their growth during the past sixty years.

MISSIONS OF THE M. E. CHURCH.—We commenced the year 1871 in our foreign missions with a force of 367 laborers, including missionaries, assistant missionaries and helpers; 12,353 members; 3,387 probationers or candidates for admission into the full communion of the church; 4,078 in the day schools, and 5,323 Sunday school scholars. Foreign populations at home, namely, Welsh, German, Scandinavian and Chinese, 161 missionaries, and among the Indians eight missionaries. Missionaries in territories, or regions of country beyond or without the bounds of any Conference, 9. Domestic missions proper, or those within the bounds of sixty-five Conferences, so far as we could ascertain them, 1,812, or nearly, if not quite, one-quarter of the whole number of the effective preachers in the entire home work.—*Western Christian Advocate.*

THE New York Observer says: "One of the enterprises proposed for the memorial year of the Presbyterian Church was the erection of a Presbyterian house in this city for the accommodation of the Boards of the Church located here, and designed to be a center of Presbyterian operations. Arrangements are now nearly completed for the purchase of the lots and buildings, situated on the northeast corner of University Place and Ninth streets, which is regarded as a very desirable location. They can be purchased for the sum of $90,000, and it is proposed to expend $5,000 or $10,000 in remodeling them for the uses designed, the title of the property to be vested in the Presbytery of New York, which will have the charge of it. The money for the purchase will probably be raised in this city, while the practical use of the building will be for the church at large."

SENOR CARRERA has overflowing congregations at his Protestant service in Seville, Spain. We are glad to learn that for some $8,000 the stately and spacious Church of San Francisco de Paula has been bought for it. By this time the needed alterations must be finished, and the building, with all its splendid attractions, made helpful to the new era of religious life in Spain. At the training school in this city twelve young men are already in preparation for that native Protestant ministry which is to come in place of the effete priesthood; and there is prospect of an early increase to that number. At Cadiz the pastor of the young church, Senor Hernandez, is an earnest, enthusiastic man, and has gathered a noble congregation. At one of his recent services "three Romish priests were present; not as spies, I believe, but inquirers." But yet the bitterest hatred is constantly shown by the old party to every effort in preaching Christ and him crucified—the *one* Mediator.—*Independent.*

MORAVIAN MISSIONS.—We learn from the Herald that the Moravian missionary ship Harmony—the ninth vessel of the same name—returned lately in safety from the *one hundred and first* annual voyage to the coast of Labrador. Though the reports she brings of the missions are not without some discouraging things, they are on the whole favorable. Certainly the indomitable energy, under sharp trials often, and difficulties manifold, which the United Brethren have shown not only in planting the cross in the most inhospitable and forbidding climes, but in maintaining it there with the tenacity growing out of a faith and zeal that know no faltering and prayer that overcomes by wrestling, is an exhibition of missionary earnestness and devotion worthy to be proposed as an example to the whole church. The Moravians have 89 stations in all, 313 missionary agents, 1,041 native assistants and overseers, 20,571 communicants, 23,288 baptized children.—*Interior.*

THE AMERICAN BOARD.—*What has God Wrought?*—In 1810 the American Board was organized. It commenced with $1,000, since which it has raised more than half a million in a single year. Dr. Anderson, who was its secretary for many years, says: "I myself well remember when there was no missionary in Turkey; when missionaries were debarred from the greater part of India; when none were in Burmah, none in China, none in the Indian Archipelago; when there were none in Africa, excepting Sierra Leone and the southern extremity of the continent, and none in the great island-world of the Pacific ocean, except some small groups in the South." The board now reports—not including the missions transferred to the United Presbyterian Board—as follows: "The whole number of laborers connected with their missions, 1,372, of whom there are native pastors, 118, native preachers and catechists, 315, school teachers, 400, other native helpers, 208; whole number of native helpers, 1,041, leaving but 331 laborers sent from this country."

ANOTHER LETTER OF MR. WESLEY.

The following has recently appeared in England. It was written to Mrs. James Freeman, of Lisburn:

ABERDEEN, May 26, 1763.

My dear Sister: If you are likely to fall into a consumption, I believe nothing will save your life but the living two or three months upon buttermilk churned daily in a bottle. Change of air may do something, if you add riding every day; else it will avail but little.

Your conscience will not be clear unless you find fault wherever occasion requires. Then shalt in anywise rebuke thy brother, and not suffer sin upon him. Regard none who speak otherwise. You have but one rule—the oracles of God. His Spirit will always guide you according to his word. Keep close to him, and pray for, dear Jenny,

Your affectionate brother,

J. WESLEY.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 25, 1871.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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AGENTS—All the members of the patronizing Conferences.

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THE BISHOPS' DEFICIT.

The statement of the book agent, which appears in this issue of our paper, will, we hope, stimulate our preachers to attend promptly to the stated collection for the Bishops' fund, and also lead our congregations to increased liberality in meeting the demand.

We know that it is disagreeable to the Bishops to have the matter paraded often before the public, and there should be no occasion for it. The preachers, by presenting the claim once a year, and explaining the importance and the justice of the appeal, can easily obtain all that is required, and the more quietly it is done, the better. A plan most agreeable to the feelings of all concerned would be to enter the amount apportioned to each charge in the estimates of the stewards, and provide for it in the same way that they do for the support of the pastors and presiding elders. But where this is impracticable, and the amount is not likely to be realized in this way, let the preachers or presiding elders charge themselves with the duty. In some Conferences the presiding elders are required to make the collection; in others, as in Louisiana, the preachers in charge have it to do. The Bishops are placed at a disadvantage by the fact that they seldom come in personal and social contact with the great body of the people. This they cannot help, but their ministrations are, nevertheless, laborious, and vital to the general prosperity of the church. Many a Bishop has spent anxious hours, and prayerful, over the interests of an appointment whose members have never seen him. The care of all the churches, the weakest and most remote, comes upon him sooner or later, and his administration touches every point in some way. No class of preachers work harder, and it should be the care and pride of the connection that they be well supported.

THE FALL OF THE COMMUNE.

The latest intelligence, as found in our news columns on the first page, announces the overthrow of this organization. Its persistent and bloody resistance to the Assembly indicates the existence of a formidable party of the most ultra and desperate school of political opinions. Marshal McMahon and his veterans have overcome this formidable mob for the present, and the Assembly must now enter upon the difficult work of reconstruction. They must shortly determine a form of government for France, and in doing so will meet with new complications. Marshal McMahon occupies a position of great influence, and he is said not to be an imperialist. Neither he nor Thiers is friendly to Napoleon, and if a republic be found impracticable some member of the Orleans family will probably become the successful candidate for the throne.

THERE are to-day many mourning Christians in the world who are perpetually wishing themselves in heaven, while they ought to thank God that they are still on earth, where they can work for him.

ALL our purposes should be formed in subordination to Divine Providence.

THE GREAT NECESSITY.

The necessity of a change of heart cannot be abated in the smallest degree. It is the paramount requirement of the word of God, and distinguishes the precious from the vile, the spiritual from the natural man. It is something marvelous, transcending all understanding, and yet so obviously necessary as not to be marveled at. No manifestations of natural goodness and no aspects of moral conduct can be permitted to set it aside. Neither does any connection with the outward ordinances suspend the demand. All are presumed to be in a state of guilt and condemnation, and to possess the carnal mind, until a felt and mighty transformation takes place within. The necessity lies in the supernatural and the wonderful, because nothing less can overcome the enmity and the blindness of the natural man. Only the Divine Spirit acting incomprehensively can bring a clean thing out of an unclean. Nothing but a new creature avails anything. Until this experience takes place there is no apprehension of spiritual things. Views of doctrine are obscure, and the perception of duty is imperfect and perverted. The unconverted church member does not comprehend the disciplining rules which forbid certain diversions as tending to evil; neither does he see the reasonableness of so much watchfulness and prayer.

Warnings against the worldly spirit and the love of the world are beyond the appreciation of those who know nothing of communion with God. Religion without regeneration is indeed a wayward and dangerous thing, inasmuch as it may put the conscience to rest without saving the soul. The things of the Spirit are spiritually discerned, and the kingdom can neither be seen nor entered until the birth from above takes place. Whether appertaining to doctrine or experience, to principles or to practice, the natural man looks upon the things of the Spirit as foolishness, and because all spiritual discernment is wanting. The blindness of the unbelieving heart is so absolute that all sense of spiritual objects is lost. These objects in God or his holy creatures are not truly perceived until the eyes are opened by the Holy Spirit. The office of the gospel to sinners is emphatically "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Christ's counsel to the backslider is to "anoint thine eyes with eye-salve, that thou mayst see." Christians are described as "filled with the knowledge of his will in all wisdom and spiritual understanding," and "the eyes of your understanding being enlightened." The strait gate of faith, leading to the regeneration of the soul, is the only entrance to to the kingdom of God, and the essential qualification for a true apprehension of its doctrines and precepts.

The attempt of the carnal mind, though invested with the form of godliness, to expound these matters is as absurd as for a blind man to talk of colors, or for a deaf man to expatiate on the phenomena of sound. And yet this is what worldly people are doing continually—endeavoring to interpret the oracles of God for the church, and seeking to impose their interpretations of spiritual truths upon its practical life. It is not conceivable that a converted man should argue for theaters or dancing. One of shallow moral and religious convictions might; but the purer feelings of a child of God would revolt at the bare suggestion of an attempt to vindicate them upon Christian grounds. There are reasons against them which are calculated to impress the unregenerate mind to some extent; but their unfriendliness to a life of faith and divine communion reaches only those who have set their affections on things above. To expect that the unconverted, in or out of the church, will ever look upon these forbidden diversions as they are regarded by the spiritually-minded is utterly without foundation. The conflict will go on while there are sinners on the earth, and while there are in the church those who know and care nothing for holiness of heart. Argument and discipline will tell somewhat upon public opinion, and will throw helpful restraints around the weak and unspiritual professors; but the great necessity is the birth of the Spirit. This will cure the most inveterate cases of worldliness, and silence the most wordy advocates of sin disguised in the garments of social pleasure.

The only way for the church to relieve herself of those who bring reproach upon the cause is to turn them out or get them converted. Those that are without will be of a better mind when the power of the gospel reaches their hearts. We can well believe the declaration of many amiable people who affirm that they see no harm in the elegant dissipations of the opera and the ball room, nor will they see the harm until the eye-salve of converting grace is applied. Conformity to the world will appear right enough until they are transformed by the renewing of their minds, that they may "prove what is that good and acceptable and perfect will of God." The carnal mind, though invested with a decent morality and with a respectable religious profession, is enmity against God; and the natural man, even when decked in sacramental robes, cannot understand "the things of the Spirit." False teachings from the pulpit and the press, and scandalous practice on the part of those who claim to be under the guidance of divine truth, are due to this cause. Mere instruction and sound precepts will not reach the evil in the young. They will leave the church, or seek a fold that tolerates forbidden pleasures, or they will abuse the sufferance which lets them alone where they are. The testimony of the classics, the deliverances of venerable councils, assemblies and conferences, and the fatherly advice of bishops and pastors, will fail to convince. The scales will fall from their eyes only when God opens them to a new and spiritual life. They must be born again. Get them converted and there is hope for them; get them out of darkness into the light of the Holy Spirit, and they will then comprehend "that the friendship of the world is enmity with God." The message for the frivolous and superficial in the church, and for all those who are the advocates of the proscribed diversions, is emphatically, and first and last: "Ye must be born again."

CENTENARY COLLEGE.

The following communication is from a gentleman whose views are always worthy of consideration. The suggestions of our correspondent, we hope, may lead to the accomplishment of the plan of endowment stated.

AN IMPORTANT MOVEMENT IN THE RIGHT DIRECTION.

Mr. Editor: Dr. Lewis G. Perkins, an eminent physician of East Feliciana, and a graduate of Centenary College, proposes that the alumni of the college should endow a professorship therein.

We consider this an important suggestion. The alumni at present number over one hundred, and a moderate sum from each would amply endow a chair. We earnestly hope that others will co-operate with the doctor in this important movement, giving it a bodily shape; and let it be called the Chair of the Alumni, in honor of the worthy gentlemen who have already reflected so much credit upon the institution, and not the least in the movement about to be inaugurated.

ACTION OF THE BOOK COMMITTEE.

The following resolutions were passed by the Book Committee at its recent meeting at Nashville:

Resolved, That the report presented by the book agent to this meeting of the committee gives a highly gratifying account of the affairs of the Publishing House, and shows it to be in a prosperous condition, and conducted on a safe financial basis.

Resolved, That Dr. Redford's administration of the affairs of the Publishing House meets the unqualified approval of the committee, and entitles him to the confidence and combined support of the church.

NOTHING is more contrary to the spirit of charity than rash and hasty censures.

THE SUPPORT OF OUR BISHOPS.

The liberality of the Methodist Episcopal Church South, during the past few years, finds scarcely a parallel anywhere. A few years ago our Publishing House was prostrate, our missionary treasury bankrupt, and all our financial interest in ruins. A very short space of time has elapsed, and the credit of the Publishing House is fully restored; and the debt that has for so long rested like a mountain of lead upon our missionary treasury is melting rapidly away.

With the embarrassments under which the church was labering, a question of no ordinary importance presented itself to the liberal-minded membership as to the best method of supporting our Bishops. In the Northern Methodist Church the Bishops draw their salaries quarterly from the Book Concern, but the adoption of a similar policy was impracticable with us. After mature thought, the only method that suggested itself was that their support, like that of other ministers, should come from the church. The amount necessary to support them was fixed by the General Conference, and divided out among the several Annual Conferences, and then subdivided among the several circuits and stations. This method, so judicious and surrounded by no difficulties whatever, ought to have secured the entire amount necessary for their support. The exhibit, however, of all the receipts and disbursements during the four years preceding the late General Conference showed a deficiency that was exceedingly oppressive to the Bishops, as well as humiliating to the church.

Entering upon a new era, and all the machinery of the church properly at work, it was hoped that the amounts allowed for their support by the late General Conference, and divided among the several Annual Conferences, would be fully met. The settlement we have just made shows a deficiency of $4,471.73, which, when divided among the Bishops, falls very heavy on each.

Six Conferences in the connection have paid above the amount required of them the following sums: The South Carolina, $287; the Florida, $8.55; the Alabama, $352.60; the North Mississippi, $163; the Texas, $31.50; and the West Texas, $2.

Of the remaining Conferences the following have met their assessments in full: The Little Rock, White River, East Texas, Northwest Texas, and the Pacific.

Twenty-three Conferences have failed to collect the amounts apportioned to them, namely: Baltimore, Virginia, Western Virginia, North Carolina, North Georgia, South Georgia, North Alabama, Louisiana, Mississippi, Memphis, Tennessee, Holston, Kentucky, Louisville, St Louis, Missouri, Western Arkansas, Indian Mission Territory, Columbia, Los Angeles and Illinois. Of these Conferences the greatest deficiency occurs in the North Georgia and Memphis, and the smallest in the Holston and Arkansas. The deficiency, however, is large in the Virginia, North Carolina, South Georgia, North Alabama, Tennessee, Kentucky, Louisville, St. Louis, Missouri and Baltimore.

The failure to collect the salary of the Bishops is mainly attributable to the presiding elders to whom the General Conference intrusted this duty. I therefore appeal to them, at this early day, previous to the annual sessions of the Conferences, to either collect in person the amounts apportioned to their several districts, or see that the amounts are collected by the preacher in charge, so that there will be no deficiency hereafter.

Nor is it proper that the deficiency of the current year should be left unpaid. In addition, therefore, to the amounts necessary for the ensuing year, we earnestly request the presiding elders everywhere to make an extra effort to meet the present deficiency. If you will add *twenty* per cent. to your collections for this year it will meet the deficiency.

All money collected for this purpose may be sent to me.

A. H. REDFORD, Agent.

Organization of the M. E. Church South.

The Bishops have placed this excellent work in the first year's course of study of candidates for orders. They have done well in so doing; for every minister—and, for that matter, everybody else—ought to be acquainted with the causes which led to the organization of the Methodist Episcopal Church South. The candidates will not be examined in this work at the next Annual Conference sessions, but we advise them to get the book and give it a careful perusal. It will furnish them with weapons with which they can defend the church from all the aspersions of its enemies.

IT IS much better to decide a difference between enemies than friends; for one of our friends will certainly become an enemy, and one of our enemies a friend.

FROM CHINA.

MR. EDITOR: I send you an account of what funds I have received for schools, etc., and how used. If you think best, I would like to have it published, that our good people at home may see what we are doing. You can abbreviate these accounts a great deal by throwing them together, or, if you think best, leave them as they are. Our heart's desire and prayer to God is for the conversion of China. We labor for this, and we trust we may yet see good resulting from all our labors. I trust you will have what I send published for the benefit of all who take an interest in the work of the Lord among the heathen. I see our beloved secretary, Dr. McFerrin, is calling earnestly for help. He is doing a noble work. I send you some notes of the latest news from Peking. You will see what the heathen are determined to do if they can. Do not fear for us, for we are safe in the hands of a loving God. Pray for us and for the work in which we are engaged. I remain your brother in Christ,

J. W. LAMBUTH.

APRIL 10, 1871.

[The financial statement mentioned in the above will appear hereafter.—EDITOR.]

IMPORTANT NEWS FROM THE NORTH.

We have received from Peking and Tientsin advices of such importance that we shall give them almost without comment, hoping to return to the subject soon. We shall merely premise that our sources of information are so varied and so reliable, and they agree so well in their main statements, that the result of their communications, which we have run together into an epistolary, may be received as quite authentic:

At the date of my last note the Peking cabinet were said to be busily occupied in the consideration of certain propositions relative to the operations of missionaries, etc., which, if adopted, might prevent all Yangchow riots and Tientsin massacres for the future. The result of these deliberations has been the presentation, it is said, of two memoranda, viz: to the French (Romish) and to the other ministers severally. Of the dispatch of the Tsungli yamen relating to Romish missions, I only know that it forbids orphanages and foundling hospitals, demands the deportation of the Sœurs de Charite, and the cessation of the special official powers assumed by the priests; but doubtless its character as a whole may be fairly judged by the companion document which deals with the work of Protestant organizations. I must premise by cautioning you that I do not pretend to give you a full and accurate, *much less orderly or verbatim, statement. My authority is unquestionable*, but I have neither seen a copy of the dispatch, nor do we know the exact form it assumes. I hear, however, that it has been replied to already by the United States minister, Mr. Low, and *presumably* by others. It is also reported that the whole was forwarded by the various legations to their respective governments *three weeks ago*. It seems, however, to have only just become generally known.

These are the points:

That in future no communities shall be mulcted for injuries to missions; only the villains who strike the blow shall be punished. That there shall be no compensation for confiscated property, or for destroyed buildings, lost furniture, etc.

That all foreign ladies shall be sent home, such teachers being injurious to the peace and retirement of Chinese female society; and no native women shall be allowed to attend meetings for worship.

That missionaries in the interior or elsewhere shall have no ex-territorial privileges, but when summoned to the yamens, or having occasion to seek official aid, shall present themselves as a native would have to do (prostrate, etc.,) and shall in all respects conform to native custom.

That if a missionary take up the cause of a Christian convert who is proceeded against at law, the Christian shall be at once punished as guilty on account of such interference.

That all mission establishments shall be under supervision by officers appointed for the purpose, and that no foundling hospitals or girls' schools shall be allowed.

That no heathen children shall attend mission schools.

That a public registration office shall be established, in which all baptisms shall be noted, and the history, residence and condition of the applicants recorded. And that no missionary shall receive more than forty-five converts!

That Confucius shall not be reviled, nor the feelings of Confucianists insulted.

The much-lauded *Wen-siang* said to have had a main hand this precious document, I say no more. It strikes me deluge is not far away now. what are we to think of the di macy which could make the sentation of such a dispatch pos

NEW PUBLICATIONS.

THE AMARANTH: A Book of S Hymns, Anthems, Chants Concert Pieces for the Su School, with occasional piece the Choir. Edited by Attic Haygood and R. M. Melu Nashville, Tenn.: Publishe A.H. Redford, agent, for the M odist Episcopal Church S 1871.

We have at last a work of own for the use of our Su schools, and right glad we a welcome it. We know no about the merit of the tunes a but we are pleased with the ch ter of the songs and hymns. especially commend the selecti many of our well known h which are used in congrega worship. We have some thought that the use of our book would be better than a the multitudinous song b vogue; but we believe th ranth happily unites what is both, and well adapted to th of Sunday schools. Every should be supplied with it im ately, and our Sunday school of course order largely and at It can be obtained at Nas and also at the Depository in Orleans.

THE SERVICE OF SONG: A T ou Singing in private de in the family and in the and in the worshiping con tion. By Rev. A. G. Stacy, St. Louis: Southwestern and Publishing Company, This book enters an almost cupied field, and there is no room for it, but it meets a want. Our church needs awakened to the importance ing as a religious duty and means of usefulness in the sa of men. The author has dev his subject in a lucid and style, and with a clear and co hensive method. His views fairly stated and argued with dor, and are such as we can indorse. The introduction by Summers is appropriate and tive. That our readers may better idea of a work which anxious that the whole should read, we transcribe the tents, as follows: General Sa ral View; Part first—Singi private devotion; Part secon Singing in the family and i school; Part third—Singing worshiping congregation. this last head we have sections 1. Who should sing? 2. How we sing? 3. What should we 4. Why should we sing? The ice of Song is a 12mo of three red and forty pages, elegantly and of unexceptionable typog Price, $1.50.

A SMALLER SCRIPTURE HIS three parts; Old Testament tory; Connection of Old and Testaments; New Testament tory to A. D. 70. Edited by liam Smith, D. C. L., LL. D. York: Harper & Bros., 187 A duodecimo of three hun and seventy-five pages, print fine, and the matter an instanc great condensation. The volu "much in little," and for refer or for readers pressed for tim will be useful. We suppose Smith's name sufficiently guara the accuracy of the work. For by George Ellis & Brother, Orleans.

From the same house and by same publishers we have The of the Family, one of Miss Mul numerous works. Among the tors of fiction of the present day is one of the best, for the lite finish and for the pure and moral tone of her writings.

THE SUNDAY SCHOOL Visito the current month was late in re ing us, but its superior merits m all amends. It certainly surpas everything in this line that reac us. Our children should be tha ful, as we are sure their parents for so good a paper. Dr. Hagg is working to purpose, and his p lisher is ably seconding his ef to make the Visiter without a r

THE CHRISTIAN WEEKLY, publis by the American Tract Society, an eight-page sheet, and one of most splendidly illustrated pap of the day. Its design is to su plant the sensational and vic pictorials which are so widely s tered through the land. It is ed with taste and ability, and most valuable religious publicati

GOOD WORDS FOR THE YOUN The May part is as profusely illu trated as any that has preceded The eleven articles which make the number are generally good, a will be a treat to old and you Published by Lippincott & Co Philadelphia.

GOOD WORDS and THE SUND MAGAZINE, both published by Li pincott, contain the cream of E

lish and Scotch magazine literature. The May numbers are rich in the variety and excellence of their articles.

The April number of the University Monthly fulfills the promise of the last month's issue. This periodical is published by the University Publishing Company, New York, New Orleans and Louisville, at $1 per annum.

Nos. 1403-4 of Littell's Living Age are equal to a first-class review in the quality and character of their contents, besides embracing the choicest morsels of lighter literature in prose and poetry. Published by Littell & Gay, Boston.

A System for Beginners in the Art of Playing upon the Piano Forte is by William Mason and E. S. Hoadly, and published by Oliver Ditson & Co., Boston, and C. H. Ditson & Co., New York. This work has been spoken of as one of merit, and well adapted for beginners. It is a quarto of one hundred and sixty-three pages, strongly bound.

Hearth and Home of May 13 is most profusely and elegantly illustraled, and crammed with practical and useful matter.

A Life's Assize.—Published by the Harpers and written by Mrs. J. H. Riddell. From Ellis & Brother.

Annual Meeting of the Board of Missions.

The first annual meeting of the Board of Missions since the consolidation of the two boards, foreign and domestic, was held in the mission rooms, May 9 and 10, 1871. All the members of the board, including the Bishops, were present, except Bishop Early, Dr. N. H. Lee, Dr. Alexander and T. J. Magruder, Esq. The meeting was one of interest. The work of the past year was reviewed, and plans for its enlargement in the future were matured. A full report will be furnished by the secretary in a short time. In the meanwhile it may be proper to say:

1. That provisions for the payment of the old debt, as assessed to the different Conferences, have been nearly completed. Three Annual Conferences only yet remain to take action on the question. When the matter is submitted to these, the work will be finished, nothing remaining to be done only to receive and pay out the amounts.

2. The appropriations for the ensuing year, beginning with the meetings of the Conferences, are as follows:

For China Mission	$10,000
For the Indian Mission Conference	12,500
For the German work in the city of Baltimore and vicinity, supplementary to what had already been appropriated by Annual Conference Boards	500
For the German work in Louisiana	1,000
For the German work in Texas	3,000
For missions in the Los Angeles Conference	1,500
For missions in the Columbia Conference	1,000
For missions in the Western Conference	5,000
For missions in West Virginia Conference	300
For missions in Holston Conference	200
To aid in publishing a German hymn book	500
Total	$35,500

To this must be added the current expenses, embracing salary and traveling expenses of the secretary, and printing reports, etc., which will swell the amount to at least $40,000. It will be remembered that this sum is to be added to what is to be appropriated to domestic missions by the various Annual Conference Boards, which will swell the amount to about $130,000.

Now let our brethren know that between this and the close of the Bishops' rounds of holding the Annual Conferences they must raise at least $130,000 *for missionary purposes.* This, to be sure, is no great amount, but it will require effort to collect it in due time. Other important interests will appear in a subsequent communication from the secretary.

The following resolutions were adopted, viz:

Resolved, That Bishop Pierce be respectfully requested to furnish for publication a copy of his discourse, preached on Sunday, the seventh of May, 1871, in memory of our late senior superintendent, Bishop James O. Andrew, D. D.

Resolved, That the board has no power to remit the forty per cent. due by any Annual Conference.

Resolved, That the amounts appropriated to the respective Annual Conference Boards, for the ensuing year, be paid on drafts drawn by the presidents of the several Annual Conferences, payable at three, six, nine and twelve months from the time of the meeting of the Conferences. J. B. McFerrin, Sec.

Virginia Leads the Way.—We are glad to learn that the Virginia State Board of Education have adopted the admirable "University Series" of school books for use in the public schools of that State. Such a selection of books will go far to render popular the new system of public schools. Teachers should examine these books, which are for sale by all our booksellers.

The food for the swans, ducks and deer in the public parks of Boston costs about $10 a week.

UNION CAMP MEETING.

Mobile, May 15, 1871.

Mr. Editor: The resolutions passed at a meeting of the different Methodist churches in Mobile, on the subject of the proposed union camp meeting between the cities of New Orleans and Mobile, as they appear below, are sent you for publication in response to the resolutions passed by the New Orleans District Conference.

You will please note the resolution inviting the co-operation of the churches in the adjacent country.

The Mobile committee appointed under the following resolutions wish to meet the New Orleans committee, if possible, the first part of next week, and ask of you to make this known, and that you request the New Orleans committee to fix the day and place of meeting, and notify our chairman, Bro. William Otis, by return mail, if practicable.

Very truly yours, etc.,

Mobile Committee.

Whereas, The Methodists of New Orleans have proposed to unite with the Methodists of Mobile in the purchase of land for the purpose of making it a camp ground at which an annual camp meeting may be held, to be supported and maintained by the friends of the Methodist Episcopal Church South, in the two cities above named and the adjacent country; And whereas, A committee of five has been appointed in the city of New Orleans, with full power to act with a like committee from the city of Mobile; therefore,

Resolved, 1. That the Methodist Episcopal Church South of Mobile, assembled, through their representatives, for that purpose, do now appoint a committee of five, with full authority and power to unite with the above named committee from New Orleans in purchasing land for a union camp ground, and to make upon it such improvements as the money now pledged, and the prospect for raising more for that purpose, may warrant, until the grounds shall be in readiness for use.

2. That said joint committee be and they are hereby requested to invite the Methodist Episcopal Churches South adjacent to the proposed union camp ground to co-operate with us in establishing and supporting said camp meetings.

The following named persons were appointed on the committee: William Otis, chairman, John Elsworth, Ira W. Porter, A. C. Danner and Thomas H. Price.

The meeting adjourned to meet again at the call of the chairman of the committee. J. W. Rush, President.

Thos. H. Price, Secretary.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending May 22, 1871.

A—F D Allen, N W Ayers & Son.

B—E Lee Blanton, R Babbington, J M Brown, G W Bayles $2.25.

C—J T Christian $1.50, B Clegg $23.25, W J Carlton, J J Clarke, J C Crandall.

D—John C Duncan, F O Donnelly, R B Downer, J J Dickson.

E—W F Easterling $1.

F—E N Freshman, William Finn 2 lots $10, J M Franklin.

G—I M Gilmore $10, C Lee Goodrich.

H—P Howard $14 90, S M Hasmer, J W Hall $3, W P Hughey, Bradley R Hard, Thos H Hall, L E Hale, W C Halslip 2 lots, L W Horton, W B Haines, J M Harrison, P D Hudgins $7 40, Henry Heath.

J—H F Johnson, I G John.

K—W P Kimball, H J Kane 3 lots $1.50, J C Kittrell, M Kreisle $5, C W Keesling 2 lots.

L—D C Lowber, W B Lewis $2.85, John Lush $5.85.

M—J H McLean $62.50, G W Matthews $15, James A McMillan, S R Morgan, Jethro Moore $50, G W McMillan, G W McFee, R W Millsaps, J S Moore $1.70, H H Montgomery $5.90.

N—John Newberry, Jas D Newsom, R D Norsworthy 75 cts.

P—U B Phillips, R G Porter $8.85, John Pipes $25, E L Pastell, R T Parish $10.

R—A Riser $8 40, E P Rogers.

S—Mrs Catherine Smith, T H Selby $5, H L Smith, H R Singleton $1, J H Saint, Tom C Smith $5, G H Stinson $50, Thos M Smith, Southwestern Book and Pub Co $21.75, A F Stacy, W T Smithson.

T—R S Trippett 2 lots $3, J T Talley, H L Treagurdon $5.26.

U—H Urquhart.

V—J R Verry, W G Veal $10.

W—E Wadsworth $3, J L Wright $3, P Warren $3, J F Wynn, A R Winfield 2 lots $15, James M Weems, Charles Wetzner, Woods & Co, A West.

Y—N H Young

Death of a Distinguished Gentleman.—We have to announce, says the Picayune, the death of Colonel Charles S. Todd, of Kentucky. He came to his end at eleven o'clock on Wednesday night, after several weeks of illness, at the residence of his granddaughter, the wife of Judge Posey, of Baton Rouge.

Colonel Todd was a native of Kentucky, born January, 1791, received a legal education at Litchfield, Connecticut, and became the son-in-law of Isaac Shelby, first Governor of Kentucky. He was a gallant soldier, serving as aid-de-camp to General Harrison, and on the election of Harrison to the presidential chair was constituted envoy extraordinary and minister plenipotentiary to Russia, which appointment he continued to hold under Tyler's administration. He was one of the early projectors of the Southern Pacific railroad.

SOUTHERN REVIEW.

Several weeks ago we announced through the church papers that the Southern Review would be published at Nashville, beginning with the July number.

A change of the conditions on which we consented to become the publisher having rendered it impracticable for us to assume this responsibility, we take this method of informing all whom it may concern that the Review will not be published here.

We take pleasure, however, in announcing that an arrangement has been made between the Rev. Dr. Poisal, the former publisher, and Logan D. Dameron, the president of the Southwestern Book and Publishing Company, of St. Louis, Missouri, for the publication of the Review. It will hereafter be issued from St. Louis. We are gratified at this arrangement, and hope the church will rally to its support with an energy and unanimity equal to the merits of this ably conducted periodical.

A. H. Redford, Agent.

Nashville, Tenn., May 16, 1871.

Episcopal Visitations for 1871.

FIRST DISTRICT.—BISHOP PAINE.

Virginia, Portsmouth, Nov. 15.
North Carolina, Charlotte, Nov. 29.
South Carolina, Spartanburg, Dec. 13.
Baltimore, Warrenton, Mar. 7, 1872.

SECOND DISTRICT.—BISHOP PIERCE.

W. Virginia, Charleston, Sept. 20.
Tennessee, Lebanon, Oct. 4.
Holston, Morristown, Oct. 18.
North Alabama, Florence, Nov. 15.
Alabama, Mobile, Nov. 29.

THIRD DISTRICT.—BISHOP WIGHTMAN.

Kentucky, Paris, Sept. 27.
Louisville, Bowling Green, Oct. 11.
North Georgia, Athens, Nov. 29.
South Georgia, Columbus, Dec. 13.
Florida, Madison, Jan. 3.

FOURTH DISTRICT.—BISHOP KAVANAUGH.

Illinois, Ashley, Sept. 6.
Memphis, Trenton, Nov. 15.
North Mississippi, Columbus, Nov. 29.
Mississippi, Meridian, Dec. 13.
Louisiana, Monroe, Jan. 3.

FIFTH DISTRICT.—BISHOP MARVIN.

Trinity, Sherman, Oct. 18.
Northwest Texas, Corsicana, Nov. 1.
East Texas, Crockett, Nov. 15.
Texas, Galveston, Dec. 6.
West Texas, Leesburg, Dec. 20.

SIXTH DISTRICT.—BISHOP M'TYEIRE.

Indian Mission, Boggy Depot, Oct. 4.
Arkansas, Van Buren, Oct. 18.
Little Rock, Little Rock, Nov. 1.
White River, Batesville, Nov. 15.

SEVENTH DISTRICT.—BISHOP DOGGETT.

Western Conference, Council Grove, Sept. 6.
West St. Louis, Kansas City, Sept. 20.
Missouri, Palmyra, Oct. 4.
St. Louis, Centennary, Oct. 19.

EIGHTH DISTRICT.—BISHOP KEENER.

Columbia, Santiam camp ground, Sept. 6.
Pacific, San Jose, Oct. 4.
Los Angelos, El Monte, Oct. 25.

While Moses was tending his sheep God appeared to him. God never graces the idle with his visions; when he finds us in our callings, we find him in the tokens of his mercy.

Southey says that nature hath assigned two sovereign remedies for human grief: *Religion*, surest, firmest, first and best; strength to the weak, and to the wounded balm; and strenuous action next.

Married.

At the residence of the bride's father, at Brown's Landing, Red river, Louisiana, on the thirteenth of April, 1871, by Rev. W. D. Stayton, Mr. A. S. Porter and Miss Kate Beal, daughter of Dr. Beal.

On the twenty-fifth of April, by the Rev. J. S. Collins, Rev. E. M. Alford to Mrs. Emma Moore, all of Madison county, Mississippi.

Obituaries.

Died, March 14, 1871, Maurice, infant son of Rev. M. T. and Mary Leach, of Pittsburg, Texas, aged two months and fifteen days. W. C. C.

Mrs. Elizabeth Hunter Cotton died at the residence of her son-in-law, Rev. J. A. B. Jones, in Port Gibson, Mississippi, April 14, 1871, in the seventy-third year of her age.

She had long been a most worthy and faithful member of the Methodist Episcopal Church South, and a sketch of her exemplary life and triumphant death ought to be published for the instruction and encouragement of living Christians. Her maiden name was Harris. She was born in Halifax county, North Carolina, August 28, 1798, and married Major Joseph Cotton, a young gentleman of cultivated mind and promising fortune, in the same county, October 19, 1813. Some time after their marriage Major Cotton moved to Jackson's Purchase, in west Tennessee, and settled as a planter near Memphis. Up to this date neither of them had made any public profession of religion; and though Mrs. Cotton had been often and deeply impressed with the importance of securing a personal interest in Christ, she kept her feelings to herself, supposing, from the gayety and apparent worldly-mindedness of her husband, that he would be opposed to her forming any connection with the church. But in this she was mistaken; for when she could no longer neglect what seemed to be so important to her safety and final salvation, she made known her wishes to her husband, who not only consented for her to do what she thought was right in the premises, but ever afterward made the most ample provision for her to enjoy all the public means of grace within her reach. Noble man that he was! Though not a professed Christian himself, he seemed to glory in having a Christian wife. In the early struggles of Methodism in west Tennessee, when Memphis was yet a small village included in a large circuit, Mrs. Cotton publicly united with the church, and ever afterward remained a prominent, exemplary and useful member thereof.

Several things in her Christian experience and practice are noteworthy. She deprecated, above all things, the idea of being misled about her spiritual condition. She felt the danger of taking the shadow for the substance. She prayed to be truly converted, and to know that she was converted; and she never ceased to seek a knowledge of salvation by the remission of sins, with ceaseless prayers and penitential tears, until she felt assured of her adoption into the household of faith. She placed a very high estimate upon all the public means of grace, especially the preaching of the gospel, and she not only felt it to be an imperious duty, but also a great privilege to wait upon God in the congregation of his people. There was a large amount of wealth in the family until it was finally swept away by the war, and she was remarkably conscientious in casting what she considered her dues into the treasury of the Lord. It was never necessary for church stewards to assess her quota and enforce its payment. She delighted to bring her offerings voluntarily to the temple and lay them upon the altar. The quarterly fasts of the church were most rigidly observed by her, even in the extreme feebleness of old age. In her closet, as Bishop Asbury used to say, she prayed at full length, and delighted greatly in private communion with God. In one thing she excelled the great majority of devout men and women, and that was, conversing with all she had any intercourse with on the subject of religion. She not only felt this to be her duty, but her love for blood-bought souls prompted her to embrace every opportunity to do good in this way, and she had by constant practice acquired such a talent for it, and withal did it so lovingly, that she often held stubborn sinners enchained, where even ministers of the gospel would have been repulsed.

In the days of her worldly abundance she was often known, when seeing her friends coming along in the distance, to order her driver to rein up his horses, that she might have the opportunity to invite them to church, to send their children to the Sabbath school, or to say a few appropriate words to them about their spiritual interests. Her husband died in Christian hope about the time the family were in the act of moving to East Baton Rouge, Louisiana, where Sister Cotton resided until after the marriage of her youngest daughter to Rev. J. A. B. Jones; thereafter she generally resided in his family. For a year or so previous to her death—because of "age and feebleness extreme"—she was confined to her home, and her greatest grief seemed to be that she was deprived of the social and congregational meetings of the church. The last six weeks of her long and successful pilgrimage she was confined to her room and bed. She evidently died more from the natural effects of rather premature old age than from disease. Her gradual descent to the tomb was truly Christian-like and triumphant. I shall thank God forever that so many of my family were permitted to be with her, day and night, to hear her gracious words of cheer and to witness her heavenly retirement from the scenes and sorrows of earth. We can never think of her victory in death again without saying: "Blessed are the dead which die in the Lord." Her patience had grown to perfection. She seemed to be constantly filled with unutterable peace, love, joy and hope. To her there was nothing forbidding in the coming future. If at any time she desired to live longer, it was only that she might have the opportunity of doing something more for the salvation of souls and the interests of the church. She seemed to be greatly comforted to have me go into her room and pray with her, which I often did to my own edification. For two weeks before her death, such was the holy glow on her countenance, and such her words about peace and love and holy hope and heaven, that I could scarcely realize that she yet belonged to earth. It seemed to me as though she had already crossed the border and was within the precincts of paradise. Her remains were taken to our church, where the writer preached her funeral to a weeping audience; after which we laid her body in our cemetery, to await the hour when "the dead in Christ shall rise." All in all, she was one of the most lovely Christians I ever knew. Her tomb will often be visited by her fellow-Christians here. Already the flowers of affection have been strewn there by unseen hands. J. G. Jones.

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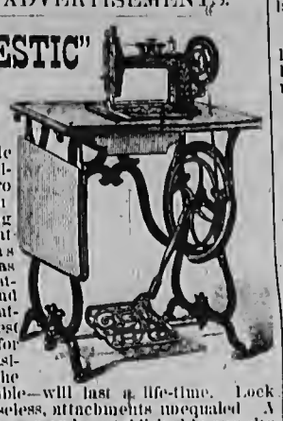

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The Child's Corner.

IS IT YOU?

There is a child—a boy or girl,
I'm sorry it is true—
Who doesn't mind when spoken to;
Is it you? It can't be you!

I know a child—a boy or girl,
I'm loth to say I do—
Who struck a little playmate child;
I hope that wasn't you.

I know a child—a boy or girl,
I hope that such are few—
Who told a lie—yes, told a lie!
It cannot be 'twas you!

There is a boy—I know a boy,
I cannot love him though—
Who robs the little birdie's nest;
That bad boy can't be you!

A girl there is—a girl I know,
And I could love her, too,
But that she is proud and vain;
That surely isn't you.

ARTHUR'S SUBSTITUTE.

I went to pay a visit at the Mays, and I found Mr. May and Mrs. May, and Fanny and Tom, and all the rest, in a great stir about a poor family who lived in one of the back streets.

"What does the doctor say about Mrs. Doty?" asks Mr. May when he comes in to dinner. "I want you to see to it, Sarah," said he to his wife, "that she has the best of attendance."

"Fanny, have you carried the beef tea to Mrs. Doty?" Mrs. May asks of her eldest daughter.

"Mother, I did as you bid," says Tom, "and sent the oranges to Mrs. Doty."

These, and other questions like them, showing an unusual interest in a family I never heard of before, aroused my curiosity.

"And who are the Dotys?" I asked Fanny, "and what special claim have they on you?"

"Why, do you not know?" said Fanny, with surprise. "Mr. Doty was Arthur's *substitute*."

"Arthur's substitute! What do you mean?" for the war and its terrible sacrifices seemed so long ago.

"Have you forgotten?" asked Fanny, and I thought there was a touch of reproach in her voice. "Arthur was drafted to go to the war. The thought almost killed father. You know how splendid Arthur is. Everybody wanted us to get a substitute for him. Arthur said, *No*, he would never ask a man to go and be shot for him. Father, too, felt we must stand our chances with the rest of the country, and his son was no dearer to him than other men's sons were to their parents. Mother said nothing; she only prayed and worked to get him ready.

"One night—it was one Saturday night—John Doty, a man who liked father, came to the house and offered to take Arthur's place. I shall never forget that night. Tom and Katy and Cousin Lou were in the room, and heard it. Tom ran out to tell us. Then Katy came, then Cousin Lou, and they told us how father cried, and I clapped my hands and flew round; and mother—I shall never forget mother! There was never such a sight in this house. We were crazy with joy. Arthur did not like to give up; but Arthur, you know, was not strong, and we all told him John could fight better than he, and John wanted to go. Father gave him $1,000, but father said that was nothing, because money could not pay him.

"And John went, and he was shot; and now we feel we can never do enough for John's family. Father has interested himself in getting good situations for his two boys; we look after the two girls; and as for Mrs. Doty, she will never want while we can do for her. Is not that reason enough for our interest? He saved our darling Arthur!"

Arthur's substitute! Shot in his stead! Yes, that was enough to account for all their interest. No wonder they devoted themselves so to the family. "Yes," I said in a moment, "you can never do enough for the Doty's to have Arthur saved for you."

And then I thought of *our* substitute, yours and mine, and whether we were doing all we could to show *him* our gratitude for saving us. Who is our substitute?

Jesus Christ.

What is a substitute?

One who takes the place of another.

Whose place did Jesus take?

The place of sinners.

What made him?

"He *loved* us, and gave himself for us." And "greater love hath no man than this, that a man lay down his life for his friends."

Can we ever do enough for *him* who has done so much for us? How can we please him most? How can we obey him best? What can we do to tell others the story of his love? These are questions always springing up in grateful and loving hearts.—*American.*

HARRY SEYMORE was the only child of a widow who lived in the city; he did all in his power to help his mother.

One day, when Harry was running home, a dog flew at him. Without a moment's thought he threw a stone at him, which missed the canine and broke the window of a dry goods store.

The proprietor rushed out and demanded who broke the glass. A boy who had seen Harry throw the stone said:

"Never mind; I will tell him that the boy ran away."

"Did you do it?" said the gentleman to Harry.

"No, he did not," said the boy.

But Harry's conscience began to work, and he determined to tell the truth; so he walked up to the gentleman and told him how it had happened. The owner was so pleased with this frank confession that he engaged Harry as an errand boy. He rose, step by step, until he is now one of the firm. His motto is: "Always tell the truth."—*Child's World.*

"IS IT REALLY?"—This is a question often asked by a bright, earnest little fellow of my class, whom I tell the children stories by way of illustration. Deeply interested, he will want to know all the details of the story, and then is sure to come the eager question: "Is it really?"

It has taught me a lesson; for the look of disappointment on his face, if I say "No," hesitate or seem doubtful about it, proves how much more effective an illustration is if based on truth; so now I try to give only those which I can unhesitatingly say are true.

Children know the difference between the false and the real. They like "make believe" stories well enough for the time, but the fact that these are mere semblances, and have had no counterparts in reality, deprives them of the power to affect the heart or direct the life. Children want real, living examples to follow; not the ideal good boys and girls in the story books, who fight imaginary battles with sin, and gain imaginary victories. They want heroes who have had an actual existence.

Perhaps this is more truly the case with young children than with those who are older, but we all have a natural craving for truth, and consider that story the best which is most life-like.

So let us tell the children true stories. They never weary hearing of Moses and Samuel and David and Daniel. Let us draw illustrations more often from this greatest of story books, mingling with the struggles and victories of these crowned conquerors the every-day conflicts with sin and temptation of the infant heroes about us who are seeking to follow Jesus. Let us place before the little ones real models of piety that they can understand and believe in, and they will be more sure to desire and strive to copy them.—*Eta., in Sunday School Times.*

THE FISHERMAN'S SON.—A gentleman walking on the beach came across a little boy sitting on the road all by himself, looking out on the great ocean.

"You like the sea, my boy; do you not?"

"Yes, sir; and I hope to follow it when I get bigger."

"It is a hard life, besides being dangerous," said the gentleman.

"Yes, sir; but Jesus Christ went to sea, and he knows the dangers; and sometimes he preached out of a ship; I am sure he loves sailors," said the boy.

"But that will not hinder you from meeting with storms, and perhaps getting shipwrecked."

"Jesus Christ rules the winds and the waves; he stopped a storm once."

"He does not now," said the gentleman.

"No, sir; but he will help us to trust in him, and, if we hold on to him, nothing can much harm us," said the boy.

"You might be drowned,"

"Yes, sir." The boy stopped. "But, you know, my soul would then fly up to God; and it is all fair weather up there."

"Why, my little man, you are quite a preacher!" said the gentleman.

"Father and I often talk these things over," said the little boy; "and when he is gone out fishing, and leaves me all alone at home, they are company for me."

"The sweet, quiet, happy face of the little fellow pleased me," said the gentleman, "and I felt that he had the best of company."

THE INNOCENCE OF CHILDHOOD.—At a neighbor's house was a very bright little girl. It chanced once that they had for a guest a minister and an esteemed friend.

Little Annie watched him very closely, and finally sat down beside him and began to draw on her slate.

"What are you doing, Annie?" asked the clergyman.

"I'se making your picture," said the child.

So the gentleman sat still, and she worked away earnestly for awhile. Then she stopped and compared her work with the original, and shook her little head.

"I tant like it much," she said. "'Taint a great deal like you. I dess I'll put a tail to it, and call it a dorg."

Fancy his feelings! What a likeness there must have been!

The Farm and Garden.

How Little Birds Save the Apples.

Reader, did you ever eat a wormy apple, at the core of which you found a little light-colored larva or grub? That larva hatched from a minute egg, which was laid by a moth miller in the calyx or blossom end of the young apple. These millers appear in large numbers in fruit orchards about the time apple trees put on their roseate bloom. In some instances they glue the egg to the side of the apple, or in the cavity of the stem end. Immediately after the larva is hatched it commences boring toward the core of the fruit. In most instances the apple will be so much injured by the little larva that it will fall to the ground. Sometimes the depredator bores his way out of the fruit, and lets himself down by means of a silken cord, which he spins while descending. If birds of any sort are near, they will devour these delicate tit-bits with avidity. But if not destroyed, such larva crawl around until they find a place protected by the storms, where they weave a cocoon around themselves, and enter the *pupa* state. There are two varieties of this moth worm, one of which remains in the *pupa* state from midsummer until the next spring, when it emerges from the cocoon with wings, to deposit its eggs in the basin of the apple, while the other passes through the various transformations twice during the year, so as to be ready to destroy late fruit as well as early. If swine or sheep devour the fallen fruit before the larva leave it, the winged moth miller must appear the next season, if at all, from some other source. If birds consume them, of course no millers can ever spread their wings from crushed larva. There are also several varieties of birds that are incessantly searching for minute grubs and bores in the bark of fruit trees. Eggs from which borers spring are deposited just in the edge of the *parenchyma*, the second layer of the bark; and as soon as the minute borer is large enough to commence operations, birds perceive them, and take them out with their sharp bills.

PROPER TIME TO SKIM MILK.

The milk should be skimmed as soon as all the cream has risen, and before the milk has thickened. The exact time required for cream to rise will of course depend upon the temperature, but a little experience will enable one to tell. At the time the cream should be removed, it will have a bright, healthy appearance—a rich, yellow, uniform color, and such adherence of particles as will enable one sometimes to remove the entire cream at one dip of the skimmer.

If allowed to stand too long without skimming, both the quantity and the quality of the cream will be seriously affected; the surface will become discolored, blotched and knobby, while underneath the cream is rapidly yielding to the corrosive tendency of the acid in the milk. The thickest cream may be as surely destroyed by standing on the milk as would the finest fabric in a bath of sulphuric acid. When thus destroyed, the cream is replaced by a thin, watery substance, having no resemblance to milk or cream.

These facts, which may be easily verified, show how essential it is that the cream should be taken off before the milk has acquired any great amount of acidity. Yet, in order to make the largest quantity of butter, care must be taken not to remove the cream too soon. Many neat and thrifty housewives make a practice of "skimming up" the milk at stated intervals, so as to be through with the job. This is of course very pleasant, but it involves considerable loss, as they do not get the full cream from the newest milk. The milk should all be skimmed at the same age, provided it has had the same conditions as regards temperature, etc. It follows, then, that some milk should be skimmed every night and morning.—*Northwestern Farmer.*

CEDAR SHINGLES.—Lebanon, Tennessee, has a veritable grove of cedars that are of some practical use. A gentleman who lives near that town, concluding recently that his house needed a new roof, proceeded to remove the old one, which was composed of cedar shingles. Notwithstanding the fact that the roof was put on in the year 1816, nine out of ten of the shingles were found to be as perfectly sound as if they had been subjected to the weather for only fifty-five days instead of as many years.

POISON IVY.—There being a great deal of poison oak (*Rus. toxicodendon*) in this country, we give the following two remedies:

1. Olive oil is said to be a certain cure. In severe cases it is to be taken internally, as well as applied externally. Dose: Two tablespoonfuls three times a day, keeping the affected parts well oiled all the time. Anointing exposed parts with the oil will prevent poisoning.

2. Take a handful of quick lime, dissolve in water, let it stand a half hour, then paint the poisoned parts with it. Three or four applications never fail to cure the most aggravated cases.

MARKETING STRAWBERRIES.—A. M. Purdy gives the following condensed rules for the successful marketing of strawberries, the result of many years of extensive experience:

The soil must be carefully and thoroughly prepared, experiments made, or information obtained by observation as to what sorts sell best, do the best in that particular locality, and after becoming fully satisfied of this, plant such, give them high culture in hills, mulch heavy, ship in clean baskets and crates, keep the small fruit by itself, which is easily done by having two sets of baskets on the picker's stand. See that they are carried to the depot in easy-riding spring wagons, and then properly put into the express car. Handle them over as little as possible, both before and after they are packed in the crates. Have the top berries in each basket nicely "faced," that is, bull down. Keep out stems, green fruit and leaves, pick as fast as the fruit turns, and our word for it, *they will pay.*

SULPHUR FOR PLANTS AND ROSES.—One of the most satisfactory methods of applying sulphur to plants is to take a pound of sulphur and a quart of quick lime, put them together, and run the quick lime by adding a couple of gallons of water. This appears to form a chemical combination, extracting from the sulphur a very powerful antidote to mildew. The liquid assumes a reddish tint when settled, and is injurious to plants if applied in large quantities. A pint of liquid to a gallon of water may be used safely, and roses, verbenas and other plants troubled with mildew or rust are much benefited by a thorough syringing. On the authority of one of the largest rose growers in England, soot is said to be an excellent remedy for the rose-mildew.

A GERMAN FOREST-KEEPER, eighty-two years old, not wishing to carry to the grave an important secret, has published in the Leipsic Journal a receipt he has used for fifty years, and which, he says, has saved several men and a great number of animals from a horrible death of hydrophobia. The bite must be bathed as soon as possible with warm vinegar and water, and when this has dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva and relieve the patient from all present or future danger.

THE Rural New Yorker has found that it grows more and better tomatoes by staking than by any other kind of training ever tried. Its stakes are three and a half to four feet long.

HOUSEKEEPERS' DEPARTMENT.

HOW TO CLEAN PAINT.—If cleanliness is, as some folks say, one of the arts, all that helps it should be made known. Doors, walls or anything that is painted may be cleaned with a piece of soft flannel dipped in warm water, then wrung, and sprinkled with finely powdered French chalk. The paint on being rubbed with this will become quite clean, and will be saved from the destructive action of soap.

A GOOD WAY to cook meat is to seal it in a vessel hermetically tight. Cooked thus a long time in its own juices, it is rendered very tender, and has a peculiar, appetizing flavor.

Take an earthen jar that will stand heat, with tight-fitting cover. If beef is to be the dish for dinner, cut it in convenient pieces, lay them in the jar, rub each piece with salt and pepper and a little lump of sugar, and put in a little water; then lay on a piece of thick buttered paper, and press down the cover. If you think it will allow any steam to escape, mix shorts or rye-meal with water to a paste; press strips of this all round the edge of the cover. Bake in a moderate oven four or five hours, according to tenderness of meat. Chickens or turkeys are excellent cooked in this way. The toughest meat is rendered tender by this process; and none of the nutritious matter is wasted, as in many of the forms of cooking.

IT IS not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.

THE fields in many parts I have visited are white unto harvest, so that sometimes I have wished that I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations.—*S. Grellet.*

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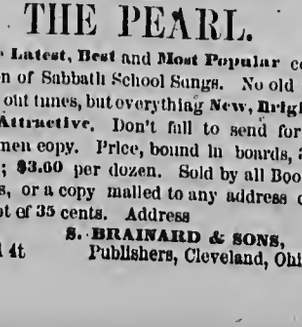

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The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it in the southern and southwestern parts of this State, (to which localities, and especially to Fisher T. Rawson and James E. Bradley, he refers those who desire facts before trying it for themselves,) justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one.

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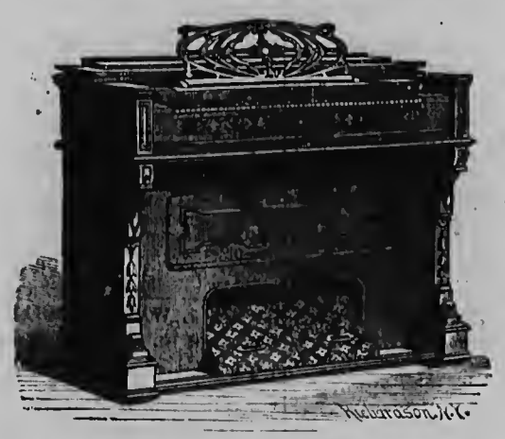

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☞ Second-hand Pianos from $150 to $250. PIANOS REPAIRED AND TUNED at short notice. fe18 1y

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W. H. SUTTON. J. B. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.

se17 1y

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J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.

oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET. 60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc30 1y

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Cotton Factors and General Commission Merchants,

31..... PERDIDO STREET..... 31

oc3 1y NEW ORLEANS.

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A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

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—AND—

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fe18 1y NEW ORLEANS.

Scientific.

A new process in making steel has lately been brought into notice, called the Atwood process. It consists in the infusion of certain chemical substances in the molten metal, by which the sulphur and phosphorus are immediately eliminated or rendered inert.

Sassafras Oil.—Dr. Thompson, of Nashville, finds that a few drops of sassafras oil will entirely neutralize the narcotic effects of tobacco. When put upon cigars the same effect is produced. It is also said that sassafras oil is a good remedy for the bite of a rattlesnake. How far this oil would act as an antidote to the alkaloids is not stated, but it ought to be tried. It has long been used to prevent the fermentation of mucilage and inks.

New Deodorizer.—Spongy iron is recommended by Voelcker as a deodorizer of great power, exceeding in its absorbing power even animal charcoal. If water from the common sewers be passed through this substance it will be so completely purified as to keep sweet and colorless for months. Spongy iron is prepared by heating finely pulverized charcoal in a close furnace. It is thought that water filters made of this substance will possess superior advantages.—*New York Dry Goods Journal.*

Some interesting relics of man have been found on the guano islands off the coast of Peru. Among them are rude representations of the human figure, cut in hard wood. In a cave, which was discovered under forty feet of guano, were found many hand-wrought works, earthenware vases, with figures, gold ear-rings, eggs, etc. Local antiquaries consider the remains older than the time of the Spanish conquest; but their opinion should be carefully examined before it is accepted.

Among the men of mark in science who have lately died are: Dr. F. A. G. Miquel, professor of botany at the University of Utrecht, etc., and Dr. Sheridan Muspratt, the well known analytical chemist of Liverpool. Prof. Miquel was one of the most distinguished botanists on the continent, and was the author of works on the botany of the Netherland Indies and Japan, and of a large illustrated botanical work, in four folio volumes. Dr. Muspratt is best known by his Dictionary of Chemistry.

Mr. Glaisher, the aeronaut, disputes the theory that the temperature of the air diminishes as the altitude increases. He says that the mean temperature in summer, at fifty feet from the surface of the earth, is, during evening and night, higher than at four feet, and in winter the same relative temperature is always preserved, both by day and night. At sunset, in summer, the temperature is nearly the same for the first two thousand feet of ascent; but at night, and in winter, it increases with the altitude.

Ivory.—In regard to this valuable article, we find some interesting particulars in the Manufacturer and Builder. It takes the ivory of twenty thousand elephants annually to supply the demand for cutlery purposes at Sheffield. The best ivory is from Africa, though not so white as that of Asia, which contains more phosphate of lime and less animal matter, and is therefore more liable to crack. A large supply comes from the fossil elephants, which are found in large quantities in Northern Siberia. Owing to the extreme cold, these have been well preserved from decomposition. The future supply is somewhat precarious, and a call is beginning to be made for substitutes.

Experiments made to ascertain what colors are most quickly and easily perceived by the eye seem to show that bright yellow is the color most easily distinguished, and violet and red are the least readily recognized. After yellow, blue is the most quickly seen. These experiments may be of some value in improving our system of railway signalling. The colors most readily distinguishable at the greatest distance are obviously the best to employ for signals. Now, according to these experiments, red comes last, or last but one, and green stands but just before it. Bright yellow and blue, the colors most easily recognized, would therefore seem to be preferable for signal-lights.

Hecla and Vesuvius.—It is a long way from Hecla, in Iceland, to Etna, in sunny Sicily. Yet scientific men tell us there is little doubt that these two volcanoes are connected by a tunnel or natural subterranean passage of communication. There are good reasons for this belief. The great internal earth-pulse beats simultaneously in each. Etna is never disquieted but Hecla sympathizes, and Hecla never shows symptoms of eruption without some throbbings in Etna. Ancient and gigantic twins are they, standing for ages widely separated, but holding mysterious communication through an unexplained labyrinth, a fiery artery, through which their hot blood flows and mingles.

Deaths by Lightning.—Few people are aware how many are the deaths from lightning. It appears, from statistics kept in France, that during the last thirty years more than 10,000 people were struck by lightning, of whom 2,252 were killed outright; 880 being killed during the last ten years, and of these only 243 were females. If lightning falls on a crowd it does more mischief among the men than among the women, the tall persons being most exposed. Again, animals are frequently stricken, while the persons in charge of them are spared. The old idea that the beech tree is a protection is a fatal error, the neighborhood of all isolated trees being dangerous, except when they are in metallic connection with the soil. Railroads and telegraph wires are protectors, in so far as they are able to absorb and convey considerable amounts of electricity. Every locomotive does this unperceived, its metallic mass being an excellent conductor. Walking along a railroad track where it runs through a country without trees is as dangerous as taking shelter under a tall tree. That windows are dangerous is believed to be an error, for experience does not show that lightning strikes through open windows or follows a draft of air.

The World's Interest in Christ. One thing makes itself manifest as the years roll on. The world has an interest in Christ which it will not let go. He has wrought for himself a lodgment in the mind and heart of a race, from which he cannot be dislodged. The thousands and tens of thousands of men who are so fiercely engaged in dishonoring his character and disputing his claims, only help, in their blindness, to build the faith which they are trying to destroy.

Far and wide, men are talking and writing as if they confidently expected to despoil Christ of his ancient honors, and stop the spread of his kingdom. But in view of all this turmoil and noise, we can say in this nineteenth century just what Paul said in the first century: "Some indeed preach Christ of contention and strife, and some also of good will. * * * What then? Notwithstanding every way, whether in pretense or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Taking the experience of the past as our guide, we may safely conclude that in the long run such works as those of Strauss, Schenkel and Renan—not to speak of many writers of a similar spirit nearer home—have as much to do in deepening the hold of Christ upon the earth as those which are written with a simple faith in the New Testament record. These antagonisms, as the centuries move on, only help to deepen the impressions of the race, and beget a profounder conviction of his divine and supernatural glory. No age certainly has been so prolific in works which seek to solve the enigma of the being of Jesus. The list of such books that have appeared in this century would swell into a catalogue. We take the fact itself, and rejoice in it as one evidence that the world cannot shake off the problem—that it has such an interest in it that it cannot possibly let it die out.—*Congregationalist.*

Two Pairs of Fetters.—Eighty years ago a fierce war raged in India between the English and the Tippoo Sahib. On one occasion several English officers were taken prisoners; among them was one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness.

A gray-haired officer said to the native official: "You do not think of putting chains upon that wounded man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the noble officer, "*put two pairs on me!* I will wear his, as well as my own." This was done. Strange to say, Baird lived to regain his freedom—lived to take that city; but his noble friend died in prison.

Up to his death he wore two pairs of fetters! But what if he had worn the fetters of all in the prison? What if, instead of being a captive himself, he had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die for them, that they might go free, and free forever?

Friend, such a thing *has* been done. "There is one God, and one Mediator between God and men—the man Christ Jesus," "who gave himself a *ransom for all.*"—*Christian at Work.*

Happiness grows at our own firesides, and is not to be picked up in the stranger's garden.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to report a quiet market in most branches of trade. A moderate business has been done by the wholesale dealers in dry goods, etc., but from some we hear complaints of increasing dullness. With light receipts and a good demand sugar has shown more buoyancy. Molasses has continued quiet and firm. Flour has shown but little animation, without any quotable change in prices, grain has been in good request at about previous rates, and pork has sold at a further decline of 50c., while bacon has continued firm.

Our accounts from the country are still discouraging, and corroborate previous reports that excessive rains and an unseasonably low temperature have done considerable damage and are seriously retarding the crop. There can be no doubt that the latter has made a very bad start and must prove dangerously late. We also hear of a general diminution in planting, but with conflicting estimate of the degree of the falling off. The bottom lands, especially in the valleys of the hilly districts, appear to have suffered the most. In many cases the crop in the ground has been utterly destroyed by the flood, making replanting necessary, and in some instances, it being too late for the latter, corn has been substituted for cotton.

The river has fallen 1 inch since our last, and is now 3 feet 7 inches below high water mark.

Cotton.—The following are the arrivals since the nineteenth instant:

Louisiana and Mississippi....bales..	9,291
Lake	8
Arkansas	1,511
Mobile	72
Texas	1,164
Total	12,046

On Saturday the demand was slack throughout the day, and the movement being checked by factors refusing to make any further concessions, the sales were confined to 3,650 bales at prices showing no quotable variation. On Monday buyers showed still less disposition to operate freely, but the demand being stimulated by some concessions in the medium grades, 3,650 bales changed hands at prices requiring a reduction of ⅛c. in good ordinary and low middling, but without any falling off in the better qualities. On Tuesday the market opened with a good demand, which subsequently became more animated and continued active throughout the day, resulting in sales of 9,050 bales, 4,200 of which were taken by one party. Prices were strengthened by an improvement of 1-16d. at Liverpool and a lively competition among buyers, and not only recovered Monday's decline in the medium grades, but ruled still higher for the poorer qualities.

This makes an aggregate for the past three days of 14,900 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,341,004 bales, against 1,084,287 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 989,930 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 890,641 bales to Great Britain, 280,933 to other foreign ports, and a decrease of 237,548 to France.

Referring to our remarks above, we quote as follows:

Ordinary	11⅞ to 12¼
Good ordinary	13⅛ to 14
Low middling	14⅛ to 15⅛
Middling	15⅝ to 15⅞
Strict middling	15⅞ to 16

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days...	12,046	
Arrived previously	1,407,454	1,419,500
		1,440,196
Exported past three days.	8,233	
Exported previously	1,318,336	
Burned	950	1,327,519
Stock on hand and on shipboard..		112,677

Pork.—The market is dull and still lower, with mess now offering at $17 to $17.25 per barrel. On Saturday 23 barrels over-weight mess sold at $17.75, and 50 barrels heavy mess at $18 per barrel. On Monday 700 barrels overweight mess sold at $16.87½ to $17 per barrel. On Tuesday 150 barrels over-weight mess sold on private terms, and 160 barrels do. at $17.25 per barrel.

Bacon.—On Saturday 20 casks clear sides sold at 10¼c. per pound. On Monday 20 casks clear sides sold at 10⅛c., and 40 tierces sugar-cured hams at 14 to 14¼c. per pound. Shoulders are now quoted at 7¾c., clear rib sides 9⅝ to 9¾c., clear sides 10⅛c., sugar-cured hams 14 to 14⅛c. per pound.

Breakfast Bacon continues dull and depressed. It is jobbing at 12½c. per pound, and is offering at wholesale at 11¼ to 12c.

Monetary.—Gold, 112¼ to 112⅝.

American silver half dollars, 108½ to 109, and Mexican dollars at 3 per cent. premium in gold.

The sales of bonds include $1,500 new City seven per cents on Moulny at 71⅛, and $6,200 Canal and Claiborne Street Railroad first mortgage, several days before, at 90; and $2,000 new City seven per cents on Tuesday at 71.

In warrants we notice sales of $2,000 State on Saturday at 52; $2,500 do. on Monday at 52½, and $1,000 at 53; and $1,000 new Metropolitan Police at 99. Some of the dealers reported counter-buying rates for State warrants at 51 to 53 for large, and 55 to 58 for small, and selling at 52 to 54 for the former, and 58 to 65 for the latter. Metropolitan Police (new) are quoted at 98½ to 99.

City Treasury notes are nominal.

CATTLE MARKET.

New Orleans, May 23, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Beef, per lb. gross	6½ to 8c
Sheep, first quality, per head	$5 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	10 to 14
Yearlings, per head	12 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	0 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 30	1 40
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 45	3 50
Cotton seed:		
Rough, ₩ ton	12 00	.. ..
In sacks	14 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Dominge	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Maddor	20	22
Eggs, ₩ dozen:		
Western	15	17
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 70	6 75
Superfine	6 20	6 25
Fine	5 50	6 00
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	65	68
Corn, shelled	70	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	22 00	25 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	10
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Cotton ties	4½	5
Castings, American	5¼	.. ..
Lime, ₩ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed.	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-retted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gall	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	95	.. ..
Coal oil, in barrels	28	20
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	40	45
Cotton seed, refined	52	70
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	18 50	.. ..
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	13	13½
Hams, canvassed	14	14½
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	11	12½
Butter, Northern	25	37
Butter, Western	20	25
Cheese, American	14	16½
Potatoes, ₩ bbl	.. ..	.. ..
Onions	.. ..	3 50
Apples	.. ..	.. ..
Cabbages, ₩ crate	.. ..	.. ..
Rice, ₩ lb:		
Louisiana	7	0
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. Mitchell, P. E.

WOODVILLE DIST. CONFERENCE.

The District Conference of the Woodville district, Mississippi Conference, will be held at Clinton, Louisiana, by request of the Clinton Quarterly Conference, beginning on Thursday, July 27, 1871.

ORDER OF EXERCISES.

Thursday, 10 o'clock—Organization of Conference. 7 P. M.—Sermon on Repentance, by James H. Shelton.

Friday, 11 A. M.—Sermon on Regeneration, by E. R. Strickland. 7 P. M.—Sermon on Justification by Faith, by Coryden Chamberlin.

Saturday, 11 A. M.—Sermon on Christian Duties, by W. E. Ballard. 7 P. M.—Sermon on the Importance of Immediately Seeking God, by R. D. Norsworthy.

Sunday, 9 A. M.—Love-feast. 11 A. M.—Sermon and sacrament of the Lord's Supper. 4 P. M.—An interview with the Sabbath school. 7 P. M.—Sermon on the Responsibilities, Duties and Rewards of Christian Ministers, by J. A. Godfrey.

Prayer meeting every morning of the session except Sunday.

Brethren! members of this Conference! don't fail to attend. If possible, let all come and try to make this Conference interesting and profitable. J. L. Forsyth, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree, at Airmount	May 6, 7
Suggsville, at Gosport	13, 14
Marion Junction, at Asbury chapel	20, 21
Spring Hill, at Jefferson	27, 28
Jackson, at Coffeeville	June 3, 4
Choctaw Corner, at Bashi	10, 11
Rembert Hills, at camp ground	17, 18

M. S. Andrews, P. E.

UNION SPRINGS DISTRICT.

Trey circuit, at Wesley chapel	May 6, 7
Rocky Mount ct., at Hill's chapel	13, 14
Union Springs station	20, 21
Greenville station	27, 28
Fort Deposit circuit, at Mason's	June 3, 4
Rutledge circuit, at camp ground	10, 11
Elba mission, at Oak Grove	17, 18

J. W. Suores, P. E., Orion, Ala.

MOBILE DISTRICT.

St. Francis street	May 6, 7
Pollard circuit, at Pollard	13, 14
Milton	20, 21
Pensacola	27, 28
Eastern Shore, at Fish river	June 3, 4
St. Stephen's, at Andrew chapel	10, 11

The District Conference will be held at Pensacola, beginning May 25. All official members within the district are members of the District Conference.

H. Urquhart, P. E.

DEMOPOLIS DISTRICT.

Green circuit, at Holly Spring	May 6, 7
Emaw	13, 14
Gainesville, at Ramsey station	20, 21
Belmont, at Wesley chapel	27, 28
Demopolis	June 3, 4
Forkland, at Forkland	10, 11

S. H. Cox, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DISTRICT.

Buffalo	June 17, 18
East Feliciana	24, 25
Jackson and Plains	July 1, 2
Bayou Sara	8, 9
Woodville	15, 16
East Baton Rouge	22, 23
Liberty	Aug 5, 6
Meadville	12, 13

J. L. Forsyth, P. E.

BRANDON DISTRICT.

Fannin circuit, at Andrew chapel	June 24, 25
Forest circuit, at Wesleyana	July 1, 2
Scotland Chapel ct., at Liberty	8, 9
Lake circuit	15, 16
Decatur circuit, at Talasha	22, 23
Philadelphia circuit	29, 30
Morton	Aug. 12, 13
Brandon ct., at Richland Academy	19, 20
Trenton circuit	26, 27
Sylvarena circuit	Sept. 2, 3
Garlandsville	9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. Williams, P. E.

SUMMIT DISTRICT.

Arcola, at Amite City	June 3, 4
Holmesville, at Topsaw	10, 11
Livingston, at James' chapel	17, 18
Bogue Chitto	24, 25

My address is Magnolia, Mississippi.

J. Nicholson, P. E.

JACKSON DISTRICT.

Raymond circuit, at Raymond	June 3, 4
Brownsville circuit, at Liberty	10, 11
Carthage circuit, at Oak Hill	17, 18

At these Quarterly Conferences, the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. Montoomery, P. E.

BROOKHAVEN DISTRICT.

Wesson, at Beauregard	June 3, 4
Martinsville ct., at Pleasant Grove	8, 9
Crystal Springs station	15, 16
Jackson circuit	22, 23

Geo F. Thompson, P. E.

VICKSBURG DISTRICT.

Rocky Springs, at Steele chapel	May 6, 7
North Warren, Milldale and Cane Ridge, at Beechland	13, 14
Cayuga, at Cayuga	20, 21
South Warren	27, 28
Clover Hill	June 3, 4
Lower Deer Creek	10, 11

John A. B. Jones, P. E., Port Gibson, Miss.

SEASHORE DISTRICT.

Gainesville miss., at Pearlington	May 6, 7
Handsboro circuit, at Biloxi	13, 14
White Plains miss., at Coalville	20, 21
East and West Pascagoula circuit, at Moss Point	27, 28
Green circuit	June 3, 4
Enon circuit	10, 11

The brethren will please bear in mind that the election for delegates to the District Conference will take place at each Quarterly Meeting during the present round.

W. W. Hunt, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Wayne	May 6, 7
Clark	13, 14
Paulding	20, 21
Toomsuba and Marion	27, 28
Enterprise station, Quarterly Conference at night	31

The District Conference meets at Enterprise, June 1-4. Bishop Paine is expected to preside.

Wm. B. Hines, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Alexandria station	May 20, 21
Evergreen and Big Cane	27, 28
Rapides circuit	June 3, 4
Spring Creek circuit	10, 11
Atlanta circuit	17, 18
Simsport circuit	24, 25
Harrisonburg and Centerville	July 1, 2
Columbia circuit	8, 9

F. White, P. E.

SHREVEPORT DISTRICT.

Keachie circuit, at Bell Bower	May 6, 7
Pleasant Hill and Many circuit, at Bethel	13, 14
Caddo circuit, at Friendship	20, 21
Mooringsport circuit	27, 28
Shreveport station	June 3, 4
Anacoco	10, 11
Springville circuit	18, 19

John Pipes, P. E.

NEW ORLEANS DISTRICT.

Moreau street and Algiers:	
Quart. Conf. at Moreau st., 7½ P. M.	May 1
Preaching at Algiers	Apr. 23
Preaching at Moreau street	30
German charges:	
Quart. Conf. at Dryades st., 7½ P. M.	May 5
Preaching	7
Carondelet street	21
Felicity street	28
Baton Rouge	June 3, 4
Louisiana avenue	11
Plaquemine and Grosse Tete, at Plaquemine	18
Cadiz street and Carrollton	25
Thibodaux	July 2
Quarterly Meeting at Houma	10

Linus Parker, P. E.

OPELOUSAS DISTRICT.

Opelousas	June 3, 4
Plaquemine Brulee	10, 11
Bellevue	17, 18
Franklin and Pattersonville	24, 25
New Iberia	July 1, 2

J. D. Adams, P. E.

MINDEN DISTRICT.

South Bossier, at Harmony	May 6, 7
North Bossier, at Red Land	13, 14
North Bossier col. ct., at Red Land	13, 14
Mount Lebanon, at Arcadia	20, 21
Mount Lebanon col. ct., at Arcadia	20, 21
Lake Bisteneau, at Brushwood	27, 28
Sparta	June 3, 4
Louisville	10, 11

S. S. Scott, P. E.

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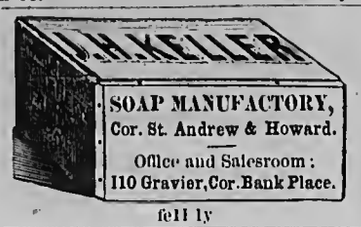

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VOL. XVII. NEW ORLEANS, THURSDAY, JUNE 1, 1871. NO. 20.

NEWS OF THE WEEK.

DOMESTIC.

San Francisco, May 26.—The ...ches at the camp of the Apache ...ervation, in Arizona, rebelled and ...tured a herd of government cat... and robbed the mail. The troops ...t after them were driven back ...h the loss of one man. The In... used arms and ammunition ...lished them at the reservation. ...he rush to the Yosemite and Big Trees is double that of any ...er year. A newly discovered ...e, larger than either of those in ...veras county, attracts many vis...

...shington, May 26.—Vice Presi... Colfax is believed to be out of ...er.

...ar Admiral Melancthon Smith ...been retired.

...ommodore Steedman is promot... rear admiral.

...rrston, May 27.—A coal shaft ...e hundred feet deep is burning, ...posed to have been caused by ...ion of the hoisting apparatus. ...ty or forty men and the en... stood at their post hoisting ... till the timbers supporting the ... broke, while the carriage was ...nding. All in the carriage were ...inly killed. It is unknown how ...y are in the mino.

...ter.—There is no hope for ...y-five to forty men, who are ... in the mine; they must either ...ocate or drown.

...he scene about the shaft is one ...reat distress and anguish. Two ...m engines, one from Scranton ... one from Wilkesbarre, are on ...ground. It is thought that no ...r will be thrown into the shaft ... the top, but we are told that ... shaft will fill with water within ...ty-four hours, so that if not ...ected the poor men must drown. ...re is no escape for them.

...emphis, May 28.—A freshet at ... Hot Springs, Arkansas, yester... destroyed the Hale House, Cali... House and several others. ... damage was very great.

...shington, May 28.—Minister ...lburne telegraphs Secretary ... that the Archbishop of Paris ...ixty-nine priests were shot on ...slay.

...e insurrection has been sup...ed.

...he insurgent losses are enor...s; those of the government are ...paratively small.

...he Mexican commission has ad...ned to the fifteenth of June.

...he treasury, during June, sells ... millions of gold on the first and ... Thursdays, and one million of ... on the second, fourth and fifth ...rsdays, making a total of seven ...ions, and purchases one million ...onds each Wednesday, making ...al of four millions.

...ittston, May 28.—Thirty-eight ... were taken from the mine; ...teen are dead.

...t eight o'clock this morning ...nty-four bodies were brought up. ... of them were dead and all were ...nsible. Andrew McGan, first ...ght up, was still alive. Fifteen ...in. The mine probably barri... in one of the chambers.

...ploring parties are compelled ...roceed slowly, and are frequently ...ght out asphyxiated with the ... gas.

...t noon thirty-seven were brought ... eighteen of whom were dead. ... is yet in the mine. At two ...ock the last man brought up ...e was found in a distant part of ... mine.

...ittston, Pa., May 29.—Every ... taken out of the coal pit alive ...n imminent danger. Most of ... can live but a few hours. A ... died this morning. The physi... assert emphatically no one can ...over.

...ew York, May 29.—A motion ... made to-day in the Supreme ...rt, before Judge Ingraham, for a ...mptory mandamus to compel ... Methodist Book Concern au...rities to permit Dr. Lanahan to ...mine the books. In opposition ...he motion an affidavit was pre...ed that Dr. Lanahan he declared ...rustworthy.

...fter a lengthy argument the case ... adjourned to Thursday next.

...an Francisco, May 29.—Judge ...yer, of the Police Court, to-day ...missed the charge of robbery ...inst a white man by a Chinaman, ...iding to abide by the decision of ... Supreme Court of California ...inst the admission of Chinese ...idence, notwithstanding the Ku... ...x bill.

...ew York, May 30.—Cotton ...day is quiet. Junes 16¼c.; Au... ...ts 17c.

...Gold is firm and sterling is strong. ...ican draws at 10⅜ net.

...Secretary Boutwell declines Jay Cook & Co.'s proposition to take the balance of the new loan.

FOREIGN.

Matamoras, May 17.—Rocha arrived before Tampico to-day, and in a battle yesterday the rebel artillery reached the Federal positions. The rebellion will be suppressed soon. Yesterday guerrillas collected duties on the Salnea road.

St. Denis, May 24.—After a brief lull yesterday the fighting recommenced and continued all night. The Versaillists surrounded the Tuileries, Louvre and Place Vendome; desperate fighting ensued and every inch of ground was disputed. At daylight the insurgents still held these positions. A combined assault is now progressing.

Versailles, May 24, 1 P. M.—A terrible explosion just occurred in the center of Paris. It is considered probable the Hotel de Ville has been blown up by the insurgents.

Versailles, May 24.—The Tuileries were entirely burned down. It is hoped the galleries of the Louvre will be saved.

Later.—Great fires are raging in Paris in all directions.

St. Denis, May 24, evening.—This has been the most terrible day for Paris. The city is burning in many places, and the destruction of a great part of the central and eastern districts seems inevitable. The Communists still hold all districts between the Place Vendome, the Tuileries and Belleville. Troops are mowed down by the fire from the windows, barricades and mitrailleuses, but are steadily gaining ground. The slaughter is fearful.

Paris, May 25, Wednesday evening.—Last night, from the American legation, I watched the burning of the Hotel de Ville. At two o'clock the parade was a mass of livid flames.

The Austrian embassy, the property of the Empress Eugene, was also burned. The Conrt des Consignation is reported destroyed, likewise the Spanish embassy.

Departure from Paris is impossible, and circulation through the city is difficult and dangerous.

A large number of cannon are pointed down Lafitto.

The troops are taking the barricades splendidly, notwithstanding the insurgents fusilade from the houses. The Place Concorde has been carried.

There has been heavy fighting between Premille and Mont Parnasse. The loss of the Versaillist troops was small.

Twelve thousand prisoners have been taken to Versailles.

The Versaillists are sending firemen to the city from the towns within a radius of twenty miles.

Thiers announces the Nationals will be disarmed immediately.

London, May 25.—A letter from Paris says the Versaillists are masters, and the city is in ashes.

St. Denis, Thursday evening, May 25.—The fighting has ceased; the Versaillists have complete possession of the city. The conflagrations are nearly all extinguished. They in all cases were caused by the shells of the Versaillists and met by the Communists.

A portion of the Louvre was saved—the most precious works are safe in the vaults.

Last night and to-day the troops refused to give quarter, and killed all who fell into their hnuds.

Versailles, May 25.—The government troops have occupied Fort Bicotre.

Rocur and Rigault, two prominent leaders of the Commune, have been shot.

A cloud of smoke covers Paris, and fresh conflagrations are feared.

Outside Paris, Thursday evening, May 25.—Since noon to-day a strong southeasterly wind has prevailed, which blows the flames toward the Place de la Bastile, threatening the entire city with destruction. The government batteries are bombarding Belleville. Communication with the interior of the city is still closed.

Athens, May 25.—The Chamber of Deputies have voted ten thousand livres to the widow of Mr. Lloyd, who was killed by the Marathan brigands.

Berlin, May 25.—The Emperor of Russia will arrive at Berlin on the ninth of June, to witness the triumphal entry of the troops on the eleventh of June.

In the German Parliament to-day, in a debate on a bill incorporating Alsace and Lorraine with the German empire, Prince Bismarck said the task he undertook when he became minister, to establish the empire, was nearly accomplished. His health was bad, and his personal wish was to retire from active duty. He remained only as an advocate for the complete restoration of the provinces of Alsace and Lorraine to the Fatherland. He complained of the lack of confidence shown by Parliament; unless the amendment it had made to the bill now before it were expunged he would withdraw the measure and let the Emperor appoint a responsible minister in his place. A vote was taken, and the bill was sent back to the committee for revision

Paris, May 25.—The collections in the Louvre were all saved, except the library, in which a great many valuable books were destroyed. The National Library and Grand Livre are safe.

The insurgents still hold Bercy, the Place la Bastile, Charonne, Belleville and Menilmontaol.

The insurgents have evacuated and blown up Fort d'Ivry.

The government forces are now attacking Place Bastile.

St. Denis, May 26.—All the collections in the Louvre galleries and Palaise Royale are intact.

The troops surprised and shot on the spot a large company of women engaged in pouring petroleum into cellars, and afterward throwing in lighted fuses. Fires continue to break out in many places.

A remnant of the Communists attempted to cut a way toward Pantin, but were closely pursued by the troops, who slaughtered them without mercy.

Versailles, May 26.—The following public buildings in Paris were saved: Ministor of Marine, Interior, Foreign Affairs and Agriculture, Pantheon, Ecole Militaire, Ecole des Beaux Arts, Bank of France, Credit Foucier and churches generally.

Versailles, May 26.—New fires are bursting out in various parts of the city. The insurgents put boxes of petroleum everywhere.

It is reported that Burgerts himself fired the Tuileries, after it had been steeped in petroleum.

The Church of St. Germain Aux Errois had been burned. The Palace of Justice was also destroyed.

Blood runs in the gutters of Paris.

The walls of the Tuileries are still burning.

Rue Rivoli is also burning.

Dead Nationals are seen almost everywhere. Any hidden Nationals when found are brought out and shot immediately.

The few Communists holding out shell the city.

The slaughter of the Nationals is frightful. The Versaillists, since Tuesday, have been killing all prisoners.

The houses in Rue Royale are wet with petroleum, and the Nationals fired them.

The insurgents evidently intended to destroy Paris. Even women were discovered throwing petroleum on houses.

Six Nationals, dressed as pampiers, discovered throwing petroleum instead of water on fires, were shot.

There is no limit to the readiness that exists to kill members of the Commune and the leaders of the Guards when captured.

The gasworks at Aubervilliers exploded to-day, and many other explosions have taken place.

London, May 27.—A dispatch from Soissy says the Germans, who have been seeking for the Archbishop of Paris and other hostages, report that they cannot find them. It is supposed they were shot.

It is estimated that over fifty thousand dead bodies are in the houses and cellars of Paris, many of whom are women and children.

It is said the women were perfectly furious during the fights. Executions are constant. The destruction of property is terrible; it is estimated that one-fourth of Paris is destroyed.

A dispatch to the Daily News says Don Carlos is at Bayonne, and that great agitation prevails in Andalusia and Catalonia.

A dispatch from Versailles, Friday night, says: General Vinoy has captured Place de Belleville, which was defended by ten thousand insurgents. The fighting was severe and the casualties heavy.

The Versaillists have carried Pont de la Gare, which crosses the Seine at Bercy; a portion of Les Buttes Chaumont was also carried by the Versailles troops.

General Leflo has informed the Assembly that the insurgents still hold Charoune, a district of Les Buttes, Chaumont, La Chapelle, La Vilotte, Monilmoutant and Belleville. The general also informed the Assembly that the insurrection would be at an end on Saturday.

The insurgents will probably be surrounded to-night in Belleville and Menilmontant, and the remainder of the city will be occupied by the Versaillists.

The Theaters Lyriquc, Chatelet and Porte St. Martin have been burned.

A cannon and twenty-two flags were captured at Belleville.

There is a rumor that Delescluze and Pyatt have been shot.

The insurgents imprisoned in the docks have attempted a rising, and several were shot before order was restored.

The insurgents have been dislodged from Charonne, and are surrounded in Belleville and Menilmontant.

A dispatch from Pantin, at noon to-day, says: The fighting at the east and north is less violent.

A Versailles battery in the Rue de Flandre La Villette bombards the insurgents' works in Les Buttes, Chanmont. The insurgents fire recklessly upon the city.

The Prussians imprison all escaping insurgents.

Outside Paris, Sunday evening, May 28.—All is quiet within the city. Not a shot has been fired since ten this morning. The firemen have the flames under control, but there is still much smoke.

The Prussians at Romainville made one thousand prisoners, including several armed women. Saturday evening all the insurgents who came within their lines were disarmed and placed under guard.

There are rumors of awful cruelties perpetrated by the Versaillists, who are reported to have shot the men, women and children found with arms in their hands.

Provision trains are entering the city.

There is great rejoicing within the city over the termination of the struggle.

Versailles, May 28.—The remaining insurgents surrendered unconditionally at nine this morning.

The slaughter on Saturday night was awful.

Altogether the suppression of the Commune has cost over sixty thousand lives and the destruction of one-third of Paris.

Versailles, May 28.—Delescluze, delegate minister of war under the Commune, was shot by his guards and instantly killed last night in attempting to escape.

The trial of the Communist leaders taken alive commences during the present week. Their conviction is inevitable. It is generally believed that every one of them will suffer death.

After desperate and bloody conflicts the government forces succeeded in capturing the insurgent positions at Bellevillo and Pere la Chaise late last night. The firing then ceased, and this morning, on the troops advancing on the position yet held by the Communists, the insurgents hoisted a white flag and surrendered. They were immediately disarmed, and the great rebellion of Paris of 1871 had ended.

The thirty-eighth regiment of the line, belonging to McMahon, returned to Versailles in triumph, the men having flowers and branches in their rifles, and bearing also a magnificent banner of red silk, captured from the Communists.

London, May 29.—The special correspondent of the Tribune, at Paris, telegraphs on Sunday evening: Paris looks completely cowed; the shops are all closed, and even those of vital necessity, such as chemists, remain shut.

The restaurants, bakeries and grocery stores have also suspended business. I walked across Paris last night, and never saw anything so desolate. I saw no human beings but sentinels every hundred yards, and one shabby civilian. There were no sounds but the footfalls of the sentinels and the thud made when they struck their muskets on the flagstones.

The old revolutionary system of denunciation is going on with terrible ferocity. Nadar, the aeronaut, has been arrested for supposed sympathy with the Commune. Nobody is safe even in the presence of their most intimate friends. A rash word or imprudent gesture by a man or woman insures instant death.

Men, women, and even children, are seized by the brutal soldiery and shot. The saddest feature is the conduct of the women—the female insurgents having, in many instances, been detected firing the houses of innocent persons with petroleum.

Brussels, May 30.—It was announced in the Belgian Senate that Victor Hugo's recent letter was regarded as compromising Belgium. The government requested Hugo to leave the country. Hugo refused to depart, whereupon, on the King's decree, his departure was enforced.

London, May 30.—Victor Hugo has been driven from Belgium. He is coming to London.

Singapore, May 25.—A volcanic eruption and earthquake has shaken the Island of Rua. The country is terribly devastated. Four hundred lives were lost.

Paris, May 30.—Only the fifth, fourteenth and sixteenth arondissements and the Belleville and Villette quarters remain under military occupation.

The city is calm and the discipline of the army admirable.

Versailles, May 30.—The inhabitants of Belleville have openly announced that they will make reprisals. A secret system of arson and assassination is apprehended.

Constant discoveries of stores of petroleum in Paris are being made.

The insurgents in Fort Vincennes have surrendered unconditionally.

Gaulois announces that the Orleans princes will be allowed to live in France.

President Thiers has ordered the disarmament of Paris, and a dissolution of the National Guards in the department of the Seine.

General McMahon has issued a congratulatory proclamation to the army.

Paris is tranquil. Trade already shows signs of reviving. The soldiers are feted by the inhabitants. Arrests of insurgents continue.

The Yellow Fever in Buenos Ayres.

FURTHER ACCOUNT OF ITS RAVAGES.

The Buenos Ayres correspondent of the Baltimore American gives a graphic account of the terrible ravages of the yellow fever in that city. We make the following extracts from his letter:

With a population considerably over two hundred thousand, Buenos Ayres, by the fourth of April last, had been decimated by the death of nearly thirty thousand of its inhabitants, while fully one hundred thousand had taken flight to the country towns, leaving scarce sixty thousand in the city, one-half nearly of whom were invalids or convalescents, unable to assist in caring for their sick fellow-citizens. Most of the public buildings in the city, including nearly all the churches, theaters and club houses, were converted into public hospitals. The grand cathedral, the richly endowed temple, the beautiful Teatro Colon on the Plaza de la Victoria, the Teatro Victoria on the Calle Victoria, the Teatro Argentino on the Calle Caugallo, and the Foreign Clubhouse on the Calle San Martino, had all been for weeks overcrowded with the jaundiced-looking victims of the pestilence, some, it is true, slowly recovering, with just the bare semblance of what they once were, but many, very many rapidly dying, surrounded with all the loathsomeness of the black vomit in its most hideous forms.

A gentleman—a native of Buenos Ayres—writing to the Argentine consul general at New York, under date of April 3, says: "The yellow fever is frightfully decimating the beautiful city of Buenos Ayres. Hundreds and thousands have left the pest-ridden city, and hundreds and thousands are daily following the example of those already gone. In fact, Buenos Ayres is almost completely deserted. It is the general opinion that there are not remaining in it more than sixty thousand of its two hundred and twenty-five thousand inhabitants, and even among the reduced population the mortality exceeds over four hundred per diem. The business houses are nearly all closed. My father I had the misfortune to lose the other day. My family are all down with the fever, together with six out of nine clerks in my commercial house."

* * * * * *

In regard to the origin of the present malady, it was said that it was brought into port by infected vessels from Paraguay, and though resembling the yellow fever of the West Indies and our Southern States, it is said to be in many respects quite different. Strange to say, though the infection is said to have been brought to the city by the shipping, not a single death has occurred aboard of a ship in the harbor, and with one or two rare exceptions it has not made an appearance among the large number of the merchantmen lying in the stream opposite the city.

Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, etc., at Hampton Court. "Ah! David, David," said the doctor, "these are the things which make a death-bed terrible."

LATE RELIGIOUS ITEMS.

The General Assembly of the Presbyterian Church in the United States met according to appointment in the Prosbytorian church, Huntsville, Alabama, on Thursday morning, May 18, at eleven o'clock. The pulpit was occupied by the Rev. Dr. Dabney, of Union Theological Seminary, Virginia, the moderator of the last Assembly, the Rev. Dr. Ross, the venerable pastor of the church, and the Rev. Dr. Plumer, of Columbia Theological Seminary, South Carolina. The opening sermon was preached by the Rev. R. L. Dabney, D. D.—an able sermon, that occupied more than one hour in delivery, and was listened to with close attention by a large congregation.

The second General Assembly of the (Reunited) Presbyterian Church in the United States of America met, agreeably to appointment, in the First (the Rev. Arthur Mitchell's) Presbyterian church of Chicago, on the eighteenth ultimo, at eleven o'clock. The house was crowded. The invocation was offered and Scripture read by the Rev. James Eells, D. D., of Cleveland. The Rev. George W. Musgrave, D. D., of Philadelphia, offered prayer, after which the moderator of the last Assembly, the Rev. J. Trumbull Backus, D. D., of Schenectady, New York, delivered the opening sermon. The following extract from the report on the memorial fund will be read with interest:

"In presenting the actual statistics of the work, it should be promised that, owing to the tardiness of the returns from many churches, our report is necessarily incomplete. Much work known to have been accomplished is too late for this presentation. Some of the returns also have been so indistinct that a satisfactory comparison of college reports with those of churches, with a view to avoiding repetition, has been well nigh impossible. And as the committee have preferred to err on the safe side, they have in all cases of uncertainty ruled out college reports, though fully persuaded that by this means $200,000 is excluded from their footings. Owing to the same difficulty, no account has been made of the reports of special memorial gifts returned by the boards, and by the woman's societies. Large sums, also, gathered from individuals for churches in the West, have been excluded on account of uncertainty, though it is believed that many of them have not been reported by donors. It was the first intention of the committee to report individual donors in some cases by name; but the difficulty of a proper discrimination has been found to be so great that such names are simply entered on the memorial records, while to the public they are reported in the aggregate, under a general miscellaneous head.

"The classification of money received and reported thus far is as follows: For new church buildings, $3,236,475.61; manses, $683,884.05; repairs and enlargement, $733,707.60; payments of debts, $1,083,478.72; institutions of learning, $1,405,548.66; permanent institutions in foreign lands, $93,509.96; special gifts to the boards, $60,340.40; hospitals, $48,665.35; relief fund and sustentation, $41,150.46; Presbyterian houses, $46,882.37; amount not specified by the churches reporting it, $162,681.10; expenses of the committee, $11,175.63. It is with profound gratitude to God that the committee announced as the total amount reported up to twelve o'clock to-day, $7,607,499.91."

Methodist General Conference. The General Conference of the Methodist Church, composed of ministerial and lay delegates from all the Conferences in the United States, met in the city of Pittsburg, May 17. Hon. F. H. Pierpoint, lay delegate from the Pittsburg Conference, was elected permanent president, being the first instance known in this country where a layman has been chosen to preside over an ecclesiastical body. Rev. H. B. Knight, of the Pittsburg Conference, and J. W. Mulvane, Esq., of the North Illinois Conference, were chosen secretaries. Rev. W. W. Snyder, in a letter dated Pittsburg, May 19, says: "About one hundred and ten delegates have been chosen, one-half clerical, the other half lay. Two-thirds of this number are present, about as many laymen as ministers." The subject of union with other Methodist bodies occupied the Conference on Tuesday, the twenty-third. Revs. J. G. Bruce and S. M. Merrill, on the part of the Methodist Episcopal Church, were present, and made addresses on that day.

The Christian Advocate.

THURSDAY, JUNE 1, 1871.

For the Advocate.

NIGHT HYMN.

JEANNIE.

I lay me down to sleep,
After the weary, long day,
Trusting in God to keep
The shadows and gloom away
My tired heart foldeth gladly
Each busy, worldly thought,
And floateth out on the silence,
In rest remembering nought.

I love the calm, deep dark,
Fringed with its moon-pearled rays:
Hid in its refuge-ark,
We forget the turbulent days—
Forget all their cares and sorrows,
For a brief and blessed rest,
While Sleep's soft, dewy fingers
On weary lids are press'd.

I lay away to sleep
My treasures, and hopes and fears,
Knowing that God will keep,
Though they slumber on for years:
Feeling that when the shadows
Of Time steal youth from my heart,
Out of the Valley of Weeping,
He will remember my part.

THE OLDEN TIME.

EXTRACTS FROM REV. THOS. NIXON'S JOURNAL.

Mr. Editor: I send you a short quotation from my journal of 1815, which you may dispose of as you think proper. I would here remark that during the time my mind was exercised on the subject of preaching I had no difficulty about the authority of our Bishops to ordain men to the office of the ministry. My only difficulty was to be clear in my convictions that God had called me to this great work. This question being settled satisfactorily in my own mind, I lost sight of the supposed apostolical succession believing that Jesus Christ is the great Head of his church, and, without his authority to preach, no man is qualified by the external rites of the church for the work of the ministry. (Dr. Coke was ordained by Mr. Wesley, Asbury was ordained by Dr. Coke, I was ordained by Asbury; so I am the third from Mr. Wesley.)

Our Conference (the Tennessee) was held at Norval's camp ground, Logan county, Kentucky, in October, 1814 in a log meeting house. Here I was received into full connection, and ordained deacon on the second of October, 1814, by Bishop Asbury. At this place I saw and heard, for the first and last time, the venerable Valentine Cook. His subject was the fall of Judas, in danger of apostasy; and, in addition to what is said in the "Biographical Sketches" (see pages 196, 197,) he introduced a dialogue between himself and hearers as follows: "Question.—Did you ever hear of a sheep turning to a goat? Answer.—No; but the other day, as I was riding along the road, I saw a great deal of wool scattered over the ground. I asked what had done this, and I was told that the wolves had been *killing the sheep*. Then if they can't turn to a goat they can be killed by the wolves. I will now ask you a question: Did you ever hear of a goat turning to a sheep? If not, then a sinner cannot be converted, and so you are running into the horrible doctrine of unconditional election and reprobation." At this Conference volunteers were called for to go to the Mississippi country. But the preachers were slow in responding to the call. I noticed that Bishop Asbury would frequently fix his half-shut eyes on me, and seemed to scrutinize my whole person, so that I was somewhat embarrassed, and was at a loss to know what it meant. A few days before Conference adjourned I saw him get his hat and walking cane, and asked: "Is Thomas Nixon in the house?" Some one said yes. I rose up. He said: "I wish to take a walk with him." When we had left the house a few steps, he said: "Where is the place of your nativity?" Answer.—South Carolina. "Where did you travel last year?" Answer.—New Madrid circuit. "Were you sick?" Answer.—I had measles. He said: "You would have had that disease anywhere." "Where does your father live?" Answer.—In Maury county, Tennessee, fifty miles south of Nashville. "From your constitutional make, and the place of your nativity, I should judge you to be a proper person for the Mississippi country." I replied that I was not yet of age, that my father was opposed to my going to that country as a volunteer, but if appointed there he would consent; but even then he would regret the appointment as it was so far off, and a very sickly country. He then said: "Make it a subject of prayer, and give me your answer before Conference adjourns." I told him I could not volunteer, but would go if appointed there. By this time we had got near the church door. He made a little pause, and, turning to me, said with emphasis: "I do not know but the very judgments you are afraid of *will fall upon you*." As a proof that he judged correctly in my case, I have been in this country more than fifty years, and have had but very little sickness.

I was appointed to Lee circuit, in Virginia, part of it lying in the mountains, on the head-waters of Cumberland river, and part in Tennessee. The scenery is grand and beautiful—mountain heads rising above each other, until they seem to touch the skies. At one time, in company with Bro. Axly, my presiding elder, while on the top of a high mountain, the clouds came round us with gusts of wind; the wind blew rapidly in the break of the clouds, but when the dark, heavy part of the cloud came up there was but little wind. The darkness was so great that we could see but a short distance, and we got very wet. As we descended the mountain Bro. Axly said: "The people ought to *believe us now*, as we are coming out of the clouds to preach to them." At the foot of the mountain we found a congregation waiting for us. Bro. Axly preached to them. The presence of God was with us. We had revivals in many places on the circuit. I attended camp meetings on some of the adjoining circuits, and I noticed that the congregations were often interrupted by rain and sunshine during divine service, and it occurred to me that a large shelter would be of great service, not only for protection from sun and rain, but also to keep off the damp night air from the congregation, and also be a suitable place for persons to sleep when the tents were crowded. I proposed to Bro. Wynn for us to have a shelter built at our camp ground. He was pleased with the plan of making a shelter. The whole community joined with us in the work. We planted posts twelve feet apart, making our shelter about sixty feet long and thirty feet wide. When we were putting the last course of boards on the roof the rafters gave way, and the whole roof fell. But early next morning we met, put the rafters up, bracing them well, and had all ready for our meeting, which commenced the next day. Several preachers from a distance attended the meeting—I think Bro. McAnally was there—and they were all so much pleased with our shelter that when they returned to their circuits they set about building shelters at their camp grounds. Bro. Axly said he would recommend the building of shelters all round his district. This, I presume, was the beginning of shelters on camp grounds. Our shelter was built in August, 1815, in Lee county, Virginia, not far from Lee courthouse. I had never seen or heard of a shelter at a camp ground before, and was led to propose it to Bro. Wynn from the considerations above stated. Bro. Axly was a holy and deeply pious man, of a child-like, humble spirit, but remarkably singular and eccentric in his manner. After reading the rules by which our camp meeting was to be governed, he said he had a few by-rules he wished to name: 1. When the congregation assembles at the stand, all to stand while singing. 2. Every true Christian to kneel in time of prayer. 3. Every hypocrite to take his seat. 4 Every sinner to stand up. This caused the most of the people to kneel.

Rev. James Patterson, of blessed memory, who died in the autumn of 1837, on one occasion said: "Brethren, if the Lord will only keep me humble, I will trust you to keep me poor."

Be not discouraged because your teaching provokes opposition. Be discouraged if it does not.

J. W. ON TRANSFERS.

Mr. Editor: In my last I offered some objections to two clauses in one sentence of the article of J. W. The other is still more objectionable. He says: "*It was indeed a wholesome reaction from a contrary feeling that unfortunately has infected most of our Conferences for some time.*" Now, sir, if he means that the most of the Conferences are prejudiced against transfers simply because they are transfers, I think he is mistaken. My acquaintance with the Conferences is not very extensive, but so far as it goes, I know of no such prejudice. On the contrary, I know that several of them are inviting men, and that more than one member of our Conference, beside the writer, have been solicited for works in neighboring Conferences. If he means by it objectionable transfers, I disclaim that it is a "wholesome reaction" of sentiment on the subject. We still have no use for transfers of more than one description. We have none for such as are not fitted for any of our works, nor have we much for those whose "*shining ability*" fits them only for popular and preferred stations. No wonder that such have "*become to be a tabooed class,*" *and the more so because they have too much "shining ability and distinction" for ordinary itinerant work.*"

Yet more objectionable still are some of the reasons assigned for this by J. W. in some of the succeeding sentences of his article. This prejudice, he says, has "*evidently arisen from misconceptions of the peculiar mission of Methodism;*" "*essentially selfish causes,*" *etc.* These he alleges against the members of the Conference, in contradistinction to transfers. I suppose it is no "*selfish cause*" in a transfer, when his time is expiring in one of the best appointments in one of our cities, and he has to move and take an appointment, probably, of less prominence, involving more labor and self-sacrifice, and less compensation, to make arrangements in advance to transfer and fill one of the best appointments in some other Conference? Oh, no; it is a most laudable and generous sacrifice! It is in perfect keeping with the "*peculiar mission of Methodism*" for him, by correspondence, to have the whole arrangement made in advance with the people, so that he has nothing to do but to go to his work and have the Bishop ratify the matter. Are these things according to the "*genius of Methodism?*" "*Tell that not in Gath.*" And when members of the Conference object to that kind of a monopoly of the best portions of their work, we are told: "*There is not a member of the Conference capable of filling these appointments.*" And, as though it were not enough to be thus unjustly reflected upon (I had liked to have said insulted,) we are now taunted with being influenced by "*selfish causes*" and "*misconceptions of the mission of Methodism,*" which prompt us to improper feelings toward transfers. I earnestly disclaim for my Conference any such guilt, and challenge the proof. The responsibility of "*adding no little to the burden of our chief shepherds,*" I protest, wherever it may be found, does not lie upon the devoted, self-sacrificing and laborious members of our Conference.

But the most seriously objectionable of all is that portion of his article in which he calls them "*sorry specimens of Methodism,*" "*miserable Methodists;*" charges them with rallying weak and discontented brethren into a state of frowning prejudice against transfers; and denounces their views and conduct as a "*shameful declension from the spirit of Methodism;*" "*imp of Know-Nothingism,*" *to be headed out of our Conference, etc.* Now, sir, if these epithets, charges and denunciations properly apply to any men, it is to those who transfer to a Conference with the understanding that they are to fill certain desirable appointments, and when they cannot longer remain in them, arrange to transfer to some other Conference where they can be agreeably accommodated, and then go on again until the church can no longer meet their wishes, and they seek other vocations or commissions. My mind's eye now rests upon more than one such who have been with us, and, after wandering and cornscating like comets through some of our leading appointments, became men of too much "*distinction and shining ability*" for the Methodist Church. And wherefore? Our venerated and lamented Bishop Andrew, in the last interview I had with him, speaking of one of these, said: "The responsibility is with the people. They spoil our young men of promise."

A judicious exercise of the transfer power certainly would not aggravate the evil—might, as J. W. suggests, relieve it, and would evidently benefit our section of the work. We need transfers, and a considerable number of them, and there is no Conference which will give them, if true Methodist preachers, a heartier welcome or a better showing for terms in our most eligible appointments. But an injudicious exercise of that power, it is my impression, will, as injudicious legislation has, damage the work. The effects produced already, on charges where we have had changes, demonstrate that what we want is untrammeled itinerancy, whether by transfers from other Conferences or by changes among our own men. We want the "old exception," which has rested on us like a nightmare for so long a time, practically removed, as well as expunged, from the book. Anything which fails to foster the spirit of itinerancy should be avoided. So thinks

Cincinnatus.

CHRIST OUR MEDIATOR.

We are bought with a price. Christ, by his suffering and death, purchased for us a full salvation. He became our Saviour, and is now the Mediator between God and man. He is the great expiatory offering which was made for the sin of our first parents. And by his mediatorial suffering and death the wrath of a sin-avenging God was appeased, and man was placed in a position to attain to usefulness, to holiness, and to that perfection in the sight of his Maker which would entitle him to a rich heritage upon earth and to an heirship in the kingdom of endless bliss. Man is not, as some vainly imagine, already saved by the death of Christ. He is not, nor can he be in opposition to his own will, ushered into the light and liberty of eternal life. Such a salvation would make God's law a nullity, and as such would be a palpable violation of the great plan of human redemption. "He that would come after me, let him deny himself, take up his cross and follow me." This would imply a forsaking of sin, a denial of the unholy propensities of our nature, in order, first, to secure the approbation of God, the witness of the Spirit, that we may be clothed with the garb of righteousness. There is certainly here no salvation without volition, no reward without labor, but a simple proposition is laid down. It is man's privilege to accept or reject—to turn to God or to Satan. We can feel assured of no such blessing accruing to us in consequence or by virtue of the death of Christ—that by this great sacrificial offering human depravity was converted into spotless purity, and man made at once an heir of heaven. The vanity and absurdity of such a hope would be but an insult to divinity, and a sheer fabrication of the turpitude of sin and of human responsibility. There is no such provision in the law; no such promise was ever made. He does not claim to be this kind of a Saviour. God looks with compassion upon the frailty and depravity of fallen man, and from the plenitude of his mercy proffers strength in our weakness. Our wants are all known and appreciated by him. Amidst the vicissitudes of life, it is from him we may expect unfailing comfort, and upon his arm we may lean for that fortitude and courage which will bear us triumphantly o'er life's uneven surface. Can it not be said, God has omitted nothing—withheld no inducement by which we might be released from the fetters of sin? The remedy is at hand, the necessary implements for the journey within our reach. We have before us the light of revelation, and the evidences of Christianity ever claiming our attention; the Spirit of God knocking at the door of our hearts. Is it not with man, then, rests the *onus probandi?* He it is who scoffs at the religion of Jesus Christ, who yields to the sickly sentimentality of worldly vanity, who turns with a frown and jeer from that Spirit which appeals to the purest and noblest impulses of his heart, which points him to the Lamb of God, and would fain win his affections from a world of sin and degradation.

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MORE ABOUT TRANSFERS.

Mr. Editor: In your issue of March 9 I find an article from the pen of your Shreveport correspondent, J. W., on the subject of transfers. I am really at a loss to know what estimate to place upon said article, owing possibly to a misconception of his meaning—would like to have him explain, as every man is his own best interpreter of his language.

First, in speaking of the resolution of the Conference in regard to transfers, he says: "It was indeed a wholesome reaction from a contrary feeling that unfortunately has infected most of our Conferences for some time." Will J. W. please inform the readers of the Advocate whether or not he intended to make the impression that the Louisiana Conference had for "some time" opposed the transfer of preachers from other Conferences to this? If so, I join issue with him, and appeal to the records in proof of my position.

Again he says: "It cannot be denied that transfers have come to be a tabooed class in our ministry; and, strange to say, all the more so if they are men of shining ability and distinction."

Does J. W. regard this sweeping charge as applicable to the Louisiana Conference? If so, I would like him to furnish an instance of a transfer to this Conference having been "tabooed;" and if not, I hope he will make the proper explanation of his article.

As neither J. W. nor myself are transfers, we are particularly interested in the treatment of transfers by our Conference; and, for one, I am opposed to any word, line or act that would tend to reflect any discredit on the Conference of which I am a member, especially when I am satisfied that the Conference desires, and has heartily welcomed, that class of preachers whom J. W. regards as a "tabooed" class.

Indeed, so high has been the estimate placed on transfers by the Conference that it has promoted them to the highest positions of which it is capable. The delegates elected to the last General Conference were all transfers, five of the seven presiding elders are transfers, several chairmen of the standing committees are also selected from that class of our preachers, and most of the prominent stations and circuits are filled by the same class. I am prepared, too, to show that they have been thus treated for fifteen years past. I have written this article, Mr. Editor, to vindicate my Conference from the charges of which J. W. seems to regard it as guilty. I hope he will explain immediately. Respectfully,

Thos. J. Upton.

The Moss Rose.—Krummacher illustrates simplicity by the following beautiful fable:

The angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rose-bush. When he awoke he said: "Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favor, bow willingly would I grant it!"

"Adorn me, then, with a new charm," said the spirit of the rose-bush in a beseeching tone.

So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss rose*, the most beautiful of its kind.

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

The less faith, still the more fear.

SUNDAY SCHOOL CELEBRATION.

Ma. Editor: It was my privilege to attend the Excelsior Sabbath School picnic, at Little Star church, Columbia circuit, Louisiana; and as you would doubtless like to hear from the young people of this portion of the Conference, I have concluded to tell you some things I saw and heard at the exhibition of the school.

In the first place, there were between three and four hundred people in attendance, and when I arrived I beheld a well constructed arbor erected in front of the church, covered with boughs and twigs taken from the grand and beautiful forest trees which surrounded the place, and a platform well arranged and decorated with vines and flowers. On this platform were about sixty persons, including officers and scholars, giving evidence that they had met there for purpose; presently a fine-looking gentleman arose and stated that the exercises would commence by singing a hymn, commencing:

"Come, join our celebration."

After this a prayer was made by the Rev. Robert Davis, pastor of the circuit, after which the large and attentive audience was entertained for an hour and a half with some of the best prepared and selected dialogues and speeches it has been my privilege of listening to. They then had a recess of about ten minutes. The bell rang and the school was soon on the platform again, ready to sing, make speeches and recite dialogues, which they did for about one hour; then a beautiful speech, well delivered by a little girl about twelve years old, and a collection, the money to be used in paying for the Sunday School Visitor. Two young gentlemen waited on the lady portion of the audience and two young ladies on the gentlemen portion; after which an address was made by William B. Dixon, Esq., superintendent of the Columbia Sunday School. It was then stated that the school would form in procession and march to the table. The superintendent came off the platform and marched down the aisle, and the smallest scholars of the school followed in regular order, two and two, a boy and a girl together, the first pair bearing a banner with "Dew-Drops" inscribed on it, which, as I was informed, is the name of the class. Then came the next class of larger size, boy and girl together, bearing a banner with "Rose Buds" inscribed on it. The next class was composed of young gentlemen and young ladies, bearing a banner with this inscription: "Excelsior Sunday School Standard Bearers." I looked and beheld another class, bearing a banner with this inscription: "Daughters of Zion." And again another class, bearing a banner with "Rose of Sharon" inscribed on it. All were now ready, and the marshal gave the word "sing," when they all moved off gracefully and with uniformity, singing that beautiful hymn, commencing:

"The children are gathering from near and from far;"

and after having marched about two hundred yards, they came to the table, which had been carefully prepared and was groaning under the weight of four large pyramid cakes, and also a large fine cake, presented by Mr. Barnes, the steward of the steamer Ouachita Belle, and a great variety of cakes and pies too numerous to mention. The meats were roast pig, turkies, venison, mutton and chicken pies, etc. There were two tables—one for the school and one for the audience. Every one had enough, and still there was plenty to spare.

Now, Mr. Editor, would you not like to have been there? I thought of you and my friend, Rev. R. J. Harp. How you would have enjoyed it. My mind was carried back twenty years, when I was an officer in a Sabbath school under Bro. Harp. May the beautiful and entertaining exercises of the Excelsior Sunday School at Little Star church, on the sixth of May, 1871, prompt others to many good works.

Real happiness is cheap enough, yet how dearly are we in the habit of paying for its counterfeit.—*Hall.*

The Christian Advocate.

THURSDAY, JUNE 1, 1871.

LEFT BELOW.

BY EDGAR FAWCETT.

Sad grasses wither on the hill,
That Autumn's frosty breath has stung.
Like some wild mourner, spirit-wrung,
The plaintive wind is never still.

While cold shades wrap the solemn wood,
And keen stars orb in mellow sky,
A yearning fills brain, heart and blood
To bid this dreary world good-by.

And now to me the blithest noon
Holds darkness of the middle night;
While ever haunts my woeful sight
The grave of one who died too soon.

Palmly I clasp the chill, dumb stone,
And covet all its senseless calm.
For broken hearts no earthly balm—
No rest from pain save death alone!

O yearnful arms that stretch in air,
Eager to clasp the viewless love
That, while we knew her there above,
Yet mercilessly is not there;

O burning thoughts that strive to tell
The marvels of that radiant goal
Where stands her pitying, snow-white soul
And watches, knowing all is well;

O life that strainest but to see,
With what poor mortal power is given,
The far serenities of heaven
And that winged angel waiting thee;

Patience until the fetter lies,
A broken fetter, firm no more;
While dawn upon their distant shore
The dazzling palms of Paradise!

The Interior.

Reminiscences of Rev. J. I. D. Byrd.

NUMBER ONE.

It is our misfortune of the present day that our forefathers did not usually record the time and place of their Annual Conferences, or the name of the presiding Bishop. They seemed to be satisfied with the recorded fact that the Conference was held within a certain calendar year, transacted its ordinary business, and then the preachers went to their designated fields of labor. Sometimes, when a Conference was held late in one year, it is included in the printed minutes for the following year, so that it is often impossible to tell with any certainty what month or even year any one was admitted into the itinerancy. This is, to say the least of it, unpleasant to the biographer and historian who may wish to give both time and place to the facts he is recording. As a church we have improved greatly on the old careless style of keeping our records; and as sure as the history of the church is worth recording, we owe it to ourselves, and especially to posterity, to make the record as full and exact as possible.

The published minutes leave us in the dark as to the precise time when Bro. Byrd was admitted on trial. He says of himself that he was converted on the seventh of July, 1810, and the ensuing fall was admitted on trial in the South Carolina Conference. Quick work, you will say, to take an uneducated, unfledged youth, just converted the previous July, and send him out to preach the following fall! Well, that was the settled policy of our forefathers, and when we take into the account their mode of training and encouraging the young members of the church to immediate activity and usefulness, there appears a world of good practical sense in the course they pursued. When any man professed to know God in the pardon of his sins, if the head of a family he was expected to institute family prayer in his house immediately, and all the male members especially were expected and called on to take part in the public prayers of the class room and prayer meetings; and before they learned to shirk their duty they were put to work. The consequence was they grew in grace and soon developed what amount of gifts the Head of the Church had favored them with, and many of them became mighty in prayer. Then the non-praying members were the exceptions to the general rule; but now the matter is sadly reversed, and the few gifted men in prayer make the exception. In some churches we are quite out of praying men. The dear brethren have no gifts! The good Lord pity their extreme weakness! We have doctors and lawyers, school teachers and literary professors of various classes, judges of courts and statesmen, who cannot lead in prayer in any of the social meetings of the church, or even in their own families; and when we affectionately invite, and even urge them to the discharge of this plain, characteristic, Christian duty they promptly excuse themselves by saying they are utterly deficient in gifts. Wonder how they found out they have no gifts, seeing they never yet have made a fair experiment of the matter. But we must take the brethren at their word. They are men of truth, and they say they have no gifts for oral prayer. We are truly sorry that they, with all their pretensions to superior learning, are so untalented that they can't help us a little at the social meetings of the church. We think both themselves and the interests of the church are suffering by their failure at this point; but if it cannot be remedied we must still depend on the sisterhood to help us hold our prayer meetings. How Ira Byrd started out on this line we propose to set before the reader in our next number. J. G. JONES.

PORT GIBSON, Mississippi.

Christian Unity vs. Sectarianism.

MR. EDITOR: In your issue of the thirteenth of April an article appeared with the heading, "Sectarianism and Christian Unity," over the initials C. C., in which propositions are stated which cannot be proved. Some good results are referred to sectarianism as their *cause*. The writer means by sectarianism simply differences as to doctrine and discipline, excluding "sectarian spirit" and "bigotry." This is a mild sectarianism, and it is less evil than that which exists.

This is the true position; it is neither impossible in itself nor inconsistent with the nature of things to effect corporate unity. We must have the spiritual, internal union before we can have the "co operate union." Community of feeling tends to community of opinion. There are some reasons for dissenting from Bro. C. C.'s positions.

Calvinists may say that "sectarianism is the order of God;" but a Methodist should not say that God ordered what is productive of more harm than good (or as much,) if it is not evil *in itself*.

"Sectarianism is the order of God!" Bro. C. C., do not say *that*. Its work has been "to destroy the sectarian spirit" and "to paralyze bigotry;" therefore these are no part of it, and it has reference only to doctrine and church government. Did God order *this* sectarianism, mild as it is? Did God order that one sect should believe the atonement universal, and that another should believe it partial? You say, yes; I say, no. If he did, one or the other is deceived by the very God of truth!

"There is *one* Spirit;" and he is promised as our guide "into *all truth*." Therefore preachers pray that this Spirit may teach them the meaning of their texts; and this Spirit would not teach one Calvinism and another Arminianism. He will not teach a truth, and then teach the contrary *as truth*.

"There is *one* Son, one faith." This "faith"—system of truth—is consistent with itself, and therefore cannot teach both Calvinism and Arminianism, for these are contraries. Indeed, one is a flat denial of the other. These two thoughts sufficiently prove that sectarianism is *not* the order of God. It is doubtful whether sectarianism has *accelerated* those good results which Bro. C. C. refers to it; it is less doubtful whether it has *retarded* them. These good results are more reasonably to be attributed *to the power of the essential truths of the gospel*, which is far superior to that of the tenets that distinguish the sects. Baptists and Methodists, differing perhaps as widely as any Protestant sects, have outstripped all other denominations, because they have insisted more than others on *the witness of the Spirit*. In proportion as a sect approximates the exact truth of the gospel, it will show forth "the power of God." If each possessed the whole truth—which would annihilate sectarianism—the evils of division would no longer exist, while all the good results erroneously attributed to sectarianism would still be realized in incalculably greater measure, and the blessings of an undivided brotherhood, which cannot attend a divided fraternity, would still be our portion. It was a *slander* to say that St. Paul taught men to "do evil that good may come;" how much more to say this of God! God will not compel men to differ. God is not divided; neither is his truth. The will follows the affections, and both obscure the intellect; and thus men come to "believe a lie." Arminianism or Calvinism is falsehood, for one contradicts the other. Can it be said that, because men believe absurdities, God even *permits* it? God desires the *good* of man, and teaches him *the truth*; it would scarcely be creditable to him to say that he teaches *falsehood* "that good may come!" "There are some things," it is said, "which are not the objects of power;" so in respect to permission.

Can sectarianism "annihilate bigotry?" No. It is the twin sister of sectarianism. As long as men had no occasion to say, "We are the church; come to us," there was no occasion for realizing the evils of bigotry. Bigotry cannot consist with unanimity of sentiment. And this can never be attained as long as prejudice sways the intellect, or other bias-giving cause diverts it from the conclusion which, passion and will aside, it would inevitably reach when free to obey the truth which compels it. Bigotry is *not* "an accident of the sects;" but sectarianism immediately furnishes the ground, or at least the occasion of it. Bigotry is in human nature; so is sectarianism. Religion and sectarianism are opposed to each other; but religion is overcoming, because it is stronger. High-churchism has most *bigotry*, because it has least *religion*. The sects, says Bro. C. C., "are learning each other; above all, that there are *inherent, circumstantial* and *educational differences* in human minds, which *necessitate* different beliefs and different tastes." Facts prove the contrary. The *necessity* in the case is that, with the *same* premises, *all* minds *must* come to the *same* conclusion. In all lands, among all ranks of men, and under the *same* "*educational*" training, men differ. Hence there is no *necessity* in the case. "Circumstantial and educational differences" *influence* belief—too much, alas!—but neither these nor "*inherent*" differences "*necessitate*" diversity of belief.

"Had the church remained undivided" there would have been but *one* creed. The word of God teaches everything which Bro. C. C. thinks sectarianism has taught the world; and it sufficiently provides for all the good results—and more abundantly—which he thinks sectarianism has secured us.

He says: "It is in harmony with the analogy of a varied nature." This does not express his idea with precision; but he is mistaken. Nature is consistent with itself. Natural philosophy and chemistry are neither unfriendly nor diametrically opposed. There are *various* truths in nature; so in the Christian system; but these truths are not mutually destructive. There is no harmony between the distinguishing doctrines of Calvinism and those of Arminianism. There is *no* harmony in the *discordance* of the various theological systems.

Does free thought *necessitate* different beliefs?

What evils *necessarily* spring from an undivided church? None whatever. When Jesuitism comes "in the guise of church unity" she puts on a garment which is both beautiful and scriptural, and only imitates her father, the devil, who "is transformed into an angel of light." Is corruption of doctrine and morals *necessarily* consequent upon anti-sectarian unification? Is it *necessary* that, should the sects ever agree upon an expression of doctrine consistent with itself and with the Bible, *that very* unification corrupt the morals, trammel the intellect, destroy itself? What of heaven? If we cannot find in anti-sectarianism anything leading *necessarily*, or having that tendency, to results such as Bro. C. C. thinks would have followed had the church remained undivided, then must we look for causes extraneous to it—even to the soil in which the seed was sown. And if we cannot find in sectarianism anything to produce the good results of which Bro. C. C. makes it the cause, we must look for it somewhere else. This is true in respect to a genuine Christian unification. And this supposes not an absolute oneness in *church government* (which may be precluded by circumstances,) but a uniformity of *doctrine*. God does not equivocate! Revelation is not two-sided! In accordance with Bro. C. C.'s positions, popery is right, Universalism is right, Unitarianism is right, etc.! Sectarianism cannot be called "right" and "the order of God," because it has apparently brought some good fruits. It is all in the *appearance*. "Can any good thing come out of Nazareth?" Yes. But did God order that Nazareth be the wickedest place in the wickedest province of all Asia Minor that he might bring out of it the Son Jesus? Eternally no. Sectarianism is to be *deplored* rather than *censured*. With Bro. C. C. let us say: "Thank God! the mission of sectarianism is nearly accomplished"—not because it is "the order of God" or "a glorious thing," but because it is *evil*, and an evidence of "strifes and divisions." "Let every man be fully persuaded in his own mind;" and let all endeavor to "keep the unity of the Spirit in the bond of peace."

UNITAS.

POWER ON HER HEAD.

The Corinthian women thought to assert the quality of the sexes by thrusting themselves into the habits and duties of the masculine sex, to the neglect of their own, by praying and prophesying in church instead of ruling their households. As a sign of their enfranchisement from the degrading bonds of heathenism, as a proof that they were the equals of men, they appeared in public unvailed, and so violated the decorum of their sex as then understood; in short, they became bad as women that they might prove themselves as good as men. The honor of the Christian community was at stake. Only women convicted of adultery had their hair shorn; only women of notoriously abandoned life dispensed with a vail. The Greek women, the honorable women, invariably put on a vail, or drew their *peplum*, or shawl, over head and face when they left their homes. The heathen were quick to misconceive any departure from custom, and any innovation or rule on the part of the church. For many years they believed the most horrible misrepresentations of the simple, innocent "love-feasts" of the primitive church—talked of infants murdered to supply the tables, and of vicious indulgences resembling those of the Corinthian temples or the sacred groves. And had the Christian women gone unvailed, when the absence of the vail was the open stamp of harlotry, we can easily conceive what their neighbors would have thought of them, what a fatal obstacle would have been thrown in the path of the infant church.

When we are puzzled by a word or phrase in the apostle's writings, we are too apt to make it a mere question of words—to forget how habitually he had great fixed thoughts in his mind, and alluded to them even when he did not give them clear expression. Now one of his great fixed thoughts is that we rule by serving, that to become great we must make ourselves of the least, that to rise we must stoop, that the lord of all is the servant and minister of all. Possibly he alludes to it here. He has been describing the position of woman. She is the dependent helpmeet or minister of man. But if she is to serve she must be strong. The minister of man must have "power" on her head. To the Hebrews unshorn hair, like that of Samson, was the sign of strength or power. And the unshorn hair of the woman is "the power," or the symbol of the power, which her service requires. This I take to be the apostle's thought. And does not nature itself confirm his thought? Is not a woman's hair a strength to her as well as a glory? How often has a thread of golden hair drawn strong men across the world! How often have soft locks and bright meshes proved stronger bonds than bars of steel! Who does not remember the little packet, all blotted with tears, which they found in a corner of poor Swift's desk, with these words on it, "Only a woman's hair?"—words than which few are more pathetic, words heavy with the sadness of a fierce passion, and a fierce conflict with passion, long since past. This, then, I think, is "the power" which the woman has, and ought to have, on her head—the power of unshorn hair, the power of the soft flowing tresses with which nature has vailed and adorned her head.—*Sunday Magazine.*

RELIGIOUS INTELLIGENCE.

THE collection in the churches of the presbytery of Philadelphia for the memorial fund amounts to about $80,000.

THE leading supportors of Dollinger met at Bonn, Germany, on the fifteenth of April, and decided to call a general assembly in September. Will the Catholic Church repeat the folly of the sixteenth century?

IN NINE Baptist theological seminaries, namely: Newton, Hamilton, Rochester, Greenville, Chicago, Columbian, Crozar and Bethel, there are thirty-five instructors, three hundred and thirty-seven students, and endowments to the sum of $1,226,000.

IN AUGUST, if he be spared, Mr. Spurgeon will reach the thousandth sermon which he has printed. The weekly issue now amounts to twenty-five thousand; and it is proposed to commemorate the event by raising £1,000 toward new schools and class rooms for his college.

THE United Presbyterian Church of Scotland gives a summary of its work and workers in seven missionary posts in Africa, India and China, Jamaica and Trinidad showing 56 European missionaries and teachers, 151 native workers and teachers, 48 stations, 5,740 communicants, 113 week-day schools, and 6,903 pupils.

THE curse follows the Jews with unrelenting severity. In every country they suffer woes of which other people knew nothing. The Emperor of Russia has recently issued an order compelling them to cut their hair short, and prescribing for them a certain style of dress. He also forbids them to worship in Hebrew or Polish.

THE Universalists are agitating for a church edifice in Washington. At present worship is conducted in a public hall, and the General Convention supplies the pulpit by a discriminate selection from the representative clergymen of the denomination. This system has not been found to work as well as if there had been a resident pastor.

REV. J. G. COCHRAN writes to the Presbyterian Record of the increased interest of the Mussulmans and the Moollahs in the gospel, and says: "We all marvel at their accessibility, and every week surprises us with new cases of inquiry. I can safely say we have seen more of hopeful interest within the last year than we saw in the previous ten years."

THE telegraph tells us that a petition, subscribed by twenty-eight Catholic bishops of Austria and Hungary, has been presented to the Austrian Emperor, praying for intervention in the Roman question, and requesting that the Emperor and his government lend their aid and influence toward the establishment of the independence of the papal see and the restoration of Rome to the holy father. This Francis Joseph peremptorily refuses to do.

RECENT ADVICES from Paris state that the Methodist pastors, Rev. Emile Cook and colleague, and Rev. W. Gibson and family, were all safe and well. The insurgent authorities made numerous arrests of ecclesiastics, but none of the Protestant ministers, so far as we have learned, were of the number. The internal condition of the city has been fearful, and the escape of the various pastors from all harm thus far is a matter for special gratitude.

THREE missionaries of the Society of Friends have been laboring for four years past in Madagascar. The last number of the London Friend tells of the departure for the same field of service of Henry Ecroyd Clark and wife, and William Johnson, who go under the auspices of the Friends' Foreign Missionary Association. These missionaries will labor rather as teachers than as ministers, but they believe that they are following a distinct call of the Lord to the work.

THE Women's Foreign Missionary Society of the Presbyterian Church held its first anniversary at Philadelphia on April 26. The society has been in actual operation but six months. Thirty-seven auxiliaries were reported, twelve of which have assumed each the entire support of a lady missionary. In addition, twenty-five Children's Missionary Bands have been organized, and are doing service delighted and delightful. The receipts of these first six months have been $5,245, of which $4,805 have been paid over to the Church Board for specified objects.

THE American Bible Society convened for its fifty-fifth anniversary on the eleventh ultimo. President James Lennox occupied the chair. The annual report shows that there are on the rolls 64 life directors and 1,880 life members. During 1870 three sets of new electrotypes have been made, besides plates for the Arabic Scriptures in progress at Beirut. Seven new publications at the Bible House, all in foreign languages, besides others printed or authorized abroad, have been issued. The number of volumes printed at the Bible House was 1,031,800; number printed and purchased abroad, 164,997; making a total of 1,196,797 volumes. Volumes issued, 1,107,721, including 938,548 from the Bible House, and 169,179 abroad; the latter representing some fifty-eight different languages and dialects. The gratuitous work for the year amounted in value to $234,352. The colporteurs of the society visited 644,476 families, and found 72,306 of these destitute of the Bible. Over 118,500 families, schools and individuals were supplied with copies of the Scripture. The receipts of the year $729,464, and the payments $651,135.—*Christian Union.*

THE forty-sixth anniversary of the American Tract Society was held at Association Hall on Wednesday evening, May 10. Rev. Stephen H. Tyng, D. D., presided, and addresses were made by Rev. Dr. Heacock, of Buffalo, Rev. Merritt Richardson and Hon. William E. Dodge. The treasurer reported that the receipts for the year were $121,487.15; the sales, $370,116.47. Amount expended in manufacturing books and tracts, $237,028.36; periodicals, $179,046.70; agencies and depositories, $113,787.84; district secretaries, $12,133.93; appropriations for foreign lands, $6,000; and other expenses, $43,791. Total, $491,787.83; leaving a balance in the treasury of $394.67. The whole number of books and tracts distributed during the year reaches the enormous amount of 16,000,000. The number of new publications issued was 235.—*Independent.*

THE forty-third anniversary of the American Seaman's Friend Society was celebrated on Monday evening, at Association Hall. Mr. William A. Booth, the president, occupied the chair, and addresses were made by Rev. Edward Hopper, D. D., Rev. J. A. French, Rev. H. M. Gallaher and Rev. N. H. Schenck, D. D. During the year the society has extended its operations through South America and most of the European countries, and has 21 chaplains in the principal cities of the Union. It has sent 726 libraries to sea, on vessels carrying 17,861 men, making the total number of libraries sent out since the work was inaugurated, 13 years ago, 3,713, containing at least 180,000 volumes, and accessible in their frequent reshipments to 167,931 men. The Sailors' Home, in Cherry street, during the last year had 1,962 boarders; an increase of 287 over the past year, and of 999 over the previous year. There have been deposited with the superintendent for safe keeping $43,411; of which $24,140 were sent to relatives, and $5,210 placed in savings banks. During the existence of the home it has saved to seamen and their families $1,500,000. The Saturday evening prayer meeting is well attended. The total expense for the year ending May 1 was $63,830; receipts, $60,360; indebtedness, $3,470.—*Independent.*

THE opposition to the infallibility dogma seems to be gaining ground under the impulse which Dr. Dollinger gave it, not only in Bavaria, but throughout Germany, and in Switzerland and Austria. A mass meeting of Roman Catholics in Munich drafted an address to the King in support of Dr. Dollinger's position. It was addressed by Prof. Huber. During Easter week Dr. Dollinger conducted the divine services at the court ceremonies, as usual. Dr. Dollinger is strongly supported by Dr. Friedrich. The Independance Belge publishes an address to Dr. Dollinger from the professors of the Roman University, avowing their unqualified acceptance of his views, and protest against the inference that Italian Catholics agree with the Roman curia. The address concludes: "We welcome your voice with hope, and pray for your just cause, which is also ours, and that of all Christian civilization. And we say this to you publicly, in order that in the future, in your free and equitable judgment, you may separate the responsibility of our people from that of the Italian episcopate. The episcopate which dwells in our land is of no country, and has nothing in common with the Italian people. The syllabus, infallibility, papal autocracy—all these negations of divine and human reason—compose a system which has no connection with the Italian character, with Italian thought. Our Roman, that is to say, Italian race, abhors as much as the Germanic race that evil system of the bondage of the understanding.—Italian morality is no longer that of the sixteenth century, and we know to-day that for the sacred cause of reform the German and Italian people will fight and conquer together." The municipal council of Vienna unanimously passed a resolution of sympathy with Dr. Dollinger.—*Methodist.*

SOME ONE, feeling that actions are better than words, has said: "We read of the acts of the apostles, but never of their resolutions."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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DEATH OF BISHOP CLARK.

BISHOP CLARK, of the Methodist Episcopal Church, who has been ill for several weeks, died May 23. A paragraph from the New York Christian Advocate, written at a time when his death was hourly expected, gives the following biographical facts:

Bishop Clark was fifty-nine years old on the twelfth of February last. He entered the traveling ministry in 1843; was elected editor of the Ladies' Repository in 1852, serving in that office for twelve years. In 1864 he was elected a Bishop of the Methodist Episcopal Church. As the result of overwork his health began to fail about a year ago, but with characteristic energy he continued to meet all the Conferences assigned him in the episcopal programme, not yielding fully to the inroads of disease until during the recent session of the New York Conference. This was the last of the spring Conferences over which he was to preside.

WE HAVE RECEIVED a programme of the commencement exercises of the Memphis Conference Female Institute, Jackson, Tennessee. The sermon, June 11, is to be delivered by Bishop Marvin. The address before the society of the alumni, on the thirteenth, is to be by our friend, Rev. S. B. Suratt.

Rev. Lovick Pierce, D. D., delivers an address to the graduating class on the fourteenth. With such an array of speakers, besides the addresses of pupils, exhibition of literary societies, and the annual concert, the occasion is bound to be most interesting.

MISSIONARY DEBT.

The following amounts have been received and placed to the credit of the treasurer since our last acknowledgment, viz: Rev. R. Parvin, $25; Rev. John Pipes, $25; Rev. J. E. Cobb, D. D., $25.

ROBT. J. HARP.

DEATH OF REV. S. V. BLAKE.—This esteemed and well known minister of the Baltimore Conference died on Tuesday of last week, May 9, at the new parsonage adjoining the Monument Street Methodist Episcopal Church. In the absence of fuller details we copy the following memorial notice from the Baltimore Daily Sun: "His last illness was of comparatively brief duration and very painful, but its sudden and fatal termination was unexpected, even by his attending physician. Mr. Blake was one of the most prominent ministers of the Methodist Episcopal Church, and probably one of the best known clergymen of that denomination in this community. He was born in Easton, Talbot county, Maryland, in 1813, and was consequently fifty-eight years of age. He entered the Baltimore Conference in 1835. Revs. Thomas Myers and E. P. Phelps, of the Methodist Episcopal Church, and Revs. John S. Martin and Thomas O. Summers, of the Methodist Episcopal Church South, are, perhaps, his only surviving classmates."—*New York Christian Advocate.*

DEATH OF A JEWISH RABBI.—Rev. A. Oppenheimer, of Cumberland, Maryland, fell dead in his room, on Sunday, April 23, while lighting his pipe. He was thirty-five years of age, and is said to have been a very pious and good man. He was formerly a resident of Norfolk, Virginia.

MEN are often warned against old prejudices; let them also be warned against new conceits

A PURE CHURCH.

Imperfection cleaves to all earthly things. The merely human side of the church has its flaws, its errors of doctrine and defects of government. It is also inseparable from the organization of a religious community that hypocrites and worldly-minded persons should enter the fold. It was so in the times of the apostles, and so it will be to the end. Some who have entered legitimately, as sincere and converted souls, fall from their steadfastness, become backsliders in heart, and walk disorderly, while they cling to the tie of membership. In the earliest ages it was so, as is abundantly evident from the New Testament Scriptures. Paul wept over the fact that the enemies of the cross, "who mind earthly things," were in the church, and he warned the faithful against their influence. He was troubled with such men as Demas, who "loved this present world," and Hymenæus and Alexander, who made shipwreck of the faith, and whom he "delivered unto Satan, that they may learn not to blaspheme." Judaism, paganism, and carnal and ambitious professors crept into the godly company, or fell back into these aspects of error and sin after running well for a season. A state of conflict and unrest is exhibited as far as the inspired annals go; and the constant effort and aim of the church to throw off these discordant elements, to cast out these foreign materials, and to free itself from the snares and entanglements of a false Christianity, is disclosed.

Christ, in his dealings with the churches of Asia, proclaims the necessity of maintaining a pure life and a rigorous discipline. Even lukewarmness is exceedingly offensive to him. He knew the works, charity, service and faith of Thyatira, but the tolerance of "that woman, Jezebel," brought upon them his severest censure and rebuke. The good of Pergamos is acknowledged—her fidelity in persecution, and under the heaviest trials—but the doctrine of Balaam and of the Nicolaitanes call for condemnation. "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." There were a few names, even in Sardis, which had not defiled their garments; but "if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The rich, lukewarm and carnal Laodiceans are exhorted to be zealous and repent. These testimonies are uniformly "what the Spirit saith unto the churches." They must keep themselves pure or be disowned of Christ, and perish at length under the weight of sin and error which they have suffered to gather in their midst. The Bride, the Lamb's wife, must be adorned with a spotless radiance, "all glorious within." To this end Christ loved the church and gave himself for it; it was the supreme purpose in the work of redemption, the grand ideal in the plan of salvation, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Where a church is overslaughed by carnal or worldly-minded members, or where this class is permitted to influence and direct its operations, disastrous results are inevitable. All the purposes for which it is instituted are frustrated. There is no real aggression against sin, and the penitent and spiritually-minded are not nourished and helped in their efforts after holiness.

To maintain purity in the church the door of admission should be carefully guarded. An indiscriminate invitation is dangerous, and may lead to manifold evils. In old times the class-meeting condition was an excellent sieve to strain out much material which was unfit for reception; and the obligations which must now be assumed are doubtless sufficient when solemnly exacted and subscribed. There may be, however, too much haste on the part of the pastor, and too great an anxiety to increase the numbers. Care must be taken that we lay hands suddenly on no man, and that none be received until they come up to the time-honored condition of "a desire to flee from the wrath to come, and to be saved from their sins." With us the pastor alone judges of the candidate and admits him. The state of the church is therefore largely dependent upon the prudent exercise of this most important prerogative. The fruits of "the desire to flee from the wrath to come, and to be saved from sin," should be apparent in something more than the bare application for membership, and they should be so clearly manifest as to leave no doubt that the person applying is truly penitent and deeply concerned about his soul—that he has forsaken all outward sin, and is "earnestly groaning for redemption." A careless and over-hasty mode of admission is one of the causes of evil which needs to be avoided. Times of revival and of unusual religious interest should form no exception to the exercise of caution and vigilance. The kingdom of heaven may suffer violence, to its detriment rather than to its advantage; and the violent may take it by force in a way to inflict serious damage.

While the door of admission has to be guarded with care, it is quite as important that discipline should be enforced, and that the rules be obeyed. If the condition of entrance does not continue to manifest itself, the member is in a false position, in which neither the church nor himself is benefited. Where there is disorderly walking and unchristian conduct, and all milder means fail, excision is of course demanded. Too much leniency is neither just to the church nor best for the delinquent. Timely and even rigorous discipline will not only vindicate the purity of the church, but it will prove the most effectual means of reclaiming those that are out of the way. We have known instances where we believe prompt discipline would have saved some who have died in the church and lost their souls. Turning members out is as important to the well-being of the church as receiving them in, and a far more difficult and embarrassing duty. The fathers in our ministry say that we are too negligent now in discipline, and they are probably right. We are often, no doubt, too loose in our way of receiving members, and still more lax in bearing with incorrigible offenders. Preaching alone will not correct prevailing evils, and a sermon which concedes their existence in the church may sometimes be construed as leaving them entirely to the individual conscience. Discipline, well and prudently enforced, is worth more than sermons to meet and correct some of the chronic and popular delinquencies of the times. Some things that might be argued with a sinner are not to be argued at all with a member of the church. Certain it is that the church has a testimony to bear to the truth in the way of discipline, as well as in the form of creeds and homilies; and it is in this that her testimony of the present day is most imperfect. When men are turned out for drinking whisky, our position will be understood on the temperance question; and when the fashionable and frivolous are expelled for their ungodly diversions, we shall not require so many labored expositions of the ethics of the stage and the ball-room. To have a pure church, then, it is necessary that members be received with care, and that discipline be administered with firmness. There are other things to be taken into the account, but we make these two points for the present. Let these be well attended to, and we shall have done much toward securing spirituality and holiness in the church of Christ.

WE ARE REQUESTED to announce that a French service and sermon, in connection with the Protestant Episcopal Church, will be held every Sunday, at six P. M., in Christ church of this city. The service will be conducted by Rev. Louis Bissey, who has lately left the Catholic Church. Mr. Bissey informs us that he expects Father Hyacinthe here in the fall. He is sanguine in his belief that important events are impending in the Catholic Church in Europe.

THE COMMUNE.

Communism, in one form or another, is nearly as old as the world. The perplexing problem of organizing society so as to avoid the evils of poverty, suffering and oppression, has occupied the thoughts of many of the most gifted minds.

An attempt at its solution is seen in the republic of Plato, in which the great Greek philosopher divided his society into magistrates, warriors and laborers, and in which he advocates a community of property and of wives. After him, and toward the close of the middle ages, we have the speculations of Tommaso Campanella, who entertained the project of a universal, spiritual and temporal monarchy, founded upon Christian principles, and designed to restore a perfect unity to the Church and State. Sir Thomas More's "Utopia," De Foe's "Essay on Projects," and Bacon's "New Atlantis" were in the socialistic direction.

Socialism and communism are nearly related. Both are an attempt at a social organization which shall remedy the admitted evils of society, and secure the happiness of all. Among the religious socialists may be enumerated the ancient Essenes, and in more modern times the Moravians, Shakers, and the Oneida societies of perfectionists. Among the social reformers, who gave their speculations a scientific cast, were St. Simon, of France, and the celebrated Fourier. Robert Owen, of England, was a cotemporary of St. Simon, and both were elaborating their schemes of social regeneration before the French revolution of 1789. Fourier came after St. Simon and Owen, and has done more, perhaps, than any other man to imbue the French mind with extravagant and impracticable social and political ideas.

"The Commune de Paris," which occupied so important a place in French affairs from 1789 to 1794, represented the extreme ideas of socialism, and doubtless in the beginning were animated by a sincere enthusiasm for the regeneration of their country. Casting off, however, all allegiance to religion and to social order, "the reign of terror" was the legitimate development of the principles which they espoused. The Commune of 1871 has its germ in the wild and mischievous speculations of the apostles of socialism, and is the same in principle and in spirit as the organization which found its embodiment and overthrow in the person of Robespierre.

Communism, in its origin as a plan for the better organization of society, was not essentially bad. The object was good, and some of its principles are far from unqualified evil. The chief defect is in its ungodliness—the ignoring of the Christian religion, and an attempt to reconstruct society without religion and in opposition to it. The late bloody orgasm is the manifestation of an atheistic civilization, of a state of social corruption, in which the authority and restraints of divine revelation are cast off and formally repudiated. The following extracts are from the Journal of Commerce:

There is no definition of communism which can be accepted as complete. No two communists exactly agree upon the limits of their theory. But, as near as we can get at an understanding of communism pure and simple, it means an equal division of all real estate and all property among the communists, an abolition of all orders and classes, a suppression of churches and the priesthood, a confiscation of church possessions, and the enforced reduction of mankind to a dead level of social equality. This, we take it, is a moderate statement of the communistic idea as it is written out by poor and lazy enthusiasts in the seclusion of their garrets—men of the kind depicted by Hogarth in his sketch of the impecunious lunatic figuring on his plan for paying the national debt of England. They are persons who have done hardly an honest day's work in their lives, who prolong their worthless existence by borrowing money which they never mean to pay, who are totally ignorant of the world save its worse part, and of human nature except in its lowest phase. These people are the theorists of communism, and some of them are silly enough to believe in good earnest that the absurdity is practicable. They are not necessarily vindictive and blood-thirsty. The better of their number would prefer to have the grand shake-up take place peaceably and quietly; but, since society will not allow itself to be turned topsy-turvy without resistance, they expect the great reformation to be brought about by a social earthquake which will level every existing institution to the ground, and that from out the following chaos of blood and fire the commune would rise as by magic and thenceforth flourish in perpetuity, all the privileged orders and the rich men who survived the horrors of the upheavel docilely acquiescing in the new order of things. It is the belief of these theorists that communism established in any one country like France would set such a beautiful example of government that all other peoples would speedily fall in love with it and imitate its example, and that the inhabitants of the whole world would become a gigantic commune, living together in perfect peace and harmony—in other words, the millennium would have descended upon this sin-stricken earth. A lovely picture, truly. But when we turn from the eloquent pages in which communism is explained as a theory, to the bloody way that it is worked out in practice in France to-day, we see that it means only the most intense selfishness of the few leaders, envy, avarice, robbery, murder, the tyranny of unscrupulous talent over besotted ignorance, and every black passion of the human heart let loose like hyenas to feed upon the carcase of civilization.

The subject, though terribly serious, has its ludicrous side—as, for instance, the abortive movement of a little pack of communists, sympathizers with the Paris reds, in Brussels, not long ago. These fellows met for the purpose of exchanging views upon communism, and it is amusing to notice what a confusion of ideas prevails among them, and what a flood of nonsense they poured out. Citizen Kats said that "the germ of the Christian idea is in the commune;" but Citizen Le Clerq maintained that "the Bible is the most ignoble and infamous book, justifying all kinds of crimes;" while Citizen Steens remarked that "Christ and the Bible have been justly stigmatized." Citizen Kats was quite alone in trying to identify communism with Christian principles, all the other speakers believing that the two things are as far apart as possible, in which respect they are right. One citizen spoke of Say, the writer of the great work on "Political Economy," as the "infamous *author* of the execrable principle of the relations of supply and demand," as if a self-evident axiom like that could be invented by anybody. One citizen declared that "the property of the soil must become common property," and that would regenerate society. Another citizen asserted that "the only remedy for all evils lies in the abolition of interest on capital." A third stated his panacea to be that "the privilege of property (personal, as well as real, we suppose) must be abolished, for all crimes are committed by and for proprietors." And so on through the gamut of ribaldry and nonsense.

NEW PUBLICATIONS.

MEMORIALS OF METHODISM IN VIRGINIA, from its introduction into the State, in the year 1772, to the year 1829. By the Rev. William W. Bennett, D. D. Richmond: Published by the author, 1871. To be ordered of the publisher. Price, by mail, $2.

This volume is a portly 12mo of 741 pages, in large, clear type, and handsomely bound in muslin. The frontispiece is most fittingly adorned with a photograph likeness of Bishop Early, and the work is appropriately dedicated to the Virginia Annual Conference of the Methodist Episcopal Church South. Methodism in Virginia affords a field for historical research and description of surpassing richness and interest, and the author has worked up his materials with diligence, and has made a most readable and instructive book. He has occasion to portray the life and character of many of the most eminent and noted men of early Methodism, and his biographical sketches and incidents are drawn with freshness and vigor. We hail with pleasure the appearance of the histories which have of late enriched our denominational literature. They will renew the youth of the church, and powerfully help to keep the primitive fire burning on her altars. The work of Dr. Bennett will prove a most acceptable offering to our people, and a means of usefulness and edification to all who shall possess themselves of it. As a sample of the contents, we select almost at random incidents in the labors of John Easter:

"Many thrilling scenes under his preaching yet linger among the people in those counties where he principally labored. A most extraordinary display of his faith was witnessed in Brunswick. At Merritt's meeting house a quarterly meeting was in progress, and so vast was the concourse of people from miles round, that the services conducted in a beautiful grove the church. In the midst of t ercises a heavy cloud arose, swept rapidly on toward the of worship. From the skirts grove the rain could be seen on across the fields. The were in consternation; no could hold a third of the multi and they were about to scatter directions. Easter rose in the pit in the midst of the conf 'Brethren,' cried he at the t his voice, 'be still, while I call God to stay the clouds, till his can be preached to perishing ners.' Arrested by his voice manner, they stood between and fear. He kneeled down offered a fervent prayer that would then stay the rain, tha work might go on, and after send refreshing showers. Wh prayed the angry cloud, as it s rolled up toward them, was se part asunder in the midst, pas either side of the ground a close again beyond, leaving a several hundred yards in ci ference perfectly dry. The morning a copious rain fell and the fields that had been were well watered. It is nec to say that this visible answe prayer filled the minds of the p with awe, and gave a great im to the work of God.

"He was a man who pr nothing doubting, and he inf his own spirit into the hear those to whom he preached. him, to ask was to receive. To God was always at hand; 'Ask ye shall receive' was the promis plead always at the mercy seat; he never plead in vain.

"He was present at a mee with several other preachers. T was powerful and pointed pre ing, but no visible effect; at close of an earnest sermon Eas rose to conclude the services. coolly directed his exhortation the Christians present, and ur them to pray, with the assura that he knew souls would be c verted before the meeting clos God indorsed the word of his se ant; and before they left the ho several persons were powerfully c verted.

"At another meeting, says one his cotemporaries, he rose after fine but apparently ineffectual s mon from James O'Kelly, and open an exhortation with the positi declaration that seven persons wo be converted before the meeti ended. 'The pious part of the co gregation were much alarmed, a thought his assertion bold and pr sumptuous. But he began to e hort, and the spirit of Elijah's G came upon him, and the people fe as if he had smitten them with th prophet's mantle; great power fe on the congregation, and before th meeting closed more than seve souls were powerfully converted.'

"The following marvelous accoun is fully authenticated. He was holding a meeting in the forest; i was in the mid-day of his fame an power; hundreds upon hundred had gathered to hear the wonderfu man. In the midst of his sermon while all were hanging on his lips i breathless silence, suddenly a rush ing sound as of a mighty wind smote the ears of the hearers. All eyes were instantly turned upward, but no storm had smitten the for est; not a twig, not a leaf stirred still the awful sound swept over and around them. Instantly several hundred horses broke from their fastenings and rushed wildly in all directions through the woods.—Hundreds of men and women fell flat on the ground, struck down by the mighty power of God. The cry of conviction that arose was appalling; even the holiest Christians trembled in the presence of that mysterious sound. The work of conversion was as instantaneous as the work of conviction, and many were the witnesses for Christ that arose in the midst of the awe-struck multitude. The effects of this display of divine power were great indeed on the minds of the people far and near. The work spread like fire in dry stubble, and hundreds were added to the church. The battle began in this woods meeting, and God seemed to say to the leader of the host of Israel as he had said to David: 'When thou shalt hear a sound of going in the tops of the mulberry trees, then thou shalt go out to battle; for God is gone forth before thee, to smite the host of the Philistines.'".

THE LIFE AND TIMES OF HENRY LORD BROUGHAM. Written by himself. In three volumes. Volume I. New York: Harper & Brothers, publishers, 1871.

Lord Brougham was born in 1778, and lived to be nearly ninety years old. The Life and Times was written in the last years of his long career, and we suppose brings his history down nearly to the time of his death. He was an eminent jurist, a literary man of high order, and a statesman of great distinction. His active and mature life covers a most interesting and important period in the history of Europe, and stretches

over a longer space than that of any one eminent man of his times. We are prepared, then, to anticipate that this must be a book of great interest; and especially as it is the views and reminiscences of one who was an eminent actor in the literature and politics of his age, and had the best opportunity of knowing the most momentous as well as many most curious things. This anticipation, by whomsoever entertained, will, we think, be fully realized when the work is read and enjoyed. The first volume is to us of absorbing interest, and brings the autobiography down to 1811, and is closed by correspondence, the last of which bears that date. For sale by George Ellis & Brother, New Orleans.

From Roberts Brothers, Boston, we have received two capital little volumes: Ad Clerum: Advice to a Young Preacher, by Joseph Parker, D. D.; and Roman Imperialism and other Lectures and Essays, by J. R. Seeley, M. A.

Ad Clerum is by the author of Ecce Deus, and is a book that anybody can read with interest, even in a hot June day. It is an excellent work, especially for young preachers who have not gone too far to unlearn their mistaken views and practices. The author is wide awake in every page, and his book will be read and do good.

Roman Imperialism is by the author of Ecce Homo. Mr. Seeley is professor of modern history in the University of Cambridge. Three chapters are devoted to Roman Imperialism, and the seven chapters which follow are on various subjects, such as: Milton's Political Opinions; Milton's Poetry; English in Schools; The Church as a Teacher of Morality, etc. We need not say that these subjects are treated ably and in an attractive and finished style.

The Ooilvies is one of Miss Muloch's earliest works. We are indebted to the publishers, Harper & Brothers, for a copy of their new and elegant edition. For sale by Ellis & Brother, New Orleans.

The Little Sower is another little book of songs and music for Sabbath schools. Published at the Baxter University of Music, Friendship, Alleghany county, New York. There are some songs in it that we should exclude from the Sunday school, and from being sung at all, for that matter.

The Sunday School Magazine for June is a good number. Dr. Haygood is making this magazine a most invaluable auxiliary to the Sunday school work in our church; and its influence in raising the standard of instruction, and in bringing teachers to rightly estimate their duties and responsibilities, is already being felt.

We have received the May number of the Sunday Magazine, which contains the usual amount of entertaining matter.

Scribner's Monthly for June is a splendid number, profusely illustrated, and with a tempting array of articles. The Wonders of the Yellowstone is continued; the Freedom of the Pulpit, Topics of the Time, Home and Society, and the Illinois and St. Louis Bridge, are in the table of contents.

The Sunday School Journal, published by Carlton & Lanahan, is received; also the Phrenological Journal for June, published by Samuel R. Wells, New York.

The May number of Good Words is about up to its usual standard of interest. In the table of contents we may mention: The High Mills; Grots and Groves; Thoughts in the Temptation of Our Lord; First Impressions of France and Italy.

The Galaxy for June, among other articles, has Words and their Uses; The Campaigns of Robert E. Lee; Sepulture; The Nether Side of New York. For a frontispiece we have a likeness of the great French author, M. Guizot.

Littell's Living Age of May 20 contains an article on Thomas Hood, one on the Emotion of Conviction, and another on the Excommunication of Dr. Dollinger.

We have received a pamphlet entitled the Thirteenth Annual Council of the Protestant Episcopal Church in the Diocese of Louisiana, 1871. It is the journal of the council, and contains much information concerning the denomination in Louisiana.

We have received the catalogue of Emory and Henry College, session of 1870–71. This institution, located in the mountains of Virginia, has an able faculty, of which Dr. E. Wiley is the head. There is a total attendance this session of one hundred and eighty students. Emory and Henry is evidently prospering, and it fully merits the large patronage which it receives.

Among the June monthlies, Lippincott's Magazine is entitled to a place in the front rank. Not illustrated by a frontispiece, its literary excellence is great. The variety in its number is greater than usual.

The Little Corporal this month closes its twelfth volume. If it keeps up to its past standard, we hope it may live long and prosper. Published by John E. Miller, Chicago, Illinois.

Arthur's Lady's Home Magazine for June contains the usual amount of excellent reading matter, besides a song with the music, the Spirit of the Bell, and fashion plates and engravings.

Our little favorite, the Children's Hour, for June, comes with a good supply of pictures, poetry and stories for the children. Published by Arthur & Sons, Philadelphia.

A GOOD CHANCE TO DO GOOD.

Mr. Editor: You have doubtless heard how anxious our people are to build a new church in this place, our old building having fallen down. The friends and members of the Methodist Church here will be liberal in their contributions; but we need help. Can we get it? Within the limits of the Southern land there are very many good ladies who love to work for the general welfare of Methodism in this country; and I desire, through the columns of the Advocate, to appeal to this class for help. Are there not those who can and will aid us by giving concerts, fairs and ice cream suppers? Much could be done in this way if undertaken with spirit and resolution. Who will make the first effort? Thousands of dollars have been thus collected for worthless objects; and shall we be less zealous for the church than we are for the cause of worldly enjoyments?

The ladies of Gainesville are not idle; we are doing all we can, and here offer you an opportunity of contributing to a good cause. Will you not heed and answer this appeal of charity? We know money is scarce; but if you "come up to the help of Zion" a reward is promised. All amounts, *ever so small*, will be most thankfully received, and may be forwarded to Mrs. K. R. Woodruff, Gainesville, Alabama. If each member of the Methodist Church in our State would send us fifty cents or $1—just think of the result! Then do not refuse to give because your contribution must be very small. Your efforts will not be without reward. In addition to our sincere thanks, you will receive the blessing of God for helping us. "Bear ye one another's burdens, and so fulfill the law of Christ."

Mrs. Kate Rencher Woodruff.

Through the columns of the Nashville Christian Advocate we recently made an appeal for aid in erecting a church in this place. It was heeded, and in a few days there came a nice letter from a gentleman, a resident of Lebanon, Tennessee, contributing to our fund and giving us words of cheer. We feel encouraged to forward our call for aid to you, and ask its insertion in the Advocate. Believing Methodists of Alabama, Mississippi and Louisiana to be as liberal and charitable as those of Tennessee, we shall expect responses from them. Mr. Editor, ought we not to have help? Without a house of worship! You who enjoy such a blessing, think of our condition, and give us of your bounty!

Mrs. K. R. W.

Gainesville, Ala., May 11, 1871.

NOTICE.

The committee of thirteen appointed by our Conference, at its last session, to consider the practicability of unifying the educational interests of the Conference, will meet in Montgomery, June 21. A full attendance of the members is *highly important*.

The following gentlemen compose that committee: A. S. Andrews, A. H. Mitchell, W. M. Byrd, P. G. Wood, J. H. Y. Webb, M. S. Andrews, W. M. Motley, W. A. McCarty, W. Shapard, W. Lowther, W. H. Chambers, D. Clopton.

J. Hamilton, Chairman.

A prize of $10 was recently offered to any member of the Georgia Teachers' Institute who would write and spell correctly the words in the following sentence: "It is an agreeable sight to witness the unparalleled embarrassment of a harassed peddler, attempting to gauge the symmetry of a peeled onion, which a sibyl has stabbed with a poniard, regardless of the innuendoes of the lilies of the cornelian line." Thirty-eight teachers competed for the prize, but not one was successful.

Financial Statement of the China Mission

FUNDS RECEIVED IN SHANGHAI FOR THE SUPPORT OF DAY SCHOOLS.

1867.—Received from friends in Shanghai	$48 00
1868.—Received from friends in Shanghai	24 00
1868 and 1869.—Received from Sabbath schools and friends in America	119 00
Total	191 00
1867.—Expended for schools	98 00
1868.—Expended for schools	69 55
1869.—Expended for schools	71 00
Total	236 55

Part of the above was my own funds. These schools were day schools. In 1867 there were in my day school about twenty boys in attendance. In 1868 and 1869 there were about fifteen girls in attendance in Mrs. Lambuth's school in the city. From the beginning of 1870 we determined to throw all our funds into boarding schools.

1870.—Feb.—Received from Bro Allen, of Bro. Wheele's school funds	$221 00
Rec'd from Mississippi Conference	191 33
Received in June, July and August, from Subb. schools and friends in America	103 75
Received in August further sum from Sabbath schools in America	102 00
Received in August from a friend in Shanghai	2 00
From Bro. Montgomery, in Mississippi, for school	96 00
From a friend in Shanghai	12 00
Nov. 10.—From Bro. Montgomery, in Mississippi, for orphan school	75 00
1871.—Jan. 9.—From New Orleans Sabbath schools	56 01
Jan. 11.—From a friend in Shanghai	5 00
March.—From New Orleans Sabbath schools	71 75
Total (Mexican)	936 34
1870.—May.—Building of orphanage for boys	416 00
June, July and August.—Expenses for the school and for furniture	119 80
Rent paid for houses	13 50
Sept.—Expense of the school	41 50
Paid on land bought	100 00
Oct., Nov., Dec., Jan. and Feb. Expense for the school of nine boys and two girls	169 08
March and April.—Expense of the school	38 10
Teacher's wages for April	6 00
Total (Mexican)	903 98

FUNDS RECEIVED IN 1871 FOR THE SUPPORT OF 3 GIRLS' ORPHANAGE IN SHANGHAI.

1871.—January.—Received of a lady in New Orleans (Mrs. S. H. Thomas, La., U. S. A.) for the support of a girl in the orphanage	$83 98
Feb.—Received from a society of Christian ladies not known to us (the society called Woman's Union Missionary Society.) for the support of two girls	71 10
March.—Received from the same society of ladies (the Woman's Union Missionary Society.) for the support of five girls	169 80
Total (Mexican)	324 88
1871.—Jan., Feb. and March.—Paid for one girl	10 50
March.—Paid another sum for furniture	6 00
Total	16 50

I have collected a sum of money from friends in Shanghai for the building of an orphanage for girls, which will cost about or over $200. I hope to have it finished by the first of June next, and to have as many as eight boarding scholars and as many day scholars. There have been in the boys' school, since last June, as many as fifteen or sixteen scholars in attendance. About ten of these have been boarders.

MONEY RECEIVED FOR THE SUPPORT OF BIBLE WOMEN.

1869.—Received from a Christian sister (Mrs. Dr. Speer, of Massachusetts, U. S. A.,) for the support of a Bible woman	$48 00
1870.—From the same Christian lady, for the same purpose.	25 00
From another Christian (Mrs. Curtiss, of Mississippi, U. S. A.,) for the same purpose.	10 00
1870 and 1871.—Contributed by myself for the support of a native helper, six months	42 00
Total	125 00
1869.—Paid for Bible women, twelve months	48 00
1870 and 1871.—Paid Bible woman, eight months	32 00
Supported out of my own funds a native helper for six months	42 00
Total	122 00

April 10, 1871. J. W. Lambuth.

Louisiana Steam Sash, Blind and Door Factory.—Under the head of Business Cards will be found the card of Messrs. Roberts & Co., proprietors of the above named factory. These gentlemen have been long known to us as reliable, prompt, obliging and faithful in the fulfillment of their contracts, and we are satisfied that the work at their factory is equal to any in the country. They fill a large number of country orders, and we advise our friends who need articles manufactured by them to call at 301 to 307 Gravier street before purchasing.

A resident of Taunton, Massachusetts, has obtained his ice for summer use, for several winters past, in the following manner: Procuring about fifty empty flour barrels, at a cost of twenty cents each, he gradually pours in water until each contains a solid mass of ice. The barrels are then put away in his cellar and entirely covered with sawdust. As ice is required a barrel is tapped.

The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is faith in the integrity of man. The foundation of all happiness, temporal and eternal, is faith in the goodness, the righteousness, the mercy and the love of God.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending May 29, 1871.

A—Aultman & Taylor Manufacturing Co., Geo F Alford & Veal 2 lets $26.65

H—E M Hounds, Moses E Butt $3, Horace Hishop $17.95, W E Hallard 85 cts, Henry P Bowen, E T Bales, James E Bradley $5.75.

C—L Carley, B Clegg 2 lets $2.85, Cole Bros, A J Coleman $5.75, D W Connally, H Copeland Cluffe, Shea & Loye.

D—De Gollyer, Bolles & Co, L F Dowdell, Dodd & Mead, J W De Villbis $32.25, E Duchamp & Son, R B Downer 2 lets $10, Wm Y Dixon 2 lets.

E—J F Evans $21, C F Evans.

F—J M Franklin $10, Thomas Franklin $4, R W Freeman $7.50, E N Freshman $18.

G—Chas B Galloway, Y W Graves $1, Jas L Godfrey, C LeG Goodrich 2 lets, Thomas Green, Graham & Taylor.

H—W C Hadsilp $60, S J Hawkins, R D Howe.

I—R S Isbell $14.

J—W M Jordan $3, A M Jones, Erastus Jones $45 25, J W Johnson, A W Jones, H F Johnson.

K—Thomas Klag, B T Kavanaugh $10.

M—Pleasant L Martin $2.75, W E Mabrey, Mrs James McAdory $3, R W Millsaps $24.50, J M McKee $13.50, L P Meador $34.55, J H Mims, Eugene Miller, John A Miller 2 lets $22.30, G W McFee 2 lets, L M Martin $12, Geo W Matthews $5.50, H Merchant $23.40.

N—H A New, J Nicholson.

P—W Ira Powers $3, Ira W Porter $3, R G Porter, T J Patillo $16, H T Pearson, U H Phillips $15 45, S M Pettengill & Co $8.79, Robert Parvin.

R—D C Ruggs, A H Redford, Fisher T Rawson.

S—Berthold T Stelner, R A Sibley, H L Smith $25, Geo S Scofield, A H Stewart $2.55, W H Scales $12.40, H S Snodgrass, T M Smith $20, J L Scales 2 lets, Miss H A Steinbauer $5, W D Stayton $13.50, W K Simmons, Mrs S C Singletary, W W Sharpe & Co $6, W R D Stockton $27.80, Charles Scribner & Co.

T—E M Turner, M W Trawick, Tillson & Co $37, R W Thompson $10, J L Terry.

W—H O White $1, H C Weir $2.50, B F White, Samuel Wildblood.

Y—N B Young.

We are always glad to learn of the success of any enterprise which tends to benefit or improve our people, and therefore are gratified to learn of the marked success of the "University Series" of school books. They are admirable books—unsectional, unpartisan and unpolitical—the work of our own honored scholars and teachers; and their rapid introduction into our schools is an occasion for congratulation to our people.

Obituaries.

Died, at Chicot, Ashley county, Arkansas, Rebecca Adelle, infant daughter of W. B. and E. T. De Yampert, aged one year, one month and twenty days.

Died, in Wesson, Mississippi, May 8, 1871, Nettie Wesson, infant daughter of Rev. R. B. and Jane H. Downer, aged five months.

"I take these little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest."

Died, in Jackson, Louisiana, on the ninth day of May, A. D. 1871, Lovey Irene, daughter of Rev. Thomas F. and Sarah Dixon, aged three years, seven months and fifteen days.

The beautiful and lovely little girl has been gathered from the May flowers of her earthly home to the paradise prepared by him who said: "Of such is the kingdom of heaven."

J. A. G.

Died, at his residence near Laurel Hill, Louisiana, on the thirty-first day of March, 1871, Thomas J. Brown.

Thus has passed away, in the full maturity of his powers, a good citizen, a kind husband and father, and an unobtrusive but devoted Christian. He had been for several years a member of the Methodist Episcopal Church South. Though the writer of this notice is but little acquainted with his past life, it was his privilege to be with him a number of times on his lingering bed of death. That death-bed was peculiarly instructive and consoling. It demonstrated that underneath the calm surface of an unostentatious life there sometimes flow the deep currents of profound religious conviction, that only reveal themselves in the last tremendous hour. He exhibited in his pain the most unmurmuring patience and submission to God's will. He was sick for several months, and often suffered great agony. At first his soul seemed melted into the tenderest contrition, that he had not served his God better, which finally was merged into the most triumphant and unwavering faith. The peace of God that passeth all knowledge kept his heart. He seemed at times grieved at the lack of religious feeling in the neighborhood, and spent much of his time in prayer and the singing of hymns. A more triumphant and satisfactory death-bed I have never witnessed.

His Pastor.

Died, of pulmonary consumption, March 14, 1871, Mrs. Emily Day.

Sister Day was born in Baton Rouge, July 1, 1835. When two weeks old her father died. Her father's name was Hugh Alexander. When twelve years of age she was deprived by death of her remaining parent—her mother, Mrs. Esther V. Alexander. She was then left with her grand-parents, with whom and her aunt, Mrs. John Knox, she spent her time till her marriage with Mr. L. P. Day, in Carrollton, August 21, 1851. She was early known as being piously inclined, and in 1857, with her husband, she joined the Methodist Church in the parish of West Baton Rouge, where they then lived. At this time they were both converted to God.

After removing to and living in New Orleans for a few years they came to Bayou Tunica, where she united with the church, in which relation she remained faithful till death.

Sister Day was a woman of great calmness, modesty and reserve. She was the center of attraction in the family circle. All loved her who knew her. She was the mother of seven children, two sons and five daughters. One son and three daughters still live to revere the memory and lament the loss of one at once so pure, so kind and so dear to them. A few hours prior to her death she called all the family, one by one, to her bedside and bade them each farewell, adding in each case some word of advice and encouragement. Having bidden all farewell, she said, with a smile upon her face: "Is this death? She added: "No;

"Jesus can make a dying bed
Feel soft as downy pillows are."

Thus passed away to her eternal home another loving and beloved disciple of Jesus. May her husband and orphaned children follow her example, and reach at last the rest of the people of God—the saint's eternal home.

R. D. Norsworthy.

Rev. L. M. Boyd, of Marion Station, Mississippi, died December 12, 1870, of pneumonia, at his own residence.

For more than twelve months his health had given way under the cares and labors of sixty years. He was born in Newbern district, South Carolina, in 1810. In 1833 he emigrated to Alabama. There and in Mississippi he spent the remainder of his life. He embraced religion, at a camp meeting near Tuskaloosa, in the twenty-third year of his life. In 1846 he received license to preach, and was in due course ordained deacon and elder in the Methodist Episcopal Church South. A faithful local preacher, he was in full sympathy with the itinerant ministry, aiding them greatly, and was several times employed in the itinerant work. Bro. Boyd was a man of marked integrity. His Christian character was unimpeachable. By his virtues he drew about him strongly attached friends; and his personal influence contributed much to the success of his preaching.

One who knew him well in life, and was with him in his last hours, says: "Though his virtues shone out in the private walks of life, yet, in the darkness of the hour of death they seemed to burst forth in the beautiful illuminations of a soul redeemed stepping from time to eternity, leaving behind a hallowed light to gladden the bereaved hearts of the dear ones he so fondly cherished here. He verified in death the efficiency and truth of the doctrines he had so earnestly labored to promulgate. He frequently expressed a desire to depart; and when remonstrated with, answered: 'I have lived out my days of usefulness, and it is far better to depart and be with Christ.' When told he was sinking, he exclaimed: 'Thank God, it is come at last!' After giving his dying admonitions to his grief-stricken family, he requested those present to sing:

'On Jordan's stormy banks I stand.'

Yes, he stood on those stormy banks, calm and unterrified, his eye of faith fixed on the riches of eternal life."

To the bereaved I need only say: Your loss is his gain. His admonitions and example are still yours, to direct you to that better land, where parting is no more.

E.

NEW ADVERTISEMENTS.

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Mansfield Female College.
COMMENCEMENT OF 1871.

The Examination will commence on Thursday, June 22 and the exercises will close on Wednesday, June 28—Commencement Day. The sermon to the Graduating Class, on Sunday, June 25, will be preached by Rev. Samuel J. Hawkins, of the Trinity Conference. The Annual Address will be made on Commencement Day, by William A. Seay, Esq., of Alexandria, La.

Jel 3t Chas. B. Stuart, Prest.

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Price, 35 cents; $30 per hundred. A copy by mail post paid on receipt of 30 cents. Published by J. C. Crandall, at Baxter University of Music, Friendship, N. Y. Jel 1m

The Child's Corner.

WHAT SAYS THE CLOCK?

"Tick," the clock says—"tick, tick, tick!"
What you have to do, do quick.
Time is gliding fast away;
Let us act, and act to-day.

If your lesson you would get,
Do it now, and do not fret;
That alone is hearty fun
Which comes after duty done.

When your mother says, "Obey,"
Do not loiter, do not stay;
Wait not for another tick;
What you have to do, do quick.

If my little boy will mind,
And be prompt and good and kind,
Time to him will be a friend;
Time for him will sweetly end.

BOYS AS FARMERS.

BY CHARLES D. WARNER.

One of the best things in the world to be is a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough; it is soon over; just as you get used to being a boy you have to be something else, with a good deal more work to do, and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restrictions that are put upon him as a boy. Good fun as it is to yoke up the calves and play work, there is not a boy on a farm but would rather drive a yoke of oxen at real work. What a glorious feeling it is, indeed, when a boy is for the first time given the long whip and permitted to drive the oxen, walking by their side, swinging the long lash, and shouting, "Gee, Buck!" "Haw, Golden!" "Whoa, Bright!" and all the rest of that remarkable language, until he is red in the face, and all the neighbors for half a mile are aware that something unusual is going on. If I were a boy, I am not sure but I would rather drive the oxen than have a birthday.

The proudest day of my life was one day when I rode on the neap of the cart, and drove the oxen, all alone, with a load of apples, to the cider mill. I was so little that it was a wonder that I didn't fall off and get under the broad wheels. Nothing could make a boy, who cared anything for his appearance, feel flatter than to be run over by the broad tire of a cart wheel. But I never heard of one that was, and I don't believe one ever will be. As I said, it was a great day for me, but I don't remember that the oxen cared much about it. They sugged along in their great clumsy way, switching their tails in my face occasionally, and now and then giving a lurch to this or that side of the road, attracted by a choice tuft of grass. And then I came the Julius Cæsar over them, if you will allow me to use such a slang expression—a liberty I never should permit you. I don't know that Julius Cæsar ever drove cattle, though he must often have seen the peasants from the Campagna "haw" and "gee" them round the Forum (of course in Latin, a language that those cattle understood as well as ours do English;) but what I mean is, that I stood up and "hollered" with all my might, as everybody does with oxen, as if they were born deaf, and whacked them with the long lash over the head, just as the big folks did when they drove. I think now that it was a cowardly thing to crack the patient old fellows over the face and eyes, and make them wink in their meek manner. If I am ever a boy again on a farm, I shall speak gently to the oxen, and not go screaming round the farm like a crazy man; and I shall not hit them a cruel cut with the lash every few minutes, because it looks big to do so, and I cannot think of anything else to do. I never liked lickings myself, and I don't know why an ox should like them, especially as he cannot reason about the moral improvement he is to get out of them.

Speaking of Latin reminds me that I once taught my cows Latin. I don't mean that I taught them to read it, for it is very difficult to teach a cow to read Latin or any of the dead languages—a cow cares more for her cud than she does for all the classics put together. But if you begin early you can teach a cow, or a calf (if you can teach a calf anything, which I doubt,) Latin as well as English. There were ten cows, which I had to escort to and from pasture night and morning. To these cows I gave the names of the Roman numerals, beginning with Unus and Duo, and going up to Decem. Decem was, of course, the biggest cow of the party, or at least she was the ruler of the others, and had the place of honor in the stable and everywhere else. I admire cows, and especially the exactness with which they define their social position. In this case Decem could "lick" Novem, and Novem could "lick" Octo, and so on down to Unus, who couldn't lick anybody, except her own calf. I suppose I ought to have called the weakest cow Una instead of Unus, considering her sex; but I didn't care much to teach the cows the declensions of adjectives, in which I was not very well up myself; and besides it would be of little use to a cow. People who devote themselves too severely to study of the classics are apt to become dried up; and you should never do anything to dry up a cow. Well, these ten cows knew their names after awhile—at least they appeared to, and would take their places as I called them. At least, if Octo attempted to get before Novem in going through the bars (I have heard people speak of a "pair of bars" when there were six or eight of them,) or into the stable, the matter of precedence was settled then and there, and, once settled, there was no dispute about it afterward. Novem either put her horns into Octo's ribs, and Octo shambled to one side, or else the two locked horns and tried the game of push and gore until one gave up. Nothing is stricter than the etiquette of a party of cows. There is nothing in royal courts equal to it; rank is exactly settled, and the same individuals always have the precedence. You know that at Windsor Castle if the Royal Three-Ply Silver Stick should happen to get in front of the Most Royal Double-and-Twisted Golden Rod, when the court is going in to dinner, something so dreadful would happen that we don't dare to think of it. It is certain that the soup would get cold while the Golden Rod was pitching the Silver Stick out of the castle window into the moat, and perhaps the island of Great Britain itself would split in two. But the people are very careful that it never shall happen; so we shall probably never know what the effect would be. Among cows, as I say, the question is settled in short order, and in a different manner from what it sometimes is in other society. It is said that in other society there is sometimes a great scramble for the first place, for the leadership, as it is called, and that women, and men too, fight for what is called position; and in order to be first, they will injure their neighbors by telling stories about them and by backbiting, which is the meanest kind of biting there is, not excepting the bite of fleas. But in cow society there is nothing of this detraction in order to get the first place at the crib, or the further stall in the stable. If the question arises the cows turn in, horns and all, and settle it with one square fight, and that ends it. I have often admired this trait in cows.

Besides Latin, I used to try to teach the cows a little poetry, and it is a very good plan. It does not do the cows much good, but it is very good exercise for a boy farmer. I used to commit to memory as good short poems as I could find (the cows used to listen to Thanatopsis about as well as to anything,) and repeat them when I went to the pasture, and as I drove the cows home through the sweet ferns and down the rocky slopes. It improves a boy's elocution a great deal more than driving oxen.

I see I have not got very far in telling boys how to be farmers, but I am at the end of my space.—*Work and Play.*

GOLDEN WORDS FOR THE YOUNG.—It is safer for me to abstain than to drink. If I should indulge in drink, I am afraid I should not stop at the line which many call temperance, but should become a slave to the habit, and, with others of stronger nerve and firmer purposes, go down to a drunkard's grave. If I indulge I am not safe. If I abstain my child will not be cursed with a drunken father. We talk of the purity and dignity of human nature, and of relying upon our self-respect for security; but there is no degradation so low that a man will not sink into, and no crime so hellish that he will not commit, when he is drunk. There is nothing so base, so impure, so mean, so dishonest, so corrupt, that a man will not do when under the law of sin—of appetite. Safety is to be found in not yielding ourselves to that law. But if it could be proved conclusively to my own mind that I could drink and never be injured, yet with my views on the subject it would be my duty to abstain. I could not be certain but others, seeing me drink, might be influenced to drink also; and, being unable to stop, pass on in the path of the drunkard. My example would, in that case, be evil. But, I ask, am I my brother's keeper? Yes, I am responsible for my influence, and, lest it shall be evil, I am under a high moral and religious obligation to deny myself that which may not injure me, but will injure him. If I neither taste, nor touch, nor handle, nor countenance, then my example will not lead others to become drunkards.—*Governor Buckingham.*

THE present style of men's hats is an exact representation of the fashion of 1840. The present scrambled style of ladies' head-dress is of older origin, being, according to a cotemporary, the identical fashion which prevailed before the invention of combs.

The Farm and Garden.

DRILLED CORN AS A FORAGE CROP

While all admit the great value of drilled corn for forage, if it could be saved with ten-double certainty, many are indisposed to raise it on account of the supposed difficulty in curing it thoroughly.

We have cured it successfully, and have frequently recommended its production as a most profitable crop.

We are indebted to Mr. Samuel Barnett for the following letter on this subject, from a very intelligent planter of northern Georgia, whose statements on any subject may be received with perfect confidence.

To make fodder corn successfully the land should be rich, and deeply and thoroughly broken. It will succeed much better, too, if it is low ground, where the corn will not suffer for want of moisture.

Break the land flush with a good turning plow, followed in the same furrow by a good subsoil (or long rooter,) put in as deep as possible. Then cross-break in same way. It will be better to give this cross-breaking just as you are ready to plant, so that the corn may get a good start of grass and weeds.

Run off your rows with a long, wide shovel plow, so that the furrow may stand open deep; run twice in the same furrow if necessary to accomplish this. Rows about two feet apart. If on high land put in about four bushels per acre; on low land from five to six will do better—the object being to grow the corn as much as the land will stand, so that the stalks will be very small. Cover lightly, so that when the corn comes up it will be below the level of the land.

Sow any time from middle of March to first of May. Seasons usually suit better for the early sowings on upland.

When the corn is up well—say six inches high—run round with a light sweep, just stirring the surface and cutting the young grass; put very little dirt to the corn. Sometimes it may be necessary to run round once more, in same way, if you like the grass getting much of a start before the corn gets up high enough to shade the ground well.

I think it makes the best fodder when cut about the time the bloom dies on the tassel, or about the time the corn (if it had ears) would be in the milk state. I cut with a short, stiff blade, usually called "Bush Blade," I believe.

The hands should follow the cutter immediately behind—I usually put four or five hands behind each cutter; they can shock as fast as he cuts; gather up the corn and stand it on the butts, in shocks about four feet in diameter at base, draw the tops together and tie with a stalk. In a few days the shocks will begin to shrink and fall down; they should be righted up every day, so as to keep them standing. After about a week, I take the shocks which fall and put them around the other shocks, thus making them larger and stand better. Let it stand in the field until it is thoroughly cured—three or four weeks, according to weather.

If, however, you have the time to spare conveniently, and plenty of room, you can haul in much sooner and spread thin under shelter; it will cure beautifully there; but if the shocks are well kept up in the field, it cures very nicely, and when cured you can haul in store just as any other fodder or hay.—*Southern Farm and Home.*

INCREASED YIELD OF COTTON.

Can an increase of yield of cotton be counted on, same land and seed, with certainty? We say yes, without any increase of manure or material increase of labor. The next question would be, to one who sincerely loves his country, Is an increased crop advisable? If the land holder, who is presumed to have love of country more at heart than the loafer or the hireling, would only take the reins in his own hand and control the crops planted, we say it is advisable, because the land holder can and will, sooner or later, see what is to his interest—make cotton for sale, but all supplies certain. In 1842—on the second of April—we were finishing bedding up for cotton, running an iron tooth harrow over the rows, and planting cotton our usual way. We had a full crop in, and thought we did not fail to keep clean, having a full team; yet we failed to take out "every other stalk;" that is, we had left cotton twelve inches apart, or perhaps ten inches, intending to thin in June one half, and leave the then considered fair stand, twenty to twenty-four inches in a four-foot row, twelve hundred pounds cotton land. An old friend, and a planter twenty years earlier than our day, begged us, in June or early in July, to pull up half the stalks. Upon examination, we found an average of about thirty-five bolls, from size of a marble to half grown. We resolved to risk forty acres. When picking in September we had an acre—taking eight and a quarter rows, four hundred and forty yards, as an acre—picked and weighed, and occasionally had one row picked and weighed. We made twelve hundred pounds first main picking: the August picking was very light. That year we made an average of a bale.

We tried to get two or three overseers to dirt a row occasionally, and not scrape. It was never done. We urged on leaving two stalks as usual stand, equal to a double stand, and we made by it. We have seen, in our boy days, cotton in hills, and two stalks left where one had been.

The reason why we did not continue was, so difficult to have two stalks left; too careless negro would often leave three, even four.

We say, don't fear crowding; it tends to dwarf the plant, and the first crop bolls make the crop. We say, with a good team to break up thoroughly, a sulky dropper and a Buckeye cultivator, the same cotton can be grown on less land, and time to make corn. Cut grass for hay and greens, and no driving, as twenty-five years ago.—*Southern Farmer.*

THE ORCHARD.—The principal work in the orchard now is to destroy the weeds which prey upon it, and to check superfluous growth and fruit. It requires some nerve to thin a heavy crop of fine peaches, pears, plums, etc., especially where the frosts in past years have nipped them in the bud. But if we would have fine fruit we must not allow it to remain too thickly set. We must have the courage to thin freely, often pulling off more than half the young crop. It is also well now to remove struggling shoots. Do not spare the grape bunches if too thick. If any signs of mildew appear try Flagg's Sulphur Remedy. It is said, by reliable authority, to be no humbug. He has written a little book on the subject (Flagg's Handbook of the Sulphur Cure, published by the Harpers,) in which he fully and clearly describes his system. The chief idea is to dust the vine and the fruit with fine flour of sulphur, applying it by a dredging box, in dry weather and in the heat of the day, so that the hot sun may cause an evaporation of the sulphur, which acts directly on the disease. Keep the strawberry beds free from weeds and grass, and cut off all runners as fast as they appear. You cannot have runners and fruit. Water copiously at least three times a week in the evening, in dry weather, during the bearing season. This is troublesome, but it must be done if you would have an abundance of strawberries.—*Southern Farm and Home.*

HOUSEKEEPERS' DEPARTMENT.

YEAST.—Take one pint of the water in which the potatoes for dinner were boiled; while it is boiling hot thicken with flour; add a cup of yeast when the latter is cool. Set the jar in which it is made in a warm place, and it will be light in a few hours, and ready to make.

BREAD.—Stir into three quarts of milk-warm water one even tablespoonful of salt, and flour enough to make a soft batter. To this add the yeast above mentioned, or, in warm water, use only half as much. Set the pan in a warm place in cold weather, and cover closely with a clean breadcloth. Make this sponge at bedtime. If the sponge is at all sour in the morning dissolve a teaspoonful of soda in a little water, and stir in; then work in as much flour as is needed to mold it easily, and knead it thoroughly. Make it into small loaves, and see that the pans are well buttered and warmed when used. Keep them in a warm place, and cover with a clean white breadcloth. If properly cared for, it will be light in an hour, and ready for the oven, which must be well heated. In baking bread or cake care should be taken that the top does not brown too soon, as that will prevent its rising up light, as it otherwise would. If this makes too many loaves, it is easy to make only half or one-third the quantity.

YEAST CAKES.—Pour a pint of boiling water over a teaspoonful of hops; let it stand a short time—ten or fifteen minutes; then strain the water into a saucepan; heat it boiling hot, and stir in flour enough to make a stiff batter; then set it aside to cool. When lukewarm pour in a teacupful of good yeast, or a yeast cake softened in water. Set in a warm place to rise. When light add a teaspoonful of salt, two tablespoonfuls of molasses or sugar, and a little soda. Then mix in cornmeal to make it stiff enough to roll into a long, round roll. Cut it in slices about half an inch thick, spread meal over your board, and lay these cakes to dry. Turn them frequently while drying, and, if possible, get them dried in two or three days, or they may become sour. It is well to dry them in the air, but not in the sun. Put them in bags in a dry place, and when you use one soak it in milk-warm water.

PRIDE is increased by ignorance; those who assume the most are usually those who know the least.

SCHOOLS AND COLLEGES.

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Preparatory studies	$15 00 and 20 00
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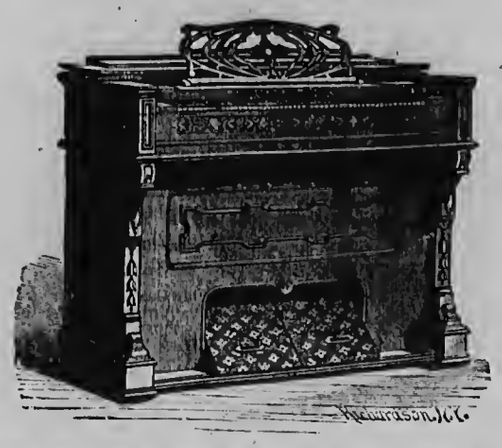

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LET US GIVE THEM A LIFT.

BY JOHN B. GOODWIN.

Let us give them a lift,
Though low they have fallen,
And are floating from virtue,
On sin's sea adrift;
Let us stretch out our hand,
We *can* help, we may save them;
They still are our brothers;
Let's give them a lift.

Let us give them a lift!
By our aid, not reproaches,
To the right, from the wrong,
We may lead them to shift;
The temptation was strong,
But maybap they had conquered
Had some one been ready
To give them a lift.

O many poor outcasts
Now might be rescued,
Who are hurrying downward
The pathway so swift,
Of sin and temptation,
Despairing and reckless;
Come, brothers, and help them,
By giving a lift!

Let us give them a lift!
In pity remembering,
When the light broke on us
Through the heavenly rift,
And the strong hands of love
Drew our souls out of darkness
To the sunshine of hope,
When *we* cried for a lift.

And when this world's struggle
Is over, and angels
The good deeds of earth
From the evil ones sift,
And life's book is balanced,
Be sure to your credit
On its page will be written:
"*Ye gave them a lift*:"
When forsaken and friendless
"*Ye gave them a lift.*" *Traveler.*

ANECDOTE OF CALHOUN.—The following anecdote of John C. Calhoun is told by William Schouler, on the authority of the late Hon. Abbott Lawrence: Some time before 1840 Mr. Calhoun wrote to Mr. Lawrence that he had been adding to his landed estates, and would like to obtain a loan of $10,000 or $15,000 in Boston, where money was more plenty than in South Carolina and the rate of interest not so high, for the payment of which he would give his notes and a mortgage upon his estate, which would be ample security. Mr. Lawrence said he consulted Mr. Nathan Appleton and one or two other wealthy citizens of Boston upon the subject, and it was agreed to raise the money for him and take no security for the payment but his own note. Mr. Lawrence informed Mr. Calhoun of the arrangement which he had made, and expressed his gratification that it was in the power of himself and a few of his friends to do a kindness to one so distinguished, whose life had been devoted to the service of his country. Mr. Calhoun immediately wrote back, declining the offer and withdrawing his original request. He said it did not agree with his sense of propriety to accept a loan on such terms; that in the discharge of his public duties he did not wish to be embarrassed by a sense of obligation to any one.

THE DANCE.—"What a strange thing," says the Moravian, "this dancing is, after all, when you look at it from a philosophical, or, if you please, unsophisticated point of view. The other day Insulanus asked a lady how it came to pass that the entrance upon the floor of a ball-room made such a wonderful change in the usual manners and habits. She asked him what he meant, as she did not understand. He asked her:

"'Suppose I introduced you to a friend of mine, a stranger, and he would not only take your hand, but put his arm around you, what would you do?'

"You may imagine her look and answer. What would she do? All our lady readers know what they would do, and what the father, husband or brother of such a lady would do.

"'But,' said Insulanus, 'as soon as you enter the room of the "hop" you permit a stranger, who is introduced to you at the time, not only to take your hand, but to put his arm around your waist, and to sail around the room with you in the giddy mazes of the dance, and your father, brother and husband think it all right!'"

THE COLOR OF THE MOON.—The dark side of the moon is visible to us when the moon is not full, receiving its light by reflection from the earth. In a total solar eclipse, when a large portion of the earth, lying directly under the moon, is obscured, a change in color of the latter might be expected. These expectations have been realized. As early as 1774 Lambers observed the remarkable phenomenon, that the ordinary ash-colored moonlight of the dark side of the moon in its first and second quarters was changed into an olive green, tinged with yellow. In pondering upon the cause of this singular appearance, he found it referable to the position of the moon. Sun situated vertically over the Atlantic ocean, and receiving upon its right side reflected light from the green forests of South America.

Scientific.

A FOSSIL FOREST has been discovered in Napa county, California. Its existence was first made known in July last by Mr. Denison, of San Francisco, and more recently it was examined by the Yale College scientific party on their expedition to the Pacific coast. The petrified trees are some of them very large. The smallest end of a portion of one trunk which was found measured over seven feet in diameter.

THE great difference between the sun and artificial light is due to the fact that, of the light emitted from the former, about half the quantity of rays are luminous and calorific at the same time; but as regards our artificial light, for ordinary oil the amount of non-luminous yet calorific rays is 90 per cent.; for white-hot platinum, 98 per cent.; alcohol flame, 99 per cent.; electric light, 80 per cent.; and gas-light, 90 per cent.; while for petroleum and paraffine oils the amount is 94 per cent. It is this large quantity of calorie rays in artificial light which causes fatigue to the eyes; but this inconvenience may be almost entirely obviated by intercepting the thermic rays by glass, or, better yet, mica plates. The use of these renders the light soft and agreeable to the eyes.

SEAL SKIN and oil should be more easily obtainable during the coming season than for many previous years, owing to the extraordinary number of seals the Newfoundland fishermen have been able to catch in the North Atlantic, exceeding the aggregate of the past twenty years. A single steamship bore 28,000 seals into the harbor of St. Johns recently, and a second ship followed her to the wharf, when excited inhabitants unloaded from the new-comer 21,500 seals, and saw both vessels trim their rigging for a second voyage to the ice fields. Eleven smaller vessels from the seal fisheries arrived still later, bearing an average catch of 21,000, making the first aggregate of the season 231,000, and more than a hundred vessels, each certainly carrying 20,000, are still expected in the harbor. The steamships average five hundred men each, and each man employed will realize nearly $3,000 as his share in the extraordinary traffic.

NO BONES IN THE OCEAN.—Mr. Jeffrey has established the fact that bones disappear in the ocean. By dredging it is common to bring up teeth, but rarely ever a bone of any kind; these, however compact, dissolve if exposed to the action of the water but a little time. On the contrary, teeth—which are not bones any more than whales are fish—resist the destroying action of the sea-water indefinitely. It is, therefore, a powerful solvent. Still the popular opinion is that it is a brine. If such were the case the bottom of all the seas would long ago have been shallowed by immense accumulations of carcasses and products of the vegetable kingdom constantly floating into them.

Dentine, the peculiar material of which teeth are formed, and the enamel covering them, offer extraordinary resistance to those chemical agencies which resolve other animal remains into nothingness. Mounds in the West, tumuli in Europe and Asia, which are believed to antedate sacred history for thousands of years, yield up perfectly sound teeth, on which time appears to have made no impression whatever.

THE Atwood-Sherman process for the manufacture of steel has brought great honor to American genius, and at the same time introduces a great public benefit. Dr. Tefft gives an account of it, which is published in the Engineering and Mining Journal. By the use of certain chemical fluxes, etc., the poorest qualities of iron—such, in fact, as are perfectly useless otherwise—are turned into steel with qualities which surpass those of any other known to manufacturers. This is done at a saving of cost so great that this best of steel can be produced at one-third of the usual cost—in fact, not higher than good iron. One great difficulty has been heretofore encountered in the presence of phosphorus, which, if it touches any dampness, even in a mold, will blow everything up. This phosphorus is removed by the use of iodine, and then the metal may be safely run into any mold. The British government heard so much of the process that Lord Clarendon invited Mr. Sherman to visit England and exhibit it. Every facility was given by the admiralty, and Mr. Sherman was enabled to demonstrate his claimed improvements with signal success. It appears now that, by this wonderful application of chemical principles, we are to have everything which is usually made of iron replaced with steel.

A GEORGIA PAPER tells with much glee how two Louisiana "ladies" grossly insulted General Longstreet at a hotel table in New Orleans because he has accepted the result of the war, and is now loyal to the government.

METHODIST CALENDAR, 1871.

MONTHS							
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	21	24	25	26	27	28
	29	30	31				
FEB.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MARCH				1	2	3	4
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	19	20	21	22	23	24	25
	26	27	28	29	30	31	
APRIL	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
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MAY			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
JUNE						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
JULY	1	2	3	4	5	6	7
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	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
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AUG.				1	2	3	4
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	19	20	21	22	23	24	25
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SEP.							1
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	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
OCT.	1	2	3	4	5	6	7
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	22	23	24	25	26	27	28
	29	30	31				
NOV.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC.						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Bastrop, La.

REV. L. C. HAVES, Editor. ap6 3m

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to notice a quiet market in nearly every branch of trade. The receipts of sugar have been limited and met a ready sale at full prices. Molasses has shown no material change. With a moderate supply and demand flour has ruled at about previous rates. Corn, on the contrary, has continued in good request and sold at fuller prices. Provisions have continued dull and drooping, and both pork and bacon have ruled still more in favor of buyers.

The rivet is 3 feet 10 inches below high water mark.

Cotton.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi.....bales..	7,110
Lake	5
Mobile	337
Texas	723
Total	8,505

On Saturday, the Liverpool and New York dispatches respectively reporting an advance of 1-16d. and ⅛c., the demand was active, and although factors raised their pretensions ⅛ to ¼c., yet 4,700 bales changed hands at stiffer prices, especially for all white cottons, and on the grades from good ordinary inclusive up the quotations were advanced ⅛c. On Monday it was a holiday at Liverpool, but as the dispatches from New York reported an advance at the opening of ⅛c., a further improvement of ¼c. by noon, and an additional advance to the same extent toward the close, the demand continued brisk, and although factors raised their pretensions ⅛ to ¼c., and the movement was moreover checked by light supplies, yet the sales amounted up 4,800 bales, at prices ⅛ to ¼c. over Saturday's quotations, good ordinary closing at 14 7/16 to 14 ½c., low middling at 15 5/16 to 15 7/16c. and middling at 16 1/16c. On Tuesday the market opened at about previous rates, but soon ruled more in favor of factors, and later in the day, especially after the intelligence of a further advance of ¼c. at New York, the prices paid indicated a pretty general improvement of ¼c. The demand, moreover, was quite animated, and the business embraced 5,700 bales.

This makes an aggregate for the past three days of 15,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,351,739 bales, against 1,091,580 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 989,159 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 887,819 bales to Great Britain, 293,833 to other foreign ports, and a decrease of 229,071 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12½ to 13
Good ordinary	14 to 14¼
Low middling	15⅛ to 15½
Middling	16⅛ to ...
Strict middling	16 to 16¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	8,505	
Arrived previously.....	1,126,624	1,134,529
		1,155,225
Exported past three days	2,593	
Exported previously.....	1,353,580	
Burned	950	1,357,123
Stock on hand and on shipboard		98,102

Sugar.—The stock is light; the demand is good for open kettle sugar, but clarified is dull. Sales are being made on the landing as received, and in the sheds, at 9½c. for common, 10 to 10½c. for fair, 11 to 11¼c. for fully fair, 11½c. for prime, 12 to 12¼c. for yellow clarified, and 13 to 13½c. for white.

Molasses.—The supplies are light, and are sold readily as received at 35 to 40c. for fermenting, 40 to 53c. for plantation reboiled, as in quality, and 50 to 55c. for cistern bottoms. City refinery reboiled is quoted at 30 to 60c.; golden syrup, 70c. to $1 per gallon.

Pork.—Heavy receipts have further depressed the market. On Saturday 100 barrels over-weight mess sold at $17, and 100 barrels summer-cured at $16 50 per barrel; 47 barrels rump pork sold on private terms, and 10 do. at $14 per barrel. Mess is now retailing at $17 to $17.50 per barrel.

Bacon.—Liberal receipts have depressed the market. On Saturday 50 casks sold at 7½c. for shoulders, and 9¾ to 10c. for clear sides; and 22 tierces sugar-cured hams at 14½ to 14¾c. per pound. On Monday 7 casks shoulders sold at 7¾c., 5 casks clear rib sides at 9¾c., and 10 tierces sugar-cured hams at 14½c. per pound.

Dry Salt Meat.—On Saturday 5 casks shoulders sold at 7c., and 5 do. smoked-cured at 6¾c per pound. On Tuesday shoulders were quoted at 6½ to 6¾c., and there were some sales at 6¾c. per pound.

Lard.—On Saturday 50 kegs refined sold at 12c., and 100 kegs do., to the trade, at 12½c.; and 1,500 tierces refined, taken for France, at 10 7/16c. per pound. On Monday 50 kegs refined sold at 12c. per pound. On Tuesday 50 kegs packers sold at 12c. per pound.

Monetary.—Gold, 112⅛ to 112¼.

American silver half dollars, 108¾ to 109¼, and Mexican dollars at 3 per cent. premium in gold.

The sales of bonds include $5,000 new City seven per cents on Monday at 71¾, and $10,000 on Tuesday at 71½.

In warrants we notice sales of $1,500 at Stute on Saturday at 53½; $2,... and on Tuesday at 52½. Some of the ... reported counter-loaning rates ... warrants at 51 to 53 for large ... to 50 for small, and selling at ... for the former, and 62 to 65 ... latter. Metropolitan Police ... at 98 to 99.

City warrants are nominal.

CATTLE MARKET.

New Orleans, May 30, 1871.

Cattle, choice, per head ...	$40 to 45
Cattle, second quality, per head	25 to 35
Cattle, third quality, per head	15 to 20
Hides, per lb, gross ...	6 to 7½c
Beef, first quality, per head	$1 to ...
Beef, second quality, per head....	3 to 4
Beef, third quality, per head....	2 to 2½
Cows, choice, per head....	100 to 115
Milch cows, per head.....	50 to 100
Texas cows, with calves.....	.. to 80
Calves, per head	8 to 11
Yearlings, per head.....	10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Ham. & shovel-tooth	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	16 00
Spades.....	9 00	17 00
Axes.....	10 00	15 00
Bagging, ₱ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₱ lb:		
Kentucky	...	...
Bran, ₱ 100 lbs	1 30	1 35
Bread, ₱ 100 lbs:		
Pilot	5 00	...
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake.....	9 00	16 00
English fire	42 00	50 00
American fire.....	40 00	...
Candles, ₱ lb:		
Sperm, New Bedford	...	42½
Tallow	...	...
Adamantine.....	...	...
Star.....	10½	15½
Chocolate, ₱ lb:		
No. 1.....	38	55
Sweet and spiced.....	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Northern.....	...	...
Coal, ₱ ton:		
Cannel	19 00	...
Anthracite	...	...
Western, ₱ bbl...	50	...
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing.....	...	...
Copper bolts.....	33	35
Yellow metal.....	25	26
Cordage, ₱ lb:		
Manilla.....	22	23
Tarred, American.....	...	21
Russia	30	...
Corn meal, ₱ bbl.....	3 50	3 60
Cotton seed:		
Rough, ₱ ton	12 00	...
In sacks.....	14 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4¾
Fustic, Tampico.....	5	...
Indigo, ₱ lb.....	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	13	15
Feathers, ₱ lb.....	90	95
Fish, ₱ box:		
Cod	1 40	...
Herrings	60	...
Mackerel, No. 1, ₱ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	...
Mackerel, No. 3.....	9 50	...
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra.....	6 50	6 52½
Superfine	6 12½	6 25
Fine	...	6 00
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new.....	12½	....
Almonds, soft shell.....	16	22
Raisins, M. R., ₱ box.....	...	...
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box.	4 00	4 25
Lemons, Malaga, ₱ box ..	...	...
Oranges, La., ₱ M.....	...	...
Glass, ₱ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₱ bushel:		
Oats	60	65
Corn, shelled.....	70	77
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg.....	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	23 00	25 00
Northern	...	...
Louisiana	...	...
Hides, ₱ lb:		
Mexican dry flint.....	...	...
Country dry flint.....	15	16
Texas stretched ditto.....	...	...
Dry salted	14	15
Wet salted, city slaughter.	9	13
Iron, ₱ ton:		
Pig	32 00	31 00
Country bar, ₱ lb	4	5
English.....	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods.....	10	12½
Cotton ties	4½	5
Castings, American	5½	...
Lime, ₱ bbl:		
Western	1 20	1 20
Shell lime	...	...
Rockland, etc.....	...	...
Cement	2 75	...
Plaster Paris.....	2 15	...
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	...	...
Flooring and ceil'g, dressed.	16 00	23 00
Flooring and ceil'g, rough..	17 00	17 50
Weatherboards, dressed..	17 00	18 00
Weatherboards, rough....	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M.....	3 75	4 00
Laths	2 75	...
Molasses, ₱ gallon:		
Louisiana	...	...
Cuba	...	...
Moss, ₱ lb:		
Gray country.....	...	...
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German.....	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl...	2 75	3 00
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	80	85
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined.....	15	65
Castor	2 00	2 25
Tanners', ₱ gallon.....	90	1 00
Oil cake, ₱ ton:		
Cake decorticated	25 00	28 00
Cake undecorticated	...	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern.....	...	...
Beef, prime	17 00	20 00
Beef, dried, ₱ lb	...	...
Beef tongues, ₱ dozen ...	...	...
Pork, mess	17 00	17 50
Pork, prime mess	...	...
Hog, round, ₱ lb	...	...
Hams, ₱ lb.....	13	15½
Hams, canvassed.....	14	15½
Shoulders	...	...
Green shoulders.....	...	...
Lard, prime, in tierces ...	11	12½
Butter, Northern.....	25	37
Butter, Western.....	20	25
Cheese, American.....	1	16
Potatoes, ₱ bbl	...	...
Onions.....	...	3 50
Apples	...	...
Cabbages, ₱ crate.....	75 00	22 00
Rice, ₱ lb:		
Louisiana	7	9
India, (gold, in bond)	...	...
Carolina	8½	9½
Sugar, ₱ lb:		
Havana, white	...	...
Havana, yellow	10	11½
Havana, brown.....	10	10½

Special Notices.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. Mitchell, P. E.

WOODVILLE DIST. CONFERENCE.

The District Conference of the Woodville district, Mississippi Conference, will be held at Clinton, Louisiana, by request of the Clinton Quarterly Conference, beginning on Thursday, July 27, 1871.

ORDER OF EXERCISES.

Thursday, 10 o'clock—Organization of Conference. 7 P. M.—Sermon on Repentance, by James H. Shelton.

Friday, 11 A. M.—Sermon on Regeneration, by E. R. Strickland. 7 P. M.—Sermon on Justification by Faith, by Corydon Chamberlin.

Saturday, 11 A. M.—Sermon on Christian Duties, by W. E. Ballard. 7 P. M.—Sermon on the Importance of Immediately Seeking God, by R. D. Norsworthy.

Sunday, 9 A. M.—Love-feast. 11 A. M. Sermon and sacrament of the Lord's Supper. 4 P. M.—An interview with the Sabbath school. 7 P. M.—Sermon on the Responsibilities, Duties and Rewards of Christian Ministers, by J. A. Godfrey.

Prayer meeting every morning of the session except Sunday.

Brethren! members of this Conference! don't fail to attend. If possible, let all come and try to make this Conference interesting and profitable.

J. L. Forsyth, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson, at Coffeeville	June 3, 4
Choctaw Corner, at Bashi.....	10, 11
Rembert Hills, at camp ground..	17, 18

M. S. Andrews, P. E.

UNION SPRINGS DISTRICT.

Fort Deposit circuit, at Mason's..	June 3, 4
Rutledge circuit, at camp ground.	10, 11
Elba mission, at Oak Grove.....	17, 18

J. W. Shomes, P. E., Orion, Ala.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.

Port Gibson	June 17, 18
Natchez	24, 25
Kingston	July 1, 2
Fayette, at Cane Ridge.....	8, 9
Rocky Spring, at Rocky Spring..	22, 23
Payuga, at Utica	29, 30
Vicksburg	Aug. 5, 6
Carver Hill	12, 13
Lower Beer Creek	19, 20
North Warren, Milldale and Cane Ridge, at Wesley.....	26, 27
South Warren, at Asbury	Sept. 9, 10

The District Conference will be held at Utica, commencing on Thursday, August 24. Ample arrangements for all the members.

John A. B. Jones, P. E.,
Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June 17, 18
East Feliciana	24, 25
Jackson and Pisgah	July 1, 2
Bayou Sara.....	8, 9
Woodville	15, 16
East Baton Rouge	22, 23
Liberty	Aug. 5, 6
Meadville	12, 13

J. L. Forsyth, P. E.

BRANDON DISTRICT.

Fannin circuit, at Andrew chapel	June 24, 25
Forest circuit, at Wesleyana	July 1, 2
Scotland Chapel etc., at Liberty...	8, 9
Lake circuit	15, 16
Decatur circuit, at Talasha	22, 23
Philadelphia circuit	29, 30
Morton	Aug. 12, 13
Brandon etc., at Richland Academy	19, 20
Trenton circuit	26, 27
Sylvarena circuit.....	Sept. 2, 3
Cariandsville	9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. Williams, P. E.

SUMMIT DISTRICT.

Arcola, at Amite City	June 3, 4
Holmesville, at Tapsaw.....	10, 11
Livingston, at James' chapel....	17, 18
Bogue Chitto	24, 25

My address is Magnolia, Mississippi.

J. Nicholson, P. E.

JACKSON DISTRICT.

Raymond circuit, at Raymond....	June 3, 4
Brownsville circuit, at Liberty....	10, 11
Carthage circuit, at Mount Zion..	17, 18

At these Quarterly Conferences the lay delegates to the District Conference will be elected. Each Conference will elect four delegates; and we hope there will be a full attendance of the members.

H. H. Montgomery, P. E.

BROOKHAVEN DISTRICT.

Wesson, at Beauregard	June 3, 4
Marthasville ct., at Pleasant Grove	8, 9
Crystal Springs station	15, 16
Jackson circuit	22, 23

Geo. F. Thompson, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Aberdeen District and Quarterly Conferences	June 8, 9
West Point	17, 18
Columbus circuit	24, 25
Columbus	July 1, 2
Vinton	15, 16
Athens.....	22, 23
Chickasaw	Aug. 5, 6
Line Creek	12, 13

Bonston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

Thos. Y. Ramsey, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Rapides circuit	June 3, 4
Spring Creek circuit	10, 11
Atlanta circuit	17, 18
Suuspect circuit	24, 25
Harrisonburg and Centerville ..	July 1, 2
Columbia circuit	8, 9

F. White, P. E.

SHREVEPORT DISTRICT.

Shreveport station	June 3, 4
Anacoco	10, 11
Stamville circuit	18, 19

John Pipes, P. E.

NEW ORLEANS DISTRICT.

Baton Rouge	June 3, 4
Louisiana avenue	11
Pascagoula and Grosse Tete ad Plaquemine	18
Clarke street and Carrollton	25
Thibodaux	July 2
Quarterly Meeting at Houma	16

Lindy Parker, P. E.

OPELOUSAS DISTRICT.

Opelousas	June 3, 4
Plaquemine Brulee	10, 11
Bellevue	17, 18
Franklin and Pattersonville ...	24, 25
New Iberia	July 1, 2

J. D. Adams, P. E.

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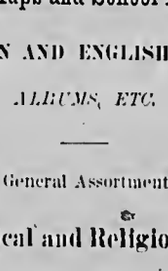

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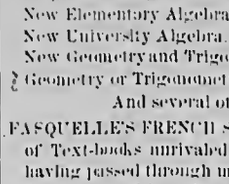

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VOL. XVII. NEW ORLEANS, THURSDAY, JUNE 8, 1871. NO. 21.

NEWS OF THE WEEK.

DOMESTIC.

Louisville, May 31.—There was a tremendous fall of rain last night in Marion and adjoining counties, and along the line of the Knoxville railroad from Lebanon Junction to Lebanon, which caused the largest flood known in that section or that State for many years. Immense damage was done to property, and a considerable portion of the railroad track is undermined and bridges swept away.

The train from here this morning stopped a few miles beyond Lebanon Junction, where sixty feet of track is destroyed. The bridges passed over are insecure, but were passed with extreme caution. Six miles beyond where this train stopped, another train, bound in this direction, was compelled to stop, having a gap of six miles, across which no communication is possible, as the country is flooded in every direction. The telegraph lines are washed down, and the destruction of farm property is very great.

The mails have been ordered stopped over this line till the damage is repaired.

San Francisco, May 31.—High winds have damaged the fruit and grape crop in Los Angeles.

Poughkeepsie, N. Y., May 31.—A terrible storm prevails on the upper Hudson. Hail stones fell measuring four and a half inches.

St. Louis, June 1.—A letter from Jacksonbero, Texas, says: On the eighteenth ultimo a band of one hundred Indians attacked a train twenty miles from this place, and killed seven men belonging to it and wounded one. General Sherman, who was at Fort Richardson at the time, ordered four companies of cavalry in pursuit, with instructions to drive the Indians to Fort Sill, saying that if he found they were at Fort Sill Indians he would stop the Indian trade in that quarter.

Memphis, June 1.—Gloomy reports of crops have been received from Pulaski, White, Woodruff and Jackson counties, Arkansas. Owing to the incessant rains and late frost, the stand of cotton is very poor, and many plantations have been plowed up and planted with corn.

New York, June 1.—The steamer Hansa, from Bremen, collided at half-past two yesterday morning with the Norwegian bark Rhea, from Rotterdam for New York. The Rhea sank, and Captain Anderson and seven sailors were drowned. Both mates and five seamen were saved.

Louisville, June 3.—To-day Rev. Mr. Sutton, Methodist minister, leaving the house of a friend, Mr. Ellingsworth, where he had been stopping, handed his (Sutton's) coat to his daughter, when a pistol fell out of the pocket on the pavement, was discharged, and the bullet penetrated the abdomen of Mrs. Ellingsworth, inflicting a mortal wound.

San Francisco, June 3.—The incoming wheat crop is now estimated one-third higher than the estimate of two weeks ago. The leading operators to-day estimate the surplus for exportation at one hundred and fifty thousand tons. Some think the crop will not fall much short of last year.

New York, June 5.—The steamship City of Brussels made the run from New York to Queenstown in eight days, fourteen hours and thirty minutes.

An immense pile of brick on Church street fell, burying several children. Two have been rescued, one with its limbs broken, and the other badly injured. It is feared the others have been killed.

John Arne, a Chinaman, was to-day held in $5,000 bail, charged with attempting to kill an officer of the American brig Thomas, which arrived last night.

A large part of the business portion of the village of Waverley has been destroyed by fire. Loss, $75,000.

Baltimore, June 5.—The eighteenth annual session of the International Typographical Union convened here to-day, William J. Hammond, of New Orleans, presiding.

Sixty-four unions are represented by seventy-eight delegates, including Miss Mary Moore, from the Woman's Union No. 1, New York city.

An informal ballot for president resulted as follows:

William J. Hammond, of New Orleans, 52.
Mr. Walsh, of New York, 18.
T. A. Cresby, of Montreal, 3.
Scattering, 2.

Mr. Hammond was thereupon declared re-elected by acclamation.

Chicago, June 5.—The wheat harvest has begun in southern Illinois, which is earlier by several days than ever before known. The yield is represented as abundant.

New York, June 5.—There is great excitement in cotton. Junes 16⅝, Julys 16⅞, Augusts 19, Novembers 18.

The Agricultural Bureau estimates the decrease in this year's cotton crop at 1,250,000 bales.

Washington, June 6.—The Agricultural Bureau has issued no estimates of the growing cotton crop—no official report has been made concerning cotton. A statement of the comparative acreage and condition of the growing plant will be made in about two weeks.

Cincinnati, June 6.—A Rabbinical Conference has convened here. Dr. Lilienthal, of this city, presides. The object of the conference is to organize a new prayer-book establishment. The Rabbinical College and provisions for the Jews are without privileges of the synagogues.

Boston, June 6.—A boat capsized at Andover Point, drowning five amateur fishermen.

Galveston, June 6.—A terrible storm prevailed here, commencing on Saturday noon. The wind, blowing from the southeast, forced the waters of the gulf on the island, covering to several feet in depth the southern part of the city. About two miles of the Galveston, Houston and San Antonio railroad was washed away two miles above the city. The bridge across the bay is safe.

The steamship Alabama, of the Morgan line, with a cargo of cattle and sheep from Rockport to New Orleans, went ashore about twenty miles west of here on Sunday, and will probably be a wreck. The barge Virginia Dare, from Cardiff to Galveston, with a cargo of railroad iron, went down about six miles east of here on Sunday night. The crew, consisting of fourteen men, were rescued yesterday from the masts, where they had been lashed since three o'clock on Sunday morning.

Many buildings have been washed away from the lower part of the city and gulf beach. No lives were lost. The velocity of the wind on Sunday night at ten o'clock was thirty-nine miles per hour. Six inches of rain fell since Saturday at two P. M.

The storm also prevailed to a great extent at Houston, doing much damage there.

There were heavy rain storms at all the telegraph stations in the interior.

Washington, June 6.—The American and Spanish claims commission met to-day and considered rules for their procedure. When these are completed the commission will adjourn two months, to allow claimants to prepare papers and take testimony in accordance with the rules.

FOREIGN.

Port-au-Prince, May 23.—The newspapers here publish protests against annexation.

San Domingo, May 30.—President Baez is making extensive preparations for war, having received army stores from New York. The revolutionists are also preparing for the struggle.

Vienna, May 31.—The Pope's encyclical letter declares the Italian guarantees a tissue of lies and hypocrisy.

London, May 31.—To-day's Paris advices say executions continue. Persons denounced, as soon as they are discovered in their hiding places, are arrested and shot. Numerous arrests of men and women continue.

There have been renewed attempts at assassination and arson. Many of those executed yesterday and to-day seemed perfectly crazy.

A horrible effluvia from the bodies of the dead fills certain quarters of the city.

There are abundant signs of a speedy *coup d'état* in the Assembly to depose President Thiers and summon Count Chambord to the throne.

Versailles, May 31.—The Bishop of Orleans, Dupanloup, will be the successor of Archbishop Darboys, of Paris, who was assassinated by the insurgents.

London, June 1.—Prince Napoleon has written a letter to M. Favre, censuring the men who proclaimed the decheance of the Emperor and formed the government of the fourth of September, and demanding of the existing authorities a plebiscite for the determination of the future of France.

It is now positively announced that General Lello will go to St. Petersburg in the capacity of French embassador.

Paris, June 1.—The French journals are greatly divided in sentiment as to the future of the country. The Opinion, Bien Public, Politique, Siecle and Constitutionnel favor a continuance of the republic. The Temps, National and Patrie are very guarded in their comments upon the situation. The Opinion thinks the withdrawal of Thiers will be equivalent to a revolution. The Siecle says Thiers is as energetic against the Bonapartists as the Reds. Figaro favors a monarchy.

General McMahon's authorization has been requested for the opening of the theaters.

Sales of newspapers in the streets are prohibited. The Siecle was seized this morning.

Executions have ceased. The prisoners are now on trial at Versailles.

The barricades in Paris numbered four hundred.

London, June 3.—The high commission and Mr. Schenck arrived to-day. The Chamber of Commerce at Liverpool gave Mr. Schenck a welcome address. Mr. Schenck hoped, in response, that kind relations between the mother country and his native land might be perpetual.

Railroads have resumed travel between Havre and Paris.

The Prussians have evacuated Audilys and the entire department of Eure.

The steamship Elbe, bound for the West Indies and Aspinwall, returned to Southampton disabled. The passengers and mails were transferred to another vessel which sailed for Aspinwall.

Paris, June 3.—The streets of Paris have been reopened to traffic and the barricades have all disappeared. The pavements have been repaired and perfect order reigns everywhere. The police are still arresting all suspected persons.

Ten courts martial have been established at Cherbourg for the trial of all prisoners sent there by the provost marshal. The latter service is carried on in the Theater du Chatelet, in this city, where a summary investigation is held prior to a trial by the military court.

The Gendarmerie is to be augmented to an effective force of sixty thousand. A republican guard of twelve thousand men is also to be formed.

It is proposed to construct forts within the walls of Paris to prevent the possibility of a renewal of the insurrection.

An order of the day just issued by Marshal McMahon to the marines and soldiers of his army praises the courage and devotion which have delivered Paris out of the hands of the wretches who intended to reduce the city to ashes, and says the Assembly is about to give them the worthiest recompense by unanimously voting they have deserved well of the country.

Berlin, June 3.—The bill incorporating Alsace with the German empire has been read three times before the German Parliament.

Versailles, June 4.—The Assembly has voted one million and fifty-three thousand francs to rebuild the house of Thiers.

London, June 5.—Earl DeGrey to-day resumed his seat in the House of Lords. He was warmly congratulated on the conclusion of the treaty.

In the House of Commons Gladstone declared that the existing laws were ample to enable the government to fulfill the conditions of the treaty of Washington.

London is now in direct telegraphic communication with China, a cable having been successfully laid between Singapore and Hong Kong.

Paris, June 5.—Belleville, La Villette and Montrouge are still patrolled day and night. The deputies in the Assembly from the departments occupied by the German troops intend to move that the disquieting debate in regard to the position of the Orleans princes be postponed until the conclusion of a loan and the payment of the war indemnity has freed the country from the Germans.

An address to the Pope is circulating in the provinces. It expresses the hope that regulated France will soon lend an avenging arm to the holy father. The document is freely signed.

The prisoners at Saint Sulpice endeavored on Sunday to get possession of some arms. The attempt was discovered and frustrated. Several soldiers who abetted the prisoners were arrested and immediately sent to Versailles.

An unconfirmed rumor says: Felix Pyat was arrested in Paris to-day.

Federalist Lieutenant Colonel Boursier committed suicide to-day just as he was arrested.

There was a serious fire in Mont Martre last night, which it is suspected was caused by a petroleum bomb.

Arrests continue in all parts of the city.

La Liberte has a report that an attempt has been made to assassinate the German prefect of Strasbourg, who was fired at with a revolver and wounded.

London, June 5.—A disturbance has taken place among the colliers on a strike at Feundal, South Wales. A strong force of police has been sent to the assistance of the local authorities.

Versailles, June 6.—The following appointments have been announced: Lambrecht, minister of the interior; Lefranc, minister of agriculture; Cessey, minister of war; Leon Say, prefect of the Seine; Lefle, embassador to St. Petersburg.

Tranquillity prevails throughout France.

London, June 6.—The Orleans princes will decline seats in the French Assembly.

August Vermele, the noted radical journalist, is dead.

Diplomats are returning to Paris.

Paris, June 6.—Several officers under the empire have become candidates for the Assembly under the supplemental elections.

Berlin, June 6.—The commercial relations between Germany and France have been restored to the same footing as before the war.

London, June 6.—Schumacker, the murderer of General Lecompte and Clement Thomes, has been arrested.

The trial of Rochefort and Assy has been postponed.

Mines have been discovered in the sewers of Paris, intended to blow up the city.

Gambetta is still at San Sebastian.

The House of Lords has passed a bill authorizing Canada to organize a territorial government between the Dominion and the Pacific.

Advices from Hong Kong to the twenty-sixth of May report that a coolie ship from Macao, for Callao, was burnt at sea, and that six hundred coolies perished in the flames. The particulars received regarding the occurrence are conflicting.

THE FLOOD.

We are now almost realizing the spectacle of a submerged city. By far more than one-half of the town is under water, and the rising waters, with a stealthy, cat-like advance, are coming in every direction. Citizens are flying from their homes, and thousands of families are to-day shelterless and without food. From Rampart street to the woods, from Julia street to the lake, a scarcely uninterrupted flood extends. The canals, from whose affluent waters came the first menacing peril, have themselves disappeared in the lake-like street that spreads in every direction. The strong wind from the lake still brings fresh material to swell the rising tide, and property and life are alike being sacrificed to the treacherous and subtle element.

Since seven o'clock on Sunday evening the water has risen at the rate of twelve inches in twelve hours. It now floods Canal street to Dryades street, and on Common street the water extends to Rampart. In the angle of the city formed by the Old Basin, Claiborne street and Elysian Fields street, there is but little water; only such, indeed, as arises from overflowed sewers. But between Elysian Fields street and Lafayette avenue, and far beyond Florida Walk, the flood extends uninterruptedly to a vast lake—a miniature sea. Nor does it stop here, but covers all the vast area below Canal street from Bayou St. John to Jourdan avenue, and from Hagan avenue, up Poydras to Rampart street. Nearly every homestead in this wide extent is surrounded by water. Many families have left; but others still remain confined to their houses, and suffering for food. It is true the charitably disposed and the authorities are putting forth every exertion to minister to their necessities; but their facilities for transporting food are few, and many must suffer the greatest extremity before assistance can reach them.—*Picayune, June 6.*

In reference to the cause of the overflow the Times says: So far as the inquiry instituted by the city administrators into the origin of the overflow has progressed, the New Canal Company is seriously compromised. It is alleged that the lessees of the canal have disposed of the right to remove dirt from the levee, in one instance to Dr. Anfeux, and in another to the New Orleans and Jackson Railroad Company. The former carted the soil from near Hagan avenue, the latter from a place about a mile and a half nearer the lake, where the second break subsequently occurred. On Friday last an old negro man, being at Hagan avenue, cautioned the excavators to desist on account of the danger, and also lodged information at the City Hall. In neither instance was his warning acted upon. That night the levee gave way, with the calamitous result now before us.

Later.—At six o'clock yesterday evening the flood was rapidly abating. The reporter spent most of the day in visiting the submerged district, but no incidents of particular importance occurred. All the main facts relating to it have already found their way into print. As to who is to blame for the misfortune, and in what manner it could have been averted, it is now idle to speculate on. Suffice it to say that it has been one of the greatest disasters that has ever befallen the city.—*Picayune, June 7.*

THE CURTAIN RISING.

Much has been said of the difference between Christian death-beds and others. Some of the former are thus described in "Ad Fidem:"

"On just this day of the week and of the month, Sunday, December 12, in the year 1697, a Christian minister lay dying in the city of Boston. Says his biographer: 'He seemed to have some such views as the first Christian martyr had of the glory of his enthroned Saviour. He strove to speak to his wife, and at length exclaimed: "O, what shall I say? He is altogether lovely. O, all our praises of him are poor, low things! His glorious angels are come for me." On this he closed his eyes and never opened them again.'

"John Holland was on his death-bed. He wished to have the eighth chapter of the Epistle to the Romans read to him. While the reading was going on he suddenly spoke: 'O, stay your reading! What brightness is this I see?' 'It is the sunshine,' suggested some one. 'Sunshine!' said he; 'no, it is my Saviour's shine. Now, farewell world, welcome heaven. O, speak it when I am gone, and preach it at my funeral: God dealeth familiarly with man. I feel his mercy, I see his majesty; whether in the body or out of the body I cannot tell; God knoweth; but I see things that are unutterable.' So he passed away with bright looks, and a soft, sweet voice.

"Another well known minister of the gospel, two days before his death, requested his daughter to come to his bedside, when he thus exclaimed: 'What wonderful views I have had this day! I have been brought to the borders of the grave. O, what views! Wonderful, wonderful, wonderful! I have heard singing. O, how wonderful! Glory ineffable!' On the last day of his life, when his final conflict seemed actually to have begun, he suddenly revived and exclaimed with an air of transport: 'O, what beauties I have seen! Glories of another world! What joys do I feel! I have seen the Saviour.' In this state of ecstacy he continued till the last.

"The manner in which Payson, of Portland, died, is familiar to many of you; still it may be well to remind you of some particulars. 'My God is in this room,' he said. 'I see him, and O how lovely is the sight; how glorious does he appear; worthy of ten thousand hearts, had I so many to give!' At another time he exclaimed: 'The Celestial City is full in view; its glories beam upon me; its breezes fan me; its odors are wafted to me, its music strikes upon my ear, and its spirit breathes into my heart; nothing separates me from it but the river of death, which now appears as a narrow rill, which may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and larger as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory in which I seem to float like an insect in the beams of the sun; exulting yet almost trembling while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm.'

Another and final instance. Let it be the experience of Adams, a missionary on the Gahoon river, Africa.

By temperament he was very unimaginative and practical. Those who were with him in his last sickness saw that feature still; there was no appearance of wandering of mind, no excitement of the imagination. They refused to believe him misled by a fevered brain; and declared that the full reality of the scene could only be felt by those who were present with their ears and saw with their eyes—seeing his face as it had been the face of an angel.

"About eleven o'clock on Tuesday morning he sunk into another paroxysm, and we again thought him dying; but after about an hour he revived and lay for some time in a quiet state, during which he seemed to be engaged in silent prayer. Then starting up, with great animation, he exclaimed: 'I hear music, beautiful music, the sweetest melodies! I see glorious sights; I see heaven. Yes, the gates are open; let me go. I want no more of earth; detain me no longer; let me go. O how beautiful! O, wonderful, wonderful views I have! Who would have thought that I should have had these glorious views? Wonderful, wonderful, wonderful things I see! Surely God would not show me all this glory, and then send me back to earth again. O, wonderful that such a sinner as I have been should be brought to this, and with tongue unloosed, and the bonds of sin broken, see and describe such scenes as these! But I am going. Remember what I have told you. I am going. My speech on earth is finished.' Then with both hands raised and gazing upward he became insensible to earth."

Anti-Sunday Papers.—At a meeting of the evangelical ministers of Chicago the following paper was adopted, May 1, 1871:

Whereas, We believe the publication and sale of Sunday newspapers to be a violation of the sanctity of the holy Sabbath, and so far subversive of good morals and the foundations of republican institutions; and

Whereas, The religious notices which usually appear at length in the Sunday papers constitute one inducement to Christian people to purchase these papers, and an excuse for them in so doing; therefore,

Resolved, 1. That we hereby pledge ourselves to withhold notices of church services from the Sunday papers; and that we request the conductors of the Sunday papers not to copy such notices as we may furnish to the papers published on Saturday.

2. That we would remind our Christian people of the inconsistency and evil influence of purchasing and reading or introducing into their families the Sunday papers.

3. That we are highly gratified with the course adopted by a large number of the real estate merchants of this city, who have pledged themselves to abstain from advertising in the Sunday papers, and that we commend this action to the consideration of other business men.

Behind the Master.—At the house of Dr. Bartol, of Boston, Dr. Channing inquired about a certain famous preacher there in the city.

"O, I should like to see him," said Dr. Lowell.

"You can't see him," broke in Father Taylor; "he is behind his Master."

Who this preacher was we have no means of knowing. Do any of our readers know? If so, is he preaching yet? And if he has continued to this time, in what city does he labor, and to what denomination does he belong? Perhaps our readers are as ignorant as we of this particular man, but they have now and then listened to one like him, and they know how their sins have been reproved, their faith quickened, and their whole life enlarged.

Beware of that fatal distinction between the man as a Christian and the man as a citizen—the man as a man of business, which has grown out of the misunderstanding of the principle laid down by our Lord. Christian saint, Christian worshiper, Christian citizen, Christian merchant, Christian parent, be Christian wholly. Refuse to touch a thing in any department of your activity which will not square with your Christian ideas and aims.

When seed is sown into good ground it is variously productive, according to the fertility of the soil. So the fruitfulness of divine truth, when once appropriated, depends upon the degree in which it penetrates the whole interior life and all the powers of the spirit, stamping itself upon the truth-inspired cause of life.—*Neander.*

A bill has been introduced in the Ohio Legislature, providing that the earnings of convicts in the State prison, beyond the cost of their keeping, shall be given to the support of their families. This mode of dealing with convicts has for a long time been advocated by prison reformers.

The Christian Advocate.

THURSDAY, JUNE 8, 1871.

EVENTIDE.

BY E. V. S.

The day has barred her golden gates;
Evening within the portal waits.

With royal splendor down the West
The flaming monarch sinks to rest.

The twinkling stars in ambush lie,
While shadows creep o'er earth and sky.

The turmoil and the strife of day,
Die with the fading light away.

A charm'd hush fills all the air;
It stills the throbbing pulse of care;

It cools the fever of unrest,
And sweetly soothes the troubled breast.

O evening hour, so softly calm,
Distilling now thy heavenly balm,

Bidding all vexing cares surcease—
Thou art the minister of peace.

Let morning's tints suffuse the skies,
Noon bid her golden glories rise;

Give me the peaceful eventide,
When thought can roam unhammered, wide,

And wing with aspiration high
Its starward flight; then heaven seems nigh,

Earth's petty cares remotely flee,
The spirit soars, my God, to thee!

The Interior.

LETTER ABOUT GALVESTON.

GALVESTON, May 25, 1871.

MR. EDITOR: Business requiring my attention in Texas, I left your city on the twenty-second, via Morgan's line, arriving in Galveston, on the magnificent steamer Whitney, at six o'clock the next morning. Since my last visit to the Island City nearly the whole of the "burnt district" has been rebuilt, now presenting whole blocks of elegant and substantial four-story buildings, whose fronts of brick or iron vie in architectural beauty with those on our celebrated Canal street; filled with large stocks of merchandise of all kinds adapted to the trade of Texas, indicating the existence of capital, energy and progress in the great and growing cotton port of the Gulf of Mexico, and of all Texas, from which port about three hundred thousand bales have been shipped this season, and there are at present sixty thousand bales more now in the press yards ready for shipment. Other evidences of improvement, in addition to those referred to, are seen all over the city, among which are many large and handsome private residences in course of erection. The Israelites have built themselves a synagogue in which to worship the God of their fathers, Abraham, Isaac and Jacob. May they soon learn of him of whom Moses and the prophets did write, saying, with the woman at the well of Samaria, "Is not this the Christ?" and with Nathaniel adoringly exclaim: "Thou art the Son of God!"

The next object of attraction, and by no means the least expressive indication of the character of the citizens, is the new, beautiful and commodious Methodist Episcopal Church South, called the St. John's, situated on Bath avenue, surrounded by numerous elegant, palatial private residences. This church was finished about six months ago, at a cost of $63,000, *and on which not a dollar is owing.* It contains one hundred and forty-two pews, seating one thousand worshipers. Many of the pews are free to all, while the number rented yield an income of $7,200 per annum. The Sabbath school room, in the basement, is large, light and airy, with comfortable seats for from five to six hundred children, exclusive of vestry rooms. The number of scholars on the school books is four hundred and sixty; the average attendance three hundred and sixty-five. It was the privilege of your correspondent to attend St. John's on last Sabbath morning, and to hear again the familiar voice of that devout and faithful minister who labored among us so many years in the Crescent City, beloved by all—the Rev. J. B. Walker, who, I am happy to say, is most acceptable, useful and much endeared to the people of his charge here and to the whole community; and with such a minister, and with such a temple, the minister and people may truly say, "To us the lines have fallen in pleasant places, yea we have a goodly heritage," for the Lord is with them in the power of his Spirit. Sixty-two precious souls have been added to their number during the past few months. Bros. Lewis, Briggs and McMahan have joined "the church of the first-born in heaven."

In conclusion allow me to add that the services of the morning were peculiarly interesting, the sermon being specially addressed to the Sabbath school children, all of whom were in the most happy frame of mind, and the soul of their pastor was most certainly in unison with theirs, for Bro. Walker loves children. Before he began to preach he said to them: "Now, children, if you get tired you may twist about and change position just as much as you please. I know it is hard for you to sit still. I was a little boy myself once, and I could not sit still; indeed, I can hardly sit still now; all I want of you is not to talk, and I will try and do my best to preach to you about Jesus." He then read for his text the thirty-fifth verse of the eighth chapter of Acts: "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." This discourse was one of Bro. Walker's happy efforts, and many hearts, young and old, were moved to tears listening to the story of the cross. R.

TRANSFERS.

MR. EDITOR: Having embraced a religion of peace, and had committed to me a dispensation of that gospel whose glorious mission and burden is "peace on earth and good will to men," it accords with my spirit and calling to do what I may to quiet the dissensions of my brethren, and to direct them to those loftier reflections which alone can raise them above the contention and strife engendered by a too worldly and human view of the great matters appertaining to the spiritual conquest of the world. Prompted by these feelings, I tried, some months since, as best I could, to put a quietus upon the useless and even hurtful contention about "Who immersed John Clarke," which was being agitated in your columns to the exclusion of themes more worthy a Christian Advocate and a Christian people. I should not like to have charged upon me, at the judgment, the paternity of such articles as sometimes find their way into our Advocates, and I am sorry preachers can find *time* to write them.

I am sorry J. W. took such large liberty with the thoughts and opinions of his brethren; but knowing him to be a man of large views, I excuse him, for he certainly meant no harm. I regret the impression made by Cincinnatus. His language is strong, and well calculated to lead strangers especially to suppose that what is simply a conviction of policy (I use the word in its best sense) among brethren is a slumbering volcano! He laid himself liable, and "Sigma" was quick to perceive the opportunity of striking a telling blow with a blade just a little too keen. This Sigma is a sharp writer, but I am afraid there is a little of the *vinegar* sharpness; he shows most too much relish for his subject, and seems to me a little glad of such an opportunity to make a good point. Now it is to the spirit and language in which this discussion is conducted that I object. This is the error I would see corrected. I have been twenty-four years a member of the Louisiana Conference, and think I know something of its history and policy, and do not think I can be greatly mistaken as to the spirit of my brethren. We *do* want transfers; there is not a dissenting voice to this. I appeal to my brethren, did we not in all sincerity pass the resolution of invitation? Are there not wide wastes "to be supplied?" Have we not prayed all over the Conference for laborers? We want *talent*, too—the very best in the church. Many of our communities and churches are filled with people of intelligence and learning. There is work enough here for many of our best men. Let Sigma come along, and if he should merit a "preferred appointment," and it be thought for the glory of God he should fill it, I don't think anybody will complain. What we want is more "preferred appointments"—if I may use the expression, though I don't like it. A Methodist preacher ought to prefer the appointment in which he can do most good and save most souls. We have many works where a faithful man would receive a warm greeting and an ample support. This implies preference for quite a number of appointments, according to our itinerant plan, which is certainly the best ever adopted for the extension and growth of the church. It is opposed to the letter and spirit of the policy so long maintained in the Louisiana Conference, with reference to the appointments in the city of New Orleans, where there was supposed to be good ground for an "exception." Right here I wish to speak of that which astonishes me most of all; and it is that men of God and ministers should not be able to analyze and discuss questions of church policy—or economy, if you would like the word better—without involving personal feelings or impeaching the fidelity of their brethren. I know that it has been characteristic of human nature, ever since Adam laid his fault upon Eve, to look round for somebody to blame with whatever of wrong it may have discovered. But I always thought grace could overcome this propensity, and enable men to investigate questions of policy or plans of action, and decide upon the best course, without its implying any crime in their brethren who strongly advocated a different plan, with the same motive and to the same end. I confess myself unable to see the sin of differing in opinion from a Bishop or any one else. And I am quite as obtuse as to the necessity for any uncharitableness in the case. Certainly a body of Christian ministers may faithfully investigate such great questions as involve the success of their labors without committing sin, if they will only draw upon history and experience for their facts, and not upon their feelings.

If the policy in dispute is wrong, let it be proven by an appeal to history and facts. If there has been a leaning toward "preferred appointments," as represented by Cincinnatus, let us ask, Is this an evil? Has the church languished under it? Have other organizations, manifestly less efficient than ours, outstripped us in their operations because of this deviation from our excellent plan? Has it operated unfavorably for the development of the talent of our Conference, and has the church suffered at other points, as well as at the "preferred appointments?" Is there in this policy a leaning to worldly wisdom and human power, rather than trusting to the Holy Spirit? Does the spirit that prompts it, whether in Bishop, preacher or congregation, accord with the spirit of Paul: "I have planted, Apollos watered, but God gave the increase?"

Now, by seeking answers to these and like questions, we may legitimately reach a wise conclusion relative to this or any other policy. If I have, in any measure, been able to show unto others "a more excellent way," I have accomplished that which I proposed to myself in writing this article. If questions of interest to the church can be discussed in this way, I see nothing but good to come of such discussion; but if not, then, in the name of our common Christianity, let them not be paraded before the public.

A. E. GOODWYN.

OPELOUSAS, May 16, 1871.

MOANING CHRISTIANS.—There are to-day many moaning Christians in the world who are perpetually wishing themselves in heaven, while they ought to thank God that they are still on earth where they can work for Christ. We are persuaded that much of the common talk about getting to heaven has an unconscious selfishness at its root—the desire for heaven being simply a wish to get rid of the responsibilities of earth. We do not of course object to the comforting reflection that there is a rest in heaven after life's labors are over, but we do object to persons who long for the rest without being willing to perform the labor.—*Methodist.*

A NEGRO, on being examined, was asked if his master was a true Christian. "No, sir, he is a politician," was the reply.

Reminiscences of Rev. J. I. E. Byrd.

NUMBER TWO.

There seems to be something stiff and unnatural in my writing "Rev. J. I. E. Byrd." I must abstain from it as much as possible, except as the running title of my numbers. He was generally called by his relatives and early associates "Ira," with the prefixes of "brother" or "cousin," as the case of relationship might be. The preachers generally called him "Bro. Ira Byrd," and in his old age all classes called him "Uncle Ira." There is something touching to the affections of his numerous surviving friends in the endearing appellation. I shall use it freely hereafter. After a short season of deep awakening to a sense of his sinfulness, guilt and danger, and of melting, subduing penitence before God, Ira Byrd was suddenly and powerfully converted at a public meeting, where there was a good deal of religious feeling and excitement. It was not necessary for any one to tell him that he was converted; he knew it of himself; he had the witness in himself. The change was so manifest and glorious he could but know it, and under the strong impulses of his new-born nature, and with a heart overflowing with love to God and man, he immediately began to

"Publish to all around
What a dear Saviour he had found."

The older members encouraged him to witness a good confession, and tell to others the glorious news of his accession to the household of faith. He was soon called on to bear his part in the exercises of the love-feast, the class room and the prayer meetings. "Use grace and grow in grace" was then an axiom in the church. Ira attended all church meetings within his reach, with feelings of the deepest interest, learned the new tunes and songs, and exhorted and prayed in public whenever called on by his brethren. It soon began to be whispered about that "Ira Byrd is going to be a preacher." "Yes," responded others, "it looks a good deal like it, the way he is going on." But Ira himself seemed unconscious of wherewith the thing would grow. The more he sung, prayed and exhorted, the more young people he led to the altar, and talked to and wept and prayed with until they were converted, the happier he felt, and the closer to God and heaven he seemed to be, and was thus encouraged to be always abounding in the work of the Lord. But it soon came upon his young heart, with the emphasis of divine authority, that his designation was the Christian ministry. The struggle was terrible, but short. His obedient heart soon yielded to the mandate of the Holy Ghost, and with characteristic modesty and self-distrust he submitted his case to his brethren. He was duly recommended and admitted on trial in the itinerancy, and his immediate and life-long success has shown the wisdom of the church in its course toward him. But what had one with such a limited education, and withal so young and inexperienced, to preach about? What did he know of systematic theology or ecclesiastical economy to teach the people? Not much, we admit. But he had a wonderful story to tell the people, every word of which he knew to be true, and that was simply the history of his own former wickedness, guilt and danger, succeeded by his awakening and conversion, and the great happiness of feeling assured of his present safety and heirship of heaven; and while telling this, and urging the people to come and taste and see for themselves that the Lord is good, he could in the meantime be prosecuting his studies, and preparing for greater usefulness in the ministry.

Suppose this truly converted youth and divinely called preacher, instead of being sent on a circuit to study and practice preaching in conjunction, had been secluded four or five years in some literary institution or theological seminary to learn how to preach, what, in all probability, would have been the result? His glowing love and burning zeal, his unyielding energy and holy power in preaching, would have cooled down to zero; and while he might have emerged from his seclusion somewhat polished in his manners and scholastic in his appearance, capable of reciting prayers gracefully and reading a paper to his congregation, instead of preaching a gospel sermon, we would never have seen him the Ira Byrd we so long knew him to be. There is practical wisdom in our plan of training and developing young preachers. The greatest theologians and most effective preachers on the continent have been made in this way.

Ira Byrd entered the ministry at a very auspicious period to insure success. His first circuit was Warren, embracing a large tract of country in the northeastern portion of central Georgia. He was the junior of John Tarrant, with Lewis Myers his presiding elder. 1811 was the year of the great earthquakes. The center of this great upheaval seemed to be about eastern Missouri and southern Kentucky, but its undulations were often seen and felt to the Atlantic coast. This convulsion of nature created the greatest alarm among the population everywhere. Many thought the end of all things was at hand, and the day of final retribution near by. The people were moved by fear, and there was a general awakening on the subject of religion. In too many instances this awakening subsided with the disappearance of immediate danger, but in a large number of cases it was deep and lasting, and resulted in genuine conversions. Scores and hundreds of people flocked into the church, many of whom made our best and most reliable members ever afterward. Bro. Byrd repeatedly told me that his congregations were unusually large everywhere this year, and that successful preaching was never so easily performed by him. The hearts of the people were like troubled waters everywhere, so that under the singing of a spiritual song, a fervent prayer or earnest exhortation, they often fell down, overpowered with religious emotions, only to arise with an assurance of the pardon of all their former sins. Ira Byrd seemed to have gotten into a new state of being. He enjoyed the unprecedented excitement supremely. Instead of the day of judgment being near by, he rather thought millennial glory was bursting upon the world. This seems to have been a new circuit, not previously known on the minutes as a separate charge, but at the end of the year they returned a membership of six hundred and seventeen whites and one hundred and fifty-four colored. In 1812 Ira Byrd was on the Appalachee circuit, as the junior of Henry Bass, with Lovick Pierce for his presiding elder. This circuit was also in Georgia. I recollect nothing very special that Bro. Byrd communicated to me about his labors that year, except the general prosperity of the church, and his great admiration of his colleague and presiding elder. He stood very fair with his brethren, and was very generally acceptable among the people. At the ensuing Conference he was admitted into full connection and ordained deacon. We shall next find him in the southwestern corner of what was then the great Mississippi Territory, out of which the States of Mississippi and Alabama have since been made.

In 1813 the Mississippi district was an out-post of the Tennessee Conference. The country between it and the Tennessee and South Carolina Conferences was inhabited by various Indian tribes, some of whom were hostile to the whites, especially those in the Alabama division of the Territory. The preachers who were appointed from the older Conferences to this far-off district not only had to run considerable risk and danger in getting there, but when once there they were almost completely cut off from all communication with the Conferences from whence they came. This being the case, so far as I know, the Bishops never sent any preacher to the Territory by the more exercise of episcopal prerogative. Volunteers were called for, and only suitable men, who were ready and willing to come, were sent. At the South Carolina Conference, held late in 1812, J. I. E. Byrd and John Shrock were sent to the Mississippi Territory. After much fatigue and exposure from camping out at night, and many dangers from the lurking savages, they arrived in the settlements on the Tombeckbee, where John Shrock took his work as the colleague of Richmond Nalley, while Bro. Byrd went westward to the Mississippi river, where he labored as the junior of William Winans, on Wilkinson circuit. Wilkinson circuit then implied a great deal more than the Wilkinson circuit of the present day. It embraced nearly the entire territory between the Homochitto river on the north and the lake coast on the south. The usual size of circuits then was twenty-four regular appointments to be filled in twenty-eight days. I have nothing very special to notice for this year, except that Bro. Byrd was generally reverenced for his personal holiness, and admired for his fluency and power in preaching. He here formed a life-long attachment to his colleague, William Winans, who already saw in the undeveloped stripling the elements of his future greatness.

The minutes of the informal Conference held in the Mississippi Territory, embracing the appointments of the preachers for 1814, were never published, and it is not known that they exist anywhere. The probability is that the only copy made out was lost in an attempt to get it to the Tennessee Conference through the Indian nations. I happen to know, however, from Bro. Byrd's own statement, that his appointment for that year was to the Tombeckbee circuit. This was a frontier circuit, and embraced all the lower valley of the Tombeckbee river from Fort Early to Mobile, and then away round westward, so as to include all the settlements on the Chickasawhay river. The war between the United States and England was then raging at its highest pitch on the coast about Pensacola and Mobile, and this circuit was in the immediate vicinity of the hostile and murderous Creek and Seminole Indians, so that the inhabitants on the Tombeckbee generally lived in forts, and in order to preach to them the preachers had to steal their way from fort to fort as best they could. I shall have a thrilling incident to relate of Ira Byrd in my next number. He encountered two Indian warriors under circumstances calculated to make a man feel a good deal like his time had come. J. G. JONES.

PORT GIBSON, Mississippi.

THE BEST ROBE.—A young lady in a rural district was invited to a ball. She anticipated the festivity with great pleasure, and was anxiously making suitable preparation for the occasion. Just at the time a peddler visited her home with a beautiful robe for sale. It struck her fancy. It was precisely fitted for her adornment at the ball, and her heart was set on obtaining it. She resolved that when her absent father returned to his house she would persuade him to buy the gay dress for her. On his return she met him, stated the case, and begged him to buy her the dress. "Ah, my daughter," said he, "there is another robe which you need much more than you do that!" It was a nail in a sure place. She had heard many sermons and private exhortations and remonstrances, but nothing had ever affected her as did that paternal remark. The gay robe, the ball, the anticipated pleasures, were all forgotten, and her thoughts occupied with the "better robe." She retired to her room to meditate, confess her sins, weep and pray. She was soon converted, and was filled with sweeter, nobler pleasures than were ever enjoyed at a ball—pleasures that death will not destroy, but refine, augment and perpetuate. What was still better, her conversion was the means of saving all the members of her family.

Reader, are you adorned in that "better robe?" Remember the words of the parable: "When the king came in to see the guests, he saw there a man which had not on a wedding garment; and he said unto him, Friend, how camest thou in hither, not having a wedding garment?" And he was speechless. *Religious Herald.*

A COAL DISCOVERY of very great value to Colorado has been made on the line of the Kansas Pacific railroad, about sixteen miles east of Denver.

The Christian Advocate.

THURSDAY, JUNE 8, 1871.

MY BABY.

BY ANNIE CLYDE.

Such a little break in the sod!,
So tiny to be a grave!
Oh, how can I render so soon to God
The beautiful gift he gave?

Must I put you away, my pet—
My tender bud unblown—
With the dew of the morning upon you yet,
And your blossom all unshown?

My heart is near to break
For the voice I shall not hear,
For the clinging arms around my neck,
And the footsteps drawing near.

The tiny, tottering feet,
Striving for mother's knee,
For the lisping tones so sweet,
And the baby's kiss to me.

For the precious Mother-name,
And the touch of the little hand;
Oh, am I so very much to blame
If I shrink from the sore demand?

How shall I know her voice,
Or the greeting of her eyes,
Mid the countless cherubs that rejoice
In the gardens of Paradise?

How shall I know my own
Where the air is white with wings,
My babe, so soon from my bosom flown
To the angels' ministerings?

And this is the end of it all!
Of my waiting and my pain—
Only a little funeral pall,
And empty arms again.

Oh, baby, my heart is sore
For the love that was to be,
For the untried dream of love, now o'er,
Twixt thee, my child, and me.

Yet over this little head,
Lying so still on my knee,
I thank my God for the bliss of the dead,
For the joy of the soul set free.

'Tis a weary world, at best,
'Tis a world that she will not know.
Would I waken her out of such perfect rest,
For its sorrow and strife? Ah, no!

Escaped are its thorns and harms;
The only path she has trod
Is that which leads from her mother's arms
Into the arms of God.

Christian Union.

THE MINISTRY.

Mr. Editor: The agency that has for nearly four thousand years accomplished more for the general good of mankind than any other, is the divinely appointed ministry. The "line of succession" is long. Under its banners have served many of earth's most illustrious sons. Royal dignity and ministerial humility have met in the same person. The judge and patriarch of a century have served beside the stripling of a score, each honored of God and loved of men. The necessity of such a ministry is great. It must be called of God; this is indispensable. The human heart, in all the labyrinthal depths of its depravity, is to be searched. Besides, many special obstacles are to be overcome. "The heathen rage and the people imagine vain things." "Ethiopia stretches forth her hands unto God." Moral Egyptian darkness covers the vast Asiatic continent; only here and there a faint gleam of light. The far-off islands of the sea are shrouded in the shadow of death. From Mexico to Patagonia the wails of benighted millions ascend into the ear of a pitying Father. From the hills and valleys of Judea, the deserts of Arabia and the mountains of Turkey is heard the cry: "One God, and Mohammed is his prophet"—"the Koran or the sword." The surrounding appearances are wild, and strange, unearthly sounds fill the air. Those who once occupied Jerusalem, as the heritage of heaven, are driven outcasts over the world because they persist in saying: "We are Moses' disciples; as for this fellow, we know not from whence he is." Then there be many that say: Who will show us any good? Like vipers in the sultry dog-days, their eyes are darkened, and their tongues shoot out all-devouring words. They sneeringly inquire: "Where is thy God?" Like wandering stars, borne on the black wings of destruction, they would "bind the sweet influences of Pleiades and loose the bands of Orion," crying, "There is no God." Wise in their own conceits, they are traveling with electric speed to a yawning hell, dragging multitudes with them. Halting between two opinions, one crying Paul, another Apollos, is the Christian world suffused with error. Like the warriors who sprang from the fabled dragon's teeth, the Christians often turn arms against each other, until war and carnage overspread the plain. The bloodhounds of persecution, though glutted with the blood of martyrs, still howl for more. Traces of the fiery simooms, that brought death into the world, are visible even in the blooming gardens of gospel light.

Intemperance, like the far-famed maelstrom, engulfs countless thousands, murdered blood stains the ground, while curses, sighs and tears are borne along by the breezes. Truly the harvest *is* great! God's work is to be done; he must choose the workman. "God sees not as man sees." The most unpromising scion may bear the richest fruit. The stammering Moses was preferred before the silver-tongued Aaron. Learned scribes and doctors were passed by, but the prophetic mantle fell on Elisha, the ox-driver. The Galilean fishermen, the oppressing tax gatherer, and the tall sinner of Tarsus, would never have been chosen by man for the work they performed. None taketh this honor, except he that God calls. The character and rewards of the ministry are of high importance. It should be pure in self-denial, unwearied in thankless toil, bold in love, prudent because prayerful, and eloquent because mighty in the Scriptures, and apt to teach therein. Bearing glad news to others, he himself is sorrowful. He is bound in spirit, while the floods clap their hands and the saints rejoice. The world sleeps peacefully, but he agonizes in prayer. Weeping, he climbs the rugged cliffs, sowing the precious seed; but the multitudes, with upturned faces, drink honey from the rocks. A true philanthropist, he is earth's benefactor. He should be encouraged, seeing his services are always in demand. Battles rage, earthquakes rock the mountains, and tempests lash the ocean, but men *will hear* his message of "Jesus and the resurrection." Though making many rich, he is poor. Possessing no foot of land, he sees "sweet fields beyond the swelling flood;" he is now traveling through Beulah, and will soon be there. No gold rewards his toil, no marble shaft marks his tomb, but a crown of life and an eternal remembrance are his. Such is the ministry in its work, its influence and *in itself*. The mighty men who in other days have blown the trumpet are gone. Their warfare's o'er, their victory's won. Every breeze brings fresh news of some warrior's departure to his reward. May God fill up the broken ranks, that the cause of truth may triumph, until Jerusalem shall break forth in songs, and deserts learn the joy.

Prairie.

THE EVENING OF WESLEY'S LIFE.

We find in the Rev. Mr. Janes' Wesley His Own Historian, entries recording the successive birthdays of the closing years of his life, and other indices of his advancing age. They are remarkable as illustrations of the persistent activity of his vital energies, and the calm, trustful spirit with which he went on with his work as he approached the end. The first entry we note is Wednesday, June 28, 1786:

"I entered into the eighty-third year of my age. I am a wonder to myself. It is now twelve years since I have felt any such sensation as weakness. I am never tired (such is the goodness of God!) either with writing, preaching or traveling. One natural cause undoubtedly is my continual exercise and change of air."

March 1, 1788, he had begun to feel conscious of the advance of age, and wrote: "I considered, what difference do I find by an increase of years? I find: 1, less activity—I walk slower, particularly up hill; 2, my memory is not so quick; 3, I cannot read so well by candle light. But I bless God that all my other powers of body and mind remain just as they are."

The last week of his eighty-fourth year Wesley preached seventeen times. He wrote, June 28, 1788, on entering his eighty-fifth year: "What cause I have to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little I have suffered yet by the rust of numerous years!"

He felt a few incipient signs of physical decay, it is true, which he described, but did not feel weariness in traveling or preaching.

"I am not conscious of any decay in writing sermons, which I do as readily, and, I believe, as correctly as ever." Among the causes for continued strength, he attributed constant exercise and change of air; regularity in sleep; his power to command sleep; rising at four o'clock and preaching at five in the morning; freedom from pain, sorrow and anxious care."

December 15, of the same year: "About this time I was reflecting on the gentle steps whereby age steals upon us. Take only one instance: Four years ago my sight was as good as it was at five and twenty. I then began to observe that I did not see things quite so clear with my left eye as with my right—all objects appeared a little browner to that eye. I began next to find some difficulty in reading small print by candle-light. A year after I found it in reading by daylight. In winter, 1786, I could not well read our four-shilling hymn book, unless with a large candle; the next year I could not read letters if written with a small or bad hand. Last winter a pearl appeared in my left eye, the sight of which grew exceeding dim. The right eye seems unaltered, only I am a great deal nearer sighted than I was. Thus are 'those that look out at the windows darkened'—one of the marks of old age. But I bless God 'the grasshopper' is not 'a burden.' I am still capable of traveling, and my memory is much the same as it ever was, and so I think is my understanding."

Sunday, June 28, 1789: "This day I enter on my eighty-sixth year. I now find I grow old—I, my sight is decayed, so that I cannot read small print except in a strong light; 2, my strength is decayed, so that I walk much slower than I did some years since; my memory of names, whether of persons or places, is decayed, till I stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either stubbornness by the decrease of my understanding, or peevishness by the increase of my bodily infirmities; but thou shalt answer for me, O Lord, my God." October 8, 1789: "My sight is so decayed that I cannot read well by candle-light, but I can write as well as ever; and my strength is much lessened, so that I cannot easily preach above twice a day. But I bless God my memory is not much decayed, and my understanding is as clear as it has been these fifty years."

January 1, 1790: "I am now an old man, decayed from head to foot. My eyes are dim, my right hand shakes much, my mouth is hot and dry every morning. I have a lingering fever almost every day, my motion is weak and slow. However, blessed be God, I do not slack my labor. I can preach and write well."

Friday, March 26: "I finished my sermon on the 'Wedding Garment,' perhaps the last that I shall write. My eyes are now waxed dim, my natural force is abated. However, while I can, I would fain do a little for God before I drop into the dust."

June 28: "This day I enter into my eighty-eighth year. For above eighty-six years I found none of the infirmities of old age. My eyes did not wax dim, neither was my natural strength abated. But last August I found almost a sudden change; my eyes were so dim that no glasses would help me; my strength likewise now quite forsook me, and probably will not return in this world. But I feel no pain from head to foot, only it seems nature is exhausted, and, humbly speaking, will sink more till

"The weary springs of life stand still at last."

The last entry in his diary is dated October 24, 1790, and records his preaching at Spitalfields Church, and at St. Paul's Shodwell.

He preached his last sermon February 17, 1791, and died on March 2 of that year.

The Bitters.—A church is divided into two parties. What one likes the other abhors. They feel it their duty to stick to it. In the devotional meeting they pray at each other's inconsistencies, hoping that the prayer will go to heaven, but by the way of Deacon Rafferty's pew, just stopping a moment to give him a shaking. If one wants the church built on the hill, the other wants it down by the saw-mill. If the one wants the minister to avoid politics, the other would like to have him get up on the side of the pulpit and give three cheers for John Brown's knapsack, which is said to be still "strapped on his back!" When Elder Bangs sits still in prayer, Elder Crank stands up to show his contempt for such behavior. If one puts ten cents on the plate, the other throws a dollar on the top of it, to show his abhorrence of such parsimony. The whole church catches the quarrelsome spirit, and begins to go down. One-half of the choir eats up the other half. The pew devours the pulpit, and the pulpit swallows the pew. The session take down the trustees, and the trustees masticate the session. The Sunday school and sewing society show their teeth, and run out their claws, and get their backs up, and spit fire. And church councils assemble to stop the quarrel and cry "Seat! seat!" to the infamous howlers. But the claws go on with their work, till *there* stands the old church by the wayside, windowless and forsaken—nothing more nor less than a monument to the memory of the dead ecclesiastical cats of Kilkenny!

From Crumbs Swept Up.

BAPTIST ITEMS.

The Baptists have joined with the Presbyterians in taking possession of Chicago. On Friday last the Bible and Publication Society held its sessions. This organization, which claims to have initiated the colporteur system in America, printed last year about six million copies of books, tracts, etc. The total of bound volumes thus far issued is five hundred and thirty-four. Three hundred and eight new Sunday schools have been organized during the year, and five hundred converts have been baptized by colporteurs. The receipts in the business department for the year ending March 1, 1871, are $274,439.09, being $19,925.09 more than the business receipts of last year. The receipts in the missionary department are $57,709.60, being $9,574.59 less than the benevolent receipts last year.

The Home Missionary Society met on Saturday, and a breezy political discussion ensued. The Rev. Dr. Burroughs, of Richmond, Virginia, declared it to be his belief that the holding of the Africans in bondage was not morally wrong. The Rev. Dr. Travner, of Memphis, thought the negro was never so happy as when in chains in the South. To this the Rev. Mr. Grimes, of Boston, retorted that the blood of the two races had been coursing for fifty years through his veins without quarreling. So great warmth was felt by both parties that the convention adjourned without final action on the report. The statistics of the society for the past year are thus stated: The work of the society has been divided into three departments, the Northern, the Southern and the Church Edifice. In the Northern department two hundred and seventeen missionaries have been employed in twenty-eight States and Territories. Twenty-three of these laborers are German Baptist ministers; twelve are Scandinavians; and the others are preaching in the French, Dutch, Chinese and Indian languages. In San Francisco, Ah Fung, a Chinese minister, preaches every Sunday to congregations in the streets, numbering from five hundred to one thousand five hundred, and $20,000 has been provided for the establishment of a mission under his direction. In the southern half of the country over one hundred missionaries have been employed. In the Freedmen's Educational Department $55,000 has been expended in the establishment of schools and the support of colored students for the ministry. The valuation of school property is $130,000, and two thousand seven hundred and sixty-nine persons have received instruction in week-day classes. In the Church Edifice Department sixty churches have been erected, and church property has been saved worth $100,000.—*Christian Union.*

Jack's Half-Penny.—A poor aged widow was very fond of the Bible, but she had never learned to read. She lived in a lonely place, and the family where she lodged could not read. But there was one cottage near, and in it a little boy, a shepherd's son, who could read. Jack, however, was full of play, and was not fond of reading the Bible. The poor old woman made her livelihood by spinning, and she determined to rise one hour sooner in the morning to spin for one half-penny more, to be given to the shepherd's boy to read to her a chapter every evening. To this Jack at once agreed. This made the poor woman very happy, and she used to say: "The lines are fallen to me in pleasant places."

Little boys, when you can, read the Scriptures to comfort the old people about you. Perhaps you may make lame and blind people say, for your sakes: "The lines have fallen to us in pleasant places; yea, we have a goodly heritage."

The trustees of the Syracuse University, New York, at their recent meeting, adopted Mr. H. N. White's plan for a building in the Anglo-Italian style, ninety by one hundred and sixty-eight feet, with Mansard domes and towers. Dr. Steel, of Genesee College, was chosen president of the College of the University. Profs. French and Coddington, of Genesee College, and Prof. Brown, of Cornell University, were elected to professorships in the new institution. Professorships of modern languages and of history and logic were authorized to be filled by the executive committee. The students of Genesee College will go in a body to Syracuse. The graduating class will defer their graduation one year, in order to receive their degree here. Mr. E. Remington, of Ilion, presented a check of $50,000, doubling his subscription of $25,000. He is the gentleman who presented the institution with the magnificent block of buildings which was recently bought for it.

RELIGIOUS INTELLIGENCE.

Fine Church.—The St. James Methodist Episcopal church, New York, Rev. H. B. Ridgaway, D. D., pastor, was dedicated on the fourteenth ultimo. The cost was $123,000; $43,000 were raised on dedication day.

The Jesuits are establishing a large university in the vicinity of St. Louis. They have secured three hundred and fifty acres of land nine miles from the city, and propose to put up a building worth $500,000. They call the new institution the St. Louis University.

The Andover Conference of Congregational churches has admitted women to full membership. At its annual meeting, recently held in Lowell, out of sixty-nine delegates present twenty-five were women, from ten different churches. The Andover Conference has set a good example, and we trust it may be followed.

The vote in the English House of Commons on Mr. Miall's motion for the disestablishment of the Church of England was eighty-nine yeas to two hundred and eighty-five nays—a strong show of force for the advocates of a free church in a free state. The pluck and persistence of the Nonconformists will change their minority to a majority at no distant day.

Death of a Missionary.—All churches will sympathize with the Scotch Established Church in the death of Dr. Ogilvie, one of its ablest and most honored missionaries in India. At the time of his death, after a quarter of a century of work, he was head of the institute at Calcutta. There are few men whose loss will be more widely felt in the missionary field.

Shelters for Jesuits.—The London Court Journal says: "The Jesuits who have been expelled from Rome are, it seems, about to seek refuge in Prussia. It appears somewhat singular that the two most Protestant countries in the world, England and Prussia, should be nearly the only ones where this sect is allowed to reside. Malta, we believe, might be very properly called the home of the Jesuits.

Zion's Herald announces that the State having empowered a consolidation of the Boston Theological Seminary with the Boston University, the trustees of each corporation have effected a union. The notice of the agreement has been filed with the Secretary of State. Rev. Dr. Clark, Edwin H. Johnson, Esq., and Hon. L. W. Pond have been elected trustees of the university from the trustees of the seminary.

Bishop Colenso has remarkably clear views of the relations of Church and State under the English government. It is said that in conducting the services he prefaces the reading of the creed by the remark that personally he does not believe it, but that he recites it as an officer of the crown. Some of the nice ingenuity expended in discovering mathematical difficulties in the books of Moses might have been well applied in settling a case of conscience.—*Independent.*

The Woman's Foreign Missionary Society of the Methodist Episcopal Church now consists of eight branches, with headquarters at as many cities from Boston to St. Louis, numbering three hundred and twenty auxiliaries, with thirteen thousand members. Its fields of operation are in India and China. The Chicago branch has just been holding its annual meeting in the Centenary church. Reports show increasing interest and receipts.

The presbytery of New Orleans reports twenty Sabbath schools within its jurisdiction, with three hundred and thirty teachers and three thousand scholars. Average attendance of scholars, two thousand. Ten teachers and fifty-three scholars have professed faith in Christ. Contributions for their own use by these schools, $6,554; for missionary purposes, $352. All the pastors preach to the children.

The Wesleyan Methodists, with about twenty thousand members, and the Primitive Methodists, with about half as many, have been trying to unite; but the smaller body, which is, of course, twice as jealous of its dignity as the larger, declines the overtures. The "Primitives" have hitherto maintained a close though informal relation with the Established Church; now that the establishment has passed away, they have applied for authority to modify the trust deeds of their chapels and schools, with the purpose of setting up for themselves.—*Independent.*

The Rev. Asa Bullard writes to the Chicago Advance that he has made statistical investigation regarding the average moral status of ministers' sons and deacons' daughters. Massachusetts and Connecticut furnished the field. In 448 ministers' and deacons' families there were 2,101 children over 15 years of age, of whom 1,414 were hopefully pious; 93 were in the ministry or fitting for it; and only *thirty-four* dissipated! And all the remaining children, with very few exceptions, were respectable and useful citizens. Mr. Bullard challenges a comparison with these figures on the part of any other class or profession among parents.

The first Methodist chapel in Rome was dedicated on April 9. The building is a small and unpretending structure, which was formerly used for a billiard-room, and has been fitted up into a neat, suitable room, capable of accommodating from one hundred and fifty to two hundred persons. It is in the Via dei Barbieri, "within a gunshot" of the Pantheon, and near the Ghetto, or Jews' quarter. The dedicatory sermon was preached by the Rev. Henry J. Piggott, the superintendent of the Italian missions. A sermon was preached in the evening by Signor Sciarrelli, of Naples.

The Congregationalist says: "Appropriations were made last week by the Education Society to two hundred and fifty-nine young men. About $7,000 were thus expended. The churches have so responded to the call of the society that it was able thus to make its regular appropriation. Nowhere has there been so great an advance of late in the number of young men receiving the aid of the society as in Connecticut. The number in the Yale Seminary thus assisted was thirty; in the college, nine; at the Theological School at Hartford, fifteen; in all, fifty-four. Two years ago in April the number added in Connecticut at the same institutions was only twenty."

The anniversaries of the English Baptist societies took place in April, in London. The Foreign Missionary Society, says the Freeman, never presented a better account of a year's work. The receipts were £32,878 12*s* 1*d*. Good tidings were reported from all the missions, and progress, though slow, toward the independence of the native churches in India. The British and Irish Mission Society reported that thirty-four missionaries were employed during the year in England, and twenty-six in Ireland. The Bible Translation Society has for more than twenty years employed Dr. Wenger in preparing a Bengalee version of the Scriptures, which is spoken of in the highest terms.

The defeat of the clerical party, says the Methodist, in the German Reichstag, foreshadows the policy of the government regarding the Pope. The Emperor treated respectfully but evasively the Catholic "interviewers" who solicited his intervention for the Pope. He would not, if he could, attempt to bolster up the dying papacy; but now that his Parliament, out of three hundred and eighty-two votes, has given but about sixty-five for the ultramontane policy, he may feel at liberty to quietly ignore the papal party. A Catholic sovereign has overthrown the papacy; it would be a queer spectacle for brave old Protestant William to undertake to restore it. Such political antics are inconceivable to the sober German mind.

Evangelization Among the Jews. The first annual meeting of the American Christian Society for Promoting Christianity among the Jews was held June 12, at the Cooper Institute, Rev. S. C. K. Milligan presiding. Rev. A. C. Iris, secretary, stated that the Jewish population in this city is sixty-five thousand, and that the society had caused one hundred and fourteen thousand pages of tracts to be distributed among them. The receipts for the year were $2,040.32; expenditures, $2,004.08; balance, $136.24. An auxiliary branch of the society has been organized in Somerset, Wyoming county, Iowa. The president and secretary were re-elected, and William H. Jackson was chosen treasurer for the ensuing year. The society intends as soon as possible to publish a Jewish monthly.

The Rev. Dr. Peck has negotiated the purchase of the St. Charles Hotel property and the adjoining land of Mr. Hosmer, in Syracuse, New York, measuring one hundred and six by one hundred and thirty-two feet, with three fronts. It contains a brick building, five stories and basement, one-half of which is to be presented to the Syracuse University. The other half is to be available to the Methodist Episcopal Church for its press and book room, and a college of missionaries, for the propagation of evangelical Christianity. This college will be under the direction of an entirely distinct corporation, and will not receive a dollar of University funds. This magnificent gift, costing $125,000, represents a single name, which is not made public. Sufficient money will be paid to render it easy to pay the rest by a few years' revenue from rents.—*Methodist.*

An Irish soldier who had been abroad was asked if he met with much hospitality where he had been. "O yes," replied he, "too much; I was in the hospital almost all the time I was there."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Bishop Keenen returned home on Friday, the second instant, in good health, and preached at the Carondelet Street church on Sunday last, filling both the morning and night appointments.

The New York Book Concern troubles seem to be far from a satisfactory settlement. The following statement from the Western Christian Advocate presents the latest aspects of the subject:

Another chapter in the history of the Book Concern imbroglio will have to be written. Dr. Lanahan has appealed to the Superior Court of New York city to issue a writ of *mandamus* to compel Dr. Carlton to allow him equal authority and control of the books, papers, etc., of the Concern with himself. He claims that the charter makes him a co-agent, and not an assistant, and wants a judicial decision to this effect. The Book Committee, learning of these extraordinary proceedings, met in New York last Thursday, and have suspended him from office, and appointed the fifteenth of June for an investigation of his case. We learn by dispatches to the Associated Press that Dr. Carlton has presented charges against him.

Wesley's Leben.—This little volume is a translation into German of Dr. Summers' Life of Wesley. The translation has been accomplished by Rev. J. A. G. Rabe, pastor of the Dryades Street German church of this city. It is for the use of our German Sunday schools, and for general circulation among our German people. Knowing the translator as we do, we have no doubt that his work is well done. It will be productive of great good in our German work. The volume is a small duodecimo of one hundred and two pages, handsomely bound, and in clear type, on good paper. It bears the imprint of the publishing house of the Evangelical Apologist, No. 112 Camp street, New Orleans.

Emory and Henry College.—Our readers who have boys to educate should not fail to notice the advertisement of Emory and Henry, which appears this week. We continue to recommend this as one of the best institutions under the patronage of the Southern Methodist Church. President Wiley has a corps of able assistants, and can safely be intrusted with the care of our youth. A more bracing and healthful climate cannot be found than that of the mountains of Virginia.

Bells.—We have been familiar with the bells manufactured at the Meneely Bell Foundery from childhood, and have purchased several for the use of churches that we have been concerned in building. After comparing, in all respects, with those of other manufacturers, we recommend them to our readers. See their advertisement in to-day's issue.

REST TO THE CHURCH.

The present is peculiarly a period of repose for Southern Methodism. Unity and peace prevail in the church. No important questions of doctrine or of polity agitate our people. Matters of government and discipline seem to be settled in a manner acceptable to all. There is no strife about ritualistic forms, no troubles growing out of publishing interests, no clamor for modifications of the episcopacy. The changes inaugurated in 1866 have been quietly accepted, and are working without any perceptible friction. There is general satisfaction with things as they are, and scarcely a ripple of controversy is discernible about matters affecting the welfare of the communion at large. What important and radical questions may be sprung in the next few years are beyond prediction; but at present we have almost complete peace and tranquillity. The restless spirit of change, and the disposition to pull down the old landmarks, is entirely quiescent, if indeed it exists at all.

In our relations to other denominations there is as much harmony as Christian charity can well demand. Doctrinal antagonisms are unavoidable, but they are characterized by little acrimony, and our denominational peculiarities are recognized and respected by our opponents. The conflicts and persecutions of other times are greatly abated, and our church has secured a firm and broad foundation. In some sections the old debate on baptism is kept up with considerable spirit, and the veteran champions are contending "earnestly for the faith once delivered to the saints." In reference to the attitude of the Methodist Episcopal Church, we could wish for more fair dealing, and a more reasonable view of the situation on their part; but there is in the Southern Church substantial accord of conviction and feeling on the relations which we sustain to them. There is no agitation on this subject, and none of any noticeable proportions is likely to occur. The efforts at absorption and disintegration, carried on with such lavish expenditures as to cripple the missionary resources of the most numerous and wealthy Protestant denomination in the world, have strengthened and consolidated us, and demonstrated the folly of our enemies.

With inward peace and unity we are in a condition to go forward in the great work of aggression upon sin. Our attention can, without distraction, be directed to the strong holds of Romanism, and to the salvation of the world. Such internal tranquillity is scarcely to be found in any church at the present day as in ours. With no elements of dissension, with nothing to divert from our mission as a church, we ought to be reaching out and extending as never before. It is the golden opportunity for perfecting our institutions, and for the enlargement of all our religious enterprises. It is a favorable time for the inception of improved methods of church work, and for the development of the financial, the missionary and educational plans. We are not sure but the idea of our recent Sunday School Convention might be applied to all of these interests with the best results. Methodism is eminently connectional, and why should not the principle yield practical fruit in the matters to which we have just alluded?

The Texas Conferences have taken steps to establish a university, which shall be the common property of all; the Alabama Conference is moving in the same direction; and is it not possible that an educational convention of the entire church could do much toward the location and endowment of the institutions that are really needed, and that can be efficiently supported? We have a number of colleges and universities in name, and nearly all are in a languishing condition. In our educational interests there is need of a matured connectional policy, and of a greater concentration of effort.

At peace among ourselves, and with all the great features of our ecclesiastical organization settled, our condition is specially favorable for building up, and for the promotion of the spirituality of the church. The development of a deeper devotion, and of a complete consecration of property, should be the aim. The battle against sin must be carried to the gates, and pressed with vigor on the right hand and on the left. A state of rest has its perils. There is danger of becoming at ease in Zion, and of falling into lassitude and apathy. These evils will come unless we recognize our opportunity, and direct our means and energies with watchfulness and vigor in the channels which are opening around us. Rest is good only as it means work, and as it affords the occasion of edifying the church and of multiplying her numbers.

AFTER THE PROPERTY.

Our Northern brethren are determined to take all the property they can. No one believes that they would have voluntarily surrendered the churches in Louisiana which they took and occupied by military authority. They hold churches in New Orleans still, which were built by Southern Methodists, and chiefly by the money of white Methodists. The ground of retaining these churches is that the members have joined the Northern Church, and that they were built with the money contributed by said membership. The latter part of this statement is untrue; but the principles of justice and honesty should be the same in Louisiana as in Maryland and Virginia. Yet they set up claims to church property in the States last named, where every member has united with the Church South. How is this to be accounted for? They keep possession of churches here upon the plea that the members have joined them, but elsewhere they take the opposite tack, and exclude the people from the houses which have been built and occupied by them from the beginning. According to the practice of our Northern friends, equity in Louisiana is the very opposite of equity in Virginia. We quote a few paragraphs from a writer in the Southern Christian Advocate, speaking of the property question in the Baltimore Conference. Mr. Phelps is the man appointed by the Northern Conference to look after the property which may be in dispute.

Mr. Phelps came to Lewisburg. He did not find a single member. He, however, trumped up a quarterly conference in the country, changed the trustees, brought suit for the property, and gained it, and, having no congregation, it passed into the possession of the negroes. Now this work is what he is appointed for.

He is to take charge of the interests of the Methodist Episcopal Church, and to enter suit for all property deeded to it, and, if possible, gain possession.

The facts summed up, then, are these:

The Methodist Episcopal Church was one body throughout the land, with a form of discipline in no way prejudicial to slaveholders.

Virginians and Marylanders, trusting to the conservative character of the church, deeded certain churches to it.

In 1844, still relying upon this conservatism, they refused to take advantage of the plan of separation and to come South. The General Conference passed a new chapter so odious to them that they were forced out of the church. Where there was any difference of sentiment as to which way the church building should go, they surrendered it.

They retained the churches when there was no difference of sentiment for ten years, and now the Methodist Episcopal Church proposes to bring suit for them. Did it build them? Did it buy them? Were they bequeathed to it?

Does not the will of the people, so expressed and so unanimous, bind them to yield all the legal claim it has? *Is it right* that it should take advantage of the legal claim to rob these people of their churches? What will be the effect if they succeed in getting this property? Simply to secure buildings for which they have no use, to deprive the people who built the houses of their property, and to embitter more and more their hearts against them. I do not think on legal grounds they can be resisted; but will it be right?

The churches now in dispute are the church at Staunton, where they have not a member; at Moorefield, where the property was deeded by a party, with the written understanding that in case the church became abolition it should revert to the Baltimore Conference; and in a number of country places. They have all the churches in Maryland, in Alexandria, in Leesburg—where they have one member—in Winchester, Lewisburg, etc.

I do not object, as a general rule, to the one laid down, that we should not go behind the deeds; but these are cases so plain, so unquestionable, that it is simply robbery to take advantage of a deed, and the Baltimore Conference case is one of them.

There are some legal complications about the question in Virginia, which led the manipulators of a new constitution to insert in it a provision which they thought would protect them; but it is needless to discuss them here.

I am sure the spirit does exist among leading men in the Northern Church to take possession of everything the law will give; and but for the decision of the Supreme Court they would certainly take possession of all our churches.

If the principle becomes a fixed one, that churches are never to make a waiving of legal rights when justice demands it, our people will be very chary in putting in our hands a trust which may be so abused.

The truth is, the course of the Methodist Episcopal Church, during the war and since the war, has done more to destroy the confidence of thinking men in connectional Methodism than all things else. If men are not honest, because they are in a great connection, men may question the value of that connection.

Nashville, Osceola and St. Louis.

At Home, June 5, 1871.

Ma. Editor: Of the doings of the official week at Nashville your readers have been well advised. During the progress of its affairs it was my good fortune to visit one or two of the old prophets who are so snugly fixed in the neighborhood of that city. It did my heart good to see these faithful servants of the church living in comfort at their own homes. They had spent many years of itinerant toil in the cause of the Master, and he had not forgotten them in their age. It only confirmed an opinion, long since formed, that if a man will take care of his Lord's interests, looking neither to the right nor left, his Lord will take care of him. Nothing can surpass the beauty of the country about Nashville at this season of the year. There is vivacity in the very shape of the ground—swelling, undulating, and stretching away in various moods of rural beauty. There is just the right proportion of woods and parks and skirting timber; of lawn and orchard and grain field, blending in the foreground every shade of green; with successive ranges of vanishing hills, each covered with its own transparent vail of misty light passing dimly off into the clouds on the horizon. To complete the whole, there is such freedom of style in the houses which dot these hills and vales that they leave the imagination unfettered by any stiff forms to fancy's wing—to see all the beauty that is in the landscape, and all that may be in your own soul besides. It was refreshing to stop on the road, look round, and drink in for future use these colors and forms, which God has given to awaken in us a grateful harmony. On Sabbath I attended a very neat country church—Hobson's chapel—heard an edifying sermon, and had the satisfaction of feeling, for one hour, like one of the congregation. Everybody ought to preach well who lives about Nashville, and I believe everybody does; but with such a country to inspire them, what wonder?

Leaving this inland Athens, with its Parthenon-like capital high perched, I next found myself at Osceola, a town on the Mississippi, about one hundred miles above Memphis. The district meeting was but thinly attended by the officials—in truth there are not very many circuits in that region; but we had fair congregations and a gracious work of the Spirit. Ancient revival power attended the word; men were converted and converted, besides women and children. This is a most fertile region; lands are not high; the people are quiet and sober; and Methodism is gaining strength steadily among them. Had the official members been present who *ought to have been*, we should have seen much more effected than was. It occurs to me that it is the duty of preachers in charge to be at all meetings recognized by our Discipline, to which they belong. There are some noble hearts among the laymen of this district, and the putting off the work to itself at the last Conference was the proper policy for cultivating this part of Arkansas.

By boat and the Iron Mountain railroad I was next transported safely to St. Louis—the true center of the great West. Having been there before, I was prepared for the Christian hospitality which one meets on every side. By the way, how often is the fair name of a great city in the keeping of a single family. After his resurrection, one of the first acts of the Saviour was to accept and reward the hospitality of his people. Thus in the New Testament, by the breaking of bread, as in the Old at Abraham's house, the Son of God enforced this first great law of Christian life. May it ever abound among our people!

If I begin to talk generally of this huge mart there will be no stopping: of its railways, its water courses, its quarries, its mines, its many tributaries, fertile grain-producing hills and valleys, its substantial furnaces, its factories, its houses of stone and marble, its spacious halls and its lofty churches. Everywhere there is motion and thrift. It has the good will of North, South, East and West; and I am right glad that our church has a name and a place in it. On this occasion it was with the church that my visit had to do. After taking breath, I walked up to survey the new Centenary building. There it stood, grandly in stone, on the corner of two of the most improving streets of the city; "set on an hill," with its spire giving additional force to the scripture by a height of two hundred and two feet. Connected with the church is the parsonage, built of the same material, looking like an Episcopal palace—not a Methodist episcopal—the whole forming a pile of most impressive proportions, and worthy of the church of which it is the exponent. On the Sabbath following I had the pleasure of seeing it at the best advantage—that is, from the pulpit. The audience room is one hundred and six feet long, by sixty feet wide in the clear, with galleries on three sides. It has a roomy look; the side galleries are light, though very spacious; the ceiling is of oak strips, natural and stained alternating, and open—that is, running up, as if with the rafters, to the height of forty-six feet at the ridge. The seats are most comfortable; the altar space ample; the pulpit very plain, paneled, not large, and sits out to itself upon a raised altar floor. Behind the pulpit no recess, no fresco, and only a plain, neutral-tinted wall. There is a fine organ in the loft; and, best of all, the acoustic property of the house is perfect; no resonance that I could detect, and every word in ordinary tone heard all over the room.

This beautiful structure cost $125,000, and was cheaply built at that. The lots on which it stands cost $36,000 besides. The debt remaining on the whole—some $18,500—was collected on the day of its dedication.

I expect that it is the grandest *free-seat church* on the continent; it was therefore peculiarly gratifying to take part in the religious services of the occasion. Bishop Marvin preached at night. The collection continued during the day *until the amount was made up*—the only sensible way of taking up any collection. Sometimes people fly a collection as they would a pestilence. The best way to correct this is to take it up *before* preaching. This was tried at night with good effect; the balance in full was raised, and the house dedicated. The style of this elegant structure is the modern Gothic, with spacious basement. On Monday night it was baptized into the spirit of an old-fashioned Methodist love-feast, and thus fairly started on its career of usefulness.

Yours truly, K.

The Constitutional Amendment Adopted

On the twenty-fifth of May, 18[illegible] the General Conference of the Methodist Episcopal Church South adopted, by a majority of two-thirds (160 yeas, and 4 nays,) the following *proviso* to the restrictive rule to close section 1, chapter 2, of the Discipline:

Provided, That when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed such rule or regulation, their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule, and if thus passed and affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time.

This *proviso* was ordered to be sent round to the Annual Conferences, and if receiving a three-fourths vote of all the members present and voting, it should become a part of the constitutional law of the church, and be inserted in the Discipline accordingly.

The College of Bishops, at their annual meeting, May 8, 1871, in the Publishing House, called in the Rev. A. H. Redford, D. D., the agent, and the Rev. T. O. Summers, D. D, book editor, to assist in counting the votes returned officially from the several Annual Conferences. The result is as follows:

VOTE ON THE CONSTITUTIONAL AMENDMENT.

Conferences.	Yeas.
Western	16
Missouri	78
St. Louis	81
Illinois	41
North Alabama	79
Alabama	120
North Georgia	99
South Georgia	95
North Carolina	90
South Carolina	107
North Mississippi	91
Mississippi	71
Texas	41
East Texas	30
Trinity	44
West Texas	29
Northwest Texas	40
Virginia	97
Memphis	79
Tennessee	107
Holston	77
Florida	22
Kentucky	79
Louisville	65
Indian Mission	12
Pacific	54
Columbia	13
Los Angeles	
Arkansas	25
Little Rock	84
White River	27
Louisiana	51
Baltimore	130
Western Virginia (no action yet taken.)	
	2,024

Whereupon the constitutional amendment was declared to be adopted, and the secretary was instructed to publish the same.

H. N. McTyeire,
Sec. of College of Bishops.

Nashville, Tenn., May 25, 1871.

NEW PUBLICATIONS.

The Southern Farm and Home, published by J. W. Burke & Co., is one of the very best agricultural journals published in the South. The June number is full of information adapted to the season and the wants of our rural readers.

The Atlantic Monthly has No. 5 of a Virginian in New England, Thirty Years Ago, No. 2 of the Adventure of Fort Fisher, Mountaineering in the Sierra Nevada, No. 6, Our Whispering Gallery, and a very instructive article on Botanizing.

Evmon, of 130 Canal street, sends us the Southern Magazine for June. It contains thirteen articles, besides reviews and the Green Table. A good number, we judge, from a glance through its well printed pages. Published by Murdock, Browne & Hill, Baltimore. Price $4 per year.

The Manufacturer and Builder is, as usual, embellished with valuable plates, and replete with articles of interest and instruction on subjects of science, art and mechanics. Western & Co., publishers, New York. $1.50 per annum.

Most attractive of all is the New Monthly Magazine, the bright blossom on our great literary tree, the Methodist Publishing House, Nashville. The illustrations are better than any number yet issued; the editor's work shows that he is getting completely into harness, and Dr. Redford, the publisher, is bringing the mechanical execution up to the standard of its literary merit. Every lady in our church should read our New Monthly, and everybody else, for that matter. The contents of the June number are: Nothing but a Woman; Astronomical Notes for June, 1871; The Professor on Shafts; A Sagacious Day; The Heroine of Siberia; Echoes of the Past; My Secret; The Character and Career of King David; To China and Back; The Carnival of Coosa; Our Aged Ones; Moods; How Matches are Made; The Best Policy; De Soto's March Across the Continent; An Ode; Saint Paul; Truthfulness; What is Man; The Golden Age; Celebrities that I have Seen; The Nymph of the Cave;

tage Well; Editor's Round Table; Book Notices.

THE CHARM: for Sunday Schools. By P. P. Bliss. Published by Root & Cady, Chicago. Price, thirty-five cents, single; $30 per hundred. The title is "*charm-"ing*, and the body of the book doubtless possesses many excellencies. "Of the making many" Sunday school singing books "there is no end."

SOUL-SLEEPERS.

A correspondent makes mention of a sect in southwestern Virginia, and elsewhere in the West, called Soul-Sleepers. They hold that the souls of both the righteous and the wicked sleep from death till the resurrection, when the souls and bodies of the righteous are raised to eternal life, and those of the wicked are annihilated. Well, this is no new thing under the sun. In the last century Dr. Priestly, and other Socinians, held that the soul sleeps till the resurrection; and Dr. Taylor and others taught that the wicked are to be annihilated. Hence those heretics were called Annihilationists or Destructionists. See Watson's Biblical and Theological Dictionary, under the word "destructionists," where their opinions are cited and refuted. An effort has been recently made in England, especially among the Congregationalists, to revive this heresy, and there has been considerable controversy on it in the London Christian World. In New England, too, zealous attempts are made to propagate this doctrine. But it is so palpably opposed to the teachings of Scripture that it is not likely to find many adherents, especially as the doctrine of the Restorationists, or of Universalists, is more attractive to those who will not abide the plain teaching of Scripture that the torment of the wicked is forever and ever. See Watson's Dictionary, as before cited, and his Institutes, part I., c. xix., pages 120-122, and the tract on Eternal Punishment in Methodist Pamphlets for the People—series 2, No. 22.

As to the sleep of the souls of the righteous during the intermediate state, it is so repulsive to one's feelings, and so antagonistic to Scripture, that we marvel that any one who has any regard for the authority of the Bible—not to say any one who has his conversation in heaven—could tolerate the gloomy, heathenish doctrine for a moment. But as we have been repeatedly importuned to set forth the true scriptural doctrine of the intermediate state, we intend to seize the first opportunity, when we are not pressed by long communications on the one hand, and advertisements on the other, to give the subject an elaborate discussion. Our views have been long since formed, and definitely settled on this interesting question.—*Nashville Christian Advocate.*

THE DEDICATION of the new Centenary church, says the St. Louis Christian Advocate, transpired according to appointment on last Sabbath, and pursuant to the programme. It is impracticable to give an adequate report of the occasion in this issue. It must be reserved for the next. We hope to make it complete, and an extra edition will be printed for the accommodation of those who may wish to send the report to friends at a distance. We can only add now that the occasion was profoundly impressive and altogether satisfactory. Bishop Keener preached the sermon—a grand discourse. Bishop Marvin managed the collection successfully, as usual, the whole amount of the debt, $20,000, having been raised on subscription.

Bishop Keener's visits to our city are highly prized. They have always been both pleasant and profitable to us. He took his departure for his home in New Orleans on Wednesday. May a good Providence attend his journey, and permit many visitations from him to our city in the future.

A GEORGIA church edifice, which was originally built in trust for the use of the colored members of the Methodist Episcopal Church South, came into the hands of the African Methodist Episcopal Church during the war—a majority of the old members preferring the latter communion. Recently, however, the Methodist Episcopal Church South has asserted its right to the property, and, on appeal to the Supreme Court of Georgia, a decision has been obtained by which this right of prior ownership is recognized. The Nashville Christian Advocate says that this ruling will not only compel the African Methodist Episcopal Church to relinquish its hold on several Georgia churches, but also deprive it of considerable church property in Kentucky and Louisiana.

THOSE who burden needlessly their own consciences with the state of other people's, are apt to have a busy life, and not a very useful one.

EXPERIENCE is one of the oldest and best teachers, but her prices are ominously high.

Wesleyan Missionary Anniversary.

This took place at Exeter Hall, London, May 1. The memorable occasion is thus sketched by the Recorder:

Exeter Hall presented its usual gay and happy appearance on May morning. The building was crowded in every part at an early hour, and there were all the stir and flutter of excitement, and the outgushing of festive feeling for which that great Methodist gathering, above all others of the year, is so remarkable. It is a wondrous sight to see those thousands of countenances all clustering and blossoming in one beauteous efflorescence of gladness, and to watch the waves of joy that in rapid undulations ripple over that outspread expanse of people, lighted up by the inspiration of one sentiment and one hope, one thought and happiness in every bosom. Before the hour for commencing the meeting a universal buzz of conversation murmured all over the hall, interrupted, now and again, by an outburst of cheers as one and another minister or layman, well known to the multitude, was recognized stepping on the platform. The appearance of the secretaries and the committee, punctually as the finger of the clock pointed to eleven, was the signal for the accustomed volley of ringing cheers; and as Father Jackson, leaning on the arm of Mr. Frankland, slowly mounted the steps, the whole assembly, moved by a simultaneous impulse of veneration and affection, rose to their feet and greeted the venerable patriarch with an enthusiasm of delight which we have rarely witnessed. The preliminaries of the meeting were dispatched with unwonted brevity.

Mr. John Chubb presided, and in his opening speech said:

A little while ago I heard from a good authority that not less than £10,000,000 per annum is raised in this country in one way or another for the propagation and maintenance of religious truth at home. Well, then, how much, think you, does the United Kingdom raise for the spread of the gospel in the whole world besides? Why, just about £1,000,000 only. I will not weaken the force of this startling fact by any comment. When you go home consider whether, without reducing our givings for the thirty millions of people at home, we cannot and ought not to give more than we do for the eight hundred millions abroad.

The treasurer reported the total receipts for the year to be about $748,835, and the disbursements about $736,770.

Rev. Thomas Jackson spoke as follows:

Why, there are some men who tell us that they are Christians, and that they believe that Jesus Christ was nothing more than a man. Now, think of a simple man sitting at the right hand of God in heaven. How could he work with the apostles everywhere—occupying his throne at the right hand of the Father, and working with his servants wherever they went? Oh, I wish we could keep more steadily in view this momentous thought—the Lord working with his servants! We want more of our Lord's working in our ministry at home; and oh! we ought to be deeply concerned that the Lord may work with the ministry of our missionaries abroad. "Vain is the help of man." I have just finished reading the new Life of Mr. Whitefield with great admiration, and have been reproved that I have not been a better preacher and minister than I have been; but I find that that incomparable man, through the entire course of his ministry, steadily kept this one object in view—to bring sinners to their Saviour. That was the one object of his ministry. We cannot bring sinners to their Saviour unless the Lord work with us. Now, to get the Lord with us more powerfully and more effectually, there must be more prayer. I wish we had more prayer in connection with our missionary operations, and more prayer in connection with our ministry at home. I should like to see intercession prayer meetings established in all our circuit towns—prayer meetings for intercession held every week. We had such meetings in Leeds from sixty to seventy years ago, when I was stationed there, and blessed seasons they were. I shall never forget how in one of those meetings the late Joseph Sutcliffe prayed for the Duke of Wellington when he went to take command of the armies in the Peninsula. He prayed that God would direct him and preserve him, and his prayer was signally answered. Oh, for the spirit of prayer in connection with our missionary effort! Mr. Chairman, you called our attention to Mr. Wesley's sermon on the use of money. Let me remark that there are three principles which he has laid down on this subject for the regulation of his people while the sun and moon endure. First, gain all you can by honest and honorable means; secondly, save all you can; cut off all needless expenditure; thirdly, give all you can.

Begging in Roms Under the New Regime

Too much has been said about Roman beggars, from Belisarius down, for us to enlarge upon them here, but the success of the business is proved by the ability of any of them to give you change if you have no coin small enough for your charity. A philanthropic lady saw a little ragged boy sitting on a step with an open book in his hand—a sight seldom seen in Rome; she stopped to ask him if he could read, and found that he was merely twisting the leaves for his amusement. The next day, however, as she passed the same place, her carriage was surrounded by ragamuffins, crying: "Io so leggere, signora—lo" ("I know how to read, ma'am—I do.") The humor of the thing was not thrown away upon the philanthropist, who replied: "Very well, then, I'll give you a book." This, however, was not received with any gratitude; so she drove on. The book she had seen was a New Testament, now for the first time being printed and distributed among the people, to the infinite horror of the priests. How much good it will do this generation is as difficult a question as the benefits of the abolition of slavery in our own country for the next quarter of a century. They are the most irreverent people in Christendom. A common man says, "Io preghero il diavolo" ("I will pray to the devil") for such and such a thing; not meaning that he worships the devil, but that he really worships nobody. A ballet is in rehearsal on the story of the Prodigal Son, and the idea excites no horror among men of the highest class. A caricature appeared lately in a shop in the Corso (the principal street,) representing the crucifixion, Napoleon the Third being on the cross, the King of Prussia as the centurion piercing his side, the Pope and other supposed sympathizers with France representing the apostles in ridiculous attitudes of grief and dismay. The whole edition of this infamous blasphemy sold in twenty-four hours, and another was immediately called for. Whether these are the results of religion or race future times must decide.—*Lippincott's Magazine.*

TOUCHING DEVOTION.—One of the most tearful cases ever told on paper is this, of a little boy, a mere child, who traveled fourteen hundred miles, taking care of the body of his dead mother all the way:

An express man, upon reaching his office, early one cold morning in January, observed on the sidewalk a long, heavy box, which his practiced eye at once identified as containing a corpse. Upon the end of the box, shivering with cold, sat a little half-clad boy, about seven or eight years of age. Addressing him kindly, he said:

"My lad, don't sit there; you will freeze. Come in and sit by the fire."

Bursting into tears, the little fellow replied:

"No, I can't come. My mother is in this box, and I promised her that I would not leave her until we got home."

Deeply affected with the touching devotion of this brave little fellow, he finally succeeded in convincing him of the entire safety of his precious charge, and taking him to a neighboring restaurant, gave him a warm breakfast, and then learned the particulars of his story.

His father died about a year previously, in a remote village in Minnesota, leaving his mother in poor health and nearly destitute. She died, but a few days before the boy's sad journey, charging the little hero with the sad duty of conveying the remains to her friends in a distant State, and furnished him with (all she had) a sum of money barely sufficient to carry them both by freight cars to their destination.

The little fellow had actually ridden night and day in a freight car with his melancholy trust, never for a moment losing sight of it.

DR. HAMILTON, says the Nashville Christian Advocate, send us cheering news from Selma, at which we greatly rejoice: "God has arisen to avenge one of his elect, Bro. Bounds, who has been crying to him day and night. Revival power is shaking this city from end to end. Some sixty have been converted—about thirty yesterday. The whole community, with few exceptions, is moved. No man ever labored harder for a revival than Bro. Bounds; but now he can sing: 'In vain I have not wept and strove.' God is abundantly rewarding his faith. This people will never know how much they owe this man. The churches are filled with wonder and joy, and are astonished at what they see and feel."

A FRENCHMAN is content with one-sixth of a pound of animal food per day, an Englishman consumes not less than half a pound, and an American demands from half a pound to a pound.

Married.

Near Jamestown, Smith county, Texas, on the eighteenth of May, 1871, by Rev. John S. Mathis, Rev. THOMAS H. HALL and Miss RISSA H., only daughter and child of Robert and Ann Dismukes, all formerly of Macon county, Alabama.

In Yazoo City, Mississippi, May 31, by Rev. Dr. J. T. Curtis, Colonel H. H. FORTUNE, of Marlaw, Falls county, Texas, and Miss SALLIE MCDOWELL, of Yazoo county.

Obituaries.

REV. J. L. E. BYRD.

At the roll-call of the second Quarterly Conference of the Black Hawk circuit, Yazoo district, North Mississippi Conference, May 27, 1871, in answer to the name of John Ira Ellis Byrd, solemnly pronounced by the secretary, the answer was, "Dead;" whereupon a committee was appointed to draft resolutions expressive of the feelings of this body, which submitted the following report:

Bowing with submission to the providence of God by which we are deprived of the presence, counsels, prayers and holy example of John Ira Ellis Byrd, so long a loved and venerated member of this Quarterly Conference, we express our holy grief at the death of Bro. Byrd, which occurred on the sixth of April, A. D. 1871, in the eightieth year of his age and the sixty-first of his ministry.

He endeared himself to us inexpressibly, as to hundreds of others, by his holy zeal for our welfare. His life was one of entire devotion to the highest interests of mankind, and for sixty years was a laborer in the vineyard who needed not to be ashamed. His name and virtues are a legacy to the church in Mississippi; therefore,

Resolved, That this report be spread on our minutes, and a copy be furnished the family of Bro. Byrd, and also the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

STEPHEN JOHNSON,
Chairman of Committee.

Died, on the thirtieth of January, 1871, on board the steamer Tidal Wave, near Alexandria, Louisiana, of congestion, ELLA B. WILLIS, daughter of John A. and Mary Willis, after an illness of but two days, aged nineteen years and one day.

The deceased was born in Caddo parish, Louisiana, on the twenty-ninth of January, 1852. She joined the Methodist Episcopal Church South in September, 1867, and lived a consistent member of the same to the day of her death, having been attached to the Mooringsport circuit, Caddo parish, Louisiana.

In company with her fond sister, Mrs. Virgie Lively, she left home in December, 1870, followed by a mother's prayers and a father's care, to visit their dear uncle and aunt, Mr. John Tabar and wife, in New Orleans, where the writer of these lines had the satisfaction of meeting with them. She and her sister left the city for home on the twenty-seventh of January, on board the above named vessel. The same evening she was taken with a congestive chill, and died on Monday morning with the second chill.

Little did her parents think, when she left them, that her stay would be so long. But an affectionate daughter and faithful follower of our Lord Jesus Christ was exchanged for that lifeless clay, which shall know no change till that voice which awakens the dead and bids the sleeper arise shall shake both heaven and earth. Then will she come forth, radiant with glory, to take up the shout of victory.

Notwithstanding we are grieved to be parted from one so lovely and so much attached to our Master's cause, we grieve not as those without hope.

M. M.

MOONSGSPORT, Louisiana.

Died, in the parish of Morehouse, Louisiana, on Monday, May 22, ELBERT W. ELTON, a native of the State of Georgia, aged forty-seven years, three months and two days.

He came to this State about the year 1841 or 1842, and has lived in Morehouse parish from that time to the day of his death. He has always been esteemed by those who knew him for his honesty, his industry, and for a quiet and peaceable disposition. He was preeminently attentive to his business—not a meddler in other men's matters—a good citizen, an affectionate husband, a tender and indulgent father; one whose motto was: "Do justly, love mercy and walk humbly with God." Such was the character of Elbert W. Elton. But he was more than merely a just, merciful and humble man; he was a Christian—a member of the church of God—faithful in his religious life, earnest in his devotions, "showing his faith by his works." He gave to the world the influence of a good example, and to the extent of his ability contributed of his means to the advancement of the cause of God.

A short time before his death, while in conversation with his wife, he said: "I have no fear of death. I feel and know that if I were to die to-day I would be happy. I am prepared for death, and intend, by the grace of God, to die a Christian and live in heaven." Expiring alone on the roadside, where the assassin's bullet pierced his heart, he laid himself out, crossed his hands upon his breast, and no doubt quietly and triumphantly fell asleep in Jesus. Here, in this position, he was found by his heart-stricken daughter, with a smile resting upon his countenance, which remained there until the fastening down of the coffin lid hid his face and form forever from the gaze of his family and friends. J. L. W.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending June 5, 1871.

A—Edwin Alden, Philip Allen, F D Allen.

B—J M Boon, G Boudreaux $35.35, Edwin Belanger, W N Barrett, D T Brown $4.

C—J C Crandall, P W Cram $9, B Clegg, William Cameron, J A Campbell, A W Campbell $5.30, F R Carloss $2, L Curley $14.50, Claxton, Remsen & Haffelfinger.

D—Horace Dodd $5.64, R B Downer, D A Deckard, E Da Champ & Son $25, D M Dunlap $5.

F—E A Flowers $5.50, R W Freeman.

G—F M Grace $2, N Gillis $5, Joseph Gorton $127.96, Geo Gaskins $25.

H—A G. Hawkins, J H J Hunter, T W Hines, A C Harper 2 lets $1, Dr J P Holmes, W C Hallslip 3 lots, L M Horton $1.

J—J N Jones $10.

L—W E M Linfield.

M—E A & G R Meneely $10, W W McGuire, Thos M Mann $15, M C Manly $3, A A Monroe $1.20, S N Martin $12, H H Montgomery 2 lots $21.10, J W Medlock, S C McCormick $2.50, Irvin Miller, J H Mims, D Merchant.

N—Thomas Nixon $6.

P—S M Pettengill & Co 2 lots $8.78, T O Petway, R T Parish 2 lots, John E Potter & Co, Isaac Pipes 2 lots $2.25, G W Pascome $5, Robert Parvin, Bascom T Pearson, Geo W Pascome $3.

R—Wm C Rowland, Geo P Rowell & Co.

S—W W Sharpe & Co $6, A B Stewart, Jas Shanks $15, C H Stuart $10, Thomas R Stewart, D S Snodgrass, W T Slaton.

T—James Turner.

W—T L H Walford $9, J M Weems 2 lots $25, John Wilkinson.

PRAYER AND WORK.—The prayer of a certain old man was, "Oh, Lord, give us more of the up and doing."

HE THAT hath God hath all things; and he that hath him not hath nothing.

NEW ADVERTISEMENTS.

EMORY AND HENRY COLLEGE, VIRGINIA.

THIS INSTITUTION, located on the great railroad line from New Orleans to Baltimore, among the mountains of Virginia, is offering peculiar advantages to those who are seeking a thorough collegiate or business education. Two Hundred and Thirty Dollars will cover the expenses for an entire collegiate year of ten months, for Tuition, Board, Fuel, Room-rent, Washing and Contingent Fees. For the character of the school, please consult our own Admiral, or any of the Bishops or of the leading men of the Southern Methodist Church, or the Professors of the University of Virginia, who have authorized this reference. Our Fall Session begins AUGUST 17, 1871. If you desire a catalogue write to E. E. WILEY, Prest., Emory P. O., Va.

je8 4m

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je8 1y

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je8 2m 2x5ms

Mansfield Female College.

COMMENCEMENT OF 1871.

THE EXAMINATION will commence on THURSDAY, June 22 and the exercises will close on Wednesday, June 28. Commencement Day. The sermon to the Graduating Class, on Sunday, June 25, will be preached by Rev. Samuel J. Hawkins, of the Trinity Conference. The Annual Address will be made on Commencement Day, by William A. Seay, Esq., of Alexandria, La.

je1 3t CHAS. B. STUART, Prest.

NEW ADVERTISEMENTS.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the First MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

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The Child's Corner.

A GUILTY CONSCIENCE.

BY EDGAR FAWCETT.

How mean of mamma not to kiss me,
Not even to wish me good-night;
Of course I was ugly this morning,
And acting considered quite right.

Why couldn't mamma have allowed me
That candy I wanted for lunch?
There's nothing so lovely in school-time
As cocoanut candy to munch.

But no, I could have bread and butter
And sponge cake, and not a thing more.
And so I marched off in a tantrum:
I never was so mad before.

Mamma has been grim as a graveyard
From that time to this. And to-night
Just think of her not having kissed me:
She's acting with horrible spite.

She looked very sad the whole evening;
Her eyes seemed so mournful and deep;
(There's something all wrong with my pillow;
I somehow can *not* get to sleep.)

It's horrid to lie in the darkness
And think of how sad matters are:
Suppose I slip down to the parlor
And say a few words to mamma.

Suppose I just tell her I'm sorry:
I know she'll forgive me, the dear!
Perhaps, when I come back, my pillow
Won't feel half so hot and so queer.

Methodist.

SEA-LIGHTS.

BY ORRA.

"Very dark indeed it must be at the bottom of the sea," said Farmer Boyce, who is always in a "brown study" about something. "The water out here, in the river, is only about fifteen feet at the deepest, and you can't see what is going on underneath, no matter how you cross your eyes looking in. I presume it would be lighter if one could lie on the bottom and look about, but the daylight would certainly be a good deal dimmed; how, then, would it be if one could go fifteen thousand feet under water? I've an *idee* you'd find it a pretty dark place. What do *you* think about that, schoolma'am? For my part, I don't believe even the fishes can see to swim."

"Really," I said, "I'm sorry for the fishes if they have to go gliding around by guess, for I've heard of great ones that lie still with open mouths waiting for the smaller ones to swim in; how very unsafe it must be to wander around down there in the dark!"

"Exactly! But it doesn't seem quite fair now, does it? Rather hard on the little fishes."

"I should think God might have some lamps lighted, so they could see to swim away," said five-year old Robbie; "mightn't he, Nettie?"

"May be he would, if the water wouldn't put them all out," answered my pet little girl.

Georgie Boyce looked up at this, and, instead of laughing as the rest did, said earnestly: "There may be some way of lighting fish paths that we don't know about. When I went out hunting one night with Sam, we saw something shining in the darkest places of the woods that he called fox-fire. He said it was rotten beech-wood that had a light of its own, and folks said helped the foxes about finding their way in the dark. I don't suppose there is any rotten wood under the sea, but there may be something just as good."

"Pretty well reasoned for a youngster!" said Farmer Boyce, who was often a little proud of his grandchildren. "Now if the schoolma'am had only been let down to the bottom of the sea, when she crossed it on her way from Hindostan, she might be able to tell us something about the matter. But it isn't very likely we'll get much out of her, so we'll have to leave the question undecided, I'm afraid."

"Oh, it wasn't necessary that I should be let down into the sea to find out that there were lamps in it that water cannot put out," I said. "Captain Farnesworth made quite a pet of me when father was ordered back to America for his health; he seemed to think that it would comfort the poor, sick missionary to keep his daughter amused and happy; so he often came and sat down by us as we stayed on deck, and answered all my questions. I remember how the waves used to glitter on dark evenings sometimes, and I have even seen balls of fire rise from them and float about our vessel. I was afraid when I first saw that, and began to cry.

"'Ho! ho! my little missionary!' said the captain, 'how could you live among the Hindoos and ride through jungles where tigers lived, if you were such a coward?'

"'But I was never in danger of burning up there,' I told him.

"'No more you are here,' he said; and then he told me that the lights were phosphorescent. I've no doubt your rotten beech-wood, Georgie, shone because it had so much phosphorus."

"If that is the case," Farmer Boyce argued, "I don't see why there wouldn't be phosphorus as well at the bottom of the sea as on the top; and if it can give such a bright light, perhaps it is just as easy to see there as it is in this room with a kerosene lamp on the stand."

"Now I remember what Captain Farnesworth told me about fishes one day," I said, beginning to get interested in the memory of my voyage home. "He said they are very phosphorescent creatures, and throw out a light of their own, which helps them to see through the darkness of the deep sea. I could hardly believe it until he brought a sailor to me, who had been a diver, and made him describe some of those lights. The sailor said there were some fishes that shone like colored lamps or like wonderful stars of many hues; and when many of them were together they made great wreaths or bouquets of fire that kept changing and flickering, now fading almost away, then blossoming out again, until the diver was quite astonished at their beauty.

"I told him, I recollect, how the swarms of fire-flies used to flash about in India, till it seemed as though ten thousand stars were within reach of our hands; and how the ground used to shine with the red and green light of glow-worms, so that you hardly dared walk for fear of putting out some pretty little lamp. He said he had seen all that himself in the hot countries where he had been, but it couldn't compare with the brightness of the bottom of the sea. There you might see every color of the rainbow flashing and shooting around you, as meteors shoot through a November midnight. 'Why, miss,' he said, 'the sea is just full of what we sailors call starfish, and every fish is brighter than the brightest star in the sky. Then there are shell-fish, and hosts of other kinds just as brilliant. They dazzle a poor diver when he is roaming about under water, and make him feel as though he wouldn't mind being a fish himself if he could always live where it is so pleasant.'"

"Would *you* feel that way, my boy?" asked Farmer Boyce.

"Not I!" answered Georgie; "I'd rather hunt coons with Sam, and only now and then catch sight of a rotten beech-log! I believe in dry land myself."

"Schoolma'am," said sober-faced Nettie, "then the fishes have lamps just as much as foxes, and more too I thought God wouldn't let them float about without knowing how to get out of the way of those big mouths you told of."

"Yes," said Robbie, "they shine theirselves, and no water can't put 'em out. Let's go fishin', and then we won't have to buy no kerosene; and we'll shine so bright after dark some big mans 'll come in and think we're all afire."—*The Bright Side.*

KNITTING.—"I was just thinking, mother —" said Rachel.

"Thinking about what?" asked Mrs. Harland, seeing that her daughter did not complete the sentence she had begun.

"It was something about knitting. Mrs. Barclay said this morning, as she passed the window and saw me at work: 'That is soft and beautiful yarn, but not half so soft and beautiful, I trust, as the yarn you are knitting into your life.' I've been thinking ever since what she could have meant, and it's just come to me."

"Has it? I'm glad you've thought it out for yourself. What is merely told to us often goes no deeper than the memory, but if we think out anything for ourselves, it becomes more real to us and more our own. We understand it better."

"Yes, I am sure of that," replied Rachel.

"And what do you think Mrs. Barclay meant?" asked Mrs. Harland.

"I suppose she meant our thoughts and feelings were like yarn, and that every day we were knitting them into our lives."

"I think that was her meaning," replied the mother. "If day by day we knit pure thoughts and kind and gentle feelings into our lives, we shall not only form to ourselves beautiful characters that will make our presence a charm and a blessing to others, but acquire a heavenly quality that will draw near to us, as like draws like, the angels of God with their protecting power, though we may not perceive their presence."

A tender thoughtfulness was in the eyes of Rachel. She did not answer, but looked down at her knitting, and as the soft thread passed through her fingers she pondered this new lesson in the book of life.—*Children's Hour.*

IT IS to the Lord that we owe any success we have ever achieved. We have been defeated when we have gone in our own strength; but when we have been victorious it has always been because the strength of the Lord was put forth for our deliverance.—*Spurgeon.*

HE that finds it always easy to be a Christian may doubt whether he is one.—*Christian Weekly.*

LOVE reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

The Farm and Garden.

WORK FOR THE MONTH.

CORN, if well enough advanced, may be laid by, the middle or last of this month, in many places: but if it has been retarded by late planting, cold weather, etc., it may be well, before the last hoeing, to sprinkle and work in around the hills a slight top-dressing of superphosphate or other fertilizer, or a mixture composed of ten parts of gypsum, four of ashes and one of salt. It is a mistake to apply all our manure to our growing crops at one time. We might as well expect a horse, mule or man to work a week on one hearty meal! Feed your crops *as they grow*, with some convenient and portable fertilizer kept at hand for that purpose, and you will be surprised at the wonderful increase in growth and yield. But we must begin right—take more time in the preparation, cultivate less land, and bestow double or treble the labor and manure on an acre that we now do: and then *feed* and *work* our crop diligently until it is "laid by" and "made." If your early-planted corn crop is likely to be short, do not forget that in our favored clime you can still plant and raise a crop before frost.

SWEET POTATOES.—Draws for eating potatoes and cut vines for seed should still be planted at all favorable opportunities. No danger of over-doing the provision crops.

PUMPKINS may still be planted among the corn, or elsewhere, for stock feed. Milch cows and hogs will thrive and grow fat on pumpkins boiled into mush, with meal or bran.

On deeply plowed and highly manured land you may continue to sow in the drill large patches of Egyptian or "Cat Tail" millet: Chinese sugar cane and common corn for forage, as heretofore so often directed. These crops can be cut in a few weeks from planting, and they furnish a plentiful supply of excellent food for all farm animals—enabling you to "pen" at night and feed your cows and young cattle; to have your work animals always at hand; to make and save a great deal of valuable manure, and to supply the deficiency of grass and herbage which nearly always occurs in our pastures and "ranges" at this season of the year.

THE GARDEN, ORCHARD, ETC.—If the weather is very hot and dry little can be done in the garden during this month, except weeding, mulching and watering. We regard mulching as of great importance in this climate, and cannot too strongly recommend it. Mulch everything during our parching summers—trees, shrubs, vines and vegetables—covering the surface of the earth, as far as the roots extend, with two or three inches of partially rotten pine straw, chip mold from the woodpile, common forest leaves, spent tan-bark or sawdust—anything that will shade the surface and check the too rapid evaporation of moisture and the volatile gases—and you will find that all trees and plants thus treated will grow much faster, and receive no check from the long drouths of midsummer. If you water your plants you must give them a constant and regular supply—not occasionally and intermittingly—and it is always best to pour the water *through the mulching*, leaving no moisture exposed on the surface to the baking rays of the sun.—*Our Home Journal.*

THE VEGETABLE GARDEN.

The principal "work for the month" in the vegetable garden is to keep down weeds, mulch the plants to guard against drought, and keep them watered when they need it. We are strongly in favor of mulching. We believe that mulched plants will grow faster, thrive better, and suffer less from the dry spells of midsummer than those that are left "dry so;" and as it is very little trouble to, strew three or four inches of pine straw or leaves about the roots of the plants, we advise our friends to try it. In dry weather water should be applied freely and regularly. Apply it *through* the mulching, not *under* it. Plant snapbeans, English peas, corn, okra and melons for a succession.

Toward the end of the month set out cabbage plants for fall and winter use. The same as to brocoli. Sow cabbage, celery and cauliflower seed under shade for fall planting. Water freely until the plants come up.

Continue to transplant tomatoes and celery, taking care to shade the plants from the sun for a few days, until they become well established. If the tomatoes, melons or cucumbers are inclined to run too much to vine pinch off the leading shoots, and it will check the growth and promote the maturity of the fruit. Tomatoes sown now will produce a crop before frost. Onions, as they mature, should be pulled up, dried in the shade, and hung away in bunches in some place where the air can get to them. As soon as the tops droop the onions are fit to pull. Irish potatoes planted now, and deeply mulched, will give a good crop before frost.

Liquid manure alone should be applied to the garden now; and that applied judiciously will pay handsomely for the trouble.—*Southern Farm and Home.*

WHEAT.—Those who are fortunate enough to have wheat to cut should prepare to cut it now. That portion which is intended for flour should be cut before it is thoroughly ripe, and that intended for seed should be allowed to mature completely—become "dead ripe." A day or two of fine weather will cure it sufficiently to make it ready to thresh, and the sooner this is done the better. The reaping machines are far better, more expeditious and more profitable than the old-fashioned cradle. Those who cannot afford to buy one of these machines, or whose wheat patch is not sufficiently extensive to warrant the outlay, should club together for the purchase of one. These machines are really worthy of the name of "labor-saving," and then their use stimulates us to prepare our fields more carefully, to remove stumps and rocks, and fill up ditches and gullies. We give the same advice with reference to threshing machines. Those which thresh, clean, expel the straw and pour the cleaned grain into sacks at one operation are, in our judgment, the best. After the wheat has been threshed and cleaned, it should be thoroughly sunned by exposure to the heat of the sun for several days, and when perfectly dry put away during the heat of the day in bins or barrels. If this is done, and the bins or barrels previously washed with good whitewash of quicklime, the grain will be protected from the weevil.—*Southern Farm and Home.*

CULTIVATION OF TOMATOES.—Tomatoes are now essential articles of diet in every household; and when one grows for his own use quality is of far more consequence that mere quantity. We have now for several years noted the growth of tomatoes on poles, and compared them with other ways, and think there is no question as to their superiority in every respect. The common field plan of leaving them grow as they list, spreading everywhere over the ground, may be, as truck-growers say it is, the way in which the heaviest weight of fruit can be had in proportion to the labor spent; but in this way the fruit is more acid than under any other system. Another plan is to make a trellis, so that it looks like an inverted v, with the plants trained up both sides; but the great shade to the fruit in this way prevents the perfection which the sun and air give when trained up to stakes. The best way to proceed is to do as is done with the Lima beans—set the stakes before the plants are put out. These need not be over six feet out of the ground, and may be set about four feet apart each way. As the plants grow tie them up to these stakes; but that will not be required over half a dozen times during the season. Twenty plants in this way will yield as much fruit as double the quantity on any other plan, and in quality there is no comparison. In planting do not set out until the soil is warm, or they will be stunted and nothing gained.

THE PRESERVATION OF EGGS.—The Journal de Pharmacie et de Chimie contains an account of some experiments by M. H. Violette on the best method of preserving eggs—a subject of much importance in France. Many methods have been tried; continued immersions in lime water or salt water; exclusion of air by water, sawdust, etc., and even varnishing has been tried, but respectively condemned. The simplicity of the method adopted on many farms, namely, that of closing the pores of the shell with grease or oil, had, however, attracted the attention of the author, who draws the following conclusions from a series of experiments on this method: Vegetable oil, more especially linseed, simply rubbed on the egg, hinders any alteration for a sufficiently extensive period, and presents a very simple and efficacious method of preservation, eclipsing any method hitherto recommended or practiced.

SOOT.—This is an excellent manure; but, as in many other cases, one must know how to use it. It is, first, good for all fruit trees, then for meadows overrun with moss, and for clover. In the kitchen garden reserve it for the onions. For other vegetables it is more hurtful than useful. Use it with moderation. In small quantities soot produces good results; in large it disorganizes the plants, burns and cauterizes them, eats both leaves and roots. On a rainy day give your soil a weak dose; prudence says, mingle earth and mud with it. Above all, do not make use of it in hot or dry weather.

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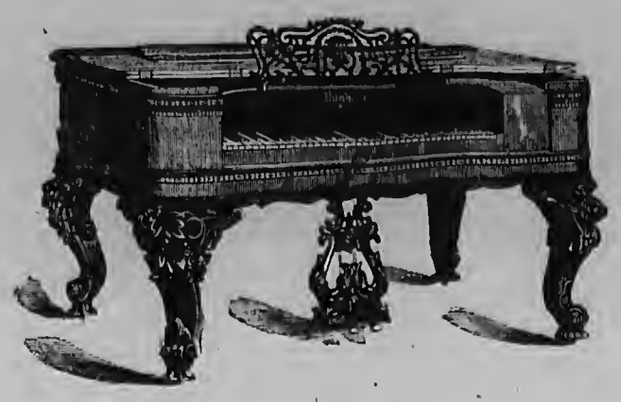

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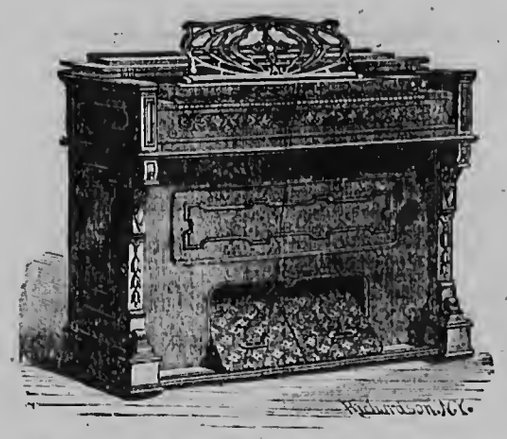

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Scientific.

THE following beautiful chemical experiment may easily be performed by a lady, to the great astonishment of a circle at her tea party. Take two or three leaves of red cabbage, cut them into small bits, put them into a basin, and pour a pint of boiling water on them; let it stand an hour, then pour off the liquor into a decanter. It will be of a fine blue color. Then take four wine glasses; into one put six drops of strong vinegar; into another six drops of solution of soda; into a third the same quantity of a strong solution of alum; and let the fourth glass remain empty. The glasses may be prepared some time before, and the few drops of colorless liquids which have been placed in them will not be noticed. Fill up the glasses from the decanter, and the liquid poured into the glass containing the acid will quickly become a beautiful red; that in the glass containing the soda will be a fine green; that poured into the empty one will remain unchanged. By adding a little vinegar to the green, it will immediately change to a red; and on adding a little of solution of soda to the red it will assume a fine green; thus showing the action of acids and alkalies on vegetable blues.

SOME interesting facts regarding standing, walking and lying down are grouped in a lecture by Prof. Burt G. Wilder. In man the great toe is the essential part of the foot in standing and walking. In the ape this is a thumb, standing out from the side of the foot, and has no power of supporting or propelling. The ape cannot carry himself erect. But put man on all fours, like an ape, and the enormous disadvantage appears at once. The head hangs as a great weight, with no adequate muscles to support it. The curve of the back is such that the knees touch the ground, and we have to raise the thighs in order to make the feet touch the ground. Man's foot is called a plantigrade foot—that is, it has the whole sole flat upon the ground. One other animal, the bear, has a plantigrade foot, but he uses it in a different fashion; he lifts the whole foot together and puts it down flat, while man strikes with the heel first and rolls forward upon each toe alternately. The erect attitude is maintained only by a constant though unconscious control of the muscles of the leg by the brain. The length of a man is greater when he is lying flat than his height when he is standing. In the former case the body stretches itself; in the latter it settles down upon itself. A man is shorter when standing on one foot alone. He is shorter again when walking. For this reason ladies' skirts, which just clear the ground when they are standing, drag on the pavement as soon as they begin to walk. The different parts of the body are bent upon each other, and also swing from one side to the other. A very singular fact connected with walking is that one side of the body tends to outwalk the other. Persons with their eyes shut cannot walk in a straight line for any length of time; and persons who are lost in the woods or prairies are sure to travel in a circle. There is a greater tendency to wander off to the right than to the left.

THE EYE.—A vast progress has been made in recent times in the treatment of the eye when diseased. Sight can be restored in many cases which were formerly given up as hopeless; operations of exceeding delicacy are continually performed with success, and the general principles of curing for and managing the eye are much better understood. Dr. Jeffries, of Boston, gives some excellent hints in Good Health as to management where the eye is in trouble, and none of his advice is wiser than to avoid all quack remedies, nostrums and old nurses' prescriptions, and consult a respectable oculist at once. The eye is too delicate an organ to be tampered with by unskilled hands. Burns from lime, plaster or mortar are very dangerous. The eye should be immediately washed out with a weak solution of vinegar, and olive oil dropped into it immediately after. If burned by strong acids, the eye should be syringed with a solution of five grains of bi-carbonate of potash in two tablespoonfuls of water, and sweet oil dropped between the lids. The sore eyes of new-born infants should be treated by washing with a syringe every two hours; all sorts of washes are only harmful.

Styes on the lids should not be poulticed, but kept anointed with some simple fatty substance and constantly bathed with *hot* water. They should be opened when fully ripe. All light from the sun or any artificial source should come upon our work from one side, and not be reflected directly from it to the eye. If the eyes are weak something is the matter which requires attention. Goggles, as a general thing, are hurtful. Smoked and green glasses are not desirable. The proper color to rest or protect the eye is cobalt blue. It is a recent discovery that blue assists the sight, by altering the character of the light that comes to the retina. The special shade of blue needed in any case must be decided by a surgeon.

HOUSEKEEPERS' DEPARTMENT.

TO PRESERVE BROOMS.—Wet the brooms every week in boiling suds, and they will be toughened by it, will last much longer, will not cut the carpet, and will sweep as elastic as a new broom.

BOILED HAM.—Cut the ham in very thin slices; pour *boiling* water over it, and leave where it will keep hot, twenty minutes; then wipe the slices dry and lay on a hot gridiron over the coals, and broil as quick as possible; but do not scorch it.

MOSS CAKE.—Two cupfuls of sugar, half a cupful of butter, three eggs, one cupful of milk, three cupfuls of flour, two teaspoonfuls of cream of tartar sifted with the flour, and one teaspoonful of soda—unless prepared flour is used, in which case always dispense with the soda and cream of tartar.

CORN-STARCH CAKE.—One cupful of butter, two of sugar; beat to a white foam; add four eggs, beaten quite stiff; one cupful of corn-starch, one cupful of milk, two cupfuls of prepared flour, and flavor with one teaspoonful of bitter almonds. If you have no prepared flour, sift one teaspoonful of cream of tartar with the flour, and add half a teaspoonful of soda, dissolved in a teaspoonful of milk, the last thing; beat thoroughly after the soda is added, and bake immediately.

TO TAKE bruises out of furniture, wet the part with warm water; double a piece of brown paper five or six times, soak it in the warm water, and lay it on the place; apply on that a warm but not hot flat-iron till the moisture is evaporated. If the bruise be not gone, repeat the process. After two or three applications, the dent or bruise will be raised to the surface. If the bruise be small, merely soak it with warm water, and hold a red-hot iron near the surface, keeping the surface continually wet. The bruise will soon disappear.

TO STEAM A TURKEY.—Rub pepper and salt inside the turkey, after it has been well dressed and washed; then fill the body with oysters; sew it up carefully; lay the turkey in a large dish, and set it into a steamer, placed over boiling water; cover closely, and steam from two hours to two hours and a half, or till by running a fork into the breast you find it is well done. Then take it up; strain the gravy which will be found in the dish; have an oyster-sauce ready, prepared like stewed oysters, and pour this gravy, thickened with a little butter and flour, into the oyster sauce; let it just boil up, and whiten with a little boiled cream; pour this sauce over the steamed turkey, and send to the table hot. Of course, while the turkey is steaming, you will have the oysters all ready for the gravy from the dish, and the cream also boiled, that there may be as little delay as possible after the turkey is cooked.

JAPANESE HOUSE.—The Japanese have habits of living about as unlike ours as the inhabitants of the moon, if that satellite has any living beings. Here is a sketch of a Japanese house:

When the walls of the house are up it consists of but one large room, which is then cut up by partitions, which are nothing more than sliding screens that close up into each other in a fashion that admits of one apartment being divided into a dozen distinct ones instantly. There are no chimneys attached to the houses, and they contain no beds, chairs or tables.

The floors are covered with a series of clean bamboo mats or cushions, each six feet by three, and nicely bound with red or blue tape. They are stuffed with light wool or moss, and are as soft and yielding to pressure as the heaviest Brussels velvet.

These mats fit in with each other as regularly as the squares on a chess-board, and the whole floor is kept as clean and is dusted as often as the mahogany sideboard in the house of a Dutch burgher. No speck of dirt is ever allowed to rest upon the polished surface of the matting, and to step upon it with a pair of boots would be a greater insult than to make a footstool of a $700 piano.

The family sit upon the matting all day, with their legs bent under them, in a shape that would give any foreigner incurable paralysis in fifteen minutes, and they sleep upon it at night.

FAITH has an influence over all other graces. It is like a silver thread that runs through a chain of pearls: it puts strength and vivacity into all other graces.

WILES NILSSON was in Louisville, Kentucky, she gave all the colored waiters who waited on her party tickets to her concert, and they were, too.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last issue. Only a moderate business has been done in most branches of the wholesale trade. The receipts of sugar and molasses have been light, and met a ready sale at about previous rates. Flour has continued dull, without any quotable change in prices. Corn has been steady and in good request. Provisions have exhibited even greater dullness, and ruled still more in favor of buyers.

Our accounts from the country are still more gloomy, and it now appears that the promise of even an average crop is confined to a very few localities, while the general condition indicates a large falling off.

The river is 3 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the second instant:

Louisiana and Mississippi	bales..	4,700
Mobile		487
Arkansas		201
Texas		535
Total		5,923

On Saturday, although operations were restricted by rain, which fell with but little intermission throughout the day, yet, under encouraging accounts from Liverpool and a decided advance at New York, 3,700 bales changed hands, partly, early in the morning, at previous rates, but mostly at an advance of ¼ to ⅜c., good ordinary closing at 15 to 15½c., low middling at 16⅛ to 16⅝c., and middling at 17 to 17¼c. On Monday, under the exciting New York dispatches noted above, the movement was much more animated, and while some few sales were made soon after the opening at Saturday's advance, the bulk of the business was at an irregular improvement of ¼ to ⅜c. and even ¾c., good ordinary closing at 15½ to 16c., low middling at 16⅝ to 17⅛c., and middling at 17¾ to 18c. The sales summed up 6,200 bales. On Tuesday the market opened buoyant, and after a few sales at a further improvement of ⅛ to ¼c., rapidly rose under the exciting telegrams received from New York, prices exhibiting considerable irregularity, but closing at an advance over Monday's rates of ⅝ to ¾c., and over Friday's of 1¼c. in low ordinary, 1⅜c. in ordinary, 1⅝c. in good ordinary, 1⅞ to 1½c. in low middling, 1⅞c. in middling and 2c. in strict middling. The movement at the same time was quite animated, the business embracing 5,700 bales, including one speculative list of 2,000.

This makes an aggregate for the past three days of 15,600 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,365,941 bales, against 1,102,854 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,007,838 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 879,555 bales to Great Britain, 298,360 to other foreign ports, and a decrease of 218,982 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14 to 14⅜
Good ordinary	16¼ to 16½
Low middling	17¼ to 17¾
Middling	18½ to 18¾
Strict middling	19 to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	5,923	
Arrived previously	1,441,465	1,447,388
		1,468,084
Exported past three days	9,750	
Exported previously	1,368,243	
Burned	950	1,378,943
Stock on hand and on shipboard		89,141

SUGAR.—The supplies are light; the demand is good for open kettle sugar, but clarified continues dull. Sales are being made on the landing as received, and in the sheds, at 6¼c. for cistern bottom, 9¼ to 9½c. for common, 10c. for low fair, 10¾ to 11c. for good fair, 11¼ to 11½c. for fully fair, 12 to 12½c. for yellow clarified, and 13 to 13½c. for white.

MOLASSES.—The supplies are light, and are sold readily as received at 35 to 40c. for fermenting, 40 to 53c. for plantation reboiled, as in quality, and 40 to 50c. for cistern bottom. City refinery reboiled is quoted at 35 to 65c. per gallon.

PORK.—The market is very dull, and is still more depressed. On Tuesday 200 barrels over-weight mess sold at $16 per barrel. Some summer-cured mess sold at $15.50 per barrel. Mess is offering at $16.25 per barrel. It is retailing at $16.50 per barrel.

BACON has continued dull, and the movement has been only in a limited job way. On Tuesday 15 casks clear sides sold, in two lots, at 9¼c., and 10 tierces sugar-cured hams at 13¾c. per pound. Shoulders are offering at 7⅛ to 7¼c., clear rib sides 9c., clear sides 9¼ to 9½c., and sugar-cured hams at 13 to 14½c. per pound, as in brand.

DRY SALT MEAT is dull. Shoulders are quoted at 6½c. per pound. On Tuesday 25 casks shoulders sold at 6½ to 6⅝c. per pound.

MONETARY.—Gold, 112¼ to 112½.

American silver half dollars, 108½ to 109¼, and Mexican dollars at 3 to 3¼ per cent. premium in gold.

The sales of bonds include $2,000 old City ten per cents on Monday at 98½, and $2,000 old City sevens on Tuesday at 70.

In warrants we notice sales of $500 new Metropolitan Police on Saturday at 96½, $700 State at 57, and $3,000 large do. at 55½, and $1,500 new Metropolitan Police on Tuesday at 97½, and $1,200 at 98¼.

CATTLE MARKET.

NEW ORLEANS, June 6, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Texas, per lb. gross	6 to 7¼c
Beef, first quality, per head	$4 to 5
Beef, second quality, per head	3 to 4
Beef, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	8 to 10
Yearlings, per head	9 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 30	1 35
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	19 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 50	3 60
Cotton seed:		
Rough, ₩ ton	12 50	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	12	15
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 50	6 52½
Superfine	6 00	6 12½
Fine	.. ..	5 75
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	62	65
Corn, shelled	75	78
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	23 00	21 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	16
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Cotton ties	4½	5
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	80	85
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	65
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	16 25	16 50
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	13	13½
Hams, canvassed	14	14½
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	11	12½
Butter, Northern	20	33
Butter, Western	12	23
Cheese, American	7	14
Potatoes, ₩ bbl	.. ..	.. ..
Onions	3 50	4 00
Apples	.. ..	.. ..
Cabbages, ₩ crate	18 00	20 00
Rice, ₩ lb:		
Louisiana	7	9
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Centenary College of Louisiana.

The annual commencement of Centenary College, Jackson, Louisiana, will take place on the *second Wednesday in July* (the twelfth.)

The meeting of the Board of Trustees and Visitors will be held at Jackson, Louisiana, on Monday, July 10, at two P. M. A full meeting of the board is much to be desired; and the friends of this institution are earnestly invited to be present, and give their countenance and support to this important enterprise of the Mississippi and Louisiana Conferences. Commencement sermon on July 9, by Rev. John Mathews.

J. C. KEENER,
President Board of Trustees.

Commencement Exercises of the Wesleyan Female Institute.

STAUNTON, VA., May 29, 1871.

MR. EDITOR: Please allow me, through your valuable columns, to announce the commencement exercises of the Wesleyan Female Institute.

Commencement sermon, June 18, at eleven A. M., by Rev. S. S. Roszell, D. D., of Washington city.

Monday, June 19, eight P. M.—Final celebration of the Lee and Jackson Literary Society. Address by Prof. Alfred T. Bledsoe, LL. D., of Baltimore.

Tuesday, June 20, eight P. M.—Annual exercises of the Young Ladies' Christian Association. Address by Rev. A. W. Wilson, of Baltimore.

Wednesday, June 21, eight P. M.—Annual soiree, conducted by Prof. Schneider and Madam Ruhl.

Thursday, June 22.—Commencement day. Exercises: Conferring distinctions; conferring diplomas on graduates in schools; conferring full diplomas on full graduates; Baccalaureate address, by Rev. J. C. Granberry, D. D., of Richmond, Virginia.

Patrons and friends of the Institute are invited to attend.

Yours very truly, W. A. HARRIS.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. MITCHELL, P. E.

WOODVILLE DIST. CONFERENCE.

The District Conference of the Woodville district, Mississippi Conference, will be held at Clinton, Louisiana, by request of the Clinton Quarterly Conference, beginning on Thursday, July 27, 1871.

ORDER OF EXERCISES.

Thursday, 10 o'clock—Organization of Conference. 7 P. M.—Sermon on Repentance, by James H. Shelton.

Friday, 11 A. M.—Sermon on Regeneration, by E. R. Strickland. 7 P. M.—Sermon on Justification by Faith, by Coryllon Chamberlin.

Saturday, 11 A. M.—Sermon on Christian Duties, by W. E. Ballard. 7 P. M.—Sermon on the Importance of Immediately Seeking God, by R. D. Norsworthy.

Sunday, 9 A. M.—Love-feast. 11 A. M.—Sermon and sacrament of the Lord's Supper. 4 P. M.—An interview with the Sabbath school. 7 P. M. Sermon on the Responsibilities, Duties and Rewards of Christian Ministers, by J. A. Godfrey.

Prayer meeting every morning of the session except Sunday.

Brethren! members of this Conference! don't fail to attend. If possible, let all come and try to make this Conference interesting and profitable. J. L. FORSYTH, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested. J. NICHOLSON, P. E.

JACKSON DISTRICT.

Jackson station	June	24, 25
Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonville		19, 20
Brownsville circuit		26, 27
Raymond circuit	Sept.	2, 3
Carthage circuit		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	June	17, 18
Natchez		24, 25
Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Mildale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, August 24. Ample arrangements for all the members.

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June	17, 18
East Feliciana		23, 25
Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FORSYTH, P. E.

BRANDON DISTRICT.

Faunlu circuit, at Andrew chapel	June	24, 25
Forest circuit, at Wesleyana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

BROOKHAVEN DISTRICT.

Wesson, at Beauregard	June	3, 4
Martinsville ct., at Pleasant Grove		8, 9
Cry and Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Aberdeen—District and Quarterly Conferences	June	8, 9
West Point		17, 18
Columbus circuit		24, 25
Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Hasbl		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

UNION SPRINGS DISTRICT.

Fort Deposit circuit, at Mason's	June	3, 4
Rutledge circuit, at camp ground		10, 11
Elba mission, at Oak Grove		17, 18

J. W. SHORES, P. E., Orion, Ala.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Rapides circuit	June	3, 4
Spring Creek circuit		10, 11
Atlanta circuit		17, 18
Simsport circuit		24, 25
Harrisonburg and Centerville	July	1, 2
Columbia circuit		8, 9

F. WHITE, P. E.

SHREVEPORT DISTRICT.

Shreveport station	June	3, 4
Anacoco		10, 11
Springville circuit		18, 19

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Bellevue		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

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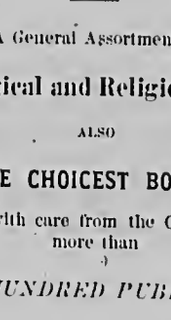
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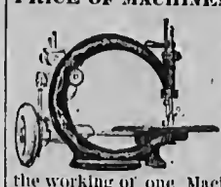
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, JUNE 15, 1871. NO. 22.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 8.—General Sherman, writing to the New York Herald from Fort Sill, May 25, says: *To the Editor of the Herald:* I have been skirting the Texas frontier for the past month. Here, for the first time, I meet files of Eastern papers, by which I see quite an unnecessary muss has been raised by a purported speech made by me at a supper of the Union League Club, of New Orleans, the night preceding my departure from that city.

Whoever reported that as a speech has committed a breach of propriety; for Governor Warmoth presided, and before I consented to respond to a call, I was assured by the president of the society that no reporters were present, and that whatever was said would be sacred and confined to the persons present.

Now, as to politics, I think all my personal friends know my deep-rooted antipathy to the subject; yet you seem not to understand me, therefore state, and mean all that I say, that I never have been and never will be a candidate for President; that if nominated by either party I should peremptorily decline, and even if unanimously elected I would decline to serve. If you can find language stronger to convey my meaning you are at liberty to use it. I am your obedient servant,

W. T. SHERMAN, General.

MONTGOMERY, ALA., June 8.—The Selma and Chattanooga Railroad Company, better known as Stanton's road, was to-day placed in bankruptcy by Judge Busteed, of the United States District Court. The petition was made by W. A. Jamerson, Alabama creditor, whose claim is about $5,000.

E. H. Grandin and John F. Baily were appointed temporary custodians pending an election of an assignee by the creditors.

CONCORD, N. H., June 10.—The first session balloted for Governor to-day. James T. Weston, Democrat, received 167 votes; James A. Republican, 159.

The Legislature adjourned to-day, when Governor Weston will be inaugurated.

SAN FRANCISCO, June 12.—The steamship China brings 5,594 packages of tea, 1,111 bags of rice, 536 hogsheads of sugar and 4,621 packages of sundries, to San Francisco. The Bishop of Victoria is among her passengers. The China had about 100 Chinese passengers. Of the Japanese passengers by her two are treasury officials and eight are bankers, sent abroad to study our finances system, and seven are students. A private letter from Shanghai, received by the steamer China, says that uneasiness is felt at Pekin—the air is filled with strange mutterings, though danger to foreign residents is not supposed immediate.

FOREIGN.

VERSAILLES, June 7.—On the highest authority I state that the fusion of the monarchists has wholly failed, owing to the intrigues of Thiers, who privately exults over the certainty of maintaining a nondescript republic, with himself as chief, as in the case of Prim in Spain, for an indefinite period.

Incessant attempts are being made in Paris to induce the soldiers to fraternize with the people.

Intense dissatisfaction prevails among all classes, and fresh trouble is feared.

PARIS, June 7.—The funeral ceremonies to-day, over the remains of the clerical victims of the Commune, were solemn and impressive.

Notre Dame was grandly arrayed. The central object in the solemn group was the gorgeous catafalque containing the remains of Archbishop Darboy, surrounded by minor catafalques bearing the corpses of Guerry, curo of Madelaine, Suret, second vicar of the diocese, and those of Lecourt and Sabatur. The coffin of the archbishop was covered with rich black velvet, embroidered and enriched with a massive silver cross. Thousands of tapers were burning in silver candelabra, and the mass vessels were also of silver. The floor was covered with black cloth, and the pulpit was covered with black gauze, bespangled with silver stars.

In the transepts, one hundred and fifty feet wide, were huge recesses of black drapery, which covered every scene except those of the virgin and child and St. Donis, first Bishop of Paris.

In the midst of all were the black and charred remains of the Bishop's chair; and his throne, also half burned, with which the Communists had wavered to burn the cathedral, was left intact as a memento of the crime.

The weather was dull. Along the route of the procession the streets were crammed with spectators. Bells were tolling, a salute was fired, and a strong force of regulars, with reversed arms and muffled drums, were in the procession. The funeral car of the archbishop was covered with silver and drawn by six horses. Another beautiful car, containing the remains of Suret, followed.

The procession reached the cathedral at eleven o'clock. The priest's deputies left the chancel and proceeded by the great doors, which were draped with black, to meet the coffins. Chanting then commenced, and outside was heard the beating of drums, the pealing of trumpets and the roaring of cannon. At the elevation of the Host the firing was repeated. The altar was magnificently decorated, and the service was long and solemn. MeMahon, Dnay, Vinoy, L'Admiralt and Favre were present.

VERSAILLES, June 8.—It is reported Rossel and Courbet have been unearthed in Paris.

The court martial for the trial of the insurgents has not yet convened.

The official journal ascribes the insurrection to the congregation by Napoleon of three hundred thousand workmen in Paris.

LONDON, June 8.—It is rumored Count de Chambord has arrived at Boulogne.

A dispatch from Constantinople, dated yesterday, says fires broke out that morning simultaneously in four places, and at one time two hundred houses were in flames. Fortunately the wind was light, and there was a prospect of getting the fire under control. The damage done already was very heavy. The fires are supposed to have been the work of incendiaries.

The Marquis of Gallifet was assassinated to-day by the widow of a Communist who was shot by his order.

KINGSTON, June 8.—Carlotta Patti arrived from Panama and started for England.

Indian engineers have been at work on the irrigation of the soil.

Dispatches from Aspinwall, of the sixth, state that another engagement had taken place at Tilpa, State of Bayaca, between the government troops and the insurgents, in which the former were victorious, driving the latter on all sides and inflicting great slaughter. The government troops numbered one thousand and the insurgents eight hundred. The insurgents have dispersed and the government party is again secure in power.

The ship Illinois, from New York for San Francisco, foundered at sea. The crew were saved.

News from Panama to the fifth has been received. The Catholic bishop had arrived.

The bark Chester was wrecked on Turks' Island.

The United States steamer Rosaca returned to Panama disappointed at not discovering a canal route. She will return to the United States shortly.

PARIS, June 9.—A decree ordering supplementary elections to fill the vacant seats in the Assembly is expected to-morrow.

The Gazette of France says the princes have promised not to take their seats as deputies during the existence of the present Assembly, and not to allow their sons to become candidates.

It is almost certain that Prince Napoleon will run for the Assembly for Corsica.

Many rifles are found daily concealed in cellars, churches and catacombs.

La Franco compares speeches of Thiers to proclamations of Washington.

LONDON, June 10.—The Paris papers continue upholding the administrators and the policy of Thiers, and affirm that monarchy is the synonym for revolution. They also appear to think that supplemental elections may change the majority of the Assembly.

VIENNA, June 10.—Prince Hohenlohe goes to Rome to congratulate the Pope on the twenty-fifth anniversary of his election.

BERLIN, June 10.—The Czar of Russia has departed. Count Waldorsee has been appointed minister to France.

LONDON, June 10.—The weather continues cold. There was a storm of an hour at Birmingham this morning.

The Marquis of Lorne and Princess Louise landed at Deal this morning, on their return from a tour on the Continent.

VIENNA, June 10.—The Austrian government has instructed its representative at the Italian court, Baron Kirbeck, to follow King Victor Emanuel to Rome.

BERLIN, June 10.—Count Waldersee will leave for Paris on the thirtieth instant.

RIO DE JANEIRO, May 13, via Lisbon, June 12.—The Regent of Brazil has been invested with full powers during the absence of the Emperor.

Senator Jacquaira has received the appointment of Brazilian minister of war.

The Brazilian government has presented to the chambers a bill for the emancipation of all slaves belonging to the crown.

BUENOS AYRES, May 16, via Lisbon, June 12.—Deaths from yellow fever are diminishing at the rate of twenty per day, and business is resuming its wonted course.

VERSAILLES, June 12.—Prince de Joinville having been chosen to the Assembly from more than one district, has addressed a letter to the president of the Assembly electing to represent the department of the Loire.

Thiers, to-day, invited the members of the Assembly to attend in a body a grand review of the army on Sunday next.

The trial of the Communists at Marseilles has commenced, amid much public excitement.

PARIS, June 13.—General Fabrice, the German civil administrator in France, officially visited Thiers, and will shortly leave France.

VERSAILLES, June 13.—Prince de Joinville and Due d'Aumale visited Thiers to-day.

LONDON, June 13.—A dispatch from Breslau this evening says a fire broke out in the Stadt Theater at a quarter to eight o'clock, and the building was in flames, with little prospect of being saved.

VIENNA, June 13.—General Von Goblinz goes to Berlin as special representative of Austria, to attend the triumphal ceremonies. He is the bearer of a congratulatory letter from the Emperor of Austria to the Emperor of Germany.

VERSAILLES, June 13.—General Trochu made a long speech before the Assembly in justification of his administration. He said he wrote to Napoleon in August urging the recall of Bazaine's army to Paris. He assented to the conference at Chalons when it was decided that he, as Governor of Paris, should prepare for the return of Napoleon to the capital, which was formally opposed by the Empress. General Trochu added that he was badly received by Count de Palikao as long as the latter remained minister of war. The general then gave a detailed account of the difficulties of the defense during the siege of Paris by the Germans.

LATEST NEWS BY MAIL.

DESTRUCTION OF THE TUILERIES.

NEW YORK, June 7.—Details of scenes in Paris at the time of its capture by the Versaillists have been received. A letter of May 26 says:

The destruction of the Tuileries was an act of pure malice. The Communists who held the Tuileries were commanded by Bergeret, and the destruction of the palace was accomplished by a great quantity of petroleum, which had been brought to the palace and to the other buildings occupied by the Communists. Bundles of hay, saturated with this petroleum, were placed all over the palace, the floors were all covered with the fluid, and before eleven o'clock the torch was applied.

The fire was first seen in the southwest wing of the palace, whence it rapidly made its way northward, and at two o'clock the whole grand edifice was a mass of flame.

HUNTING INSURGENTS.

A correspondent of the London Times says: After the fighting ceased the Versaillists began hunting for the Communists. The Parisians of civil life are craitiffs to the last drop of their blood. Yesterday they cried "Vive Communo;" to-day they rubbed their hands with livid, ourrish joy, to denounce a Communist and reveal his hiding place. Very eager at this work are the women; they know the rat holes into which the poor devils have got, and they guide to them with a fiendish glee the braves of France, and drag from one of the purlieus a tall, pale, hatless man, with something not ignoble in his carriage. His lower lip is trembling, but his brow is firm, and the eye has pride and defiance in it.

Then yell the crowd, "Shoot him! shoot him!" the demon women most clamorous of course, and an arm goes into the air, the fist falls on the head of a man, the men club their rifles and bring them down on that head, or dash them into splinters in the lust for murder. He is down; he is up again; he is down again—the thud of the gun-stocks on him sounding just as the sound when a man beats a cushion with a stick. They are firing into the flaccid carcass now, thronging about it like blowflies on a piece of meat. His brains spurt on my boot and plash into the gutter, whither the carrion is bodily chucked, presently to be trodden in and rolled on by the feet of multitudes and the wheels of gun-carriages.

Many were thus dragged out who had only hidden away when the retreat was cut off, and very lucky were they who were captured this (Wednesday) morning and marched away to the prisons. Many, very many were "passed into the other world by arms," according to the horrible phrase by which the French soldiers inform you that they have murdered some one.

A PITEOUS SPECTACLE.

A husband and wife were seized and ordered to march forward toward the Place Vendome, a mile and a half. They were both of them invalids, unable to walk far. The woman sat down on the curbstone and declined to move. In spite of her husband's entreaties she persisted, and they both knelt down together, begging the gend'arms to shoot them at once, if shot they were to be. Twenty revolvers were fired, but they still breathed, and it was only at the second discharge that they finally sank down dead. The gend'arms then rode away, leaving the bodies as they had fallen.

THE STEAMER NATCHEZ.—THE FIRST OF FOUR FAST TRIPS.

ST. LOUIS, June 7.—The steamer Natchez arrived here this evening on her first of four fast business trips she designs to make from New Orleans to this point. Time, three days and twenty-three hours—only four hours and a half slower than the famous race of the Robert E. Lee. She had over one hundred passengers and made twenty-two business landings. She lost forty minutes at both Memphis and Cairo. From Cairo up, and the first night out and most of the next day, was run against a terrific rain and wind storm. Distance from point to point, one thousand two hundred and sixty miles.

NOVA SCOTIA MOVING AGAINST THE TREATY.

HALIFAX, N. S., June 7.—New Brunswick has appointed three of its members, King, Moore and Frazer, as a delegation to confer with the governments of Nova Scotia and Prince Edward's Island, with a view to united action against the Washington treaty.

THE FUNERAL OF DR. JENKINS.—Rev. J. W. Lambuth sends the following account of the funeral of Dr. Jenkins to the Nashville Christian Advocate:

A very large number of the most respectable members of the various nationalities composing the foreign community of Shanghai attended the funeral of Dr. B. Jenkins, United States vice consul general, which took place at four P. M. this afternoon, at the Old Cemetery, where members of his family, and many of his old friends and fellow-laborers lie around him. An unusually bountiful afternoon permitted the attendance of a number of ladies. The majority of the foreign consuls of Shanghai were present, some of them being in full official dress. We noticed also the respectful presence of the Chinese Sub-prefect Chen, with whom the deceased has been associated on the bench of the Mixed Court since the establishment of that institution. A detachment of sailors from the United States steamship Monocacy were also present.

The Shanghai Volunteers, comprising the Mih-ho-loongs, Rifles and Artillery, turned out to the number of about seventy. Quite a number of Chinese friends of Dr. Jenkins were scattered about the cemetery.

The funeral service was impressively read by the Rev. Robert Nelson, of St. Savior church (American Episcopal Methodist,) in the Mortuary chapel, up to the usual point. The coffin was then carried to the grave by the seamen of the Monocacy. The service being then completed, the Volunteers presented arms and retired, and the groups of other attendants slowly dispersed.

Letter from the North Mississippi Conference.

MR. EDITOR: I receive and read with pleasure the NEW ORLEANS CHRISTIAN ADVOCATE. My little boy Frank, ten years old, said to me, a day or so since: "Papa, whatever other papers you quit taking, you must not quit taking the NEW ORLEANS CHRISTIAN ADVOCATE." Now when a child expresses his appreciation of my sermon, I take it as a gratifying evidence that my labor is not altogether in vain. So, I imagine, an editor will not be indifferent to the good opinions of the little folks. To speak or to write so as to interest and profit the young is a gift to be coveted.

Coming from the Mobile Conference, my heart frequently and fondly turns to my brethren of Alabama. I longed to be with them at their reunion in Montgomery last winter, when the Mobile and Montgomery Conferences were re-embodied, and again assumed the venerated name of "Alabama Conference." But the lines have fallen to me in another field of labor. Bishop Doggett, who presided at the session of the North Mississippi Conference, appointed me to take charge of the Verona Female College and of the church at this place. Thus far an encouraging success has attended our school enterprise, and we rejoice to record the goodness of God to his people. Our church at this place has recently enjoyed a gracious outpouring of the Spirit of God. Special services were held, beginning the second Sunday night in May, and continued from night to night for some two weeks. Bro. J. B. Stone, our excellent presiding elder, and Bro. Dunn, preacher in charge of Lee circuit, rendered effective service. Other ministers who were present helped forward the good work. More than thirty persons professed conversion. The church was greatly quickened and blessed, while many were constrained to praise God with a loud voice.

Methodists, Presbyterians and Baptists worshiped, rejoiced and praised God together about a Methodist altar. We were made to realize that the days of revival power had not gone by. God still performs in the sanctuary the miracles of his grace in the salvation of sinners. O that we had more frequent and more powerful visitations of revival grace! If we, as preachers and professing Christians, were willing to be the instruments of Pentecostal display, to be accounted as drunken with new wine—as singular, yea, as madmen and as fools—on account of our zeal for the cause of Christ, I verily believe we would be visited by more frequent and more signal displays of revival influence. But, alas! for us, we are too often willing to languish, even unto death, in a formal respectability, rather than prosper and grow mightily under the reproach of Christ.

Our school shared in the benefits of the revival, one of the teachers and a number of the pupils being among the converts. One of the number was the daughter of our beloved brother, Rev. J. Bancroft, of the Alabama Conference.

On last Sabbath, at the conclusion of the eleven o'clock service, twenty-one persons were received into the church; one of them came from the Baptist Church, and the others, chiefly the fruits of the late revival, took upon them the vows of the church for the first time. I like our method of receiving members publicly, and according to due form. Thus far I am a ritualist. The hurried, informal and unimpressive manner in which persons are sometimes taken into church membership is in a high degree reprehensible. But I am not altogether satisfied with the formula of reception as found in the last edition of our Discipline. Following immediately after the baptismal service, as occasion will frequently require, it would render the services long, and tend to weariness in the congregation. I know that the pastor is required "to keep and not to mend our rules." But is there not vested in him some discretionary prerogative, whereby he may so abbreviate or modify the ritual services of the church as not to weary his congregation?

T. C. WIER.

VERONA, MISS., June 3, 1871.

OPELOUSAS STATION.

MR. EDITOR: We have just closed an interesting and profitable meeting at Opelousas, which resulted in the conversion of fifteen souls—mainly the larger members of the Sabbath school. Nearly all of them were taken into the church last year. Two only joined during this meeting. Many of the older members received gracious spiritual blessings, and, I trust, were drawn nearer to God. We were frequently interrupted by showers of rain during the week of meetings, which seemed only to enhance the interest and enjoyment of those who came through them to present themselves before the Lord in his house.

The meeting closed with our second quarterly meeting, and the concluding service was a love-feast on last Sunday evening. In consequence of the frequent showers of rain only about thirty persons were able to reach the church. Out of this number twenty-six stood up as witnesses for Christ. The power of the Lord was there, and it was a time of deep and hallowed joy and rejoicing.

I feel encouraged, for I believe this is but the beginning of the gracious work for which some of us have earnestly prayed for for months past. Yours truly,

A. E. GOODWYN.

OPELOUSAS, June 5, 1871.

A RICH BISHOP.

Bishop Clark, of the Methodist Episcopal Church, lately deceased, was better off in point of worldly goods than the most of his brethren in the ministry. The Cincinnati Chronicle makes the following statements respecting his will:

Bishop Clark's will was this morning admitted to probate. The testator desires the payment of his just debts, including what may be due his wife as her own separate estate, as early as may be consistent with the judicious management of his estate. To his wife he bequeaths the residence No. 260 West Eighth street, together with the furniture, library, etc., and $10,000; to his two sons, D. W. and J. R. Clark, $10,000 each; to his daughter, Mrs. Fannie C. Davis, $9,000; to his daughter, M. Augusta Clark, $10,000; to his daughter, Mrs. Kittie S. Mullekin, $9,000. His married daughters had each received $1,000. The balance of his estate his executors are directed to divide into four equal parts, one of which shall be given to the Methodist Episcopal Missionary Society, the second to the same society for the Mission House in New York city, the third to the Freedmen's Aid Society of the Methodist Episcopal Church for the support of a normal school (Clark University) of said society, located at or near Atlanta, Georgia, and the fourth to his wife. His wife and his sons-in-law, Dr. William B. Davis and E. W. Mullekin, were named as executors. The will was made on the thirtieth of December, 1870, and was signed in the presence of L. H. Swormstedt, Luke Hitchcock and W. M. Phillips. The estate is valued at $120,000.

IMPORTERS AND WHOLESALE DRUGGISTS.—We direct attention to the advertisement of the extensive firm of Wheelock, Finlay & Co., who occupy the large building on the corner of Magazine and Gravier streets. They are extensively and favorably known, and have on hand a large assortment, and from their business connections are prepared to offer liberal inducements to the trade. We think no purchaser will have occasion to regret having acquainted himself with their stock and terms before purchasing elsewhere.

The Christian Advocate.

THURSDAY, JUNE 15, 1871.

HYMN.

BY LUCY LARCOM.

Into the ocean of thy peace,
Almighty One, my thoughts would flow;
Bid thou this restless murmuring cease,
And thy great calmness let me know!

The world is bright and glad in Thee;
No hopeless gloom her face enshrouds;
Joy lights her mountains, thrills her sea,
And weaves gay tints through all her clouds.

The shadow, Father, is our own
That sends across our path a stain;
The discord is in us alone
That makes the echoing earth complain.

O God, how beautiful is life
When Thou its soul and sweetness art!
How dies its moan of childish strife
In the vast harmonies of Thy heart!

At one with Thee, forevermore,
Borne high beyond the caves of death,
A joy that ripples on Thy shore;
In songs shall pass my mortal breath.

Independent.

The Education of Our Children.

MR. EDITOR: In my former articles on this subject I directed the mind and energy of the church to the importance of greater and more decided effort in elevating the masses of her children, by giving more attention to their education, by building up and properly sustaining primary schools.

I propose in this article to notice at some length our colleges and high schools under the control of the Alabama Conference. Strange as it may appear, many among our ministry and laity think we have too many colleges, and that the most of them, if not all, are located at the wrong points. Could we have seen twenty years ago what we now see, changes might have been made in this respect; but is it not more probable, if we could now see what will be the state of the church and country twenty years to come, that we would be glad we have so many institutions, and that they are located where they are?

When the public mind was quiet, and the church and country prosperous, their deliberate judgment located our institutions of learning where they are. Now the country is in an unsettled state, and the church is laboring under many embarrassments in adjusting herself to the new state of things around her. Would propriety, or even common sense, suggest this to be the time to attempt changes as to the future of our educational interests?

Had we not better unitedly sustain the present, and leave the future to adjust itself to the many changes that must inevitably occur for years to come? I have traveled extensively over all parts of the State, and from what I know of its geography and the people generally, and especially of their educational facilities, if I had to select the localities for our colleges (and I am sure I have no sectional feeling,) I would locate them for permanency just where they are; and beside the number we already have, I would add two more—one at Gadsden, in the North Alabama Conference, and the other at Ozark, in the Alabama Conference. I hope the brethren at those points will think of the above suggestion.

The Southern University is located at Greensboro, a beautiful town, with railroad facilities. The people are intelligent, refined and hospitable. The university is about the center of the largest and richest districts in the whole South, capable of sustaining a more numerous population than any section east of the Mississippi. The college is under the management of the ablest faculty in the South. The institution, in all respects, is just such an one as the church and public need in that part of Alabama.

The East Alabama Male College, located one hundred and fifty miles east of the university, in one of the most healthy sections in the State, is surrounded by an enterprising population. That part of the State will soon regain and go beyond its former prestige. The college is in a healthy condition, sustained by an experienced corps of professors, equal to any in the land. They are doing a noble work for the church, and the youth in that part of the State, east Alabama, must sustain this noble institution.

The Centenary Female College and Male Institute, located only seven miles from Selma, and near the center of the State, is the healthiest point in all middle and western Alabama. The people of Summerfield are proverbial for their piety, intelligence and hospitality. These institutions are certainly located at the right place, as their fruits abundantly show. They have furnished for the last twenty-five years educated men and women to the Church and State, from the mountains to the seaboard. The Male Institute is under the direction of Captain Massey, formerly of the State University. This institution is away from the great thoroughfares. The president experiences no difficulty in the control of the young men under his care. Captain Massey is a ripe scholar, an experienced teacher, and the best disciplinarian I have ever known. Where in all the land can a parent send a son and find so many advantages combined to secure his mental, moral and religious elevation? I would say, in all candor, to parents, send your sons to Prof. Massey, at Summerfield; keep them out of the way of temptation until they have strength and experience to resist the corruption of the present age. We shall soon have a daily hack running from Selma to Summerfield. The people are moving to build a railroad between those two points, which will no doubt be accomplished. We doubt, however, if a railroad to Summerfield would be any inducement to the more considerate to send their sons and daughters to Summerfield. If I had my children away from home, at school, I would be glad to have them as far away as possible from the great thoroughfares of disease and sin. The Centenary Female College is under the control and management of Prof. Vaughn and his refined and highly cultivated lady. No young lady can be brought under her influence without being made wiser and better. Prof. Vaughn is said to be, by competent judges, the ripest scholar of his age in the State. He has a large and successful experience as a professor in teaching both male and female. He has, besides his lady, a select corps of assistants. There is no female college in the land that offers larger inducements to the church and public than this time-honored and deservedly popular institution. The friends of this college are now making a united effort, and we heartily call on the many gentlemen and ladies, to be found all over the State, who were at Summerfield, to aid us in restoring these noble institutions to the prestige they had before the war. We hope to have a larger number of students in both institutions, at our next session, than we have had since the war.

Tuskegee Female College is located in Tuskegee, one of the most refined and tastefully arranged towns in the State. The president, Rev. Mr. Price, and his associate, Rev. Mr. Ross, are not only gentlemen of education, but combine with it the most refined and cultivated taste, fitted by nature as well as culture for the noble work of female education. They have an accomplished corps of teachers associated with them. This institution has now a large patronage, and is destined to be the institution for all east Alabama. We learned from the president that there was still a small debt hanging over the buildings. It is a shame upon the church of east Alabama that an institution so wide in its range of usefulness should be in debt. It is not worth my while to ask the church in east Alabama to sustain this popular institution. They are sustaining it. I should not be at all surprised if there were over two hundred students in attendance at its next session.

There is no Conference in the whole Southern Church so fortunate and so blessed with high educational facilities as the Alabama Conference. If the church was only true to herself, united and determined to sustain and stand by the good work they have so nobly begun, all thought of failure would vanish at once. The church has the means to amply endow both her male colleges. I suspect the Methodists in the Alabama Conference have now laid up in life insurances not less than $5,000,000. Her women spend annually in superfluous dress, by which they violate their vows to God and the church, enough to endow twice as many colleges as we have. Not one man in fifty has ever given anything, either to build or sustain our colleges. Hundreds do not know where our colleges are, and some of them important members of the church. The church don't act, because they are not enlightened. They do not appreciate, because they do not understand the worth of our colleges to the church and their own children. We might build up more reputation by having fewer institutions, but would we afford the means of a substantial education to more than half as many? We don't seek reputation abroad. We want to educate our own children at home.

The education of our own children is now one of the most important subjects before the church. It has become a permanent part of the duty of the church to provide for the education of her own children. To move or change the location of a college, when once permanently located, should never be thought of. We cannot afford to give up an institution that cost $50,000 or $100,000 every time a new village is built up, or a new railroad constructed, or perchance, after a rain, the roads should be a little muddy on the road to where some of our colleges are located. The grounds about our institutions should be cared for and made attractive, not allowed to grow up in briars and sedge. The oak and the elm, the cedar and the magnolia, should be planted around them. I hope the time will come when our institutions of learning will be so stable and prosperous that professors and teachers will find it to their interest to remain in the same institutions for life.

S. P. RICHARDSON.

THE COLLECTIONS.

MR. EDITOR: In the economy of our church there are certain collections of great importance to the interests of the church, especially to our Bishops, our superannuates, widows and orphans of deceased preachers, and the missionary cause.

But to bring up these collections the preachers must begin early in the ecclesiastical year, so as to scatter them through the year. Then there is a probability of getting what is needed for these purposes. Then, if the amount needed is not raised at the first collection, there is a chance for repeating the call and getting the deficit made up. Again, by beginning these collections early in the year, and keeping them up at intervals, till the whole amount is made up, we give the people the privilege of giving as they may have been prospered by the Lord, and to the extent of the demand or the necessity.

A very good plan, perhaps the better or best, is to ascertain how much is needed or required or expected from that church or congregation. State how much you want for that object. Now if each person here will give so much, that would make up the amount. But some may not be able to give that amount—perhaps not over one-half of it. So if some will give twice that sum, and the other half two-thirds, we will get what we want to-day. Be sure to let the people know how much you want for that object, and that it must be raised to-day or you will have to make application to them personally or lift another collection, as your honor and that of your charge require that the money must be raised—the amount must be made up.

I have found this plan to work well—better than any other I have ever tried. And if our preachers will adopt it and work up to it we shall not have such deficits in our collections, and such small pittances reported from some circuits. But to carry out this plan you will have to set your face like a flint against some stewards and some stingy members of the church. Yet if you persevere success will crown the effort, and those persons will see that the church has not been destroyed by those collections, and that the world still rolls on.

HERMAN.

MISSISSIPPI CONFERENCE.

Reminiscences of Rev. J. I. E. Byrd.

NUMBER THREE.

In 1814 the inhabitants of the Alabama portion of the Mississippi Territory literally dwelt in the midst of alarm and danger. Many families had to abandon their homes and live in the forts, especially those living as far eastward as the Alabama river. Fort Mims had been captured and massacred the previous year; many skirmishes had lately taken place between the whites and Indians, in which numbers had been killed on both sides; persons and small parties passing from fort to fort, or hunting game for the sustenance of their families, were frequently ambushed and fired upon by the murderous savages. In this state of affairs the itinerant preachers, who persisted in filling their engagements, were in constant peril, especially anywhere east of the Tombeckbee. The line of forts on that river rendered the settlements west of it comparatively secure from the predatory incursions of the hostile savages. Bro. Byrd had filled his monthly appointments in and near Mobile, and was making his journey to the settlements on the Chickasawhay, when he concluded that he might once more indulge in the luxury of reading on horseback. He was alone; the ride was long and solitary; but few Indians had ever made tracks in that section, and why should he not once more indulge his thirst for useful knowledge? He had lately come in possession of Dr. Joseph Benson's celebrated sermon on Proverbs xi, 30, "He that winneth souls is wise," and was so deeply interested in reading it that he became oblivious to all surrounding objects, when he was suddenly roused up by the immediate presence of two armed Indian warriors. He saw at once that escape by flight was impossible, and, with as much self-possession as he could command in an emergency so sudden and unexpected, he quietly submitted to his arrest. The Indians hastily stepped forward and seized his bridle, one on either side, holding the rein in one hand and the gun in the other. One demanded tobacco, and the other bread. Bro. Byrd, by words and signs, informed them that he had neither. With disappointed and angry looks they told him in their own language—a few words and sentences of which Bro. Byrd had learned—that he was "a great big liar." The evangelist now thought for a moment that his case was hopeless, and that he would either be hurried off as a prisoner or put to immediate death, and his body given to the vultures and wolves, and his scalp taken as an Indian trophy, when it occurred to his mind to resort to honest strategy, trusting in God for the success of the measure. He thrust his hands into his saddle-bags—the Indians no doubt thinking he was going to get out something for them—and drew out a book, which he opened on the pommel of his saddle, and pointing his finger to the page, and then solemnly looking and pointing upward, told the warriors, who still held his bridle, that he was "a reader for the great Spirit, and that his sole business was to travel among the people and read to them the book of the great Spirit." Their savage and angry countenances immediately relaxing, they let go the bridle and stepped back, when the preacher bade them a polite if not an affectionate farewell, and passed on without further molestation. In his intercourse with the preachers in after-life Bro. Byrd often recurred to this incident with gratitude to God for his deliverance.

The Mississippi district was still completely isolated from the Tennessee Conference, of which it was a part. The distance was so far, and the danger of traveling through the Indian nations so great on account of the existing war, that the preachers in the Territory thought it best to hold another informal Conference in the fall of 1814. At this, as well as others of a similar character, all the business of a regular Annual Conference was carefully transacted, except ordination, and their minutes sent to the Tennessee Conference for ratification. At this Conference Ira Byrd was appointed to Amite circuit, with Jonathan Kemp as his colleague. This was another one of those primitive circuits having often as many as thirty appointments to be filled every four weeks. It took in all of Amite county, with large portions of Pike and Franklin counties, in Mississippi, and St. Helena and Washington parishes, in Louisiana, and extended from the Choctaw nation on the north to Lake Pontchartrain on the south. He had but little to fear from hostile Indians this year, as the Choctaws were in league with the whites; but the British fleet under General Packingham was concentrating in the waters about New Orleans for the purpose of capturing the city, which kept his circuit, especially on the lake coast, in a high state of warlike excitement. Soon after his arrival on the circuit he met with a sore trial. The proximity of the British army to New Orleans made it necessary to call out additional forces of militia for the protection of the city. A requisition was made on St. Helena parish, which embraced many of the members and patrons of his pastoral charge. He went to the place of rendezvous, and expressed a great desire to go with them to the army, that he might minister both to their temporal and spiritual necessities. After some consultation among his friends, it was thought best for the country, in the absence of the men, for him to remain on the circuit, not only to preach to the old people and women and children, but to act as their protector in cases of emergency. The captain of one of the companies told me, many years after, that when they marched off Bro. Byrd stood and looked after them and wept, and invoked God's protection and blessing upon them, until they disappeared in the distance. The campaign was short and decisive, and most of them soon returned home to bring the good news of victory and a permanent peace. Ira Byrd occupied a high position in the confidence and affections of the people on this circuit, and when, ten years after, we traveled over the same territory, we found numbers who still loved to recur to the many happy meetings they had enjoyed with him. An increase of eighty-five members over the previous year shows that success attended his labors. In 1816 he was on Chickasawhay circuit, which had been lately detached from Tombeckbee circuit, and made a separate charge. At the end of this year, having made arrangements to marry Miss Margaret McRae on the twenty-first of the following January, he asked for and obtained an honorable location; for in those days the church made no provision for the families of the itinerant preachers, so that marriage and location were synonymous terms among the preachers as a general rule. After his marriage—which was suitable and happy—he settled on a small farm, and engaged industriously in agricultural pursuits. He was successful in his secular labors, but not satisfied out of the itinerancy. He was very active as a local preacher, and his services were in great demand, especially at funerals, two-days', quarterly and camp meetings. After his six days' hard labor on his farm, he often rode a distance of from fifteen to twenty odd miles to appointments on Sunday, preached, held class meeting, and returned at night.

J. G. JONES.

PORT GIBSON, Mississippi.

A WINTER SCHOOL IN GREENLAND.—The boys at nine o'clock go to the school house, which has no stove, because fuel is scarce. They come from their cold houses, and without eating anything warm, for the Greenlanders only cook in the evening. Often their boots, which are made of seal-skin, are not dry, and so the boys often have frozen feet. In spite of all this they come willingly to school. The girls have sewing and knitting school in the afternoon, which is kept by the wife of the missionary.

I SEE there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.—*Fuller.*

Scotland Chapel Circuit, Mississippi Conference.

MR. EDITOR: I propose now a brief statement of the condition of my work. There are, in the four churches I am appointed to serve, a fraction under three hundred members, old and young. A very large proportion of the membership are young persons. These constitute an interesting and important field for usefulness. The success with which God has so far attended my labors in behalf of the children of the church is truly gratifying. We have two of the best Sunday schools within my knowledge outside of the large towns or cities of the Conference; and I may safely say the interest manifested in this good cause, both among parents and children, is rarely equaled. Although money can scarcely be had to pay the enormous taxes imposed upon the people, they still find it in their hearts to buy Sunday school libraries and replenish them. These two schools have each a new library; but the increase, almost weekly, of scholars demands already an increase of the libraries, and Bro. Harp will soon have new orders from us for books.

We had a Sunday school festival at Scotland chapel on Friday evening, May 5, which proved one of the most interesting occasions ever enjoyed by the friends of the Sunday school cause in this country. The exercises consisted of the coronation of the Queen of May, choice singing, recitations, and the personation of "Joseph and his Brethren" by the young men and boys of the school.

You will allow me, if you please, to give so much of the programme as the names merely of those who represented the principal characters in the coronation ceremony. My object I do not conceal. It is to let friends far away see and know that those they love are interested in the good cause still, wherever they may be. They were as follows:

"Queen of May"—Miss Maggie Dominick.

First maid of honor (Spring)—Minta S. Harris.

Second maid of honor (Summer)—Mary H. Peebles.

Third maid of honor (Autumn)—N. E. Jones.

Fourth maid of honor (Winter)—S. Lula Lewis.

Archbishop—Mr. J. W. Ray.

Bishop—Richard W. W. Harris.

Herald—Master W. M. Lewis.

An immense church (for the country) was filled to its utmost capacity, and I am sure I speak the sentiments of hundreds when I declare that the exercises throughout were not only pleasing, but in every respect calculated to inspire love for God and the Sunday school. All was done with prayer and a truly devotional spirit. We have another Sunday school of some sixty or seventy scholars at Walnut Grove church, organized about four weeks ago, that is in a very prosperous condition.

We have the church conference fairly inaugurated, weekly prayer meetings, and a decidedly improved state of religious feeling in the congregations.

The financial condition of the country seriously affects the church interest in almost every department. But efficient stewards will generally provide a way to take care of the preacher. Two of my stewards started out on Monday last with a wagon to collect the preacher's quarterage in *kind*. They returned, bringing not their sheaves with them, but corn, nice hams, sugar, coffee, etc., to the parsonage. A clever young man came with horse and plow, and plowed my "patches." So we are "making out" to *live* "while we live." The Lord is good, and will provide.

I am teaching; have an interesting school. My people do not construe this, as too many would, as secularizing, and insist upon curtailing the preacher's allowance on this account; for I do this by agreement, and at the special solicitation of the church—for their accommodation. I am reconciled to this only on these grounds—that my people desire it, and I find a wider field for usefulness.

If in the providence of God and the tender mercy of our rulers we could be favored with the removal of unnecessary burdens in the way of taxation, so that the people could have something to invest in the various public and benevolent enterprises, this country would soon develop in every important interest. Would to God we could have peace!

While the oppression of these times is almost intolerable, and seems to paralyze commerce, manufactures, agriculture, and the aggressive spirit of the church, still it may be the crucible from which God's people will come forth purified as by fire. If all Christians would give themselves to prayer and fasting, God would sooner, no doubt, hear and deliver us out of our troubles.

H. J. HAMM.

The Christian Advocate.

THURSDAY, JUNE 15, 1871.

TWILIGHT SHADOWS.

The daylight fades, and, strangely still,
Floats down upon the distant hill,
And on the nearer plain and trees,
The twilight vail of mysteries.

Unseen, the harbinger of night
Creeps stealthily between my sight,
And the faint letters of the book
That fade and darken as I look.

In silence sitting by the fire,
What wonder if my thoughts aspire
To people with companions bright
This silver border of the night?

What if to me the shadows take
A definite and real shape,
And I behold around me stand
Guests from the unseen spirit-land?

Invisibly, and one by one,
They gather in the gloaming dun;
I cannot touch nor feel them here,
But yet I know that they are near.

Oh, loved ones—kindest, dearest, best—
My spirit clings to you for rest;
Sweet comforters in life's sad pain,
For evermore with me remain.

It may not be. Alas! they go,
Fading majestically and slow;
Yet never doubt that they have been,
Because their presence is unseen.

English paper.

DARWINISM.

ITS PROGRESS.—ITS CRISIS.—ITS RELIGION.

No scientific hypothesis has ever produced so general a sensation, within so short a time, as that of Darwinism. Spengel, a German, has just given, in the Zeitschrift fur Ethnologie, a catalogue of publications on the subject, which takes up twelve closely printed pages; and this list is necessarily very deficient, especially in American and other remote publications. Spengel first gives a catalogue of German translations of Darwin's different works; secondly, no less than forty-three German works on his theory; thirdly, about the same number of German books which treat of the subject incidentally, but, some of them, at considerable length; fourthly, lists of reviews and other periodicals in German, which discuss the anthropological bearings of the theory—the Descent of Man, etc. Next are books on this question, and then German translations of the leading English scientists on the subject—Huxley, Wallace, Lyell, etc.; lastly, a classified catalogue of other foreign publications on Darwinism—those of France, Holland, Italy, etc.

The Germans have very generally gone over to Darwinism, but the exceptions among them are men of high authority. The French scientists pretty generally hesitate, or directly oppose the theory. Mivart's book has produced a deep impression in England, and it is acknowledged there that the hypothesis has reached a crisis, and that the Darwinists must present some further demonstration, or retreat. Mivart acknowledges Darwin's law of Natural Selection (as all naturalists probably will,) but he proves that, while it accounts for some secondary modifications of species, it utterly fails to account for the more profound organic distinctions; that while it modifies species, it does not transmute them, much less effect genera; that for the fundamental variations, from the four sub-kingdoms, down to species, there must be some yet undiscovered law or force analogous to intelligence in man.

The scientific periodicals of England are rife with the subject. At a late meeting of the Anthropological Institute (Sir John Lubbock presiding,) Dr. Bleek read a paper on "The Position of the Australian Languages," in which he reached conclusions quite opposed to Lubbock's view of the original state of man. The London Nature says that, after pointing out the discovery made by Sir George Grey, that the languages spoken throughout the southern portion of the Australian continent were derived from one common stock, the author proceeded to inquire what relationship they bore to other languages. It was shown that in structure they were diametrically opposed to Polynesian languages; that they had remarkable resemblances to the Dravidian or South Indian languages, and should be placed with the latter in the same class. From the linguistic point of view, Dr. Bleek had arrived at the conclusion that the Australian native was, probably, mainly a degenerate offspring of the South Indian race. It would appear, from a comparison of the religious customs and observances of the past with those of the present time among the Australian aborigines, that these people had fallen from a higher civilization. If Dr. Bleek is correct, a most important application of Darwinism, made by Lubbock, to the savages of the Southern ocean, fails.

Meanwhile Beale, the well known microscopist, who has so effectively answered Huxley on Protoplasm, as related to the origin of life, appears with an elaborate discussion on the religious bearings of the new scientific tendencies. He insists that they threaten all religion whatsoever, and that their result must be the overthrow of the highest motives and guarantees of morality. On the other hand, Prof. Kingsley has addressed the clergy of London, at Zion College, in favor of more forbearance (to say the least) with the new theories. He contends that the Darwinian evolutionism does not necessarily deny God; that it only places further back the great first cause. This is obvious enough, and may be satisfactory enough to the theist; but the Christian thinker is not a mere theist. Bolingbroke, Voltaire, and most of the staunchest antagonists of Christianity, were Christians, if theism is the only essential matter in Christianity. Darwinism involves the whole Christian theory of man—his origin, his fall, his moral constitution, and especially the Pauline anthropology. We see no possibility of Mr. Kingsley's evasion of this fact. This sort of parleying with the scientific skepticism of the day by theologians, this soothing assurance that it can be reconciled with Christianity, is a species of truculence over which the scientists chuckle, for they know it is the timidly polite concession which precedes surrender. We prefer the scientist Beale's views of the relations of the new theories to religion, to the views of the novelist Kingsley of the relations of religion to the new theories. The great question, however, is not yet that of the relations of Darwinism to religion, but of the truth of Darwinism itself. When that is certified, it will be time for the biblicists to compromise, but not till then.—*Methodist.*

A MIGHTY BIG MIRACLE.—A gentleman once charged his slave, who was setting off for church, to remember the text and repeat it to him on his return home. But when questioned, Sambo's idea of a "text" seemed very vague.

"Well, if you can't tell the text, you can surely tell me what the sermon was about," said the master.

"O yes, massa, I can tell heaps of what it was 'bout," replied Sambo. "It was 'bout when de twel' 'postles was hungry dere was a mighty mericle worked to feed 'em."

"And what was the miracle?"

"Why, sah, dere was five thousand loaves of bread and five thousand small fishes fetched 'long by a boy to feed 'em wid!"

"But, Sambo," asked the master, "if there was so much food, where was the miracle?"

"Why, bless yer heart, massa, de mericle was dat do 'postles ate all dat stuff and didn't bust!" replied Sambo, with triumph in his air.

A great many people who are white, and wiser than Sambo, go to church Sabbath after Sabbath, and year after year, and yet know as little of the Bible as he did. We recently heard of a gentleman who had represented his town in the legislature, who, in advocating the division of a township, said: "Gentlemen, let us have peace! Our town is very large, and if we cannot agree on a site for a new town-house, let us say, as David said to Jonathan, when there was strife between their herdsmen: 'Let there be no strife between thee and me.'"

Another, a rich man, who had attended church from his boyhood, in speaking of a painful separation from friends, said: "I felt as Peter did when he said to his Master: 'Whither thou goest I will go, where thou diest I will die, and there will I be buried!'"

Did poor, ignorant Sambo's blunder beat that of the legislator or of the rich merchant?

It is not enough to hear or read carelessly the word of God. It must be studied and treasured up in the memory. If people choose to be ignorant of the best of books, they should never venture to quote from its pages.—*Watchman and Reflector.*

INFLUENCE OF A CHILD.—A gentleman lecturing in the neighborhood of London, said:

"Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man.

At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public house alone, I used to carry this child. As I approached the public house, one night, hearing a great noise inside, she said: 'Don't go, father!' 'Hold your tongue, child.' 'Please, father, don't go!' 'Hold your tongue,' I said. Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since—thank God for it! I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying: 'That's true, sir.' All have influence."

A PLAIN-SPOKEN PREACHER recently declared that some people cannot see the difference between sounding the gospel trumpet and blowing their own horn.

HYACINTHE TO DOLLINGER.

The Independent publishes the following letter from Hyacinthe to Dr. Dollinger:

TO PROF. DOLLINGER, MUNICH.

ROME, April 26, 1871.

Dear and Illustrious Friend: Your most masterly letter to the Archbishop of Munich has produced a profound effect at Rome; and those who assume the air of caring very little for it are the very persons who best appreciate the importance of it. Notwithstanding, the passion which possesses them is so violent, the current in which they are drifting is so irresistible, that this great utterance of Christian learning and Christian conscience will not check them. We have the proof of it in your excommunication, which was decided upon here before it was pronounced at Munich. The party which just now holds control not only of the Pope, but of the episcopate, has not shrunk from a proceeding so well fitted to revolt all honest souls; and this impotent and iniquitous stigma is the acknowledgment which it has to offer to the old champion of the Catholic faith for fifty years of toil and conflict against Protestantism, in which his very antagonists have been compelled to yield him their respect and admiration. But the party has failed. It would fain have dimmed your glory, but has succeeded only in completing it. To suffer for the church, and from the church, while yet abiding in the church, is the most cruel of martyrdoms; but it is also the most glorious and the most fruitful!

As you so well put it in one of your last letters to me, "it is very significant of the present state of the church that a man becomes a heretic, and is excommunicated, in consequence of preserving the tradition of the faith, and continuing to believe and teach what he has been believing and teaching all his life long." This is the pass to which we have been brought by the maneuvers of that party—if I may call it by its true name, that *sect*—whose audacity, too long veiled, but constantly on the increase, has come to the point of attempting to establish a new Catholicism. On every side I hear talk of the dangers of schism in some nearer or remoter future. The schism is already here. It exists under forms and in proportions heretofore unknown; and (most fearful thing of all!) it has its roots in that very institution which ought to give us unity.

Therefore it is that the time for words seems to me to be passed, and the time for action to have come. We could make whole libraries out of the books that have been written against the exorbitant pretensions of the Court of Rome, and yet these pretensions have never stopped increasing. Against such a system the demonstrations of learning and the protests of conscience are of no avail. The men who represent it do not understand the language of truth and righteousness; or, rather, with a blindness that is more than human, they conceive themselves to have certain rights superior both to morals and to history, and they undertake to reconstruct both these in the likeness of their own infallibility. To open their eyes, they will have to be jostled by events that are stronger than they; and this, if I mistake not, is the terrible punishment which God is reserving for them, and this, at the end of time, is the unlooked-for deliverance which he is preparing for his church. "It is time," as the Apostle Peter says, "for judgment to begin at the house of God."

Courage, then, great and noble heart, and may God bless you for having freely offered yourself to danger for the house of Israel! Our mighty men have ceased from among us, and have fallen asleep. *"Cessaverunt fortes in Israel et quieverunt."* But the Lord has called you forth, in your old age, to new conflicts and new victories!

HYACINTHE.

THE Methodists in cities, it is said, pay $15 apiece to the support of the church, and $3.50 in the country. The Roman Catholics $10 in cities, and $5 in the country; the Episcopalians $25 in the former, and $5 in the latter. The ratio of other churches is not given. These figures show the great difference between city and country finances and expenses. They also may enlighten some minds that fancy because city preachers get the most money, they necessarily live better, and lay up more. The former may possibly be the case, though that is doubtful, good living costing but little in the country. But they undoubtedly have less at the end of the year than their rural brethren. So all dwell about on the same level.—*Zion's Herald.*

ELEVEN YEARS AGO petroleum was unknown as an article of utility. Now the total capital invested in it, at home and abroad, is $100,000,000, of which the American capital is $70,000,000.

CHRIST'S EXAMPLE.—At the late anniversary of the National Temperance Society, New York, Rev. T. L. Cuyler spoke thus concerning The Argument from Christ's Example:

They say that our Lord made an alcoholic intoxicating drink. Could not he have made a pure, unalcoholic grape juice then? Did our Lord there, for the first time in nature, make that alcoholic power which is the strongest, most destroying power in all strong drink? I leave the burden of proof on those that make such asseverations. I deny it. I believe the Lord, when he changed the water into wine, changed it not into alcohol—not into that which biteth like a serpent. Friends, I will give you the argument for a moment. Suppose he did make it real, intoxicating drink, just such as you can get at any fashionable table, or in any of the saloons of this city. I don't care if you call it wine, or Newark cider, or Bourbon, or anything else. You say our Lord made one hundred and twenty gallons for one wedding company. Well, then, because Christ did it, you may do it? Yes; well, Christ went one day in the week and worshiped in the Jewish synagogue. Do you follow and worship there? Christ went for a wise purpose and blasted a fruit tree. Does that justify you in doing the same? Christ went into the temple and drove out all the people there. Do you want to do that too? You say no; if Christ lived here now he wouldn't do these things. An eminent clergyman has said that if Christ lived in New York to-day, where you have a million of men poisoned by these intoxicating drinks, he would not do it now. Then what business have you got to quote his example and apply it now? I say it is disingenuous, it is an outrage to stand and say that our Lord, in this city, and at this time, would not make one hundred and twenty gallons of intoxicating liquor, and yet quote his action as a warrant for using it to-day.

HEALTH AND MIND.—Dr. Abel Stevens, in a capital article on this subject in the March number of the new health journal, Home and Health, says:

Alexander von Humboldt was the corypheus of physical science and a man of universal culture; a man, also, of "society" and of courtly life. He kept up his intellectual work to the last, laboring mostly while the world around him slept. It was his most substantial life. He lived about ninety years, and crowded into them centuries of the life and work of ordinary men. On the third of May, 1859, the journals of Berlin announced that "Alexander von Humboldt has been confined to his bed the last twelve days; his strength has been gradually failing; *his mind retains all its clearness.*" In three days more, as the sunlight poured into his window, he exclaimed: "How grand those rays! they seem to beckon earth to heaven!" and died. For twenty years or more, the time in which men are usually said to be beyond the "allotted period of life," and during which they usually mentally decay from day to day, he was writing the greatest work of his life, the greatest of his generation, the "Cosmos." He laid down his pen, his task splendidly finished, but a short time before he laid himself down to die. The "Cosmos" kept him alive, mentally and physically.

Brain-work is sanitary work. Nay, it is a necessary condition, more or less of it, of health in advanced life, a necessary preventive of cerebral decay. Not only moral purification, but growth in intelligence, in wisdom, is the divinely appointed result of human life as a probation, and nature deals out her penalties for the neglect of the latter, as well as for the neglect of the former.

VARIOUS GIFTS.—Christians vary as the leaves of the forest, and are only prepared to be useful when they cease "comparing themselves among themselves, and measuring themselves by themselves." If God has given you a courageous, outspoken nature, consecrate it to Christ. Do not try to be like your friend, whose life work is as unlike yours as the expression of his face and the form of his person. Every Christian can find a place to work in the vineyard. Giving himself unreservedly to Christ, Christ will mold him into his own precious image, and give full exercise to every power.

THE OLDEST ENGLISH WORD.—It has often been said that "basket" is the oldest word in the English language, as its existence is shown by the fact of its being mentioned both by Juvenal and by Martial, who says: "Barbara de pictis vemi *bascauda* Britannis." But it may be questioned whether "bark," as an equivalent for "ship" or "vessel," is not older, as a writer in the Academy, quoting from an ancient writer, "Certamen barcarum," as Latin for a "regatta," remarks that "the word *barca* is probably of Phœnician origin."

RELIGIOUS INTELLIGENCE.

A GENTLEMAN in Boston has subscribed $20,000 for the endowment of Liberia College, at Monrovia, in West Africa.

THE Methodists in England publish three religious weeklies, the Independents and the Baptists one, the Presbyterians and the Episcopalians four.

THE Philadelphia Press states that the Sultan is endeavoring to induce the Jews to immigrate to Palestine, and even offers to sell them the Mosque of Omar, which occupies the site of the ancient temple on Mount Moriah. Some of the hills around Jerusalem have already become Jewish property.

THE committee representing the different missions at Peking, and engaged for several years in translating the Bible into Mandarin, reached the end of the Gospel of John in revising their former version, and the American mission press there was to begin publishing it a month or more since.

THE Non-Episcopal Methodist Conference, which has just closed its session at Pittsburg, refused by a very decided vote to authorize the ordination of women to the ministry. The Book Concern of that denomination is to be removed from Springfield, Ohio, to Pittsburg, and Rev. Alexander Clark has been re-elected editor of the Recorder.

THE Presbyterian General Assembly has been trying hard to abolish the order of "stated supply," which is fast becoming more popular with the churches than with the presbyteries. Out of the four thousand ministers of the church, only sixteen hundred are settled pastors, while eleven hundred are "stated supplies." Pastors are installed by consent and authority of presbyteries; but stated supplies are hired for a year or other period by the trustees of the local church, thus establishing an order of things independent of the presbytery.

LATEST and best authority gives the population of the globe at 1,350,200,000; in America, 72,800,000; in Europe, 287,000,000; in Asia, 798,600,000; in Africa, 188,000,000; in Australia and Polynesia, 3,800,000. These people speak about 3,600 different languages, and are cut up into 1,000 different religious sects. The adherents of the principal religions, counting the whole population, are supposed to be nearly thus: Greek Church, 69,692,700; the six other Oriental churches, 6,500,000; Roman Catholics, 195,000,000; Protestants, 98,139,000; Mohammedans, 160,000,000; Buddhists, 340,000,000; other Asiatic religions, 260,000,000; Pagans, 200,000,000; Jews, 6,000,000.

BUXTON, MAINE, has had a great awakening. "It began outside of any apparent church influences, among neglecters of religion, who came into a prayer meeting, convicted of sin, to ask direction. Converted, they went to work, and numerous skeptical, profane and intemperate persons have been drawn to the truth." A resident *litterateur*, who was about to publish a $300 story, abandoned the project at once. One prominent business man, who sought to stifle the workings of the Spirit by a glass of whisky, suddenly realized that he was throwing away his last chance of salvation. At midnight he called up his wife and friends, and after hours of bitter agony he found at length great peace.

THE Presbyterian says that the churches of that denomination are generally acting upon the principle that no assent to a creed is to be exacted of private members when entering into the membership of the church. Such assent is required only of those who are ordained to office in the church. The Assembly of 1839 made this explicit declaration: "We have ever admitted to our communion all those who, in the judgment of charity, were the sincere disciples of Jesus." This may have been the rule among the Old School churches, but we have known of the refusal to admit members to New School churches on account of their avowal of Arminian doctrine.

PRIMITIVE METHODIST MISSIONARY ANNIVERSARY.—This anniversary was held in Spurgeon's great Tabernacle, London, May 2. The annual report showed that in the number of members, in income, and in school and chapel erection, there had been considerable progress during the year. There were two hundred and eleven missionaries, of whom ninety-two labored in England, eight in Wales, seventy-one in Scotland and Ireland, nine in circuit work, and the remainder in Tasmania, Victoria, New South Wales, Queensland, Canada and Africa. Mission stations were constantly being absorbed in circuits as they became self-supporting. The income of the past year, £23,117, showed an increase of £2,719 over the previous year, but the outlay had been still more, and there was a balance due to the treasurer of over £1,500.

METHODISTS IN ITALY.—The London correspondent of the Central Advocate says: "I see that my friend Dr. Vernon is appointed missionary to Italy. He will be cordially welcomed by the brethren of the society who are already there; and the history of the Wesleyan Italian Mission proves that there is a grand opening for Bro. Vernon. Our mission has been established about eleven years. We have sent to Italy only three English missionaries, and of these, one, through failure of health, was able to remain only a short period. Our present superintendent in Italy is Rev. Mr. Piggott. He is a man of accomplished scholarship, a graduate and prizeman of the London University. He is, moreover, a man of very devout spirit, of calm judgment, and yet of considerable vigor and push. He is an admirable speaker of Italian. The other English missionary is Mr. Jones, and he has his headquarters at Naples. He has gained a remarkable command of the Neapolitan dialect of Italian, and is a very effective preacher.

A NEW SECT has arisen in Scotland under the name of "The Northern Evangelistic Society." One of the articles of their faith is personal perfection, which they thus confess: "I sin not." "I have no time to sin." "I am as pure as the Angel Gabriel, and purer." Holding up his hand, one said: "My hand is as holy as God." "I am as holy as God." "I have left my sins behind me in Egypt." Their opinion of Christians not in their own communion is, of course, in inverse ratio to their good opinion of themselves. Of the southern counties of Scotland they say there is not a spark of spiritual life in them all, excepting at Pittawein and Kelso. Their haunt is in the glens that girdle the base of Benachie, Aberdeenshire; and Mr. Hugh McIntosh, who unearthed them there, expresses the very probable opinion that "there have been more anathemas uttered by them at the foot of Benachie during the last three months than by all the popes of Rome during the last three hundred years." A sure mark of your professional perfectionist is an utter uncharitableness.

THE Free Church of Holland, which was organized in 1836, has had a troubled history. It has been rent by secessions. Recently the two branches into which it was divided have come together, under the title of the "Reformed Church of Holland." According to Dr. Burt, in the Presbyterian, this church "now enters upon a new and more promising stage of its history—having about three hundred congregations and two hundred and thirty pastors. It also has a theological school, with a full equipment of professors, and this year no less than sixty-two students. So many students, relatively, to the number of pastors and churches indicates that the church is about entering with new zeal upon an aggressive or missionary work. This church is said to recruit its members almost wholly from the humbler classes of society, and the success with which its institutions are maintained and its work is propagated elicits the warm admiration of the free churches of other countries of the continent. They see herein an encouraging triumph of voluntaryism."

THE occupation of Rome by the infidels has had the effect of destroying a very valuable branch of business formerly carried on by the *cures* of the parish churches. All parishioners were legally bound to confess and receive the communion at least once a year, at Easter. If they failed of this duty, they were liable to fine and imprisonment. Accordingly, there was an open trade carried on in certificates of communion, by buying one of which the purchaser established his reputation as a good Catholic, and avoided the trouble of trying to recollect all his sins and obtaining absolution for the same. Now that there is no penalty attached to this delinquency, excepting such as will be administered in the world to come, the number of these impenitent sinners is so great that the list of their names is not affixed to the doors of the churches, as formerly, because of its intolerable length. The *cures* still visit the houses of their parishioners, and bless the beds and other furniture, sprinkling them with holy water; but very few of those thus favored think it necessary to make any pecuniary return—not even of the bad money they had received during the year, and which they used to lay up carefully for these pious uses.—*Independent.*

NEVER OUT OF THE HARNESS.—Eliot, in his eightieth year, as he was teaching the alphabet to an Indian child, was asked why he did not rest from his labors. "Because," said he, "I have prayed that I might be useful, and God has heard my prayer; for while I can no longer preach, he leaves me strength enough to teach this poor child." This was on the last day of that good man's life.

A CLARIONET, cornet and flute have been introduced into the choir of the Congregational church at Waupun, Wisconsin.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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ROBT. J. HARP, Publisher.

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Centenary College of Louisiana.

The annual commencement of Centenary College, Jackson, Louisiana, will take place on the *second Wednesday in July* (the twelfth.)

The meeting of the Board of Trustees and Visitors will be held at Jackson, Louisiana, on Monday, July 10, at two P. M. A full meeting of the board is much to be desired; and the friends of this institution are earnestly invited to be present, and give their countenance and support to this important enterprise of the Mississippi and Louisiana Conferences. Commencement sermon on July 9, by Rev. John Mathews.

J. C. Keener,
President Board of Trustees.

LAYMEN AT WORK.

We have some good agents among the laymen. We are indebted to a number of them for as many as ten, fifteen, and as high as nineteen subscribers.

Below is an extract from a private letter, written by one of them, who, in a short time, has secured nineteen subscribers at an office than which there are few in any part of the South where such a result would seem more difficult to accomplish. The following is the extract which we wish you to read:

Considering our people are generally poor, and this part of the country thinly settled, I humbly think the subscription list from this office will not rank below many of the lists of other offices in the country. For my part I can say, "I have done what I could," though I court no praise, because my best efforts hardly come up to "my duty," which is to aid in every way God's cause and religion, and the dissemination of religious truth is not the least of the instruments in effecting good; indeed it is no small lever in moving men's hearts to righteousness.

I consider the Advocate a preacher (and a good one, too;) and as it has not of itself the power of locomotion, it has to be moved around in order to exercise its mission, and it is our duty to do the "moving," otherwise many who would be moved to holiness through its teaching are lost to God and the church. As the apostle says: "How can they hear without a preacher?"

A WORD ABOUT REMITTING.

State explicitly whether the money which you send is for the Book Agency or for the Advocate. The two are separate and distinct concerns. Though they are conducted by the same agent, we must not mix their business. If convenient, write to each on separate sheet or half sheet, but be sure to state for which office the money sent is intended; and if for both, then state how much for each. This will save trouble and prevent mistakes.

SEND US OURRENCY.

We cannot use State money. We have to lose by discount here, or by the expense of sending into the State where it is issued to have it exchanged for currency. Procure the currency and save us the trouble and loss.

A little boy in Muncie, Indiana, made his father a New Year's present of $150, which he had made by doing odd jobs during the summer.

STIRRING UP THE GIFT.

The resources of the church are but partially developed. Her power is to a great degree latent, and her capabilities are but feebly exhibited in the religious enterprise of the day. No one feels that she is doing all that is possible in the work of subduing the world to Christ. The undone is more than is accomplished. There are knowledge, grace and wealth enough to cover the earth with the glory of the Lord in a single decade. Much has been achieved, and much more is unfolding in the field of gospel activities. But still there are pent-up energies, and the fire which Christ came to send is a smoldering rather than an all-consuming flame. The gift of God, embracing the tongue of fire and all consecrated accessories, is capable of larger returns to him who bestows it. The Christian world, with its millions of professors, with its cultivation and learning, with its vast possessions, and with the improved facilities of diffusion, does not reach the measure of its responsibility.

What is true of Christendom at large is also true of churches and congregations. Very few are working up to their capacity, in their local or connectional mission, as centers of moral influence, and as fountains of spiritual benefits. The materials of which they are composed are but partially brought into service. The working members of a congregation are exceptional, and alarmingly few in comparison with the entire number. The amount given for church enterprises is small in proportion to the aggregate ability, and the improvement of the gifts and graces possessed falls far below what ought to be expected. In any given case so large a company of converted people, having the unction of the Holy One, and constrained by the love of Christ, should be instrumental in effecting many fold more than is actually realized. Here and there a church is honorably known as "the old beehive," prolific of new-born swarms, and thrusting them out to become the centers of power in other neighborhoods. Too often, instead of the busy hum of an irrepressible spiritual activity bursting forth into fresh enterprises, and planting the gospel in new places, there is the satisfied torpor of winter. If the store for self-support be adequate, there is no restless reaching out after a thrifty extension to the regions beyond. The multiplication of members indicates life, but the highest exhibition is where a congregation becomes the parent of other societies, and impresses its individual vigor upon distant missions and connectional undertakings. The power of a single congregation to devise and execute liberal things, so as to be felt pre-eminently in the community and in the more distant fields of enterprise, is rarely called out in its fullest exercise. The church of Pentecost effected a marvelous work in a brief space of time. The gift of God was burning at its height, and the results were such as are likely to follow where the Spirit is not quenched. The germ of a grand conflagration is in every church, it is flickering in every heart, and only needs to be recognized and fanned into a mighty flame.

The gift of God in the individual is often allowed to remain in a half latent condition. The most is not made of what we have. Greater gifts and better opportunities are conceivable, and perhaps desirable; but what we have are allowed to slumber, or are but partially improved. The stream of spiritual life flows sluggishly, or has become repulsively stagnant, when it should be moving on with ever-increasing depth and purity. God's gift is in the preacher—the gift of power and authority as imparted by the Holy Spirit, and as recognized by his call and solemn ordination. Has he wrought this gift up to its uttermost as a refining fire in his own soul, and as a means of usefulness to others? If Paul was so solicitous for Timothy, lest he should neglect the gift that was in him, there is surely reason for every minister of the gospel to examine himself. There was and is danger of negligence. Hence the weight of the admonition: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." It is something already in us that must be rescued from neglect—a fire already kindled that must be kept from going out. Only the half that might have been done has been achieved for want of more prayer and a deeper devotion. In too many instances the man of God has grown rusty in the service for want of exercise, and he has got out of the harness when he should be in the van of the host. All over the land are men upon whom the hands of consecration have been laid, and who are neglecting the gift that is in them. It must be stirred up and rekindled. It must be drawn out into active usefulness. Methodism in America began in the waking up of a local preacher. It was the stirring up of the gift of God in Philip Embury that marked the rise of the denomination. Would that some good Barbara Heeks might arouse the scores, and perhaps hundreds, who are now slumbering at their posts! Stir up the gift of God that is in thee, the gift of converting grace, the gift of ministerial authority and consecration, the gift of the Spirit in the heart.

All believing men and women have in them a wonderful gift of usefulness. It is enough if God has converted their souls. They are henceforth qualified to "show forth the praises of him who hath called you out of darkness into his marvelous light." All the divine gifts need to be developed, but they are abundantly bestowed. The capacity for work is unknown until brought out in actual use. Gifts for teaching, gifts for prayer, gifts for sanctified social influence are scattered profusely. The materials for all the demands of the church are in its members, but the divine gift is neglected. Every Christian must see to it that he stirs up the gift of God that is in him. The present may be a feeble religious life, and the soul sinks and languishes under a felt sense of weakness and uselessness. But there is a world of power in every converted soul—a mine of inexhaustible riches; a capacity of faith and a boundless embrace of love, to move the arm of God, and to bring blessings upon the earth. Christians are almost as ignorant of their present capacity as they are of their future glory. The gift that is in them, to be expanded into influence and usefulness, as much exceeds their apprehension as the glory which shall be revealed in the world to come. This gift of gifts, under whose genial beams all the graces spring into bloom and fruitage, under whose leading the humblest life becomes a means of untold good to the world—how it is dishonored by fear and unbelief! It should be the prayer and study of every child of God to stir up this divine gift, and to bring out the matnrest fruits of which it is capable. The purpose should be to make the most of himself in holiness and in usefulness, to wake up the dormant powers of his spiritual nature, and thus to meet the fearful responsibility which the gift of God has laid upon him. Money, talents, time must all be accounted for, but above all must we account for the gift that is in us—the Holy Ghost.

NEW BUSINESS.

A correspondent of the Nashville Christian Advocate gives the following. A very good item, and searching, for a Quarterly Conference.

Temperance.—I find that the first resolution under this head, in our Conference Minutes (Louisville,) has proved a success in this district.

The presiding elder goes through an examination of character every quarter; and he finds all of my officials temperate men. Doubtless it is one of the best *newly-invented* features in his office. It brings men to thinking. I was amused not long since, in attending him to one of his circuit Quarterly Conferences, when the question was asked a steward: "Do you drink ardent spirits as a beverage?" The steward was very much confused, but he acknowledged that he did. But he made promises to reform.

DEPOSITION.

The case of Mr. Cheney, which has been so long before the public, has, we suppose, now come to an end. The rector of an Episcopal Church has been deposed for the grave crime of omitting a single word in the baptismal service. That word was significant as teaching baptismal regeneration, and hence the import of the whole affair. It is gratifying to the true friends of spiritual religion to see the resistance bravely maintained against this most absurd and dangerous dogma, and to witness the number of influential ministers of the Protestant Episcopal Church which extends aid and sympathy to Mr. Cheney. There is manifested in the trial and deposition abundance of high church bigotry and error, but these manifestations have brought to light hopeful indications of reaction in favor of evangelical doctrine. Beyond this aspect of the affair other denominations care little about it. Our Episcopal brethren can *cough* over the hard place, leave it out altogether, or read out *regenerate*, plump and with true priestly emphasis. Manger the deposition, Mr. Cheney is just as good a preacher as ever, and possessed of a celebrity which, we hope, he will turn to good account in calling sinners to repentance, and in fighting against prelacy and all the ecclesiastical trumpery connected with it. The Interior gives an account of the solemn farce, which would be more appropriate to Rome than Chicago:

The ax has fallen at last on the neck of Rev. Charles Edward Cheney. On Friday morning, June 2, in the Cathedral Church of SS. Peter and Paul, Bishop Whitehouse—notice having been served on the standing committee of the diocese, Mr. Cheney and the clergy of the city, requesting their presence—proceeded to pronounce the ecclesiastical sentence of deposition from the ministry in "the church of God."

Few were present beside those who had been officially cited to appear, Mr. Cheney not being of the number. The morning prayer was read, after which the diocesan, in full robes, and surrounded by the clergy in full canonicals, addressed the small assembly in a regretful strain. He said that for the first time in his episcopate he was compelled, by his position, to pronounce upon a presbyter a sentence of deposition. He had hoped that this duty was one which he could avoid, and had waited four weeks in the hope that something would occur to relieve him of the painful necessity of pronouncing sentence. Nothing of the kind had occurred, and he saw no hope for the future. Under these circumstances he saw no alternative but to pronounce sentence according to the finding of the Ecclesiastical Court. He then produced the sentence, written on parchment, to which was affixed his corporate seal. The sentence contained the verdict of the court, and deposed Mr. Cheney from the office of presbyter of the Protestant Episcopal Church. The sentence having been read, the clergy present, acting in the capacity of witnesses, appended their signatures, it being provided that the sentence should be witnessed by not less than three presbyters.

SINGING MINISTERS.

What the editor of the Raleigh Christian Advocate says on this subject is true and well timed. We wish everybody could sing. We have painfully felt the want of this gift. More than a few times have we gone through a service without a song, the people depending upon the preacher to raise the tunes, and the preacher utterly helpless to relieve the embarrassment. Our theological schools should teach singing as a part, and an important part, of pastoral theology. Let the young ministers learn to sing, by all means, "while the evil days come not." Ordinarily a singing preacher is worth twice as much as one who does not know the difference between Old Hundred and Coronation.

Ability to sing well is not only an accomplishment for social life, and a source of great personal enjoyment, but also a wonderful instrument—ability for usefulness. The power of religious song, in connection with religious services, is inestimable. To a Christian minister this qualification is scarcely second to any that he can possess. With it he can seal his exhortation on sermons indelibly upon the hearts of the people; with it he can breathe life and power into the dull and sleepy prayer meeting; with it he can subdue the heart of the sinner, lead the penitent to faith in the Savior, and inspire the Christian with the joys of heaven. Many times has song determined the victory on the side of the right. Well selected hymns with tunes wisely adapted, and practiced until they can be sung with expression, seldom fail to do execution.

Many of our most vivid and lasting religious impressions, and pleasing religious associations, are connected with sacred song. An old familiar song, as it echoes through the soul, will startle from their slumbers a thousand precious recollections of former days, companions and joys. We doubt whether any be so poor as not to possess such treasures of memory.

We have known several ministers of the gospel, popular and useful, whose principal dependence has been their ability to sing. They have an appropriate hymn to sing at the close of the sermon, or sometimes will introduce it in the middle of the sermon, with great effect. But without these eccentricities a minister who can sing well doubles his power to do good. We advise our young ministers to cultivate music, not for ornament merely, but as a power of usefulness—as a refining and elevating study. Luther placed it next to theology. Especially is this important at the present day, where the tendency is so strong to make our sanctuary service of song a mere scientific performance. Choirs properly trained are good in their place, but it is well for ministers to be independent of choirs and of scientific performers.

ADDRESS OF THE BISHOPS ON OUR MISSION WORK.

To the Ministers and Members of the M. E. Church South — Dear Brethren: The work in the mission fields of our church, at the present time, calls for a special address from us in behalf of the Board of Missions. At its recent session in Nashville it became apparent that the resources of the missionary treasury were not adequate to satisfy but a small part of the demands which press upon it; yet on every side our missions call for enlargement. In the vast West, between Kansas and California, now included in the Western Conference; on the Pacific, from Los Angeles to Oregon; among the tribes of the Indian Territory; the Germans of the Southwest; and in the open Empire of China, our missionaries are laboring with marked success; and we are only restrained from following up the constantly increasing opportunities presented them for occupying new points, by the lack of the money necessary to support men.

During the past year our Indian work has been prosecuted with the most cheering results; more than twelve hundred converts were received into membership—an increase of thirty-three per cent. Our missions in China have been blessed with a number of clearly-defined conversions, and an increasing work of grace at the several appointments. The grandeur and promise of a field that gives access to a people and tongue that include six-tenths of the whole human family, cannot be overstated. The board has enlarged the appropriations for the support of this mission for the coming year.

The old debt will have been fully provided for by the time of the meeting of the Annual Conferences. This releases the energies of our church, and prepares it for assuming at once a more active and enlightened discharge of the weighty obligation to send to "all nations" the gospel of the Son of God. The spiritual soundness and vigor of a Christian people must depend upon the swiftness and constancy of their purpose to follow closely upon the most advanced presence of the Holy Spirit, and to obey fully his earliest motions. And we call upon the ministers of our church to enforce, both in public and private, this duty, which has been laid upon us equally by the Savior of men and by the spirit of grace. For by so much as we believe ourselves to be the true witnesses of the power and life of Christ, are we impelled to send the gospel to all who have been bought by his blood. We believe that our people, and especially our children, greatly need indoctrinating into these first principles of our holy Christianity. Let us bestir ourselves, beloved brethren, that no man take our crown.

The board has not hesitated in the line of its duty, but relying upon the Spirit of God and your co-operation, has appropriated the sum of $40,000 for the foreign field, and those missions which are outside of the domestic work. It confidently expects a revival of zeal and an awakening in the congregations, in the Conferences and in the Sunday schools, in behalf of this cause, that shall pour into the treasury, from a thousand rills, during the present year, the sum of $130,000. This expectation is not an extravagant one, for our people are abundantly able to meet it. We look, therefore, to all our presiding elders, preachers in charge and other officers of the church, to so bring to the notice of each member the pressing need of the Board of Missions as will secure from him a liberal support. "*God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.*"

The following extract from the action of the Board of Missions will present accurately the list of its appropriations for the coming year:

"The appropriations for the ensuing year, beginning with the meetings of the Conferences, are as follows:

For China Mission	$1
For the Indian Mission Conference	1
For the German work in the city of Baltimore and vicinity, supplementary to what had already been appropriated by Annual Conference Boards	
For the German work in Louisiana	
For the German work in Texas	
For missions in the Los Angeles Conference	
For missions in the Columbia Conference	
For missions in the Western Conference	
For missions in West Va. Conference	
For missions in Holston Conference	
To aid in publishing a German hymn book	
Total	

"To this must be added the current expenses, embracing salary, traveling expenses of the secretary and printing reports, etc., which will swell the amount to at least $1[illegible]. It will be remembered that this is to be added to what is to be appropriated to domestic missions by the various Annual Conference Boards, which will swell the amount to about $130,000."

We remain, dear brethren, your fellow-laborers and servants in the kingdom of God,

Robert Paine.
G. F. Pierce.
John Early.
H. H. Kavanaugh.
D. S. Doggett.
W. M. Wightman.
E. M. Marvin.
H. N. McTyeire.
J. C. Keener.

We have received the following note from Rev. W. P. Barton, of the North Mississippi Conference. [illegible] bereaved ones have our hearty sympathy. The obituaries will appear soon. Bro. Barton writes from Black Hawk, Mississippi, June [illegible]:

Dear Bro. Parker: You see by the inclosed that death has been busy in my district the past week. Bro. [illegible], some, in charge of the Lexington circuit, lost his wife (of which I send you an obituary;) same week Bro. K. A. Jones, in charge of Black Hawk circuit, lost a dear, sweet little girl three years old, whose obituary I also inclose.

The work in my district is generally in an encouraging condition.

Mrs. Eleanor Davies Curry. This estimable Christian lady died at Hazlehurst, Mississippi, on the eighteenth of May. She was the widow of Rev. William M. Curry, and had a wide circle of appreciative friends, both in and out of the church to which she belonged. An obituary will appear next week.

The Flood, which has covered a portion of the back part of the city for more than ten days, is slowly receding. Pumps and drainage machines are at work, and it is thought that in a few days the overflow will be entirely abated.

We may remark that the extent of the overflow is scarcely equal to one-tenth of the entire area of the city. The Picayune of June 14 says:

Notwithstanding the severe storm which prevailed yesterday evening and last night, the water in the overflowed districts is falling gradually. Indeed, each hour shows a marked diminution in the volume of water, and the public are beginning to congratulate themselves on its speedy disappearance. It will be seen from the figures in a previous issue that one hundred and ninety-eight million of gallons were displaced every day. Although the boundaries of the flood are [illegible] this exercises a noticeable difference in its appearance. To-day quite as much, if not more, will be taken away, and by Thursday the inundated district will be free from water.

Death of Rev. Humphrey Bill. We have received a letter from A. Wiles, announcing the death of this venerable member of our Conference.

He was one of our oldest ministers, and stood with Bishop Early, Rev. Joseph Carson and Rev. M. Dance, now our three oldest preachers.

For some years he has been on the superannuated list, but so far as his strength would permit labored faithfully in the vineyard among his kindred and descendants in the Methews. He preached with much zeal in the days of his vigor on many of our circuits, and by his warm heart, genial manners and faithful ministrations won a host of friends.

His end was not only peaceful but triumphant.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Richmond Christian Advocate.

BOOKS AND PERIODICALS.

WHY DID HE NOT DIE, OR THE CHILD FROM THE EBRAERGANG. After the German of Ad. Von Volckhausen. By Mrs. A. L. Wister. Philadelphia: J. B. Lippincott & Co., 1871.

The above is a duodecimo of three hundred and seventy-two pages. We know nothing of its merits. For sale by Eyrich, Canal street, New Orleans.

AMERICAN RELIGION. By John Weiss. Boston: Roberts Brothers, 1871.

The author is an optimist, and little better than an infidel. He gives coarse misrepresentations of orthodoxy, and distorts and perverts the accepted evangelical doctrines. If this book be liberal Christianity, may the world be delivered from it! For sale by Eyrich, Canal street, New Orleans.

OUR SUNDAY SCHOOL TEACHER'S CLASS BOOK, published at the Methodist Publishing House, Nashville, is well adapted to the purpose. All of our schools should be supplied with it. Muslin backs, $1.50 per dozen; paper backs, seventy-five cents. Order from Nashville, or from 112 Camp street, New Orleans.

THE PULPIT AND THE PEW is a new monthly magazine "for the study and the pastorate," published by E. Goodenough & Co., New York. Edited by Rev. R. Harcourt. A brilliant array of contributors is announced. The first number promises well for the future.

GOOD WORDS FOR THE YOUNG is in some respects the most valuable of all the magazines devoted to the young. The June number is elegantly illustrated, and more than usually entertaining. Published by Lippincott, Philadelphia.

HEARTH AND HOME, of June 10, is an unusually fine number. The illustrations especially are better than ever. Peace and War is a most expressive and well designed picture. The Bird's Nest in the Mouth of a Cannon is excellent.

THE UNIVERSITY MONTHLY, published by the University Publishing Company, New York, is a good periodical, and of special value to teachers and educators. We have received the May number.

GOOD WORDS this month has a fine table of contents. Among other articles of value we notice: Thoughts on the Temptation of our Lord; The Coolie; On the Overmuch in Words; A Semi-Dutch Town.

THE HOUSEHOLD for May reaches us long after the time it is due. It is a domestic journal of great merit, and very cheap, being only $1 per annum. Published at Brattleboro, Vermont.

TRACTS FOR "OUR DEFENSE."

The editor of the Northwestern Christian Advocate (Chicago) has been down to Atlanta, Georgia, to strengthen what remains of Northern Methodism in the "conquered" territory. He says:

"It is not possible entirely to suspend controversy. It will arise. But let our Tract Society give us a series of tracts suitable for our defense. One of them might explain the great secession that followed the action of the General Conference of 1844. Another might treat of "Church Stealing." Another might be on fraternization, and dispose of the Pierce embassy, and so on; and they could be distributed as occasion requires."

Really, something has to be done; and we would like to see those "tracts." The one on "Church Stealing" would be specially interesting—a novel contribution to religious literature. It will require several—yea, a series—"suitable for our defense." Can the *cases* at Athens, Knoxville, Jonesboro and Greenville, Tennessee, and at Moorefield, Virginia, and at other points that might be mentioned, be defended? Let us see the defense.

The suggestion on the other two points comes too late. Redford's History of the Organization of the Methodist Episcopal Church South is out and going. It contains an array of documents which cannot be gainsaid; of facts which no series of tracts can overcome. The miserable cant of "secession" is therein disposed of. In the light of that well-authenticated volume, the cheek of falsehood must blush when its traducing tongue employs the word against the Methodist Episcopal Church South.

The "Pierce embassy," too, is set forth in that history so clearly, so justly, so fully, so correctly, that if our Northern friends have had trouble heretofore in reconciling their people to their *status* on "fraternization," they will have more trouble hereafter. It will take "a series of tracts" on that subject alone to make up their defense. We are willing to abide by the record, and are glad that it is in a shape to go forth. Northern Methodists, in the South or elsewhere, are welcome to all the "tracts" they can "distribute" on the questions at issue, if Redford's History of the Organization can be circulated along with them. Let our preachers and people read and circulate the book.

Nashville Christian Advocate.

GENERAL MINUTES FOR 1870.

We take the following from the Nashville Christian Advocate:—After many vexatious delays and difficulties in procuring the Minutes of the Annual Conferences, we have at length stereotyped this work for 1870. Some of the Conferences have excellent secretaries, and some have not. We have begged the Conferences to be more careful when they elect these officers, and that the Bishops will see that full answers to all the disciplinary questions are forwarded to the editor without delay. The connection has cause for gratitude in a net increase of 15,177 ministers and members—after deducting a decrease of 6,423 colored members, who, it is presumed, are for the most part reckoned in the Colored Conferences, which the Bishops have organized according to the provisions of the General Conference. Besides the collections for missions reported in the Minutes of the Annual Conferences, some contributions were remitted to the treasurer of the Board of Missions, which are not reported in the Minutes, but will be found in the annual report of the treasurer. At the last session of the Saint Louis Conference that Conference was divided, so that there are now thirty-five Annual Conferences in the connection. The following is the

GENERAL RECAPITULATION.

CONFERENCES.	Traveling preachers.	Superannuated preachers.	Local preachers.	White members.	Colored members.	Indian members.	Total ministers and members.	Infants baptized.	Adults baptized.	Sunday schools.	Sun. school teachers.	Sun. school scholars.	Collection for Conference claimants.	Collection for missions.
1. Baltimore	163	5	104	21,616	133	.....	22,021	1,380	1,071	350	2,858	17,985	$2 436 38	$5,858 20
2. Virginia	153	11	150	39,425	937	.....	40,676	1,050	1,757	533	5,322	28,443	3,812 08	1,208 91
3. Western Virginia	45	3	85	10,860	22	.....	11,015	198	535	146	1,139	6,010	220 51	272 93
4. Holston	116	7	221	29,473	190	82	30,089	1,147	1,310	388	2,616	18,011	857 25	1,853 39
5. North Carolina	134	6	224	46,651	1,205	.....	47,817	1,398	1,856	597	3,763	21,818	2,138 88	2,311 95
6. South Carolina	124	9	131	32,240	1,536	.....	34,010	1,511	1,070	385	2,502	15,837	3,791 85	2,902 68
7. North Georgia	138	12	395	42,121	851	.....	43,517	1,186	2,310	452	3,378	22,795	1,021 38	7,137 32
8. South Georgia	109	18	216	23,147	653	.....	24,143	843	1,006	293	1,903	12,843	4,380 27	7,749 21
9. Florida	49	1	78	7,062	54	.....	7,244	348	428	88	488	2,814	654 01	950 58
10. Alabama	122	15	208	23,561	752	.....	24,661	1,621	992	262	1,823	12,123	5,156 00	4,398 50
11. North Alabama	101	6	259	22,460	188	.....	23,014	559	1,630	261	1,386	9,952	1,154 95	2,010 36
12. Louisiana	64	5	99	9,044	2,343	.....	11,555	726	729	76	608	3,827	2,270 80	4,66 25
13. Mississippi	101	7	146	15,385	520	.....	16,162	892	1,064	149	822	5,912	2,802 60	1,116 60
14. North Mississippi	110	10	190	21,757	58	.....	22,125	746	1,491	209	1,112	8,072	1,757 25	1,486 65
15. Memphis	100	10	261	25,177	30	.....	25,578	621	1,601	211	1,786	11,984	1,285 80	2,102 50
16. Tennessee	155	7	302	33,789	173	.....	34 426	654	2,408	320	2,059	15,381	2,108 05	5,509 16
17. Kentucky	90	7	114	17,313	225	.....	17,749	304	1,190	130	917	6,216	1,876 05	4,983 23
18. Louisville	103	8	186	25,398	262	.....	25,957	655	1,328	175	1,135	9,419	1,852 99	4,071 75
19. St. Louis	103	6	204	20,364	243	.....	20,920	896	1,343	173	1,313	10,451	2,826 00	6,512 00
20. Missouri	97	5	149	20,098	133	.....	20,452	536	1,577	180	1,339	8,862	2,031 10	3,810 33
21. Western	24	1	11	1,538	133	37	1,744	41	187	19	132	985	163 50	236 75
22. Indian Mission	17	....	54	139	437	3,833	4,480	472	651	12	35	372	.....	386 95
23. Arkansas	48	1	86	7,853	35	.....	8 022	241	389	71	417	2,808	257 85	1, 90 65
24. White River	43	....	90	8,249	163	.....	8,545	238	483	93	461	3,040	251 65	1,073 87
25. Little Rock	70	4	138	13,075	.....	.....	13,287	449	867	159	836	5 418	1,903 75	3,543 95
26. Trinity	50	10	149	10.652	1,776	.....	12,637	538	1,048	86	373	4,065	1,132 00	1,000 00
27. East Texas	35	1	140	7,490	.....	.....	7,632	317	486	49	186	1,355	784 70	528 65
28. Texas	55	6	77	4,957	39	.....	5,134	313	291	38	298	1,917	385 00	2,441 06
29. Northwest Texas	48	2	159	8,474	.....	.....	8,683	372	661	50	285	2,024	528 00	1,843 15
30. West Texas	30	2	41	3,193	172	.....	3,438	206	261	43	227	1,520	485 00	785 50
31. Los Angeles	11	....	10	475	.....	.....	496	19	29	3	16	120	6 75	85 00
32. Pacific	47	2	46	3,139	.....	.....	3,234	247	218	49	323	2,109	575 90	620 00
33. Columbia	18	....	16	1,073	.....	.....	1,107	50	80	9	46	305	.....	152 50
34. Illinois	49	....	48	4,920	.....	.....	5,017	198	456	83	614	3,790	46 15	268 74
Total in 1870	2,725	187	4,714	561,577	13,263	3,952	585,418	21,002	34,408	5,173	42,505	282,497	54,875 96	88,675 61
Total in 1869	2,646	187	4,753	540,820	19,686	3,149	571.241	19,776	34,599	5,951	41,830	278,149	53,181 77	77,746 37
Increase	79	....	.....	20,757	.....	803	15,177	1.226	.....	222	675	4,348	1,694 19	10,929 24
Decrease	.....	....	39	.....	6,423	.....	.....	.....	141	.....	.....	.....	.....	.....

[The transferred preachers are reckoned with those of the Conferences to which they now belong. The ten Bishops are not counted; their addition would make the number of traveling preachers, including those on the superannuated list, 2,922. The preachers who located this year (71) are not counted; on the other hand, the preachers who were admitted on trial (207.) and those who were readmitted (48.) are counted among the traveling preachers, though many of them are also reckoned with the local preachers. There are some members in China who are not counted, not being officially reported. There are defects in the Minutes of some of the Conferences, which the editor vainly endeavored to supply. The returns of baptisms are specially imperfect. The preachers and members of the separate colored connection, which the Bishops have organized, are not counted here, as they have their own Minutes.]

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending June 12, 1871.

A—F D Allen 2 lets, R H Adair $30, Philip Allen, E Alden $7.20, F A S Adams, N W Ayers & Son, D Appleton & Co.

B—W W Bennett, W C Black $14.15, B W Brown, Robt. Babington.

C—W J Carnes $12, A M Campbell $4.70, Cutter, Tower & Co, W G Conner, B Clegg, H Copeland, Claxton, Remsen & Haffelfinger, Wm J Carlton, L. Carley.

D—F O Danaelly, R B Downer 3 lets, L R Dennis $11, John C Duncan, W Y Dixon, De Golyer, Bolles & Co.

E—D G W Ellis, T C Evans.

F—Leroy W Fairchild, Wm Finn $13.50.

G—Thos Green $7.36, A E Goodwyn $3.

H—T W Hines C Hutchings, W C Hudslip 3 lets, Joseph W Hall, H H Hines, Thomas H Hall, L D Hawkins, Mrs V P Hall, Asa Hull & Co, E J Hale & Son, Mrs E J Hallberg.

J—J A B Jones.

K—C L Kirksey.

L—G L Liverman 75 cts, W E M Lindfield, H P Lewis, W H Leith, J B Lippincott & Co.

M—G W McFee $400, J W Martin, Irvin Miller, L P Meador 2 lets $1.20, Jas A McMillan 85 cts, T Moody $10, Eugene Miller, John A Miller, H McClelland, J H Mims, Mills & Edwards.

N—J A Norsworthy, Thos Nelson & Sons, E Nolte.

P—R Parvin $30, Charles Packard $2.10, B T Parsons, J A Pace $7.15, T J Patty, D M Proctor, Elisha Phillips, W R Parker, R T Parish, Philip Phillips, John Pipes $25, S M Pettengill & Co, Joseph S Pargand, P A Peterson.

H—A H Redford, F H Revel.

S—George S Scofield, D S Snodgrass, C S Stewart $6.20, P A Schinten, A H Sutherland $28.55, F L B Shaver, W R D Stockton $27.80, Wm M Shipper, Robt H Smith, W W Sharpe & Co 2 lets, A T Stacy, C H Stewart, S P Stringer, W T Smithson.

T—Wiley M Thomas $28, D F Tubb.

V—A O Van Lennep.

W—J W Wesley, J H Walker 2 lets, W A Wright, J D Willis, D J Wright $3, Wilson, Hinkle & Co.

THE St. Louis Christian Advocate, of May 31, says: "Bishop Miles, of the Colored Methodist Episcopal Church in America, has been sojourning in this city during two weeks past. He has preached frequently to large assemblies of colored people, and held meetings to explain to them the history and organization of the church he represents. We have it on reliable report that he has impressed most favorably our colored population. He has formed a society here of about one hundred members, and appointed Rev. Mr. Thomas to the charge of it. The Bishop is much gratified with the prospects for the establishment of his church in our State, and will repeat his visits to Missouri. He left on Tuesday to attend a call for the organization of a Colored Conference for Virginia and North Carolina, to be held on June 16. The Bishop is a valuable and faithful officer of the church, and we bid him Godspeed, and hope he may at an early day traverse our State in the interests of his church organization.

THINKING is the least exerted privilege of cultivated humanity.

Married.

On the tenth instant, by Bishop J. C. Keener, at Carondelet St. church, Mr. GEORGE C. SCOTT to Miss MYRA L. GOURLEY, both parties of this city.

In Algiers, Louisiana, June 6, by Rev. J. G. Miller, Mr. C. M. D. EASTWOOD to Miss JOSEPHINE A. MOURING.

Obituaries.

Died, in Algiers, Louisiana, at nine o'clock A. M., June 7, 1871, ALICE LILLY, aged ten months and twenty-eight days.

Miss MARY FONVILLE was born in Lonisville, Winston county, Mississippi, October 30, 1831, and died near Lexington, Holmes county, Mississippi, March 19, 1871.

In 1858 she professed religion and joined the Methodist Episcopal Church South, in which communion she remained until the Lord called her hence. She displayed an energy of character seldom equaled in caring and providing for her afflicted and widowed mother and orphaned sisters and brother. Up to the time she was taken ill her life was devoted to these cares. When she first realized that she had consumption she complained at the hardness of her lot, but after a time became reconciled to the will of her heavenly Father, and looked steadily to a glorious inheritance. She died in peace, exhorting the friends and loved ones around her to meet her in heaven. J. D. N.

CHRISTIAN JOHNSON, born in the kingdom of Sweden and Norway in 1808, died in this city May 22, 1871, aged sixty-three years, two months and twelve days.

The deceased had been a resident here about twenty-five years, and a member of the Methodist Episcopal Church South some twenty years, as near as I can learn. He was at one time, for five or six years, sexton of the Felicity Street church, and for several years past has been sexton of the Cadiz Street church, of which he was a member at the time of his death.

Having been his pastor for something over two years, my conclusion in regard to Bro. Johnson is that at any time, almost, during this period, he could with the Psalmist have said truly, and with an emphasis: "A day in thy courts is better than a thousand. I had rather be a *doorkeeper* in the house of my God than to dwell in the tents of wickedness." Our brother, by his life and conversation, showed that he knew what it was to be a Christian experimentally; while it was to be seen from the scriptural allusions and quotations frequently made, both in his prayers and when speaking upon the subject of religion, that he had been a thoughtful and prayerful reader of the word of God. His health gradually gave way during the last two years of his life; and though he went about his work usually—being confined to his house and bed only now and then—he was a great sufferer, at times, from the disease that finally carried him off. But through grace he was enabled to exercise much patience in affliction, and amidst all to exhibit a good degree of cheerfulness and Christian fortitude. Peace to thy soul, and rest to thy oft-wearied body, old man. A companion is left to journey on alone. May grace, too, be her stay and support, and at the last may her death be peaceful as was his. P. M. GOODWYN.

NEW ORLEANS, May 31, 1871.

PARILEE D. HALL was born April 15, 1828, in Hinds county, Mississippi. She was the oldest daughter of David C. and Lucinda Hall, who brought up an intelligent family of children, all of whom became members of the Methodist Episcopal Church South, and all but one of whom have gone to join the church in heaven.

Sister Hull was married to A. B. Magee, April 27, 1847; professed religion and joined the Methodist Episcopal Church South in 1849; and left this world of sin and sorrow on Friday, March 31, 1871. She leaves a husband, two children and many friends to mourn her loss. She was aged forty-two years, eleven months and fifteen days.

She continued faithful "unto death," and has now, we believe, "received the crown of life." In her were united decision and firmness without bigotry or stubbornness, humility and sobriety without melancholy, cheerfulness without levity. In her religious principles she was steadfast and immovable, and yet liberal to those who differed with her in opinion. She filled all the relations of life, as daughter, sister, wife, mother and neighbor, faithfully. All the graces that adorn the Christian character were exemplified in her life. We leave the full developing of her character to the great day of judgment. Her house was a home for the ministers of the gospel.

Her little son had typhoid fever; she attended him day and night. When he began to mend she was taken sick. So violent was the attack that she conversed but little. What she said gave evidence that she was prepared to die. The writer preached her funeral sermon from the following text: "Them also which sleep in Jesus will God bring with him." We deeply sympathize with her husband and family.

THOMAS NIXON.

SOUTHERN REVIEW.

By arrangement with Poisal & Roszell, the former publishers, and with A. T. Bledsoe, LL. D., editor, the Southern Review will hereafter be published in St. Louis.

All amounts now due to the Review for arrearages, etc., and all renewals, will be made direct to the Southwestern Book and Publishing Company, 510 and 512 Washington avenue, St. Louis, Missouri.

ARGYLE BITTERS STILL AHEAD!

THESE BITTERS have no superior in strength and purity, delicacy of flavor and simplicity of composition.

They cure Dyspepsia, Flatulence, Colic, Biliousness, Torpidity of the Liver, Nervous Disorders, Hypertrophy of the Spleen, Habitual Constipation, Intermittent Fever, Menstrual Suppression, Imbecility in the Aged, and Weakness in Children. They cure Inebriety, and remove the ungovernable thirst for strong drink that torments the poor, heart-broken drunkard. They will promote digestion, and eminently assist in the assimilation of food. They correct disorders of the liver, and cure headache and bad spirits. They invigorate the weak and cheer the down-hearted.

There are other preparations in the market known as bitters, but which are destitute of the elements that render the Argyle a monument of success as a gentle Stimulant, a safe Tonic, and a sure Alterative, for family use.

"Take more Argyle and less whisky," said an eminent temperance man, "and the vice of drunkenness would disappear from our midst." This is worth remembering, and its immense popularity and sale show that these words were fully spoken.

Buy the Argyle always for a safe fatally medicine for summer use, to prevent Chills, Liver Complaint, Dyspepsia and Nervous Debility. Jes 1m

NEW ADVERTISEMENTS.

COUNTRY BOARDING OVER THE LAKE. Two or three families and single persons will find a pleasant retreat for the summer months at Mrs. Wilson's, in Covington, Louisiana. The town is now incorporated. Location quiet and healthy; good springs; church privileges. Terms reasonable. Address MRS. C. WILSON. Jel5 3t Covington, La.

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15,000 A WEEK

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☞ Bound only in boards.

Prices—$30 per hundred; $3.75 per dozen. Sample copy sent, post-paid, for 35 cents.

Published by Root & Cady, and for sale by the trade generally.

Address ROOT & CADY, Jel5 4t Chicago, Ill.

VERY LATEST!

(Issued May 24, 1871.)

SPARKLING RUBIES,

By Asa Hull and Harry Sanders,

Should be examined and compared with all other *Music Books in the market* before you purchase a new book for your Sunday school.

Price, in boards, 35 cents; $30 per hundred. Specimen copy, in paper covers, mailed upon receipt of 25 cents. Address A. HULL & CO., Publishers, Jel5 3m 46 N. Ninth st., Philadelphia.

TARRANT'S SELTZER APERIENT.

Of a far Higher Class than any other proprietary medicine of the day stands Tarrant's Effervescent Seltzer Aperient. And for this reason: It is an exact counterpart of one of the most valuable natural medicines in the world. We refer to the great Seltzer Spring of Germany, to which thousands of the dyspeptic, the bilious, the rheumatic and the victims of venal diseases resort annually, and return to their homes convalescent or cured. The Aperient is one of the first and by far the most successful of all the efforts made to reproduce, in a portable form, the popular mineral waters of Europe. *See that you purchase only the genuine article.*

SOLD BY ALL DRUGGISTS.

TARRANT'S SELTZER APERIENT.

Jel5 1m

Agents Wanted. "The South wants Practical Books." In this respect none excel "THE PHYSICAL LIFE OF WOMAN," by Geo. H. Napheys, A. M., M. D. Truly a *remarkable* book, from its practical value and novel character. It is on all hands admitted to be the *only reputable* work on the important and delicate subjects of which it treats. *Seventy-sixth* edition now in press. Gaining in popularity every day.

"GREAT FORTUNES, and How they were Made," by Jas. D. McCabe, Jr. Seventh edition now ready. A much better book than can be found in the whole range of popular fiction. Prof. John T. Reed says of it: "I know of no book, save the Bible, that I can recommend so earnestly and conscientiously to *all classes*." It instructs and fascinates the reader. With these books and my cheap and popular Illustrated Family Bibles an agent is almost sure of a paying business. My best Southern agent writes to me: "I have tried other books, but *yours take best* here." Prospectuses will be sent FREE to all who mean work. For full particulars address GEO. MACLEAN, Publisher, Extra Terms. Je15 1m 719 Sansom st., Phila

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NEW ADVERTISEMENTS.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the College, seven miles distant.

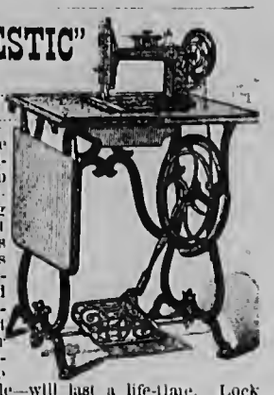
Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S. 1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address R. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S. 2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house. Je8 3m

"DOMESTIC"



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It contains over 1,000 closely printed, double-column octavo pages, and is illustrated with over 200 engravings, and a series of fine, authentic maps.

This DICTIONARY embodies the results of the most recent study and research of over sixty of the most eminent Biblical scholars in the world. Clergymen of all denominations regard it as the best work of the kind ever published, and one which ought to be in the hands of every Bible reader.

It is a great library in itself. The labor and learning of centuries are gathered in this one volume, to throw a clear, strong light upon every page of the inspired word. Agents are meeting with unprecedented success. One reports 55 orders taken the first three days of his canvass; another 76 in two days; another 212 in ten days; another 29 Dictionaries and 28 of our large Family Bibles in two half days; another sold 27 Dictionaries and 24 Bibles in *one day*.

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Mansfield Female College.

COMMENCEMENT OF 1871.

THE EXAMINATION will commence on THURSDAY, June 22 and the exercises will close on Wednesday, June 28.—Commencement Day. The sermon to the Graduating Class, on Sunday, June 25, will be preached by Rev. Samuel J. Hawkins, of the Trinity Conference. The Annual Address will be made on Commencement Day, by William A. Seay, Esq., of Alexandria, La. Je1 3t CHAS. B. STUART, Prest.

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are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

The Child's Corner.

BED TIME.

BY EDNA CHUCKR DAVIS.

Come, Daisy, the clock's striking eight;
'Tis your bed-time, my darling, you know;
Put dolly away for the night,
And kiss dear papa ere you go.

The chickens are all fast asleep,
Safe under their mother's warm wings;
You hear not a sound nor a peep
From the queer, little, soft, fluffy things.

Hark! the birdies are chirping good-night—
How sweet—from their nests in the trees;
The lilies are hanging their heads,
And are rocked by the murmuring breeze.

Now kneel down, my darling, and pray—
Thank "Our Father" for all His kind care;
He keeps you by night and by day,
With the flowers and the birds of the air.

Ask HIM to watch o'er you to-night,
To shield you from sickness and harm,
To bless the dear friends whom you love,
And guard with His sheltering arm.

Independent.

Lead Umber Nickel Ivory Tin

Now you may string these together, in the order in which they occur here, and wear them as a charm against sin. I will tell you what I mean: The first letter of each in order stands for that portion of our blessed Lord's Prayer which you cannot repeat too often or too meaningly:

LEAD US NOT INTO TEMPTATION.

A better rosary, I opine, could not be found in Christendom.

Here is a famous firm, that do a thriving business; that have thousands of drummers, of pleasing address, to prevail on people to patronize them. This is the sign of the company:

RUMANDTOBAC CO.

Can you read the riddle? The brains of this mammoth establishment are constantly employed in leading folks into temptation, knowing that when once infected with the appetite, their custom will be chronic. King Alcohol is the head manager. He has a strong, fiery temper, but he knows how to keep it subdued; and, indeed, he governs nearly half the world by softening himself down to a bewitching tenderness, and making poor, deluded mortals believe he soothes them when he seduces, and invigorates when he ensnares. And so, step by step, he draws thousands on to a drunkard's grave.

He breathes into the juice of the apple. The liquid trembles at his power, and changes into fermented cider. He breathes into the juice of the grape, and it becomes wine. He breathes into ale, porter and beer, and they all catch his seductive spell. These mild exhilarants are his emissaries, his drummers. The unfortunate victim tastes of reviving royalty in the cider or beer, and longing for a nearer acquaintance with his majesty, ventures to taste something stronger and stronger, and so he goes on to his ruin.

Simpleton Grundy
Sipped cider on Monday,
Drank beer on Tuesday,
Wine on Wednesday,
Rum on Thursday,
Whisky on Friday,
Brandy on Saturday;
He died on Sunday;
And this is the end
Of Simpleton Grundy.

From the record of one simpleton, know the fate of all. Remember these two things: that

1. The Bible nowhere associates God's blessing with strong drink. And that

2. Alcoholic liquors do not give a particle of sustenance to the system. Nature never designed their use. They are no more found in creation than pistols and powder, bullets and bowie-knives.

As to the other partner in the above mentioned firm, it is none less than the

SULTAN NUMB BLUNTER,

whose business is to stupefy and kill out the vitality of the human system by repeated assaults on the nerves. To this end he cooks tobacco leaf in molasses and laudanum, and presses it into tootheome cakes to chew; or he grinds it into dust, scents it with fragrant bergamot, and makes old ladies think, when they snuff it up, that they are inhaling the aroma of some rare Oriental flower; or he winds it into porous *roulcaus*, and gives them to young men to smoke. Do you know the proper definition of a cigar?

A cigar is a tubular roll of narcotic leaves, with a treat one end, and a fool at the other.

Now let me tell you plainly, young folks, why your loving friends warn you against having anything to do with **spirituous liquors and tobacco, in whatever form. It is not because** one cigar or one glass of Madeira will kill you, for it will not, but because by tasting of these dangerous things you are *very likely to form the habit of using them more and more.* If a friend ever asks you to drink, decline. This is the way old Dr. Bubblesmile did when at an alumni dinner. A classmate pressing him to take some sherry, he said, "*Je vous remercie,*" which is the French for "No, I thank you." "But here is some hock, doctor; you can't decline that," said another. "O, yes," replied Bubblesmile, "I learned to decline that when a boy:

"'*Hic, hæc, hoc,*
Hujus, hujus, hujus.'"

The only safe motto, children, in regard to every form of alcoholic drink, is this, which I write in a form to allow the printer to economize his type:

Touch
Taste
Handle } NOT.

Zion's Herald.

THANK YOU, JESUS.

On a sick-bed, with no prospect of recovery, lay a little boy of ten years, whose mother knew nothing of the saving grace of Christ Jesus. A friend near by felt very sad that the poor little sufferer should die without any one to instruct him in the way of salvation, so she went for a devotedly pious young lady who loved to go on errands of mercy.

After Miss B. had inquired into his state of health, she asked about his hope for eternity. George answered that he had obeyed his parents, and had always said his prayers.

"That is right; but is that your only hope for eternal life? You at times remember things you've done wrong; and nothing can enter heaven that defileth. Did not Jesus come into the world to save sinners?"

The boy became interested, and said: "I want to know how I'm to be saved; please teach me."

Coming quite close to the dear boy, taking his burning hand in hers, she said: "George, shall I tell you a story?" His eye brightened.

"Suppose in a school room a little boy had blotted his book with ink, and the schoolmaster was about to whip him for it, and a big boy should step forward and say, 'Teacher, I'll take the whipping instead of the little boy,' what would you think if the little boy never said, 'Thank you!'

"George, there was One who prayed in a garden in great agony; drops of blood fell on the ground. After his prayer wicked men came with swords, lanterns and torches. They led him away, beat him with stripes, took away his clothes, crowned him with thorns, and nailed him to the cross. There he died in agonies and blood. All this he did for you. Did you ever thank Jesus?"

Weeping, the boy said: "I've never thanked him, but I will thank him! I understand it now. I did not understand it before." And his thin face lighted up with animation.

"Won't you now say, 'Thank you, Jesus?'"

"He bowed his head, and twice repeated in a low but firm voice: "Thank you, Jesus! Thank you, Jesus!" She prayed with him.

Calling shortly after this interview, the mother said to this messenger of mercy: "He has been talking to his father all about it since you were gone. He said: 'I did not understand how to be saved, but now I do understand.'"

Miss B. asked him: "Do you think you would like to go and live with Jesus soon?"

"Not just yet! I would like to do some good first, and read the Scriptures to others." He lay awake most of the next night, and was frequently heard saying: "Thank you, Jesus, for suffering and dying for me!"

THE CROSS OF CHRIST.—The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired heaven. Those who, by faith, see the invisible God and the fair city, make no account of present losses and crosses. Truly, it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see him in his own country at home, you will think you never saw him before. More than Christ I can neither wish nor pray, nor desire for you. I am sure that the saints are at best but strangers to the weight and worth of the incomparable excellence of Christ. We know not half of what we love when we love him. That Christ and the sinner should be one, and should share heaven between them, is the wonder of salvation. What more could love do?—*Rutherford's Letters.*

NO WORDS can describe the wonderful and continually enlarging blessings in Christ which have been poured into the souls of many of the children of God, through the simple, unreasoning faith which prays confidently and with ever-unceasing trust.

The Farm and Garden.

Examination of Horses for Purchase.

With a respectable dealer, after using your eyes and discretion, you had better depend on the warranty, and his character, than by any unnecessary display of suspicion offensively question his honesty. Nevertheless, as the trade is taken up by needy gentlemen of good standing in society, and broken down black-legs of respectable connections, who are ever ready to give a warranty not worth a dump, or satisfaction, if you are dissatisfied thereat; if you have reasons to suspect the horse or his master, the directions here laid down will be found useful. Always bear in mind that the observation of one symptom should induce the examiner to follow up the inquiry into those other symptoms which are characteristic of the suspected disease, defect or unsoundness.

The best time to view a horse is early in the morning, in the stables, as then, if there is any stiffness in the joints or tendency to swelled legs, it will be most apparent.

The horse should always be examined from a state of rest. If there are any symptoms of his having been previously exercised, such as sweat about his withers, or his legs have been recently washed, it is advisable he should be left in his stall till cool; for there is more than one species of lameness, which becomes less apparent after exercise, and where there is a tendency to swelled legs a smart trot and grooming will fine his legs, and render them clean.

This precautionary measure is more especially to be taken when you suspect your man; for in horse-buying we have to deal with gentry who are acquainted with the science of imposition in all its ramifications. A stable examination is the best for observing indications of wind-sucking, crib-biting, chronic cough, the state of the respiration, and for discovering vice.

For this purpose always have a horse shown quietly; when there is much noise and bustle there is generally something wrong; and when the animal is agitated slight lameness will escape the eye.

The first thing to be observed is, that when standing evenly, the weight is thrown equally on both feet. If there be any complaint in the fore-feet one will probably be "pointed"—that is, extended before the other—or he will frequently alter the position of them, taking one up and setting the other down; or the hind legs will be brought under the body to relieve the fore feet of some portion of the weight. Any of these symptoms will direct your attention to the feet when you see him out.

To judge of his respiration it is necessary to be acquainted with the indications of health. Observe if the flank alternately rises and falls with regularity. In health the respiration of the horse is from four to eight per minute; average, six in the day time; during sleep it is seldom more than four. If quicker than ordinary it betokens present fever; other symptoms will be developed, such as increased pulse, heat of mouth and dullness, while the delicate pink appearance, which the membrane covering the partition of the nostrils assumes in health, will be increased in color.

But if none of these symptoms of ill-health are present, and yet the horse heaves at the flank more than ordinary, if the weather be moderate, and the stable not oppressively hot, it is probable such a horse is thick-winded.

When inspiration appears to be performed readily and quickly as in health, by a single action, but expiration with difficulty, by an irregular and prolonged movement, or double action, the respiratory muscles appearing as if interrupted in the act of expelling the air, and then the flank drops suddenly, it is a symptom of broken wind. His cough should then be tried. The cough of a broken-winded horse is a peculiar low hollow grunt, difficult to describe, but when once heard is easily recognized.—*American Stock Journal.*

THE TURNIP CROP is no small affair to the progressive farmer, and we begin now in June to prepare our people to think, to examine, and to be prepared for action. The turnip crop was to England a savior; it has done much, very much, for the North, and why not assist us at the South? We advise, determine how many can be used by cattle, sheep and hogs, and then make a calculation at three hundred bushels per acre; select the acres, and prepare for a thousand bushel crop. Whenever a lull in the farm work, better take a day or two and spread on the acres, say twenty to forty good loads of manure per acre, turn it under with a two-horse plow, subsoil to follow as deep as possible, and harrow well. All practical farmers know the absorbing and retaining moisture, and the gases from the atmosphere are in proportion to the thoroughness in which the soil is pulverized. Take time to do this thoroughly, then use bone meal, superphosphate and guano freely, sown on the land and harrowed well; if the plowing is done in June, then in two or three weeks sow the fertilizers and harrow thoroughly, or use a cultivator, so as to mix and cover an inch or two. The Swedes (ruta baga) should be sown in latitude thirty-two to thirty-three degrees, say fifth to the tenth of August; strap-leaved, etc., about the fifteenth. Be ready, and have land in ridges, say twenty-eight inches apart, and drill on the ridge not less than two pounds per acre; thin out to twelve inches; thin out when in the rough leaf. A thick stand insures to a great extent freedom from the turnip flea, and grows faster. Good, rich land, stirred often, and a turnip one foot by twenty-eight inches, should grow eight to ten hundred bushels. We have fed hogs, when housed for fattening, the yellow ruta baga and the green top ruta baga, as we have fed our Billy horse, our cows and sheep. Really we prefer them for the table. We saw, in 1869, fine Swede, and first-rate for soups; also cooked otherwise, when sown late in October, in 1868. We learn from English and Northern practice that turnips and straw are used to feed cattle and sheep, and no question but that with a light feed of cotton seed meal we can grow beef and mutton cheap with the turnips and straw. More oats are sown for 1871 than in all probability ever has been, and we urge turnip culture to economize the straw and increase the manure bank—an item not to be overlooked.—*Southern Farmer.*

SLOW CHURNING BEST.—The Scottish Farmer, in opposing rapid churning, says: "We have of late been accustomed to the advertisement of churns, the great merit of which is stated to be that they produce the butter in a very short time. This quickness is very deceive; it conveys the idea that something is gained; but the point is not, is time gained? but is the butter in the condition in which it should be? To do work quickly is not always to do it well; on the contrary, we are inclined to say that, as a rule, good work almost always includes the outlay of patient labor. But this notion of quick churning as the right thing to aim at proceeds from an ignorance of what the points involved in butter-making really are. Quickly made butter may be good enough if it is to be used at once, but it will not keep well. The reason is simply this—that the buttery particles of the milk are encased with thin pellicles of casein or the cheesy particles of the milk; if these are allowed in too great a proportion, the butter has that cheesy flavor we all so much dislike, and this will be the case if the churning is done so quickly as to fail to break up or separate the casein pellicles from the oily or buttery particles; this perfect separation can only be effected by slow churning. Of course there is a medium; but we should be inclined to place the minimum time in which the churning operation is to be kept up at thirty minutes; between this and forty-five or sixty minutes, if the butter 'comes,' then the quality, other things being equal, will be good."

PULLING FODDER BAD ECONOMY.—We discarded fodder pulling for years before the war. It is a slow and costly matter. We say it has been proven that the corn, from a row from which no blades are removed, is worth the corn and the cured blades. We say crab grass, when cut in full bloom—no later, and well cured, not permitted to cure in hot sun, but cured in cocks—from an acre, is worth the fodder from three to five acres of similar land, both good stands; yea, verily, good crab grass hay may fatten stock—fodder never did, nor never can. Why not grow Hungarian grass (this is the old Egyptian millet,) or millet grass, which requires yearly sowing? After all danger of frost, cut when in bloom. Lucerne drilled, rich land and kept clean first year, will give three to five cuttings each year, and will last twenty years. Herds (red top,) timothy, clover, full meadow oats, orchard,—all will make hay that will nourish. Say a mower can cut ten acres a day, and only two tons, how many hands, weather to risk, to save equal value in fodder? Cipher it up. Let the corn blades stay. Save crab grass and pea vines.—*Southern Farmer.*

SOUTHERN TEA CULTURE.—General Capron, commissioner of agriculture, reports that tea culture is fast becoming a feature of importance in the Southern and Southwestern States, and that in a few years enough tea will be grown in those sections to meet the home consumption. Over forty thousand tea plants have been distributed by the department, nearly all of which flourished, and now the seed from plants raised in South Carolina are being sent out.

THE Bavarian government punishes not only beggars, but the persons who give them alms.

SCHOOLS AND COLLEGES.

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N. B.—Of all our numerous graduates for the past thirty-nine years, *not one* is now out of profitable employment, so far as known. *Those of last year are now receiving from* $1,000 *to* $3,000 *per annum.* We have ample arrangements for board, from $25 to $30 a month. When Clubs of *three* or more enter at the same time ten per cent. deduction is made.

There are no vacations. Students can begin at any time. Those who begin soon will be able to fill good situations in the summer, when Merchants make their changes. Liberal deduction for sons of clergymen and crippled soldiers. For catalogues address

myt 1y RUFUS DOLBEAR, President.

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E. E. WILEY, Prest.,
je8 4m Emory P. O., Va.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Conn, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. NICHOLSON, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. CALHOUN, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department ... $25 00
Preparatory studies..... $15 00 and 20 00
Contingent fee 1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

an20 1y W. F. MORELAND.

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session... $60 00
Preparatory department, per session. 40 00
Incidental expenses..... 5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

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MEDICAL.

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FOR THE PERMANENT CURE OF

RHEUMATISM AND G

THE SUBSCRIBER takes pleasure able to announce to the public above mentioned painful diseases tirely and permanently cured. Many medicines of the day have rendered mable relief to sufferers from these af But experience has demonstrated th relief is only temporary, and that tient is *not cured* through their ha tality.

The remedy now offered eradicat vestige of the diseases of which it c be the "Annihilator," and there can lapse. While it is a simple prepar purely vegetable substances, that ca injury, the unparalleled success of prietor in the use of it, in the and southwestern parts of this Sta fies him in offering the Annihila positive cure for Rheumatism and Go is a broad assertion, but a fair tr will certainly convince the most that it is not an exaggerated one. formation as to its results in the abov sections of our State, the reader is referred to the Rev. Fisher F. Raws Louisiana, and to the Rev. James ley, Floyd, Louisiana.

What the Annihilator Will

1. From one to two bottles will *momently* any *first attack* of Rheuma Gout.

2. From two to twelve bottles, a to thirst on of disease, will cure *ev* ery case of Rheumatism or Gout.

3. It will cure many cases of N from the simple fact that the origi disease has been of rheumatic charac

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A recent cold in three to six hours; by its VITALIZING, PURIFYING and ULATING effects upon the general is remarkably efficacious in all

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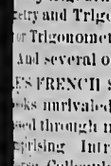

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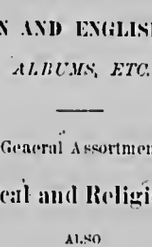

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The Earth Large Enough for Heaven.

Many persons believe that the earth is to be fitted up for the future home of the saints, while others, just as sincere, believe to the contrary. Among the arguments opposed to the theory of the earth being the place of "many mansions," is that it is too small to contain even those who have gained that "goodly country." This latter opinion is certainly wide of the mark.

We make the statement that all the inhabitants of the earth, from the creation till the present, could stand on the State of Illinois, giving one square yard to each one. This may seem impossible to many; but let us try the figures:

The population of the world at present is about 1,000,000,000. Six thousand years ago there were but two—Adam and Eve. All the inhabitants of the earth are said to pass away in 33 years—that is, as many as the whole number. Divide 6,000 years by 33 years gives nearly 182 generations. Counting the whole number from the creation and the loss sustained by the deluge, 500,000,000 would be a very liberal calculation for each generation. Hence 500,000,000X182=91,000,000,000 inhabitants, including Adam and Eve, with all their posterity. The State of Illinois contains 55,409 square miles; there are 3,097,600 square yards in a square mile; therefore 55,409X3,097,600=171,634,918,400. We have a square yard for each one, and 171,634,918,400—91,000,000,000=80,634,918,400 for future generations, which, according to the above ratio of increase, would require 5,000 years yet to fill the State of Illinois.

In accordance with this calculation the whole earth would supply ample room for all the inhabitants of the earth for several hundred thousand years to come. I am fully satisfied that the earth is sufficiently large if the Father intends to make it the future home of the redeemed, without increase or solidifying the water—for we are taught by the word of God that many, because of unbelief, shall never see life.

God's "footstool" is not so small, after all; and when we take into consideration the stupendous fact that this earth, vast as it is, is so small that had Jupiter a mountain volcano as large in proportion to the size of that planet as Ætna is to the size of the earth, our earth could be dropped into the crater of such a volcano without touching either side, we stand in wonder and amazement before such a being as God!

There is not only Jupiter, but countless millions of planets, many larger still, and these do not define the measure of the Almighty's work. Reader, are you preparing to receive the approval of this awful God when time is no more?—*T. D. Walker in Western Christian Advocate.*

ONLY ONE CHILD.—It is harder to bring up one child well than six. In a large family the children help to bring one another up. It is not merely that the elder ones assist in taking care of the younger, but they all influence one another profitably in other ways; vanity is sometimes laughed into modesty, and arrogance is snubbed into humility. Each child is kept constantly in mind that others have rights and feelings and preferences as well as himself; he forms the habit of considering those rights, feelings and preferences; and he is thus prepared to "get along," as we say, with those among whom his lot may be cast. Parents with one child have a difficult task, and their best way is to get for their solitary chick as many play-fellows of its own age as they conveniently can. It is bad for a child to associate too much with persons of mature age.

CONTROL YOURSELF.—A good deacon, who was naturally a high-tempered man, had been used to beat his oxen over the head, as all his neighbors did. It was observed that when he became a Christian his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well I go down behind the load, sit down, and sing 'Old Hundred.' I don't know how it is, but the psalm tune has a surprising effect upon my oxen."—*Canadian Visitor.*

THE question is not, "What ought I to do?" but "What am I doing?" If you are praying for your enemy, there is good reason to hope that your heart is right; if you restrain prayer for him, there is good reason to believe that your heart is not right. A right heart toward a foe is never found coupled with forgetfulness of him at the throne of grace.

BASE all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

GRACE and truth came by Jesus Christ.

Scientific.

THE dyspeptic world have been longing for some substance which will reinforce their digestive powers. Foremost among such agents are the artificial preparations called pepsin, pancreatin and maltin. Dr. Farr thinks that a mixture of lime-juice with the former of these substances is excellent for dyspepsia, as he has already used it with excellent results. "Lime-juice with either pepsin or pancreatin forms a very elegant preparation."

THE gum trees of Australia, belonging to the botanical genus *Eucalyptus*, have been acclimated with success in Algeria and the islands of the Mediterranean. From the former place walking-sticks are imported into England, and Nature states that the leaves of one kind have been made into cigars, which have been recommended as being very efficient in aiding digestion. The leaves have been used in the late war as lint. "Their balsamic nature not only cures, but after a few hours all unpleasant odor ceases." Could not these trees be grown in the drier portions of the West? When shall we have an acclimatization society in this country? Meanwhile Dr. Muller, of Victoria, is introducing European trees into Australia; and people there are longing for the time "when the cerks, oaks, hickories, red cedars and firs shall have in part replaced our Eucalypts mimosæ, and other far less useful trees."

A MONSTER STEAMSHIP.—The largest vessel ever built on the banks of the Mersey was recently launched. With the exception of the Great Eastern, no larger craft floats. The new ship is the screw steamer Egypt, built for the service of the National Steamship Company between Liverpool and New York. The Egypt's total length is 440 feet; on the load-line, 435 feet; beam, 44 feet; depth of hold, 36 feet; gross measurement, 5,150 tons. This enormous vessel will be propelled by engines of nominally 500 horse power, but capable of working up to 2,500 horse power. They are on the compound principle of high and low pressure, and will be supplied with steam from six boilers, arranged in two sets. The boilers will be fired at each end, and will carry a pressure of 75 pounds per square inch. The engines are expected, from the fine lines and great length of the vessel, to drive her at from twelve to thirteen knots an hour during her voyage in ordinary weather. The great length to which ships have reached since the general adoption of iron for building them has made the straight stem a necessity on account of turning very long vessels in dock, and the Egypt is an instance of the new fashion. She will be fitted for 190 first-class and 1,400 steerage passengers, for whose comfort and safety during the Atlantic voyage every provision will be made.

THE last part of the Journal of Biology contains the results of an elaborate series of experiments by Gustave Meyer on the effects of feeding dogs and man on bread alone, and bread mingled with meat and other articles of diet. He shows—what, indeed, has long been known—that to feed either animals or man on bread alone is a great waste of material, and that immense quantities must be given in order that the body should lose no flesh; whilst, on the other hand, the addition of some, even though a small quantity, of meat is economical. He demonstrates that the tissues of the body become more watery with insufficient food, which renders the whole organism less capable of resisting injurious influences. In his experiments on man he endeavored to ascertain which of the several kinds of bread in ordinary use (white bread, rye bread, black bread) was absorbed in greatest amount during its passage through the alimentary canal, and found that white wheaten bread occupies the first place, then leavened rye bread, then the bread (rye) prepared by the Horsford-Liebig process, and lastly the pumpernickel (North German black bread.) Nevertheless, the first is not so satisfying to the feeling of hunger as the three latter, and is more expensive in every point of view. He denies the great nutritious value often attributed to bran, since the nitrogenous compounds it contains are mingled with much non-assimilable matter; but admits that, if these could be extracted, and were then returned to the flour, the best results would be obtained, as the meat already contains abundance of salts.

THE vitality of the church could be continued, though the man of talent and learning should be removed, as the body may live when the arm or the leg is amputated; but that vitality could not continue if the saint of humble and retiring piety, and of fervent prayerfulness, were removed, any more than the body can live when there is no heart and no lungs.—*Barnes.*

IMITATION is the sincerest of flattery.—*Colton.*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has continued quiet since our last issue, with only a moderate business doing in most branches of the wholesale trade. The receipts of sugar and molasses have been limited, and meet a steady demand at steady prices. Flour has shown more firmness, but the movement in it has been mostly confined to a moderate local trade. Corn has been in fair supply, and ruled about 3c. more in favor of buyers. Provisions have been quiet but firm, and pork, in particular, has further advanced about 75c. per barrel.

We have nothing less discouraging to report from the country. Where replanting has not been necessary, the cotton crop is weak and sickly, and choked with weeds and grass, and the prospect quite as gloomy as last week. The exceptions to these unfavorable reports are scattering and few, like that of the hard-working negro farmer, Harmen Morrison, near Port Hudson, who deserves high credit for winning the honor of the first bloom, which is reported to have opened on the ninth instant.

COTTON.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi	bales	2,937
Lake		23
Mobile		658
Florida		16
Texas		848
Total		4,482

On Saturday, in accordance with the rally at New York, factors raised their pretensions ¼ to ⅛c., but the demand, nevertheless, was quite lively, and 2,300 bales changed hands, partly at previous rates, but mostly at an advance of ¼ to ⅜c., ordinary closing, as before, at 13½ to 14c., but good ordinary at 16 to 16⅛c., low middling at 17⅜ to 17⅝c., middling at 18¾c. and strict middling at 19¼c. On Monday buyers came forward with unabated spirit, and, although they were met by still higher pretensions on the part of factors, took 3,150 bales at a further advance of ¼ to ⅜c., ordinary closing at 13¾ to 15⅛c., good ordinary at 16¼ to 16½c., low middling (to which a wider range was given in consequence of the scarcity and extreme prices for strict) at 17⅛ to 18⅛c., middling at 19c., and strict middling at 19¼ to 19½c. On Tuesday the market opened with higher pretensions on the part of factors, and the sales during the morning were at a further advance of ¼ to ½c., but after the receipt of the New York telegrams quoting ⅛c. and subsequently ¼c. lower, prices were marked with less buoyancy, and the advance could not be stated at over ⅛c. The demand was fair and the sales embraced 3,150 bales. Clean white cottons, especially of even-running, continue to command disproportionately high figures compared with the ordinary run of average lists. Strict low middling, for example, was reported on Tuesday as high as 19c., which must be regarded as an extreme rate.

This makes an aggregate for the past three days of 8,900 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,371,876 bales, against 1,109,284 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,027,385 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 312,763 bales to Great Britain, 299,631 to other foreign ports, and a decrease of 212,650 to France.

Referring to our remarks above, we quote as follows:

Ordinary	13¾ to 14½
Good ordinary	16½ to 17
Low middling	18 to 18½
Middling	19¼ to ..
Strict middling	19½ to 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	4,482	
Arrived previously	1,451,661	1,456,143
		1,476,839
Exported past three days	12,241	
Exported previously	1,397,925	
Burned	950	1,411,086
Stock on hand and on shipboard		65,753

SUGAR.—The market continues firm, with light supplies. Sales are being made on the landing as received, and in the sheds, at 10¾c. for good fair, 11 to 11¼c. for fully fair, 11½ to 11¾c. for prime, 10½c. for seconds, 12 to 12½c. for yellow clarified, and 13 to 13¼c. for white.

MOLASSES.—The supplies are light, and are sold readily as received at 20 to 40c. for fermenting, and 20 to 50c. for plantation reboiled, as in quality. City refinery reboiled is quoted at 35 to 65c. per gallon.

PORK.—On Tuesday 500 barrels mess were sold, in several lots, at $17 to $17.25 for over-weight mess, and $17.50 for extra over-weight. Subsequently offers of $17 were refused, and $17.50 asked. It is retailing at $18 per barrel.

BACON.—On Tuesday 50 casks sold at 7½ to 7⅝c. for shoulders, 9⅜c. for clear rib sides, 9⅞c. for clear sides, and 60 tierces sugar-cured hams at 14 to 14½c. per pound. Subsequently shoulders were held at 7¾c., clear rib sides 9½c., clear sides 10c. per pound.

DRY SALT MEAT.—On Monday 10 casks shoulders sold, to arrive, at 6½c. per pound. Shoulders are quoted on the spot at 6¾c. per pound.

MONETARY.—Gold, 112½ to 112¾.

In bonds we notice sales (at auction) on Saturday of $3,000 Consolidated City at 76, and $3,000 old City ten per cents at 69.

In warrants we notice sales and resales of $9,250 new Metropolitan Police, on Tuesday at 93 to 93½, a marked decline. $2,000 State at 58½, and $20,000 at 58½ to 60½.

CATTLE MARKET.

NEW ORLEANS, June 13, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
... per lb. gross	6 to 7½c
... first quality, per head	$4 to 5
... sheep, second quality, per head	3 to 4
... sheep, third quality, per head	2 to 2½
... cows, choice, per head	100 to 110
... cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	8 to 10
Yearlings, per head	8 to 10

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

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Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, ridiag	50 00	75 00
Cultivators, walkiag	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ₱ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₱ lb:		
Kentucky	.. ..	.. ..
Bran, ₱ 100 lbs	1 25	1 35
Bread, ₱ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₱ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₱ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₱ bbl	50	.. ..
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Cupper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₱ bbl	3 25	3 40
Cotton seed:		
Rough, ₱ ton	12 50	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	18	20
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	.. ..
Herrings	50	.. ..
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 50	6 62½
Superfine	5 87½	6 00
Fine	.. ..	5 75
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₱ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box	.. ..	.. ..
Oranges, La., ₱ M	.. ..	.. ..
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	62	64
Corn, shelled	72	75
Beans, ₱ bbl	8 50	9 00
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	25 00	27 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₱ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	16
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	.. ..
Lime, ₱ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and cell'g, dressed	16 00	23 00
Floor'g and cell'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₱ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₱ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 50	3 75
Pitch, ₱ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₱ gal.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	80	85
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	55
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₱ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₱ lb	.. ..	.. ..
Beef tongues, ₱ dozen	.. ..	.. ..
Pork, mess	17 00	17 25
Pork, prime mess	.. ..	.. ..
Hog, round, ₱ lb	.. ..	.. ..
Hams, ₱ lb	13	13½
Hams, canvassed	14	14½
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	10½	10¾
Butter, Northern	20	33
Butter, Western	12	23
Cheese, American	7	14
Potatoes, ₱ bbl	.. ..	.. ..
Onions	3 50	4 00
Apples	.. ..	.. ..
Cabbages, ₱ crate	18 00	20 00
Rice, ₱ lb:		
Louisiana	7	9
India, (gold, in bond)	.. ..	.. ..
Carolina	8¾	9½
Sugar, ₱ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11½
Havana, brown	10	10½

Special Notices.

Brookhaven District Conference.

The District Conference for the Brookhaven district will meet at Hazlehurst on Thursday, July 13. Preachers and delegates elect of the district will please take due notice and govern themselves accordingly.

H. F. THOMPSON, P. E.

Camden District Conference.

The District Conference for Camden district, Alabama Conference, will be held at Placville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Douglas; Sunday Schools, S. F. Pilley; Finance, Noil Gillis; State of the Church, S. A. Pilley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference.

D. M. HUDSON, P. E.

Commencement Exercises of the Wesleyan Female Institute.

STAUNTON, VA., May 29, 1871.

MR. EDITOR: Please allow me, through your valuable columns, to announce the commencement exercises of the Wesleyan Female Institute.

Commencement sermon, June 18, at eleven A. M., by Rev. S. S. Roszell, D. D., of Washington city.

Monday, June 19, eight P. M.—Final celebration of the Lee and Jackson Literary Society. Address by Prof. Alfred T. Bledsoe, LL. D., of Baltimore.

Tuesday, June 20, eight P. M.—Annual exercises of the Young Ladies' Christian Association. Address by Rev. A. W. Wilson, of Baltimore.

Wednesday, June 21, eight P. M.—Annual soiree, conducted by Prof. Schneider and Madam Ruhl.

Thursday, June 22.—Commencement day. Exercises: Conferring distinctions; conferring diplomas on graduates in schools; conferring full diplomas on full graduates; Baccalaureate address, by Rev. J. C. Granberry, D. D., of Richmond, Virginia.

Patrons and friends of the Institute are invited to attend.

Yours very truly, W. A. HARRIS.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. MITCHELL, P. E.

WOODVILLE DIST. CONFERENCE.

The District Conference of the Woodville district, Mississippi Conference, will be held at Clinton, Louisiana, by request of the Clinton Quarterly Conference, beginning on Thursday, July 27, 1871.

ORDER OF EXERCISES.

Thursday, 10 o'clock—Organization of Conference. 7 P. M.—Sermon on Repentance, by James H. Shelton.

Friday, 11 A. M.—Sermon on Regeneration, by E. R. Strickland. 7 P. M.—Sermon on Justification by Faith, by Corydon Chamberlin.

Saturday, 11 A. M.—Sermon on Christian Duties, by W. E. Ballard. 7 P. M.—Sermon on the Importance of Immediately Seeking God, by R. D. Norsworthy.

Sunday, 9 A. M.—Love-feast. 11 A. M.—Sermon and sacrament of the Lord's Supper. 4 P. M.—An interview with the Sabbath school. 7 P. M.—Sermon on the Responsibilities, Duties and Rewards of Christian Ministers, by J. A. Godfrey.

Prayer meeting every morning of the session except Sunday.

Brethren! members of this Conference! don't fail to attend. If possible, let all come and try to make this Conference interesting and profitable.

J. L. FOUSYTH, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Jackson station	June	24, 25
Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Veruoa		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonv'e		19, 20
Brownsville circuit		26, 27
Raymond circuit	Sept.	2, 3
Carthage circuit		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	June	17, 18
Natchez		24, 25
Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Mildale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, August 24. Ample arrangements for all the members.

JOHN A. H. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June	17, 18
East Feliciana		24, 25
Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FOUSYTH, P. E.

BRANDON DISTRICT.

Fannin circuit, at Andrew chapel	June	21, 25
Forest circuit, at Wesleyana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

BROOKHAVEN DISTRICT.

Wesson, at Beauregard	June	3, 4
Marthasville ct., at Pleasant Grove		8, 9
Crystal Springs station		15, 16
Jackson circuit		22, 23

GEO. F. THOMPSON, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson, at Coffeeville	June	3, 4
Choctaw Corner, at Hasli		10, 11
Rembert Hills, at camp ground		17, 18

M. S. ANDREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Richland circuit, at Shiloh	June	17, 18
Attala circuit, at Spring Ridge		24, 25
French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		22, 23
Black Hawk circuit, at Carrollton		29, 30
Bellfountain circuit	Aug.	5, 6
Valden circuit, at Valden		19, 20
Lexington circuit, at Providence		26, 27

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen—District and Quarterly Conferences	June	8, 9
West Point		17, 18
Columbus circuit		24, 25
Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DISTRICT.

Rapides circuit	June	3, 4
Spring Creek circuit		10, 11
Atlanta circuit		17, 18
Slinsport circuit		24, 25
Harrisonburg and Centerville	July	1, 2
Columbia circuit		8, 9

F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Opelousas	June	3, 4
Plaquemine Brulee		10, 11
Belleyne		17, 18
Franklin and Pattersonville		24, 25
New Iberia	July	1, 2

J. D. ADAMS, P. E.

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JAN	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28
FEB	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22	2 9 16 23	3 10 17 24	4 11 18 25
MAR	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25
APR	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
MAY	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27
JUNE	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24
JULY	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
AUG	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26
SEP	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30
OCT	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28
NOV	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24	4 11 18 25
DEC	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30

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The Christian Advocate.

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VOL. XVII. NEW ORLEANS, THURSDAY, JUNE 22, 1871. NO. 23.

NEWS OF THE WEEK.

DOMESTIC.

New York, June 13.—The Pope's encyclical letter declares solemnly to the world that not only what are called safeguards, and what are devised by the Sub-Alpine government, but all titles, honors, immunities and privileges, whatever shape they take under the general name of safeguards or guarantees, can be of no avail whatever toward securing prompt and free use of the power divinely transmitted toward us, nor toward guarding the liberty necessary to the church. Such being the condition of affairs, as we have repeatedly declared and professed, that without the crime of breaking our solemn oath we can consent to no conciliation which in any manner would destroy or diminish the rights of God or of the apostolic see. So, now, as of our bounden duty, we declare we will never agree to nor accept, nor can we so agree to or accept, these cunningly wrought out safeguards or guarantees proposed by the Sub-Alpine government, whatever their device, or any others of whatsoever kind, or however ratified, which, under the form of securing a sacred power and liberty, shall have been offered to us in lieu of and in exchange of that civil principality with which the divine Providence willed that the holy apostolic see should be furnished and strengthened, which is ratified to us by legitimate and irrefragible titles, as well as by possession for more than eleven centuries. God grant to the rulers of this earth, whom it much imports, that such a pernicious example of usurpation as we endure may not take root and flourish to the destruction of all power and order.

New York, June 14.—The Polaris, the vessel selected by Captain Hall for his Arctic expedition, arrived from Washington this morning. She was hauled into the navy yard at Brooklyn, where she remains ready to start northward.

Those of the crew who accompanied former expeditions speak enthusiastically of the preparations made by Captain Hall, and hopefully of his discovery of the northwest passage to the open Polar sea. The Polaris will take in supplies and last to a point in Greenland, where she will await the coming of the storeship Supply with additional provisions. The reception to Captain Hall and officers, to be tendered by the American Geographical Society, will come off next week.

Washington, June 14.—Governor Lindsay, of Alabama, who is here under a summons from the Ku-Klux committee, utterly denounces the testimony of the Rev. A. S. Laken, whom he characterizes as a sneak and a liar, and a stirrer up of strife. The proof of the falsity of Laken's statement still lives in the locality in which he speaks. Governor Lindsay lives in the same locality. The Governor represents Alabama as thoroughly quiet and peaceful. Governor Lindsay will probably testify to-morrow. His health is feeble.

Minister Washburne, at Paris, has gone to visit home.

Rev. G. C. Chenoworth has been appointed disbursing agent of the Post Office Department.

The homeopathist removed by the former commissioner of pensions, has been restored by the present commissioner as medical examiner. A clerk in the auditor's office shot a negro magistrate in the groin. The quarrel grew out of a swindle in the sale of a second-hand stove.

San Francisco, June 14.—The Cotton Growers' Association report complete success in the San Joaquin valley. The crop is the largest ever seen on the continent.

Washington, June 15.—The South-claims commissioners will, shortly after the close of the present month, take a recess till fall. Their time till adjournment will be fully occupied by cases already assigned, and they are now upon applications of claimants and attorneys, allotting their time from adjournment to their report to Congress in December next.

The Kansas, from Tehuantepec, has arrived. Sixty of her crew go to the hospital with chills and fever. Her crew numbers one hundred.

It is understood that in the case of the Central railroad tax the appeal from the revenue commissioner to the Secretary of the Treasury was denied, because the road can appeal to the courts. The amount involved is over a million dollars.

The Department of Agriculture has received returns from nearly three hundred counties, representing the most productive districts of each of the cotton States, and showing the comparative average and the condition of the crop in the first week of June. A diminution in the area planted in cotton appears in every State except Florida.

The most careful analysis of the returns, with due regard in making averages to the extent of the cotton production in the respective counties, gives the following per centage of reduction in comparison with last year: Virginia, 30 per cent.; North Carolina, 14; South Carolina, 13; Georgia, 12; Alabama, 13; Mississippi, 15; Louisiana, 8; Texas, 14; Arkansas, 16; Tennessee, 12.

These State averages, reduced to a general average, the assumed acreage of the respective States being an element in the calculation, will place the reduction of the cotton of 1871, as compared with that of 1870, between 14 and 15 per cent., equivalent to nearly a million and a third of acres. This would leave between seven and a half and eight millions of acres as the present area in cotton.

The average yield has not in former years exceeded 150 pounds per acre; that for 1870 was more than 200 pounds. The condition of the growing plant is below an average in nearly every State. The spring has been unusually wet and cold, retarding the growth and causing many of the plants to turn yellow and die, and obstructing the cultivation to a large extent. Replanting has refilled the vacant spaces of imperfect stands. The weather has recently been more favorable, and it is not impossible that an average condition may be attained by the commencement of the picking season.

The condition of cotton in July, 1869, a year favored with an abundant yield, was only a little better than the showing for June of the present year, while the prospect is slightly unpromising, but there is nothing in it of a decisive character. The per centage below an average condition is respectively as follows in the respective States: North Carolina, 10 per cent.; South Carolina, 8; Georgia, 18; Alabama, 17; Mississippi, 16; Louisiana, 10; Texas, 7; Arkansas, 17; Tennessee, 10. In Florida the condition is 3 per cent. above an average.

An official estimate of the ultimate result so early in the season would be an absurdity. The influence of future rains, floods, frosts and insect enemies cannot be calculated in advance, but in view of the extremely favorable circumstances affecting the crop of last year, there cannot be expected in the present year, upon a reduced area, a crop exceeding 3,500,000 bales. An early frost, or the prevalence of insects, or a very unpropitious season, might reduce the yield to 3,000,000 bales, and a still further reduction is possible in the Union.

St. Louis, June 15.—Advices received at Fort Leavenworth, from the borders of Texas, state that a scouting party of troops south of Fort Bascomb captured a strong party, consisting of ten Mexicans and one Indian, with twenty loads of ammunition, arms, etc., which the troops destroyed the next day. The troops captured five hundred head of cattle, stolen from Texas and traded off to the Mexicans.

A letter from Leasburg, New Mexico, says: Gen. Gordon Granger, who recently assumed command of this military district, has determined to solve the Indian question within the limits of his jurisdiction with rifle and revolver, and, as evidence that he means business, he has ordered all his available force to report to General Thomas C. Loven at a point west of the Rio Grande, in Grant county, who will direct operations against the Apaches.

Philadelphia, June 16.—In the Moral Science Congress to-day the committee on constitution made a report defining the objects of the association, which are to define, promote and manifest the visibility and unity of the Catholic Church of Christ, which are held to be the sum of all particular evangelical denominations; to elevate, unify and strengthen the conscience of its members; to consecrate, systematize and develop the resources and agencies of the church, and thereby, under divine blessing, hasten the so long-desired time when the kingdom of this world shall become the kingdom of our Lord. The constitution and by-laws were adopted; and after fixing the time of the next congress, which was decided to be held in New York, in the last week of April, 1872, the convention adjourned.

Washington, June 16.—The Monocacy, Palos and four steam launches, under command of Commodore Blake, were sent June 1 to examine the river Sable, in Corea. At a point called Difficult Passage, where navigation is most perilous, masked batteries, manned by several thousand Coreans, opened a heavy fire. A French vessel in advance fought gallantly. The American vessel, bearing up, drove the enemy from the works, and the tide swept all the vessels past the batteries. They then anchored and threw shell among the retreating enemy.

The Monocacy was slightly injured by running on a sunken rock. The vessels returning received no fire from the forts. Three Americans were hurt. Pacific overtures are expected, otherwise the fleet will destroy the forts, and take such other measures as the interests of civilization demand. The Coreans are a treacherous and warlike people, who are entirely independent of China.

Washington, June 17.—City of Mexico dates to the eleventh instant have been received.

Tampico, which was held by the insurgents, was captured by storm and all the insurgents killed, wounded or captured.

Yellow fever is raging at Vera Cruz.

Washington, June 17.—Two and a half million dollars in gold reached the Treasury Department safely from San Francisco. It weighed six tons.

Lebanon, O., June 17.—The Hon. C. L. Vallandigham, while illustrating to his fellow-counsel in a murder case how the dead man might have shot himself, accidentally discharged the pistol, wounding himself in the bowels.

At two o'clock this morning he was still conscious, but in great pain. Internal hemorrhage is probable.

His physicians pronounce his condition very critical. There seems hardly a possibility of his recovery.

Cincinnati, June 17.—Mr. Vallandigham died at eighteen minutes before ten o'clock this morning. He went down very rapidly after three o'clock, having no pulse scarcely after that hour.

Rochester, N. Y., June 20.—A collision occurred to-day on the Central railroad, at Fairpoint. Cyrus Andrews, of Savannah, had a leg broken, which was subsequently amputated.

FOREIGN.

London, June 14.—The Times says of the treaty of Washington: It was not England alone who yielded some of her claims. The United States also made great concessions.

The Times considers it unprecedented that such a grave difference between nations as the Alabama claims should have been settled without a resort to arms. The demand for consequential damages for injury done American commerce by the Alabama and kindred vessels was unacceptable to the English commissioners, and was abandoned by the United States. The Times, in conclusion, expresses the hope that, taking pattern from the adjustment of the American questions, the nations of Europe will rise to a higher conception of arms and the duties of international fellowship.

Versailles, June 14.—The administration respects the rules forbidding work on Sundays.

All the journals approve of the coming visit of the Assembly to Paris, and regard it the first approach to genuine reconciliation with the Parisians.

The Gucho publishes a manifesto to the Paris electors against monarchy and in favor of a republic.

Berlin, June 14.—The committee in charge of the donation bill met to-day, and was addressed by Prince Bismarck on the subject of its labors.

The bill was then adopted with an amendment, under which the Emperor will distribute four million thalers among the generals and statesmen who achieved the results of the war.

The Bank of Prussia has been authorized to establish branches in Alsace and Lorraine.

Emperor William congratulates the Pope upon the occurrence of the jubilee.

The German Parliament unanimously sanctioned the grants made by the crown to the relatives of the members of the reserves and landwehr who fell during the war.

A bill making special grants to generals and statesmen who achieved the results of the war, also passed.

Florence, June 15.—A circular from the minister of the interior instructs the prefects to give the people full liberty to celebrate the jubilee, but to take proper precautions against disturbances. All quiet at Rome.

Rome, June 15.—Several deputations have arrived, and more are coming, to congratulate the Pope on the jubilee.

Versailles, June 16.—General Douay's corps has gone to Lyons to disarm the National Guards in the valley of the Rhine, from Lyons to Marseilles. Two thousand troops will be sent to Algeria.

London, June 16.—It is said, upon the entry of Victor Emanuel into Rome, the Pope will go to Corsica.

Rome, June 16.—The jubilee of Pope Pius the Ninth was celebrated here to-day. The receptions at the Vatican followed each other in constant succession from morning until night.

Fully three thousand pilgrims from all parts of the world are in this city. Tranquillity prevails.

Versailles, June 16.—The government will remain at Versailles until October.

Motions have been presented in the Assembly for prolongation of the powers of the Assembly and Thiers for two years.

Berlin, June 16.—The triumphal entry of the army and the inauguration of the equestrian statue of King Frederick William occurred to-day. The display was grand. The city was thronged with people. The procession was one of the most magnificent of modern times, and was headed by the eagles and standards captured from the French.

After the address of welcome and congratulations, the Emperor, at the head of a brilliant cortege, rode down the Via Triumphal road, which was strewn with flowers as he advanced by hundreds of young girls dressed in white.

The procession was mainly composed of detachments representing every regiment which was engaged in the war. The enthusiasm of the spectators was unbounded.

Upon unveiling the statue of his father, Emperor William delivered a speech, closing as follows: "This monument, which was projected in a time of the profoundest peace, has now become memorable by one of the most brilliant, though bloodiest, of modern wars. May the peace so dearly achieved be a lasting one."

The ceremonies closed with the conferring of honors on the victorious generals; among them General Von Roon was made count of the empire and Von Moltke field marshal of the imperial army.

London, June 17.—The Telegraph has a dispatch from Versailles which states that the Bonapartist candidates are making vast efforts and spending a great deal of money to effect their election to the Assembly. They really have no chance of success, for the Assembly itself is determined upon upholding its *status quo*.

Paris, June 19.—The reorganization of the Central Committee and its proclamations excite great dismay.

A new loan will be forced on the twenty-eighth, bearing five per cent. interest, at eighty-two.

Rome, June 19.—A plot for the assassination of the Pope has been discovered. It was concerted in London, Florence and Paris. The assassination was planned to take place on Saturday.

All the European sovereigns, including Victoria, sent jubilee congratulations to the Pope.

Paris, June 19, evening.—Liberte asserts that Felix Pyatt has been arrested.

Twenty-five hundred women incendiaries have been sentenced to transportation to New Caledonia.

Gambetta soon returns to France.

The Imperial Guard is being reorganized under the name of the Republican Guard.

Versailles, June 19.—The Assembly passed a bill giving the natives of Alsace and Lorraine franchise and eligibility to the Assembly.

One hundred and eighty thousand French prisoners yet remain in Germany, but are returning at the rate of thirty-five hundred daily.

Paris, June 19.—Indications of a renewal of the insurrection continue to multiply. Workingmen openly insult the soldiers. Attempts at assassination and incendiarism continue.

The international candidates will be returned.

Twenty-five Commune officers have been arrested since Friday. They were mostly foreigners.

London, June 19.—The Pope's jubilee was celebrated throughout Ireland.

Two ships have reached English ports with yellow fever aboard.

London, June 19.—George Grote, the historian, died yesterday, aged seventy-seven.

Artist Bradford lectured on Saturday.

New York, June 19.—European mails bring the following news:

Castellar, the Spanish Republican orator, delivered a powerful appeal in the Cortes, on the twenty-ninth ultimo, for the fugitive Communists.

A Paris correspondent of the London Times writes that the International Society, from which sprang the Paris Commune, numbers two million members in Europe.

Hearts Content, June 20.—The Atlantic cable of 1865 was repaired at noon to-day.

Paris, June 20.—The war between eighteen monarchist and five republican papers is very bitter. The republican papers repudiate the Commune. It is thought they represent the most voters, and are united, while the monarchist journals are divided. The monarchical press fear a union of the republican journals.

A committee has been formed to procure the return to the Assembly of the former representatives of Alsace and Lorraine.

M. Gambetta has declined a nomination for the Assembly.

Demonstrations of Communists are made daily, and arrests continue frequent.

An idea is mooted of forming a second chamber, to be elected by the general councils.

Prince Napoleon has accepted the candidature for the Assembly from Corsica, and his election is thought to be certain.

Pius the Ninth continues to receive many visitors, Protestants as well as Catholics, and he recommends himself to the prayers of the former as well as the latter. To an English lady who attended one of the recent receptions the Pope said: "Pray for me; Protestants also can pray for the cause of justice and truth." The following expressions to some other visitors are quoted as indicating the Pope's own opinion of his confinement: "You have come to see him who is called the Prisoner of the Vatican. Truly I am so. I could doubtless materially go out, but I could not do so morally, without seeing the afflicting spectacle of a city entirely changed from what it used to be. Every step, every glance, would torture me; therefore I shall go out no more until God puts an end to the bitter trial to which he has chosen to subject us. Your prayers will hasten that day."

Noble Answer.—"You ask," said the famous William, Prince of Orange, to Sonoy, the governor, "if I have entered into a treaty, or made a contract for assistance with any powerful king? I answer that before I ever took up the cause of the oppressed Christians in the provinces I had entered into a *close* alliance with the King of kings; and I am firmly convinced that all who put their trust in him will be saved by his almighty hand." Afterward, when offered every personal and family favor if he would but give over his life-long endeavors to secure religious freedom to the poor Netherlanders, the brave prince replied: "He regarded the welfare and security of the public before his own, having already placed his particular interests under his foot, and was still resolved to, so long as life should endure."

The German imperial crown is a foot high, of twenty-one karat gold, and heavily set with pearls. The scepter is of silver, gilt, and two feet long. The globe carried in the hand is of the finest gold, three and seven-eighths inches in diameter, and encircled by two rings, one perpendicular and half covered with jewels, and the other horizontal and entirely crusted with gems. On top is a cross which fairly blazes with precious stones. The insignia have long been kept in the Hofbourg at Vienna, and will be brought forth for Kaiser Wilhelm's coronation.

Oxford University, England, has an army of students. The attendance during the last term is stated to have numbered over seven thousand—the largest number at the university for ten or twelve years. The usual attendance is something less than five thousand, with an average of about three hundred students at each of the nineteen colleges that compose the university.

Virtue has been described as an awkward habit of doing things *differently* from other people. It creates great mirth in fashionable circles.

Meridian District Conference.

Enterprise, Miss., June 7, 1871.

Mr. Editor: The conference of the Meridian district of the Mississippi Annual Conference was held in Enterprise, beginning June 1 and closing June 4, 1871.

The exercises were opened on Thursday, at eleven o'clock A. M., by the presiding elder, William B. Hines.

On Friday morning Bishop Paine arrived. The conference was harmonious and spiritual. All the matters under the jurisdiction of the conference were thoroughly and searchingly handled.

The spiritual condition of the church was reported by pastors and delegates as being favorable and hopeful compared with the past. The brethren from all parts of the district are expecting and praying for a revival of religion. This feeling was a marked feature of the conference.

Finances, except in two or three charges where there was a well-defined plan strictly adhered to, were in a cloud. The whole question was a bottle of smoke. The stewards pursued "the old plan," whatever that is. What it is they did not clearly know, or at least did not tell. But, after all, the pastors were not uneasy about a support. They were represented as religiously and faithfully doing their duty, and they all had faith to believe that God and the brethren would take care of them in it.

Sunday schools are increasing in number, interest and power.

The conference, so far as it could, took steps to establish a new mission in neglected parts of Wayne and Greene counties.

The conference was a blessing to the members of it, and to the church in Enterprise. It was preceded by a very interesting and profitable preachers' meeting on Wednesday, and succeeded by a series of meetings. Ten persons, all young, and nearly all members of the Sunday school, were added to the church.

Past experience, and the judicious counsel of well-informed brethren, admonish me that long reports of district conferences are objectionable to the editors of our church papers. I therefore leave out of this many things that were of interest to us.

Thos. S. Abernethy, Jr.,
Secretary.

Louis Harms, in Luneburg, Germany, originator of a mission to Africa, whose fame is known throughout the world, and which has developed into ten other missions in Southern Africa, was pastor there, as a young man, of a small and poor parish, commencing to preach then in 1848. It was at the close of his first year with them that Harms proposed to the congregation the establishment of the mission. The first question, Who will go? was answered by twelve persons who offered themselves. A mission school was at once set in operation to train them, and Harms' brother undertook the work. Then others wished to go out as farmers, mechanics, etc. The people built a ship to go on their errands to Africa. This was the brig Candace—cost $16,000, and $4,000 outfit. In 1853 she weighed anchor for Port Natal. The labor accomplished by Harms in seventeen years was almost incredible. But he was a man of holiness and prayer. He prayed, talked and lived as an instrument in God's hands.

A Salutary Movement.—Sabbath-breaking in Chicago has received a rebuke from habitual Sabbath-breakers, says the Advocate of that city. Ninety-two real estate dealers have pledged themselves to hereafter abstain from Sunday advertising, and earnestly request all business men to unite in the effort to secure the reform. They state that they believe "that the growing practice of Sunday advertising tends to prevent the proper observance of the Christian Sabbath, and that the moral, religious and business interests of the city would be promoted by its discontinuance." Many of the leading mercantile firms have joined in the movement.

The Christian Advocate.

THURSDAY, JUNE 22, 1871.

GOD ABOVE THE STARS.

The sun goes down in storm and gloom—
The stars fade out in mist and rain,
Fast-gathering clouds around me loom,
And throbs my heart in fear and pain.

My prayers are turned to tears and sighs,
'Mid thorns and stones I sadly grope:
Will the fair morning never rise,
Nor shine again the star of hope?

Sad mourner, hush; thy grief is heard,
Thy tears are counted ere they fall;
Thou canst not breathe a single word
Ere Jesus hears and answers all.

Wherefore his faithfulness distrust?
He never yet put faith to shame;
Thy Father knows thou art but dust,
And will not crush thy feeble frame.

What though the stars in darkness fade,
And clouds o'er every step be drawn—
The morning comes in light arrayed;
This darkness ushers in the dawn!

What though thy path is hedged about,
'Tis but to guard from Folly's ways;
And Love's own hand will lead thee out,
And crown thy pain with songs of praise.

God's faithfulness will never fail;
Only in restful patience wait
Awhile in sorrow's gloomy vale,
And thou shalt find it heaven's gate.

A little while—'tis darkness now,
But soon shall every cloud be gone,
Or form around yon mountain's brow
A golden chariot for the sun.

Some Grand Totals from the Minutes of the Mississippi Conference for 1870.

Mr. Editor: Some months ago I gave some *grand* totals from the minutes of our Conference for the year 1869. I have learned that that exhibit made quite an impression in some quarters. But as the case is chronic, one dose will not effect a cure—not perfect, at least—for the case has been of such standing that some time may be required to extend and equalize the circulation and impart proper vigor to the whole body. I am afraid that after all the treatment we can give, perfect health, soundness and vigor will not be restored to the whole body.

Well, to begin, the whole number of white members reported is 15,386. The amount allowed all the pastors (including presiding elders) was $51,345, which is $546.25 for each preacher engaged in the work. The amount paid to the preachers, as reported, was $36,876.29, which was an average of $392.29, nearly. The amount paid per member, for the support of the ministry, was $2.29½. The deficit in the salaries of 94 preachers was $14,468.71—that is, an average of $153.92 to each preacher. So that while the average amount paid by the private members was $2.29½, the average amount of the preachers was $153.92. Who pays most for the support of the gospel? Fully one-half of our private members do not pay anything for the gospel. Are they so poor they cannot, or do the stewards never call on them for anything, and thus deny them the blessed privilege of giving for that purpose? Or have the preachers failed to preach on the duty of supporting the gospel? Is this neglect of duty the result of ignorance, of pecuniary inability, of indifference on the part of the stewards, or of perversity on the part of such members? It is time that each of us should examine ourselves, that we may see where the fault is, and what it is.

Well, there was reported for the Bishops, $946.50; for missions, $1,144.40; for Conference collection, $1,659.51; making for these three objects just $3,750.41, or about 24 cents for each member for all these objects. For missions it is not quite 8 cents per member; for the superannuates, widows and orphans about 10 cents per member; for Bishops about 6 cents per member. So that, summing up all that is paid for pastors, Bishops, missions, superannuates, etc., it does not amount to more than $2.54 per member. Alas! alas!

But, sir, turn to the minutes, and you will see that from 29 pastoral charges, where 4,728 members are reported, not *one cent* was reported for missions! Look again, and you will see that from 29 pastoral charges, reporting 4,494 members, not *one cent* is reported for the Bishops! Yet again, here are 22 pastoral charges reporting 3,155 members, and not *one cent* for the superannuates, etc.! Shame! shame!

Who is to blame for this dereliction? May we not say: It was the preachers? So I believe. So my observation and experience teach me. Think you that none of those 4,728 members would have given for the cause of missions if the preachers had presented the claim and asked them? I believe they would have responded with cheerful hearts. So of the 4,494 in reference to the Bishops. So of the 3,155 in reference to the Conference collection.

Think of a circuit of 348 members paying the preacher within $20 of the amount of his salary, and nothing reported for Bishops and Conference collection, and only $8 for missions. What was the preacher doing? Anything for these causes? Did he try?

Think of another circuit of 313 members paying the preacher within $20 of his claims for salary, and not a cent reported for Bishops, Conference collection or missions. That people were greatly wronged by that good brother. Think of a pastoral charge reporting 1,000 members, and not a cent for missions. That beats all others!

Well, sir, if I could not do better than some preachers do in these matters, it seems to me I would conclude that I had mistaken my calling, and would go hunting gophers or splitting rails for a living, and try to say my prayers at home and live in quietude. May the Lord stir up those preachers to do better in this work, or get out of the Conference. Amen. Perhaps more anon.

Ex-Pastor.

HISTORY OF TRANSFERS.

Mr. Editor: The history of transfers is the transcript of the golden age of Methodism. The connectional feature harmonizes the church in all its parts, preserving the equilibrium of the whole system. The transfer power was one that Mr. Wesley "did not seek, but used." Freely it *was* used. Just a century since Mr. Asbury, the embodiment of American Methodism, landed at Philadelphia as a transfer *for à special work*. Dr. Coke, with episcopal powers, arrived in 1784. When Mr. Whatcoat's assistance was desired by Bishops Coke and Asbury a great excitement was gotten up; the excuse for which was that he was an Englishman. He was elected and ordained, and the factionists were equally fortunate *in concealing, for the time, their motives*. Methodism in the West and South was established principally by transfers. Tobias Gibson, in Mississippi, Elisha Bowman, in Louisiana, and Drs. Ruter and Alexander, in Texas, were all transfers. New Orleans, the commercial center of the Southwest, and the stronghold of Romanism, was at last conquered. Benjamin M. Drake, a transfer from Tennessee in 1824–5, gave to Methodism there its first permanent organization. It is now a place of great importance to the church. A great man said: "Louisiana has been the Macedonia of Methodist preachers." From the North and East they heard the cry: "Come, help us." "Westward the star of empire took its way." Some of the richest blood ever shed by men in the strife against sin has crimsoned her soil. Fifty-six years have passed since Nolly was a martyr. Latterly Hewitt, Randall, Hallberg and a host of others have fallen. And the field is occupied. But by whom? By men to the "manor born?" Nay; by transfers chiefly! Other Conferences have been as nurseries from which our grounds have been beautifully planted. The names of McTyeire, Keener, Walker, Cobb, Thweat, Armstrong and Harp are already historic. Besides this, every Bishop, and every man of influence in the church at large, has been at some time or other a transfer. Yet, after the most important services have been rendered, the glaring flames of prejudice threaten them with persecution. There prevails to a considerable extent an impression that they are merely sycophantic adventurers—the parasites of the more wealthy churches. This is evident from "a feeling irrepressible," which agitates many "old, tried and experienced men of unsurpassed ability as preachers" (shades of Olin and Bascom!) who find therein "a trial" too severe for sufferance. The Bishop leaves a "preferred place" unsupplied, unless a "carpet-bagger" is available. Hark ye a moment. What means all this anxiety about "preferred appointments," so called? Have those anxious ones the oversight of the whole work? "Preferred places!" What constitutes them such? Religion? Nay, they are no more religious than piny woods Methodists. Society? None is better than that in the hill country of Louisiana. Stipends, mayhap, or honors? Alas! for poor humanity and for the church, that ministers would listen to such seductions of the Devil. "From such, good Lord, deliver us." And the sooner such men, no matter how "old, experienced or able," quit, the better for the church. If they will not "take another appointment within *our* bounds," they forsooth will "carpet-bag" it to some other Confersuce. Being new men there, and of tremendous inherent abilities, they will glide unconsciously into "preferred places," when the same blistering process will be applied to them which they have *so unnecessarily* applied to others. In the halcyon days of Methodism, when halos of glory crowned her brightest achievements, the motto on her banner was: "The man for the place." "The place for the man" was considered unsound policy. Efforts to reverse this are apparent. Men who, in a life of devotion, have shown a willingness to serve ANYWHERE, are vituperated by those who probably grumble over every appointment given them. It is known who privily engineered certain protests and resolutions around through the last Conference. Had they been heeded the Conference would have occupied an attitude before the whole church supremely ridiculous. Handsomely did the authors thereof beat a retreat, and at length signed the capitulation! Much of this ado was made by transfers! In an age of protests, we beg leave to enter protests against: 1. Any, however "old, experienced or tried," who assume to overses the work in whole or in part. 2. The "few" ruling "the many." 3. Any hints that transfers are understrappers—carpet-baggers. 4. Contradictory terms, as "preferred places," "Bishop's pets." We are Methodists. 5. Presiding elders who give any hints about "negotiations" they may have set on foot. 6. Any "to the manor adopted" (no matter how well) who attempt to "stir up the natives" against transfers. 7. Most earnestly against "volcanoes." They are *underground* arrangements; have fire, sulphur and *brimstone* in them; cast up mud and slime, and bury cities sometimes. May New Orleans never have her Vesuvius! Hills that smoke *are not always* of the Lord's touching. Should the Confersnce fall into the fire, may the Lord help us, and give us faith that will remove the burning mountain, and quench it in the laver of regeneration. Meantime may the work of the Lord prosper; may transfers flock to Louisiana. When your work, Mr. Editor, is done, may you *transfer to the heavenly* city; and as our work for the present is completed, we will cease transferring thought to paper.

Yours in love, Prairie.

Keachie, La., May 12, 1871.

BIOGRAPHICAL.

Mrs. Eleanor Davies Curtiss was born in Augusta, Georgia, on the eleventh of October, 1806, and died on the eighteenth of May, 1871, in the town of Hazlehurst, at the residence of her son-in-law, Rev. E. G. Cook.

At the time of her death she had been a member of the church forty-nine years. As might be supposed, forty-nine years of sympathetic intercourse with Christian men and women of the circle that formed her associates and friends in the city of New Orleans, and in the interior of Louisiana and Mississippi, and in the itinerant service into which her marriage with Rev. William M. Curtiss brought her, deeply and permanently impressed the mind and character of Sister Curtiss.

She was, therefore, framed upon a strict Methodist model in the development of her religious life. In some brief autobiographical notes which she left, the family likeness with Wesley, Fletcher and Hester Ann Rogers can be distinctly traced; and her form of faith, inculcated by Revs. William McMahon and J. W. Burruss, her spiritual instructors, can be readily identified in Methodist theology and Christian life.

She was incapable of a blind faith; at least she felt an instant resistance springing up in her mind to every form of dictation. There remained to her, therefore, the path of a troubled experience, which lasted through several years.

In her "notes" she marked two distinct stages in her religious life. The first was her conversion; the second receiving the blessing of perfect love.

At the age of sixteen, while a student in Elizabeth Academy, in Washington, Mississippi, she joined the church. Her convictions antedated this period by several years, and led to this act as the first of a series of duties which must be done by every one seeking to be a Christian. She began in earnest, and with some method, to seek the evidence of personal religion—the witness of the Spirit. The Bible was studied for information. Prayer was resorted to for guidance and help. Her sincere, earnest and persistent seeking was eventually rewarded with divine manifestations, which opened to her communion with God, and filled her soul with the joy of a triumphant faith.

A close acquaintance with Christians of riper experience brought about an awakening on the possibility of a higher state of grace. Much anxiety and eager inquiry resulted in the settled conviction of a call to seek the blessing of perfect love. Thenceforward her thoughts and prayers were given to the attainment of the blessing, and although baffled at many points, and repeatedly disappointed, she neither distrusted nor despaired. She marks the moment of receiving this grace by several particulars—by an unusual press of domestic duties, by a great agony and outpouring of desire in prayer, by an entire consecration, upon the altar, of her all, which she was enabled to make. There ensued a peace in her mind and heart which was surprising for its power over her entire nature, and for its depth, which seemed to be unfathomable. This peace lasted through life, and bore her up all through the stormy vicissitudes of persecution, which, as they construed it, befell her husband through the tedious phases of her last sickness, giving to her last hour of life a solemn tranquillity, and impressing upon her features the composure of a peaceful sleep.

Sister Curtiss was an active Christian—a real persistent worker—for years the leader of a female prayer meeting in the church in which she last held her membership.

She was an intelligent, well informed and deeply experienced Christian. Her religion was a comfort, not a cross to her. Her example was an advantage, not a stumbling block to others. She was loved in her household for her meek and quiet spirit. She was esteemed in the church for her faith and good works.

She is missed, painfully so, by those who remain, who, while she lived, felt her age, manners, conversation and sympathies to be congenial with theirs. She possessed the grace of a Christian lady, the sweet charity of mellow age, and the persuasiveness of a life unblemished.

A GENTLEMAN of the old school thus describes the rendering of a well-known hymn by a modern fashionable choir: "Firstly, the soprano, in a soaring leap, sings, 'Take thy pil'—followed by the alto and tenor in duet, with like advice (while the soprano is magnificently holding on to the 'pil,') and as the deep base profoundly echoes the same, 'Take thy pil'—they finally unite and repeat together, eventually succeeding in singing, 'Take thy pilgrim to his home,' etc., greatly to the relief of both minister and people, who seem alike awfully impressed with the suggestive advice so emphatically reiterated."

MINISTERS are stars, and Christ knows best in what part of the firmament of the church to fix them.

Reminiscences of Rev. J. I. E. Byrd.

NUMBER FOUR.

Every consistent follower of Christ will take his religion with him wherever he goes, and into whatever business either his interests or duty may lead him to engage. This was a fixed principle with Ira Byrd, and was most beautifully exemplified in his Christian experience and practice. Where he could not practice and enjoy his religion he would neither go nor stay. We have a forcible illustration of this in connection with a singing school in his neighborhood, on Chickasawhay, during his residence there. In the days of which we write there were itinerant teachers of vocal music in the country, who would make up a school and give weekly lessons for a term of three months wherever they met with sufficient encouragement. They were called singing masters. Bro. Byrd was very fond of vocal music when employed in sacred purposes, and in the days of his strength had a fine voice for social and congregational singing. One of those singing masters made up a school in his neighborhood, which was taught in the church, and in order to encourage the enterprise both himself and his young and happy wife entered themselves as pupils. The school was opened and closed with prayer, and otherwise conducted with religious propriety, as many of the pupils were members of the church, and their main object being to perfect themselves in congregational singing for church purposes. The school was prosperous and the scholars advanced rapidly in all the rudimental elements of good singing. Their weekly meetings for practice were looked to as a sort of holiday, and they had both religious and social enjoyment at their reunions. One of the natural effects of good singing is to drive away carking care, and produce contentment and cheerfulness, and hence the last day of these singing schools was frequently shaded with sadness and marked with tender emotions, especially among the young people. The teacher would deliver his valedictory and unite with the school in singing a parting hymn. We have seen the face of tender-hearted women bathed in tears and the voice of manhood choked with emotion at such times. It was on such an occasion that we first learned, in our boyhood, to sing:

"Brethren, farewell I do you tell,
Since you and I must part!
I go away, and here you stay;
But still we're joined in heart."

Such, however, was not the parting scene of the singing school on Chickasawhay.—It was indeed arranged to sing an appropriate parting hymn, but in addition Ira Byrd, one of their ex-pupils, must preach them a farewell sermon. The preacher ascended the pulpit and took for his text Psalm civ, 33: "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being." He at once became inspirited with his theme, and while discussing the obligation, nature, elevating effect and perpetuity of singing praise to God, he caught all afire and "spake as the Spirit gave him utterance." The pious in his audience were in full sympathy with their preacher, until they could no longer control in silence the struggling emotions of their enraptured souls, and broke out in loud shouts of praise to God. And why not? Heaven is said to be a very noisy place, made so by the ever-swelling volume of adoring praise to God from its countless inhabitants. Why not practice somewhat beforehand, that it may come the more natural when we get there? Many of the pupils of the school in question sang not only with "the understanding," but also "with the Spirit." Would to God we had at the present day, in all our churches, more of the full-chorused, outspoken, lusty singing of the chivalrous days of our beloved Methodism! The singing school in McRae's settlement, on Chickasawhay, ended in nothing unpleasant, but in a rapture of religious joy and holy praise.

During the two years he was local, by hard and well-directed labor, Bro. Byrd provided for the immediate wants of his young family. But his spirit was not at rest in the local ranks. His divinely appointed destiny was that of an itinerant pastor. At the Conference, held late in 1818, he re-entered the field, and the two following years labored with his usual acceptability and usefulness on Chickasawhay circuit. It was during the year 1820, while traveling this circuit, that he suffered the partial loss of his sight, which continued to the close of his life. He thought it probable that his eyes received their first injury in his youth by being required to work late at night at the shoemaker's trade, to which he was apprenticed, but the immediate cause he believed was his incessant reading on horseback and by candle and torchlight. His eyes became greatly inflamed and it was long before the inflammation could be reduced, and when it finally subsided it left an excrescence over the point of vision which never could be removed, though all-known remedies, under the direction of the most skillful oculists, were often resorted to. This was the great affliction of this good man's life for half a century. He could see well enough to travel and to perform some manual labor about home, but not to read; and though he could still write mechanically, he could not read what he wrote. Why this great affliction was permitted we know not now, but the mystery will be explained hereafter, when "we shall know even as also we are known." Up to this date Ira Byrd was, perhaps, the most indefatigable and successful student in the Mississippi Conference except William Winans. He had a well-balanced and expansive mind, stored with good, common, practical sense; and, so far as we are able to judge, had it not been for the loss of his vision, which deprived him of the use of his hooks and pen, he would in due time have filled, with acceptability and usefulness, all the higher positions in the itineracy below that of Bishop. As it was, he aspired to nothing beyond the privilege of preaching "the glorious gospel of the blessed God," and attending to such other pastoral duties as his dimness of vision would permit for the remainder of his protracted life. Notwithstanding the example of Mr. Wesley and many other eminent ministers, we must express our disapproval of reading much on horseback. We had ample experience on this subject in the early years of our itineracy, but fortunately saw our danger and desisted from it before receiving any permanent injury. The necessary jolting of the book by the motion of the horse and the dazzling light of the sun on the page makes the practice very straining to the eyes; and to say nothing of the danger of a fall from a sudden stumble or fright of the horse, the constant effort to hold the book steady is oppressively fatiguing to the chest. It may be well enough in riding to read a short paragraph as a subject for meditation, or to read what we wish to memorize, as the rudimental branches of our theological curriculum, prose or poetical extracts, hymns, etc.; but continuous reading we think ought not to be indulged in, as the consequences may be very disastrous to our sight in all after-life. In hope of receiving his sight by quietness, regular habits and the persistent application of approved remedies, he again retired to the local ranks, and remained local in 1821–2. Obtaining no permanent relief, and apprehending that he was doomed to grope his way in comparative darkness the remainder of his life, he re-entered the Conference at the end of 1822, and was never local again, though often on the retired list on account of his loss of sight or family affliction. In 1823 he again traveled Chickasawhay circuit with his usual acceptability and success.

J. G. Jones.

Port Gibson, Mississippi.

MANY Christians who bear the loss of a dear child, or of all their property, with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish or the blunder of a servant.—*Newton.*

SOMEBODY asserts that more than half the hotels in this country are kept by natives of New Hampshire and Vermont.

The Christian Advocate.

THURSDAY, JUNE 22, 1871.

THE FLOWERS.

BY GEORGE HERBERT.

How fresh, O Lord, how sweet and clean
Are thy returns! e'en as the flowers of spring;
To which, besides their own demean,
The late-past frost tributes of pleasure bring,
Grief melts away
Like snow in May,
As if there were no such cold thing.

Who would have thought my shriveled heart
Could have recovered greenness! It was gone
Quite under ground; as flowers depart
To see their mother-root, when they have blown,
Where they together,
All the hard weather,
Dead to the world, keep house unknown.

O that I once past changing were,
Fast in thy Paradise, where no flower can wither!
Many a spring I shoot up fair,
Offering at heaven, growing and grouning thither;
Nor doth my flower
Want a spring shower,
My sins and I joining together.

And now in age I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing, O my only light.
It cannot be
That I am he
On whom Thy tempests fell at night.

These are thy wonders, Lord of love,
To make us see we are but flowers that glide;
Which when we once can find and prove
Thou hast a garden for us, where to bide,
Who would be more
Swelling through store,
Forfeit their Paradise through their pride.

The Crusade of the "New Innocents."

One of the most remarkable episodes which took place in the middle ages has been neglected by the historians—Gibbon and Milman not even mentioning it in their pages. It was called the children's crusade, and took place in the thirteenth century. It was made up of two separate movements, one in France and the other in Germany, originating from a common impulse, but differing in particulars. A peasant boy of Cloyes, France, Stephen by name, and twelve years old, in the year 1212, believed himself commanded by a vision of the Savior to preach a crusade to the boys of France, promising them, under divine leadership, an assured triumph. A letter was given him to the King of France, Philip Augustus, ordering him to assist the novel enterprise. Stephen made his way to Paris, preaching everywhere on the road, showed his letter to the King, and established himself at St. Denys. Crowds followed him. His fame spread throughout France. He worked miracles, or was supposed to, and was called the prophet. Mimic prophets—children like himself—were sent, through the kingdom, preaching from the text: "Out of the mouths of babes and sucklings hast thou perfected praise, because of thine enemies, that thou mayest still the enemy and the avenger." Children, including girls, marched through the towns with banners and torches, singing: "Lord, restore Christendom; restore to us the true and holy cross." Thirty thousand marched from Vendome in June, of whom twenty thousand reached Marseilles, three hundred miles distant. Here they expected the sea to divide and make a road for them, as it did for the Israelites of old, but it did not. Many were disappointed and returned home. Two merchants, however, offered to fit out ships for them, and five thousand of the youthful heroes waited and embarked for the Promised Land.

While this was going on, a boy, Nicholas, was preaching the crusade at Cologne. He collected an army of children, like those of the French Stephen, but containing a greater proportion of children of high birth, and of girls. They marched seven hundred miles over Mount Cenis to Genoa, encountering on the way a succession of hardships and cruelties. Of the thirty thousand who set out with Nicholas, only seven thousand reached Genoa. They also looked for the sea to open to them, but it did not. Some of them remained at Genoa, and became the founders of families there. Others reached Rome, and were sent home by the Pope.

Still another band left Germany and crossed the St. Gothard, after which they were scattered. Nothing was heard of the expedition that embarked from Marseilles for eighteen years. But in 1230 an aged priest arrived in Europe, who said he had been with the party, and had now returned to tell of their unhappy fate. The day after leaving port they had been assailed by a violent storm, and two of the seven ships were dashed to pieces on the rocks of St. Pietro, a little island off the southeastern coast of Sardinia, and sunk with all their crews of at least one thousand children. The pretending merchants turned out to be slave-dealers, who had bargained to sell the deluded children to the Mohammedans for their vile purposes. They were divided into three companies; some were taken to Bujeiah, a town on the African coast, about one hundred miles east of Algiers, some to Alexandria, some to Bagdad. Not one of them ever returned to Europe. Not one, so far as the old priest knew, could ever be tempted to apostasy. The princes at the caliph's court had plied them assiduously with threats and promises to induce them to renounce their faith. They one and all refused, and eighteen were put to death on the spot, some by drowning, some by arrows. The rest were reserved for a more tedious and trying martyrdom.

In all, some one hundred thousand children were made victims to this adventure. Pope Gregory the Ninth had the "Church of the New Innocents" erected in memory of the little martyrs on the Island of St. Pietro.

The history of the children's crusade is fully set forth in a work recently published by an American author, which we have not seen.—*Methodist.*

UTILITY OF PHYSICAL SCIENCE.

As for mankind thriving by common sense: they have not thriven by common sense, because they have not used their common sense according to that regulated method which is called science. In no age, in no country, as yet, have the majority of mankind been guided, I will not say by the love of God, and by the fear of God, but not even by sense and reason. Not sense and reason, but nonsense and unreason—prejudice and fancy—greed and haste—have led them to such results as were to be expected—to superstitions, persecutions, wars, famines, pestilence, hereditary disease, poverty, waste—waste incalculable, and now too often irremediable—waste of life, of labor, of capital, of raw material, of soil, of manure, of every bounty which God has bestowed on man, till, as in the Eastern Mediterranean, whole countries, some of the finest in the world, seem ruined forever; and all because men will not learn nor obey those physical laws of the universe, which (whether we be conscious of them or not) are all around us, like walls of iron and of adamant—say rather, like some vast machine, ruthless though beneficent, among the wheels of which, if we entangle ourselves in our rash ignorance, they will not stop to set us free, but crush us, as they have crushed whole nations and whole races ere now, to powder. Very terrible, though very calm, is outraged nature.

"Though the mills of God grind
Slowly, yet they grind exceeding small.
Though he sit and wait with patience,
With exactness grinds he all."

It is, I believe, one of the most hopeful among the many hopeful signs of the times, that the civilized nations of Europe and America are awakening, slowly but surely, to this truth. The civilized world is learning, thank God, more and more of the importance of physical science: year by year, thank God, it is learning to live more and more according to the laws of physical science, which are, as the great Lord Bacon said of old, none other than "Vox Dei in rubus revelata"—the voice of God revealed in facts; and it is gaining, by so doing, year by year, more and more of health and wealth; of peaceful and comfortable, even of graceful and elevating, means of life for fresh millions.

If you want to know what the study of physical science has done for man, look, as a single instance, at the science of sanatory reform—the science which does not merely go to cure disease, and shut the stable door after the horse is stolen, but tries to prevent disease; and, thank God, is succeeding beyond our highest expectations. Or look at the actual fresh amount of employment, of subsistence, which science has, during the last century, given to men, and judge for yourselves whether the study of it be not one worthy of those who wish to help themselves, and in so doing, to help their fellow-men. — *Charles Kingsley.*

ARCHBISHOP OF PARIS.—Monseigneur Dupanloup, Bishop of Orleans, who is announced as the successor of the murdered Archbishop of Paris, is the most eminent man in the Catholic Church of France. He is Gallican in politics, unorthodox with regard to the papal temporal power, but an adherent to the See of Rome in doctrine. When the discussion of the infallibility dogma began he was counted among its opponents, but at the close of the discussion, recognizing the constitutionality of the council, he formally announced his submission to the decree. He is the author of many valuable contributions to French literature, notable among them being a volume entitled Learned Men and Studious Women, which is a powerful argument in favor of the highest education for both sexes. His elevation to the cardinalate is looked upon as certain.

LOVE is an alchymist that can transmute poison into food.

A Quarterly Meeting in the Fiji Islands.

These islands were once peopled by cannibals, or eaters of human flesh. A quarter of a century or more ago the Wesleyan Missionary Society sent a mission to them. The result has been the destruction of the practice of man-eating and the formation of regular churches among them, served largely by native preachers and exhorters. These have been trained for the work among themselves, and it is executed under the supervision of missionaries from England. It is organized and prosecuted as the work is at home. Indeed it is the complete destruction of heathenism in the islands, and the transplanting of Christianity. The coming of the people to the quarterly meeting and their dress will make the reader smile, but he will remember their late deliverance from heathenism, and the warm climate in which they reside. The Missionary Notices for May says:

"One Monday, early in the afternoon, there were signs of a coming to the *Bose vakavulatolu* (such is the native name for our quarterly meeting;) canoe after canoe hove in sight until the horizon was dotted with sail, and the bay swarmed with small craft. Some were soon moored at the edge of the expansive mud-flat, and the living portion of their freight came straggling over the mud with all sorts of bundles and boxes on their shoulders. Succeeding canoes came racing on by twos and threes to the landing place, while seaward the view was kept lively by a constant supply of mat sails skimming before the breeze. From the hills descended little files of men who had taken the overland route, and were walking leisurely along with their wardrobe swung in a swag over their backs.

"The mission house was beset by teachers and others who came to report matters or to bring strange-looking bundles and parcels. The study veranda soon presented an odd appearance. One part of it was occupied by a heap of native cloth, and the other by long baskets of cocoanut leaf, which were stuffed with cotton. The former was the circuit, baptism and marriage fees; the latter, payment for Bibles, catechisms, copies of Bunyan's "immortal Pilgrim," and other books. A missionary must needs add to his medical, legal and other accomplishments that of being wirehouseman.

"It was now time for the prayer meeting drum to be beaten, and in answer to its clanging beats a numerously attended assembly was soon formed, and teachers from widely separated sections of the circuit lifted up their voices in prayer for a blessing on the business of the morrow.

"On the next morning, Tuesday, the quarterly meeting commenced. Contrary to the orthodox manner, the local preachers' meeting came second, and the *genuine* quarterly meeting, with the circuit stewards, took the lead. The chapel was a good sized building, and thoroughly filled by a large company, every one dressed in a shirt, in addition to the usual two or three yards of cloth. There was evidently scope for the exercise of individual taste in the matter of clothing, for great was the variety in shirts—every material, color and shape was to be seen; still each garment was a *shirt*, and the individual possessing it was consequently in full ecclesiastical uniform, and a highly respectable member of the meeting. Indeed, one or two lavish gentlemen were arrayed in waistcoats and some in coats."

A CAST IRON CHURCH.

The Evangelist has a description of a novel church:

The Ross Street Presbyterian congregation of Brooklyn have commenced the erection of a church edifice which, from the novelty of its plan and its beauty of arrangement, is creating much interest. The location is upon the highest ground in the eastern district of Brooklyn, between Bedford and Lee avenues. The dimensions of the building are eighty-seven feet front by one hundred and ten and a half feet deep. It is to be constructed of metal, *i. e.*, cast iron, ridged and wrought iron, pressed zinc and medallion metal, with a frame-work of heavy timber. The style of the architecture is the German Gothic, carried out at the smallest detail.

On the south corner will be a large tower and high spire of one hundred and seventy-four feet, and a smaller tower and spire of one hundred feet will rise on the north corner. The spires are to be covered with polished medallion metal. On the front, in the center, will be a spacious vestibule thirty-four feet in length, with three large doors. In each tower will be a door, leading to a side aisle six feet wide, running the whole length of the building. These aisles are distinct from the auditorium, and connect the front with the rear. The auditorium will be seventy-two by one hundred and two feet in the clear. Its side walls and ceilings are to be covered entirely with iron, over which will be decorated molded work. On each side, and on the semi-circle in front, will be projecting columns, resting on octagon corbels, and supporting the arched ribs of the ceiling. These columns are to be of polished metal, with white and gold ornamental caps and bases. The entire ceiling will be of iron, over which are formed deep molded panels, studded with gold stars on a sky-blue ground. This edifice, so far as we know, will be the first one of the kind in the country. Thoroughly church-like, and yet with the most novel combinations of constructive material and architectural arrangement, it will no doubt attract much attention. If the expectations entertained are at all realized, it will go far toward solving the problem how to build a structure at once beautiful, durable and commodious, with sufficient economy to avoid that crippling burden of debt which distresses so many of our city churches of all denominations. This new Ross Street church will cost, exclusive of the ground, which is already paid for, not much over $50,000.

A SINGING SERVANT.

Charles Wesley was a born poet. Like Toplady, he was all nerve and fire and enthusiasm. God gave him a musical ear, intense emotions, ardent affections and a glowing piety that never grew cold. He ate, drank and dreamed nothing but *hymns!* He must have been the ready writer of at least four thousand. One day, while on his itinerancy, his pony stumbled and threw him off. The only record he made of this accident in his diary was this: "My companions thought I had broken my neck. But my leg was only bruised, my hand sprained and my head stunned, which *spoiled my making hymns* until—next day!" Truly, a man must have been possessed with a master passion who could write a sentence like that.

Wesley found his inspirations "on every hedge." He threw off hymns as Spurgeon throws off sermons. For example, when he was preaching to a crowd of rude stone-cutters and quarrymen at Portland he turned his appeal into meter, and improvised a hymn, in which occur the vigorous lines:

"Come, O thou all-victorious Lord!
Thy power to us make known;
Strike with the hammer of thy word,
And *break* these *hearts* of stone!"

Standing once on the dizzy promontory of Land's End, and looking down into the boiling waves on each side of the cliff, he broke out into these solemn and thrilling words:

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand.
Yet how insensible!"

For every scene and circumstance of life, for prayer meetings, for watch-nights, for love-feasts and for dying hours and funerals he had a holy, impassioned lay. But like Watts, Cowper and Toplady, he had his *masterpiece*. The Lord of glory bestowed on Charles Wesley the high honor of composing the finest heart-hymn in the English tongue. If the finest hymn of the cross is "Rock of Ages," and the greatest hymn of providence is Cowper's "God Moves in a Mysterious Way," and the grandest battle hymn is Martin Luther's "God is our Refuge," then it may also be said that the queen of all the lays of holy love is that immortal song:

"Jesus, lover of my soul!
Let me to thy bosom fly;
While the billows near me roll,
While the tempest still is high!".

The one central, all-pervading idea of this matchless hymn is the soul's yearning for its Saviour. The figures of speech vary, but not the thought. In one line we see a storm-tossed voyager crying out for shelter till the tempest is over. In another line we see a timid, tearful child nestling in a mother's arms, with the words faltering on its tongue:

"Let me to thy bosom fly,"

"Hangs my helpless soul on thee!"

Two lines of the hymn have been breathed fervently, and often out of bleeding hearts. When we were once in the valley of the death-shade, with one beautiful child in the new-made grave, and the others threatened with fatal disease, there was no prayer which we uttered oftener than this:

"Leave, ah! leave me not alone,
Still support and comfort me."

We do not doubt that tens of thousands of other bereaved and wounded hearts have cried this piercing cry out of the depths: "Still support and comfort me." The whole hymn is at once a confession and a prayer. It is a prayer in meter. And no man is prepared to sing these words aright unless his soul is filled with deepest and most earnest longing for the Lord Jesus.—*Rev. T. L. Cuyler, D. D.*

A YOUNG WOMAN of Providence is said to be one of the best blacksmiths in that city. She works side by side with her father in his shop.

THE King of Denmark drives through the streets of Copenhagen with a team of six reindeer attached to a sledge.

RELIGIOUS INTELLIGENCE.

THERE are six hundred and twenty-five registered Universalist ministers in the United States. This is a net gain of twenty-nine over the figures of 1869.

THE FREE CHURCH OF SCOTLAND.—The Foreign Missions Committee of the Free Church of Scotland have received £32,000 of the £50,000 which they wish to raise for residences for their missionaries in India and Africa.

THE missionary work in Hangchow is very encouraging. Though the station has not been occupied long, there are already about a hundred church members connected with all the churches, including neighboring out-stations.

THE Baptist Missionary Union will take the responsibility of sending seven new men to Burmah, three to the Telooguos, one to the Garos, two to the Assamese, and two, at least, to China, within one year, if the men can be found.

A FAREWELL MEETING was held, on Thursday, May 18, at the Church of the Pilgrims, Brooklyn, on the occasion of the departure of Mrs. Pruyn, Mrs. Pierson and Miss Crosby for Japan, as missionaries of the Woman's Union Missionary Society.

THERE are five missionary societies represented in Hangchow, China—two in England and three in America. The Presbyterian, North and Sonth, and the Baptist represent America. The latter have for their representative the Rev. Horace Jenkins and his wife.

THE American Congregational Union met in Boston on Thursday. The treasurer's report showed $50,000 receipts, and $25,000 expenditures, including the balance of last year. Seven hundred churches have been built since the organization of the society, at a cost of $2,500,000.

A CORRESPONDENT writes, says the Nashville Christian Advocate, that the Northern Methodists in McMinnville, Tennessee, not being able to supply their pulpit, have tendered it to the Cumberland Presbyterians, whose pastor, Dr. Chaddock, occupies it and the parsonage.

JEWS IN THIS COUNTRY.—The first anniversary meeting of the American Society for Promoting Christianity Among the Jews was held in New York on the twelfth ultimo. The report shows that there are two hundred and fifty thousand Jews in this country, and sixty-five thousand in New York.

THERE are seven distinct Protestant congregations in as many streets of the City of Mexico, and Protestant congregations in forty-five towns in the whole country. In northern Mexico, near Zacatecas, there is going forward a remarkable work of evangelical religion. In Chili the American and Foreign Christian Union has had five missionaries.

THE trustees of the California Congregational Seminary have purchased the Pacific Female College for $80,000. It consists of the college building, a large, well-built and rather imposing structure, located on a fine knoll, with twenty-six acres of land, about a mile and a half from the center of the city of Oakland. Seventeen acres have been already sold by the trustees for $60,200.

FROM LISBON the Rev. R. Stewart sends home to Scotland this word: That there "are larger sales of the word of God than have ever been known before. During the part of this year gone he has given out to colporteurs and others about five hundred Bibles and four hundred Testaments, and is certain that when people as poor as the Portuguese eagerly pay 1*s.* 3*d.* for a Bible and 3½*d.* for a Testament there is a strong desire to know the truth."

THE first mission has at length been established, "after much prayer and anxiety and persevering effort," on that *ultima thule* of our American continent, Terra del Fuego. An iron house has been erected, and two men—self-banished from all but savage society, to save a few score Indian barbarians from sin and degradation — are now at work among them. Such men believe in preaching the gospel to "every creature." They were "hopeful and confident, trusting in the Lord for wisdom, strength and blessing," as last heard from.

ONE of the most earnest and successful evangelists in London is Henry Varley, who was formerly a prosperous butcher. While pursuing his business he began to labor for the spiritual welfare of the masses of that city, until a church was organized, now numbering over five hundred members, of which he has become the pastor. Every year he invites the butchers of London to a tea meeting. He recently held the sixth festival in Mr. Spurgeon's great Tabernacle, when nearly two thousand butchers and their wives attended; after tea the assembly was earnestly addressed by Mr. Varley and Mr. Spurgeon.

THE GREAT PAPAL CONTROVERSY.—The battle of the prominent leaders of the Roman Catholic Church in Europe thickens. In the meantime the cause of truth is in the ascendant. It is now announced that religious liberty in Rome is daily being asserted in some new and striking manner. A correspondent announces that "influential men are gathering around Father Hyacinthe, and are preparing to offer the Jesuits a severe battle. In a few days Father Hyacinthe will deliver in the Coliseum a speech on papal infallibility."

REV. WILLIAM CLARK, in a private note from Italy, says: "There is continual progress in the work of evangelization in Rome. There are now six places where the gospel is preached—those occupied by the "Free Italian Church," congregational in idea and polity; one by the Waldensians; one by the Wesleyans; and one by an American Baptist. With regard to the Free Italian Church, where Gavazzi preaches, there are often six or seven hundred present. Everything is encouraging, and the three evangelists are finding every day new and more important opportunities for usefulness.

NEW YORK, as well as Boston, has its "Flower Charity," the object of which is the distribution of flowers and fruit to the sick at the city hospitals. Though only in operation for a short time last summer, it distributed more than four thousand bouquets, besides large quantities of oranges, strawberries and grapes. Gifts of fruits and flowers may be sent to the "Flower Charity," No. 239 Fourth avenue, on any Monday or Thursday. Persons living in the country are solicited to send their contributions by express on the days above mentioned. It is a most delicate and beautiful service which is thus rendered to the sick poor in the hospitals, and we trust there may be a prompt and unfailing response to this appeal.

GEORGES DARBOY, the late Archbishop of Paris, murdered by the Communists, was born in 1783. He was for a time professor of philosophy and dogmatic theology in the Ecclesiastical Seminary of Langres. In 1816 he was appointed chaplain to the College Henri the Fourth. He participated in the definition of the dogma of the immaculate conception at Rome in 1854. He was made Bishop of Nancy in 1859, and Archbishop of Paris in 1863. He wrote several religious works, among them Les Femmes de la Bible and L'Introduction a l'Imitation de Jesus Christ. He was regarded as a liberal in theology; he showed some disposition to treat Father Hyacinthe with fairness; but he finally gave in his adhesion to the dogma of infallibility.

THE BIBLE IN ST. PETER'S, ROME. The Christian World furnishes the following interesting information: "A son of Dr. Cote, the well-known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the church came forth, and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the 'sacred place;' but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying: 'This is what we have long wanted.' Truly, a wide and effectual door is now opened in Italy for the triumphal entrance of the truth."

THE number of schools of all kinds is rapidly increasing in Italy. Among them is one of two hundred children, of both sexes, at Turin, supported by the excellent Mrs. De Sanctis. It is considered a Protestant engine by many Roman Catholics, who try to injure it every way. The royal inspector of schools—a brother of the Archbishop of Turin—lately visited it, but could find no fault with it beyond the mixture of boys and girls in the same school room. He met a mother bringing several of her own and her neighbors' children. He asked her whether she were a Protestant. No, she was not. "Why, then, do you bring your children here? Have we not plenty of other schools, that you must bring them here, where boys and girls are taught together?" To this she replied that she did so because it suited her; that she had already sent four, who were now doing well for themselves in the world; and that she would advise every one who had children to send them to this school. As to the *morals*, to which he referred so sneeringly, there was nothing to fear, since the teachers were so zealous in superintending the children and seeing that their conduct was good. "You won't remove your children, then?" "No, sir!" she answered. "Then remember," he added, "that you must give an account to God of your action." "Just so," she replied; "and it is for that very reason I shall continue to send them here."—*Independent.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 22, 1871.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, Publisher.

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Centenary College of Louisiana.

The annual commencement of Centenary College, Jackson, Louisiana, will take place on the *second Wednesday in July* (the twelfth.)

The meeting of the Board of Trustees and Visitors will be held at Jackson, Louisiana, on Monday, July 10, at two P. M. A full meeting of the board is much to be desired; and the friends of this institution are earnestly invited to be present, and give their countenance and support to this important enterprise of the Mississippi and Louisiana Conferences. Commencement sermon on July 9, by Rev. John Mathews.

J. C. Keener,
President Board of Trustees.

A WORD ABOUT REMITTING.

State explicitly whether the money which you send is for the Book Agency or for the Advocate. The two are separate and distinct concerns. Though they are conducted by the same agent, we must not mix their business. If convenient, write to each on separate sheet or half sheet, but be sure to state for which office the money sent is intended; and if for both, then state how much for each. This will save trouble and prevent mistakes.

SEND US CURRENCY.

We cannot use State money. We have to lose by discount here, or by the expense of sending into the State where it is issued to have it exchanged for currency. Procure the currency and save us the trouble and loss.

We have received the annual announcement of the Southern University, Greensboro, Alabama, for 1870-71. Parties wishing information concerning this institution should send for a copy. There are ninety-two students in attendance this session. The following is the order of commencement exercises:

Sunday, July 2—Commencement sermon, by Rev. Bishop H. N. McTyeire, D. D.

Monday, July 3—Meeting of trustees; exhibition of Belles-Lettres Society.

Tuesday, July 4—Address before the literary societies; address before the alumni, by Thomas W. Dyer, A. M.; exhibition of the Clariosophic Society.

Wednesday, July 5—Orations by the graduating class; degrees conferred; baccalaureate by the chairman.

George Woods & Co.'s Organs.—We call attention to the advertisement of Woods' Organs, which are now for the first time offered in this market. All that is asked for these instruments is *a fair comparison of their merits* with others. The agent prefers that purchasers should be satisfied; and if they are not equal in compass, variety and brilliancy of tone to any other ever offered in this market, the purchaser will not be urged to buy. See advertisement; also on back of the Amaranth, published at the Southern Methodist Publishing House.

Take Notice.—The Vicksburg District Conference will meet on the twenty-seventh of July, and not on the twenty-fourth of August, as previously announced.

GOADS AND NAILS.

Our dull and sluggish human nature requires the most vigorous treatment. It needs pricks and spears to worry it along the path of duty, and to stimulate the moral sensibility. The conscience, left to itself, is a dead and perverted thing, and the conceptions of right and wrong are wayward and uncertain. The spiritual nature is in a profound sleep, and is dead in trespasses and in sins. Negligence, indifference and unbelief are the mildest phases of the carnal mind, while its more positive aspects are exhibited in an utter defiance of God and of his authority. The obtuse sense of the lukewarm in religion, the blinding delusions of error entrenched behind orthodox professions and pious forms, and the fanaticism of a false and ignorant zeal, are even harder to overcome than shameless and undisguised infidelity. Taking the world as it is, both Christian and unchristian, human nature, as it always has been, must be dealt with plainly and pungently if we would witness its reformation.

The present times are bad enough. The public conscience has evidently grown worse within the last ten years. There is less of integrity in business, less respect paid to obligations, and a painful lack of thorough and sterling honesty in the affairs of commerce. Bribery has almost secured the indorsement of public opinion, and it is resorted to, without much attempt at concealment, by individuals and corporations. Courts of justice and legislative halls are the chosen places of buying and selling, and it is well understood that bills, having money in them, cannot be passed in the national or State legislatures without a heavy outlay for influence and votes. Washington, Albany, Springfield and New Orleans are alike in this respect. Corporations, railroad companies and monied institutions, proverbially without souls, are more than ever without conscience. The sacredness of the marriage bond was never so rudely threatened and so generally disregarded as at the present moment. Licensed and incorporated institutions for lotteries and schools of gambling flaunt their tickets in your face at every corner of the street, and publish their advertisements in the most influential newspapers. Licentiousness, in forms innumerable and in every shape of uncleanness, pervades and infests the very core of society. There is a fearful breaking away from moral restraint, and the fear of God is losing its influence and hold upon the people.

The average Christian conscience has doubtless felt the outward pressure, and to some extent has given way under it. The morals of Christians feel the influence of abounding iniquity—the love of many waxes cold, and there is spiritual declension. Influenced and imbued unconsciously by the worldly spirit, and by the temptation to competition with worldly practice, the Christian conscience has lost its truth and tenderness. Many take lenient views of transactions which they once abhorred, and are disposed to conciliate and compromise where they formerly gave no quarter. With some there is a loosening of the stringency of the divine precepts, and the obligations to lead an honest and pure life. The church is in close contact with the world, and is more or less conformed to its low and defective code of principles and practice. The professed followers of the Lord Jesus are yielding more and more to intemperance, dishonesty, and to the dissipating pleasures of sin. For the evils which are so rampant in society, and that threaten to demoralize the church, there is balm in Gilead and a physician there.

We must turn to "the law and to the testimonies," and the word of God must not be bound. A one-sided and partial gospel will not do, but truth must be presented with all its sanctions. One cause of all is the prophesying of smooth things, and making the gospel a lovely and sentimental song, when it should be an outburst of thunder against sin, and a revelation of wrath against those who hold the truth in unrighteousness. A partial theology which dwells too exclusively upon the fatherhood of God, and keeps back the thunderbolts which are launched from the cross against unbelievers, has wrought mischief. The dreadful and interminable punishment of the ungodly is losing its prominence in the doctrinal statements of the press and the pulpit. The law of God, as the standard of practice and as the rule of life, is too little recognized and expounded. The decalogue needs a fresh proclamation, and to be newly impressed upon the conscience of the world; and the terrors of the Lord, as they frown in the judgment to come, need a more impressive treatment. It is becoming a fashion to address sinners as the helpless victims rather than the responsible agents of crime, and to expound sin in its worst phases as a species of invalidism, to be tenderly extenuated rather than denounced as worthy of eternal retribution. It is a time to cry aloud, and spare not, and to tell God's people of their sins, to denounce vice and ungodliness with the plainness and authority of the oracles of God. Lust, profanity, dishonesty and lying must be exposed and fearlessly branded, as they deserve. Jerusalem should be searched as with a lighted candle, until the sinners in Zion are afraid, and until the last refuge of lies shall be laid open to the guilty conscience.

The hurt of society and the church is too grievous to be slightly healed, or to be put at rest by crying peace when there is no peace. Moral æsthetics, cultured essays, and the rose-and-lavender style of preaching can never arouse the blunted sensibilities of this or any other adulterous generation. Amidst the pantheism of philosophy, and the atheistic tendencies of science, the *living God* must stand out as a clear and sharp antidote to all wild and dreamy speculations. The rugged features of the truth must be brought out, and God must be proclaimed as a consuming fire. The great error of the period has been in the undue emphasis of the benign and the merciful, at the expense of the severer and equally important properties of the gospel. This deceitful handling of the word of God must give place to the whole truth, and the whole counsel of God must be declared. The sons of thunder must awake and go forth after the manner of the prophets and apostles, and after the style of Chrysostom, Luther, Wesley and Edwards. The spirit and power of Elijah must be blended with the unction of John. The law of God must occupy its true place in the light of a transfigured Savior, and as deriving its most powerful sanctions from the cross itself.

"The words of the wise are as goads and as nails"—sharp, penetrating, quickening; such are the characteristics of the inspired volume, and such is the effective message to a world steeped in indifference and sin. Nothing else will go down to the hidden roots of the carnal nature and awaken deep and thorough conviction. Nothing else will bring the dead conscience to life and lead to godly sorrow. Nor will any other means secure the conversion of sinners. Goads and nails, and not a soft and limp distortion of the gospel. Society, with its utter rottenness, and with its deep and festering ulcers, needs a heroic, and not a weak and empyric treatment. The church demands the application of strong stimulants to effort, and to a closer walk with God. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." To them that are at ease in Zion the woe that hangs over them must be proclaimed with solemn and emphatic fidelity.

We call attention to changes in wording the advertisement of Mr. P. Werlein, the enterprising piano and organ dealer at 80 and 82 Baroune street. Mr. Werlein has just returned from the Texas State Fair, at Houston, where, we are informed, he received two blue ribbons and diplomas, awarded for his two entries of piano (Cottage Square) and organ. We bespeak for him an examination of his stock. Call and see and hear his instruments.

OHIGNONS.

From time immemorial the pride of woman has been her hair. Solomon evidently counted it as prominent among the graces and charms of the "fairest among women" when he declares: "Thy hair is as a flock of goats that appear from Mount Gilead." Paul, while asserting that "if a man have long hair it is a shame unto him," nevertheless coincides with the great King of Israel, and with the common sentiment of all ages and peoples, when he says: "If a woman have long hair it is a glory to her; for her hair is given her for a covering." All the pictures we have seen of Mother Eve represent her with an abundant suit of auburn tresses, however scantily draped in other respects, and evidently given her for a covering. It was too early for false hair, and so, beyond suspicion, it was all her own.

We imagine that Sarah, Rebecca and Esther were affluently endowed with rich and flowing locks, as are the daughters of Israel even at the present day. In that beautiful incident of the alabaster box, and the anointing wherein Mary wipes the Savior's feet with her hair, we learn that she was not wanting in this glory of her sex. To have been available for this sacred office of love, we judge it must have been worn in the natural way, in free and graceful simplicity, without plait or braid. The custom of excessive ornamentation came in for comment and stricture at the hands of both Paul and Peter. Broidered hair and plaiting the hair are mentioned in connection with gold, pearls, and the wearing of gold. Women are to adorn themselves "in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold or pearls or costly array; but which becometh women professing godliness, with good works." The true adorning is to be the ornament of a meek and quiet spirit, rather than the outward display "of plaiting the hair," and of wearing of gold or of putting on of apparel. The apostles would have expressed themselves even more fully and strongly had they lived in our times, and witnessed the amazing displays of the present day.

Something like what *we* see, however, must have provoked the apostolic strictures, and one of the ante-Nicene fathers, Tertullian by name, gives a strong blast against this phase of feminine folly. The Christian Union is responsible for the quotation.

"Why is no rest allowed to your hair, which must be now bound, now loosed, now cultivated, now thinned out? Some are anxious to force their hair into curls, some to let it hang loose and flying, not with good simplicity; besides which you affix I know not what enormities of subtle and textile pernkes; now, after the manner of a helmet of undressed hide, as it were a sheath for the head and a covering for the crown; now, a mass drawn backward toward the neck. The wonder is that there is no open contending against the Lord's precepts! It has been pronounced that no one can add to his own stature. *You*, however, *do* add to your weight some kind of rolls, or shield-bosses, to be piled upon your necks! If you feel no shame at the enormity of the gear, I feel some at the pollution, for fear you are fitting on a holy and Christian head the slough of some one else's head, unclean perchance, guilty perchance, and destined to hell—nay, rather banish quite away from your 'free' head this slavery of ornamentation."

The venerable father was not altogether orthodox on some points of doctrine, and had a strong way of putting things generally; but taking our modern afflictions as a guide to our judgment, we fear he does no more than justice to his theme.

And here is the matter in another point of view—an exceptional abuse, perhaps, but still such as occurs not seldom. It is the language of some good Episcopal rector, who, perhaps, believes in a tactual succession, that the water regenerates, and that the Bishop's hands impart the Holy Ghost; but still he makes a case to be seriously considered. Says the rector:

In my class of catechumens there were two young women who had not been baptized, and were to be received in the church through that holy sacrament. I had cautioned the entire class to make no display of dress on so solemn an occasion, and was gratified to find my counsel had been followed. When the time of confirmation arrived they all appeared in plain and neat attire. When I called forward to the front those to be baptized, I noticed with great satisfaction, especially, the modest and becoming dresses of the two young women referred to; but judge of my dismay when I observed on the head of each a *chignon*, of the modern and enormous pattern now in vogue, covering, with a two-inch thickness of false hair, the top and back of their heads, from forehead to neck! The consequence was, that when they bowed before the font there was not a part of their bodies that could be touched with the waters of baptism. It was too late then and there to require them to remove these obstacles to the proper administration of the sacrament, and so I proceeded with the service, and baptized, not those young women, but their *chignons*, for I do not believe a drop of the water touched their persons. I confess to a feeling of indignation which was out of place at so holy a time, but it was of a holy sort that so important an ordinance should be turned into a mockery, and turned aside by the unsightly customs and fashions of the day. But I have learned a lesson that hereafter I shall put into practical effect, and require henceforth of every applicant for baptism or confirmation that they come with heads uncovered by hats, bonnets or *chignons*, so that the waters of baptism may fall, or the hands of confirmation be laid directly upon their bodies, and not on something foreign to them.

PAPAL JUBILEE.

There are always some holy cardinals and aspirants to the chair of St. Peter base enough to wish the Pope would die. May be there are monarchs and politicians who would like to have a chance at making a new Pope. Generally, however, Protestants, in particular, are content for Pius to live, and the longer the better, if he keeps on, as he has done of late, multiplying absurd dogmas, and stirring up trouble and schism in the bosom of the holy Catholic Church. His present position may be trying, but in view of what might be, all benevolent souls can sincerely congratulate him on the extension of his mortal and infallible life. We were absent on Sunday, and did not see the grand procession and the illuminations. We had forgotten that such a thing was to be, and our first thought on seeing the yellow flags on Monday morning was that the smallpox had broken out. It proved, however, to be the Pope's jubilee instead. It is somewhat doubtful whether Peter was ever in Rome at all, and in any case Pius is ahead of him in the duration of his office, and in the quality of his infallibility. So much historical falsehood has rarely been aired in a day as found expression from the platforms and pulpits of the Romanists on Sunday. The old wives' fables of popery were brought out in force, and the temporal power fully indorsed—its loss lamented. We hope Pius the Ninth may live another quarter of a century, and that, spiritually and temporally, he may prosper after the fashion of the past few years. A contributor, who was in town, furnishes us with the following:

Scarce had the flood from Lake Pontchartrain receded when the streets of our poor Crescent City were again flooded on last Sunday by almost interminable processions of the Roman Catholics, in honor of Pio Nono's twenty-fifth anniversary. This anniversary gives the lie to the oft-repeated Roman tradition: "*Annos Petri non videbis.*" It is asserted that Peter's pontifical reign in Rome lasted precisely twenty-five years; and now the reign of the present Pope exceeds that time. No wonder that he claims infallibility for himself. Of course nearly all the houses of Catholics were decorated with flags of the pontifical colors—yellow and white—the processions being headed with similar banners, inscribed with absurd and also revolutionary mottoes. Among the latter was this: "*Vivat Pius IX., Papa et Rex!*" A king without a kingdom! About six o'clock all the processions assembled in Jackson Square, facing the cathedral, immediately in front of which a platform had been built, forty-five feet high. On this were seated an archbishop and bishop, and one hundred and fifty priests; also various officers of the city and State administrations. Now speeches were made *ad nauseam*, and, I dare say, afterward whisky was drunk *ad libitum*.

Each day brings its duties in the morning and carries them away with it in the evening.

BOOKS AND PERIODICALS.

Little Men: Life at Plumfield with Jo's Boys. By Louisa M. Alcott. Boston: Roberts Brothers, 1871.

This is one of the most entertaining, most instructive and most wholesome books for boys that has appeared for a long time. Grown people, especially parents, will read it with pleasure and profit, while to the young it will be a rare treat—a feast of fat things. Nothing better can be put into their hands during the summer vacation. The work is all about a school—abounding in incident and in charming delineations of character. Experienced teachers and conductors of schools will find it eminently suggestive.

Culture and Religion in Some of Their Relations. By J. C. Shairp. New York: Hurd & Houghton, 1871.

Gresham, of Camp street, places us under obligation for a copy. The work embraces five lectures delivered by Principal Shairp to the students of the United College of St. Salvator and St. Leonard, St. Andrews, Edinburg. The topics treated are: 1. The aim of culture—its relation to religion. 2. The scientific theory of culture. 3. The literary theory of culture. 4. Hinderances to spiritual growth. 5. Religion combining culture with itself. The lectures admirably set forth the mistakes and expose the errors of culture popular at the present day. Prof. Huxley is reviewed ably in connection with the scientific theory of culture. The work is adapted to the times, and calculated to correct many serious errors now advocated by literary and scientific men.

The Institutes of Medicine. By Martyn Paine, A. M., M. D., LL. D. New York: Harper & Brothers, publishers, 1871.

This volume is a large octavo of one thousand one hundred and fifty-one pages, and treats of physiology, pathology and therapeutics. The present is the ninth edition, and recently issued. Dr. Payne is a veteran in the profession of medicine, professor of the institutes of medicine and materia medica in the University of New York, and well known throughout America and Europe as an author, and the recipient of many academic honors. The volume is evidently for the use of medical students and physicians, and it is only necessary that we call their attention to this new and improved edition of an important standard work. For sale by George Ellis & Brother, New Orleans.

Light. By Jacob Abbott. New York: Harper & Brothers, publishers.

This is another volume of the series, "Science for the Young." It is elegantly bound, handsomely illustrated, and the phenomena of light are explained in a popular and entertaining manner. Such works adapted to the young are of great value, and should have a wide circulation. For sale by George Ellis & Brother, New Orleans.

Bench and Bar: A Complete Digest of the Wit, Humor, Asperities and Amenities of the Law. By L. J. Bigelow. New York: Harper & Brothers, publishers, 1871.

This is a new edition of a most popular and entertaining book. About one hundred and sixty pages have been added to the present edition. The volume contains five hundred and thirty-one pages, and is supplied with a copious index. For sale by Ellis & Brother, Camp street, New Orleans.

Ellis & Brother send us Ralph, the Heir, a novel, by Anthony Trollope. Published by Harper & Brothers.

Points of Controversy is a small duodecimo by Rev. C. W. Miller, A. M. The author is a member of the Kentucky Conference of the Methodist Episcopal Church South. The mode of baptism is thoroughly and ably discussed. Published by the Southwestern Book and Publishing Company, St. Louis, Missouri, 1871.

The Sunday School Magazine for July is promptly to hand. It contains Bishop McTyeire's address delivered before the Sunday School Convention, and also the very able address of Dr. Haygood on the Uniform Lesson Plan. Notes for Teachers and Bible Students give what is best from many critics and authors. We like this feature of the Magazine very much.

Hearth and Home of June 17, and Appletons' Journal of the same date, are both richly embellished, and contain a large amount of entertaining reading matter. These publications belong to the useful rather than the sensational, and should have a place upon every well-furnished center table.

Every Saturday, of June 17, has a picture of Louis Napoleon, also likenesses of the most celebrated Communists, and numerous splendid engravings and illustrations. The serial story by Charles Reade is the great blemish upon this unrivaled illustrated weekly.

Scribner's Monthly is the first of the July periodicals to make its appearance on our table. Profusely

illustrated, and filled with the freshest and most appetizing reading matter. Jaunts in Japan, The Gunpowder Plot, Back-Log Studies, and A Plea for Chinese Labor, are samples of the articles.

BURKE'S MAGAZINE FOR BOYS AND GIRLS, published by J. W. Burke & Co., Macon, Georgia. The June number is excellent, and would prove a treasure to every house and home.

WE ARE INDEBTED to the secretary, Rev. John G. Wilson, for a copy of the minutes of the North Alabama Conference. It is a handsome pamphlet, and contains a large amount of valuable information.

WE HAVE RECEIVED the American Stock Journal for June. It is published at Parkersburg, Pennsylvania, by N. P. Boyer & Co. Price, $1 per annum.

THE AMERICAN AGRICULTURIST for June is, as ever, abundantly illustrated and crammed with the useful and ornamental. A capital periodical.

WE HAVE RECEIVED the Sunday Magazine for June. The articles are, as usual, of the best quality, and the most of them religious.

GOOD HEALTH for June has reached us, accidentally or otherwise. It is a good poriodical. Alexander Moore, publisher, Boston.

REVIVAL AT OSCEOLA, ARK.

The Rev. W. R. Young, to whom we are indebted for an account, elsewhere inserted, of the Mississippi District Conference, writing from Osceola, Arkansas, May 23, says: "Bishop Keener preached five times to large, attentive and appreciative audiences. The Holy Ghost came down in demonstration and with power; the hearts of the obdurate were broken up; sinners were convicted and happily converted. Zion travailed and brought forth children. God hath indeed visited his people in mercy. The visit of our beloved Bishop has done great good. Here the Bishop met a family (at the last meeting he held with us,) the mother and a daughter of which were converted under his ministry sixteen years ago. Four children were present whom he baptized at the same time, one of whom bore the Bishop's name. They are now grown. The battle of sixteen years ago was fought over again amidst tears of joy at the remembrance of the past. The Bishop left us in the midst of a glorious revival, such as has not been felt for years at this place. He left us his prayers and his benediction. Ours will follow him wherever he goes. May his bow abide in strength. Many conversions are the result of this meeting, and there are many mourners at the altar crying for mercy. Fourteen have joined the church, and we know not when the meeting will close. The revival, we hope, will spread all over the country."

LATER.—The Rev. Benoni Harris, presiding elder of the Mississippi district, who was present and assisted throughout the District Conference, and until May 26, when he was obliged to leave, informs us that the good work of God at Osceola continues in power and increasing interest. There have been about fifty professions of religion, and the people generally feel the might of truth and grace. Bro. Young is zealous and faithful, and will push the battle to the gates of the enemy. *Western Methodist.*

EAST ALABAMA COLLEGE.

AUBURN, ALA., June 13, 1871.

MR. EDITOR: Please announce the following programme of exercises on our commencement occasion:

Commencement sermon, June 25, 1871, by Rev. E. L. Loveless.

Monday, June 26, 1871—Address by Hon. John W. A. Sanford on the occasion of the dedication of the Wirt Hall, and public debate by members.

Tuesday, June 27—Prize declamation and prizes; address by Hon F. S. Ferguson.

Wednesday, June 28—Commencement exercises, and oration before the literary societies by Rev. A. T. Bledsoe, LL. D.; concert and levee at night.

There has been a series of religious meetings held nightly in the college for three weeks. As many as thirty have presented themselves for prayer at a time. Many of the students are earnestly seeking to know God's love. The meeting has produced a marked change among them. Many who professed to have been once converted, but who have grown careless and indifferent, have been reclaimed. The unfortunate affair that resulted in the death of Wiley H. Young has cast a deep gloom over the college, and the necessity of living a religious life has been deeply impressed upon the students. We earnestly desire to send every student home a converted young man. For this glorious end we are working and praying.

A. D. MCVOY.

COURSE OF STUDY.

As the time of holding Conferences will soon be at hand, we publish the course of study for the benefit of our committees and undergraduates.

The following revised course of study for ministers in the traveling connection was prepared and published by the Bishops, May 25, 1870:

FOR ADMISSION ON TRIAL.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English education.

FIRST YEAR.—The Bible, in reference to its historical and biographical parts, and its chronology; Book of Discipline, with special reference to chap. 1, sees. 1 and 2; Manual of Discipline, chaps. 1 and 2; Wesley's Sermons, vol. 1; Ralston's Elements of Divinity; Watson's Institutes, part 4; The Preacher's Manual; written sermon on Repentance.

Books of Reference.—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's works; Watson's Life of Wesley.

SECOND YEAR.—The Bible, in reference to its prophetical parts; Wesley's Sermons, vol. 2; Watson's Institutes, part 3; Smith's Elements of Divinity; Book of Discipline, with special reference to chaps. 2, 3 and 4; Manual of Discipline, chaps. 3 and 4; Coppee's Rhetoric; written sermon on Justification by Faith.

Books of Reference.—Newton or Keith on the Prophecies; Angus' Hand-Book of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Beckerstith on the Spirit of Life; Whately's Rhetoric.

THIRD YEAR.—The Bible, in reference to the Life of Christ; Wesley's Sermons, vol. 3; Watson's Institutes, part 2; Coppee's Logic; Rivers' Mental Philosophy; Edgar's Variations of Popery; Book of Discipline, with special reference to chap. 5 to the end; Manual of Discipline, chaps. 5, 6 and 7; written sermon on the Witness of the Spirit.

Books of Reference.—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinet's Pastoral Theology; Stevens' History of Methodism; Paine's Life of McKendree; D Aubigne's History of the Reformation; Whately's Logic.

FOURTH YEAR.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, vol. 4; Watson's Institutes, part 1; Powell on Apostolical Succession; Hickok's Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline reviewed; Manual of Discipline, chaps. 8 and 9; written sermon on Regeneration.

Books of Reference.—Butler's Analogy; Bingham's Antiquities; Rivers' Moral Philosophy; Hoppin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

COMMENTARIES.—Clarke's, Watson's Exposition, Wesley's Notes, Summers on the Gospels, Stiel's Words of the Lord Jesus, Lange on the New Testament, Olshausen on the New Testament, Alford on the New Testament, Bloomfield on the New Testament, Macknight on the Epistles, Henry's Exposition, Whitby's Commentary.

NOTE.—The examination will be confined to the course of study. The books of reference are recommended to be read, and the commentaries to be consulted.

DEATH OF THE REV. DAVID SHOAFF. It is with heartfelt sorrow, says the Baltimore Episcopal Methodist, that we announce the death of this excellent brother and successful minister. Bro. Shoaff had but recently entered upon his new field of labor in Woodstock, Virginia, where he expired at the post of duty, after a brief but severe illness. We have received as yet no particulars of his last sickness. At an early day, however, we shall publish an account of his valuable life and successful labors in the gospel ministry. He was for many years a member of the Baltimore Conference. His demise will be felt as a great loss to the church and the Christian public, while to his family the bereavement is irreparable. May our pitying God sustain them!

JESUS SOUGHT HIM.—A Chinaman, Yam Sing, on his examination for membership on experience before the Baptist church, San Francisco, in response to the question, "How he found Jesus?" answered: "I no find Jesus at all; he find me."

THE moment a man gives way to inordinate desires, disquietude and torment take possession of the heart. The proud and covetous are never at rest, but the humble and poor in spirit possess their souls in the plenitude of peace.

Married.

In New Orleans, June 14, by Rev. T. B. White, Mr. JAMES WILDER and Mrs. JOSEPHINE ROBINSON.

Obituaries.

Died, suddenly, of congestion, after a few hours' suffering, in Black Hawk, Mississippi, June 3, 1871, ANNA JAMES, daughter of Rev. K. A. and L. M. Jones. Anna was three years and seven days old—a precious little gem.

"Life is a span, a fleeting hour;
How soon the vapor flies!
Man is a tender, transient flower,
That e'en in blooming dies.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

W. P. B.

DR. JOHN GIDGER MCKEMIE was born in the State of South Carolina, August 13, 1812.

Under the ministry of Mr. Cunningham, at West Point, Georgia, he united with the Presbyterian Church in 1844, in which church he lived a faithful and consistent member until his death, exemplifying the power of divine grace to sustain men amid the trials and conflicts of life. He was for nearly twenty years an elder in the church of his choice. He was severely afflicted for two years previous to his death, during which time he seemed to give himself more fully to the subject of religion. His reading and his conversation showed that his mind was constantly on heavenly things. Though the subject of protracted affliction, when his dissolution came it was sudden. He ate a hearty dinner, but before night was a lifeless corpse. The messenger of death did not come unexpectedly. He expressed himself, to a minister present, that he was "ready to depart and be with Christ." His last words were: "Lord Jesus, receive my spirit."

Thus passed from earth's sorrows and tribulations, on the twenty-first of April, 1871, in the town of Haynesville, Louisiana, Dr. J. G. McKemie, surrounded by his children and friends, who did all for him that affection and kindness could suggest. He was a kind father, and a good citizen and physician. You weep not, children, as those who have no hope. Your loss is his eternal gain. May God bless you, and enable you so to live that you may meet again in your heavenly Father's kingdom above. J.

MRS. REBECCA OWENS, widow of Rev. Thomas Owens, late of the Mississippi Conference, was born October 12, 1796, and died at Rocky Spring, Mississippi, May 15, 1871, in the seventy-fifth year of her age.

Her maiden name was Bass, and when the writer first knew the family, about fifty years ago, they lived on the Mississippi river, in the vicinity of Rodney. Her parents were members of the Methodist Episcopal Church, and their house was a preaching place for the pioneer Methodist preachers. In early life Rebecca was deeply impressed with the unspeakable importance of securing her personal salvation on the terms prescribed in the holy Bible. From the time of her awakening she ceased not to seek the Lord in all the appointed means of grace, with earnest prayers and penitential tears, until she felt sweetly assured that her sins were all forgiven, and she was accepted in the Beloved. She now emerged into a new life, and became a happy, demonstrative Christian. She loved God and his people, and delighted in all the ordinances of his house. She prized very highly the spiritual communion of Christians, and loved to attend all the assemblies of the saints, from the class to the camp meeting, and on those occasions she generally got her blessing, and often gave vent to the overflowing rapture of her full heart in audible thanksgiving and praise to God.

On the twenty-sixth of October, 1815, she was married to James Calvit, a man of solid piety, who for many years was an acceptable and useful class-leader in the vicinity of Rocky Spring, Mississippi, where he died in the Lord in 1827. The following year Mrs. Calvit was married to Rev. Thomas Owens, of the Mississippi Conference; and perhaps two more congenial spirits were never united in holy wedlock. They never had any children, and lived together alone until they seemed to be as completely blended into one as two persons could possibly be. Their religious temperament was very similar. They were both very excitable and demonstrative in their spiritual emotions, and nothing was more congenial to their Christian experience than the highest grades of religious ecstasy. They had an ample fortune, and their plantation being in the neighborhood of Rocky Spring, they built a commodious residence there, where, being near the church and on a public highway, they dispensed their hospitality without grudging.

In 1868, after seeing her beloved husband laid in the grave, she erected a suitable monument to mark the place and perpetuate his name and office to coming generations, and then seemed to feel that her work on earth was done. She immediately set her house in order by arranging all her temporal and spiritual affairs in view of her own demise. She talked much and often of the consoling assurance she had that her two husbands were in heaven, and that she would soon be permitted to rejoin them there. She conversed with the writer at full length on the subject of perfect holiness, and expressed an earnest desire to be filled with all the fullness of God. Having with mature judgment arranged every business matter, even to that of having her coffin made and brought home, she prayerfully waited all the days of her appointed time until her change came. She had still been able to attend to her household affairs, though often in great feebleness, until the evening of her death, when the weary wheels of nature suddenly stood still, and in one hour she was cold in death. During the short struggle of dissolving nature she was asked how she felt in view of a death so sudden. She emphatically replied: "All is well!" Thus ended the long and successful Christian career of the once blooming and courtly Rebecca Bass—a happy death as the result of a well spent life. She sleeps beside her late husband, in the rear of their stately residence, and the hand of Christian affection will often bestrew their graves with the sweet flowers of spring.

J. G. JONES.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending June 19, 1871.

A—T A S Adams, B F Alexander.

B—H M Booth $3, B W Brown, H W Balch $36, O H Brewster, Barnes & Wilkinson, E A Bailey, Mrs Anna Barnes, Robert Babbington.

C—J A Campbell $2 75, Wm J Carlton 3 lets, O A Cornet $9, G W Carlton.

D—R B Downer $31, C H Ditson & Co.

E—J Evans, J H Evans.

F—E A Flowers $2.85, E L Freeman, J L Forsyth $5.80, Thos W Flowers $16.20.

G—Charles B Galloway.

H—A S Helmick, P W Harper, F E Harmon, C Hutchings 2 lets $3.85, W C Halslip 2 lets, Wm Hoovert, H T Helmbold.

J—Miss Lizzie Jones, H F Johnson, 1 G John, J A B Jones.

L—W E M Llutleid $2.70, N T Lupton, H P Lewis.

M—James M Mann $3, J W Medlock, F A Mood, J H Mims 3 lets, T Moody 2 lets $20, Eugene Miller, John S McCarver.

N—Joseph D Newsom, J Nicholson 2 lets, John Newberry $10.

P—S A Pilley, John E Potter & Co, John Pipes, Thomas Pond, S M Pettengill & Co.

R—J Ritchey $3, A D F Randolph, A H Redford 3 lets, M W Read.

S—Miss H A Steinbauer, R H Smith, S P Stringer, J B Streater $11, Geo S Scofield 2 lets, James J Sharbrough $11 50, E Steiger, S S Scott.

T—D F Tubb $3, R J Tennant $3, H S Thrall 50 cts.

V—Veal & John, W G Veal.

W—M O Whitek, J F Winn $25, Mrs E A Wheless $5, George Wood & Co, T M Williams.

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RIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

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F. M. GRACE, President.

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P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.
je8 3m

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The Child's Corner.

A CHILD AND THE WORLD.

Great, wide, beautiful, wonderful world,
With the wonderful water round you curled,
And the wonderful grass upon your breast!
World, you are beautifully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree:
It walks on the water and whirls the mills,
And talks to itself on the tops of the hills.

You friendly earth! how far do you go
With the wheat fields that nod and the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you sit for thousands of miles?

Ah, you are so great, and I am so small,
I tremble to think of you, world, at all;
And yet, when I said my prayers to-day,
A whisper inside me seemed to say:

"You are more than earth, though you are such a dot;
You can love and think, and the earth cannot!"

THE ANGELS WHO WRITE.

A STORY FOR CHILDREN.

"What are the angels doing in heaven?" asked little James of his mamma.

It was a snowy morning near Christmas time, and James had a holiday; but he was not inclined to play. Six weeks ago a little brother had been there to play with him; now he was alone; if you had asked him where Frank was, he would have lifted his hand toward the sky, and answered: "Gone to be an angel."

As he stood looking at the snow, and wishing Frank were back again, he began to wonder what was going on up above. This made him turn from the window and ask: "What are the angels doing?"

"Some of them are praising God in beautiful songs," replied his mamma, "and some of them are flying swiftly to this world, or some other, to do work for God."

"Does Frank work?" asked James. "He liked play best when he was here."

"Frank likes whatever he is told to do now. God makes the little ones quite happy in heaven."

James could not quite understand how he should ever be good enough *always* to like to do as he was told. But he did not say this; he only asked to hear more about the angels.

His mamma smiled at his serious, questioning face, and then she held him close and warm in her arms, with his head resting upon her shoulder, and talked to him.

"Listen, James," she said. "The angels do different things, as I have told you, but there are ever so many who write."

James lifted his head in surprise. "With pens and ink, mamma?" he asked.

"God has not told us how they write," she answered, "only that they do write. I am going to talk to you about the places they visit, and what they put down in the books they have to fill. One day, not many months ago, two little boys stood on a doorstep waiting for nurse to come and take them for a run with their hoops. On the lowest step, crouched into a corner, sat a little ragged girl, crying bitterly. The two children looked at her, but did not speak. Presently their nurse came out and asked the child what was the matter.

"'Father says he won't have me home until I've begged a shilling; and I'm so hungry, and its dinner time,' was the sobbing answer.

"'Why,' said nurse, 'it's Mary from the school.'

"Now, these little boys had each two bright shillings in their pockets, which had been given them as a present; and they waited a moment, when they heard what the child said, to think what they should do. There was an angel, James—one of the angels who write—standing by and watching, with a book open in his hand; but the children could not see him. Presently one little boy brought a new shilling out of his pocket and gave it to the child, and ran off gaily with his hoop. The other was thinking to himself that he could not spare a shilling, for he wanted a new whip for playing at horses. Then the angel wrote down in his book, against the name of one little boy, that he had been kind and generous, as Christ wished him to be; but against the name of the other he wrote that he had been selfish. When his work was done the angel flew back to heaven and showed the book to God; and the writing will always be there; and by and by the book will be opened, and all that has been written of those little boys will be read."

James' face was hidden now; he knew well who these children were. As his mamma paused he whispered: "Won't God let the angel rub it out if I ask him very much?"

His mamma shook her head. "No; but if you are sorry the angel will write that underneath, and that will please God."

"I *am* sorry," said James. "More, please, mamma."

"There was a bright summer day, when a party of children went to the river side for an honr on the water. They were told not to attempt to unloose the boats until the gentlemen who were to take care of them came down.

"'I know all about boats,' said one boy; 'I can undo this chain.'

"And he unfastened it, thinking himself very clever, and laughing when the others asked him to let it alone. Just at that moment the gentlemen came up, and disobedient Harry let the chain drop from his hand. Of course the boat began to drift away.

"'Who loosed that boat?' asked one of the gentlemen. No one answered. Then he asked each child separately; and when it came to Harry's turn, he said: 'No, it was not I.'

"Those gentlemen, James, never knew who had been disobedient, but one of the angels who write was there at the river side, and with a very solemn face he wrote in his book, against Harry's name, that he had told a lie."

"I remember," said James, with a little sigh; "I am glad it was not I."

"Then these angels who write watch all day by the children they have in charge. They look very sorrowful when they hear childish voices telling the nurse sometimes that they do not want to say their prayers. The angels write this down slowly, because they know it will grieve Jesus, who loves the little ones. They are sorrowful, too, when quarrels arise and angry words are said, and little faces flush crimson, and little hands are raised to strike; but if the hands drop without striking, and the angry passion passes away, then the angels smile and write happy words."

"Do they write *everything*, mamma?" asked James.

"Yes, everything."

"How busy they must be," said the child, thoughtfully; "I wonder they can keep up. But tell me, mamma, what do you think they are writing this very morning?"

"I think," said his mamma, "that the one who stands by poor Mabel's bed is writing that she is patient in all her pain, and that she loves Jesus, and is not afraid to die and go to him. I think another stands in that wretched cottage where old Peter lives, and is writing that he likes to read his Bible, and is always cheerful, although he is so very, very poor and old. I think another is next door, where your friends Eddie and Janie are busy hanging toys on a Christmas tree for the ragged children to-night, and is writing that they are little followers of their kind Savior; and I think, James, there is one here writing that my little son gave away nearly all his Christmas boxes to help buy toys for that tree."

James glanced up with a happy smile. "How nice," he said; "I wish the angel *always* wrote good things of me."

Not long afterward, as James went to school one bright frosty morning, he met a friend named Tom.

"Don't go to school this morning, James," he said; "I've got my skates, and I'm going to have a glorious time on the ice. Come with me, and I'll teach you to skate, and you can have such capital slides."

James looked longingly at the skates, but he did not answer.

"Come along! We'll get home at the proper time, and your mother will never know," said the boy, laying hold of James' hand.

But James pulled it from him. "No," he answered, turning quite away from looking at the skates. "mamma might not know, but the angels who write would;" and off he ran to school, leaving the truant wondering what he could mean about the angel.

When James' mamma came to kiss him that night, as he lay in his snug little bed, he told her what had happened in the morning.

"And I did *so* want to learn to skate, mamma," he said; "but I knew the angel was there, and I did not want anything bad to be written about me."

James grew up to be a man, but he never forgot the talk about the angels. Often, when he was tempted to do or say a wrong thing, he would whisper to himself: "The angels who write." He could fancy he saw one standing near, and this was quite enough to keep him strong against temptation.—*English Magazine.*

A LITTLE GIRL, sent out to hunt eggs, came back unsuccessful, complaining that "lots of hens were standing around doing nothing."

AMONG the beneficent effects of tight lacing is the estimated fact that it saves the country over $2,000,000 annually in beard.

IT IS STATED that there are over one hundred feminine lecturers in the country, and the number is increasing.

FIFTY-ONE DOLLARS were paid for opium for one pauper on the St. Johnsbury (Vermont) Poor Farm last year.

The Farm and Garden.

FORECAST OF THE SEASONS.

We take the following extract from an article contributed to the Southern Farm and Home by John G. Barnwell, of Athens Georgia:

The observations recorded from rain gauges in the United States run back in some localities more than thirty years, during which time the fall of water per annum varies but slightly one year with another. We have the right, then, to conclude that a certain known quantity of water is due the earth—that if it does not come at one season, in the autumn or winter, it will come in the spring and summer, and hence the forecast of the seasons.

It is a common expression with planters and farmers in referring to a particular year as the "dry or wet year." There is no such thing as a dry or wet year, though there are dry and wet seasons. The reason of the mistake is that farmers only observe weather closely during the growing crop, and after harvest they pay little or no attention to rains or drought.

In examining the extracts below it will be seen how the rain gauge at Athens, Georgia, coincides with the seasons generally throughout the Southern States—that with the dry summer of 1869 the winter before was wet—that with a little more rain than the quantity due in the fall of 1869 and winter of 1870, we had very little less than the rain due for the summer months of that year, yet in each year the same quantity of rain had fallen. Hence we conclude that, as the past autumn and winter were excessively dry, the spring and coming summer will be excessively wet. I had very little faith in rain charts at the beginning of these observations. I have now implicit faith, and as the old salt strips his ship to meet a gale while in a dead calm, I would, if farming, ditch the hill sides in a winter's drought.

EXTRACTS FROM THE UNIVERSITY OF GEORGIA RAIN-GAUGE REGISTER.

Rain fall.	*Inches.*
Autumn, 1868	12.122
Winter, 1868-9	14.908
Spring, 1869	13.861
Summer, 1869	5.864
For the four seasons	46.755
Autumn, 1869	8.435
Winter, 1869-70	12.614
Spring, 1870	11.086
Summer, 1870	13.259
For the four seasons	45.394
Autumn, 1870	7.059
Winter, 1870-71	10.789
March, 1871	4.385
For above	22.233

If we take the mean of the years 1868-9, 1869-70, we find the quantity of 46.073. The charts give 47 inches. Deducting the fall of rain for the present series of observations, 22.233 inches from the mean fall, we have 23.840 inches yet to come. The fall due the spring months is ten inches, but 4.385 inches came in March; this, deducted from 10 inches, leaves 5.615 inches for April and May; this, added to the quantities due for summer, which are 15 inches by the chart, makes 20.615 inches; but 23.840 inches are actually due, hence the difference, 3.225 inches more than the mean quantity due for spring and summer, *will come* between this and September next.

The summer of 1869 was, as farmers and planters reported from every quarter, excessively dry; this rain gauge makes 5.080 inches, and over 46 inches for the year.

The summer of 1870 was said to be rather wet for the crops; this gauge gives 13.259 inches; the fall for that year 45.394 inches; two slight snow storms not accounted for, and one observation lost by the displacement of the apparatus by some thoughtless boy.

From the foregoing it follows that the coming summer must be excessively wet—not less than 15 inches, probably more, unless the 3 inches due shall fall in April and May.

Will it be thought presumptuous now to say that low lands planted in cotton this year will fail unless the ditching is thorough and complete?—that grain will pay better than cotton on all such lands?—that on high lands more mules and plows will be required to keep down the grass?—that it will be more expensive to keep fields in tilth this year than for the crops of 1869-70?

The area covered by the charts, for which the observations answer, extends through upper and middle Georgia, South Carolina, excepting the coast; North Carolina, middle and north Alabama; the same for Mississippi and Louisiana, northeast half of Texas, Tennessee, and southern part of Kentucky.

SALT FOR SWINE.—While all other domestic animals are regularly supplied with salt, the hog is generally neglected. He requires, however, to be as constantly supplied as the ox, the horse or the sheep, and suffers as much from privation as either of the above-named animals do. His food is almost invariably given to him in a fresh and unseasoned state, and to this fact we may doubtless attribute many of the violent and fatal diseases to which he is subject, and which stagger all remedies, however promptly and skillfully administered. If the food be not regularly seasoned there should be a trough or box in every sty, in which salt may be deposited regularly for the use of the animals. Seasoning the food judiciously would be much the best way; but let it be understood that salt only is alluded to.

CULTIVATING IMPLEMENTS.—Much ingenuity has been displayed in this department. We have sulky cultivators (riding plows) which will go over eight or nine acres per day, and are as good for cotton as corn. We have then another wheeled plow which is operated by a man on foot, which is somewhat cheaper, and is probably better adapted to rough land; and still another candidate has lately appeared, in the shape of a shift and frame cultivator, which is said to be unequaled in its work, and is the cheapest of all. But I think it promises rather too much when it proposes to cultivate an entire row with one horse. I am satisfied it will not do it, and therefore is no better than the double shovel, a one-horse cultivating implement, which is unequaled, and which should be bought by our farmers by thousands and tens of thousands in place of the lumbering ante-diluvian sweeps. The double shovel, in the hands of an active working man, and behind a prompt, good mule, will clean five acres a day superbly. For the first workings of cotton nothing has ever been invented which equals the Andrews' scraper, which combines the old scraper and side-harrow in one tool. For the first dirting of cotton commend me to the double shovel. After that plow with the two-horse cultivator, riding or walking, and then use the scarifying harrow to go shallow but frequently. And, by the way, but few know the immense importance of keeping in advance of the grass in the middles. Keep the middles; and the whole middles—from the plant on one side to the plant on the other—clean, and the amount of hoeing to be done will be nearly nothing. The scarifying harrow is the tool after the crops are advanced—when the corn has grown too tall for the wheel plow, and the cotton too much branched. It will be seen that I have not described a turning plow as a *cultivating* implement. It should never be used in a field after the breaking up is finished.—*Practical Planter.*

DRAINAGE FOR FRUIT GROWING.—The pressure from the low price of cotton, with the wretched principle of a reliance on that article for a support, has inflicted a greater calamity than the mere loss of a crop. We have seen a check to improvement in many things, especially in providing fruit for home and the million. This cannot continue, and we desire to give what we regard to be truths, and leave them to our readers to think on; and when ready to work they will have landmarks to guide. No fruit is so good on land not thoroughly prepared, at least to the depth the roots dip down, and we look as much to the surface drain as to the depth. The roots that support the tree in position, and feed it, are superficial, and the earth should be permeable to air and water, or moisture is the better word. If we had a ten or a hundred acre lot to put in fruits, we would want it plowed and subsoiled fully eighteen inches deep, cross-plowed and subsoiled, so that when the water would soak down to the hard earth it would not have hard earth to prevent its passing along the natural undulations of the earth. We would have hill-side drains sufficiently near to take off all superfluous water, gently, so as not to wash. We would then lay off our fruit tree rows as for cotton, and, if need be, subsoil again; then plant on this ridge, and no deeper than the trees grew in the nursery, keeping the guard drains intact, with the lower side well banked in the water furrows, to prevent breaking over, and deep enough in the ridge for water to pass. We hold, with such preparation, neither drought nor heavy rains would affect the tree. Just here we say, manure no tree until it has fruited. Be not enjoled into this. We know of what we speak. When the year's wood does not attain say six to twelve inches in a year, manure lightly and harrow in. "Trouble," "expense!" If it be worth doing do it well, and you will never regret it.—*Southern Farmer.*

CHRISTIANS pray with outspread, because clean hands; with uncovered head, because they are not ashamed; and without the aid of a prompter, because we pray from the heart.—*Tertullian.*

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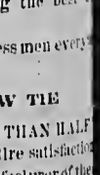

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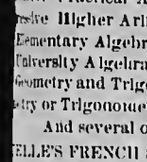

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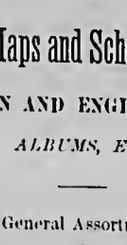

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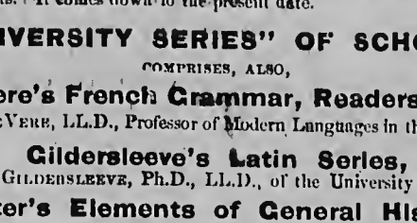
PIANOS AND ORGANS.



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ADVOCATE CALENDAR, 1871.

MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
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	31						

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VINEGAR.—How made in ten hours, without drugs. Particulars, ten cts. ap1 3m F. SAGE, Cromwell, Conn.

Scientific.

THE MISSOURI MASTODON.—Attention is called by Dr. P. R. Hoy, in the Naturalist, to the history of the large mastodon in the British Museum, which came from Missouri. Dr. Kock was fortunate in obtaining the prize at the time of its discovery, but Dr. Hey subsequently visited the locality, an excavation about six feet deep and fifteen in diameter, and obtained some portions of the skeleton which had been left behind. He charges Dr. Kock with exercising "a lively imagination" in stating that "the bones were found in vegetable mold which was covered by twenty feet in thickness of alternate layers of sand, clay and gravel," and that under this extensive stratification he found the flint arrow-head that the mound-builders used in slaying the giant of animals. In fact the skeleton was discovered by a man who scooped out a hole for the purpose of obtaining drinking water. He struck upon the scapula at a depth of *two feet*. Dr. Hoy still further remarks: "Dr. Kock's report has been quoted in proof of the antiquity of man. The position and state of the bones rather go to shew that the mastodon lived in an age not so remote as usually supposed."

ABOUT JUPITER.—The planet Jupiter has been experiencing lately some changes of visage which are puzzling the astronomers. The surface of the disk is variegated with colored bands, the nature of which has been long a subject of study. The colors and forms are now changing in an unusual way, showing that there are some movements of a grand character, perhaps somewhat similar to those that have been attracting so much attention in the sun. This new phase of Jovial existence may help astronomers to solve the constitution of that great planet. In the Journal of Science, of New Haven, Miss Mitchell, of Vassar College, gives a record of some observations made by her in the winter of 1870–71, which are interesting in this connection. At that time, she says, the rosy tint of the equatorial belt was less marked than in the preceding year, the dark spots were less decided, and the white spots more numerous. She says that in watching the changes of Jupiter's bright, cloudy belts, or of its dark bands, one is continually reminded of the changes in the sun's photosphere. The variations are less, and yet an interval of half an hour shows differing relations. The first satellite she has never seen to enter upon or leave the disk of Jupiter other than as a white, circular object; yet in the center she has "either lost it or it has changed in shape or color, becoming elongated toward the polar regions and assuming a reddish-brown hue. The impression made on the observer is that of the interposition of some medium through which it is seen dim and distorted." In other words, this would seem to be some sort of atmosphere of the planet within which it passes, or some exterior envelope behind which it is obscured.

USE OF THE THERMOMETER.—The British Medical Journal trusts that it will not be long before every intelligent mother of a family is familiar with the use of the thermometer for the discovery of disease. In many respects it is far more reliable than the tongue or the pulse. As a means of ascertaining when it is desirable to consult a doctor, and when advice may be deferred with safety, it would be invaluable. By its aid the difference between insignificant skin rashes, which will disappear in a day or two, and those which imply a constitutional fever, may usually be satisfactorily determined. Under many circumstances, the early discovery that a child was sickening for scarlatina or measles might be of great importance. If a mother were in the habit of trying the temperature of her children whenever she thought them ailing, she would sometimes make unexpected discoveries as to their real state of health; and her observations would be of much value to her medical adviser. At the same time she would be acquiring familiarity with the mode of estimating a symptom to which, during acute illness, great attention is paid, and fitting herself for one of the duties of a skilled nurse. The clinical thermometer is not expensive, and its use may be easily learned by any one. We hope that before long a few brief rules adapted for home employment will be prepared; and that, aided by them, the mothers and nurses of our land will at once commence the acquisition of a kind of experience which will become every year of increased importance. In addition to its practical value in reference to the health of their households, we must also add that all who become familiar with the facts of human thermometry must learn some very interesting lessons in physiology.

Over two hundred girls have graduated from various American colleges this year. The majority of them are physicians.

HOUSEKEEPERS' DEPARTMENT.

JELLY CAKE.—One cup of sugar, one cup of milk, two tablespoonfuls of butter, one egg, two cups of flour, one teaspoonful cream of tartar, and one-half teaspoonful of soda; flavor with nutmeg or lemon. This makes six layers.

MARBLE CAKE.—*White Cake.*—One-half cup of butter, one and one-half cups of white sugar, the whites of four eggs beaten to a froth, one-half cup of milk, two cups of flour, one teaspoonful of cream of tartar, and one-half teaspoonful of soda.

SPICE CAKE.—One-half cup of butter, one-half cup of molasses, one cup of brown sugar, the yolks of four eggs, one-half cup of milk, two cups of flour, one teaspoonful of cream of tartar, one-half teaspoonful of soda, one teaspoonful each of allspice, cinnamon and nutmeg, and one-half teaspoonful of cloves. First put a layer of dark cake, then of light, and so on, putting the dark on top. This makes two good sized loaves, and will keep a long time.

CODFISH BALLS.—Put the fish to soak in lukewarm water, and soak half an hour, then pour the water off and put in fresh, soak again and pour off the water a second time, add more fresh water, and let it set on the stove till it just comes to a scald. Pick the fish free from skin and bones, and chop it up fine. Boil and mash your potatoes, take one-third fish and two-thirds potato, and mix evenly together. If not salt enough to suit the taste, add a little, and a very little pepper. If too dry to make into balls, wet with a little milk till you can work it well. Make into small balls with the hands, roll in flour, and they are ready to fry. Have your fat very hot, using either pork fat or suet. Some dip the balls in the white of an egg or roll in bread crumbs, but they are good enough without if fried to a rich brown. I prefer that cakes, an inch thick, to the balls, as they fry nicer.

FRIED FRESH COD.—Cut the fish in slices about two inches thick, dip in egg, then in bread crumbs, and fry to a rich brown in plenty of fat, and you will find it to be very delicious.—*The Household.*

THE NEW METHODIST MISSION HOUSE IN ROME.—Recently we printed an interesting account of the erection and dedication of a Methodist preaching house in Rome, under the auspices of the British Wesleyan Missionary Society. The last London Watchman brings us an account of a diabolical attempt to destroy the new building. On Sunday, while a small company were quietly commemorating the Savior's death, a bomb, which had been placed in the portico, exploded. Though the portico was shivered to fragments, we are thankful to say no one was seriously hurt. Had the explosion happened five minutes later many lives would inevitably have been sacrificed. The authorities have taken active measures to discover the authors of this outrage, and the press of Rome and Italy has condemned it in the strongest possible terms. Signor Sciarelli and his little flock should be remembered in the prayers of God's people.—*New York Christian Advocate.*

COLD SERMONS.—The Religious Telescope having seen a blacksmith engaged in a fruitless attempt to forge a piece of cold iron, asks:

Who has not seen a minister in the pulpit "hammering away" in a manner strikingly suggestive of beating cold iron? There was no lack of vigor in the laying on. His voice was put to its very best. His gesticulations, with an occasional thump on the pulpit, would have done honor to a swinger of the sledge. He grew earnest, and gave every possible proof of anxiety to reach success. But with all his tugging and pounding it would not go. The iron on his anvil was cold. The sermon, unlike a bar drawn hot from the furnace, was cold and unmanageable, because it came not from a heart glowing with the heat of God's love.

A "MOVING" ADMONITION.—John Wesley says: "I dare no more fret than to curse and swear." This (comments the Intelligencer) is a high attainment in faith and in grace. If it were as general as Wesley's hymns are in their diffusion, the piety of the Christian world would be amazingly advanced. Dare not fret! Why, there are scores of ladies who dare do nothing else on rainy days, and scores of men who are fretful and foolish when things do not move as they want them to go, and yet both these women and men are members of the church, making loud professions of faith in Christ, eminent for zeal on public occasions, and esteemed to be all but saints already by those who profess to know them best, but who don't know them at all. "Dare not fret!"

SUNDAY WORK.—A petition, containing one hundred and sixty thousand signatures, has been sent to the English Parliament, praying that Sunday labor be abolished in her majesty's dominions.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to notice a very quiet market in nearly every branch of trade, and increasing dullness in most branches of the wholesale business. With trifling receipts, nothing of any moment has been done in sugar and molasses. Flour has been dull and ruled more in favor of buyers, but without any marked decline. Corn has been in fair request at about previous rates. We noticed in our last report that provisions had been quiet at the previous advance until toward the close, when the market was manifestly weaker, since which the tendency has been still more in favor of buyers, and pork has given way 75c. per barrel.

As yet there has been no such favorable change in the country as would warrant the conclusion that the cotton crop is recovering from the injuries it has received under the floods and rains which have prevailed for some time past. A favorite argument of long-crop men is that last year the accounts were equally gloomy and yet the crop subsequently recovered, and will probably exceed the early estimates 1,000,000 bales. No one doubts the favorable effects that would result from a protracted spell of auspicious weather.

The river is 4 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the sixteenth instant:

Louisiana and Mississippi.....bales..	3,226
Mobile.....	208
Texas.....	291
Total.....	3,725

On Saturday the movement commenced under the favorable influence of an advance of ¼c. at New York, which was followed by an improvement of ⅛d. at Liverpool, and led factors to raise their pretensions above the views of buyers, but still the sales summed up 2,400 bales, and the closing quotations showed an advance of ⅛c. in ordinary and ¼c. in other grades. On Monday buyers again came forward with a fair degree of spirit and took 2,450 bales at still higher rates, the quotations showing a further advance of ¼c. in good ordinary and the lower grades, ⅛c. in low middling, and ⅜ to 1c. in middling, the scarcity of which made quotations of it nearly nominal. On Tuesday the market opened firm at previous rates, but after the receipt of the dispatch reporting a falling off of ⅛c. at New York, factors evinced a disposition to meet the demand more freely, at least for the medium grades, and prices were accepted ⅛ to ¼c. under Monday's figures. Good middling sold at 17, 17⅛ and 17¼c., strict at 17⅜ and 17⅝c., and middling at 21c. The business embraced 2,450 bales.

This makes an aggregate for the past three days of 7,700 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,378,640 bales, against 1,113,632 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,035,104 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 910,975 bales to Great Britain, 300,998 to other foreign ports, and a decrease of 209,895 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	14½ to 15
Good ordinary.....	17 to 17½
Low middling.....	19½ to 19¾
Middling.....	20½ to 21
Strict middling.....	to

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days...	3,725	
Arrived previously.....	1,460,119	1,463,844
		1,484,540
Exported past three days..	21,668	
Exported previously.....	1,421,326	
Burned	950	1,443,841
Stock on hand and on shipboard..		40,656

SUGAR.—The market continues dull. There have not been any sales worthy of note since our last review. Some receipts on Monday and Tuesday sold at 9¼c. for common, 10c. for fair, and 12⅛c. for yellow clarified. We quote 10¾c. for good fair, 11 to 11¼c. for fully fair, 11½ to 11¾c. for prime, 10 to 10½c. for seconds, 12 to 12½c. for yellow clarified, and 13 to 13½c. for white.

PORK.—The market has continued very dull since our last review, and prices have suffered a further material decline. There were sales on Saturday of 200 barrels over-weight mess, in two equal lots, at $16.25, 75 do. at $16.50, and 40 do. at $16.75 per barrel. On Tuesday 50 barrels summer-cured mess sold at $15.75 per barrel. Holders are asking $16.25 per barrel for winter-cured mess, with no buyers at that price.

BACON.—The movement has been only in a limited job way since our last review, and prices have ruled lower. On Tuesday the market was very dull. 3 casks shoulders sold at 7¼c., and 4 do. at 7½c.; 5 and 10 casks clear sides at 9½c., and 90 tierces sugar-cured hams at 15 to 15¼c. per pound. Shoulders are now held at 7¼ to 7½c., clear rib sides 9c., clear sides 9½c., sugar-cured hams 15 to 15½c.

MONETARY.—Gold, 112⅝ to 112⅞.

American silver half dollars, 109 to 109½, and Mexican dollars at 3¼ to 3¾ per cent. premium in gold.

We have heard of no sales of bonds except $850 new City 7s on Tuesday at 66, and $5,000 old do. at 67. On Monday $1,700 City seven per cent. certificates, ex-interest, sold at 90½.

The sales of warrants include $800 new Metropolitan Police on Saturday at 66, and $1,500 State at 62; $900 former on Monday at 97½, a marked advance; and $1,600 on Tuesday at 98.

CATTLE MARKET.

NEW ORLEANS, June 20, 1871.

[illegible] cattle, choice, per head.....$40 to 45	
[illegible]-cattle, second qual., per head	25 to 35
[illegible] cattle, third qual., per head	15 to 20
[illegible] per lb. gross.....	6 to 7½c
[illegible] first quality, per head.....	$4 to 5
[illegible] second quality, per head...	3 to 4
[illegible] third quality, per head....	2 to 2½
[illegible] cows, choice, per head....	100 to 110
[illegible] cows, per head.....	50 to 100
Texas cows, with calves.....	to 80
Calves, per head	8 to 10
Yearlings, per head.....	6 to 10

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 15	1 20
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 25	3 40
Cotton seed:		
Rough, ₩ ton	12 50	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	23	26
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 00	6 10
Superfine	5 62½	5 75
Fine	.. ..	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	60	63
Corn, shelled	70	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	25 00	23 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	16
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 20	1 30
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed.	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 50	3 75
Pitch, ₩ bbl	2 75	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	60	65
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	80	85
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	65
Castor	2 00	2 25
Tampers', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	16 00	16 25
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	15½
Hams, canvassed	15½	16
Shoulders	.. ..	.. ..
Green shoulders	8	8¼
Lard, prime, in tierces	10½	11¼
Butter, Northern	33	34
Butter, Western	24	27
Cheese, American	7	14
Potatoes, ₩ bbl	.. ..	.. ..
Onions	3 50	4 00
Apples	.. ..	.. ..
Cabbages, ₩ crate	15 00	20 00
Rice, ₩ lb:		
Louisiana	7	9
India, (gold; in bond)	.. ..	.. ..
Carolina	8¼	9½
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11¼
Havana, brown	10	10½

Special Notices.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come."

B. F. ALEXANDER, P. E.

Brookhaven District Conference.

The District Conference for the Brookhaven district will meet at Hazlehurst on Thursday, July 13. Preachers and delegates elect of the district will please take due notice and govern themselves accordingly.

G. F. THOMPSON, P. E.

Camden District Conference.

The District Conference for Camden district, Alabama Conference, will be held at Pineville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Douglas; Sunday Schools, S. F. Pilley; Finance, Noll Gillis; State of the Church, S. A. Paley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference.

D. M. HUDSON, P. E.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. MITCHELL, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope		8, 9
Spring Hill circuit, at Hopewell		15, 16
Enterprise ct., at Jake's chapel		22, 23
Wayne circuit, at Scott's chapel		29, 30
Marion and Toomsuba circuit, at Bethany	Aug.	5, 6
Clarke circuit, at Manassas		12, 13
Paulding, at Philadelphia		19, 20
Enterprise station		26, 27
Jasper circuit, at Mill Creek	Sept.	2, 3

Preachers' meeting, at Shubuta, Aug. 2, 3

The questions for discussion at the preachers' meeting are: 1. Was it possible for the human nature of Christ to have yielded to the temptations of the Devil? 2. Can the doctrine of an intermediate place be established by the Scriptures and reason?

WM. B. HINES, P. E.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Jackson station	June	24, 25
Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonv'e		19, 20
Brownsville circuit		26, 27
Raymond circuit	Sept.	2, 3
Carthage circuit		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	June	17, 18
Natchez		24, 25
Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Hillsdale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, July 27. Ample arrangements for all the members.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June	17, 18
East Feliciana		24, 25
Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FORSYTH, P. E.

BRANDON DISTRICT.

Fannin circuit, at Andrew chapel	June	24, 25
Forest circuit, at Wesleyana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

DEMOPOLIS DISTRICT.

Gaston, at Coke's chapel	June	24, 25
Butler, at Pleasant Valley	July	1, 2
Bladen Springs, at Providence		8, 9
Eutaw		22, 23
Livingston		29, 30
Gainesville, at Warsaw	Aug.	5, 6
Greene, at Sardis		12, 13
Belmont, at Brewersville		19, 20
Demopolis		26, 27
Forkland	Sept.	2, 3

The Demopolis District Conference will convene at Livingston, July 28. Preachers in charge will please have their reports prepared, as the Discipline directs. Lay delegates to the Annual Conference will be elected. A full attendance is desired.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Richland circuit, at Shiloh	June	17, 18
Attala circuit, at Spring Ridge		24, 25
French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		29, 30
Bellfountain circuit	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Walden circuit, at Walden		19, 20
Lexington circuit, at Providence		26, 27

The District Conference will be held at Bethel, Attala county, Mississippi, beginning July 26, 1871.

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Aberdeen—District and Quarterly Conferences	June	8, 9
West Point		17, 18
Columbus circuit		24, 25
Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

MINDEN DISTRICT.

Minden, at Oak Grove	July	1, 2
Minden col'd ct., at Shady Grove	June	24, 25
North Bossier, at Red River	July	8, 9
Cypress colored ct., at Red River		8, 9
Mt. Lebanon, at Brice's chapel		15, 16
Lake Bisteneau, at Brushwood		22, 23
Sparta, at Ringgold	Aug.	5, 6
South Bossier, at Fillmore		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference.

S. S. SCOTT, P. E.

ALEXANDRIA DISTRICT.

Rapides circuit	June	3, 4
Spring Creek circuit		10, 11
Atlanta circuit		17, 18
Simsport circuit		24, 25
Harrisonburg and Centerville	July	1, 2
Columbia circuit		8, 9

F. WHITE, P. E.

NEW ORLEANS DISTRICT.

Baton Rouge	June	3, 4
Louisiana avenue		11
Plaquemine and Grosse Tete, at Plaquemine		18
Cadiz street and Carrollton		25
Thibodaux	July	2
Quarterly Meeting at Houma		16

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VOL. XVII. NEW ORLEANS, THURSDAY, JUNE 29, 1871. NO. 24.

NEWS OF THE WEEK.

DOMESTIC.

Dayton, June 21.—The funeral of Mr. Vallandigham, yesterday, was of a most imposing character. The funeral was two miles long, and was composed of persons of all political parties and professions. Business was suspended during the passage of the cortege, and the county, city, and many private buildings were draped. The pall-bearers were A. G. Thurman, S. S. Cox, George E. Pugh, General O. C. Maxwell, John Howard, Samuel Craighead, Elisha Thomson, D. R. Boyer, W. H. Gillespie and D. A. Hawk. Many distinguished gentlemen from all parts of the Union were present. The attendance of Chief Justice Chase was prevented by ill health.

Wheeling, June 21.—Trains are crossing the Ohio over Bellaire bridge.

Sioux City, June 21.—The Indians are troublesome in the neighborhood of Forts Buthold and Bufort. They attack herders, woodchoppers and soldiers. The Indians declare they will not permit the construction of the Northern Pacific railroad.

San Francisco, June 21.—The flood in the Columbia river and tributaries is increasing, and immense damage has been done. The lower part of Portland is under water. The loss to farmers in Clarke county is estimated at $100,000.

Portland elected a full Republican ticket on Monday.

The agents of a traveling menagerie have arrived from Santa Barbara with a female sea lion weighing twelve hundred pounds and suckling a whelp. A sea dog and fur seal animals will be sent overland soon.

Nashville, June 22.—Two passenger trains collided near McEvan's Station, on the Nashville and Northwestern railroad. R. M. Voss was killed. Neither train was damaged.

Philadelphia, June 22.—An explosion has just occurred in the southwest part of the city, caused by an immense fire in the Atlantic Coal Oil Refinery, which is now burning. The explosion was heard several miles.

Philadelphia, June 22.—The fire this evening was caused by the explosion of the city gas works, setting fire to the Atlanta Coal Oil Works, which are now burning terribly. It is said that there are one hundred and fifty thousand barrels of oil, all of which will be destroyed.

Wilkesbarre, June 22.—Some forty miners were temporarily imprisoned in the earth yesterday by the caving in of the Empire Mine, several miles from this place. All were rescued and are expected to recover.

Mobile, June 23.—Noted thieves entered the Southern Express car on the Mobile and Ohio railroad, at six o'clock on Sunday evening last, and threw the safe out, containing a large amount of money. The safe was subsequently found bursted open. The thieves were tracked and two captured here yesterday, and a portion of the money found on them. It is thought that the balance will be recovered. One of the prisoners is an escaped convict, and is a desperate character.

New York, June 24.—The Book Committee of the Methodist Book Concern finally suspended Mr. Lanahan by a vote of 11 to 4.

Washington, June 24.—There has been a serious clash between the Secretary of the Treasury and the Commissioner of Internal Revenue, the latter disliking the former's revision of his decisions and the adverse action on his contracts.

San Francisco, June 25.—The consultation between Gov. Haight and the rioters in Amadas county was resultless. The miners are defiant, and determined to prevent work. Governor Haight telegraphed to Sacramento for troops. It is believed that the rioters will disperse on the approach of troops.

Montgomery, Ala., June 26.—The decision of the United States District Court, placing the Alabama and Chattanooga railroad in bankruptcy, was to-day reversed in the United States Circuit Court, at the cost of the petitioner. The road was ordered again into the possession of Stanton & Co.

New York, June 26.—The steamer Premosa, from Havana for Greenock, was wrecked and all on board lost.

San Francisco, June 26.—The troops, by a forced march, surprised the Amador rioters. No resistance offered. The rioters threaten, but have no chance for resistance.

The inhabitants of Amador county generally were delighted at being relieved from the terrorism of the miners, who are in league. The pumps will be started in the mines to-morrow morning, and the miners who may be willing to work will be protected. Adjutant General Cassenau is in command of the troops.

Louisville, June 26.—Last night a young man was shot near this city under circumstances which render it almost certain he was murdered by a jealous rival. During the evening Jacob Rein and Valentine Rabbit, rival suitors for the favor of Miss Lizzie Wirtz, who was engaged to marry Rein, met at the house of the young lady's mother, five miles from this city, and remained until ten o'clock, when Rabbit left.

A quarter of an hour after Rein also left. He had gone about two hundred yards when Miss Wirtz heard a pistol shot, and fearing some harm to her betrothed, ran out of the house and up the road, meeting Rein staggering back; he fell in the road, when she picked him up and carried him in the house, where he died at one o'clock this afternoon. The ball had entered the left side of the abdomen.

Before death Rein made a statement of the affair, declaring Rabbit sprang out from a fence corner and shot him with a pistol. Rabbit has been arrested, but denies having done the bloody deed.

Memphis, June 26.—Major Andrew Jackson Donelson died here at half-past eight o'clock to-night, of cholera morbus, after an illness of a few hours. Major Donelson graduated second in the class of 1822, at West Point; was private secretary to President Jackson during his entire administration; served as minister plenipotentiary to the Republic of Texas, Berlin and the German confederation. Returning home, he edited the Washington Union; then a candidate for Vice President on the Fillmore ticket. During the past ten years he lived quietly on his plantation near Anstralias, Mississippi, taking no part in politics.

Washington, June 27.—Messrs. Scott and Stephenson, Republicans, and Van Trump, Democrat, have been appointed a sub-committee to visit certain portions of North and South Carolina immediately, to inquire into the condition of affairs.

The minority of the Ku-Klux Committee are anxious that the Conservatives secure a full hearing before the sub-committee.

Louisville, June 27.—The steamboat Leonidas, from Cincinnati for New Orleans, on Sunday landed at New Albany, took on a small lot of freight and then rounded out.

When near midway the stream she struck a log, swung around, broke in two and sank. The boat, it is thought, will prove a total loss, but the greater portion of the freight will probably be saved.

The Leonidas was insured at Cincinnati for $11,000, which, the companies claim, will be reduced to about $8,000 on account of the depreciated value of the boat. She was valued last January at $16,000.

The Leonidas left Cincinnati on Saturday, for New Orleans, with a valuable cargo, a portion of which was on a barge.

Just after the accident a fire was discovered on board, which caused great alarm and confusion among the passengers, who were removed to the barge and towed to New Albany by the ferryboat. The sunken steamer lies careened in fifteen feet of water.

Hudson, June 27.—Two hundred members of a congregation excluded a Catholic priest of this city from his church. The priest applied for warrants to arrest the excluders. Serious trouble is apprehended.

FOREIGN.

Buenos Ayres, May 25.—The yellow fever is disappearing. The city begins to wear the appearance of activity again.

Santo Domingo, June 15.—Cabral's defeat is confirmed. He had Haytian soldiers, and Baez had colored Americans. A Haytian general is prisoner.

City of Mexico, June 16, via Matamoras 17.—The United States consul at the City of Mexico says the military officers arbitrarily imprisoned the governor and prefect of Morelia, but the act was disapproved by the general government, and both were released.

Governor Bustamonte died suddenly, June 14. Alfredo Cheais is the new governor.

London, June 21.—The little ship City of Ragusa was spoken in latitude forty-eight, longitude thirty-two.

It is believed the steamer Collingwood, from Liverpool for Bombay, foundered. She had thirty persons aboard.

The steamer Shanghai and Mars, from Hong Kong for Amoy, has been wrecked.

The Agnes Banfield, from Manilla for New York, foundered. The crew were saved.

The population of England and Wales is twenty-two million seven hundred and fifty thousand; Ireland, five million five hundred thousand.

Count Beust stated in the Diet that the relations of Austria with the Western powers were excellent. There is no reason to apprehend a collision with Russia.

It is stated also that twenty-two Austrian bishops have petitioned the Emperor in favor of the re-establishment of the temporal power of the Pope. No answer has been returned.

Rome, June 21.—The Swiss consul asks nearly five million francs to complete armaments.

Berlin, June 21.—The German government complains to the Pope of the attitude of the Catholic party in the German Parliament. Cardinal Antonelli, replying, disavows the responsibility.

Bombay, June 21.—A hurricane has destroyed the cotton crop of the country around the town of Bunda, in the district of Surat. The loss is estimated at £500,000. It will take years for the planters to recover from the blow.

London, June 22.—The Morning Post says there is an understanding between the governments of Germany, Austria and Russia for the preservation of the peace of Europe.

Count of Paris will leave England on Friday, for Paris, and subsequently in company with Duke d'Aumale and Prince de Joinville, will pay a visit to Count de Chambord.

London, June 23.—In the House of Commons to-day two fruitless attacks were made on the royal privileges; one was a proposition to build a much-needed public road through the grounds and by the side of Buckingham palace.

The other was a proposal to sell the unoccupied palaces, such as St. James and Hampton Court, and to apply the proceeds to the reduction of the public debt. Both were rejected.

Gladstone and the Whig members were conspicuous in their devotion to the crown, and their antagonism to the measures proposed.

Kingston, Jamaica, June 23.—Baez troops, numbering one thousand five hundred, defeated an equal number of Cabral's forces at San Juan. Loss very heavy on both sides. Cabral's forces, while retreating, fired the magazine and destroyed nearly the whole town of St. Thomas. Governor St. Clair was killed.

Berlin, June 23.—An imperial demand has been made for the immediate payment of the first installment of the indemnity, which, it was agreed, should be paid in thirty days after the establishment of the authority of the Versaillists.

Serious complications have arisen between Germany and England. The subject is unknown, but severe dispatches are passing between Bismarck and Granville.

Madrid, June 24.—An address to the crown was adopted by 164 to 98, when the resignation of the whole ministry was announced. It is generally thought that Marshal Serrano will be president of the new ministry.

The King has summoned the presidents of the Senate and Chamber of Deputies to a consultation. His majesty has up to the present time refused to accept the resignation of the ministers.

Paris, June 24.—The people are constantly applying to the government for relief. It is estimated that there are two hundred thousand subjects for charity in the city. Labor is scarce, and there is uneasiness relative to the payment of overdue rents.

The returning prisoners all say the German people were friendly, but the authorities treated them harshly.

The Orleans princes will not return to their estates at Chantilly until the Prussians have evacuated the Department of the Oise.

Rio Janeiro, June 25.—The Brazilian chambers have voted for the emancipation of the slaves by a majority of twenty-eight.

London, June 25.—The annual banquet of the Cobden Club came off last evening. The prominent speech of the occasion was made by Earl Granville, secretary of foreign affairs. In the course of his remarks Earl Granville said if definitive proposals in reference to the French treaty of commerce were made to her majesty's government, they would be received with the most friendly consideration. Passing to the treaty of Washington, Earl Granville said Mr. Cobden always desired that America and England should be connected by ties of the warmest character.

The speaker then praised the labors of the Marquis of Ripon and Prof. Montague Bernard in the high commission, and spoke of the settlement of the old question as a great and good work, both in its relations to the past and future, showing how dissensions, which were perhaps the commencement of quarrels, should be settled, leaving behind only friendship and peace.

In continuation of his remarks he alluded to the United States as holding a striking protectionist opinion, but declared his belief that the people of that country were fast coming to the conclusion it is unprofitable to continue the collection of enormous tariffs.

The Earl also spoke in high praise of the efforts of the United States to pay off its debt; and, in conclusion, expressed the hope that the two countries would always be friends.

The Marquis of Ripon made a brief speech, in which he maintained that the treaty of Washington was an equal contract between free neighbors.

Paris, June 26.—The Figaro says the Orleans princes will proceed to Frasdorf, where they will await the decision of the country in silence.

The Constitutionnel urges an election to ratify the policy of M. Thiers without conditions or amendment.

Vertel, lately a member of the Communist Central Committee, has been arrested. Gambetta has arrived in Paris, but leaves to-morrow. He has accepted a candidacy to the Assembly from one of the districts of Paris.

Versailles, June 26.—The Verite says, fearing detection, the Communists and workmen appear to be about decided to refrain from voting.

Madrid, June 26.—The cabinet, which was in council until four o'clock this morning, decided to persist in its resignation, in consequence of the attitude of the majority of the Cortes. It is believed, however, that only Moret and Soroella will ultimately retire.

Berlin, June 27.—The Emperor has decreed a dissolution of the present army combinations in France, and the formation of all the German troops there into one army, to be called the army of occupation of France, Manteuffel commanding.

Versailles, June 27.—The Pope, in reply to an address of sympathy from French Catholics, praises the zeal they exhibit in the cause of the church and of himself, and denounces liberal Catholicism as an evil as formidable as a revolution or a commune.

London, June 27.—Subterranean fires are known to be raging at Sheffield, and fears are entertained it is an old colliery which extends to the very center of the town.

The miners striking in South Wales now number nine thousand. There is no prospect of a settlement.

The Prussian army corps system has been adopted by France.

The flower trade of New York, as we learn from the World, is as follows: The annual trade in cut flowers amounts to about $525,340. From $2 to $50 are charged for bouquets; baskets of flowers cost from $3 to $1,000. One firm received on one day orders to the amount of $300 for flowers for funerals; one cross cost $150, and a crown $125. At the funeral of Mr. Lawrence, which has recently taken place, the flowers cost over $1,000, and those at Mrs. Simons' $800; the funeral of Dr. Ellet was noted for having over $3,000 worth of flowers. Some persons expend about $100 per week for flowers to decorate their parlors. At a recent wedding the canopy over the bride and groom, and the baskets of flowers, cost over $1,000. To people of simple tastes, how wonderfully extravagant this appears; and yet this is one item of fashionable expenditure in New York.

Mind Your Own Business.—Every man has in his own life follies enough, in his own mind troubles enough, in the performance of his duties deficiencies enough, in his own fortune evils enough, without being curious after the affairs of others.

A man who buried a bag of gold dust in Denver, in 1862, valued at $12,000, returned from Idaho in search of it about a week ago, and found it intact.

Mariana District, Alabama Conference.

Mr. Editor: This district is one hundred and twenty-five miles in length and eighty in width, and is equally divided in Alabama and Florida, and embraces a territory whose population numbers about forty thousand persons, among whom there is a Methodist membership of nearly three thousand, or one Methodist to every thirteen inhabitants.

The district is divided into nine pastoral charges—six circuits, two missions and one station. The pastors of these several charges are laboring earnestly and patiently for the upbuilding of the Redeemer's cause, and signs of success are quite manifest, at some points, in the large and attentive congregations, the many who approach the altar for prayer, and the numbers who make application for membership in our church. In many places increased interest in the Sabbath school enterprise is evinced. Successful efforts are being made to introduce the uniform lesson system into some of the schools. Class meetings and prayer meetings still live in many of our churches, and are doing great good.

Upon this "large and difficult work" I have just closed my second round; and, notwithstanding much bad weather and many deep creeks and some ugly rivers, I have succeeded in meeting every Quarterly Conference but one; but then was in due time for the Quarterly Meeting. At every meeting, with two or three exceptions, we held love-feasts, which in many cases were truly refreshing and purifying to our souls. In like manner the Lord's Supper was administered. This is a means of grace which, when rightly used, imparts much strength to the Christian's faith and love to his heart, and should never be neglected nor slighted by the membership of the church.

As regards the finances of the church, I may simply say that we are not what we ought to be. However, there is hope that a better story can and will be told before the close of the year.

One feature worthy of special mention is that, in most parts and instances, the Discipline is calmly yet firmly administered. Thus the church is compacted and strengthened.

Upon the whole, we are looking for a mighty outpouring of the Holy Ghost before the close of the year; and for this grand and glorious result many earnest and true hearts are faithfully praying.

We are also looking to the time of the China Grove camp meeting with great and earnest desires that the Lord will be with us, as heretofore. Already we contemplate its coming with pleasing anticipation, and count upon a goodly number of ministers, who have promised to be with us, besides all the ministers in the district. What a glorious time we may expect when so many holy men are thus assembled.

Having thus briefly referred to some of the more important items of interest relating to the district, permit me to tell some of the trials to which I was subjected during the latter part of the second round. In the first place, I was misdirected, and traveled twenty mighty long miles before I saw a human being. In the second place, I was detained a part of two days at Douglas' ferry, on the Choctawhatchee river, as I then believed, by the negligence of the ferryman. (It was this that caused me to miss the conference above referred to.) When up, the river at this place is about two miles wide, and requires patience and skill in order to cross it. In the third place, I had to encounter drenching, soaking rains; so much so that my feet were wet, from first to last, for nearly four days. In the fourth place, I was detained two whole nights and one long day at Pea river, by reason of its fullness and the torn-up condition of the ferry. In the last place, my horse got so lame he scarce could travel.

Notwithstanding all the mishaps and drawbacks, I have traveled, on horseback and in buggy, more than one thousand miles, preached sixty-six sermons, baptized two adults and twenty-two infants, and received fifteen applicants for church membership.

In conclusion, I would ask an interest in the prayers of God's people.

A. Dowling.

Ozark, Ala., June 15, 1871.

Sermon-Manufacture in England appears to be on the increase. A writer in the St. Paul's Magazine says that there are now a dozen persons engaged in the trade. They furnish a half-guinea article when great flights of eloquence are desiderated, but the ordinary supply is on much lower terms, averaging 1s. 3d. to 1s. 6d. a sermon, postage paid. Two sermons a week at this rate would amount to £5 4s. a year. In other words, an annual sum of $26 gold would secure to a country parson all needful sermons, without any wear or tear of brain. The writer is of the opinion that this secret help is not put to much use in towns, as the chances of detection there are greater, and the number of sermons demanded of each clergyman, by reason of the numerical superiority of the whole class, is considerably less. It is in the country districts, where the same man has to hammer out two sermons on every Sunday, and on some feast-days in the year, that the sale is largest. Supposing that each broker has fifty clients—and a less number could scarcely pay expenses, and make a remunerative profit—there would be at least one thousand two hundred sermons per Sunday provided by this means. Incidental to this is an amusing note in the last number of the Pall Mall Budget upon the bad consequences of having but a small supply of sermons. It appears that in one of the country churches, where the incumbent has been thirteen years in office, there is a regular church-goer of an arithmetical turn of mind. From careful observation he estimates that "the general stock of sermons possessed by the vicar has been preached forty-eight times, or has made forty-eight revolutions, and that they are already far advanced in the forty-ninth cycle. He considers that he has accurately fixed the date of their composition, which he believes to be between the thirty-fifth and fortieth years of George the Third, or about seventy-five years ago. Two of them, which are known as the 'Astronomical Sermons,' he says, are taken from Derham's Astro Theology, published in 1786, and abound with the errors of that date. Another is supposed to have been written on the occasion of the earthquake at Lisbon, and is known as the 'Trembling Sermon,' being suited to occasions of public calamity. It has already done duty on the occasions of two revolutions in Spain, twice for commercial panics in England, once for the Crimean war, and recently for the Franco-German war, with a few other similar occasions."—*Christian Union.*

Insects on Orange Trees.—From actual experiment, Mr. G. L. Fusclier, of St. Mary, has found that simply rubbing with grease the bark of the orange trees, when troubled with insects, will effectually kill these troublesome pests, and restore the tree to a healthy condition. This remedy is so easily applied that all should try it, for we find it a general complaint this season that insects are hurting the trees.—*Louisiana Sugar Planter.*

Pew Rents in Vermont in 1797.—The first meeting house in Wheelock, Vermont, was built in 1797. A curious vote was taken by the town for the purpose of selling off the pews. The record of it reads as follows: "Voted, that the town be at the expense of rum for the vendue of the meeting house pews."—*Middlebury (Vt.) Register.*

The Methodist Quarterly Review remarks incidentally:

Our view of American High Churchism is that it is simply the pseudo-religious side of a lofty attempt to attract fashionable ladies and sentimental effeminates of the other sex to form a religio-social aristocracy.

The Christian Advocate.

THURSDAY, JUNE 29, 1871.

ANSWERS TO PRAYER.

"Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."—PSALMS LXXVII. 19.

I asked for grace to lift me high
Above the world's distressing cares;
God sent me sorrows; with a sigh
I said: He has not heard my prayers.

I asked for light, that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest,
To think my sacred duties o'er;
When lo! such horrors filled my breast
As I had never felt before.

And O, I cried, can this be prayer
Whose plaints the steadfast mountains move?
Can this be heaven's prevailing care?
And, O my God, is this thy love?

But soon I found that sorrow, worn
As Duty's garment, strength supplies,
And out of darkness, meekly borne,
Unto the righteous light doth rise.

And soon I found that fears which stirr'd
My startled soul God's will to do,
On me more real peace conferr'd
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways
Lead my dependent spirit on,
And, whensoe'er it kneels and prays,
Teach it to say: "Thy will be done!"

Let its one thought, one hope, one prayer
Thine image seek—thy glory see;
Let every other wish and care
Be left confidingly to thee!

Sunday Magazine.

WITHOUT SUNDAY SCHOOLS.

MR. EDITOR: In a communication to the preachers of the Mississippi Conference, through your columns of April 18, Dr. Abbey says: "There were twenty-three circuits reported without Sunday schools," and goes on to name them. I suppose these are the same which are referred to by the committee in their report upon Sunday schools at our last Conference. The committee says: "It is believed they are entirely without schools," and "the lambs of the flock appear to be wholly neglected." Dr. Abbey says: "The Conference said the lambs of the flock appear to be wholly neglected." I suppose he means by adopting the report of the committee. I represented one of the circuits named, and feel it to be my duty to say a few things with reference to the statements as quoted above.

I do not suppose that either of the circuits named are without Sunday schools, but that they have schools, and some of them very flourishing ones. But they are not entirely Methodistic in their organization, but are union in their elements, using the union books, and therefore were not reported. When I received my appointment at the hands of Bishop McTyeire, in Jackson, I went to my work, hoping to find the church fully alive to all her interests, and especially to the Sunday school cause. But what was the fact in the case? When I got to my work I found Sunday schools, and prosperous ones too, organized in our churches, and yet they were not Methodist schools, but union ones. Now, I want to ask, who is to be censured for this state of things? Am I? These schools were organized when I took charge of the work, and in tracing their history I find that some of them were organized before the war, even before I was a preacher at all. Since they were organized many of the preachers of the Conference have been in charge of the circuit who have perpetuated these schools, and built them up and made them strong, and have so deeply engrafted them upon the minds and hearts of the people as to make it out of the question to root them up without sowing strife and discord, and make it impossible to have a school at all. Now is it just that the Conference should let its censures fall upon me for this state of things, with which I had nothing to do, and over which I had no control? I would ask particularly, Is it acting according to the religion which preaches progress for the men who organized and perpetuated these schools to vote for the adoption of a report that would place under censure any one because they had not torn down and scattered the building which they themselves had reared and preserved? I want to ask, Did not the church formerly recommend the organization of union schools when and where Methodist schools could not be organized, and does she not now? If so, why should the Conference or Dr. Abbey censure or speak in any way threateningly with regard to the preachers who had charge of those circuits which were supposed to be without Sunday schools?

I suppose the circuit that I represented was a fair specimen of almost every circuit which was reported deficient in the great cause of Sunday schools. I know one circuit, however, which did not have a Methodist church within its bounds, and the preacher was compelled to use houses belonging entirely to other parties, and had no opportunity or power to organize a Methodist school; but at every appointment, I believe, there was a union school. I do hope the Conference will, at its next session, require every preacher to make a verbal report with reference to the Sunday school interest within his bounds, so that the next committee may have material out of which to make a correct report.

The preachers upon the circuits last year are censured with wholly neglecting the lambs of the flock. The language is: "The lambs of the flock appear to be wholly uncared for." The committee seems to think that because these pastors reported no *Methodist Sunday schools* that they were not at all concerned about the children of their congregations. I know some of these preachers, who attend Sabbath school frequently, and talk to the children there, and when they go to their pulpits they always try to have something which will attract their young minds and impress their soft hearts, and thus win them to Christ by the declaration of simple yet powerful truth, which they perfectly understand.

The question asked of our preachers in the Book of Discipline, page 77, "Will you diligently instruct the children in every place?" clearly shows that the Sunday school is not the only place where the *pastors* are to meet and instruct the little ones. If this had been the intention the question would have been, Will you diligently instruct the children in the Sunday school? But this is not the question; but "will you in every place?"—showing that not only in the Sunday school, but everywhere else, we are to think to speak of Jesus to the little ones. It may be on the street, by the roadside, on the playground at home; yea, in all places, circumstances and conditions wherever we find them. "Will you visit from house to house?" is a question propounded to every Methodist preacher when he enters the Conference, and which he answers in the affirmative. But suppose the question was slightly altered, and propounded to those who answered but a few years ago, and you were to ask them, Have you visited from house to house, according to the intention of the question? Do you suppose they would answer in the affirmative? I wonder to what extent the preachers who composed the committee, who inflicted such a *heavy* censure upon those derelict in duty, as they supposed, upon the subject of Sunday schools, have done this great work? I know a man who falls under the strong language of that report, who visited last year as many as twenty families in one day, and one hundred and forty families in a quarter; and in these families, in all probability, he talked to more children than he did in all the Sunday schools on his work. Again, on pages 104 and 105 of the Discipline, in his (the pastor's) "visits let him pay special attention to the children, and speak to them personally and kindly on experimental and practical godliness, according to their capacity," and to pray earnestly for them and cause them to be faithfully instructed in the nature, design, privileges and obligations of their baptism. Yet when we do all of this, and attend Sabbath school also, it appears to the Committee on Sunday Schools that the lambs of the flock are wholly uncared for.

G.

TRUTHFULNESS is a corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

THE PRESENT STATE OF RELIGION

MR. EDITOR: I have recently arisen from a perusal of the very interesting and able sermon of Dr. Pierce on the death of our lamented Bishop Andrew. He portrays in truthful colors the fearful state of religion at the present day; and how can any one who loves souls, the kingdom of our Lord Jesus Christ and his word, sit unmoved when this alarming panorama is unfolded before him? Hear the Bishop:

"Fidelity to souls and to God compels me to say that, in these days, *people get religion too easily*—religion, so called. I am awfully afraid it is no religion at all; at least a religion outside a saving power, *divine* communion and Christ-likeness. Conversion never goes deeper than conviction for sin. The heart may be punctured, not broken. The spirit may relent and stop short of contrition. A shallow repentance will lead to a superficial experience, irregular and unreliable; and even church membership, under these circumstances, will be merely a *sentimental association*, sacred only by contrast, having no authority of law over the conscience, and no *constraining sense of responsibility* in view of its duties and services!"

The italics are the writer's. I emphasize his language, as no doubt he did when uttering it. Is not this portraiture of the present state of spirituality lamentably true, not only in the Methodist Church, but all? I most devoutly wish that all the members of Christ's kingdom everywhere could read this discourse, and lay it up in their hearts, as well as on their files—read it and re-read it, again and again, until its great truths alarm them, and cause them to seek for that repentance that needeth not to be repented of.

I am an old man and an old Methodist; was taught to work in the old harness—class meetings, prayer meetings, love-feasts, quarterly conferences and meetings; thought nothing of going long distances to quarterly meetings, to enjoy the soul-stirring experiences of brothers and sisters, as simply told in love-feasts, when and where God converted them, and filled their souls with joy and peace; the holy communion with the Savior at the sacramental board; to feast on the word of God, as delivered by his messengers on such occasions; to join in the labors of the altar in pointing heart-broken penitents to their resource, the Lamb of God, that taketh away the sin of the world. "But alas! alas!" says our beloved Bishop, "I tell you that our young people, and old people too, in many places, are getting away from the doctrines of the Bible and the experience of the fathers." "Methodism," meaning no doubt original, "is intended to be God's witness of a simple, hearty worship, a living, spiritual, felt experience, a holy, self-sacrificing, laborious activity." That's it, that's it, my brother. The truth, and the whole truth! Well, it may be asked, what's the matter? Why is this *thus?* The word of God will tell us. We have got out of the old paths, or, in other words, out of the old harness! "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jeremiah vi, 16. God sees and explains the thing. We of the old school look back with pleasure on past experience, and are satisfied that the original plans of Methodistic labor were fully recognized by God. He delighted to dwell among them. They entertained neither doubt nor fear of success. They felt assured that the Lord of Sabaoth would be among them, and he was.

We *must* get back into the old *paths*, or Methodism, with its former power and vitality, is gone, gone, sir. I am not disposed to say that religion consists in the cut of the coat, the width of a hat-brim or the peculiar shape of a bonnet. But I will say that these things used to be good indices to a man's sincerity or height of resolve. When he or she was willing to throw off the fashions of the world, and to take upon them the peculiar garb by which a Methodist brother or sister was recognized, we had good reason to believe that they had forsaken all things for Jesus, and their future walk and conversation corroborated the belief. But how are you going to recognize a Methodist now? You cannot by their dress, nor hardly by their walk and conversation. A stranger cannot recognize one in the sanctuary, for, as old Bro. Griffin used to say, "they are mixed up among the squirrel-eaten corn." Young Methodist sisters, seated among the scornful, cannot be distinguished from them. This *is* the state of affairs, lamentable as it may be. I have no doubt, sir, but there was a shout in hell, as well as other places, when attendance on class meetings was no longer made a test of membership in our church. In old disciplinary days if a brother or sister neglected to attend at class meetings for three successive meetings, without a good excuse, they were dropped. Such should be the rule again. My dear brother, of what avail is a dead, inoperative, cold and indifferent member of the church, too many of which character we have among us? "Their unhallowed hands," continues Bishop Pierce, "should never be allowed to touch the ark of the covenant, either to take out or to put in." They are a clog to religious progress—*dead flies in the ointment!* I am fully in favor of re-establishing the old customs and landmarks; and if such members will not conform, let them slide. It were better for the church for such persons to die out of the pale of the church and be lost, if lost they must be, than to die in it unconverted and spiritually dead! Ten living members, who are full of the holy fire, are worth more to the church and the world than any host of mere dead hangers-on that you can number. There is more desire for numerical strength among *us*—as is notoriously the case among other denominations that could be mentioned—than for spiritual life and power. Is it not so? Then let us no longer have this enormous sin and responsibility attached to us. God save our beloved church from such a state of affairs. Amen.

OLD FOGY.

HEAT FROM THE STARS.

A London paper remarks that it would scarcely be thought by most persons that the stars supply the earth with an appreciable amount of heat. Even on the darkest and clearest night, when the whole heavens seem lit up with a multitude of sparkling orbs, the idea of heat is not suggested by their splendor. It will, therefore, seem surprising to many that men of science should assign no inconsiderable portion of our terrestrial heat-supply to those distant twinkling lamps. It is not many years since Prof. Hopkins, of Cambridge, went even further, and expressed the belief that if the earth's atmosphere were but increased some thirteen thousand yards in height, so as to have increased power of retaining the warmth poured upon it from outer space, we might do without the sun altogether, so far as our heat-supply is concerned. As a glass house collects the sun's heat, and renders it available during the time that the sun is below the horizon, so he held that the additional layer of air would serve to garner the warmth of the stars in quantities sufficient for all our requirements.

But until lately all these views, however plausible they might have seemed, had not been founded upon facts actually observed. An English astronomer, Mr. Huggins, has recently published the results of a series of experiments with the galvanometer, which have reduced to a certainty what was only a probability before. The story of his experiments is very interesting, and too long for this column. The comparative amount of heat thrown off by Arcturus, Regulus, Pollux and other brilliant stars was definitely ascertained.

These inquiries are singularly interesting, the more so when we remember that the full moon, which outshines so manyfold the stellar glories of the heavens, gives us either no warmth whatever, or so little that no experiments have ever certified us that we received any from her. Mr. Huggins has tried the moon with his powerful galvanometer, with results which are not by any means satisfactory or accordant, but which are sufficient to show that we receive scarcely a trace of heat from the pale-faced orb.—*Church Advocate.*

AN *angel* incapable of feeling anger must envy the *man* who can feel and yet conquer it.—*Jean Paul.*

Reminiscences of Rev. J. I. E. Byrd.

NUMBER FIVE.

There was much of heroic adventure and knight-errantry among the primitive Methodist preachers of this country, unknown to those of the present day, who are smothered up in little town stations, or sighing and groaning beneath the burden of a large four-weeks' circuit, made up of four little appointments only a few miles apart, which have to be filled on the Sabbath once a month. Ira Byrd's circuit in 1824 will illustrate our meaning. He had an uncle by the name of William S. Byrd, who seemed to be about his own age, and who was a prominent and useful layman in the church, and, being a man of means, was liberal in its support. He thought a great deal of "Cousin Ira," as he called him, and contributed in various ways to his support, that he might continue actively engaged in the work of the ministry. "Uncle William" determined to move to the New Purchase, and of course "Cousin Ira" must accompany him. They settled near each other in the neighborhood of Sweetwater, in Copiah county, in the winter of 1823–4. W. S. Byrd assisted Ira to put up his log houses, open a little farm, and make other necessary preparations to enter his circuit early in 1824. He was assigned that year to Claibourne circuit, with Lewellen Leggett as his colleague. It was a six-weeks' circuit, and had about thirty regular preaching places to be visited every round, with any number of bridgeless and ferryless streams to be crossed. The circuit embraced the whole of Warren, Claibourne and Jefferson counties, and portions of Adams, Franklin and Copiah counties, and extended from the vicinity of Natchez to the open woods near the lower bluffs on Yazoo river. A large circuit for a blind man to travel; yet he did it with great regularity, except a short break in mid-summer, occasioned by an attack of fever. It was in this circuit that the writer was born of the flesh and of the Spirit, and here he first entered upon the great work of the gospel ministry. My parents were in the grave; my sister and younger brothers had been scattered among our relations, and my guardian had reluctantly given me up, without pecuniary resources, to prepare, as best I could, for the great work to which I told him I believed God had called me. I retired to the house of my faithful friend and patron, Rev. Dr. B. W. M. Minter, to await the coming of Bro. Byrd, where I spent several weeks in constant study and prayer and in attending the various meetings of the church. I think it was in February, 1824, I met Bro. Byrd at Spring Hill church, in Jefferson county. Upon our introduction he asked me to walk with him into the pulpit, and immediately took me through a searching examination as to the soundness of my conversion, the genuineness of my call to the ministry, and my orthodoxy as a Methodist, both as to doctrine and discipline. Having answered his question satisfactorily, and he having legal information that I was a licensed exhorter, he said we might safely proceed. He proposed, as he had a strong and full voice and mine was of course that of an untrained youth, that I should lead in the exercises. Take your own course, said he, without restraint. Give a general exhortation, or expound and enforce any passage of Scripture you please. I had some liberty in going through with my part of the exercises, and my heart was warmed under the prayer and sermon of Bro. Byrd that followed. Here our personal acquaintance commenced, I trust, never to end. We at once bleuded like two kindred drops. He became my theological preceptor and counselor in all things, and I became his armor-bearer: did his public and private reading, hunted up the texts he wished to preach on and repeated them—giving the book, chapter and verse—until he memorized them. He gently led me into the practical discharge of all the duties of a traveling Methodist preacher. I traveled with him round his big circuit several months, and many were the precious and profitable times we had together, both in public and private.

What the writer may say about himself in this number is only intended to exhibit the tenderness and care and wisdom with which Bro. Byrd nursed into the itinerancy a very unpromising case. As I was not a regular employe on the circuit and had to depend on my own pecuniary resources, I would occasionally take a job of work for the purpose of earning a little money to replenish my wardrobe. In the crop-making season I engaged very laboriously in farm work about two months. Having completed my engagement and the summer being well advanced, I determined to retire until the cotton-picking season came on, and give myself exclusively to my preliminary studies for the ministry. The change from a very active to a sedentary life in midsummer was too sudden. My physical nature became torpid. Sixteen hours devoted to close study in every twenty-four over-strained my undisciplined brain, and my spirits drooped. A deep gloom settled down upon me. After having admitted a divine call to the ministry, I felt that I had none of the implied talents for the work either natural or acquired. My gloom increased to absolute melancholy. As a Christian I still felt that I was in the favor of God, and would not be lost in case of death, and I earnestly desired to die, that I might escape forever from this trouble about preaching. When I would lay down my books and visit and pray with the sick, or fill an appointment for public exhortation I was temporarily relieved; but as soon as I became sedentary and resumed my studies, my excessive depression of spirits returned. There was more of a physical than moral cause for this unhappy state of mind, but neither myself nor any one else took this view of it. The impression was that it was wholly mental and spiritual conflict. My faithful preceptor, Ira Byrd, in sweeping around his large circuit came to my place of retirement and proposed that I should resume my place as his traveling companion to which I readily consented. Colonel P. B. Griffin, who was then preparing to enter the local ministry, said "an impenetrable gloom has settled down on the mind of the youth, as indicated by his countenance." As Bro. Inglis held my wrist in his fingers he said: "His pulse indicates not only great depression of spirits, but also great lassitude of body." Our next appointment was at Rocky Spring. We crossed Big Bayou Pierre near the plantation of Jonathan McCaleb, and as we were threading our way along a narrow path, which led into the old Natchez Trace, I purposely rode far in the rear, as solitude was most congenial to my state of mind. As we emerged into the main road, where two could ride abreast, Bro. Byrd reined up his horse and called aloud: "John, ride up here by my side." I obeyed instantly, when he resumed: "John, you profess to be a child of God and an heir of heaven, and yet you let the devil make sole-leather of you (Bro. Byrd was a shoemaker), and ride rough-shod over you at his will. Come, wake up from this despondency and assert your rights as a child of God. Resist the devil and he will flee from you. I want you to *preach* at Rocky Spring today, and I apprise you of it that you may be adjusting your subject." The conversation ceased and I fell in the rear again, but with a new train of thoughts and feelings. "Yes, I am a child of God, and as such I will assert my heaven-descended privileges. Get thee behind me, Satan." By God's immediate help, in response to a recovered faith, I at once emerged from the midnight gloom. After private prayer we entered the pulpit at Rocky Spring, and I took a *text*, and for three-quarters of an hour preached with a fluency and power unknown to me before. That dark night was ended, and glorious heavenly day was my rich inheritance. In after life Bro. Byrd and myself often recurred with exhilarating pleasure to the "sole-leather case," as we termed it.

J. G. JONES.

The Christian Advocate.

THURSDAY, JUNE 29, 1871.

FAILURE.

The Lord, who fashioned my hands for working,
Set me a task, and it is not done;
Tried and tried since the early morning,
And now to westward sinketh the sun!

Idle the task that was kindly given
To one so little and weak as I—
Somehow my strength could never grasp it,
Never, as days and years went by.

Hours around me cheerfully tolling,
Showed me their work as they passed away;
Filled were their hands to overflowing,
Proud were their hearts, and glad and gay.

Laden with harvest spoils they entered
In at the golden gate of their rest;
All their sheaves at the feet of the Master,
Found their places among the blest.

Happy be they who strove to help me,
Failing ever in spite of their aid!
Ah, would their love have borne me with them,
But I was unready and sore afraid.

Now I know my task will never be finished,
And when the Master calleth my name,
The Voice will find me still at my labor,
Weeping beside it in weary shame.

With empty hands I shall rise to meet him,
And, when he looks for the fruits of the years,
Nothing have I to lay before him
But broken efforts and bitter tears.

Now when he calls I fain would hasten—
Mine eyes are dim and their light is gone;
Oh I am as weary as though I carried
The burden of beautiful work well done.

Still fold my empty hands on my bosom,
Meekly thus in the shape of his cross;
And the Lord, who made them so frail and feeble,
Maybe will pity their strife and loss.

The Month.

AN EDUCATED MINISTRY.

Mr. Editor: I noticed some time ago a controversy on this subject between two writers in the Advocate. It struck me that the difference of opinion was more apparent than real. They both favored an educated ministry, and doubtless either would have taken the ground, in view of the triumphs of Methodism in all the past, that no one but a well educated man should enter the ministry of our church. From the very first Methodism has employed the unlearned as well as the learned in her ministry. The great founder of Methodism was early taught a most impressive lesson of that extraordinarily sagacious and practical woman—his mother. When Mr. Wesley, with his great educational attainments and high notions of church order, was horrified by hearing of the preaching of one of his uneducated laymen, and was about to silence him summarily, she, being advised of the wonderful results of his ministry, said to him: "Let Thomas Maxfield was as evidently called of God to preach as he was." And thus Mr. Wesley, through his mother, was divinely directed to employ, in the great revival of primitive Christianity, those men of tremendous power, though unlearned, that shook the gates of hell—Thomas Maxfield, John Nelson and others.

But the recognition of the divine guidance, as suggested by his brother, he was only acting upon the plan of the Divine Master, who, while he called the learned Paul, who was able to stand before kings and on Mars' hill, and electrify by his eloquence and learning the great and learned, called also the unlearned Peter, that son of thunder who, whilst the vast multitude assembled from every nation under heaven, preached with the Holy Ghost sent down from heaven, and three thousand souls were converted under one sermon. So in all the periods of Christianity and of Methodism God has honored in an extraordinary manner the ministrations of unlearned men, but wonderfully endowed with the gifts of the Spirit, and mighty in the Scriptures; and it would be well for the church, while reaching after the higher developments of the highest intellectual training, never to lose sight of this great fact, so patent in the history of Christianity, and so wonderfully manifested in the history of Methodism. Let our church see to it that she does not, by ecclesiastical tampering in the manufacture of Ministers, interfere with her time-honored and God-honored plan of saving souls from death. God has blessed her with the most effective ministry in the world since apostolic times. Let her continue to use the personnel that the Master places at her disposal, both the learned and unlearned.

While educated men, endowed with the Holy Ghost, occupy a most commanding position in the church of God, and wield a tremendous power for good, we have all seen the greatest imbeciles in the ministry whose intellectual training was complete. So, on the other hand, the most useful and successful ministers among us have been like some of the apostles, "ignorant and unlearned men" in the estimation of the world; but eminently practical, close observers, well versed in the knowledge of men, and, above all, richly endowed from on high. I suppose it was in this sense that the revered Dr. Winans spoke of the effectiveness of ignorant ministers—uneducated in the popular sense, but taught of God, and mighty in the pulling down of the strongholds of sin. I know that this view was entertained by this venerated and powerful and self-educated minister, as also by his life-long friend, Dr. Drake, both educated in the primitive Methodist and apostolic theological institute—the itinerancy — and both fine specimens of the effectiveness of this the best theological school on earth—names dear to the Mississippi Conference, and never to be forgotten.

H. M. Booth.

Strossmayer in the Ecumenical.

The following are passages from the speech in the Ecumenical Council at Rome by Bishop Strossmayer:

The deeper I go, my venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas. While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his Epistle to the Ephesians (ii, 20) that it is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter that he openly rebukes those who say: "I am of Paul and I of Apollos" (First Corinth., i, 12) in the same terms as those who would say: "I am of Peter." If, then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleague.

The same Apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this council that should make no mention whatever of his holiness, Pius the Ninth. (Voices in the assembly: Silence, heretic! silence!)

The Apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the church has never been more fair, more pure, nor more holy than in the days when it had no Pope. (Voices: It is false! It is false!)

Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the inspired Scriptures, is as inexplicable, if Peter had been Pope, as that of Thiers would have been if he had omitted the title of emperor in the history of Napoleon Bonaparte.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as Pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the Council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a Pope as this, O my venerable brethren!

If, then, we would maintain that Peter was Pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

Revelations from the Catacombs.

ANTIQUITY OF INFANT BAPTISM.

In looking over the many interesting inscriptions which have been copied from the tombstones of the buried Christians in the catacombs of Rome, I was struck with one which reads thus: "Flavia Iovina, who lived three years and thirty days. A Neophyte—in peace." And what is there remarkable in this inscription? this epitaph of a child three years old? Much every way, but chiefly because the word "Neophyte" is to be examined in the light of history. A "Neophyte," according to the united testimony of the earliest church fathers, was a convert from heathenism—*i. e.*, one that was "born again." Now we all know that (as Dr. Neander says in his Church History, vol. 1, page 198) the church fathers, especially Irenæus, use the words *born again* or *born of God*, to denote baptism. Baptism and the new birth are used synonymously. So, then, this simple word "Neophyte," as applied to a three-year old child, speaks in thunder tones in favor of the antiquity of infant baptism. The fact is, it rises to the dignity of a demonstration that infants were baptized in the second century. Neander says: "In Irenæus the new birth and baptism are intimately connected, and it would be difficult for one to imagine anything else than baptism as meant by the new birth." That the baptism of infants was practiced in the Christian church within fifty years, or even less, of the year A. D. 96 (the year of St. John's death) there can be no reasonable doubt. We all know that before the middle of the third century, Cyprian, the famous Bishop of Carthage, who was born A. D. 190, was the first who objected to infant baptism, and we all know the grounds on which he opposed it. His views of baptism were wrong; he did not want persons baptized young for fear they might relapse into sin, and as he knew no other way to procure remission of sins than baptism, the relapsed sinner would be lost!

But however important the corroborative testimony of the epitaph of a child buried in the second century may be in favor of infant baptism, we have other and even more direct testimony to the fact in the writings of Irenæus. This good man, with Ignatius, was a catechumen of Polycarp, who was a disciple of St. John. The probability is that he was baptized in his infancy, for there is no information of his baptism in adult age. Let us see what he says on the subject of infant baptism. Speaking of Christ, he says: "He came to redeem all; all, I say, who are born again into God through him (*i. e.*, through baptism,) infants, children, boys, youths and the aged. Wherefore he passed through every age; he became an infant to infants, sanctifying infants; he became a child among children, to sanctify those of his age, giving them at the same time an example of piety, of justice, of obedience; and for young men he became a young man, to set them an example, and to sanctify them to the Lord." Here we have the clearest evidence that not only children (*Parvuli*) but infants (*infantes*) were baptized early in the second century, and that by those who had received their theological instructions from the inspired apostles of our Lord. What stronger historical proof do we need? The single inscription we have referred to alone is taken from "The Catacombs of Rome," a book published by the American Sunday School Union. Bishop Kipp has published an account of a visit he paid to the catacombs, in which he gives a number of inscriptions of baptized infants, some under a year old.

As our Baptist brethren are constantly declaring that we have no antiquity for infant baptism, I thought it my duty to direct attention to these inscriptions in the catacombs.—*R. W. in. Lutheran Observer.*

King James was a great swearer, as well as hunter. One Sunday, driven from sport by a tempest, he took refuge in a church, where his muddy attire secured him a poor place. The parson read his text, pushed on the sermon, and then made a discursive launch against swearing. The King invited him to dinner, and asked an explanation. "If it pleases your majestie," says he, "when you took the paines to come so far out of your way to heare me, I thought it very good manner for me to steppe a little out of my text to meete with your majestie." "By my saul, mon," says the King, "and thou hast mette with me so as never mon did."

SCHOOLS IN TURKEY.

From a report just presented to government (says an article in the School Board Chronicle) we glean some interesting information as to the existing state of school education in various parts of Turkey, which will be interesting to our readers. At Calymnos, an island of the Sporades, there have been hitherto four schools for boys and two for girls, the first being attended by seven hundred and fifty and the second by two hundred and fifty scholars. In the course of last year, however, and in consequence, as the Calymniotes say, of the administrative reforms which have curtailed their revenues, they have been obliged to close two of the schools for boys and one for girls, reducing to one-half the number of scholars. It is interesting to read that the Calymniotes have sent to Europe several of their children to learn medicine, and one of them has returned to his native place, and is now the flourishing doctor of the community. At Castle Rosso, another island of the Sporades, there have just been established two schools, which are attended by two hundred children, and are purely devoted to the aims of education. At Cassos, a similar island, however, there are no communal schools, as in the case of the other Sporades, but there are three private schools which are conducted on a thoroughly monetary principle, no scholars being admitted except those who are able to pay the full terms existing in the various establishments. It is somewhat singular, however, that despite their educational obstructions, the inhabitants of Cassos have generally more knowledge than the inhabitants of the other islands, which fact is to be attributed to their constant voyages and intercourse with foreigners. In the town of Cos and the adjacent villages there are as many as six schools for boys and one for girls. The number of boys who usually attend these schools amounts to six or seven hundred; but the girls, on the contrary, do not appear to have so earnest a desire to benefit by the acquisition of education, and the schools devoted to their advantage are attended by only about sixty scholars. The island of Halki, which has a population of three thousand souls, possesses two schools for boys and one for girls; and there are one hundred and fifty scholars in the first, and fifty in the second. The island of Leros—a place where there are still negro servants, the inhabitants purchasing slaves in Egypt—possesses two schools for boys, with two hundred and sixty scholars, and one for girls, with one hundred scholars. A school has also been recently established at Nikaria, but the number of children who attend it is very small. The Nikariotes say that to make charcoal—one of their most important occupations—no reading or writing is required. At the island of Nissiros, too, education does not appear to be much valued. They have there only one school, and the number of scholars is about one hundred and forty, a few of whom are girls. At Patmos there is one school which is attended by about one hundred children. Scarpantos has no school; it cannot support one. The inhabitants assert that they have not the means to keep a schoolmaster; but notwithstanding their poverty, they have a bishop who exacts from them annually a sum of about sixteen thousand five hundred piastres, which equals in our money about £150.

A Prayerless Father.—"There was one little circumstance," says a gentleman in relating his religious feelings on his admission to a Christian church, "that more deeply impressed me with the importance of being a Christian than any other. It was asked by my little son Henry, a little boy of four years old. My wife and myself had taken great pains to teach little Henry verses of Scripture and hymns, and he never went to bed without saying his little prayer: 'Now I lay me down to sleep.' One night, tired and fretful, he refused to do it, and while I was insisting upon it, telling him how wrong it was not to pray, he looked up in my face and said in childish simplicity: 'Why do you want me to pray, pa? I never see you pray.'

"No sermon I had ever heard, no book or tract I had ever read, so impressed me as this rebuke from my child. I determined then, by the help of God, to lead a different life, and henceforth teach my children by example as well as precept."

That father is now a follower of the Lord Jesus, an active member of the church, and his happy family gather around the domestic altar.—*Presbyterian.*

A London correspondent of the Boston Advertiser writes that in the Strangers' Gallery of the House of Commons he has met at various times an East Indian prince, two Japanese, a Turk and Mexican of Indian blood, a Caffre chief and a Hottentot, all but the last two in their national dress.

RELIGIOUS INTELLIGENCE.

The work among the Ojibways, where are 4 missionaries and 8 churches, with several teachers and helpers, reports the addition of 98 new converts to the churches during the past year.

Of the 369 collegiate institutes in the United States 18 are in New England and 139 in the Northwest; 60 are Methodist, 47 Roman Catholic, 28 Presbyterian, 19 Congregational, and 16 Episcopal.

Collection for the Pope.—In all of the Roman Catholic churches of New York and Brooklyn the annual collection for the Pope was taken on the fourth instant. At St. Peter's church, in Barclay street, about $1,000 was received.

The "Sabbath question" is a serious one to converts—*e. g.*, in China. To leave work that day in many cases causes dismissal from employment, and the loss, to human view, of all chance for even a livelihood. Industrial laws and habits in China are not adjusted to the Sabbath, as here. This question, Mr. Blodget writes, is one of great difficulty.

The following are the religious statistics of Germany: Protestants, 24,253,018; of whom 20,473,000 belong to the old North German Confederation, 1,233,990 to Bavaria, 1,200,300 to Wurtemburg, 558,560 to Hesse, 472,258 to Baden. Catholics, 14,551,651; of whom 7,880,000 are in Prussia, 3,176,400 in Bavaria, 933,476 in Baden, 533,695 in Wurtemburg. Jews and others, 1,327,330.

As will be remembered, Japan was first opened to Christian missions and foreign trade by Commodore Perry's expedition. Another of similar kind is soon to leave China for Corea, commanded by Admiral Rogers, of the United States Navy. Corea alone along that coast remains closed to foreign commerce. A letter has been sent to its king, through the Chinese authorities, announcing the projected expedition and its thoroughly pacific character. Of that nation our churches must soon make a new mission field. If governments and natives open the way, can they safely delay to enter?

The alarm for our missions in China, growing out of the recent proclamation forbidding everything contrary to Confucius, forbidding the presence of female missionaries, etc., has been gradually subsiding under subsequent information from those at work there. They seem to apprehend no serious interruption. We get word, too, from Hon. Mr. Low, American minister, of his confidence that the government can be held firmly to all treaty stipulations. But we must do as we would be done by. If Chinamen are refused redress in the courts of California, and stoned to death in the streets of San Francisco, without restraint or apology by our government, we must expect similar handling for Americans, whether traders or missionaries, in China.

Rev. Henry Boehm, the oldest itinerant minister of the Methodist Episcopal Church, reached his *ninety-seventh* birthday on Thursday, June 8. Though for two or three days previous he had been temporarily prostrated, he was able to be up and receive on that day the hearty congratulations and remembrances of his friends. He is stopping at present with a niece on Staten Island. On Thursday his faithful daughter, Elizabeth, with her excellent husband, Mr. S. C. Emory, visited him, and during the interview read to him from the Christian Advocate the lengthy account of the decease and funeral of the late Bishop Clark. The venerable father was deeply interested and greatly rejoiced in the blessed Christian experience there narrated. Father Boehm preached his first sermon *seventy-two years ago*. He is enjoying a most delightful old age. *New York Christian Advocate.*

In a very remarkable article in L'Eglise Libre on "Religion under the Commune," Eugene Bersier says: "France owes her ruin to the same causes which have produced that of Italy, of Spain, of Mexico, and of the South American States." And after pointing out the baneful influence of the priesthood, he says: "Enter a communal school kept by the Sisters or the Brothers of Christian Doctrine. Certain studies—drawing, arithmetic or needle-work, for example—are taught exceedingly well; but look through the books of history, see the images of saints on the walls, take an account of the education by which men and women of this age are to be formed, and you will comprehend what is the gulf between the church and democratic modern society. This is so true that, when party orators wish to cite to the people models of great and liberal citizens, they are forced to name the Washingtons, Wilberforces and Lincolns."

The thirteenth General Assembly of the United Presbyterian Church met at Xenia, Ohio, May 24. The Rev. R. A. McAyeal was chosen moderator. The Board of Home Missions reported $26,379.03 receipts; $27,374.32 disbursements; 154 stations aided. They ask for $35,000 for the coming year. The Board of Foreign Missions reported $48,344.65 received; $43,787.34 expended; 4 missions; 22 stations; 37 missionaries in active service; 71 native helpers; 19 churches, with 351 communicants; 21 schools, with 2,113 scholars; $2,170.50 contributed in the missions. The Board of Education have received $6,967.35, and have aided 37 young men. The Board of Publication have procured lots in Pittsburg, on which it is proposed to erect suitable buildings, the whole to cost $45,000. The Committee on the Metrical Version of the Psalms reported progress. The report of the Committee on Sunday Schools brought out some interesting facts, among which is that one-fourth of the additions to the church have been from these schools.

Another grief has befallen the sovereign pontiff. It has been discovered that he had covered up by pardon, and, as he had hoped, the destruction of the papers in the case, a process in the court of the vicar-general, in 1868 and 1869, of some of the inferior clergy who were engaged in the manufacture of relics out of the bones of animals, and in forging the papers necessary to authenticate them. Unfortunately for him and the peace of the holy church, the papers were not destroyed, and have been published by the permission of the excommunicated Victor Emanuel. His holiness was greatly agitated on finding that this little speculation had received a scandalous publicity, which would go far to discredit all the other relics in the whole world. He expressed his great regret that he had pardoned the guilty parties, and wished he had let the law take its course. We fear, however, that his sorrow was not of a godly sort, and rather partook of that of Prior's thief at the *Greve:*

"My repentance will scarce save my bacon;
It was not that I murdered, but that I was taken!"

Religious freedom in France is still increasing, and will probably grow into a custom which will not be much changed by any coming legislation. A letter to Evangelical Christendom, of London, says: "For a long series of years religious liberty was attacked and in some cases suppressed in the French empire. Now, thank God, for several months past—that is to say, since the fall of Napoleon the Third and the proclamation of the republic—the exercise of religious liberty is much more easy and free from restrictions. It no longer depends upon the tyrannical requirements of a prefect, or the arrogant opposition of a mayor, acting in obedience to the persecuting advice of a popish priest. The Bible colporteurs are free to go from place to place to offer for sale copies of the Holy Scriptures. Protestants may print, publish and everywhere circulate religious books and tracts. Pastors and evangelists have the right to convene religious meetings, to open places of worship, to teach and preach wherever they think proper, without meeting with any obstacles on the part of public functionaries. The vexations devices which used to be resorted to under the imperial *regime*, under the tyrannical influence of the Romish clergy, are now put a stop to. The bishops and monks, the cures and priests, can no longer exercise the same despotism."

The Southern Baptist Convention met at St. Louis on May 11. The Rev. P. H. Mell, D. D., was elected president, E. C. Williams and Truman Sumner, secretaries. The Board of Foreign Missions (headquarters, Richmond, Virginia,) reported three mission stations in China, one in Africa, one in France and one in Rome, all prospering. Expenditures, $24,295.84; receipts, $27,254.51. The Domestic Mission Board (headquarters, Marion, Alabama,) reported 134 missionaries, 6,085 Sunday school teachers and scholars, 882 baptisms, and $27,000 expended. Besides these, there were reported, as results of the work of the boards of the different State conventions, 150 missionaries employed and 3,588 baptisms. Expenditures, $41,744.35. Further, 17 missionaries are supported by district associations, who baptized 117 people. Successful labors were reported among the Chinamen on the Mobile and Chattanooga railroad. The Sunday School Board (headquarters, Memphis, Tennessee,) publish a semi-monthly and a monthly paper. Receipts, $19,186.98. Much attention was given by the convention to the subjects of the education of the freedmen and of the Chinese laborers. Many Northern Baptists were present as visitors. Excellent feeling prevailed. The editor of the Standard, of Chicago, says of the body, "If allowed to pass a criticism, we should say the sectional spirit is stronger than is wholesome," but hopes that the Northern and Southern boards may co-operate, though formal union between them may not be for the best.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 29, 1871.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, Publisher.

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AGENTS—All the members of the patronizing Conferences.

PATENTS AND MEDICAL SPECIALTIES.—The editor and publisher disclaim all knowledge of the merits of the patents and medical specialties advertised in our columns. We reject promptly all such, unless in our opinion or the opinion of our agents they come from responsible and respectable parties; but we will not indorse any of them in any manner whatever, and our readers may be assured that in whatever form any *recommendation* of such articles may appear, they are paid for as advertisements, and of their merits we do not profess to know anything.

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Centenary College of Louisiana.

The annual commencement of Centenary College, Jackson, Louisiana, will take place on the *second Wednesday in July* (the twelfth.)

The meeting of the Board of Trustees and Visitors will be held at Jackson, Louisiana, on Monday, July 10, at two P. M. A full meeting of the board is much to be desired; and the friends of this institution are earnestly invited to be present, and give their countenance and support to this important enterprise of the Mississippi and Louisiana Conferences. Commencement sermon on July 9, by Rev. John Mathews.

J. C. KEENER,
President Board of Trustees.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

HANDSOMELY DONE.—The Rev. Dr. Palmer's congregation—the First Presbyterian church of this city—have granted him a vacation of four months, and placed a special fund of $3,000 to his credit—the voluntary contribution of members of his congregation. The recipient of these testimonials of considerate affection is one of the most faithful and laborious of preachers and pastors, and richly merits the high appreciation of his people.

THE CATALOGUE of the Mansfield Female College, for 1870-1, exhibits this institution as in a prosperous and growing condition. We shall probably soon have a full account of the examination and commencement exercises, which were to begin on the twenty-second instant. There were one hundred and seventeen matriculates this year, and we doubt not the approaching fall session will open with a much larger number. This institution is the property of the Louisiana Annual Conference, and President Stuart is one of our most able, experienced and successful educators.

A WORD ABOUT REMITTING.

State explicitly whether the money which you send is for the Book Agency or for the ADVOCATE. The two are separate and distinct concerns. Though they are conducted by the same agent, we must not mix their business. If convenient, write to each on separate sheet or half sheet, but be sure to state for which office the money sent is intended; and if for both, then state how much for each. This will save trouble and prevent mistakes.

SEND US CURRENCY.

We cannot use State money. We have to lose by discount here, or by the expense of sending into the State where it is issued to have it exchanged for currency. Procure the currency and save us the trouble and loss.

DISEASE OR SIN?

There is danger in regarding drunkenness as a disease. Such it doubtless is in some respects, creating a morbid condition of the brain and nervous system, and landing its victim at last where self-control becomes almost, if not altogether, impossible. In some degree the appetite may be inherited—a fearful legacy entailed by intemperate parents upon their offspring. But we may safely assume that the uppermost element is that of sin. The Scriptures speak of it as criminal, and the drunkard is as certainly excluded from the kingdom of God as any class of willful and impenitent sinners. It is no more a disease now than it was in the times of Isaiah and Paul. In whatever sense it is a disease, God holds the drunkard responsible for it as a crime. His accountability is such that persistent intemperance shuts him out from heaven, and consigns him to the perdition of the ungodly. All sinners should be pitied, even as God pities them, and compassionately calls them to repentance. All sin may have some of the aspects of disease, both physical and moral; but it is sin to be punished unless there is timely reformation. We see not why drunkards should be singled out from other classes of sinners, to be treated with more leniency than other evil-doers, and to be made the pets of a special benevolence. They are really the greatest of sinners, not only against God and themselves, but against society. The misery which they bring upon their families, the suffering, poverty, disease and crime which they engender in the world, are such as to give them rank with the very chief of transgressors.

The tendency of the times is unmistakably to lose sight of the crime in the disease, and to remove the inebriate from the sphere of accountability. Associations for the cure of inebriates, and asylums for the same purpose, are most worthy in their objects, and have accomplished some good. But the very word *cure*, as used by many of these philanthropists, indicates the removal of the subject from the domain of morals to that of medical therapeutics. We doubt the efficacy of any treatment which ignores the character of drunkenness as a crime, and leaves out the religious element as a means of recovery. Even in these useful organizations, which have the pledge as the grand obligation, we should like to see the sanctions of religion always distinctly recognized, and made prominent in the principles by which they are governed. Intemperance, to be most effectively combatted, must be kept to its real character as a sin, most flagrant and always inexcusable. A disease it may become; a calamity it is to the social and material interests of the world—a drain upon the resources and wealth of the nations, the prolific parent of physical suffering, and of mental imbecility and mania; but it is above all a sin which sinks the soul into hell. The very efforts made to save the drunkard are in danger of giving a certain respectability to his vice, and to place him in better company than other great sinners. This is a liability which must be guarded against by putting it down as a crime, and by keeping it where the Scriptures have placed it—among the most disreputable and flagrant transgressions of the law of God.

The pulpit has an important work to do in this direction. It must emphasize the religious aspects of the temperance question, and treat drunkenness upon the truest and highest grounds as a sin of the gravest turpitude, and dark enough to overwhelm the soul with eternal death. It must be treated as other great sins are treated—exposed, denounced and branded in such terms as the Holy Ghost has chosen. It is a subject that no faithful preacher can go around or leave in the hands of outside associations. It is a theme for the sermon on the Sabbath, and not to be surrendered as a specialty to the handling of the lecturer alone. Whatever it may be as a question of pathology, of chemistry and of methods of reform, it is above all a matter which lies chiefly within the province of the preacher as a subject of religious teaching. The drunkard needs such mercy as liars, adulterers, extortioners and other great sinners need; and to be saved he requires the power of the gospel and the grace of the Holy Spirit. Everything which tends to blunt the public conscience, or the conscience of the drunkard, upon the subject, is doing untold harm. In this cause we cannot afford to lose the weighty sanctions of inspired authority, nor to abate the estimate which God has put upon one of the most calamitous forms of iniquity. The drunkard may find mercy, and there is help in God to deliver him from the bondage of a terrible and deadly habit. It is a sin of deepest dye of which he is guilty. God only can forgive, and God only can save him from death. It is one of many manifestations of human depravity, and one of several forms of sensuality—a filthiness of the flesh from which men are to cleanse themselves, while they perfect holiness in the fear of God. It is something to be antagonized by the fear of God, and to be met and overcome by the divine power which makes men new creatures in Christ Jesus. The light which statistics, science and medicine have thrown upon the subject should be gratefully accepted, and the efforts of social and benevolent institutions to abate the widespread evil should be encouraged; but the disposition to make it a disease, and nothing more, is a perversion of the gravest significance.

Remove drunkenness from the domain of accountability, take it out of the hands of religious authority, and class it among the misfortunes rather than the sins of men, and we have done more harm than good. We have overthrown the firmest barrier and taken away the strongest and most effectual restraint. If it is to be treated as lunacy, smallpox, leprosy and other maladies, the evil will be increased. This is the danger just now; and, that we may not be thought to be sounding a groundless alarm, we here produce a declaration of principles adopted by the American Association for the Cure of Inebriates:

"1. Intemperance is a disease.

"2. It is curable in the same sense that other diseases are.

"3. Its primary cause is a constitutional susceptibility to the alcoholic impression.

"4. This constitutional tendency may be inherited or acquired.

"5. Alcohol has its true place in the arts and sciences. It is valuable as a remedy, and, like other remedies, may be abused. In excessive quantity it is a poison, and always acts as such when it produces inebriety.

"6. All methods hitherto employed having proved insufficient for the cure of inebriates, the establishment of asylums for the purpose is the great demand of the age.

"7. Every large city should have its local or temporary home for inebriates, and every State one or more asylums for the care and treatment of such persons.

"8. The law should recognize intemperance as a disease, and provide other means for its management than fines, station houses and jails."

There is much truth in these several articles, but not the whole truth. Many valuable and humane suggestions, but no intimation that drunkenness is a high crime against society, and a sin specially mentioned and denounced in the word of God. It is a disease, and we might infer that it is no more a sin than blindness or lunacy. Intemperance, as expounded by the American Association, is a disease only, having its cause primarily in "a constitutional susceptibility to the alcoholic impression." Fines, station houses and jails are to give way to other means of management more respectable, and more in accordance with the discovery that intemperance is a disease divested of all moral obliquity.

Under the old Jewish law the disobedient son who was "a glutton and a drunkard" was adjudged worthy of death by stoning. Isaiah denounces: "Woe to the crown of pride, to the drunkards of Ephraim;" Joel exclaims: "Awake, ye drunkards, and weep and howl, all ye drinkers of wine, because of the new wine." Paul put this *disease* in such company as follows: "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." And again, says the same inspired authority: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, *or a drunkard*, or an extortioner; with such a one no not to eat." Intemperance was as much a disease in the days of Moses and the prophets as it is now; but it was far more than this—it was a crime to be punished and to be denounced. Paul understood well what he was about when he deliberately and repeatedly classed it with the most abominable vices, and as a prominent member of a horrible family and breed of sins. In his estimate it was one of the works of the flesh manifest—"adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, variance, emulations, wrath, strife, seditious heresies, envyings, murders, *drunkenness*, revelings and such like." If drunkenness is a mere disease, there is no telling where this refinement is to stop; every other vice may be put in the same category, and there will be no such thing as sin in the world. We must have a new departure for religious teachings, and surrender the whole field of morals to this materialistic spirit.

MICROSCOPE FAITH.

The discoveries of the microscope are wonderful. As with the telescope the macrocosm of the universe is open for investigation, and no limit is set to the glorious task, so with the microscope the microcosm of the world is disclosed in detail, and all the minutiæ of earth, air and water is understood and made tributary to useful knowledge. The naturalist is enthused at the disclosures thus made. The whole realm of nature is spread out in detail, and its every object, however minute, is invested with new interest, and exhibits such marks of design and usefulness that the great Creator is magnified in his works.

Many, many of the voices of nature would be dumb to us, which are now vocal with high praise to God, were it not that science has arranged that by these optical instruments there is opened to our view rich treasures, and fields of wealth and beauty.

The medical scientist, with the use of this instrument, can analyze and disintegrate the blood and juices of the animal economy, detecting the incipient stages of disease, and calculate with greatest precision the time required for the poison to reach and arrest the action of the vital functions. Any discrepancy in the elemental principles of animal life is ascertained with sufficient exactness for chemical science to apply the required remedy. The naturalist marks in a drop of water myriads of living creatures, each performing the functions of life, and dwelling in a crystal palace composed of his fellows. In the forest leaf he discovers such a delicacy of workmanship in its fibrous structure as to qualify it for the absorption and reflection of rays of light and moisture necessary for its color and nutrition, and making it the airy and lofty abode of multitudes of insects and living animals, who find there a most elegant and delightful residence.

The thought is beautiful that all objects in the physical world have their counterpart in the spiritual—that all we see with the visual organs are but types of the invisible and the unseen. The grand orchestra, composed of the deep bass voice of the physical world, which resounds in the leaping cataract and the sighs of the storm, is in consonance with a full choir of tenor, treble and soprano voices coming up from the microscopic world, harmonizing and swelling into an anthem which fills earth and sky with its strains of symphony.

The profound and sublime truth is announced by the great apostle in the outset of his ministry: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head." Faith only apprehends this truth—it discovers and discloses truth and beauty which lie beyond the arcana of human reason and the circling light of mortal vision.

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
Th' invisible appears in sight,
And God is seen by mortal eye."

The earnest, devout prayer of the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," is but a recognition that the eye of faith has a power of discernment peculiar to itself, and that, being opened by divine influence, it "beholds wondrous things out of his law."

To the eye of faith the harmonies of the world appear as a well-conceived and executed plot—evincing a super-controlling power that is divine. A path of truth is discovered that is radiant with light. Footprints are seen that indicate the way of the ancient seers, martyrs and prophets. A goal is beheld that sparkles as a diadem forever.

Faith justifies the ways of God with man. Faith reconciles conflicting elements in the providences of God. Faith realizes in temptation a "present help" to deliver, and a strength imparted in resistance that nerves the soul for higher attainments. Faith realizes that "these light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." Faith sees in every conflict a greater victory. Faith looks forward to the last conflict as the ultimate victory and triumphant entry of the victor to a crown and dominion that endures.

Faith magnifies every Christian duty, and invests it with paramount importance. Faith magnifies every Christian work and obligation, and confers the highest honor upon the obligated. Faith magnifies every Christian enjoyment, and makes every joy the father of a greater. Faith discerns in trifles a magnitude and import that inspires to sedulous effort. Faith is the present and satisfying knowledge of things unseen, and the full assurance of hope indulged. Christian faith, as the scientist's microscope, peers into the hidden things of the invisible, and opens up the labyrinth of life.

T. B. WHITE.

BISHOP KEENER'S SERMON.

The following notice of the sermon preached by Bishop Keener at the dedication of the new Centenary church in St. Louis is reported in the St. Louis Advocate:

The text, John xx, 21, 22, 23, was then announced:

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained."

The Bishop set out with an account of the resurrection of Christ, dwelling especially upon the power by which he had been raised up from the dead. He showed from the Scriptures that this is the power by which God works in his people. Especially is it the power by which he prepares those whom he calls to the work of the ministry. After his resurrection he sent his disciples as the Father had sent him, *breathing* on them—communicating thus that life which was in himself, now that he was raised from the dead. This constitutes the true power of the ministry. Without the presence of the Holy Ghost, vitalizing his own life and giving effect to his words, no man is prepared for the work of a preacher. The gospel becomes reproductive through this agency. By men who have realized this God has always wrought. Destitute of it, no man is qualified for the work of God. He cannot transmit the life that is not in him. We do not pretend to give the exact words of the preacher, nor to follow with any accuracy or fullness his line of thought. We only state in the most general way the main points, in our own language.

He dwelt long on these two facts: 1. The resurrection of the Lord by the power of the Holy Ghost; and 2. The resurrection power in the ministry. Even if we had space we could not reproduce the remarkable amplification of the theme which he gave.

There was one exegesis, however, too striking and important to be omitted. The *keys* of the kingdom of heaven were committed to the apostles. This is the same prerogative which is given in other terms in the last verse of the text: "Whosoever sins ye remit they are remitted; and whosoever sins ye retain they are retained."

He who holds the keys stands at the door to admit men into the kingdom of Christ. He performs an important, indeed a vital, part in introducing men into a saving knowledge of the Master. The arrogant pretensions of some who claim possession of the keys must be put to the test. How shall we know that a man has the keys? "By their fruits ye shall know them." Our Lord spoke this of ministers expressly. The fruits of a genuine ministry will appear in the conversion of sinners, and in the godly lives of converts. The ministry that fails to approve itself by these tests is spurious. The church, whose members are carnal, unregenerate, profane, however proud its boast of historic prestige, is wholly discredited by our Lord's own test.

If you have the keys, show us those whom you have actually introduced into the kingdom. Where are the men soundly converted under your ministry? Where are the men who, through your means, actually know God as a sin-pardoning God? Let us see those whom you have brought to know the resurrection power, and in whose daily life that power shows itself. Until you vindicate your claim by these proofs your boast is empty and vain, and you stand convicted of blasphemous assumption.

The keys are found where the gospel is "preached with the Holy Ghost sent down from heaven." This is the power that touches the sinner with true awakening energy—that opens blind eyes to see "the sinfulness of sin"—that quickens dead souls. He whose ministry is vital with this presence will bring men to God. This is the resurrection power by which the Master works in his servants, and through them upon the world that lieth in wickedness. "He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." This power of the keys is an actual indwelling of the Holy Spirit. It is not a corporate official function, but a personal grace, an inwrought divine power.

He only is a true minister of Christ who is born of God, and is, by the actual descent of the Holy Spirit upon himself, "endowed with power from on high." It is not transmitted by episcopal functions, but communicated by the Holy Ghost. The resurrection power is in the preacher, and through him reaches the unconverted. In this way is he instrumental in introducing men into the kingdom. He has the keys. Nor do those who resist this resurrection power gain access by other means. Their sins are retained. Where the gospel is preached with the power, it is the "savor of life unto life, or of death unto death." Thus the minister of Christ performs an important function, not only in the *remission*, but also in the retention of sins.

The wholesale laudation of preachers is offensive, both to piety and good taste. But we cannot forbear to say that this sermon was worthy in every respect of the great occasion on which it was delivered. It was deeply evangelical in doctrine and spirit, with a philosophical sweep of thought which was every here and there iridescent with flashes of poetic conception and feeling.

Bishop Keener's sermons are *sui generis*. He calls no man master in analysis, style or manner. He has read much and thought profoundly. Among his friends he talks much upon the great themes of religion, and talks earnestly, in this way constantly evolving thought and gaining deeper insight. He is a profoundly earnest as well as able minister of the New Testament.

WE HAVE RECEIVED the catalogue and circular of the State Female College, Memphis, Tennessee. It is a handsome pamphlet, and is embellished with a fine engraving of the imposing buildings and beautiful grounds of the institution. Two hundred and twenty-nine students were in attendance during the term just closed.

THE Christian Standard says that "a case has recently been decided by the Supreme Court of Ohio involving the validity of subscriptions for church purposes. The general principle established is, that after a church has incurred any liability on the strength of subscriptions, these subscriptions are legally binding. In the case decided the subscription was for the payment of a church debt, and the court held that the 'subscriber' was bound to pay. A subscription may be withdrawn before there is an indebtedness, but not afterward."

TUSKALOOSA FEMALE COLLEGE.

The Tuskaloosa District Conference adopted the following report concerning this institution :

The Committee on Education beg leave respectfully to report, that within the bounds of this district there is but one school that sustains any direct relation to our church, and that is the Tuskaloosa Female College, under the presidency and proprietorship of the Rev. B. F. Larrabee.

Of this institution we are happy to be able to submit the most encouraging report. The growth and prosperity of the college, since the arrangement entered into with the present administration, by the Conference, at Gadsden, has been almost without a parallel. At the adjournment of that Conference there was not a single boarder in the institution. *Now* there are *fifteen*. The session began with eleven scholars, and it has gradually but steadily increased, until it now numbers fifty. A month or two ago the faculty was strengthened by the addition of an accomplished lady from Mississippi ; and such is the prospect of a large increase in the ensuing session, that it has been determined to add a professor and two or three experienced lady teachers to the force already engaged.

Valuable repairs have been made upon the buildings, and during the vacation the entire boarding department will be furnished and carpeted anew, and the school halls refitted and supplied with desks and seats of the most approved pattern, and rendered in every way attractive and comfortable. New pianos are to be purchased for the music department, and new apparatus for the department of chemistry and natural philosophy.

A children's department is to be organized in a separate building, and supplied with everything to encourage and aid both teacher and pupils.

It is also in contemplation to make large additions to the present buildings during the next year.

On the whole, your committee are highly gratified at the condition and prospects of this institution, and heartily recommend to the District Conference to pass the following resolutions :

Resolved, That we are rejoiced to know that the Tuskaloosa Female College is now upon a basis which invites our confidence in its permanent success.

Resolved, That we recommend and urge parents within this district to send their daughters here to college, and we commend the institution to the general favor and patronage of the public.

F. F. HEMPHILL, C'h'n.
REV. J. D. ANTHONY.
REV. F. A. GAMBLE.
REV. V. O. HAWKINS.
REV. W. L. CLIFTON.
LITTLETON COLE.

This report, with the accompanying resolutions, was unanimously adopted by the Conference.

Baptism of Unconscious Adults.

The Presbyterian General Assembly (South) took the following action upon this subject :

Dr. Dabney presented the following :

The Committee on Bills and Overtures report Overture No. 8 :

Is it right to baptize a person whose recovery from the delirium of fever is despaired of, but who, immediately before he lapsed into the delirium, professed faith in Christ and asked to be baptized? In other words, is it right ever to baptize an unconscious adult person? T. L. DE VEAUX.

Your committee would respectfully move the Assembly to adopt the following reply :

The sacraments are rational and spiritual means of grace, and cannot change the spiritual state of any soul *ex opere operato*.

The Shorter Catechism, question 94, defines baptism as signifying and sealing our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. The Scriptures hold out sundry instances of believers in a state of salvation without water baptism ; thereby showing that it is not in every case necessary to redemption. Experience has also taught us the propriety of caution in judging professions of faith and repentance made in sickness, either favorable or adversely. For all which reasons this Assembly decides that an unconscious adult, in the condition described in the above overture, is not a suitable subject for baptism.

The report was adopted.

A HIT.—A clergyman in the country had a stranger preaching for him one day ; and meeting his beadle, he said to him : "Well, Saunders, how did you like the sermon to-day?"

"I watna, sir, it was rather o'er plain and simple for me," replied the beadle. "I like the sermons that bejumble the judgment and confound the sense ; oh, sir, I never saw one that could up to yourse'f at that."

Southern University, Greensboro, Ala.

The annual meeting of the Board of Trustees of the Southern University will begin on Monday, the third of July. Every member of the board is earnestly requested to be present.

Bishop McTyeire will preach the commencement sermon, and Prof. Harrison will deliver the address before the literary societies.

N. T. LUPTON,
Chairman of Faculty.

ALABAMA IRON.—Says the Montgomery Advertiser :

By the completion of the Alabama and Chattanooga railroad vast beds of Alabama iron ore have been made accessible at a low cost, of a quality, it is asserted, that is better suited to the manufacture of steel than any other native or foreign ore. It is to be hoped that this will tend to the development and utilization of these inexhaustible supplies, that can be made to be of more real value to this State than are the White Pine silver mines to Nevada. Pig iron is now made in Alabama, it is said, thirty-three per cent. cheaper than in the most favored regions of Pennsylvania, and the experiments recently made by Messrs. Holly, Winslow & Griswold, at Troy, New York, on iron manufactured in Shelby county, Alabama, were entirely satisfactory, and conclusively proved the great value of the product. The Alabama ores are free from sulphur, and by care in manufacturing them into pig iron the phosphorus they contain can be reduced to five one-hundredths parts of one per cent. in the pig metal.

THE SUEZ CANAL.—Four hundred and ninety-one vessels, together of 443,212 tons, and carrying 26,592 passengers, passed the Suez canal during the year 1870. Of these vessels 292, together of 251,929 tons, sailed in the direction from Port Said to Suez, and 199 vessels, together of 191,283 tons, in the direction from Suez to Port Said. The total receipts from the canal last year were $946,586 gold.

Married.

By Rev. P. M. Goodwyn, June 25, 1871, HENRY L. WILLIAMS to Mrs. MARY E. TOWNSEND, all of this city.

At the residence of the bride's father, Mr. M. Gamble, on the first instant, by Rev. Isaac Merchant, Mr. ISAAC W. MERCHANT and Miss J. A. GAMBLE, all of Leake county, Mississippi.

May 4, 1871, by the Rev. James E. Bradley, THOMAS S. MABEN and Miss BETTIE S. WILLIAMS, both of Richland parish, Louisiana.

May 9, 1871, by the Rev. James E. Bradley, Mr. ZACH. HANNA and Mrs. CORNELIA J. BUTLER, both of Louisiana.

Obituaries.

MRS. JANE STOWERS was born in Union district, South Carolina, January 14, 1800 ; joined the Presbyterian Church in early life ; moved to Montgomery county, Alabama, in 1831, and joined the Methodist Episcopal Church, in which she lived consistently, and died triumphantly April 11, 1871, being over fifty years a devout worshiper of the living God. May our end be as hers! M. M. G.

THE following preamble and resolutions were unanimously adopted by the second Quarterly Meeting Conference of Carthage circuit, Jackson district, Mississippi Conference, held at Mount Zion, June 17, A. D. 1871, H. H. Montgomery, presiding elder, in the chair :

WHEREAS, This Quarterly Conference has been deprived of one of its most efficient members (Bro. JAMES HANNA, who departed this life January 19, A. D. 1871, aged fifty-six years, eleven months and twenty-nine days ;) therefore, be it

Resolved, 1. That while we deeply deplore his loss, we meekly bow to that inscrutable Providence which doeth all things well.

2. That in his death this Quarterly Conference has lost an able counselor, the church an active member, his family an affectionate husband and father, and his neighborhood an estimable citizen.

3. That we tender the relatives of the deceased our heartfelt condolence, and pray that his Christian influence may lead them to a chaste and upright demeanor before God.

4. That a copy of these resolutions be furnished the family of the deceased, a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that the same be spread on the journal of this Quarterly Conference.

JOSEPH D. EADS,
JAMES M. WEEMS,
JOEL P. CATO,
Committee.

BRO. JOHN RILEY, son of William and Sibina Riley, was born in the State of Georgia, December 8, 1811 ; emigrated to the State of Mississippi in 1842 ; professed faith in Christ and joined the Methodist Episcopal Church South in 1844 ; and was married to Miss Nancy Jane Howell, of Rankin county, in December, 1849.

Brother and Sister Riley were blessed with six children. Two are dead and four are living—all members of the church. Bro. Riley filled with acceptability and usefulness the offices of class-leader, steward and Sabbath school superintendent. He lived a consistent and holy Christian. I know of no man in the section of country in which he lived who stood higher as a Christian and a gentleman. His house was always a welcome home for the preacher, in the support of whom he stood with those at the head of the list.

After an illness of some two weeks (of pneumonia) Bro. Riley fell asleep in Christ, at his residence, on Monday, May 15, 1871. But he fell as he had lived. I was with him on Saturday and Sunday before he died. I said to him : "Bro. Riley, have you the comforts of the sustaining grace of God in your afflictions, and at this most trying moment." He replied : "Yes ; I have no fear of death ! I am perfectly resigned to the will of God."

We sorrow not as those who have no hope. We shall meet again. Glory to God ! May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be upon and abide in the hearts of those bereaved and loved ones, through Jesus Christ. Amen.

ANDREW DAY, P. C.
SPRING RIDGE, Hinds Co., Miss., June 5.

TRIBUTE OF RESPECT TO THE MEMORY OF REV. L. M. BOYD.

The following preamble and resolutions were adopted by the second Quarterly Meeting of Marion circuit, Meridian district, Mississippi Conference, held at Lauderdale Station, May 27, A. D. 1871 :

WHEREAS, In the wisdom of a just God, in fulfillment of a decree long since passed by the King of heaven, that "dust thou art and unto dust shalt thou return," man born of woman is of few days and full of trouble : our worthy and esteemed brother, Rev. L. M. Boyd, for one year a member of our Quarterly Conference, and for many years a local elder in the Methodist Episcopal Church South, an able minister of the New Testament, was called from our midst, from his labors in the church on earth to his reward in the church in heaven, on the twelfth day of December, 1870 ; therefore,

Resolved, 1. That while we bow in submission to the will of God in all his providential visitations, yet we regret the loss of one whose counsels, prayers, exhortations and godly admonitions were so valuable in our Quarterly Meetings, and elsewhere in our churches, where his loud, shrill voice was so often heard.

2. That we sorrow not as those having no hope. Bro. Boyd died as he lived. Ever since we knew him his sermons, exhortations, prayers and conversation were heavenward ; consequently his end was peace. He said to a brother minister that the gospel he preached and recommended to the whole world was able to save, yea, console and strengthen, him in the hour of death ; not a cloud was there to darken his way to the sunny plains of deliverance.

3. That we deeply sympathize with the bereaved family of our deceased brother, hoping and praying that the Father of mercies may throw around them his protecting care, and shield them from the temptations that are so prevalent in this wicked world ; that they remember a kind husband and father's blessing, and follow his godly example and teaching, so that they may be prepared to meet him in heaven, where parting will be no more.

4. That a copy of these resolutions be spread on the minutes of this Quarterly Conference, and one sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and one furnished to the family of our deceased brother.

All of which is respectfully submitted.

J. E. PLATT,
G. B. GRACE.
H. ARMSTRONG,
Committee.

IN MEMORIAM.

MRS. SARAH ANN NEWSOM, wife of Rev. Joseph D. Newsom, of the North Mississippi Conference, died near Lexington, Mississippi, June 3, 1871, in the thirty sixth year of her age.

"Lo! the prisoner is released,
Lightened of her fleshly load ;
Where the weary are at rest,
She is gathered unto God!"

The deceased was the daughter of Rev. William James, of precious memory. She was born in Wilkinson county, Mississippi, October 12, A. D. 1835. Her early training was of the best kind to fit her for the life unto which, in God's providence, she was called. In her childhood's home she had the influence and example of the shining life of her father. Around her father's hearth, and in the pulpit at old Bethel, such illustrious men as Drs. Winans, Drake and their co-laborers gave her exalted ideas of our holy religion and the piety of the Christian ministry. She was, under such influences, early the subject of awakening grace, and in the beginning of the year 1854 was converted. She made an everlasting covenant with God and faithfully kept it to her death.

On the sixteenth of November, 1854, she was married to her now sorrowing husband, who had before given himself to the service of the church in the itinerancy. Sarah, young, beautiful and bright, did not take the responsible and delicate duties of an itinerant's wife (most delicate, most responsible, and therefore the most difficult position a woman ever fills,) unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

She was an helpmeet to her husband in his holy calling, for which her early training well fitted her. She not only filled the measure of a good wife's duty in her domestic circle, but cared for the flock of her husband, especially the lambs of the flock. Her generous sympathy found the way to the hearts of all, particularly the young, to whom she was of great service. Her husband attributes much of his success in this department to her help.

She fully proved her devotion to the itinerancy by nearly seventeen years of toil and sacrifice, ten years of which were more or less years of suffering ; five of them, last preceding her death, chiefly confined to her room, and much of the time to her bed. Still to her husband she said : "Don't locate." When sympathizing friends proposed to take care of her, and let her husband take an appointment some distance from her, she said : "No, no. The church will be neglected for me ; it must not be." The last three moves she made on a bed, unable to sit up. Her labor is past. Her sun is set gloriously, amidst tender, sympathizing friends, who gathered with unselfish love around the couch of the dying saint.

Three of her six children survive her ; the others preceded her to our Father's house, where she has now joined them.

We saw her a beautiful bride, a joyful Christian, wife and mother, a dying saint, and committed her body to the grave in sure and certain hope of a blessed immortality. W. P. B.

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending June 26, 1871.

A—T A S Adams $27.15, C G Andrews, L M C Askew.

B—W W Bennett, Horace Bishop, T M Barr, J W Bush, L H Bryant.

C—W J Crump, J C Crandall $11.90, Harry Cobb, C W Campbell, C W Carter $6, R Crawford $10.10, Claxton, Remsen & Haffelfinger

D—R Day $1.65, William Y Dixon $7.25, D M Dunlap, E 4th Champ & Son.

E—Evans' Advertising Agency, J Ellison, L Ercanbrack $1.10.

F—Richard Frost.

G—Griffin & Hoffman, A M Goodwyn, Courtland LeG. Goodrich $27.34.

H—Alex Hood $3, T W Hines, W C Hinslip, W L C Hunnicutt $2.50, S J Hawkins $50, E P Harris, Hitchcock & Walden.

I—A B Irick.

J—S A S Jones $5, J A B Jones, H F Johnson 2 lots, I G John.

L—W H Lewis $9.10, T A Lancaster $1, W M Lovelady $1, J B Lippincott & Co.

M—Pleasant L Martin $6, O M Marsh, John A Miller, H B Magruder, John P Morton & Co, John S McCarver, J Dudley Murff, J W McIntyre, H H Montgomery $6.30, J H Mims, C K Marshall.

P—S M Pettengill & Co 3 lots $39.38, P S Petty $2.05.

R—J K Randall, F T Rawson, Anson D F Randolph & Co 2 lots, Roberts Bros, A H Redford 2 lots.

S—R A Sibley $3, W R Skinner $3.50, E R Strickland $3.60, C B Stuart 2 lots $10, W R D Stockton 2 lots $60.76, George S Scofield, E Steiger.

T—W S Turner $2.80, James Turner 2 lots, R P Thompson.

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W—H O White $2.85, W M Winn $2.75, Wilkinson Bros & Co, Geo Woods & Co, J G Wilson $5.

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—AT—

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Let the Lower Lights be Burning,
Look on the Bright Side,
Man the Life-Boat!
My Savior's Charms,
Never Give Up the Right Way!
No Time to Play?
Oh My Heart!
Only a Step to Heaven,
On to the Goal!
On What Foundation?
Over Yonder!
Sailing Into Port,
Song of Christ's Soldiers,
Soon and Forever,
Stand to Your Arms,
Star Voices,
Stop and Think!
The Master hath need of the Reaper,
There's a Light in the Valley,
The Tardy Troop,
The Temperance Ship,
This is the Victory?
Waiting for the Lord,
What Can I Do?
What Did Jesus Say?
Where He Leads we Will Follow,
Which Road are You Choosing?
Who will Send or Go?
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The Child's Corner.

WAITING FOR PAPA.

I.

We have put away the playthings,
Cleaned the trinkets from the floor,
Mamie's doll is in its cradle,
My old horse behind the door;
With our tidy hands and faces
All impatiently we wait
For the sound of papa's coming,
And his footstep at the gate.

II.

Little ones, when all the luster
Of your locks shall change to snow,
When the light shall all be faded
From those eyes that sparkle so,
May you lay your every idol,
All earth's playthings, gladly by,
And as fondly greet our Father,
When he cometh in the sky."

PUNCTUALITY OF THE MOON.

Suppose you are going to make a journey to the Falls of Ningara. A family party is to be made up, and your father says you can go any time in the month of June. You all consult together to find out which will be the best week in June to go in. Your father says: "By all means let us go so as to be there at the time of the full moon. Then we shall get a view of the Falls by moonlight, and perhaps we shall see a lunar rainbow." Then you get out your almanac and find out when there will be a full moon in the month of June. And, if the almanac says that the moon will be full on the twenty-third of June, then you arrange your plans for your journey so as to be at Niagara about that time. And in the evening of that day your party all leave the table where you are staying, and go down to look at the Falls. You get out on the top of the tower on the Terrapin Rocks, where you can look right down into the Horseshoe Falls. But would it ever enter into your mind to think that perhaps the moon will be a day or two behind time? Perhaps something may have delayed it for two or three days. Would you be likely to think anything of this kind? No. Such a thought never enters into anybody's mind. And what is the reason? The reason is that such a thing has never happened. The moon has been going through all the changes that we see in it now, every month, for nearly six thousand years; and in all that long time it has never once been a single day, or hour or minute behind time or before time. The *new* moon comes punctually at the time appointed for it; and so does the *full* moon. An astronomer can calculate for a hundred or five hundred years ahead, and tell you just the day and hour in any month when there will be a new moon or a full moon. And if you and I were to be alive at that time, we should find the moon up to time—*punctual to a moment.* It has been so for thousands of years past; it will be so for thousands of years to come.

When the time comes for you to take such a journey to Niagara as was spoken of just now, you may perhaps oversleep yourself in the morning, and so miss the train. Or you may be sick, and not able to go. Or you may get fairly started, and some accident may happen to the train, and you may be delayed in getting to the end of your journey. But whoever may be at Niagara at the time appointed for the full moon, in June, may be just as sure that the moon will really be full then as they are that two and two make four. The moon always has been punctual, and always will be punctual. And the moon praises God by its punctuality. It is God's power and wisdom that make the moon so punctual.

The best watchmaker in the world will not make a clock or watch that will go on from year to year without getting either too fast or too slow. But the moon is God's timepiece. It keeps the most exact time. It is never too fast, and never too slow, and never needs winding up. And every month, when we see the new moon appear at the very time that God has appointed for it, we may well think that it is singing a silent song of praise to God by its punctuality.

And this is a very important lesson that we may learn from the moon. The habit of punctuality is one of the best habits for us to form while we are young. To be always in the right place at the right time; to be in school before the opening exercises begin; to be in church before the minister enters on the service; to be in the place where we have a business engagement in plenty of time to meet it is a most excellent habit to form. Many a man has failed in business just for the want of punctuality, and even where actual failure does not follow from it, it always occasions a great deal of harm and loss.

One day a gentleman was stopped in the street by a shabby-looking man, who asked him if he did not remember his old schoolmate, Harry Brown; and then begged him to lend him $5.

The gentleman remembered Harry Brown very well. His father was a rich man; and when he was at school, Harry's business prospects were better than those of any other boy of his class. He looked with surprise on this man's dirty, threadbare clothes, and asked: "Can it be possible that you are my old friend, Harry Brown?"

"It is just so," said he.

"Do tell me what has brought you to this condition of poverty and want?"

Now mark what this poor man said.

"*Time enough yet* has brought me here. I got into the way of saying this all the time. I used always to put off doing things at the right time. This has ruined me. If I had only formed the habit of punctuality when I was young, I might have been a rich man to-day. But now the habit of putting everything off has become so strong that it seems impossible to overcome it. For the sake of old times lend me $5, or else I must go either to the almshouse or starve."

If any of you are getting into the habit of putting things off by saying, "Time enough yet," resolve to break it up at once. And every month, as you see the new moon, think what a habit of punctuality the moon has, and try to imitate its example in this respect.

Some of the best and greatest men of whom we read in history were remarkable for their punctuality. Melanchthon, the friend and companion of Martin Luther, the great reformer, was so punctual in his habits that if he made a business engagement he was accustomed to fix not only the hour, but the very minute when the business should be attended to.

Our great and good Gen. Washington was a pattern of punctuality. When he engaged to meet Congress at noon, he never failed to be at the door of the hall just as the clock was striking twelve. He always dined at four o'clock; and if his guests whom he had invited were not present the dinner went on punctually at the appointed hour, without waiting for them. Sometimes, when new members of Congress were invited to dine with the President, not knowing what his habit was in this respect, they would come late, perhaps when dinner was half over. Washington would make no apology, but simply remark: "Gentlemen, we are punctual here." When those gentlemen got another invitation to dine with the President they would be sure to be in time.

On one occasion a person had a pair of beautiful horses which he wanted to sell, and which the President wanted to buy. Five o'clock in the morning of a certain day was appointed as the time when the horses were to be brought for Washington to see them. But the horses were not brought until a quarter past five. When the man came with them he was told that the President had been there at the hour appointed, but finding he was not there had gone to some other engagement; he could not then be seen. The man lost a good chance to sell his horses by delaying a quarter of an hour. Let us learn this lesson from the moon—always to be up to time.—*Dr. Newton.*

LITTLE ALICE was one of my Sabbath school scholars, a fair-haired, blue-eyed girl, whose beautiful face and sweet winning ways made her a favorite with all. Methinks I can now see the soft, tender look of her mild eyes fixed so earnestly upon me as I endeavored to impress upon her opening mind the gospel plan of salvation. One day I said to her:

"Alice, what will you do when you die and are called upon to stand before the judgment seat of God to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered:

"Christ died for sinners; *I will hide behind him.* God will not look at *me.* He will look at *Christ.*"

Beautiful thought, to hide behind Christ, to lose ourselves in him, and casting aside our own impure works, to rest solely and entirely upon his finished work for salvation!—*Good Words.*

A HINT TO HOUSEKEEPERS.—The amount of injury done to the tender stomachs of young children, invalids and sedentary persons, by eating bad bread day after day, from one year's end to another, must be enormous. A cook who cannot make good bread of every description ought not to be allowed house-room for an hour; and that mother is criminally negligent, whatever may be her position, who does not teach her daughter to know what good bread is, and how to make it. Alum is used to give whiteness, softness and capacity for retaining moisture. Lime could be employed with equal effect, having the advantage of correcting any sourness in the bread or stomach, besides affording an important ingredient for making the bone strong. Every housekeeper should know how to make two or three kinds of bread.

IF OTHERS neglect their duty to you, do not you neglect your duty to God, yourself, nor to them.

The Farm and Garden.

THE CAROLINA PHOSPHATES.

There have been discovered in the vicinity of Charleston, South Carolina, extensive deposits of fossil remains of sea monsters of a former age. These fossils are composed principally of phosphate of lime, a valuable and important ingredient of plant food. But we are not inclined to place so high an estimate upon these deposits as do some of our cotemporaries. Four years ago we gathered together two or three tons of bones, with the hope of getting them crushed; not succeeding in that, we made a heap of them and set fire to the mass. The amount of grease and animal matter they contained caused rapid combustion, and so in a few hours we had a very excellent lot of phosphate of lime. We pounded it up fine, and, in order to outdo anything ever heard of before in gardening, we put the whole of our treasure—filling thirteen barrels after it had been burned—upon about one eighth of an acre of land. The ground was beautifully and thoroughly prepared, but the inert bone made no more impression than if we had put on that much sand, nor has it benefited the land or increased its yield to this day. Now the practical question is this: How much better are these fossil remains than that we used? We think there is very little difference. It is true, probably, that they have some process in those capacious establishments we see so elegantly illustrated for livening up fossil materials. In other words, a little "doctoring" is done, which rejuvenates the old bones—causes the monsters to cavort and spout. This "doctor's stuff" is wonderful, but we think it would be just as efficacious if mixed with Charleston beach sand. We send this as a "tracer" of this *deposit,* which may be considered the first gun at Sumpter. Will the Georgia and Carolina press pass this around? *Practical Planter.*

TIME TO CUT TIMBER.

A correspondent of the Baltimore Sun says:

In your "Notes of the Day" you publish as follows: "It is said that timber cut in February will last three times longer than that cut in the summer months." In an old German almanac of the year 1802 is the following: "Good building timber is fallen in the wane of the moon, when it is under the earth, in the sign of the bull, virgin or goat, but when the sap is out of the wood—that is, in December."

These assertions are grave errors, calculated to produce much loss.

In the July number of the Albany Cultivator for the year 1854 is an article headed "What time shall we cut timber? Never in winter, but always in summer."

In the article (which is long) the experience is given of Isaac Hathaway, of Farmington, Ontario county, New York, an old and enterprising settler, a close and extensive observor, and who has had much experience in connection with sawmills and timber erections. All his observations tend to show the great difference between winter and summer-cut timber, and induce him to think that, cut at the best period, it will last, under the average of circumstances, three times as long as when felled in winter.

My own experience is in accordance with Mr. Hathaway's. There are now two gate-posts of white oak on a farm I lately sold, said to have been cut in summer, of some forty years' standing; they appear much as they did twenty-three years ago, when I bought the place.

THE VINEYARD.—A few hints in this department to those of the readers of Our Home Journal who are cultivating the grape on a large or small scale. If your grapes seem to be any way affected by cold or wet weather spread about a half a gallon of air-slacked lime around each vine; mix it in with the soil with an iron-tooth rake; this will not injure the roots; and in a few days the vines will assume their natural appearance. This will bring the sap into a free circulation, and kill out the fungus that is so injurious to the grape. The reason that I assign for this is that any heated dry matter, put in contact with the chilled soil that plants or vines are growing in, instantly expels the fungi. This is a lesson that I have learned from experience. In the forcing of plants in hot houses, when too much damp air was admitted in cool, cloudy weather, it created a fungus, which has to be driven out of the house by hot air. This is a very simple way in regulating the temperature of the soil. It checks mildew, and the growth of the vine is steady. I have treated grape vines, that were badly affected with mildew, on this plan, and proved successful. Now it will be well to look over the vines and see that there are not too many bunches on; it is better to thin out the bunches than to leave them on the vines and not mature. If this simple plan is followed, and the vines kept well tied in, I will warrant that your crop of grapes will be fine.—*Correspondent of Our Home Journal.*

A NEW KIND OF FERTILIZER.—It is the general opinion, we believe, that the announcement to our first parents, when they were turned out of the Garden of Eden, that in the sweat of their brow should they eat their bread, was a curse pronounced upon them. We are not much in theology, and do not intend to run the risk of a controversy with orthodoxdom, by asserting that it was really a blessing, or by giving a more favorable interpretation than the generally received one, of the assertion that the ground was cursed *for their sakes.* Sweat is a good fertilizer, and a very cheap one, especially when the thermometer stands at ninety. Brains are equally as good when properly applied. But the two, when mixed in proper proportions, make an admirable compound for all kinds of crops on every variety of soil, that may be applied in season and out of season. The trouble has been that the ingredients have not been mixed in the right proportion. The ingredients should be mixed not in the chemist's laboratory, but in the field, between the hours of sunrise and sunset. Thus mixed, the compound may be applied to all kinds of crops, in every possible way; but it must in all cases be thoroughly "rubbed in."—*American Rural Home.*

FRENCH METHOD OF RAISING TOMATOES.—As soon as a cluster of flowers is visible the stem is topped down to the cluster, so that the flowers terminate the stem. The effect is that the sap is immediately impelled into the two buds next below the cluster, which soon push strongly and produce another cluster of flowers each. When these are visible the branch to which they belong is also topped down to their level, and this is done successively. By this means the plants become stout dwarf bushes, not above eighteen inches high. In order to prevent their falling over sticks or strings are stretched horizontally along the rows, so as to keep the plants erect. In addition to this, all the laterals that have no flowers, and after the fifth topping all laterals whatsoever, are nipped off. In this way the ripe sap is directed to the fruit, which acquires a beauty, size and excellence unattained by other means.

BEES AND HONEY.—Great and increasing attention to bees and the production of honey is one of the "signs of the times" at the North and West, but *our* people do not seem to have awakened to the importance of the subject yet. The cash value of the honey made in the United States every year amounts to several millions of dollars, and the cost of producing it is a mere trifle. If the people of the South and Southwest would devote a little time and attention to this matter they would be agreeably surprised at the great results from light labor and care. With the Italian queens, new and improved hives, etc., the business is reduced to perfect simplicity, and the profits are untailing and sure. We earnestly advise our readers to give bee-keeping a reasonable and proper share of attention at once.—*Our Home Journal.*

HOUSEKEEPERS' DEPARTMENT.

SOFT GINGERBREAD.—Two-thirds of a cup of molasses, three tablespoonfuls of cream or melted butter, one egg, three tumblers of flour, one large teaspoonful of soda.

COFFEE CAKE.—Three eggs, one cup of butter, two cups of sugar, one cup of molasses, one cup of cold coffee, one teaspoonful of soda, cinnamon, clove, nutmeg and allspice, one pound of chopped raisins.

SOFT GINGERBREAD WITHOUT EGGS. Six cups of flour, three cups of molasses, one cup of butter, one tablespoonful of ginger, and three tablespoonfuls of saleratus. Beat well and bake in a quick oven in square tins.

CHOCOLATE CARAMELS.—Mix well together two cups of molasses, two-thirds cup of sugar, half a cup of milk, half a cake of Baker's chocolate, grated, and a piece of butter as large as an egg. Boil about half an hour, pour in buttered pans, and just before it is cool, square it.

TEA CUP CAKE WITHOUT EGGS.—One cup of butter, two cups of sugar, two cups of sour milk, a bit of volatile salts size of a nutmeg or a teaspoonful of soda, half a grated nutmeg, a teaspoonful of essence or a rind of lemon, grated. Use flour enough to make a stiff batter, and beat it well. Put it in an inch-and-a-half-deep dish, and bake in a quick oven.

BREAD PUDDING.—One-half pint of bread crumbs, one pint of milk, yolks of three eggs, salt, spice, sugar; add raisins if you like. When baked, take from the oven and cover with jelly, and cover the whole with frosting made from the whites of the eggs and sugar.—*The Household.*

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HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee. In the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

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jes 3m

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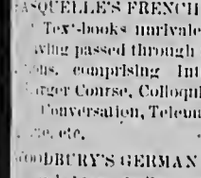

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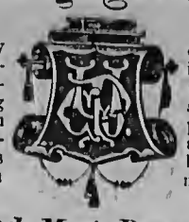

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Every article warranted to give satisfaction and to be as represented.

Persons at a distance can order with the full assurance that they will get as good bargains as if they were present to select in person.

LOUIS GRUNEWALD,
fe23 1y **Music Dealer, 129 Canal Street.**

ADVOCATE CALENDAR, 1871.

MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
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MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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DEC						1	2
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	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

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Price, 35 cents; $30 per hundred. A copy by mail post paid on receipt of 30 cents. Published by J. C. CRANDALL, at Baxter University of Music, Friendship, N. Y. je1 1m

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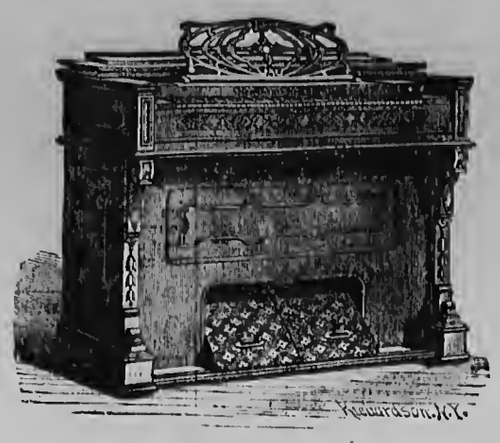

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The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

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☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

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COMMISSION & FORWARDING MERCHANTS,
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COTTON AND TOBACCO FACTOR,
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Scientific.

NO ONE DOUBTS, remarks Prof. Newton, that comets are chiefly composed of very light vapors; though some of the larger ones may have a solid nucleus. "If, as intimated, certain observed cometary phenomena indicate that these vapors, like the solar vapors, are arranged, for a certain depth, at least, in envelopes, which are liable to be greatly expanded, or even wholly expelled, by the increasing amount of heat received from the sun, we have in the probable physical structure of comets another indication that these bodies were originally detached from the sun's photosphere, in addition to that furnished by certain features of the cometary motions."

THE American Naturalist for June contains two important articles of use to farmers. In the first Dr. Le Barm, the State entomologist of Illinois, gives an account of a new leaf-roller caterpillar, extremely destructive to young nursery apple trees, which look, after the caterpillar has been at work, as if they had been scorched by fire. It is quite new to professional entomologists, and promises to do much mischief in the future. No insect enemy has heretofore been known to prey on the striped squash beetle, that scourge of gardeners. In the second article referred to Dr. Shimer describes a small parasite, the maggot of a fly resembling a miniature housefly, which during the last summer seems to have killed off large numbers of these beetles.

BIGGER STILL.—A new *Wellingtonia gigantea,* or "big tree," forty feet and four inches in diameter, has been discovered lately near Visalia, in southern California. This is thicker by seven feet than any other that has yet been found. A section of one of the "big trees" is now exhibited in Cincinnati, which is seventy-six feet in circumference and fourteen feet high; and, standing on the floor of the hall, it gives one a perfectly clear idea of the enormous size of the tree from which it was taken. The section was cut last year in the Mariposa grove, about two hundred and fifty miles southeast of San Francisco, and far up the western slope of the Sierra Nevada mountains. It was divided and hauled a hundred and forty miles to Stockton, on three wagons, by seventeen yoke of cattle.

SECRETS FOR LADIES.—Let the ladies observe the following rules: In the morning use pure water as a preparatory ablution; after which abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. Temperance must be attended to, both in eating and drinking, if you would avoid pimples. Instead of rouge use moderate exercise, which will raise a natural bloom in your cheeks, unmatable of art. Candor and good humor will give an openness to your countenance that will make you universally agreeable. A desire of pleasing will add fire to your eyes, and breathing the morning air at sunrise will give your lips a vermillion hue. That amiable vivacity which you now possess may be happily heightened and preserved if you avoid late hours, but not otherwise; for the first gives the face a drowsy, disagreeable aspect; the second is the mother of wrinkles, and the third is a fruitful source of weak eyes and a sallow complexion.

A MUD VOLCANO.—While returning by a new route to our camp, dull, thundering sounds, which General Washburn likened to frequent discharges of a distant mortar, broke upon our ears. We followed their direction, and found them to proceed from a mud volcano, which occupied the slope of a small hill, embowered in a grove of pines. Dense volumes of steam shot into the air with each report, through a crater thirty feet in diameter. The reports, though irregular, occurred as often as every five seconds, and could be distinctly heard half a mile. Each alternate report shook the ground a distance of two hundred yards or more, and the massive jets of vapor which accompanied them burst forth like the smoke of burning gunpowder. It was impossible to stand on the edge of that side of the crater opposite the wind, and one of our party, Mr. Hedges, was rewarded for his temerity in venturing too near the rim, by being thrown by the force of the volume of steam violently down the outer side of the crater. From lusty views, afforded by occasional gusts of wind, we could see at a depth of sixty feet the regurgitating contents.—*Scribner's for May.*

POLITENESS is, in business, what stratagem is in war. It gives power to weakness; it supplies great deficiencies. It is invincible either in the attack or defense.

IN THE intoxicating cup discontent seeks for comfort; cowardice for courage; bashfulness for confidence; sadness for joy; and they all find ruin.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market since our last report, and from nearly every branch of trade we hear complaints of increasing dullness. With trifling receipts, nothing of any moment has been done in sugar and molasses, but the few sales reported have been at about previous rates. On Tuesday, however, the sales of the former were to a fair extent. There has been rather better demand for flour, but without any improvement in prices. Corn has been in good request, at about previous rates. Provisions have continued quiet but firm.

The accounts from the interior are quite as discouraging as before, but are mostly anterior to the present dry, warm spell, up to which the indications pointed not only to a material decrease in acreage, but to a serious falling off in the yield of the area planted. In fact, the prospect was quite as unpromising as the report of the Agricultural Bureau. In a short time we shall have reports of the effects of the change in the weather, which we hope will prove more satisfactory.

The river is 6 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-third instant:

Louisiana and Mississippi.....bales..	2,578
Lake	6
Mobile	90
Texas	343
Total	3,017

On Saturday the demand was confined to a few buyers who came forward with lower offers, and in order to effect sales factors were compelled to make additional concessions of fully ¼c., while the sales were confined to barely 450 bales. On Monday the business embraced 650 bales, but at still easier rates, indicating a further decline of ¼c. On Tuesday the market opened with a better inquiry, and as buyers operated with more spirit the sales embraced 850 bales, but, in agreement with a further decline of ⅛c. at New York, prices continued to rule in favor of buyers, the sales of good ordinary showing a falling off of nearly or quite ¼c. Low middling ruled at about Monday's figures, and there were some limited operations in middling and strict middling for the first time in several days. The latter have maintained their positions much better than the medium grades, our quotations for middling showing a falling off of only ⅛c. from last Tuesday evening, while those for good ordinary and low middling present a decline of 1¼c.

This makes an aggregate for the past three days of 1,950 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,385,859 bales, against 1,118,434 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,047,397 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 202,520 bales to Great Britain, 301,481 to other foreign ports, and a decrease of 208,745 to France.

Referring to our remarks above, we quote as follows:

Ordinary	13¾ to 14¾
Good ordinary	15¾ to 16¼
Low middling	18 to 18⅝
Middling	20 to 20½
Strict middling	to 21

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days...	3,017	
Arrived previously	1,468,862	1,471,879
		1,492,575
Exported past three days.	5,359	
Exported previously	1,447,865	
Burned	950	1,454,174
Stock on hand and on shipboard..		38,401

SUGAR.—On Tuesday there was a good demand, and 250 hogsheads Louisiana sold in lots on the basis of 9¾c. for good common, 10⅛c. for fair, 10½c. for good fair, 11¼c. for fully fair, 11⅝c. for prime, and 12c. for choice. Refinery yellow clarified is selling at 12¼ to 12¾c.; white, 13 to 13½c. per pound.

MOLASSES.—The supplies are light, and are sold as received at 15 to 20c. for inferior and poor fermenting, and 30 to 40c. for good plantation reboiled.

PORK.—The market has been quiet but firm; mess is held at $16.50 per barrel. On Tuesday 100 barrels original mess sold at $16.25 per barrel. It is retailing at $16.50 per barrel.

BACON has been in fair demand at firmer prices. On Tuesday there was a good demand, and 75 casks sold, in lots, at 7½c. for shoulders, 9 to 9⅛c. for clear rib sides, and 9¾c. for clear sides; and 10 tierces sugar-cured hams at 15½c. per pound.

DRY SALT MEAT.—The supply is light, but the demand is limited. Shoulders are quoted on the spot at 6⅛c. per pound. There were sales on Tuesday of 55 casks shoulders on private terms.

LARD.—We note a dull market. Kegs are quoted at 11⅛ to 11¾c. per pound; tierces 10¼ to 10½c. for packers', and 10½c. for refined.

BREAKFAST BACON.—On Saturday 15 boxes Western sold at 11c. On Monday 50 boxes sold at 10¾c., and 25 boxes at 11c. per pound.

MONETARY.—Gold, 112¾ to 113.

American silver half dollars, 108½ to 109½, and Mexican dollars at 3¼ to 3¾ per cent. premium in gold.

In bonds we notice sales of $10,000 new City seven per cents on Monday at 66½; and $10,000 Mobile and Texas Railroad first mortgage eight per cents on Tuesday at 85½.

The sales of warrants include $1,700 State on Saturday at 64½; $35,000 do. on Monday, of which $15,000 sold at 60½ and 60¾; and $[illegible],500, in several lots, on Tuesday at 60¼, 60⅜ and 60½.

CATTLE MARKET.

NEW ORLEANS, June 27, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	5½ to 7c
Sheep, first quality, per head	$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 15	1 20
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	10 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	20
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 20	3 25
Cotton seed:		
Rough, ₩ ton	12 50	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	18	20
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	18 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	6 00	6 15
Superfine	5 25	5 50
Fine	.. ..	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, La., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	62	65
Corn, shelled	70	75
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	25 00	28 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	16
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	31 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	.. ..
Lime, ₩ bbl:		
Western	1 10	1 20
Shell lime	.. ..	.. ..
Rockland, etc.	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	10
Naval stores:		
Tar, ₩ bbl	3 25	3 50
Pitch, ₩ bbl	2 50	2 75
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 15
Rosin, No. 3	1 75	1 80
Spirits Turpentine, ₩ gal.	45	46
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	80	85
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	65
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	16 25	16 50
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	15½
Bams, canvassed	15½	10
Shoulders	.. ..	.. ..
Green shoulders	8	8½
Lard, prime, in tierces	10¼	10½
Butter, Northern	32	35
Butter, Western	22	25
Cheese, American	12½	15
Potatoes, ₩ bbl	.. ..	.. ..
Onions	3 50	4 00
Apples	.. ..	.. ..
Cabbages, ₩ crate	18 00	20 00
Rice, ₩ lb:		
Louisiana	7	9
India, (gold, in bond)	.. ..	.. ..
Carolina	8½	9½
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11½
Havana, brown	10	10⅝

Special Notices.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come."

B. F. ALEXANDER, P. E.

Brookhaven District Conference.

The District Conference for the Brookhaven district will meet at Hazlehurst on Thursday, July 13. Preachers and delegates elect of the district will please take due notice and govern themselves accordingly.

G. F. THOMPSON, P. E.

Camden District Conference.

The District Conference for Camden district, Alabama Conference, will be held at Pineville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Douglas; Sunday Schools, S. F. Pilley; Finance, Noll Gillis; State of the Church, S. A. Pilley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference. D. M. HUDSON, P. E.

GREENSBORO DIST. CONFERENCE.

The District Conference for the Greensboro district will be held at Marion, commencing on Thursday night, July 6, including the second Sabbath in the month. Bishop McTyeire will preside. All official members of the church in the district are members of the District Conference, and are hereby invited and urged to attend.

A. H. MITCHELL, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DISTRICT.

Mt. Carmel circuit at Skiffa	July	8, 9
Columbia mission, at Columbia		15, 16
Gainesville mission, at Logtown		22, 23
Handsboro ct., at Bay St. Louis		29, 30
White Plains mission	Aug.	31
East and West Pascagoula circuits, at Zion		5, 6
Green circuit, at Vernal		12, 13
Enon circuit, at Augusta		19, 20
Rankin circuit, at Clear Creek	Sept.	9, 10

The District Conference will be held at Bay St. Louis, commencing July 31, at nine o'clock A. M. The delegates elected by the Quarterly Conferences of the district are expected to attend. The committees will be arranged at the meeting of the Conference.

W. W. HURST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope		8, 9
Spring Hill circuit, at Hopewell		15, 16
Enterprise ct., at Jake's chapel		22, 23
Wayne circuit, at Scott's chapel		29, 30
Marion and Toomsuba circuit, at Bethany	Aug.	5, 6
Clarke circuit, at Manassas		12, 13
Paulding, at Philadelphia		19, 20
Enterprise station		26, 27
Jasper circuit, at Mill Creek	Sept	2, 3

Preachers' meeting, at Shubuta Aug. 2, 3

The questions for discussion at the preachers' meeting are: 1. Was it possible for the human nature of Christ to have yielded to the temptations of the Devil? 2. Can the doctrine of an intermediate place be established by the Scriptures and reason?

WM. B. HINES, P. E.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested. J. NICHOLSON, P. E.

JACKSON DISTRICT.

Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonv'e		19, 20
Brownsville circuit		26, 27
Raymond circuit	Sept.	2, 3
Carthage circuit		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	June	17, 18
Natchez		24, 25
Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Mildale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, July 27. Ample arrangements for all the members.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June	17, 18
East Feliciana		24, 25
Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FORSYTH, P. E.

BRANDON DISTRICT.

Fannin circuit, at Andrew chapel	June	24, 25
Forest circuit, at Weslayana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Franklin street	July	1, 2
St. Paul's		8, 9
Citronelle circuit, at Citronelle		15, 16
St. Francis street		22, 23
Mt. Pleasant ct., at Holly Creek		29, 30
Pensacola	Aug.	5, 6
Milton		12, 13
Pollard ct., at Lathram's chapel		19, 20
St. Stephen's, at Paul Bayon		26, 27
Eastern Shore	Sept.	2, 3

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Gaston, at Coke's chapel	June	24, 25
Butler, at Pleasant Valley	July	1, 2
Bladen Springs, at Providence		8, 9
Eutaw		22, 23
Livingston		29, 30
Gainesville, at Warsaw	Aug.	5, 6
Greene, at Sardis		12, 13
Belmont, at Brewersville		19, 20
Demopolis		26, 27
Forkland	Sept.	2, 3

The Demopolis District Conference will convene at Livingston, July 28. Preachers in charge will please have their reports prepared, as the Discipline directs. Lay delegates to the Annual Conference will be elected. A full attendance is desired.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		29, 30
Bellfountain circuit	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Walden circuit, at Walden		19, 20
Lexington circuit, at Providence		26, 27

The District Conference will be held at Bethel, Attala county, Mississippi, beginning July 26, 1871. W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.

Abbeville	July	15, 16
Vermillionville		22, 23
Washington		29, 30
Lake Charles	Aug.	5, 6
Plaquemine Brulee		12, 13
Calcasieu Pass		19, 20
Bellvue		26, 27
Grand Chenier	Sept.	3, 4
New Iberia		9, 10
Franklin		16, 17
Opelousas District Conference		28-30

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Oak Grove	July	1, 2
Minden col'd ct., at Shady Grove	June	24, 25
North Bossier, at Red River	July	8, 9
Cypress colored ct., at Red River		8, 9
Mt. Lebanon, at Brice's chapel		15, 16
Lake Bistineau, at Brushwood		22, 23
Sparta, at Ringgold	Aug.	5, 6
South Bossier, at Fillmore		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference. S. S. SCOTT, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, JULY 6, 1871. NO. 25.

NEWS OF THE WEEK.

DOMESTIC.

Memphis, June 28.—The decision declaring county warrants void creates much excitement. They amount to $1,200,000, whereof $300,000 were issued to the Mississippi Central railroad, now held by McComb & Co.

A large number of citizens of Mississippi are on trial at Oxford, charged with being Ku-Klux.

The Avalanche (Oxford, Mississippi) special says: The first trial of importance under the Ku-Klux bill began there to-day before Judge Hill, United States District Court, against twenty-eight persons charged with Ku-Kluxing a negro named Alexander Page, in Monroe county, last March.

The prisoners rely chiefly on alibies and previous good character. They are guarded by a detachment of the sixth infantry.

The trial excites great interest, and will probably last several days.

The Little Rock (Arkansas) Gazette, in its crop report, has cheering news from the counties of Pulaski, Hempstead, Woodruff, Sebastian, Cross, Ouachita and Conway, as to cotton and corn, and estimates the acreage at but a third less than last year.

Richmond, Va., June 29.—The third trial of ex-Mayor Cahoon, for complicity in the Hannstein forgery, which has been in progress for one week, concluded this evening, the jury finding him guilty, the penalty being a term of two years in the penitentiary, with a recommendation for executive clemency. The jury will call on the Governor to-morrow in his behalf. He had been previously convicted for five years, but a new trial was granted on law points.

Memphis, June 29.—A western-bound freight train on the Memphis and Charleston railroad was thrown from the track near Lafayette, this afternoon, by an axle breaking. Samuel Blacksheer and William Turner, brakesmen, were instantly killed.

Tom Boyle, a newsboy, fell from a passenger train near the same place to-day, and was killed.

Washington, June 30.—The war indemnity claim of Kentucky, amounting to over $500,000, was paid to-day. The claims of other States want appropriation of Congress. Kentucky's agent beat the expiration law thirty-five minutes.

Prof. Frederick Watts, of Pennsylvania, has been appointed Commissioner of Agriculture.

New York, June 30.—At an exciting secret meeting of the Protestant Episcopal General Theological Seminary, last evening, charges were made against the efficiency, learning and general conduct of Dean Forbes, whereupon he resigned and took leave. During the discussion ex-Judge Bell, a trustee, fell dead of heart disease, while speaking.

New York, July 1.—A bronze bust of Washington Irving will be unveiled in Prospect Park to-day with appropriate ceremonies.

Washington, July 1.—The debt statement shows a decrease of over $7,000,000.

New York, July 2.—The Herald says: Grant has pardoned Bowen, the bigamist, ex-Congressman. The document was signed at Long Branch yesterday.

The results of the surveys of the Darien expedition are said to be so far satisfactory. The Napipi route is considered a success. Commodore Selfridge was awaiting the arrival of the surveying party that ascended the Atrato, and for the storeship guard, when all will return home.

Three hundred Mormons from Europe left for Salt Lake on Friday in charge of one of Brigham Young's sons, and four hundred more are at quarantine.

Augusta, Ga., July 3.—On Saturday last twenty-five armed negroes went to the plantation of Angus Red, in Barnwell county, South Carolina, about twelve miles below Augusta, on the Savannah river. Arriving at Red's residence, the party fired a volley into it, killing Thomas A. Lowe, and seriously wounding Red and his wife and mother. After disarming Red, the negroes returned to Paul F. Hammond's plantation, where a deputy sheriff tried to arrest them, but without success, as they refused to disarm. The negroes, however, promised to go to Aiken and stand an investigation. One of the parties implicated was arrested here this evening. His version is that Red and Lowe attempted to chastise a negro for stealing from the premises of the former. The negro escaped from them and returned with an armed band, who did the shooting by way of retaliation. The affair causes uneasiness and alarm. The party arrested in this city represents himself as a school teacher, and says he was on his way to Aiken to deliver himself up to the authorities.

FOREIGN.

Florence, June 28.—The Bank of Romo has been founded with a capital of thirty millions of livres.

King Victor Emanuel set out to-day on his journey to Naples and Rome. The chief authorities of the kingdom and the city took leave of him at the depot.

Washington, June 28.—The Secretary of the Navy has received the following dispatch:

Corea, June 23.—*To the Secretary of the Navy:* The Coreans, not apologizing for their treacherous attack on the tenth instant, landed on Kargnoe, took and destroyed one of the lower forts and ammunition; on the eleventh took the fort, then stormed and captured the strongholds. Five forts were taken. The troops are reported at eleven thousand. There was desperate hand-to-hand fighting in the citadel. The ordnance destroyed amounted to four hundred and eighty-one pieces, principally small brass pieces, and small arms very many. Fifty flags were taken. Counted two hundred and forty-three dead Coreans around the citadel. We lost three killed. The gallant Lieutenant McKee, who was the first man inside the citadel, killed by a bullet and spear; marine Dennis Hanchan, and landsman Seth Allen. Our nine wounded are all out of danger and doing well.

John Rodgers.

London, June 28.—Dispatches from Shanghai announce a victory of the American fleet over the Coreans.

London, June 28.—The Gazette announces that ratifications of the treaty of Washington were exchanged on the seventeenth, and that the commissioners under it will soon be named.

British subjects are notified to present their claims within six months after the first meeting of the commissioners.

The smallpox deaths in London average two hundred and forty weekly.

Paris, June 29, evening.—The review of the army at Longchamps to-day was a grand success. Nothing occurred to mar its effect. The troops showed much enthusiasm, and repeatedly cheered President Thiers. Military medals were conferred on Vinoy and L'Admirault, and a large number of promotions in the Legion of Honor were announced.

La Patrie denies the rumor of a triple alliance between Russia, Prussia and Austria.

M. Gambetta, in a speech at Bordeaux, protested his loyalty to the present government.

Berlin, June 30.—The Emperor has presented the estate of Schwarzendeck to Bismarck.

Paris, June 30.—The dinner given by Thiers after the review yesterday was a brilliant affair, and was attended by nearly all the generals and colonels of the army in and near Paris, and by the members of the ministry and many prominent deputies of the Assembly. The utmost cordiality prevailed.

London, June 30.—Correspondents of the London papers all agree that the review at Longchamps and the French loan are both successful. One writer says: The thought of revenge upon Germany is uppermost in the minds of the Parisians, who still hope for an opportunity to readjust the frontier.

Reports say that the difficulty between Greece and Turkey, arising from the appointment of Tricoupis as Greek embassador to Constantinople, whom the Porte refused to receive, has been amicably arranged, and that the two countries are now on good terms.

Paris, July 1.—Marshal McMahon and General De Cissey are going to Bareges, in the Pyrenees mountains, to seek renewed health.

Vienna, July 1.—The Austrian delegation passed the budget. Count Von Benst made a speech in the Reichtsrath to-day, to the effect that the relations of the empire with all foreign powers were friendly.

Rome, July 1.—All the Italian ministers have arrived in Rome, and have been installed in their ministories.

The representatives of Portugal, Greece, Brazil, Switzerland and Bavaria have arrived. Other embassadors are expected to-morrow.

London, July 1.—The attempt made by Germany to excite dissatisfaction with the British government among the inhabitants of Heligoland has proved a failure.

Mr. Howard, secretary of the British legation at Washington, has been appointed agent in the United States to receive the claims of British subjects coming within articles twelve to seventeen of the treaty of Washington.

The morning journals issued here to-day discuss the French elections which take place to-morrow. They generally believe the result will be favorable to the government of M. Thiers and the republic.

A dispatch from Paris says monarchists will probably be returned from many of the departments.

The imperialists are making an active canvass, but really have no chance of securing any considerable number of members of the Assembly.

Paris, July 2.—A placard was publicly posted this morning proposing candidature for the Assembly on the platform of a continuance of the republic, with Thiers and Gambetta as leaders.

By order of the War Department the army of Vinoy is dissolved.

The troops commenced leaving Paris yesterday, in conformity with the treaty.

Orders have been issued from German headquarters forbidding the army of occupation from entering Paris.

Rome, July 2.—The Official Gazette of the Italian government has been transferred to this city, and the first number, with the date of publication at Rome, appeared to-day.

Paris, July 2, noon.—The elections are proceeding quietly. Many persons whose names are on the polling lists abstain from voting.

Rome, July 3.—Ministers from Germany, Sweden, Turkey, Holland, Russia, Spain and the United States, to King Victor Emanuel, have arrived.

Paris, July 3.—The following approximates the result of the elections in thirty-four departments, excepting the Seine: 56 Republicans and 12 Conservatives are now considered certain; 80 or 90 of 114 deputies chosen are moderate Republicans, and will support the Thiers government.

The workmen all cast their votes for M. Gambetta and Victor Hugo, who are the candidates elected for the first section of the seventh arrondissement.

The returns from Seaux are favorable to the government candidates.

The election of Gambetta, Walewski, Lovinet, Pernolet, Presseure, Cissey and Andre is certain.

In some districts only a two-thirds vote was polled.

A long interview was held between President Thiers and General Fabrice, the German administrator of civil affairs in France.

Paris, July 3.—A dispatch from Bordeaux announces that four Republicans have been chosen from the department of Gironde to the Assembly. The Republicans cast 65,000 votes, the Imporialists 18,000 and the Royalists 12,000.

Faidherbe and Testelin, Republicans, have been elected from the department of the Nord by a two-thirds vote.

The departments of Pas de Calais and Soueme have also chosen General Faidherbe.

The department of Aisne elects Republicans, and the department of the Seine Inferieure elects moderate Republicans.

Only two Monarchists are chosen from Paris.

Gambetta has been returned to the Assembly from Marseilles.

Liberals were chosen to the Assembly from the departments of the Seine and Oise. Duvergie and Magne are among the successful candidates. Rouher is defeated in the department of Clarente Inferieure.

A good anecdote is related of Dr. Rice, which enforces its own lesson. When he was at the head of the Theological Seminary in Prince Edward, one of the out parishes of Virginia sent to him for a minister. They, as usual in such cases, wanted a scholar, a gentleman, an orator, a pastor, a fine writer, in short a perfect minister. They "had formerly given $350 per annum; but now, if they could get such a man as they wanted, they could raise it to $400." The doctor answered by telling them to send to heaven for Dr. Dwight. He was the only such man he knew; and as he had been living a good while on spiritual food, he *might possibly live on four hundred dollars!*"

It is a great joy of the gospel—indeed, it is that which makes it gospel—that it is for any and every poor sinner who will believe.

N. O., O. AND G. W. RAILROAD.

Judge Boyce is in the city attending to the city interests of the railroad to be built between Berwick's Bay and Washington—a distance of one hundred miles. The judge will stir up as much interest as possible in the city to forward the enterprise, and then see what can be done in the parishes. He simply requests the police jury of each parish to order an election, that the tax-payers of the parish may vote for or against the papers; if for it, the appropriation stands good; if against it, the measure fails. This relieves the police jurors of all personal responsibility in the matter, since, if the tax is sustained, it is by the vote of those who pay the taxes.

The parish bonds are to be payable in twenty years, and the parish will be benefited by the railroad twenty times the amount of the bonds in that time.

A railroad that will enable the people of Washington and Opelousas to reach New Orleans in eight hours will add many thousands to the population of these parishes in a few years, and millions to the value of the real estate.

Mr. Morgan has liberally subscribed as stock the road-bed, which cost the old company $450,000 to build it, and he put this and all the franchises of the road west of Berwick's Bay in as stock at $270,000.

As soon as the cross-ties are laid down, and the bridges and culverts built, money can be obtained to complete the road and put it in running order by first mortgage bonds laid upon the road.

This great work once completed would justify the parishes in donating to the road what is merely asked as a loan for twenty years.

We trust the police jurors will permit the tax-payers to vote on the proposition of Judge Boyce, the president of the company.—*New Iberia Planters' Banner.*

The Overflow in Calcasieu and Cameron Parishes.—The New Iberia Planters' Banner says:

The Lake Charles Echo, of the twenty-fourth ultimo, describes the effects of the late storm to be fearful in that section of the State. It says that the cotton and corn crop is entirely destroyed, and that it is possible that there will not be an ear of corn or pound of cotton made in Calcasieu parish the present season. This seems almost incredible, though the storm was much more disastrous in that locality than it was here, or even between here and there. The Echo represents its effects in the new parish of Cameron as much more disastrous in general than it really was, as we, the junior of this paper, can testify from personal observation, having been there the next day after the storm. It is highly gratifying to know that casualties of human life so far reported are astonishingly small, having heard of none but the two little children who were drowned on Prairie Gregg.

In the Green Vaults at Dresden they used to show—in ancient days, when I was there—the armor of famous old warriors. But I doubt if I should have seemed to you a very graceful or a very dangerous warrior, except to myself, if I had put on the heaviest suit of mail in the museum. Only he who had strength to manage the weight readily, and to move easily in iron clothes, could have been efficient in those cuirasses and greaves and helmets. And if a man merely heeds the letter and not the spirit of the best rules, his life may be correct, but it will not be lovely.—*G. W. Curtis.*

A London correspondent writes to one of our papers that the English Catholics appear to cling to their chains. They are the antipodes of their ancestors. They almost reproach the holy father for giving them so much liberty. The newspapers and reviews vie in extravagant servility and adulation. They pine for something superlatively ridiculous that shall prove their credulity, and if the Pope declared to-morrow that Rome was in Australia they would ecstatically prostrate themselves and bless him for saying so.

Take Care.—The devil and a pious monk had a dispute. The monk charged the devil with stealing one of his members. The devil replied: "I found him on my premises (the theater) and took him."

Internal divisions among the members of Christ have more wounded his cause than all the external attacks of earth and hell.

Organization of a Colored Conference.

Bishop Pierce met Bishop Miles, of the Colored Methodist Church, at Enfield, North Carolina, last week, and they organized a colored Conference for Virginia and North Carolina.

The following account of the meeting is given by the Weldon News:

"There was a meeting of the colored ministers belonging to the Methodist Episcopal Church of Virginia and North Carolina, at Enfield, last week, for the purpose of organizing a Conference in the two States, under the General Colored Conference of America, organized last December. This is an independent work that has been set apart by the Methodist Episcopal Conference South, with a view of giving the blacks a church of their own, with their own State and General Conferences, and with their own Bishops, in order that they may regulate their own government. The two Bishops have adopted the workings of the Methodist Episcopal Conference South as their guidance, and they are going forward earnestly in their work. The church government has nothing pertaining to politics in it.

"Bishop Miles (colored) met Bishop Pierce and the Rev. Mr. Burton at Enfield, and, under his management, with the assistance of these gentlemen, all necessary primary steps were taken for the organization of the Conference for these two States. All the membership of the two, consisting of some one thousand nine hundred persons, together with all the church property belonging to them, were formally transferred to Bishop Miles, and the Conference adjourned to meet in Petersburg, Virginia, on the thirteenth of December next, for the purpose of thorough organization."

We trust that all our ministers will heartily join in advancing the interests of this new Conference. It begins well, and we have no doubt its numbers will be more than doubled before the meeting at Petersburg next December. Bishop Miles is devoting himself with great industry to the work of organizing this new church, and his success has been most encouraging.

We hope he will soon be able to visit Virginia. The field here is large and inviting.—*Richmond Christian Advocate.*

Blowing up a Congregation.—A Methodist preacher in Rome—Francesco Sciarelli—opened very recently a new place of worship in Rome, under the Pope's nose. He reports in the Capitale, a paper of that city, under date of May 8:

An event took place in this locality yesterday evening which might have produced the most deplorable consequences. The hall was crowded with people, among whom were many ladies, and women with little children in their arms. We were about to conclude our worship, which had been most edifying on account of the administration of the Holy Supper to about fifteen evangelical communicants of old date from the Methodist churches of Naples and Vincensa, when all in a moment, between the outer door and the inner glass door, a tremendous detonation took place, which at once extinguished all the lights in the hall. Imagine the alarm of everybody, the cries, the weeping of the women; the glass was all in fragments, and the people, not knowing what to do in the dark, crowded alternately toward the door and back into the room. The benches were upset, and many persons had their hands lacerated by the broken glass. At last we succeeded in getting lights, and so the alarm was rather abated. We thought that it had only been one of the usual paper bombs which the clericals so often use when they wish to produce confusion; but to our surprise we found that it was a true and real bomb, all full of fragments of iron. Evidently the intention of our enemies was to kill us. We were saved only by the bomb not being tied tight enough, and because our time had not yet come. We have only to be grateful, and say: "Lord, forgive them, for they know not what they do."

Mary!—Byron had a "passion for the name of Mary," and that sweet name, as it appears from a recent English special report, is the most popular Christian name, William ranking next. Of 100,000 children, half boys and half girls, 6,819 bore the name of Mary, 6,590 William, 6,230 John, 4,617 Elizabeth, 3,876 Thomas, etc. There were only 1,237 Arthurs, 1,232 Alfreds and 1,170 Edwards in the lot.

At a late ordination in New Hampshire the Rev. Baron Slow, D. D., of Boston, preached the sermon from Acts xx, 19. After stating some six or seven reasons for the cultivation of ministerial humility, his eighth was a seasonable admonition to some who make themselves injudiciously prominent, and boast, almost without knowing it, of how much they have accomplished in their fields of labor. He said a humble spirit would not lead a minister to report a revival thus: "I came to this place and found things in a bad state; but I rallied the church, established prayer-meetings, reorganized the Sunday school; the congregation has greatly increased, the church is enlarged and become efficient; my labors have become very successful; I have baptized fifty, among whom are some of the most prominent citizens." The language of humility would be something like this: "I was permitted to enter the field, as successor of a pious minister, and gather in some of the fruits of his labors. The Lord has been pleased to revive his work; the prayers of his people have been answered. I have baptized fifty, many of whom spake of impressions received from the faithful counsels of my predecessor. To God be all the praise!"

Those Northern Methodists who say we slander their church when we say that it claims and would appropriate all the church property which fell to us by the Plan of Separation, had better read the following from the Central Christian Advocate, a Northern paper published in St. Louis. After reiterating the usual slander about our secession, etc., and alluding to the decision of the Supreme Court in our favor, it says: "While our church yielded to that decision, and, wisely or not, suffered it to apply to all the church property in the Southern States which was claimed and since held, with few exceptions, by the Methodist Episcopal Church South, and the absorption of that property by that church, have not lessened the right of the Methodist Episcopal Church, in the premises, to be the legitimate holder in fee of these properties. The Methodist Episcopal Church South is tenant by sufferance only. Our right to this whole church property is indisputable; and though a quarter of a century has passed without possession, that right is still intact and indefeasible, and no competent, honest judge ever did or could render any other decision." Yet these are the men who talk about organic union!—*Nashville Christian Advocate.*

Death of the Rev. Dr. Gibbons.—Our beloved brother and fellow-laborer, Dr. John L. Gibbons, has entered into rest. He closed his long and useful career on Friday, the twenty-third of June, in the seventy-first year of his age, at the residence of John L. Turner, Esq., near Pikesville, Baltimore county, Maryland.

Dr. Gibbons was a native of Jefferson county, Virginia. He was converted to God, and became a Methodist preacher when quite a young man. He was received into the Baltimore Conference, and appointed to South Branch circuit in the spring of 1822, and from that time remained a member of the Conference in the effective ranks for about twenty years. He then commenced the practice of medicine in Baltimore county, and subsequently in the cities of Washington and Baltimore, until stricken down by paralysis, from the effects of which, after several years of prostration, he peacefully closed his earthly pilgrimage.—*Baltimore Episcopal Methodist.*

The late Father Taylor, of Boston, was occasionally as quaint in his sayings as he was eloquent and practical. On one occasion, after a speaker in prayer meeting had told his hearers that repentance was never too late, for a sinner blown up in a powder mill could make his peace with heaven before he fell to the earth, Father Taylor said: "Do not trust to such a chance, brethren; don't wait for your dying hour before you repent. *Perhaps you never will be blown up in a powder mill!*"

"Oh, how sweet to have a foretaste of the joys above—a smile from Jesus, and whisper of his grace! How insignificant, then, is the world, with its pleasures and honors!"—*G. W. Curtis.*

To be dexterous in danger is a virtue, but to court danger is weakness.

The Christian Advocate.

THURSDAY, JULY 6, 1871.

HOPE FOR THE HOPELESS.

BY CARL SPENCER.

If a hand hath such a stain
It will ne'er come white again—
(Though its cleansing hath sufficed,
It should touch the hand of Christ,
There be shames the world thinks loss,
Past the helping of the Cross)—
Let it not drop idly, then;
It may serve God's race of men;
It may work with Him below,
Where the white hands fear to go.
Looking up, and reaching down,
There is neither scorn nor frown.
In that service, day by day,
Evil marks shall wear away.
She that washed Christ's feet is known
In heaven by that act alone.

If a heart hath such a pain
It will ne'er be gay again—
(There are hurts whose cure is grown
On the heavenly hills alone;
Some most bitter tears will stay
Last, for God to wipe away)—
Think on whose High-priestly head
Grief's full chrism once was shed.
Not without some rites of pain
Doth God his comforters ordain.
And O, that feeble lives like ours
Should taste the great hereafter's powers!
The heart this shifting world hath left,
Like waters sunken in a cleft,
Learns quiet from the Eternal Eye,
And mirrors nothing but the sky.

Christian Union.

How Two Preachers Were Made.

A STORY OF FACTS.

Edward Mills and Henry Clifton were warm friends—Mills a young man, Clifton much older. Mills is a Christian only in theory; Clifton is an unbeliever, intellectual, logical, educated, a very champion of infidelity; withal apparently sincere and very candid. They are dining together at Clifton's. Near by a Methodist religious meeting is in progress—a little noisy, perhaps a little too noisy. Mills expressed himself favorably toward the meeting.

"Surely," said Clifton, "you do not believe in such things?"

"Yes, I do," said Mills.

"What! a man of your sense tolerate such bedlamism! I can hardly respect a man that favors it. Do you believe in getting religion, as these Methodists say (and they are not alone in it, either?) *Can* you believe it?"

"Yes, I believe in the pardon of sin, and that a man may know it too."

"Well, have you got it?"

"No," said Mills modestly.

"Are you *trying* to get it?"

"No, I can't say I am."

"Well, you are the biggest fool I ever saw!"

The words went like an arrow through the heart of Mills—a "two-edged sword," indeed. He resolved to seek pardon, and soon found it. With heaven in his soul, he immediately seeks Clifton. They meet cordially. Clifton fixes his eyes upon the joyful face of his young friend. "Why, Ned," said he, "what has happened? What good luck now?"

Mills could restrain his feelings no longer. He threw himself upon Clifton's neck. His soul seemed riven with an agony of joy, mingled with anxiety for his friend.

"Oh!" said he, "it is true, and I have got it."

Clifton's countenance changed instantly. Another nail had been driven in a sure place—another winged messenger fixed far past the barb.

"Well, something good has happened you," said he in a calmer tone.

They talk freely together, and Mills returns home.

Clifton's unbelief is stunned. He cannot tell why, but his heart pains him. It was not logic, nor philosophy, it was a fact, that had seized him.

"I must look further into this matter," said he.

He seeks the house of God. The people wonder at this second Saul in their midst. Some charge him with sinister motives. "An ax to grind," thought one. "I wonder what Clifton wants," said another. "We must pray for him," said a third.

In the meantime, and all through the sermon, Clifton's eyes are fixed on the preacher, resolute in his purpose to "*look further*," and apparently regardless of everything else.

"I know it's so, and I have got it," was ringing in his ears.

"Mills says it is so. It must be so. I must examine into it," he repeated to himself.

Near the close of the services an invitation was given to unite with the church. After the solemn and affectionate voice of the minister had ceased, there was almost perfect silence. At this juncture, Clifton rose from his seat, and in a calm, deliberate voice said:

"I know but little of this matter. Indeed I have been doubting the whole thing. I desire to know more. I do not know there is a God. I do not know that Christ is a Savior; but my neighbor Mills says it is so, and I must believe *him*. I came to seek light. I am honest in my purpose, and, if you will take me, I will join you in search of the truth."

All eyes at first turned to Clifton. As he proceeded deliberately to state his case some heads dropped as if in doubt, some leaned forward as if to pray. Some eyes seemed riveted upon him in surprise, while others filled with tears.

"It is a part of our policy to take seekers," said a strong voice in a firm, affectionate tone. "We will take you," said the minister. "Come along; we will help you all we can."

Clifton came forward with deliberate step, and with a serious mien he extended his hand, and was recognized as a seeker of God. He took his seat near the altar. Day after day he was found in the same place. A spirit of earnest inquiry had possessed him, but no intimations of progress could be had from him. The affectionate attention of the brethren pleased him, but the old arguments would come back with double force; his thoughts, in spite of himself, would take the old channels, and he would find himself in stark rebellion against God, while surrounded by his people. To the brethren he became one of those hard cases not unfrequently met with on such occasions. Prayer was made for him by the whole church. Clifton would always kneel, but otherwise was quite in a state of non-committal. The leader of the meeting resolved at last, with God's help, to storm the citadel if possible. All are kneeling—the whole church in their hearts—before the throne. The minister, in a mild, firm manner, requested Clifton to lead the church in prayer. A sort of "unutterable groan" ran through the house. "Will he do it?" thought every one. But Clifton had come to seek the truth. He was honest. "Why should I not ask for it?" thought he. He raised his voice to God, scarcely "believing that he is." He stated his case, his unbelief, his opposition to Christianity, his mental difficulties, his desire to know more, his purpose to learn. He asked for light, for guidance, for help, if they were for him in the universe. All through his prayer, to the amen, the church, in an agony of spirit, held up the hands of the man as he seemed to be feeling in the darkness for his God.

Clifton rose from his knees. For the first time he really believed that Christianity was the truth. Hope had dawned, but amidst what clouds! Light had fallen in his soul only to reveal how far, O how far! he was from God. He vowed to pursue his search. He left the church "wounded, indeed, by the arrows." He sought his home, took down his Bible, no more to argue, to cavil, to sneer, but to seek him "of whom Moses, in the law and the prophets, did write." The spirit of truth had settled his metaphysics, and his philosophy had ceased "to dream." While reading the fourteenth chapter of John's gospel, beginning, "Let not your heart be troubled; ye believe in God, believe also in me," the message seemed specially for him. All through the chapter a loving Savior seemed to be talking to him. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." It was the oil upon the troubled waters. He could say: "I know it is so, and I have found it." When he met the brethren "a new song was in his mouth," even praise to God.

Joy filled every bosom in the church then, and long years after. It is a bright spot in memory's waste, the time and place when and where Henry Clifton was brought to God. He became a minister of the gospel, and dedicated his talents to God, and infidelity of every kind found in him a relentless foe. He whom we have called Mills is still preaching, but Clifton has gone to his reward. "He that doeth his will shall know of the doctrine that it is of God." T. W. BROWN.

SHARON FEMALE COLLEGE.

MR. EDITOR: The annual examination and commencement exercises of this old and useful institution came off June 19–22.

The examinations were as thorough as the time allotted would allow, and gave evidence that pupils and teachers had been diligent. Five young ladies graduated and received the degree of mistress of English literature, viz: Misses Mollie Holliday, Dora Cameron, Fannie Holliday, Lou. Holliday and Bettie Kearney.

There was a large audience attending commencement exercises, which shows that the college has a large place in the affections of the people. But for more than thirty years the people of this country have been attending these annual festivals here. They are looked to with great interest; and if anything were to occur to destroy the old college, one bright day in every year would be blotted from the enjoyment of this people, and of many in the surrounding country. Long may this old college flourish. May many be induced to rally to its support. H. H. MONTGOMERY.

GOD'S LOVE.

God's love is either his natural delight on what is good, or his special inclination wherewith he embraced the whole human family. God loves, who himself is love. To love is his nature. We love too, but only out of the capability from God. All love in creatures is only a spark, enkindled on the infinite fire of God's love. According to the nature of man his love may be compared, and, however great, yet it can be measured; but who can measure or describe the boundless ocean of God's love? Happy are the souls whom the arm of God's love has clasped, and whose Father-hand leads them as children, and heirs of eternal life. The love of God is incomprehensible—so great that no one can utter it; infinite as God himself is. What is human intellect to embrace it? Who is God and who are we? He is the great and almighty Creator; we are the workmanship of his hands—dust and ashes. He is the most holy God; we are poor sinners by nature. He is all; we are nothing. And yet God has loved us to such a degree that he gave us his Son to die for us that we may live and enjoy what Jesus purchased for us with his own blood. The love of God is eternal; before the foundation of the world was laid God resolved and bound himself to send Christ into the world, expressly to bring salvation to all that believe. The salvation of man is founded upon this immutable principle.

God's love is also voluntary. He had no need of loving us, neither was he under any obligation to do so; for "who hath first given to him, and it shall be recompensed unto him again," nor that any one besought him; for who can beseech God before he is? No; God, constrained through his great goodness and mercy, did it. Nothing existed that should persuade him to be gracious toward poor sinners but his own loving heart only. "I have seen his ways," namely, how contrary to everything good, and yet, says he, "will heal him; I will heal him also, restore comfort unto him, and to his mourners." Did God love us so affectionately when we were yet sinners! How much more since we became reconciled through the death of his Son, and claim friendship with God! In Christ we are the more assured of his love. God, who manifested his love toward enemies, will certainly not forsake nor forget his friends in eternity. God's love is universal. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." To the believing the love and mercy of God will be a loadstone to attract the soul into eternal glory; otherwise it will be a millstone, at last to sink it down into eternal perdition.—*Ev. Messenger.*

Our happiness and misery are trusted to our conduct, and made to depend upon it.

Reminiscences of Rev. J. J. E. Byrd.

NUMBER SIX.

Ira Byrd was deservedly popular on Claibourne circuit. He was a prompt disciplinarian, and attended to all the interests of his pastoral charge. Class and prayer meetings and love-feasts were then fixtures of the church, and were still kept up in their primitive simplicity and spiritual power, and Bro. Byrd was their unyielding advocate and promoter. He had two or three camp meetings on the circuit, which were a great blessing to the church. Bro. Byrd was emphatically a camp meeting man, and his labors on such occasions shone with more brilliancy and success than anywhere else. But he was destined to have another extra nursing spell with his protege. Why I was subjected to such sore conflicts the year I entered the ministry I could not then conjecture. Now, I think, I know more about it. God saw that I had a long journey before me, during which I would have to assist in the training of scores of young men for the ministry, and he bore me through all the phases of experience on this subject that I might be more perfectly prepared to instruct, comfort and encourage others in similar circumstances. I trust the design of God, to some extent, has been accomplished in this matter.

Soon after the cotton-picking season set in Bro. John A. Barnes, in the vicinity of Port Gibson, employed me at good wages to pick cotton and superintend the weighing of the cotton picked by his hands. As he was mostly away from home, I was the only white person on the plantation, except a harmless, crazy old gentleman, who lived in an outhouse, so that I had unbroken quietness, and the privilege of uninterrupted study when not engaged in out-door business. It was to me an earthly paradise, and Satan soon made use of it to throw his last powerful temptation between me and the itinerancy. It was doing the greatest violence to my natural feelings and former habits to make me a traveling preacher. My beau ideal of earthly bliss was to have a little home of my own, where in peaceful quietness I might till the soil and tend the herd, and serve God all my days as a layman in the church, and then go home to heaven; and the unbroken enjoyment I had at the pleasant home of Bro. Barnes only made me feel more like I wanted one of my own. The vision was often before my mind, adorned with the most inviting colors. I was almost ready to hope that something might occur as a plausible excuse for declining the itinerancy. The last Quarterly Conference for the current year was held at Center camp meeting, and we were on the ground. I had to be examined and recommended there to the District Conference for license to preach, and a recommendation to the Annual Conference, or the matter would have to be deferred at least one year. Bro. Byrd was disappointed and grieved at my evident hesitancy, and urged me to go before the Conference for examination and recommendation. I knew my duty, but there was a fearful shrinking of the flesh. Had it not been for my faithful guardian the result might have been fatal to me. My mind was agitated and oppressed, and my eyes were trailing in the dust when Bro. Byrd came out of the Conference to urge me for the last time to yield to what I had long acknowledged to be my duty. I made the effort, and succeeded in saying: "I will go if the Conference will have me." The dreadful incubus was broken and dispersed. The struggle was over, the crisis was passed, the world faded from my vision, and my consecration to the work of the ministry was soon complete and perpetual. In a few brief days I was licensed to preach, and immediately employed by the presiding elder to fill a vacancy on Amite circuit. If, in the forty-seven years of my connection with the Mississippi Conference, I have been worth anything to the church and the world, Ira Byrd will largely share the recompense of the reward. He literally nursed me into the itinerancy, and to the end of life called me his boy with more than an earthly father's love.

I could write almost indefinitely about this good man and faithful minister, but I think it is time to close this serial. After subtracting six years of his itinerancy appropriated elsewhere, during the remaining portion of his effective labors he traveled almost over the entire territory between the Mississippi and Pearl rivers, bounded on the south by Lake Pontchartrain and on the north by the waters of the Yallobusha. He is known in every community. His praise is in all the churches where he has gone preaching the gospel of the grace of God. He was one of the most lovely human beings we have ever known—made so by the abounding grace of God. He possessed great natural bravery, and his moral courage was of the highest order, and yet he was as teachable as a child and as tractable as a lamb. In a conversation with Dr. Winans many years ago, on this predominant trait in Bro. Byrd's Christian character, he remarked: "Ira Byrd is an embodiment of love." Some old ministers, under the disappointments of life and the irritating influence of domestic trouble, and the infirmities of advanced age, seem to become very censorious and fault-finding, and manifest a sourness of spirit incompatible with the meekness, gentleness and patience of a mature Christian ripe for heaven. Such, however, was not the case with Ira Byrd. He did not think all the good times had passed away with the morning and noon of his life. He was a sweet spirited, happy old man. He had good times to the end of life. When no longer able to be a leader in Israel, and to fight in the fore-front of the sacramental host, he gracefully retired to the rear, and, resting upon his laurels legitimately won, rejoiced to the last at the zeal and success of his younger brethren. He was often very happy during his last protracted and painful affliction; and after having taught us by his life how to live, he taught us by his death how to die.

In regard even to some talented ministers of the gospel, there is a sort of indefinable fear lest they should do something to injure the church and wound the cause of religion, of which we seldom speak. We do not know that they will ever do anything really damaging to the interests of the church, or set out of character as ministers of the gospel, but somehow we cannot rid ourselves of these painful misgivings. We fear they are not fully reliable, and our forebodings have so often been realized that we scarcely know how to avoid them in the future. But we presume not one of his co-laborers ever had any misgivings about Ira Byrd. We had the utmost confidence in his Christian and ministerial fidelity. We felt that all the interests of the church were safe in his keeping. In peace and in war, amidst political convulsions and the wreck of fortunes we always knew just where to find this firm and faithful man. As "every man shall receive his own reward according to his own labor," how vast is the reward of Ira Byrd after his sixty years of Christian pilgrimage and ministerial labor! May we follow him as he followed Christ! J. G. JONES.

PORT GIBSON, Mississippi.

TURNER.—Prout once told me a story of Turner that may be worth preserving: Turner, Prout and Varley were on a sketching tour in Devonshire; they had to cross a ferry, the passage charge for which was sixpence. Varley did not happen to have any change and borrowed the money from Turner—advanced reluctantly. Next morning Varley and Prout took the Exeter coach for London, leaving Turner behind. But to their surprised gratification, although the hour was daybreak, and the morning bleak and dark, they saw Turner at the coach office, waiting to see them off. Varley acknowledged the compliment, and thanked him. "No," said Turner, "it isn't that; but you forgot to give me back the sixpence I lent you yesterday.—*S. C. Hall.*

"THERE!" exclaimed a Frenchman the other morning, "I have slept sixteen hours. I went to bed at eight and got up at eight."

WHENCE COME THE ROSES?

There is an old legend that there were in the Garden of Eden roses but white ones until Eve tasted of the forbidden fruit. When the roses saw her do this they blushed for shame, in every shade from the faintest damask to burning red; and ever since there have been all the lively tints that we see.

A different story, however, is told which denies that there were ever any roses at all in the world until on a certain time, at Bethlehem there was a beautiful young girl who was charged with a crime, and sentenced to be burned to death. They led her into a field, and piled fagots around her, and set them on fire. But she being innocent, prayed while they were burning, that some wonderful thing might take place to show that she was innocent. And this is what happened: all the fagots which were already on fire were changed into bushes full of beautiful roses, and those which had not kindled turned to white ones, also full of flowers. "And these," says an ancient writer, "were the first rose-trees and roses, both red and white, that man ever saw." And the country where this was done abounds with them to this day.

Another story accounts for the variegated kinds. Once there were thirty years of miserable civil war in England, growing out of a quarrel between the two families of York and Lancaster about the right to the throne. It was a fierce and cruel contest, during which some of the best blood in the country was shed and noble families became extinct. The whole nation was divided, taking part with one or the other. Each party had a symbol to be known by. The house of Lancaster chose a red rose, which was worn by all its adherents; upon which, the house of York took a white one. So famous did these emblems become that the war was known all over Europe as the "War of the Roses." The long strife ended at last by a marriage between a son and a daughter of the rival families. And then comes the marvelous part of the story; which is, that after that red and white roses appeared growing on the same bush. Sometimes they were almost pure white or unmixed red, but usually striped, mottled or speckled in various and beautiful ways. And a rose, quite common in old-fashioned gardens, has been called, to this day, the "York and Lancaster rose."

If we choose to believe the story we can account for all the varieties of roses known—because gardeners have the art to change great deep shades of a single color—all red or yellow ones. Can anybody tell us where these come from? If so we shall know also the origin of the salmon and pale-buff tints.

Somebody—who is a very convenient authority—boldly asserts that they owe their golden hue to no mystery, no miracle, but to experiment. No legend tracing the unfolding of the first yellow rose, but an ingenious gardener grafting a white rose upon a barberry. This does not sound so grand as the old tradition; but my readers may find out if it is true. They are certainly late by hundreds of years for the first stories, but not for the last. The barberry has clusters of small yellow rose-shaped flowers, and its root and wood are dyed so deeply with yellow that they could easily infuse a stream of golden sap into the scion. Is it true? Who knows? *Merry's Museum.*

CONTINUITY OF LIFE.—When the child of promise, the prince of the house, perishes suddenly, as it were, take up your life from that point, dull, unfinished work, bereft of motive—when the life which was itself a failure comes to an end when the man of thought is cut off with life at sunset, and genius at the zenith, what does it mean? What? To be Continued—that the whole story of this thrilling drama is to be taken up in another world. In the beautiful eloquence of Wilkinson, "Death is the introduction to the mineral, vegetable and animal worlds, to the moon and the sun, is a friendship and union to be dissolved. Stone and tree, wood and animal, are acquaintances which we meet with in the spiritual sphere, in our latest manhood and angelhood, equally as in the first days of the senses, before the world was gained." The child is a child still, and his education progresses.

THANKS.—I know that every critical truth is assaulted on every side by Rationalism, Ritualism and Romanism, though not in league to oppose the simple faith of the gospel which is in Christ Jesus our Lord. For one, I shall not be grieved if we are driven from the outposts, built and manned for the defense of the truth in other days. We ought to be in the citadel. We are on the Rock of Ages, and the gates of hell cannot prevail. Let the standard of the cross be our rallying point; and, as for creeds and catechisms, let us attend only for Christ and his glory. "One is your Master, even Christ."—*Rev. Charles Williams.*

The Christian Advocate.

THURSDAY, JULY 6, 1871.

TRUST.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He hath no store, he sows no seed,
Yet sings aloud and doth not heed;
By flowing streams of grassy mead,
He sings to shame
Men who forget, in fear of need,
A Father's home.

The heart that trusts, forever sings,
And feels as light as it had wings;
A well of peace within it springs.
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will.

EVIDENCE OF CHRISTIANITY.

I remember once being fog-bound on the Sault Ste. Marie. For a while we kept on, though very slowly. A man stationed at the bow threw out the sounding-line every few moments, and reported the depth of water to the pilot. But the water grew shallower and the fog thicker, and finally we dropped anchor, and, like Paul's fellow-voyagers of old, "wished for day." Your sounding-line, my dear Thomas, may keep you off the shore, but it will never give you clear skies and a plain course. Your light must come from above, not from below.

All intellectual methods for the solution of religious doubts and difficulties are necessarily exceedingly slow, and rarely satisfactory. I have had a good deal to do with unbelievers and skeptics, and I have never known one, outside the books, convinced by pure reason. We laugh at the folly of the idiot boy who borrowed a yard-stick of a neighbor to measure the length of half an hour; but the world is full of would-be wise men, who are repeating a similar operation in endeavoring to test spiritual truths, not by spiritual, but by mathematical and scientific measurements. What should you think of a man who should undertake to determine the value of one of Raphael's paintings by a chemical analysis of the canvas and the pigments?

The best evidence of Christianity is Christianity—what it is, what it has done, what it is doing for others; and better by far, what it is doing and will do if you give it a trial for yourself. Christ's is the true way for the solution of your doubts.

Take that which is clear in the Bible, that which Renan and Theodore Parker recommend; follow that unquestioningly and unhesitatingly, and a light will come. I do not say that you will be led to my creed; but you will be led to substantial truth, to all that is needful for a useful Christian life.

You remember, I am sure, our mutual friend, Deacon Downs, and I do believe you would guess that he was ever troubled by skepticism, unless you happen to have heard him tell the story of its cure.

"When I was a young man," said he, telling the story to me, "I was, or thought I was, a great skeptic. I was thoroughly posted in skeptical literature, and thought I could tackle any divine on theology; did tackle them, too, pretty often, and was always pretty well satisfied with the result. One day I went to hear Dr. B. preach. There was an inquiry meeting after church. I staid; I was not altogether easy or comfortable, and I flattered myself that I really wanted to be a Christian, but that the creed was in my way. Dr. B. came to me with the inquiry: 'Well, young man, what can I do for you?' I stated my difficulty at once.

"'I would like to be a Christian, doctor,' said I, 'but I can't accept your doctrine of the atonement. I can't see how one man can suffer for another, or how there is either justice or mercy in punishing the innocent for the guilty.'

"'There is something a great deal more important for you, young man, than to understand the atonement,' said the doctor.

"'How is that?' said I; 'I thought the atonement was the fundamental doctrine of the church.'

"'So it is,' said the doctor, 'but *life* is more important than any doctrine. "Thou shalt love the Lord thy God with all thy heart and soul and strength." Do you do that?'

"'N-no,' said I.

"'"Thou shalt love thy neighbor as thyself"—*as thyself*,' repeated the doctor, with emphasis. 'Do you do that?'

"'N-no,' said I.

"'Very well,' said the doctor, 'begin—stop living for yourself; live for God and humanity.'

"'But the Christians don't do that,' said I.

"'Never you mind the Christians,' said the doctor. 'Take care of yourself. My word for it, you won't give the experiment a fair trial for a week without coming to the conclusion that you need an atoning Savior, an inspired Bible, and a divine, living power working in your heart and life, revolutionizing the one and remodeling the other.'"

"It was the first argument," said the deacon, when he told me this story, "that I ever met for which I had no answer. I did try the experiment, and I have never had any difficulty about the atonement since.

OUR NATIONAL RUM BILL.

We have frequently referred to the fact that the total of our national rum bill amounts to more than three-fifths of the national debt. The following, which is from the official report of the Commissioner of Internal Revenue for the year 1868, shows the amount of alcoholic drink sold in each State, according to the sworn returns of the rum-sellers themselves, and upon which government tax was paid:

New York	$246,617,520
Pennsylvania	155,663,495
Illinois	119,933,945
Ohio	151,734,875
Massachusetts	27,979,875
Maryland	40,561,620
Missouri	53,627,355
Indiana	51,418,880
California	59,924,090
Kentucky	50,223,115
Wisconsin	43,818,845
Michigan	52,784,170
Iowa	35,582,695
Connecticut	35,001,230
New Jersey	42,468,740
Maine	8,257,015
Rhode Island	10,231,250
New Hampshire	12,629,175
Minnesota	14,394,790
District of Columbia	10,376,450
Vermont	6,786,065
Kansas	8,503,865
Louisiana	48,021,730
Tennessee	20,283,635
Georgia	25,828,465
Virginia	26,132,905
Alabama	23,025,385
Texas	21,751,250
South Carolina	10,610,265
North Carolina	13,224,340
West Virginia	8,806,235
Arkansas	7,858,420
Delaware	3,770,335
Mississippi	4,493,305
Oregon	4,261,249
Nevada	4,838,732
Nebraska	3,290,515
Colorado	3,745,204
Territories	14,169,400
Total	1,483,491,865

According to the census of 1860 the population of New Jersey, Iowa, Maryland, Indiana and Texas was about the same as Maine, yet the latter, under the prohibitory law, paid only a little over *eight* millions for rum, while the other States named averaged over thirty-eight millions.

This contrast between Maine and the other States named goes very far to prove the success of prohibitory laws, when enacted and supported in obedience to the popular will.

The Great Canon of the Yellow-Stone.

The Great Falls are at the head of one of the most remarkable canons in the world—a gorge through volcanic rocks fifty miles long, and varying from one thousand to nearly five thousand feet in depth. In its descent through this wonderful chasm, the river falls almost three thousand feet. At one point, where the passage has been worn through a mountain range, our hunters assured us it was more than a vertical mile in depth, and the river, broken into rapids and cascades, appeared no wider than a ribbon. The brain reels as we gaze into this profound and solemn solitude. We shrink from the dizzy verge appalled, glad to feel the solid earth under our feet, and venture no more, except with forms extended, and faces barely protruding over the edge of the precipice. The stillness is horrible. Down, down, down, we see the river attenuated to a thread, tossing its miniature waves, and dashing, with puny strength, the massive walls which imprison it.

All access to its margin is denied, and the dark, gray rocks hold it in dismal shadow. Even the voice of its waters in their convulsive agony cannot be heard. Uncheered by plant or shrub, obstructed with massive bowlders and by jutting points, it rushes madly on its solitary course deeper and deeper into the bowels of the rocky firmament. The solemn grandeur of the scene surpasses description. It must be seen to be felt. The sense of danger with which it impresses you is harrowing in the extreme. You feel the absence of sound, the oppression of absolute silence. If you could only hear that gurgling river, if you could see a living tree in the depth beneath you, if a bird would fly past, if the wind would move any object in the awful chasm, to break for a moment the solemn silence that reigns there, it would relieve that tension of the nerves which the scene has excited, and you would rise from your prostrate condition and thank God that he had permitted you to gaze, unharmed, upon this majestic display of natural architecture. As it is, sympathizing in spirit with the deep gloom of the scene, you crawl from the dreadful verge, scared lest the firm rock give way beneath and precipitate you into the horrid gulf. *Scribner's Monthly.*

RELIGION IN COSTUME.—To show the reader to what nicety of meaning this expression is resolved, we refer him to the fashionable arbiters in their last issues. They adapt costumes to the very root and groundwork of the Christian system. The mother about to devote her first-born to the service of God, with tears and prayers, for life and for eternity, is advised, as a proper preparation for this rite, to take care that its robe be not less than a yard and a quarter long and trimmed with alternate flutings and valenciennes. A grosgrain silk of dove color, it is delicately thrown out as a suggestion, would probably express her own grave feelings. The young girl who has resolved in the fresh purity of her earliest years to profess openly her secret trust in her Savior, is relieved entirely from all doubt on the subject of dress. The most appropriate expression of her maiden innocence, she is assured, will be found in a kilting trimmed polonaise of white linen, stiff piques giving too harsh a meaning. Nothing can be more appropriate than a finish of a white chip hat with harebells, or better suited to the solemn simplicity of the occasion. It is for more advanced Christians, however, that the imagination of our American modistes wing their most exalted flight. Black, or at least subdued violet suits, we are told, are worn by the leaders of the *ton* as a proper submission to the awful solemnities of Passion Week, when the Christian world meditates in silence upon the mysteries upon which rests its salvation. "In consonance with this primary idea of mourning, skirts are made but slightly bouffant, and only Chantilly lace is admissible in trimming." But when the music of Easter proclaims the victory of life over the grave, to which all nature responds triumphantly, our mantua-maker is ready with her hymn: "Rich silks of pale yet bright tints," is the burden she sings, "made with postillion basques. Short, high shoulder seams display a fine figure."

THE RELIGION OF LABOR.—Religion does not altogether consist of devotional exercises, but as well of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces and ecclesiastical paraphernalia. It is not especially for Sabbaths and sanctuaries, but also for week-days, for shops, for homes, for mills, for stores, for streets and fields. Religion is largely an out-door institution. Its Author was born, baptized, transfigured and crucified under no roof but the sky. It means diligence in business, serving the Lord in common vocation and every-day relations, as well as in consecrated syllables on set occasions. Jesus was more sublimely great standing unknown at the carpenter's bench in Nazareth, with apron on, than if he had been surpliced as a priest in the temple, or arrayed in robes of royalty on Pilate's throne. He was greater with an adze in his hand than with a crown on his head. Christianity allows no aversion toward the mechanic. It gives him honorable position. It invites him to its home, and visits him in his.—*Clark's Work-day Christianity.*

CHARITY.—We are told in classic history that an old painter was employed to sketch the Macedonian Emperor. The Emperor had received a severe wound upon the right temple in one of his famous battles, and a large scar was left. The artist proceeded to the work assigned him, and sketched the monarch leaning on his elbow, with his forefinger covering the scar. His ingenuity was universally applauded, and he became more famed than ever. So it is with genuine charity, which "covereth a multitude of sins." Instead of exposing the faults of others, and holding them up to scorn and ridicule, it covers them with the fingers of love, except when truth and justice require them to be openly rebuked. The way of the world is, to expose the scars of character, and set them off in more than their real ugliness. They are the subjects of gossip and keen satire in the social circle, and the sparks that are struck around often kindle into a flame. How much more beautiful is that spirit which treats the failure of others with forbearance, while it does not excuse iniquity in the nearest friend! This is the charity which "suffereth long and is kind," and "doth not behave itself unseemly," and thinketh no evil.

THE other morning a gentleman and his wife were in such a haste to reach a railway train that they were obliged to omit family worship. The next time they sat down to read, the mother remarked that the first chapter of Ephesians was the place. "No, mamma," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone." The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances.—*Sunday School Journal.*

A CLOSE ARGUMENT.—"Do you not believe," said a father to his patriotic son, "that the preaching of divine truth is the main safeguard of your country?"

"I do," was the reply.

"Why, then, do you not attempt to save your country in this way?"

"Because I am not pious."

"But you ought to be pious."

"I know that, but I am not; and while I am not, I ought not to enter a theological school."

"What profession, then, will you enter?"

"That of the law."

"But you have no right to study law while you are not pious."

"That of medicine, then."

"But you have no right to study medicine while you are not pious."

"Then I will be a merchant."

"But you have no right to be a merchant, nor a mechanic, nor a farmer, while you are not pious."

"What, then, shall I do?"

"You have no right to do anything while you are not pious."

"Then I will do nothing."

"But you have no right to do nothing while you are not pious. Except a man be born again, he is not authorized to take one step in any direction, nor on any spot is he authorized to stand still. You must be born again."

EVERY DAY.—I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up indeed, by art, thought and just will, an ecclesia of England, of which it shall not be said, "See what manner of stones are here," but, "See what manner of men."—*Ruskin.*

THE RIGHT IDEA OF PRAYER.—A little boy once heard a clergyman preach from the text, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." After reading the text he stopped a minute and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of the service the little boy asked his aunt if she had asked for anything. Then she asked him what he had asked God to give him, and he said:

"I thought first of one thing I should like and then another, but I did not know which would be best to ask, and so I said: 'Father, thy will be done.'"

GLORIOUS EXPERIENCE.—The venerable Dr. Dean, of the Chinese mission, Bangkok, of the Baptist Church, writes: "Among all the sixty-three years of the past I have never commenced a year with greater sense of gratitude, nor firmer trust in God, nor fuller hope for the future success of the gospel. Every year adds new beauties to the words and brightness to the promises of the Bible. Every day confirms my conviction of the power of the gospel to save the heathen, and every hour increases my rest in the sacrifice of the Lamb of God, and the salvation of Jesus Christ."

IN, INTO AND UNDER.—The vexed question of the proper mode of baptism was thus disposed of by "Uncle Cæsar," a colored preacher: "Now bredren," said he, "I hear great fuss about dese words *in* and *into*: and folks want us to believe dat dey mean *under*, and dat when de Scriptur' speaks of an individual going down into de water, de Bible mean to say dat he went *under* de water. S'pose some day I go ober to see Brudder Solomon, and Brudder Solomon werry politely say, 'Uncle Cæsar, come *into* de house,' do anybody s'pose dis here nigger *would go under de house?*"

THE HEIRS of Father Taylor, says Zion's Herald, have presented his library to the Boston Theological Seminary. There, alongside of Bishop Hedding's and Bro. Hempstead's, it will perpetuate the name and memory of the old man eloquent. Generation after generation of coming ministers will handle these memorial volumes, and be incited to investigate the history and character and power of the traditional hero to whom they once belonged. We are glad he is to have such an abiding memorial in the church.

AN ENGLISH MINER, who was recently asked what he would do if he were as rich as the local Crœsus, replied: "I would have figgy pudding every day, and a new preacher every Sunday."

IF YOU are God's wise men the world will count you fools.

RELIGIOUS INTELLIGENCE.

DR. TRENCH, who was made Archbishop of Dublin in 1864, declares that the annual income of his bishopric has been $55,000, and claims from the church commissioners as his commutation-money $550,000.

THE Wesleyan Missionary Society received and expended about $750,000; and reports for the past year a total of some 5,500 "paid" laborers of all kinds, 22,410 "unpaid," 779 central stations, and 5,230 chapels and other preaching places.

ALMOST one thousand miles from the sea in the depths of the great interior of China, on the large river Quangee, the American Methodists have a mission, from which report comes of "prospects brighter than ever, crowds attending the preaching, and two native helpers already secured."

WE COMPARE 1820 with 1870. In 1820 a total of 357 Protestant missionaries had gone from Europe and America. In 1870 a total of 1,949 was at work in the fields. To these should now be added eleven thousand native preachers and teachers, converted, trained and rendering most effective assistance. These fifty years have not been in vain.

IN THE Baptist Year Book there are registered two hundred and forty-three doctors of divinity. Nearly one-half of these Baptist doctors of divinity are resident in Illinois, Massachusetts, New York and Philadelphia. Although the great numerical strength of the denomination is in the South, the number of doctors of divinity in that section is only seventy-three.

LAST YEAR the English churches of all denominations subscribed $3,296,395 to foreign missions, and about $4,000,000 to other societies represented in the May meetings. A grand sum, and it might seem as if the world were about to be converted immediately. But, on the other hand, Great Britain spends as much in two days on liquor as she does in a year on foreign missions; and the zeal seems somewhat less considerable with this contrast.

SINCE 1771 the commission appointed by the Diet of Sweden for a new translation of the Bible has been steadily engaged in its work. Nine archbishops, thirty professors and fifty doctors of theology have contributed their assistance. Of these, it is said that one has been employed forty years, one thirty-six years, one thirty-five years, one thirty years, the others from that down. If the number of years given by all the individuals concerned in the translation were estimated as performed by one alone, the full amount would be over five centuries. The translation, however, still remains incomplete.

THE Southern Presbyterian Board has among its missions one in Brazil, of which its organ for June says: "In no part of the papal world are the prospects more encouraging. The prestige of Romanism seems to be gone; the people are anxious for instruction. The government appears to entertain kindly feelings toward Protestant missionaries, and the gospel is preached without let or hinderance. * * * * An institution where young men can be trained for teaching and preaching is greatly needed, and we earnestly hope the mission to this country to obtain the means will be regarded with great favor by all who pray for Christ's kingdom."

A PASTOR by the name of Fliedner founded an institution in Germany, more than a quarter of a century ago, for the purpose of training females for nursing the sick and general mission work. The institution has been eminently successful and useful. It has nothing of a conventual nature, and the parties connected with it are not shut out from the world for the purpose of self-culture and the practice of ascetic rules; but for the sole purpose of doing good and ministering to the wants of others. In Tottenham, near London, England, one of these institutions has flourished for years, being principally supported by the benevolence of Mr. Morley, M. P., whose large gifts to every good work are gaining for him a world-wide reputation.

CONDITION OF THE DUNKERS.—A correspondent writing to the Philadelphia Press on the present condition of the Dunkers, says: "In attempting to give the present condition of the denomination throughout the United States, some difficulty is experienced from the fact that they have never published nor collected denominational statistics. They have been opposed to this as a matter of principle, regarding the parade in print of their numbers and wealth and growth as calculated to foster pride rather than to subserve any useful purpose. But as there are delegates here from nearly all the districts, it has been possible to form tolerably correct estimates. The number of churches cannot be much less than five hundred. There are certainly from fifteen hundred to two thousand ministers and elders, while the membership is about one hundred thousand. There are single churches having as many as six hundred members. They are most numerous in Pennsylvania, Ohio, Indiana, Illinois, Iowa and Virginia. There are churches in nearly or quite all the Western States—even the newest, Kansas and Nebraska, having churches—and in some of the former slave States, especially Tennessee, Missouri and North Carolina. West of the Rocky mountains churches have been formed in California and Oregon. The denomination is steadily extending itself in the West. Missionaries are appointed to travel over new sections of the country and to organize churches wherever proper fields can be found; and in this way they are likely to more than maintain their present strength in the country."

IT IS DOUBTED whether any expenditure shows its good results on mission fields quicker than that for hospitals. Such institutions cannot be tradnced, or undervalned, or distrusted, or spoken against. They not only plead their own cause, but the Cause, and open its way to the hearts of the people. The hundreds, perhaps thousands, of patients treated every year, and for the most part without money or price, are thereby furnished with what goes far to break down all prejudice, not only in their own minds, but among their own family circle. And often they are brought, by what they hear of Christ while under treatment, to learn of him who "went about doing good and healing all manner of sickness and disease among the people." The last annual report of the Hankow Mission Hospital shows a total of 6,067 patients for the year, of whom about one-third were females. Four or five pages are devoted to the consideration of leprosy, which is said to be found throughout all China in two distinct and distressing forms. "A considerable parallel exists between the diet of the Israelites in Egypt and the Chinese." Indeed, "that food upon which the former so multiplied then is exactly the diet of the Chinaman to-day. Fish, of which they both did and do eat freely (tending perhaps to the production of that curious disease common to both, viz., leprosy,) cucumbers, leeks, onions and garlic are the staple food of the Chinese." After describing the characteristics of this disease, this report says: "Almost every important tonic and alterative has been tried, without yielding any remarkable benefit. We have only to look at the long list of remedies recommended at different times, and never abandoned, to convince us of its incurability."—*Independent.*

FROM THE FEDERALISTA, a daily in the City of Mexico, we have an article on the (late) Roman Catholic priest, Manuel Aquas. Recognized for years as not only one of the most learned and eloquent, but most saintly and pure of men, his conversion to Protestantism, to the simple spiritual views of the gospel, has awakened in our sister republic, and especially in Mexico itself, a profound interest. It was brought about by the reading of one of Ryle's earnest and practical appeals, loaned him by the Rev. Mr. Riley, a missionary of the American and Foreign Christian Union. And, being now "soundly converted," he is preaching to large audiences of the higher and most cultivated classes of Mexican mind. But to the article from the Federalista, of which we give the following translation: "This distinguished preacher, once a Dominican friar, who has filled a high place among the Roman clergy, who has had charge of the most important as well as most magnificent enracies, and has been spiritual director (confessor) to very exalted personages among the clergy, has lately been converted to Protestantism, and is to-day one of the pillars here of the Reformed and Evangelical Church. This has produced, as was natural, the utmost surprise and no small irritation among the intolerant Roman society; a priest named Arias wrote to Mr. Aquas making inquiries as to his separation from the Roman Catholic communion. Mr. Aquas has replied at length in a published letter, that we mean soon to produce, as it is interesting for more than one reason. In our humble judgment his reasons are conclusive, and his disclosures as to the abuses of the Roman clergy unanswerable, as we all know they are true. This conversion tells the more against the Roman body because it cannot this time start anything of calumny; for the true virtues and holy character, not less than the profound learning which has enabled him to occupy the highest places in his order (St. Dominic,) are too well known in Mexico." What with such a man in Mexico, Dr. Dollinger in Germany, Pere Hyacinthe in France, and the professors of the University in Rome itself sending their letter of sympathy and encouragement to Dr. Dollinger, uneasy lies the papal head, however infallible."—*Independent.*

HE that loses his conscience has nothing left that is worth keeping.

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Centenary College of Louisiana.

The annual commencement of Centenary College, Jackson, Louisiana, will take place on the *second Wednesday in July* (the twelfth.)

The meeting of the Board of Trustees and Visitors will be held at Jackson, Louisiana, on Monday, July 10, at two P. M. A full meeting of the board is much to be desired; and the friends of this institution are earnestly invited to be present, and give their countenance and support to this important enterprise of the Mississippi and Louisiana Conferences. Commencement sermon on July 9, by Rev. John Mathews.

J. C. Keener,
President Board of Trustees.

The last number of the Home Advocate, Jefferson, Texas, announce the death of Mrs. Annie Patille, wife of the editor, Rev. T. J. Patillo. The deceased was a lady of eminent piety and worth, and her death will be regretted deeply by a large circle of friends. The bereaved husband has our sincere sympathy.

Northern Methodist Book Concern.—The trial of Dr. Lanahan has come to an end, and the New York Christian Advocate gives the result;

We give up a large share of this week's paper to the proceedings of the Book Committee and other matters connected with the affair, to the exclusion of much other valuable matter. We greatly regret that they fail to indicate the coming of any relief in the case. Eleven of the fifteen members of the Book Committee vote that Dr. Lanahan has so conducted himself as to make it proper that he should be removed from the office of assistant book agent, and with that finding one of the Bishops (Janes) *concurs*, the other of the two who were in attendance (Ames) *non-concurs*. The result is that the whole proceedings fall to the ground. To our seeming the case was never before in so almost hopeless a condition as now. We have nothing further now to *write* upon it, though we *think* very decidedly about it.

Death of Prof. H. F. Jones.—With profound regret we announce the death of Prof. H. F. Jones, which occurred at his residence in Okolona, Mississippi, Friday morning, June 16. So we learn by letter from the Rev. T. Cameron, received too late for publication before next week. Prof. Jones was a Christian gentleman, of scholarly attainments and high repute as an educator, and his death is a public calamity, as well as an unspeakable loss to his family. He was a brother of the Rev. Amos W. Jones, D. D., president of the Memphis Conference Female Institute.—*Western Methodist.*

The Rev. Jesse H. Walker, presiding elder of the Chickasaw district, Indian Mission Conference, says the Western Methodist, forwards an obituary notice of the Rev. Silas Paine, a native Indian preacher, which we insert in the present number, and writes in a brief note: "Say to the friends of missions that the good Lord is blessing this work. While the workmen are being buried, yet the work goes on. Since Conference, on the Chickasaw district (six circuits,) we have baptized ninety-seven infants, one hundred adults, and received into the church two hundred and seventy-seven members; collected $57.70 missionary money."

CHARITY AND POPERY.

Two words were never put on the same line so utterly different. Popery is the quintessence of all uncharitableness, as well as the embodiment of the most fatal errors. Think of the papal anathemas and the Inquisition, and then find any place for charity in such fellowship! The good archbishop has commended us to the prayers of the faithful, and we hope henceforth to grow in grace. What a change in tactics is this sanctimonious affectation, which only covers the wish that heretics might be dealt with now as in the palmy days of the rack and the stake! As those times are passed, and the papacy is on its last legs, it is well to pray. As the teeth and claws are gone, nothing better than prayer is left.

An anonymous writer, in a city journal, has been kind enough to exhort us to charity.

The following paragraph exhibits the good intention of the writer, who takes our notice of the papal jubilee, and that of our correspondent, much to heart:

You are very well aware, Mr. Editor, that I am no Catholic. I very much doubt whether any Protestant sect would assign me a seat in its chapel; the Rev. Linus Parker, D. D., would certainly pronounce against me as one of these sons of Belial, given over to "the atheistic tendencies of science;" but I would ask him, in all seriousness, whether he and the Catholic, whom he derides, worship the same God? whether they believe in the same authoritative revelation of his will? and whether they look for pardon and salvation to the same crucified Savior? And if they do, I ask him by what right, Christian or other, he dare sneff at those who, however the *forms* of their faith may differ, cry in that spirit of adoption by which even the Rev. Linus Parker, D. D., hopes to be saved, Abba! Father!

The writer avows that he is no Catholic, and we are sure that no disclaimer is needed as to his Protestantism. No well-instructed Protestant could hold the mummeries of popery in reverence, or ask the questions contained in the above quotation. As to worshiping the same God, we are not clear that the Romanists in general worship God at all, "since God is a Spirit, and they that worship him must worship in spirit and in truth." We can by no means be classed with those who bow down to a wafer, and who pray to Mary and other saints. With reference to belief in "the same authoritative revelation," here we doubt again, as the Romanists make as much of the apocryphal books as they do of the received canon, and give more heed to the unwritten word and traditions than to all the Scriptures put together. Their perversion of Scripture, their proverbial fear of the Bible, and the fact that they do not allow it to circulate or to be read where they can help it, lead us to conclude that there is a vast difference between them and Protestants in their views of "the same authoritative revelation of his will." They have never had much use for the Bible, and, with an infallible Pope, they have now less need than heretofore. What with their traditions, councils and unerring Pope, it would seem to be easy to dispense with the Bible altogether. Concerning "pardon through the same crucified Savior," we fear that Romanists look for absolution in some other direction. So far as we can discover, with them faith in popery is more essential than faith in Christ. Old Dr. Dollinger has lately been excommunicated for no other sin than for refusing to accept the absurd dogma of the papal infallibility. If Christ is looked to at all for pardon by the devotees of the Pope, there is a formidable apparatus of prelacy and sacraments which lie between the sinner and his Savior. Amidst the doctrinal fog of penance, works of supererogation, priestly absolution, extreme unction and purgatory, there can be but a very imperfect apprehension of Christ as "the Lamb of God which taketh away the sin of the world." The difference between papists and Protestants is not in "*forms* of faith." It is in the faith itself, in the most essential doctrines of salvation.

We give another extract from the writer already quoted:

And the Catholic clergy of New Orleans, including their aged prelate, the archbishop, have always, and without an exception, sustained a character for charity, for self-sacrifice, and for uncalculating devotion to the service of their Master, which any church, in any age, might justly be proud of.

The priests referred to may be, many of them, sincere men, and better perhaps than the system which they uphold. We would recall a circumstance which happened about two years ago, and which the writer just quoted has probably forgotten. On the sixth of June, 1869, a Romish priest forced himself into a Protestant Sunday school, near the Jackson railroad depot, a little before the time for opening the school, and, finding no teachers present, began to cuff the children and to scatter them. A mother came in with her little ones, and this specimen of courtly manhood began on her, and, shaking his fist in her face, said: "You and your associates deserve to be tied to the stake and burnt. You are training these boys to be thieves and infidels, and the girls for prostitution." To a male teacher, who came in at this juncture, the reverend father said: "I want my children, to whom you have been holding out all sorts of inducements to proselyte and make thieves of them." The clarity and urbanity of the Catholic priest shines conspicuously in an article published in the Times, wherein he attempts to vindicate his ruffianly conduct. We give a choice extract:

"Some time ago rumors reached me that the enemy was insidiously at work establishing a viper's nest in the shape of a Sabbath school mission, in the neighborhood of the Jackson railroad depot, for the purpose of carrying on a Protestant propagandism and proselyting institution—soliciting Catholic parents to send their children thereto, and bribing Catholic children to frequent those dens of hypocrisy, lies and deceit, in order to imbibe in that poisoned source these biblical cants and sanctimonious slang belched forth by their authors in Luciferian ejaculations. Not wishing to act immediately upon the rumors until I would be better informed, four Sundays ago I made a descent upon the den, and there found one of my Catholic children, whom I ordered out of that nest of darkness and irreligion, remarking to one who was a Sabbath school teacher, or connected therewith, that I would tolerate no one to influence the Catholics of my parish to frequent that haunt of error—that I would allow no wolf to come in the clothing of sheep and make incursions among my flock, without sounding the cry of alarm, and expurgating, with all the might of my moral force, my parish of this imported religious infection.

The author of this raid upon a Protestant Sunday school, and of this most conclusive vindication, was doubtless prominent on the platform on the jubilee occasion. We recall the matter only to show the close affinities of popery and charity, and because it is a blossom of Romanism somewhat nearer to us than the massacre of St. Bartholomew and the Spanish Inquisition.

The priests are doubtless devoted to their master—*their* master, the Pope—and have sworn to defend the Roman papacy and "the *regalities* of St. Peter."

In the episcopal oath of allegiance to the Pope is this language, and evidently filled with the grace which covers a multitude of sins: "Heretics, schismatics and rebels to our said Lord or his foresaid successors, I will, to my utmost, persecute and oppose." Protestants can well afford to measure charity with Roman Catholics. Conceding that they hold some truth amidst an overwhelming mass of error, and that there are sincere Christians among them, the system is the most baneful—a blight upon society and the world. Popery is anti-Christ, and with its teachings there can be no compromise. In the Protestant mind, respect or reverence for it is impossible. It has been the curse of the nations where its supremacy has obtained, and it will be the ruin of America should it ever reach the ascendancy to which it aspires.

Our blessed Lord illustrated all virtues indeed, but most especially the passive ones.

WHITWORTH FEMALE COLLEGE.

This institution is located at Brookhaven, on the Jackson railroad, about one hundred and thirty miles from New Orleans. The village is the county seat of Lincoln county, and contains perhaps twenty-five hundred inhabitants. There are a number of handsome residences, a Masonic hall and several churches. We were informed that from fifteen to twenty thousand bales of cotton are annually shipped from this point, and that the surrounding country is healthy and prosperous. The college property consists of a large center building of two stories, with wide front galleries, and is surmounted by a handsome cupola. It is well arranged for boarding purposes, and the rooms are large and pleasant. The halls and passages are wide and high, a cistern of vast capacity supplies the establishment with abundance of cool water, and there is a steam laundry with all the latest improvements. The chapel, fronting uniformly with the main building and but a few yards from it, has an audience room that will seat as many as five or six hundred people, and contains a number of recitation rooms. It was built by the president, Rev. H. F. Johnsen, since he took charge of the college, and is in every respect suited to the purposes for which it was constructed. Fronting on a line with the two buildings we have mentioned is the church, a neat frame, handsomely finished inside and out, and furnished with spire and bell. Not far from the church is a commodious parsonage, which seemed to need nothing but three coats of paint to make it an ornament to the place.

The college is the property of the Mississippi Conference, mostly the gift of Mr. Whitworth, lately deceased, and has been placed for a term of years under the management and control of Mr. Johnsen. This is the fourth year of his incumbency, and the college has grown and prospered beyond the expectations of its most sanguine friends. Four years ago there were less than sixty students; the catalogue for 1870-1 shows one hundred and eighty-two, of which one hundred and thirty are in the collegiate department.

It was our fortune to be in attendance during the recent commencement, June 25-27. It is not often our privilege to meet a larger or more attentive congregation than assembled in the spacious chapel on Sunday morning. Bro. Johnsen preached at night, by request of the senior class. On Monday morning the senior class were examined in moral science, geometry and chemistry. The examinations were fair, thorough and satisfactory, and were alike creditable to teachers and students. On Monday afternoon there was a meeting of the alumni association, when we were entertained with reports, essays and addresses pertinent to the occasion. On Monday night we had music and compositions, and all of the best. The commencement exercises on Tuesday were attended by a crowded and delighted auditory. The essays, from salutatory to valedictory, were good. We will not mention any in particular, because we were delighted with all. The annual address, by Hon. E. Barksdale, of Jackson, Mississippi, was impressive and appropriate. We doubt whether his position on the woman suffrage question is the right one, but in such a presence of beauty and grace a man is scarcely responsible. The graduating class consisted of ten young ladies, upon whom the degree of mistress of English literature was conferred, and to whom diplomas were delivered. The degree of mistress of arts was conferred upon two of the former graduates, and as an honorary degree upon one young lady who is a teacher in the institution.

We were not present at the concert on Friday night, nor at any of the examinations except those we have mentioned. Our impressions are derived from what we saw and heard, and we came away with the conviction that Whitworth College is an honor and a blessing to the church and to the country. There are few institutions more complete in all their appointments. President Johnsen has surrounded himself with an able faculty, and is peculiarly fitted for the important work he has taken in hand. In addition to the able and judicious management of its president, Whitworth owes much to its eligible location. It is on a railroad, and two trains from North and South pass it every day. Its accessibility is a most important circumstance, and one that goes very far toward assuring its permanence and future prosperity.

LETTER FROM REV. W. V. TUDOR.

On Shipboard, Steamer Oceanic,
Noon, Wednesday, June 7, 1871.

To Dr. B. H. Moss, William R. Stuart, J. L. Dunnica and others, stewards of the Carondelet St. M. E. Church South, New Orleans:

My Dear Stewards—My diary at sea shall take the form of a letter to you. But diary, indeed! What *can* I write of but the sea—the grand, the mighty, the awful sea? What are all the incidents of parting at the New York pier which I find in my diary, what the dimensions and appointments of this great ship, what the solemnities or trivialities of life aboard—what are all these to the sea, the rolling, the majestic, the terrible sea? I had thought in my foolishness on land that the time had come to me when I could say with the apostle, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a *man* I put away childish things;" but on this ship's deck I am a very child again; only the thoughts and understanding and speech of a child seem natural or rational to me as I gaze out upon the sea—the new, the good, the playful sea. I have said in my manhood on land, "The deep, the boundless, the storm-tossed sea." I thought that a grand expression; but I knew not what I said. I give it up; I am a child; I do not know what the fine, euphonious adjectives mean that describe the sea. I am only a child, now exclaiming in my gladness, "O, you beautiful thing," and again running away in terror and hiding my eyes, and crying: "Take it away, take it away, the dreadful thing." Thus am I alternately pleased and appalled, not daring to have more than a child's thought; my only well-defined consciousness that of an infant, just old enough to know itself "rocked in the cradle of the deep." But again, in mercy to me, God has rallied my conscious manhood by the simple incident of a passing shower. It came like a revelation. It was at night the steamer met and passed us, so near us that, ship and sea still, voices might have been exchanged. Whence came she? From the port to which we were bound to the port from which we came. Then, for the shortest time and distance, the same track belonged appropriately to us both. It was not by accident we met. There is neither stake nor station upon this great highway; and yet, but for the meeting, the keel of either vessel would probably have cut the water midway between us where we passed. Then I saw the triumph of the art of navigation; and whereas I had in my thoughts gone down, as upon a wave of this sea, into the depth of childhood, I arose upon the next billow to the height of manhood's dignity, and exclaimed: "Behold the divinity of man, who stakes off his course over this trackless waste with suns and stars, and compels the craft in which he sails to keep the way his magnetic finger points." I grow proud, but not long, for I look out again, and the horizon looks like a curtain dropped all around, and hiding from us that upon which we could not bear to look—the sea, the sea, in all its length and breadth. Only one Eye can look upon that and live. We sail successive lakes apparently, or we should probably never have attempted the sea at all. He sees all. Divine is man, but not Deity.

Thus far we have had a prosperous voyage—prosperous particularly in the sailor sense, for a fair wind has filled our sails from four masts since Sunday night, driving us along, in connection with the steam, at, it is said, an almost unexampled rate of speed. We are in mid-ocean. Our good ship, the steamer Oceanic, of the White Star line, is, after the Great Eastern, the largest vessel in the world. Her dimensions are: Length of deck, four hundred and thirty-two feet; breadth of beam forty-one feet; depth of hold, thirty-five feet; draught, twenty-four feet; tonnage, six thousand tons; engines three thousand horse-power; and her cost was $600,000. The number of cabin passengers, this trip, is two hundred and eighty-three. I do not notice them much; I have too much fun with the sea. The sea loves a little child to play with it, stroke its hoary mane in my fancy, play; at times it has seemed to be a little angry, and then I have stood off a little; but again it has smiled, fallen into more gentle ways, invited me to return to my sport with it.

It is just the world's life—the living drum, stale, prosy world, here with these people aboard—men, women, children; good, bad; business, pleasure; the old, old story is the story all told. Some are afraid, many are sick. One would give $1,000 to be ashore—another protests that he will never try the sea again, no, never to return to his native land; henceforth he is an exile. O sea, sea, I will not be fall out with thee. Even wouldst thou moan and grieve like a child to play with thee!

Our vessel rocks and tosses so that it is almost impossible to write, but I want to send you this by the first mail after arriving at Queenstown.

Last Sunday's services were simple and solemn, being the prayers of the Church of England, read by Dr. Schaff, and a sermon by Rev. Mr. Dickinson, Baptist, of Boston.

In the evening several hymns were sung by a large company assembled in the saloon. But I could not get my sea. Its deep bass, in the feet chord, fell upon one attentive ear. We sang "Rock of Ages." The antiphony of the sea taught me how to love the Rock. O mighty sea!

I have not yet been sea-sick. The sea and I are on terms of good understanding.

Friday Morning, June 9.—Last night a heavy gale made midnight always solemn hour terrific indeed. Every officer of the ship was at his post, every sailor was in demand. The fierce blast seized a sail by the teeth and bore it off. What the wind and sea I did not know what next would be; but my Father knew, and to him I committed myself, the ship's company, and when I awoke the danger was over.

O obedient sea! now, as ever, subject to him who "arose and rebuked the winds and the sea, and there was a great calm." The vessel rolls, so I must stop writing.

Saturday Noon, June 10.—We are four hundred miles from Queenstown. We must be sick to appreciate health; hungry to relish food. Sea, land—that is what I mean. It is probable that the first of these we shall see will be a lighthouse. Lovely lighthouse! There ought to be a lighthouse in every sea.

I must notice here the steam apparatus of our ship, which is worked by steam. I have seen men pulling hard at the wheel of one of our river steamers. But this is a small wheel, and a child can manage the helm in the heaviest gale.

Sunday, June 11.—The captain has invited me to preach to-day. I said I must consult my stewards; they forbade me preach after leaving the shores. I have heard it was seconded and carried in your favor. Able body, that Bro. Tudor be excused this exception, and so I will preach. Thank you, brethren. Two hundred miles from Queenstown.

Monday, June 12, 10 A. M.—At the breakfast table, Queenstown is a very good place to be after the sea, to get here through a Scotch mist from our vessel anchored out in the harbor. Love to my church.

W. V. Tudor.

Since it is more important how we live than how we die, and death is merely the arrival at the end of a journey—the beginning, progress and history of the journey determining what the arrival shall be—we shall do well to dismiss borrowed trouble with regard to the manner of our departure out of the world, and be solicitous only with regard to the right discharge of present duty.

BOOKS AND PERIODICALS.

BLANCHE GILROY. A girl's story. By Mrs. Margaret Hasmer. A 12mo of three hundred and thirty pages. Published by J. B. Lippincott & Co., Philadelphia.

We are indebted to Gresham, Camp street, for a copy.

NEW MONTHLY MAGAZINE. — The July number is worth much more than the cost of the entire volume. We have but one request to make of the publisher, that he send to all editors the table of contents printed on separate slips. We do not like to mar our copy by cutting from the cover, and we do not often have time to copy them, nor is it always convenient to send the Magazine up stairs to the composing room. Contents: Nothing but a Woman; Old Letters; Jessie's Home; Japanese Fairy Tales; Explaining English to a Frenchman; A Scottish Songstress; Descriptive Poetry; Beautiful Things; Birds, at Home and Abroad; Sweet Kittie was a Country Girl; Familiar Insects; A Handful of Dust; Good Pluck; To China and Back; What is Man? A Reminiscence of Bishop Andrew; De Soto's March across the Continent; The first Umbrella; An Old Maid's Evenings; Celebrities that I have Seen; The Character and Career of King David; The Goldsmith's LittleDaughter; Things not Generally Known; The True Enjoyments of Life; Love in a Cottage; Editor's Round Table; Book Notices.

WE HAVE RECEIVED a neatly printed pamphlet, Manual of the Church of the Strangers, New York, Charles Force Deems, D. D., pastor. The frontispiece is an engraving of the church edifice, given by Mr. Vanderbilt. The pamphlet contains a full and very interesting account of the organization and history of this remarkable church. Some are disposed to regard the Church of the Strangers as out of line and somewhat irregular. We believe that, for the present, Dr. Deems is doing a good work, and rejoice in the success which has thus far attended his labors.

THE July number of the Atlantic Monthly has among its numerous articles: How we met John Brown; No. 2 of From Generation to Generation; Mountaineering in the Sierra Nevada; and No. 7 of Our Whispering Gallery. The Poet of Sierra Flat, by Bret Hart, is unworthy of a place in any respectable magazine.

SOUTHERN METHODIST HOME ALTAR is a periodical devoted to Christian perfection. Edited by Rev. William Baker and Miss M. L. Baker, and published monthly at McMinnville, Tennessee, at $1 per annum. We wish it a successful and useful career.

LITTELL'S LIVING AGE of June 24 has a most tempting table of contents. Among the articles we notice: Life of the First Earl of Shaftesbury; The Original Merry Andrew; Sir John Herschel; Nemesis in Paris; Belgian Politics; and Affairs in China.

LIPPINCOTT'S MAGAZINE for this month has: Independence Hall; Baltimore Beauty; The Settlement of Maryland; Student-Rambles in Prussia; Public Libraries and their Management, and other articles. It is a good number.

THE GALAXY for July is fresh and varied, as usual, and contains a number of excellent articles. Scientific miscellany and current literature are particularly valuable. The Galaxy Club Room and Nebulæ are good reading for a hot day.

THE MANUFACTURER AND BUILDER for this month is up to its usual standard of excellence. Farmers, mechanics, machinists, everybody, ought to have it. Western & Co., publishers, New York. Price, $1.50 per annum.

THE PRACTICAL PLANTER is a monthly journal devoted to agriculture. Edited by George W. Gift, and published in Memphis, Tennessee. It is a valuable periodical. We have just received the June number.

ARTHUR'S LADY'S HOME MAGAZINE and the Children's Hour for July will give satisfaction to their readers. The illustrations in the Children's Hour are unusually good.

GRACIOUS REVIVAL INFLUENCES, says the Western Methodist, prevail in this city and the suburbs. At Chelsea church, the Rev. W. M. Patterson, pastor, twenty persons have professed faith in Christ, and the religious interest increases from day to day. At Springdale church, the Rev. D. R. S. Rosebrough, pastor, a blessed work of grace has been commenced—several conversions and a large number of mourners. May the sacred fire catch and spread throughout the city and country.

THE following is the editorial staff of the Independent: Henry C. Bowen, editor-in-chief; Edward Eggleston, D. D., superintending editor; Rev. William Hayes Ward, office editor; and Joshua Leavitt, D. D., Samuel T. Spear, D. D., Rev. Washington Gladden, and T. M. Conn, M. D., associate editors.

OUR MISSIONARY DEBT.

In the Advocate of February 4 we announced the apportionment of the "old missionary debt" between the several Annual Conferences, which was as follows:

CONFERENCE.	Apportionment.	Paid.	Remains unpaid.
Baltimore	$1,600	$63 00	$1,537 00
Virginia	1,900	446 00	1,454 00
West Virginia	300	315 00	.....
North Carolina	1,800	435 00	1,365 00
South Carolina	900	1,074 65	.....
North Georgia	1,700	131 15	1,568 85
South Georgia	1,600	.....	1,600 00
Florida	300	128 25	171 75
Alabama	1,600	1,517 00	83 00
North Alabama	1,200	820 95	379 05
Louisiana	1,250	491 12	758 88
Mississippi	1,450	751 70	699 30
North Mississippi	1,200	738 25	461 75
Memphis	1,650	1,237 70	412 30
Tennessee	2,000	1,795 65	204 35
Holston	750	762 80	.....
Kentucky	1,500	1,066 00	434 00
Louisville	1,500	1,086 15	413 85
St. Louis	750	247 50	502 50
West St. Louis	750	750 00	.....
Missouri	1,300	1,305 00	.....
Western*	150	.....	.....
Little Rock	900	786 40	114 60
Arkansas	600	527 50	72 50
White River	650	282 50	367 50
Indian Mission	100	100 00	.....
Texas†	600	22 05	577 95
Trinity	700	400 00	300 00
East Texas	500	113 00	387 00
Northwest Texas	400	570 66	.....
West Texas	400	184 60	215 40
Columbia	400	96 00	304 00
Pacific	500	27 15	427 85
Los Angeles	150	42 00	108 00
Illinois	300	40 00	260 00
	33,355	18,339 73	15,189 38

From the above statement it will be seen that more than $15,000 of the amount necessary to pay off our missionary debt, and nearly all of which has been subscribed, remains unpaid. The several Annual Conferences, at their late sessions, resolved to liquidate this debt with a promptness we have seldom witnessed, and in a majority of the cases the pledges then made have been redeemed.

The necessity for a speedy settlement of the entire debt against the Board of Missions is upon us, and we have promised to liquidate the last obligation against us at an early day. We have made this promise on the basis of the subscription made at the Conferences, and we most earnestly request our brethren who have not remitted the amount they subscribed, to do so as early as possible.

A. H. REDFORD,
Treasurer Board of Missions.

*Alabama Conference assumed the amount apportioned to the Western.

†Some of the Conferences in Texas may not have the proper credits, as the persons who made remittances did not always specify the Conference from which the money was forwarded. If we are not correct, brethren in Texas will inform us.

Death of Mrs. Gilliland and Son.

We sincerely sympathize with that venerable matriarch, Mrs. McFerrin, the widow of the late Rev. James McFerrin, and mother of Dr. J. B. McFerrin, and the family connection, in the great calamity which has lately befallen them. The doctor has received a letter from his brother, Mr. J. H. McFerrin, informing him that on June 14 his nephew, Samuel Gilliland, aged fifteen years, was drowned while bathing in St. Francis river, Wittsburg, Arkansas. As soon as the dreadful news reached his mother she hastened to the river to see the breathless remains of her son; and the shock was so great that she sank under it, became unconscious, and never rallied, but on the next day joined her son in the spirit-land. The remains of mother and son were interred in one grave, and their funeral sermon was preached by Rev. J. J. Prather on Sunday, June 18. Mrs. Gilliland was an excellent Christian matron, the widow of the Rev. Samuel Gilliland, late of the Memphis Conference. She has left two sons and five daughters. She was fifty-nine years of age. It is a noteworthy fact that during the period stretching through Mrs. Gilliland's life, Mrs. McFerrin has not been called to mourn the death of any of her family. Her husband died in 1840; and she, in her eighty-sixth year, is looking for her release and reunion with those who are not lost, but gone before. Up to a recent date she was in the possession of all her faculties—and she is still, except her sight—but "they that look out of the windows are darkened." Such a stroke as this, though not unaccompanied with gracious alleviations, will be keenly felt by this "old disciple." May she be divinely sustained under it; and may it be sanctified to all the bereaved.—*Nashville Christian Advocate.*

A GOOD WORK has been inaugurated by the Mulberry Street church in Macon. A school for the poor has been established, and it is flourishing. It was begun two or three months since, under the charge, temporarily, of the Rev. H. J. Ellis, but now Mr. Walter Smith (a son of Prof. C. W. Smith,) who graduates this year at Emory College, has taken it. It numbers some fifty or sixty scholars, and is to be supported by the church. The ladies have taken it in hand, and formed an association to work for it. We hope to see the day when every city church shall have its free school.—*Southern Christian Advocate.*

Agent's and Publisher's Department.

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending July 3, 1871.

A—A W Ayer & Son $3.15, C G Andrews $16.40, Mrs L M C Askew $1.05.

B—O H Brewster, James E Bradley $15.25, T M Barr.

C—H C Clarke, C C Clamp $1.55.

F—James M Franklin $3, J R Ferguson.

G—C B Galloway $3, F D Galloway, A D Gramling $2, Mrs A E Goodwyn.

H—James A Hutchinson, E J Hale & Son, C Hutchins 60 cts, J E Hawkins, Harper & Hay, Nat P Hathaway, L M Horton $5.

J—A M Jones $26, H F Johnson $35 73.

K—C L Kirksey 2 lots, W P Kimball.

M—J Dudley Murff, J H Muns, O W Marsh $2, J B Matthews.

N—J A Norsworthy $12.40.

P—Mrs Martha A Pruyn $3, J M Pugh $9.85, Isaac Pipes $2.10.

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ROBT. J. HARP, Publisher.

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State explicitly whether the money which you send is for the Book Agency or for the ADVOCATE. The two are separate and distinct concerns. Though they are conducted by the same agent, we must not mix their business. If convenient, write to each on separate sheet or half sheet, but be sure to state for which office the money sent is intended; and if for both, then state how much for each. This will save trouble and prevent mistakes.

SEND US CURRENCY.

We cannot use State money. We have to lose by discount here, or by the expense of sending into the State where it is issued to have it exchanged for currency. Procure the currency and save us the trouble and loss.

Obituaries.

Died, September 18, 1870, Rev. HENRY T. THOMS. He was born in Bedford county, Virginia, January 1, 1804.

Died, September 3, 1870, MARY THOMS, wife of Rev. Henry T. Thoms. She was born in Rockbridge county, Virginia, September 1, 1801.

They both died of yellow fever in St. Landry parish, Louisiana, whither they had moved in 1866, from Wilkinson county, Mississippi. They were married in 1825. In that year Brother Thoms was licensed to preach. For forty-five years did these two Christian souls walk together, and they were not parted by death but for a few days. We might write a long obituary, and tell, in part at least, how they lived and how they died. Those who knew them know this also; and those who know them not may not care to know. Suffice it, they were Christians, and he a Christian minister, and both of unimpeachable character for nearly half a century; and they died as they had lived. Their memory is blessed. Shall not the savor of their names be "of life unto life" to their children? Will they not follow on? May God grant it!

THOS. W. BROWN.

Died, in Columbus, Mississippi, May 14, 1871, WILLIAM L. SKINNER, aged thirty-four years and five months.

The subject of this memoir was a native of Mississippi. At the age of fourteen years his father was prevailed upon by a merchant of Columbus, who had taken a great fancy to him, to have him in his store. His father was unwilling to give him up before his education was finished. He at last consented, however, and the child went. By his honesty, integrity, noble, generous and sprightly disposition he soon won upon this merchant's love. By his kindness to the child he learned to love him almost as a father. He remained with him until he was grown. He then went into business in Mobile, where he remained until the outbreak of the war.

In the spring of 1863 Mr. Skinner joined the Confederate army at Vicksburg. He was a brave and true soldier, and was loved by all who knew him. Many warm friends will long mourn the loss of this noble, generous and good man. He was a devoted husband, a loving parent, and a treasured son and brother. But they mourn not as those who have no hope, for he assured them that he was not afraid to die.

TRIBUTE OF RESPECT.

The following tribute of respect was adopted at the second Quarterly Meeting Conference of Snow Hill circuit, Alabama Conference, Methodist Episcopal Church South, May 27, 1871:

Died, at his residence, near Pleasant Hill, Dallas county, Alabama (where he had resided forty-four years,) on the nineteenth of March, Bro. RICHARD J. BRYANT, familiarly known as Uncle Dick, at the ripe old age of eighty-two years. He was a class-leader for sixty years. His was a character well worthy the imitation of all. Those who were well acquainted with him say he never knew anger, discontent or unhappiness. He died with the full confidence, respect and esteem of all who knew him, leaving an aged companion, only a few years his junior, with whom he had lived fifty-nine years, waiting her summons to meet the loved and lost in a brighter world above, where parting will be no more. As a husband he was kind and affectionate; as a father he was unusually kind and tender; as a Christian and church member he was spotless and pure, and as a class-leader his worth could hardly be told. His last words to his family were: "I am already packed, waiting for the train." His Bible was his constant companion, having read it pretty much all day the day he died.

Resolved, 1. That in the death of Father Bryant the church on Snow Hill circuit has lost a devoted member, the community a useful citizen, and this body one whose presence will be greatly missed.

2. That while we mourn our loss, we are greatly comforted by the thought that our departed father in Israel is with the Savior, and that we will strive to meet him in the better land.

3. That we tender to his bereaved family our sympathy and prayers, and fondly trust that he who alone can comfort will pour into their bereaved hearts the consolations of his grace.

D. M. HUDSON, P. E.
E. W. LAZENBY, Sec.

JOHN BARRETT HOLLOMAN, JR., son of Rev. J. B. and Nancy H. Holloman, was born in St. Genevieve county, Missouri, January 20, 1848. He died of pneumonia, at the residence of his father, in Yazoo county, Mississippi, March 3, 1871, aged twenty-three years and forty-two days.

Ten days the struggle lasted—ten days of exquisite suffering to him, of anxious solicitude to his friends. On the morning of the tenth day the end came; and he, like David, "had served his generation by the will of God, and was fallen on sleep."

The last four days of his life he was, for the most part, all unconscious. Once he called for his sister's little one-year old child, his pet—toyed with her, pressed her to his bosom, and kissed her with an intensity of manner that bespoke but too plainly the conscious probability of a last caress. Once he turned to his sister and interrogated: "Sister, what would *you* say if asked Are you hidden in the cleft Rock?" And as the last fearful hour approached, recalled to himself by his mother's half-suppressed grief, he inclosed her in a long, last embrace—kissed her again and again, and yet again—and bestowed upon her his parting commendation. "Faithful ma! faithful ma!" were the simple words of the unstudied eulogy of the heart's last, tenderest, best acknowledgment.

Turning from his mother, he appealed to heaven: "My Lord! my Lord!" and though the invocation was unfinished (for he was again immediately unconscious,) the intention of the appeal told that he was seeking help for this last agony—the crushing of earthly hopes, the severing of earthly ties, the passage through the cold river; and no doubt he received strength to go down peacefully into the grave, for "his Savior had passed through its portals before him." A few minutes later he quietly breathed his last.

He was a devoted son, a kind and affectionate brother, a generous friend, and an energetic, intelligent and capable citizen. He loved the Methodist Episcopal Church South—believed her dogmas, rejoiced in her pure bishopric and superior ministry, supported her liberally with his little means, was informed as to her history, and, with a vast and accurate memory, was always ready to defend her unsullied record with the logic of undisputed facts. Perhaps no young man had more friends; perhaps none is more deeply regretted.

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The Child's Corner.

THE DIFFERENCE.

There was an old lady all dressed in silk,
Who lived upon lemons and nothing milk.
And thinking this world was a nice old place,
She cast up her nose all over her face.

Another old lady, all dressed in patches,
Lived upon anything that Dooley's matches;
So the world made her strange and cross,
And sure as you rubbed her you got her off.

Another old lady, all sunny and neat,
Who lived upon sugar, and everything sweet,
Declared, when she heard of their troubles, she "never"
For the world was so like she could live on forever.

MORAL.

Now children, take your choice
Of the food your hearts shall eat:
There are worrish thoughts, and trimstone thoughts,
And thoughts all good and sweet;
And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

Hearth and Home.

THE PEARL OF GREAT PRICE.

There is an old story of a poor fisherman in India, who one day found a large pearl. He knew nothing of its true value, and in his hard life of toil there was no place for adorning, so he sold it for a trifle to an Arab.

The Arab, but little wiser, exchanged his pearl for some powder and shot with a Russian merchant on a trading vessel. The traveler took home the smooth ball, and it made a pretty toy for his children. Another merchant saw the treasure as they tossed it lightly in their play, and knew at a glance the rare and wonderful beauty hidden in the soiled, dust-covered ball. He knew, too, its almost priceless value, and at once bought it from the innocent children for a trifle that would purchase a new toy for them.

The story says: "He rejoiced at the silent fraud by which he had obtained the costly treasure, and cherished it as the pride of his heart." After the stain and soil were removed it stood revealed pure and lustrous, a marvel of beauty. The transformation was like magic. Its fame became so widespread that visitors from all parts of the world came to St. Petersburg to behold this wonder of nature's most perfect handiwork. The owner built a room for his treasure, and himself led visitors to enjoy the rare delight of beholding it. Through many rooms, filled with the rare and costly adornments of wealth, they passed to an inner room, of which he alone kept the key. The floor was of marble, the ceiling carved in scented woods, the walls hung with silken tapestry, and in the center one single article of furniture. It was a round table of dark Egyptian wood, and on it a strong box. In that were many doors and secret locks until the innermost one was reached, and there a plain box of Russia leather alone met the eye.

The poor man, who had grown almost to worship his pearl, crossed himself piously before taking from his neck the golden key, which he wore next his heart, unlocked the casket, and held up, to the light that fell from the grated window above, his precious jewel. It was a glorious sight for a lover of such things. Large as an egg, perfect in shape, unsurpassed in purity and beauty. As the light touched it and glanced again, the sunset dyes of the iridescent, flaming opal glowed about it. There seemed a charm, a spell in gazing upon its soft, white splendor, as it lay at rest, or the matchless display of color that trembled across it as it rolled to and fro on the dark table.

It fascinated the gazer by the thought that bound in its magic sphere was the price of a monarch's ransom. Then, too, the entranced rapture of the old merchant, as he exhibited his darling treasure, was a curious sight to see. His pride in his "pearl of great price" had become a mastering passion. The Emperor of all the Russias was collecting pearls for a necklace for his bride, and he offered rank, titles, honors, all in vain, for this priceless gem.

After a time the merchant became guilty of some offense against his royal master, and fearful of punishment, he fled with his treasure to Paris. Here, for a long time, he refused to let it be seen; at length, having been repeatedly importuned, he appointed a time, and invited a company of noblemen, famed for their knowledge of precious stones and pearls, to behold the wonder. He drew forth the golden key and opened the casket—but what a sight met his frightened gaze. He turned deadly pale, his frame shook, and the casket dropped from his trembling hand. His miracle of loveliness was tarnished with decay! His pearl was discolored—a sickly blue shade overspread it; the ineurable disease to which pearls are liable had fastened upon it. Its matchless luster was diminished, its pure and perfect beauty perished; its glory was in the past. The owner of the finest pearl in the known world was a pauper. In fleeing from his country to save his treasure he had sacrificed all of his other wealth—this he knew and felt. Alas! he took no heed of the first, and by far the saddest sacrifice he had made for the perishing thing. He counted not the cost of truth and honor and honesty at which he bought it from the little ones. But the blight, the curse, that sooner or later must fall upon sin, had at last overtaken him. "Silent," as had been the wrong he did, so "silent" was the justice meted out to him.

I have told you, dear children, so much about the wonderful, incomparable beauty of this Indian pearl, that you may better understand an older story of a pearl.

It was told in a far-away eastern land, nearly two thousand years ago, but it comes unchanged by time down to us in our day. It is told of a merchant who was seeking goodly pearls, and who, when he had found "one pearl of great price," went and sold all that he had, and obtained it. This merchant dealt honestly, nobly, and we know that his treasure was everlasting. The story was from the lips of our Lord, who often taught his disciples in this sweet and homelike fashion, so that a child might understand the lessons of faith and love so given. The pearl of great price represents the kingdom of heaven. Afterward, when the Pharisees asked him concerning this kingdom, he answered: "The kingdom of God is within you."

Yes, dear children, the kingdom of God, this most precious pearl, is the love of Christ in your hearts—your love to him in return for his greater love for you. He died that you might live forever. He first loved you, and if you will only give him your hearts, he will enter in and rule over them in gentlest, tenderest love. Your heart must be the casket for this beautiful, wonderful, priceless pearl. Depend upon it, no time or disease or decay can change it. Fadeless, perfect, growing only brighter and purer for ever and ever, is this "pearl of great price."—*Christian Weekly.*

LITTLE BROTHER LETTERS.

OF ARTISTS.

Little brother, who, like a great many other people's little brothers, keenly enjoys marking up every stray piece of white paper, and who, now that he has learned the delight of making the strangest, oddest characters imaginable, has a little boy's desire to spend all his life in the same occupation; little brother, when your crayons and pencils are all gone, you may send to Carl for some more, and he will gladly send them to you. Your "big brother" would be very proud if he could make his little brother an artist, *i. e.*, a man who makes beautiful pictures—though sometimes ugly ones also are made by men calling themselves artists. But I would have you an artist who would make only beautiful pictures.

Have you ever thought where the men get the pictures they make? Is it not out of their heads—their brains? I think it is; and I have noticed this as I have been about among them: that the men who make the beautiful pictures are the men who have thought beautiful thoughts, and made themselves beautiful minds. I never saw a cross or a discontented or a peevish man make a beautiful picture while he was cross or discontented or peevish; and I find that it is so in all kinds of life—for every one is an artist, making every day pictures by which his comrades are saddened or cheered—that it is the little boy who has thought beautiful thoughts, and thus made his mind beautiful, that grows into the man whose pictures—whose deeds—delight us all.

So that my best wish for my little brother is that he may be an artist, making all along his life's journey such kindly and loving sketches, pictures so full of soul, as shall make many who see them wish likewise to become such artists and make the world sunnier, happier, more beautiful.—*Carl, in Christian Weekly.*

By the light of reason we cast a sort of glaring illusion around ourselves; but if confided in, it tends only to obscure our vision of more exalted glories. Illuminate a town—the streets are light, while the heavens are lost in darkness; but when the day breaks forth, both the earth and the sky become visible. So the sparks of our own kindling, while they shed an artificial brilliancy for a short distance around us, involve the scenes above in shadows even darker than those of night; but if the "day-spring from on high" dawn in the soul, we have clear views both of earth and heaven.—*Rowland Hill.*

There is a man in Northampton, Massachusetts, eighty-four years old, who has never been sick a day in his life, never paid a cent for a doctor's or lawyer's bill, nor a dime for preaching, and is said to be worth at least $100,000.

Gratitude is the memory of the heart.

The Farm and Garden.

FREEDMEN.

HOW TO GET WORK OUT OF THEM.

A correspondent of Our Home Journal gives his views on this subject as follows:

I have read a great many interesting articles in your paper in regard to the different systems in working labor in the South to the best advantage. Now, sir, allow me to give you my personal observation and the experience of planters.

The best mode to obtain work from the freedmen is to engage them by the year at the rate of so much for twenty-six working days per month, one-half of the amount payable when he has worked his twenty-six days, and the balance back wages payable at the end of the year in the form of a due bill.

Give him tickets at the end of every week, and when he brings his twenty-six tickets, he receives half of his wages. It is the best way to force him to work. Do not give him any advances, and if he should come and ask to borrow money, tell him "money is scarce and wages high; if you need money there is plenty of it in the field; work Saturday afternoons, do extra work in ditching, cutting wood, and you will soon get twenty-six tickets and your money." Never refuse them work; on the contrary, encourage them to do extra work, both for their interest and your own.

Not being able to get a cent before they have twenty-six tickets, they are compelled to work to get their money. Let all those who have tried other systems try this, and before long we will be able to work Saturday afternoons, which lost time is one of the great drawbacks to planting.

Sawdust.—Partially decomposed sawdust is very valuable as a mulching material for trees, plants and vegetables, and should be gathered and saved for that purpose. The too common practice, in our lumbering districts, of throwing sawdust into the streams on which sawmills are situated, is reprehensible. It would not pay to spread it upon a muck swamp, but upon any sandy land, or light, gravelly loam, deficient in vegetable matter, it would prove a good dressing, and in time would show good results. It makes good bedding for animals in stables; it is an excellent absorbent, and will keep cows clean even better than straw. It is also a very light, handy article in the hennery. The article is merchantable in cities, and is quite extensively used upon floors in eating saloons, and for other purposes. It is a good substitute for straw, and this is now worth so much for manufacturing purposes, in many parts of the country, that no thrifty farmer can afford to use it for bedding.

Five Ways to Destroy Ants.—1. Pour hot water copiously, as near the boiling point as possible, down their burrows and over their hills, and repeat the operation several times.

2. Entrap the ants by means of narrow sheets of stiff paper, or strips of board, covered with some sweet, sticky substance. The ants are attracted by the sweets, and, sticking fast, can be destroyed as often as a sufficient number are entrapped.

3. Lay fresh bones around their haunts. They will leave everything else to attack these, and when thus accumulated can be dipped in hot water.

4. Pour two or three spoonfuls of coal oil into their holes, and they will abandon the nest.

5. Bury a few slices of onions in their nests, and they will abandon them.

Watering Plants with Hot Water.—It has lately been shown, by careful experiment, that sickly potted plants, even some that have almost died out, can be greatly benefited, and sometimes, indeed, entirely restored to vigor, by applying warm water to them instead of cold. In certain cases, oleanders which had never bloomed, or did so only imperfectly, after being treated with lukewarm water, increasing the temperature gradually from one hundred and forty degrees up to one hundred and seventy degrees Fahrenheit, produced the most luxuriant bloom. Similar results occurred with an old plant of Hoya, and also with an India rubber tree which had nearly withered away. In all these cases the application of water heated to about one hundred and ten degrees Fahrenheit, without any other precaution, caused a new and flourishing growth.

An agricultural paper says: "The microscope reveals the fact that a speck of potato rot, the size of a pin head, contains two hundred ferocious little animals, biting and clawing each other savagely." That would do well enough if they confined their attentions to each other, but unfortunately they always turn to and worry the potato.

Cuttings of Tomatoes, Etc.—It is claimed, says the Rural Carolinian, that tomato plants, grown from cuttings, are more productive than those which retain their original roots. We believe that this claim is well founded. We have other illustrations of the same principle. The sweet potato produces but indifferent crops where the tuber is planted. Slips or "draws," removed from the bedded tubers, produce much better crops, but cuttings of the vines are still more fruitful. Here is a question in vegetable physiology: Why is it that, in certain cases at least, the further we remove a plant from its original germ or bud the greater its tendency to produce fruit?—*Our Home Journal.*

Horseradish for Animals.—Horseradish is an excellent condiment to mix with the food of cows to give them an appetite, and make them sleek and thrifty. It should be fed freely to all animals that are not well, and it will be of great service to working oxen troubled with heat. If given to cows in doses of a pint a day, mixed with potatoes and bran, it will prevent or relieve cows of the disease called cake in the bag. Few animals will refuse to eat it, and some will eat of it greedily, as much as half a peck at a time.

Waterproof garments are very useful, often, for field hands, and all who are exposed to the heavy dews and sudden drenching rains of our climate. Into a bucket of soft (rain) water, put half a pound of sugar of lead, half a pound of alum; stir this at intervals until it becomes clear; then pour it into another bucket, and put the garment therein and let it be in for twenty-four hours, and then hang it up to dry without wringing it. This will make it waterproof.—*Our Home Journal.*

Peas.—We trust that our readers will not neglect peas this year. For the cost and trouble they give no other crop compares with the field pea. Plant in your corn fields at the last plowing, and leave them to take care of themselves. The red and black peas will lay on the ground all winter without rotting; the whippoorwill makes most vine, while the Crowder is the best table pea.

HOUSEKEEPERS' DEPARTMENT.

Gumbo.—Take a nice fat hen, or two chickens, cut up and put into a pot to fry; when it is fried brown, not scorched, put in two quarts of finely sliced okra (the white is preferable,) four large tomatoes and two onions, peeled and chopped fine. Keep covered with water, and have the kettle tightly closed.

A very Delicate Omelet.—Beat six eggs, the yolks and whites separately, melt a bit of butter in a teacupful of warm milk, to which add gradually a tablespoonful of flour, a tablespoonful of salt and a little pepper; mix the yolks of the eggs, and lastly the white, beaten to a stiff froth. Bake in a flat pan, well buttered. Add, if you wish, a little grated cheese.

Cream Cake.—*Number One.*—Boil in half a pint of water, three-fourths of a cup of butter; stir in, while boiling, one and three-fourths cups of flour. When cool, mix in five eggs, one at a time, not beating them, and half a teaspoonful of dry soda. Drop on buttered pans, half the size wanted when baked. Varnish each with a feather dipped in the beaten yolk of an egg. Bake fifteen or twenty minutes. When baked, cut them open at the side and fill with the following mixture: Heat one pint of milk; mix one-half cup of sifted flour, one cup of sugar and two eggs together; stir in the hot milk, replace it on the fire to heat, and thicken. Flavor to taste. Bake in a hot oven.

Cream Cake.—*Number Two.*—Three eggs, one and one-half cups of flour, one cup of sugar, one tablespoonful of water, one teaspoonful of cream of tartar, one-half teaspoonful of soda. Bake in pie pans, and split each. Cream for filling: One-half pint of boiled milk, one egg, one-half cup of sugar, one tablespoonful of corn starch, one-half teaspoonful of lemon extract, all mixed with cold milk, and stirred into the milk while boiling. Add one-half cup of butter.

Baked Bread Pudding.—One pint of bread crumbs, one quart of milk, one teacupful of sugar, yolks of four eggs. When baked, spread jelly or fruit over it, then whites of four eggs beaten with four tablespoonfuls of sugar.

Coffee Cake.—One cup of butter, one cup of molasses, one cup of strong coffee, four cups of flour, one nutmeg, two eggs, one teaspoonful each of cloves, cinnamon and soda, and one pound of seeded raisins.—*The Household.*

Jerrold said to an ardent young gentleman who burned with a desire to see himself in print: "Be advised by me, young man; don't take down the shutters before there is something in the window."

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E. E. WILEY, Prest.,
Emory P. O., Va.
je8 4m

RIWASSEE COLLEGE.

The twenty-second annual session of this school will begin on the First Monday in August, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

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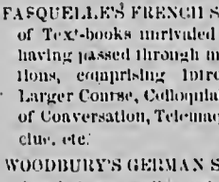

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Oct	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
Nov.				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
Dec						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

W. H. PIERSON, E. L. HEWS.

PIERSON & HEWS,

DEALERS IN

Fine Clothing & Furnishing Goods,

NOS. 15 AND 15 CAMP STREET,

NEW ORLEANS, LA.

fe11 1y

STOVES AND TINWARE.

Stoves! Stoves! Stoves!

THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

G. W. W. GOODWYN,

Manufacturer and dealer in all kinds of plain Tinware, Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Banker's Patent Safety Cans, for shipping oils, turpentine, alcohol, benzine, and all kinds of liquids which require safety in packing.

Also JOB WORK of all kinds, in Tin and Sheet Iron, promptly attended to. Stoves and Stove Pipe repaired and fitted up to order on the shortest notice and on the most reasonable terms, at my new store,

No. 52 Gravier Street,

Sign of the old, old Coffee Pot.

no26 1y

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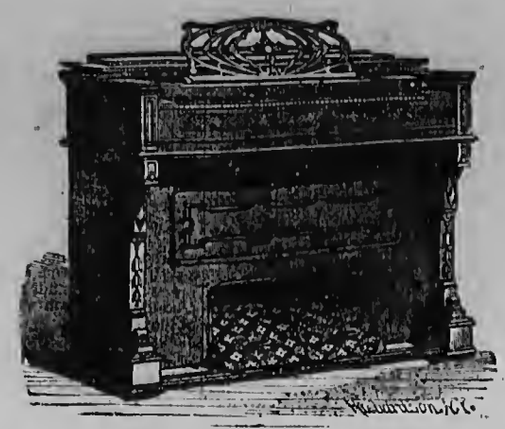
VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

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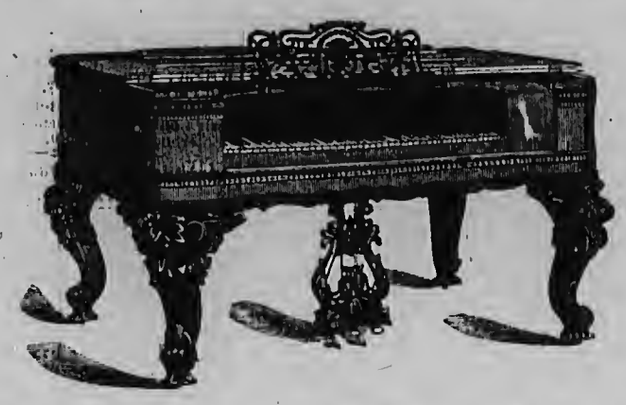
—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.



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☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Lians Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

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W. H. SUTTON. J. B. POWELL. J. E. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

136.....COMMON STREET.....186

NEW ORLEANS, LA.

se17 1y

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J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS-ST.....50

NEW ORLEANS, LOUISIANA.

oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc29 1y

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

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ALEX. BRITTON. RICH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

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COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

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se18 6m NEW ORLEANS.

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DEALER IN

GENTLEMEN'S FURNISHING GOODS,

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120.....CANAL STREET.....120

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Scientific.

SPONGIO-PILINE.—This is the name of an ingenious contrivance, recently introduced abroad, which may be used either as a poultice or as the means of fomentation. It consists of wool and small particles of sponge, apparently felted together, and attached to a skin of India-rubber. It is about half an inch in thickness. It retains heat for a considerable time, and by means of it vinegar, laudanum, camphor, hartshorn, etc., can be placed on the skin, accompanied by heat and moisture, much more readily, and with greater cleanliness, than by the use of ordinary poultices.

OUR OWN DAY has witnessed the first exact measurement of the distance of the nearest fixed star, which is twenty-one millions of millions of miles. A learned calculator has shown that in the space around our solar system there is room in one dimension, or one straight line, for twelve thousand solar systems; in two dimensions, or in one plane, there is room for one hundred and thirty millions of solar systems, and in actual sidereal space of three dimensions there is room for one and a half million millions of solar systems the size of our own. Such are the *blanks* in the scheme. How fearful the thought of such physical immensity!—*Dr. Alexander.*

THE ORIGIN OF GEYSERS.—The geyser is a new and perhaps the most remarkable feature in our scenery and physical history. It is found in no other countries but Iceland and Thibet. The geysers of the country last named are inconsiderable when compared with either those of Iceland or the Fire Hole of Madison Basin; and those of Iceland even dwindle into insignificance by the side of those of the Madison. Until the discovery of the Madison geysers there were but two of any note known to the world—the Great Geyser and the Strokr of Iceland. The phenomena presented by these have been sufficient, at various periods during the past century, to invite the personal investigation of some of the most distinguished of European savans. Von Troil, Stanley, Ohlsen, Hooker, MacKenzie, and, at a later day, Bunsen, have visited Iceland for the purpose of witnessing these aqueous eruptions, and forming some satisfactory conclusion relative to the causes in which they originate.

The theory published by Sir George MacKenzie, that the outbursts were produced by the pressure on the air contained in cavernous recesses under ground, for many years received the sanction of the scientific world. The periods intervening between the eruptions of the Great Geyser of Iceland have been very irregular until within the past forty or fifty years, since when it has generally projected a small jet to the height of twenty feet every two hours, and a large one to the height of eighty feet every six hours. MacKenzie's theory was that there were two subterranean cavities connected with the main pipe, one much deeper and larger than the other, which rapidly filled with water after each eruption, and that the pressure of the vapors upon them produced these periodic explosions.

Ingenious as this theory appeared to be, it was dissipated by the experiments made upon water by M. Donny, of Ghent. He discovered that water long boiled became more and more free from air, by which its molecular cohesion is greatly increased, and that, when it is exposed to a heat sufficient to overcome the force of cohesion, the production of steam is so instantaneous and so considerable as to cause explosion. Bunsen ascribes the eruption of the geysers to this cause. He found the water at the bottom of the well of the Great Geyser to be of a constantly increasing temperature up to the moment of an eruption. On one occasion it was as high as two hundred and sixty-one degrees Fahrenheit. His idea is that, on reaching some unknown point above that temperature, ebullition takes place, vapor is suddenly generated in enormous quantities, and an eruption of the superior column of water is the consequence. The geysers of the Madison exhibit precisely the same physical features, and doubtless originated in the same causes. They are surrounded, too, as are those of Iceland, by innumerable springs of hot water. The bursting of a column into millions of particles resembles an explosion more than a mere eruption; and the vast clouds of vapor which enshroud them, and mingle with them in their ascent, sometimes gives an appearance of bulk to the upper part of the columns much greater than their real magnitude.—*Scribner's Monthly.*

AN EXCHANGE remarks that "many a child sings 'I want to be an angel,' who would be more satisfactory if he wanted to be a good boy."

WHEN flatterers meet, Satan goes to dinner.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market continues extremely dull, and nearly every branch of trade participates in the prevailing apathy. The receipts of sugar and molasses have been trifling, and met a steady demand at about previous rates. Flour has been inanimate, without any quotable change in the prices. Corn has been firm and in good request. Provisions have ruled still more in favor of sellers, the closing rates showing a further advance of 25c. in pork, and ⅛ to ¼c. in bacon.

Nothing of much interest has been reported from the country. It is manifest, however, that although in some localities the cotton may recover from the injury of the previous protracted cold and wet spell, in others the plant looks weak and yellow, with little promise of anything like an average yield in the diminished area planted.

The river is 7 feet 3 inches below high water mark.

COTTON.—The following are the arrivals since the thirtieth ultimo:

Louisiana and Mississippi	bales..	4,306
Lake		1
Arkansas		405
Mobile		333
Texas		431
Total		5,476

On Saturday, under encouraging accounts from Liverpool, buyers came forward with increased spirit, and the sales summed up 2,400 bales, at full prices, especially for good ordinary, which sold at figures indicating an improvement of ¼c. On Monday, there being no telegrams from New York and those from Liverpool reporting no further advance, the demand was slack and the tendency in prices in favor of buyers, but without any quotable decline, although in some cases factors were compelled to make concessions of ⅛ to ¼c. The sales embraced 1,350 bales. Tuesday being generally observed as a holiday, the business was confined to 600 bales, mostly on the basis of 16½c. for good ordinary.

This makes an aggregate for the past three days of 4,350 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,412,299 bales, against 1,121,780 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,071,127 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 907,463 bales to Great Britain, 305,184 to other foreign ports, and a decrease of 207,130 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14 to 15
Good ordinary	16½ to 17
Low middling	18½ to 19
Middling	20½ to 20⅝
Strict middling	21 to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days	5,476	
Arrived previously	1,475,125	
Made from waste and damaged cotton, samples, etc	19,110	1,499,711
		1,520,407
Exported past three days	6,731	
Exported previously	1,464,294	
Burned	950	1,471,975
Stock on hand and on shipboard		58,432

SUGAR.—The demand is only local, with sales to dealers and grocers at 9¾c. for good common, 10 to 10⅛c. for fair, 10½ to 11c. for good fair, 11⅛c. for fully fair, 11½c. for prime, and 12c. for choice. Refinery yellow clarified is selling at 12¼ to 12¾c.; white, 13 to 13⅛c. per pound.

MOLASSES.—The supplies are very light, and are sold as received at 15 to 20c. for inferior and poor fermenting, and 30 to 40c. for good plantation reboiled. Inferior and thin reboiled is quoted at 20 to 30c. per gallon. City refinery reboiled is quoted at 30 to 65c. per gallon.

PORK.—A fair demand has prevailed. On Monday 100 barrels original mess sold at $16.62½, 25 and 50 do. at $16.75, and 25 at $17 per barrel. On Tuesday 100 barrels mess sold at $16.62½ per barrel. It is retailing at $17 to $17.25 per barrel.

BACON.—On Tuesday 5 casks clear rib sides sold at 9½c., 5 do. clear sides at 10⅝c., and 35 tierces sugar-cured hams at 15¾c. per pound. Shoulders are now quoted at 8 to 8¼c., clear rib sides 9½ to 9¾c., clear sides 10⅝ to 10¾c.; sugar-cured hams, 15¾ to 16½c. per pound.

DRY SALT MEAT.—Shoulders are retailing at 6½ to 6¾c. per pound.

LARD.—The stock is light, the demand is good, and prices have ruled higher. On Saturday 150 kegs kettle-rendered sold at 11c. per pound. On Monday 75 tierces refined sold, in two lots, at 10¾ to 10¾c., 100 kegs refined and 300 kegs kettle-rendered, in lots, at 11¾c. per pound.

BREAKFAST BACON is quoted at 10 to 11c. On Monday 10 boxes Western sold at 11c. per pound.

MONETARY.—Gold, 113¼ to 113½.

American silver half dollars, 108½ to 109¼, and Mexican dollars at 3½ to 4 per cent. premium in gold.

The movement in stocks has been to a limited extent, the sales including 5 shares new stock Pneumatic Propelling Company on Saturday at $5, 10 Pelican Portable Gaslight Company at $65, and 10 Bank of New Orleans at $12; 11 shares Canal Bank on Monday at $119, 200 Louisiana Levee Company at $8.25, 200 do. at $8.62½, and 200 do. at $8.75; and 200 Louisiana Levee Company, in two equal lots, on Tuesday, at $8.25.

Under copious offering State warrants have further declined, the sales including $3,000 on Saturday at 56½; and 400 do. on Monday at 54, and $600 Metropolitan Police at 98.

CATTLE MARKET.

NEW ORLEANS, July 4, 1871.

Range cattle, choice, per head	$40 to 45
Range cattle, second qual., per head	25 to 35
Range cattle, third qual., per head	15 to 20
Cows, per lb. gross	5½ to 7c
Sheep, first quality, per head	$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Fresh cows, choice, per head	100 to 110
Fresh cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	8 to 12
Yearlings, per head	10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky	.. ..	.. ..
Bran, ₩ 100 lbs	1 20	1 25
Bread, ₩ 100 lbs:		
Pilot	5 00	.. ..
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	.. ..
Candles, ₩ lb:		
Sperm, New Bedford	.. ..	42½
Tallow	.. ..	.. ..
Adamantine	.. ..	.. ..
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern	.. ..	.. ..
Coal, ₩ ton:		
Cannel	19 00	.. ..
Anthracite	.. ..	.. ..
Western, ₩ bbl	50	.. ..
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing	.. ..	.. ..
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	.. ..	21
Russia	30	.. ..
Corn meal, ₩ bbl	3 40	3 50
Cotton seed:		
Rough, ₩ ton	12 50	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	.. ..
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	15	20
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	.. ..
Herrings	60	.. ..
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	.. ..
Mackerel, No. 3	9 50	.. ..
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	5 75	5 80
Superfine	5 00	5 25
Fine	.. ..	.. ..
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	.. ..
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	.. ..	.. ..
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	.. ..	.. ..
Oranges, Ln., ₩ M	.. ..	.. ..
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	65	68
Corn, shelled	70	77
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	22 00	28 00
Northern	.. ..	.. ..
Louisiana	.. ..	.. ..
Hides, ₩ lb:		
Mexican dry flint	.. ..	.. ..
Country dry flint	15	16
Texas stretched ditto	.. ..	..
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4¾	5
Castings, American	5¼	.. ..
Lime, ₩ bbl:		
Western	1 10	1 20
Shell lime	.. ..	.. ..
Rockland, etc	.. ..	.. ..
Cement	2 75	.. ..
Plaster Paris	2 15	.. ..
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber	.. ..	.. ..
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	.. ..
Molasses, ₩ gallon:		
Louisiana	.. ..	.. ..
Cuba	.. ..	.. ..
Moss, ₩ lb:		
Gray country	.. ..	.. ..
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 25	3 50
Pitch, ₩ bbl	2 50	2 75
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 15
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₩ gal	45	46
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	80	85
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	65
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	.. ..	23 00
Provisions, ₩ bbl:		
Beef, mess, Northern	.. ..	.. ..
Beef, prime	17 00	20 00
Beef, dried, ₩ lb	.. ..	.. ..
Beef tongues, ₩ dozen	.. ..	.. ..
Pork, mess	16 50	16 62½
Pork, prime mess	.. ..	.. ..
Hog, round, ₩ lb	.. ..	.. ..
Hams, ₩ lb	15	15½
Hams, canvassed	15½	16
Shoulders	.. ..	.. ..
Green shoulders	8	8¼
Lard, prime, in tierces	10¾	10¾
Butter, Northern	32	31
Butter, Western	22	25
Cheese, American	11	14
Potatoes, ₩ bbl	.. ..	.. ..
Onions	3 50	4 00
Apples	.. ..	.. ..
Cabbages, ₩ crate	18 00	20 00
Rice, ₩ lb:		
Louisiana	7	0
India, (gold, in bond)	.. ..	.. ..
Carolina	8¾	9¼
Sugar, ₩ lb:		
Havana, white	.. ..	.. ..
Havana, yellow	10	11¼
Havana, brown	10	10¾

Special Notices.

CAMP MEETING.

There will be a camp meeting at Bethel church, seven miles north of Kosciusko, Attala county, Mississippi, commencing July 26, embracing the fifth Sunday. It will be of primitive style, without public tents, each family furnishing themselves with temporary shelter and provisions during the meeting. The District Conference will be held at the same time and place. There will be provisions for the maintenance of the delegates and preachers. Families that are near enough are cordially invited to come and tent.

P. A. JOHNSTON, P. C.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will meet at Sharon, seven miles east of Canton, on Thursday, July 27, at ten o'clock A. M., and embrace the fifth Sunday of said month. The introductory sermon will (D. V.) be preached at eleven o'clock, by Rev. C. G. Andrews, of Jackson station. We hope to have a full and prompt attendance of the ministers and delegates. Those expecting to come by cars to Canton will please inform Bro. Hunnicutt by letter, that arrangements may be made to get them to Sharon. All who are in Canton by six o'clock on Thursday morning will be carried out by vehicles sent from Sharon, or arranged for in Canton, *free*. Let every one be on *time*. The interest of the conference will be increased by essays and sermons on the subjects of inquiry as laid down in the Discipline.

H. H. MONTGOMERY, P. E.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come."

B. F. ALEXANDER, P. E.

Camden District Conference.

The District Conference for Camden district, Alabama Conference, will be held at Pineville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Douglas; Sunday Schools, S. F. Pilley; Finance, Nell Gillis; State of the Church, S. A. Pilley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference.

D. M. HUNSON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Georgetown ct., at Pleasa't Grove	July	8, 9
Hazlehurst station		15, 16
Burtenton circuit, at Tabernacle		22, 23
Scotland ct., at Union church		29, 30
Pleasant Valley, at Pleasant Val'y	Aug.	5, 6
Brookhaven station		12, 13
Brandywine ct., at Abbott school house		19, 20
Wesson, at Wesson		26, 27
Martinsville circuit, at Providence camp ground	Sept.	2, 3
Crystal Springs		9, 10
Jackson circuit, at Byron		16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit, at Skiffa	July	8, 9
Columbia mission, at Columbia		15, 16
Gainesville mission, at Logtown		22, 23
Handsboro ct., at Bay St. Louis		29, 30
White Plains mission	Aug.	31
East and West Pascagoula circuits, at Zion		5, 6
Green circuit, at Vernal		12, 13
Enon circuit, at Augusta		19, 20
Rankin circuit, at Clear Creek	Sept.	9, 10

The District Conference will be held at Bay St. Louis, commencing July 31, at nine o'clock A. M. The delegates elected by the Quarterly Conferences of the district are expected to attend. The committees will be arranged at the meeting of the Conference.

W. W. HURST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope		8, 9
Spring Hill circuit, at Hopewell		15, 16
Enterprise ct., at Jake's chapel		22, 23
Wayne circuit, at Scott's chapel		29, 30
Marion and Toomsuba circuit, at Bethany	Aug.	5, 6
Clarke circuit, at Manassas		12, 13
Paulding, at Philadelphia		19, 20
Enterprise station		26, 27
Jasper circuit, at Mill Creek	Sept.	2, 3
Preachers' meeting, at Shubuta	Aug.	2, 3

The questions for discussion at the preachers' meeting are: 1. Was it possible for the human nature of Christ to have yielded to the temptations of the Devil? 2. Can the doctrine of an intermediate place be established by the Scriptures and reason?

WM. B. HINES, P. E.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested.

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonv'e		19, 20
Brownsville circuit		26, 27
Raymond circuit	Sept.	2, 3
Carthage circuit		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	June	17, 18
Natchez		24, 25
Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Milldale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, July 27. Ample arrangements for all the members.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo	June	17, 18
East Feliciana		24, 25
Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FORSYTH, P. E.

BRANDON DISTRICT.

Forest circuit, at Wesleyana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Franklin street	July	1; 2
St. Paul's		8, 9
Citronelle circuit, at Citronelle		15, 16
St. Francis street		22, 23
Mt. Pleasant et., at Holly Creek		29, 30
Pensacola	Aug.	5, 6
Milton		12, 13
Pollard et., at Lathram's chapel		19, 20
St. Stephen's, at Paul Bayou		26, 27
Eastern Shore	Sept.	2, 3

H. UNDERHART, P. E.

DEMOPOLIS DISTRICT.

Butler, at Pleasant Valley	July	1, 2
Bladen Springs, at Providence		8, 9
Eutaw		22, 23
Livingston		29, 30
Gainesville, at Warsaw	Aug.	5, 6
Greene, at Snrdis		12, 13
Belmont, at Brewersville		19, 20
Demopolis		26, 27
Forkland	Sept.	2, 3

The Demopolis District Conference will convene at Livingston, July 28. Preachers in charge will please have their reports prepared, as the Discipline directs. Lay delegates to the Annual Conference will be elected. A full attendance is desired.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		29, 30
Bellfountain circuit	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Valden circuit, at Valden		19, 20
Lexington circuit, at Providence		26, 27

The District Conference will be held at Bethel, Attala county, Mississippi, beginning July 26, 1871.

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DISTRICT.

Abbeville	July	15, 16
Vermillionville		22, 23
Washington		29, 30
Lake Charles	Aug.	5, 6
Pinquemino Brulee		12, 13
Calcasieu Pass		19, 20
Bellvue		26, 27
Grand Cheniere	Sept.	3, 4
New Iberia		9, 10
Franklin		16, 17
Opelousas District Conference		28-30

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Oak Grove	July	1, 2
Minden col'd ct., at Shady Grove	June	24, 25
North Bossier, at Red River	July	8, 9
Cypress colored ct., at Red River		8, 9
Mt. Lebanon, at Brice's chapel		15, 16
Lake Bisteneau, at Brushwood		22, 23
Spartn. at Ringgold	Aug.	5, 6
South Bossier, at Fillmore		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference.

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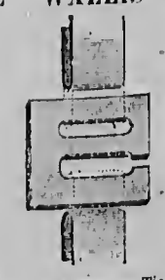

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VOL. XVII. NEW ORLEANS, THURSDAY, JULY 13, 1871. NO. 26.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 5.—The proclamation of the treaty of Washington, dated yesterday, commences as follows:

By the President of the United States of America. A proclamation. Whereas, a treaty between the United States of America and her majesty, Queen of the United Kingdom of Great Britain and Ireland, concerning the settlement of all cases of difference between the two countries, was concluded and signed at Washington by the high commissioners and plenipotentiaries of the respective governments on the eighth of May last, which treaty is word for word as follows: [Here follows the treaty.] The proclamation thus concludes: And whereas, said treaty has been duly ratified on both parts, and respective ratifications of the same were exchanged in the city of London on the seventeenth day of June, 1871, by Robert C. Schenck, envoy extraordinary and minister plenipotentiary of the United States, and Earl Granville, her majesty's principal secretary of State for foreign affairs, on the part of their respective governments; now therefore be it known that I, Ulysses S. Grant, President of the United States of America, have caused said treaty to be made public, to the end that the same and every clause and article thereof may be observed and fulfilled with good faith by the United States and citizens thereof.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done in the city of Washington, on the fourth day of July, in the year of our Lord one thousand eight hundred and seventy-one, and of the independence of the United States the ninety-sixth.

By the President:

U. S. GRANT.

HAMILTON FISH, Sec. of State.

SALT LAKE CITY, July 5.—There were no demonstrations on the fourth. Two companies of United States troops were in the city to prevent a parade of the woman militia.

NEW YORK, July 7.—The colored Senator, Andrew Jackson Jones, of North Carolina, has sued a gambling house for $5,000 lost at cards.

BOSTON, July 7.—The ship Golden Fleece, hence for Bombay, on fire, put into Halifax, and was scuttled.

Two persons are dead and several sick from eating fresh clams dug on Chelsea beach.

NASHVILLE, July 7.—John Claiborne, journalist, lately of the New Orleans Picayune, is dead.

OXFORD, Miss., July 7.—The June term of the district court has adjourned. The grand jury has returned forty-five bills under the enforcement law, implicating three hundred persons.

SAN FRANCISCO, July 7.—The semi-annual report of the Board of Trade shows a healthy increase, and a large accumulation of bullion and coin.

The troops remain in possession of the mines in Amador county.

There was a sharp earthquake at Visha, but no damage.

Some Italians hoisted a flag inscribed: Viva Italia, Roma Capitole. The ultra Catholics took umbrage at the display, and made threats to tear down the flag. The Italians are now parading the streets, carrying the American flag, and shouting: Viva Garibaldi! Down with the Pope!

SAN FRANCISCO, July 7.—The Mechanics' Fair, to be held here in August next, promises to be a great success. The Japanese contribution will be a leading feature of the exhibition. The space for articles is nearly engaged already.

Reports from all parts of the State show that the wheat crop is much better than anticipated.

The total product will be very little short of that of last season.

The crop of California potatoes this season is being shipped to Denver, Colorado, where $350 in coin per car load of ten tons is being paid for them.

NEW YORK, July 8.—A convention of the Irish societies in secret session, it is said, resolved to appeal to the mayor. The appeal failed to break up the Orange procession.

Trains from Newark and New York collided. The cars are a burning mass. Several bodies have been taken from the ruins, and it is supposed there are many more. The list of passengers shows no Southerners.

MOBILE, July 8.—Braxton Bragg, Jr., nephew of General Bragg, was attacked by Madison Wilson, son of L. M. Wilson, vice president of the Mobile and Montgomery railroad, this morning, in front of the customhouse. Each fired one shot. Wilson was instantly killed. Particulars after the trial.

PORTSMOUTH, N. H., July 8.—The United States steamer Kansas is quarantined.

The hay crop is a third to half less than last year.

HUDSON, N. Y., July 9.—The Catholic rebellion in this city assumes no new phase to-day. It was expected that Bishop Conway would be here to endeavor to harmonize the belligerents, but he did not come. This morning three hundred opponents of the priest gathered around the church, but they conducted themselves with perfect order. Father O'Sullivan did not make his appearance, but sent his message to request the church to be opened for the usual services.

The assembled crowd gave him to understand they were still firm and unyielding in their determination not to allow the church to be opened until their grievances were redressed, and O'Sullivan was recalled from the parish. Mass was celebrated at the priest's residence to a small assemblage.

BOSTON, July 10.—Colonel Gardner Banks, brother of General N. P. Banks, is dead. He had lived several years in New Orleans, from whence he arrived on Wednesday.

CINCINNATI, July 10.—Late information from Dayton indicates that the effect of the storm there yesterday evening was more severe than at first supposed. The names of the persons killed by the falling of St. John's Lutheran church are Christian Thomas, Mrs. Theresa Randall and Leonard Weyraugh. Jacob Wolfrem is probably fatally injured.

Besides these a number of others were seriously hurt. Edward Meehan and George Speyer were taken out dead from the Washington street bridge. They were horribly mangled. James Feischburgh and another boy were removed alive, but badly injured. A few miles from the city a tree was blown across a gipsy wagon in camp, instantly killing a woman.

It was severe in the country adjacent to Dayton, particularly in Randolph township, destroying crops and fences, and in a few instances barns were struck by lightning and burned. At Xenia the storm was less severe, but made havoc among the trees, fences and outhouses.

WILMINGTON, N. C., July 11.—A fearful butchery was perpetrated in Robeson county, yesterday evening, by Henry Berry, Lowry, and a band of negro outlaws. A sheriff's posse, having in charge Lowry's wife and several others who had been aiding and abetting the outlaws, was ambuscaded near Buis' store, on the Wilmington, Charlotte and Rutherford railroad.

The following named of the sheriff's posse were killed and wounded: Killed—Hector McMillan, Archibald Brown and Hector McNeill. Wounded—D. McCormick, Berry Barnes and James Lowry, the latter a colored man and cousin of the outlaw Lowry, but cooperating with the sheriff's posse.

The fight resolved itself into a regular battle, which lasted some time. The sheriff's posse fought well, and were following the outlaws into the recesses of the swamp, but it is not certainly known that any of the outlaws were killed.

Lowry, the leader of the outlaws, and Captain F. M. Wishart, had a regular duel on the railroad track, each loading and firing deliberately five or six times, but neither was wounded.

The whole county of Robeson is at last fully aroused, and it is believed a campaign will be inaugurated that will result in the extermination of the outlaws. Committees of citizens of Robeson county come to this city to-day to secure arms and ammunition. Every member of the Lowry band is a negro.

FOREIGN.

ROME, July 4.—The municipality of Rome gave a brilliant ball last night. The King was present. At the close his majesty started for Florence.

There has been an unusual attendance of cardinals and other high dignitaries of the church at court during the King's stay in Rome.

MADRID, July 4.—The Cortes continues the discussion of the budget. Reports which have been circulated here of alleged disturbances in Havana are now ascertained to be wholly unfounded. During the debates in the Cortes Senor Nocedal took occasion to denounce in very bitter language the occupation of Rome by King Victor Emanuel. Senor Olozaga, in reply, protested against the expression of any opinion whatever on the subject by the Cortes.

HAMILTON, Ca., July 5.—Rev. Dr. Neville, rector of St. Thomas' church, is dead. He was formerly stationed at New Orleans, Philadelphia and New York.

ROME, July 5.—During the banquet last night Visconti made a speech, in the course of which he declared the conduct of the Romans during the visit of the King justified the transfer of the capital, and proved that Rome was profoundly attached to the dynasty.

PARIS, July 6.—A loan will be raised by Paris to rebuild the destroyed monuments.

Jules Ducatel, for treason to the Communists, has been awarded the cross of the Legion of Honor.

Marshal McMahon has been reinstated in command at Versailles.

Duke de Nemours and Schneider, formerly president of the Corps Legislatiff, are in Paris.

The supplemental elections occur next Sunday. Prince de Joinville, having declared for the republic, will undoubtedly succeed in the department of La Manche.

General Munteuffel dined with President Thiers to-day.

Count von Moltke has ordered the German commanders to forbear inflicting punishment for offenses which the French law can reach.

Count Waldersie complains of the bitter language of the journals toward Germany. The Official Journal, publishing this statement, advises other journals to exercise the utmost forbearance.

PARIS, July 7.—The court martial, in trying prisoners, will proceed in the following order: 1. Members of the Central Committee. 2. Persons who usurped public functions. 3. Those generally implicated. General Rossel will be tried before a special tribune.

It is proposed to lend President Thiers the Palace Elysee as a residence.

The Bank of France yesterday sent one hundred and four million francs to Prussia.

Amiens has been placed in a state of siege in consequence of the failure of the authorities to discover the murderer of a Prussian.

The trial of Rochefort, Assy and Rossel has been postponed for a fortnight.

The reorganization of the French army has been completed. Its effectual strength is three hundred and twenty thousand men.

The smallpox is on the decrease in Paris.

The Pope writes President Thiers that he will remain in Rome.

LONDON, July 8.—The Times publishes a letter vindicating the conduct of United States Minister Washburne during the seige of Paris by the Versailles army, and stating in the most emphatic terms that Washburne was never in favor of the Communists.

The National Assembly is engaged in the discussion of a bill, recently introduced, providing for the election of Conseils Generaux, and fixing a day on which the same shall be held.

ROME, July 8.—The French charge d'affairs at the Italian court has taken up his residence in Rome. The Austrian minister is expected at an early day.

HAGUE, July 8.—The second chamber of Parliament ratified the treaty for the cession of the Island of New Guinea, in the Pacific ocean, to England.

MADRID, July 8.—It is announced that Marshal Serrano will resign the presidency in the council of ministers in case the budget fails in the Cortes.

PARIS, July 10.—Sixteen thousand Communist prisoners at Versailles have been released by order of the government, but sixteen thousand are still held for trial by court martial. They will be tried in squads.

President Thiers has written a letter to the Pope, inviting him to take up his residence in France. Thiers makes an humble apology to the holy father for the inability of France to interfere in behalf of the temporal power in the Roman States, but declares it has the earnest conviction that Italian unity is impossible.

ROME, July 10.—Vicar General Cardinal Patrizo prohibits members of the church in the Roman States from reading non-clerical newspapers.

IMPORTANT NEWS FROM CHINA.

For some time past, indeed ever since the murder at Tien-tsin, there has been more or less uneasiness in regard to Christian missions in China. The prevailing impression has been and is that the highest class of society is anxious to banish missions from the empire, or at least to embarrass them so that they will be utterly inefficient. It is now apparent that the government is feeling the pulse of the Christian representatives in China, with a view, if they may safely, of repressing the action of the missions. They have opened correspondence with the Christian representatives, having in view the publishing decrees adverse to missions. They set forth their proposed policy, and ask the favorable consideration of it. The answers of the foreign ministers give us, as we judge, good ground to hope the Chinese government will not press their new policy in regard to missions, as it evidently involves a rupture with the treaty powers. The subject has attracted wide attention, and our mails just received at the mission rooms are quite full of it. The letter which we give below, from Rev. L. N. Wheeler, dated at Peking, April 25, 1871, gives a clear and condensed statement, and we print it for the information of the church. Bro. Wheeler says:

An event of no small importance to missionaries in China, and which should call out in their behalf the sympathies and prayers of the home church, has recently transpired at the capital. Some weeks ago the several foreign ministers received a document from the Board of Foreign Affairs, containing several propositions bearing upon missionary work throughout the empire, and which, if approved, it was intended to embody and promulgate in the form of an imperial edict. Through the kindness of S. W. Williams, LL. D., secretary of the American legation, I am enabled to give you these propositions. They are in brief as follows:

1. Orphan asylums established and maintained by missionaries hereafter to be placed under the supervision of native officials.

2. Females not to be allowed to engage in missionary work, and the assembling together for purposes of worship of persons of both sexes to be prohibited.

3. Foreign missionaries to be prevented from encroaching upon the rights of officials and the gentry, and from despising and maltreating the people. Individuals so offending shall be sent home.

4. The course of justice shall not be interfered with by the missionary; but in all cases where foreigners and natives dwell together the laws shall be equitably executed.

5. French missionaries shall not be allowed to change passports, nor to transfer their passports to other people, and when change of residence occurs the proper officers shall be duly informed.

6. To prevent the admission of law-breakers into Christian societies the missionaries should hold a careful examination in the case of each candidate, and always insist on a period of probation; and, moreover, the number of converts, with their names, shall be reported by each mission to the proper officials once a month, or at least once a quarter.

7. Missionaries shall not be allowed to override constituted authority, nor they shall be prohibited from assuming the manner and style of mandarins. They shall not have the right to address a magistrate on behalf of any native; while their own matters shall be represented in the form and manner (that is, upon bended knees when in the magisterial presence) required of subjects.

8. No houses or lands shall be reclaimed by missionaries on the ground of old titles, and all purchases of property shall hereafter be made by native churches, not in the name of the missionary.

It was claimed by the government that in consequence of the misconduct of foreign religious propagandists evils of long standing threatened the peace and good order of the country. It must be admitted that certain grave charges directly made or implied in this official communication are not wholly without foundation in fact; but it is equally true that Roman Catholic missionaries, principally French, are the responsible parties. The misfortune is, however, that the government, partly through ignorance, and, it is to be feared, partly of set purpose, is likely to confound Protestants with Romanists, and regard them as one in its deliberations and enactments on this subject. Should the original purpose of the authorities be carried out, missionaries and native converts would necessarily have to endure many hardships, and there would seem to be no escape from violent persecutions in various parts of the empire in consequence of the license and impetus that would be thus given to the superstitious ignorance of the masses, and the feeling of hostility entertained toward foreigners and their religion by the gentry and official classes.

The propositions of the government were responded to by foreign ministers in such a manner as gives every reason to hope that all danger, at least for the present, it past. The reply of Mr. Low, our American representative, was very satisfactory. In his communication to Prince Kung and the other members of the Board of Foreign Affairs, his excellency remarks that it would seem hardly necessary for him to reply on several points, as they appear to have reference only to (French) Roman Catholics. Protestant missionaries have never been accused of interfering with judicial cases, and should they make the attempt they would not be upheld in such a course. By prompt and judicious action on the part of the magistrates, under the provisions of the treaty, most of the evils complained of might, in all probability, be easily remedied. As to the proposition concerning female missionaries, etc., Mr. Low, among other things, observes that the elevation of women is the glory of Western countries, and should the imperial wishes in this particular come to be generally known in the West, they will be regarded as indicating a most unwise policy. He concludes by desiring Prince Kung and his associates at the foreign office to look into the holy Scriptures, where may be found those principles and doctrines under whose influence foreign countries have become great and powerful.—*New York Christian Advocate.*

TERRIBLE RAILROAD ACCIDENT.

FIFTEEN PERSONS KILLED AND TWENTY-THREE WOUNDED.

The Nashville train of two coaches and sleeping car, hence 8.20 on Friday, on the Nashville and Northwestern railroad, after the locomotive and baggage car were over, went through the bridge at Harpeth river, killing fifteen and wounding twenty-three. Killed: John Marshall, Nashville; Judge Horuberger, Clarksville; Charles Campbell, wife and child, Edgefield.; three men, unknown; Mrs. W. E. Yeatman and Mrs. Thomas Dunn, Kingston Springs; Mr. Pendergrast and Mr. Wright, White Bluff; J. C Brakett and brother, William and Wiley Howard, Marshall county.

Wounded: W. W. Gee, brakeman; V. Hale, Point Isabel, Indiana; Mrs. Heard, Trenton, Tennessee; J. W. Scott, Mr. Witherst, Miss Clem. Leake and John Campbell, Nashville; J. W. Thomson, Amherst Court House, Virginia; Alexander Wright, White Bluff; W. Walker, Union City; W. E. Yeatman, Memphis; Thomas R. Yeatman, Kingston Springs; Mrs. Brown, Johnsonville; John Pegram and brother, Conductor Landis, S. S. Brown, Nashville; Robert Daniel, Bedford county, and Thomas Dunn, Kingston Springs. None of the wounded are mortally hurt. The dead and wounded were brought to Nashville.

A meeting of the Nashville bar took place at ten o'clock A. M. W. T. Cooper presided. Appropriate resolutions, expressive of sorrow for the death of J. G. Hornberger, of Clarksville, and John Marshall, of Nashville, members of the bar, killed on the Nashville and Northwestern railroad last night, and sympathy with their relatives, were adopted. Speeches were made by Judges Harrison, Campbell and Shackleford, General Thauston and others.

The terrible accident has placed Nashville in mourning.

THE FAMILY VISITOR, published at Houston, Texas, and edited by Rev. B. T. Kavanaugh, D. D., M. D., has recently come out as a double sheet, and is now the organ of Masonry, as well as of the Friends of Temperance. The Visitor is a good family paper, and doing effective service for religion and good morals.

AMONG our most invaluable blessings we should always reckon our Bibles, for in them we have eternal life revealed to us.

BOOKS AND PERIODICALS.

THE HISTORY OF ROME. By Titus Livius. Vol. I., Books 1 20. Literally translated, with notes and illustrations, by D. Spillan, A. M., M. D. Vol. II, Books 21 30. Translated by D. Spillan and Cyrus Edmonds. New York: Harper & Bros., publishers.

These volumes are uniform in style and binding with the valuable series of Harper's New Classical Library. They are supplied with a copious index, and the translation appears to be faithful to the original. Peculiarities of idiom and style are retained as far as is consistent with clear and strong English, and the great Latin historian can be better appreciated in this translation than in any we have seen. For sale by Ellis & Bro., New Orleans.

SOPHOCLES EX NOVISSIMA RECENSIONE. Gulielmi Dindorfii.

This is a beautiful pocket edition of the great Greek dramatist, an 18mo, clear type and flexible cover. Harper & Bros., publishers.

THE YOUNG HOUSEWIFE'S COUNSELOR AND FRIEND. By Mrs. Mary Mason. Published by Lippincott & Co., Philadelphia.

This book seems to cover the entire ground of a housewife's duties—nursery, poultry yard, dairy, laundry, kitchen, parlor and dining room. Tinted paper, handsomely bound, 371 pages, 12mo. For sale by Ellis & Bro., New Orleans.

LITTLE SUNSHINE'S HOLIDAY is a beautiful little volume published by Harper & Brothers. It is by the author of John Halifax, Gentleman, and is the first of a series of books for girls. Miss Muloch's name is a sufficient recommendation of the work, and guarantees its purity and fitness for the young. For sale by Ellis & Brother, New Orleans.

WE HAVE RECEIVED from the publishers, Harper & Bros., through Ellis & Bro., another of Miss Muloch's works, Olive. It contains 428 pages, and is in the usual style of this gifted and excellent writer.

THE SOUTHERN FARMER, published by M. W. Philips, Memphis, Tennessee, is among the best of our Southern agricultural periodicals. It contains about 30 pages—broad three-column—of reading matter, and is adapted to our climate and soil. We have received the July number.

GOOD HEALTH is a popular monthly medical journal, published by Alexander Moore, Boston. The July number has articles on many practical and important subjects, such as On the Use of Mineral Waters, Old Sight and Spectacles, The Nerves, Adulterations of Bread.

DIE MODENWELT is an illustrated magazine for fashions and fancy work. Two numbers monthly, and containing everything in the shape of patterns, diagrams and fashion plates. It can be ordered of S. T. Taylor, 391 Canal street, New York.

THE AMERICAN SUNDAY SCHOOL WORKER, published at St. Louis, Missouri, by J. W. McIntyre, is a good Sunday school magazine—about the size of our own, published at Nashville. We have received the July number.

THE Annual Report of the Board of Missions of the Methodist Episcopal Church South is a neat pamphlet of 55 pages, and contains a complete statement of our missionary operations for the year ending June 1, 1871.

THE AMERICAN AGRICULTURIST for July has the usual amount of valuable reading matter and numerous illustrations in the departments of natural history, mechanics, horticulture and housewifery. Published by Orange Judd & Co., New York.

WE HAVE RECEIVED a voluminous pamphlet containing journal of proceedings of the third annual session of the Supreme Lodge of the Knights of Pythias, held at the city of Philadelphia, April, 1871.

HOME AND HEALTH is a monthly magazine, published by W. H. De Puy & Brother, New York. The July number—the only number we have seen—contains much valuable matter.

THE AMERICAN STOCK JOURNAL for July, published at Parkesburg, Pennsylvania, has been received. It is a useful publication for those who have the raising and care of domestic animals.

BURKE'S MAGAZINE FOR BOYS AND GIRLS is always excellent. The July number is filled with wholesome and instructive matter for the young.

EYRICH, Canal street, New Orleans, sends us the Southern Magazine for the current month. It has an excellent table of contents.

The Christian Advocate.

THURSDAY, JULY 13, 1871.

OUR LOST PICTURE.

BY MRS. S. M. B. PIATT.

No, it was nothing old and grand
Only a child out in the sun,
Choking a kitten with one hand,
And crushing pretty flowers with one.

Some rose-buds, sweet as buds could be,
Were blown against the blowing hair:
The clear eyes watched a cedar tree
That held a red bird flaming there.

The frame around was dark and small,
Just opposite the open door,
One morning, on our cottage wall
It hung, when we were young and poor.

This little piece of light and bloom
Was more, a thousand times, to me
Than all you have seen in great church-gloom,
Or palace gallery light, could be.

You do not understand, I say.
We saw the picture in the glass,
In our first home, so far away,
When our dead child played in the grass.

Independent.

MY DISTRICT.

Mr. Editor: I want to write a few things for certain persons to read, and I presume that caption will do as well as any other, especially as it will be mostly about things in, and that have been done in my district.

What I write may be applicable to your district, or your circuit or your station. If so, apply the truth and make good use of it.

My district embraces one entire county, and parts of four others. It has three stations and nine circuits, and if I had the right sort of men I could have another circuit and a mission to add to these works. The minutes of our last Annual Conference say there are nearly twenty-five hundred members in my district, so that it is one of importance, and you may say whether it is of great or more than ordinary importance.

There is one river, which spreads out very much at times, runs through the district from northeast to southwest. Another runs through the eastern end, almost on a due line from north to south. One river bounds it on the west, and another on the southeast. And there are more creeks than a man cares to come in contact with in such a winter and spring as we have just passed through. Yet, by the blessing of God, I have not failed to get to a Quarterly Meeting or to hold a Quarterly Conference for twenty-four weeks passed, although the rain on two Sundays kept the people away, so that we did not preach or have communion on those days.

The preachers, with one exception, have been at their posts and working well. His family is not on the circuit, and the river between his home and work has been more than he could manage, at least he could not get ferriage at times. Every one will see from this the importance of parsonages, so as to have their pastors in their midst; for as every man ought to have his own wife, it is his duty, though a minister of the gospel, to see that his family is taken care of, and to spend some portion of his time with them. If he has to go out of his pastoral work to take care of and visit them, he, by that necessity, is placed at a disadvantage, and his circuit or station loses his presence, influence, example and labors while gone on these trips. I was once appointed to a station without a parsonage, and kept my family in another place; and although I did not average more than two days per week with them, I do not remember that I ever visited them in two years but I learned, when I went back to my work, that some one or more persons had called for my services during my absence. The sick wanted me, or I was desired at a funeral, or to marry a couple, or some other ministerial work. So those circuits and stations which have not parsonages lose a great deal by that deficiency, and put their pastors to a great deal of trouble and expense that might be avoided by having a parsonage. Is it your circuit or station that is thus deficient? Do you intend to let it remain so? or will you provide for your minister and his family a comfortable house, so that he may be with his family and with you all his time? That would be as it should be. Both parties would be greatly benefited by that arrangement. I hope you will take the suggestion and act at once upon it. The house and home are needed.

There is a scarcity of parsonages among our people. In my district the people are waking up a little on this subject. I hope to be able at our next Conference (D. V.) to report two or more new parsonages in this district.

The finances of some of the circuits are very low. One set of stewards came to Quarterly Conference without so much as a dollar for their preacher or presiding elder. "We expected you would take a collection to-morrow." "So I expect to do, but not for you. I shall try to do my work, but not yours. Not a dollar of the collection will go toward the support of your preacher or presiding elder. It will be for the Bishops. You must do your own work, and not expect me to do it for you." Well, when they found I would not do their work, they hustled around and brought up about $30. But why is it that so many stewards come up to the first, second and third Quarterly Meetings with so little money?—hardly enough to pay the traveling expenses of the preacher and presiding elder. Indeed, I knew an instance where a preacher had not received, up to the second Quarterly Meeting, as much money as it had cost him to move to his circuit. But why is this the case? Because, first, our people are not properly instructed; second, too many stewards give so little themselves that they do not ask the people to give any more than they do; and third, too many do not seem to care whether the preacher and his family live or starve. My opinion is, that a plan of assessing every member and family of the church and congregation should be adopted by every board of stewards, large enough to give the preacher a comfortable living, and they be called on to pay up a pro rata monthly or quarterly. This plan, if persevered in, would work well and relieve many a preacher of debt. But neglecting a plan of system, they hurry around about the fourth Quarterly Meeting to get a little for the preacher, and come up with about one-fourth or one-half—*may be* two-thirds—of the preacher's claims. They heave a few sighs and utter a few groans! "Mighty sorry, brother, we have done no more for you! But the truth is, our people are poor and not very liberal! I hope the Lord will bless you, and you may get a circuit next year that will support you well. Farewell! and if you ever pass this way call on me." Now if that steward had trained his church to give every month, or every quarter, he would have been flush and paid all up, and with a smiling face would have said: "Brother, God bless you! I hope you will be sent to us next year. Tell the presiding elder to see that you are sent back here."

Well, was your circuit the one in either case mentioned above? If not, how much better did yours do? Are you the steward that never collects for the preacher till the last quarter? You forced that preacher to go in debt, and pay from twenty-five to thirty-five per cent. more for his provisions than he would if you had called on the people monthly or quarterly for his salary. May you do better. The stations have done far better than the circuits in finances so far in the ecclesiastical year.

The tendency of the white people, as well as negroes, now, is to move to cities, towns and villages, and enter upon some business other than farming. It seems difficult for many to adapt themselves to the new state of things—either to work the crop themselves or manage the lazy freedmen in the country, and submit to their indolent, unthrifty way of working corn and cotton. It tries the patience of men and women, when the crop needs immediate culture, and the weather and season are favorable, to see the hands—as much interested in the crop as the whites are—put on their Sundays, mount a mule, and go off to town and spend a day loafing around, or march off with a gun and fishing rod, and spend the day in the woods, or on the banks of some branch or creek or pond. Yet the woolly-heads often and often do just that way. Well, to get rid of such trouble, vexation and, as they believe, final starvation if they remain on the farm, many are leaving them and trying what the city or town can do for them. Hence, by these removals, many country churches are decreasing, and have decreased until there are not male members enough to fill the offices of the church. In our church, in my district, the pastor of the circuit informed me there was no male member for a superintendent of a Sabbath school, class-leader or steward. Only one man, and he merely a *nominal* member. That's a queer title—*nominal*. Yet I fear there are such persons in almost every church.

But while the circuits and country churches are depleting or diminishing, the town and city churches are increasing and becoming more efficient—are stronger numerically, financially and, in some places, spiritually. May they still grow.

These facts intimate to us the importance of taking steps at once to have good church houses built upon eligible positions or lots at all the depots or stations along the railroads, so that our denominational influence may be felt and recognized in those communities, and impress them properly as they grow and develop. And if we had a church extension society in our Conference we might build a church at a railroad station in my district, where no church has any organization, and where we cannot preach, because no room can be had to preach in. We have no church nearer than six miles. No other denomination has a church nearer than three or four miles. The freight depot building could be secured but for the large amount of freight received at that point. Occasionally, too, churches built years ago are one or two or three miles from the depot. In such cases it seems to me it would be better to move the church to the depot town. There is one church in my district, about a mile from the depot—built a long time ago—which, while it does very well for the country people, does not answer a good purpose for the town people. If it were in the town services could be held at night very often, with a tolerably large congregation, which could not be got to the church in the country. We lose, too, the children from the Sunday school by having the church in the country. Thus we are losing our influence with and hold upon them by having the church out in the country, instead of in the town.

That church will die out if it is not moved, I fear. P. E.

Extinguish.—Talking about "fine phrases" recalls another story of a clergyman who had a fondness for long words, and undertook to instruct one of his church officers in the use of them. One night, as they were about to leave the vestry, John asked the minister if he should put out the candles.

"Put out! say extinguish," answered the clergyman.

"Ah!" said John, "does extinguish always stand for put out?"

"Always," replied the minister.

Next Sunday it happened that a dog began to bark in the church. John at once rose in his seat, and solemnly gave the order: "Some one will please to extinguish that dog."

Prayer Self-Productive.—Felix Neff once made the following comparison: "When a pump is frequently used, but little pains are necessary to have water—the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time the water gets low; and when you want it you must pump it a long while, and the water comes only after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer it is difficult for us to pray; for the water in the well gets low."

Sammy Bradburn said: "Some of our brethren pretend to go into the pulpit without any previous meditation, and preach from the first text that happens to catch their eye; and this they call 'extempore' preaching. I call it 'extrumpery' preaching."

THE CHINA MISSION.

Mr. Editor: I am still holding myself ready to receive all the money any one may send me for *the China mission*. I am not only holding myself ready, but am actually receiving contributions from persons and Sunday schools for this object. I make it a point, when I receive from $60 to $100, to buy a draft on China, or San Francisco or London, and send it to Bro. Lambuth. This course keeps the money going, and keeps it from rusting. Do *you* see the point?

For some weeks past I have meditated a few items for the readers of the Advocate, in reference to some amounts I have received for Bro. Lambuth and his school, hoping they might induce others to believe they could, if they willed it, do something for this cause.

A venerable lady, who knew Bro. Lambuth when he was a boy, and who was once well off in worldly goods, but is now in the extreme of poverty—not having a foot of land for a home—and lives about from place to place, spends what time she can get from harder work in knitting socks, which she sells or gets the merchant to sell for her, and gives the proceeds to me to send to William, as she calls Bro. Lambuth. I have received as much as $5 at a time from this venerable lady for this object! Who will go and do likewise? If all had the will and purpose of this venerable lady, and would work up to it, the treasury of the Lord would have much more in it than it gets.

A lady in North Carolina some time since saw something in the papers from me, or which had my name connected with it, in reference to the school for orphans in China. She had a class of five in a Sunday school, and interested them to give a cent a week for this school, and on the nineteenth of June remitted to me the first installment. Could not every teacher in a Sunday school get their scholars to give that much for the school in China? By making such beginnings with children we may train them to do much for the Lord's cause in a lifetime.

A poor "young Methodist," living near the bay coast, and having many difficulties to contend with, nevertheless denies herself so as to send me $2 for Brother Lambuth's school.

Some one at Thomastown, not wishing the left hand to know what the right hand doeth, sends, without name, $5 for Bro. Lambuth.

The wife of one of the members of the Mississippi Conference has been paying me $6 a quarter to pay for a Bible reader in China. The old woman employed for this work visits women in China, and reads the Bible to them. This she can do quietly in their homes. She has access, too, where the missionaries and their wives could not. Thus the truth is heard, and their thoughts directed to the Author of every good gift, and to Jesus, the Savior of sinners. Will any one else do likewise?

Well, I receive amounts (have received them) ranging from fifty cents up to fifty or more dollars in the remittance. Send on any amount you may have that you wish to send in that direction.

Well, I had like to have failed to mention that one lady, who has had a school the past term of ten months, arranged that the closing exercises of the school should be a concert, and that all who attended should pay fifty cents each for what they heard, and that the proceeds should go to Bro. Lambuth's school in China. The hand of the town kindly assisted in the entertainment. Now let our principals of schools and colleges make a note there, and act on the suggestion next Christmas, May day and commencement, and send the net proceeds to me for Bro. Lambuth's orphan school. That's a good way to get the children interested in the cause of missions. And when that lady reads to her pupils the letter she will get from Bro. Lambuth, after I report to him this week, I believe they will thank God for the thought ever entering the head of their good teacher.

It seems to me, to others also, that our General Conference and Bishops have never manifested much interest in the China mission. Not one of our Bishops has ever visited the mission; consequently no native preacher in our China mission has ever been ordained. We have had native preachers there who were useful men, but as they were not ordained by our church, and from the indifference manifested by the General Conference and Bishops, saw no prospect of ordination in our church, they connected themselves with other missions, so as to be ordained to the full work of the ministry. The native preacher, under whose labors the great work in the north of China was carried on a year and a half ago, was converted under the labor of our missionaries. He went to another mission for ordination. Hence our mission has lost him and his useful labors. Can we blame him? So we have lost all but two of the native preachers who have been in our mission in other years. They died waiting for the arrival of a Bishop—hoping to be ordained. At the General Conference of 1866, in New Orleans, I offered a resolution that the Committee on Missions should devise a plan for the organization of mission Conferences in our foreign missions, and for our Bishops to arrange for one of their number to visit those foreign missions at least once in two years. My object was to get a mission Conference in China, and to get our Bishops there to ordain some native preachers; for I believe that if there had been a Conference organized there twelve or more years ago our mission there to-day would report members by the hundreds instead of tens. And only the refusal to devise liberal things in this line has kept us from having all the money necessary for all the necessary expenses. The expenses were all that kept the committee from recommending the plan to the General Conference, and the Conference adopting a plan providing for this work.

If the next General Conference does not provide for this work, and the ordination of such native preachers as may be believed to be worthy, I hope it will order our missionaries home, and let us abandon the field. I believe the Bishop who has *charge* of that mission ought to visit it before the meeting of the next General Conference.

H. H. Montgomery.

Sharon, June 29, 1871.

Report of Visiting Committee to Whitworth Female College.

This institution is in a most flourishing condition. One hundred and eighty-three pupils were present during last session. Rev. H. F. Johnson, the principal, has always been successful in the undertakings of his life; but conducting a female college seems to be his *forte*. He possesses the esteem and confidence of his patrons, and of the entire community, and the affection of his pupils.

We witnessed the examination of the senior class for the degree of mistress of English literature. It was most searching and thorough, yet entirely satisfactory to the audience, and triumphant for the young ladies. The names of the ten graduates were placed in a hat, and the propositions in Davies' Legendre were put in another; one of each was then drawn, and the class were required to demonstrate the proposition thus designated. This would have been a thorough test for even older heads, but the young ladies promptly and conclusively proved themselves equal to it.

All the exercises we witnessed were highly creditable; the essays exhibited thought and mental culture, and the music showed that the instruction in that department had been artistic and thorough.

We can confidently and truthfully recommend Whitworth Female College to all who have daughters to educate.

C. G. Andrews,
For the Committee.

A man who was told by a clergyman to "remember Lot's wife," replied that he had trouble enough with his own, without remembering other men's wives.

A VOICE FROM CALCASIEU.

Lake Charles, Calcasieu, La., June 6, 187

Mr. Editor: This region tru lies beyond the circle of the high civilization. In this, however, this peculiar juncture, there m be found a sort of good. The gre human caldron, wherein is fou evil passions, simmers in hidd power, but does not overflow a spatter those far and near, as with the circle above mentioned. The are no volcanic outbursts darken the horizon with clouds, and soil each neighborly object. None this, and yet its darkness is alm sensible to the touch. The thus made clear shows better t all human research, comment so-called profundity, the abso *life* hid in the gospel of Jes that without this life the m darkness becomes darker, and immortal is lost and merged the bestial. This arises not a poverty of divine blessing, manifest in the material wealth offered to man. Majestic fores the finest naval pine, with s beech, flowering magnolia, hickory, elm, maple, etc.; stre affording navigation the year ro flowing into the great sea; dom from disastrous overflow; bounded range for herds; a adapted to the culture of all So ern fruits and the vine, and as he ful as any section of the South

So much for the evidence of G goodness in putting at man's position the things needful his creature comfort. Does acting show forth any love of as resulting from an appreci these bounties? We defy croscopic eye of the deist one single natural man who forth the least evidence of his Maker because of these On the contrary, the truth saying, that the natural he enmity with God, is the more demonstrated by their wa gratitude. We are more than convinced of the great nee church has of the divine Sp this time, in order that ligh penetrate this darkness throu instrumentality. Judgment verily "begin at the house of and the sooner the children house become alive to thi the better. What deep sear what intense introspection, pleading at the mercy seat times of falling away require warning note on the neces purity in the church is n come. Blow again the trum let its tones penetrate every until the words of Jesus sha more in the hearts of God's c than the wisdom of this worl the gospel affords a fitting for mockery, and the real eternity are the idle dre visionaries; and most tra this despising of the grace be traced to the unworthy and conversation of those pr godliness. When Christ be profanity of the Jews (church bers) in turning the temp a den of—merchants—did in using a scourge of cords this example of righteous in tion, shown by the Head, pass for nothing in the mind members? I can subscribe such doctrine. Take awa branches that bear no fruit, steal some of the vital sap, will behold the tree flouris ting out fibrous roots, and ing the fruit to be more b and abundant. George M one; and nevertheless, by h in God alone, he becomes plied into thousands. Ea pulsation of *his* heart sends electric spark of holiness t hearts. How much greater soul will be considered in th dom does not permit a com with the dry husks and c common in the visible church up your loins, brother; stop the sound of the echo of y trumpet blast, but be ins season and out, until pasto people shall respond by de pentance and humiliation fo lukewarmness. Isra

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A loving heart and a countenance are commodities a man should never fail home with him.

The Christian Advocate.

THURSDAY, JULY 13, 1871.

THE LOWLY LIFE.

BY GERALD MASSEY.

A little flower so lowly grew,
So lonely was it left,
That heaven looked like an eye of blue,
Down in its rocky cleft.

What could the little flower do,
In such a darksome place,
But try to reach that eye of blue,
And climb to kiss heaven's face?

And there's no life so lone and low
But strength may still be given,
From narrowest lot on earth to grow
The straighter up to heaven.

THE POPE'S JUBILEE,

OR SILVER WEDDING,

s it is called, is noticed in many of e papers. It was celebrated on e seventeenth instant. A writer the New York Observer gives the llowing sketch of his ecclesiastical reer:

The Rev. Dr. Mastai Feretti, pas- r of the first church of Rome, sly, commonly called Pope, was alled to the Popedom twenty-five ears ago, quite as much to his own arprise as to that of his friends nd the public, but he entered upon is work with great zeal, and has iven a quarter of a century to the ervice of his church, with energy nd devotion unexcelled by any of his predecessors. But his pastorate annot be considered successful. He ad hardly become accustomed to he use of the shepherd's crook be- ore his flock became very unruly, nd, for sheep, singularly rebellious. They turned upon the shepherd, nd in 1848 he was compelled to hrow aside his pastoral garments, o put on the attire of a footman, nd to take himself out of the city of which he was the chief minister nd ruler. But for the interference of some foreign friends, who have ow suffered terribly for their kind- ness, he would never have got back to his beloved but reluctant flock. From that time onward his pas- torate has been marked with dis- content among his people, and blun- ders on his part. He has been obliged to keep a foreign army of paid soldiers in his parish, to de- fend him with bayonets and bul- lets from the attacks of his own church members. Such a state of things is unheard of in the annals of the Christian religion. When the apostle, in his rashness, drew his sword and amputated the ear of a man who was thought to be an enemy of Jesus, the Lord told him to put up his sword, for those who used it would perish by it. Dr. Feretti, the Pope, was so addicted to the custom of imitating Peter that he fancied himself his successor, and surround- ed himself with a guard of men with drawn swords, who should slice off, not the ears, but the heads of any and all who attacked, not the Savior, but his own precious self. And in him was fulfilled the words of the Lord respecting them who take the sword.

The doctor was very much op- posed to the progress of learning, and feared, with much truth, that the reading of the Bible and other good books, the establishment of schools and newspapers, etc., would be bad for his business, which was to keep his place as Pope of Rome, and he set his face against all such things, believing the maxim, long honored in the church over which he has the honor to preside, that "Ignorance is the mother of devo- tion." So many blunders did he make that he determined to be considered incapable of making a blunder; and calling his people to- gether, told them to pass a resolu- tion that he was infallible. They did as they were told, for the doc- tor had now the power; but when he made them say he could not make a blunder, he made the great- est blunder of his ministry. The day following this foolish declaration his "eldest son" made another dec- laration, even of war against a mighty power unfriendly to the reli- gion of the Pope of Rome, and all the soldiers who stood round about the Pope with drawn swords were sent for to come and fight the foes of the "eldest son." As soon as these hireling soldiers were gone the members of Dr. Feretti's church rose up in arms and said they would not have him to be their ruler, for he was their minister, their servant, and not king at all. They were willing that he should be their pastor, though he had done very little preaching, but they did not want a minister to lord it over the State. So they upset his throne, shut him up in his house, and called Victor Emanuel, a great king, to come and rule over them in tempo- ral things, while the doctor should confine his attention to the spiritual.

This, however, was just what the old doctor did not want to do. His temporalities were his living. Be- sides, he loves power as well as other people. And while he was king, as well as priest, he could say to this man, Come, and he came; to another, Go, and he went. He kept an Inquisition—a nicely ad- justed machine to make all men think alike—and when one of his people differed from him, he put him into this machine and shorten- ed or stretched him, as the case re- quired, until he was adjusted to the regulated standard of faith. Some- times the heretic put in never came out. This was the case with Bishop Reese, of Michigan, who was sent for to Rome by one of Dr. Feretti's predecessors. The Bishop was put in to be reformed into necessary uniformity, but his people never heard of him again. Now it came to pass, when the new king, Victor Emanuel, came to reign over Rome, that this power to inflict pains and penalties was taken away from the head of the church, and he was re- quired to mind his own business, which business was very disagree- able to the doctor, unless he could enliven it with the secular pleasures that had hitherto engrossed the most of his attention. As his "eldest son" had lost power to help him, he sent to the man of Austria, who had always been his obedient child. But the Austrian replied that it was just as much as he could do to look out for himself. Then the fright- ened pastor intimated to his friends in England that he wanted aid, and Mr. Odo Russell was told to say to him that an English frigate was off the coast, and he could run away in it whenever he liked. In his despair he sent an appeal to the Grand Turk, and begged his kind interfer- ence. But the follower of Moham- med had no bowels of compassion for his old enemy in distress, and could give him no succor unless he would abjure wine, take half a dozen wives, and become a Mussulman.

Thus abandoned by his former subjects, his own church members no longer willing to have him for their king, and snubbed by all his foreign friends, including the Turk himself, the poor old man finds his twenty-fifth anniversary anything but a "silver wedding." The mar- riage bells that rung in the morn of nuptials, when he was married to the Church of Rome as her head, now toll the requiem of his power and the climax of his sufferings. From the windows of the Vatican he will look out over a city that is no longer his own, upon a world where he has not one to do him reverence as a king. How thou art fallen, O Lucifer! never to rise again.

On the seventeenth was the an- niversary of his settlement in Rome. It is said that no pastor in Rome has held the charge so long since Peter; and as Peter was never pas- tor there, it is quite true to say that Dr. Feretti's pastorate was the longest, as it is the last, and will be the last of those who claim to be in Rome prophet, priest and king.

RUSSIAN PROVERBS.

The Scotch and the Spaniards have hitherto divided the credit of possessing the largest stock of pro- verbial wisdom, but were the litera- ture of Russia more widely known she might prove a formidable rival to the land of the oatmeal or to that of oranges. We give a few specimens, which, on account of their pointed terseness, their quaint, homely vigor, and dry, Sancho Panza satire, scarcely need the aid of rhyme to recommend them. They are, indeed, more fully than words can express, the faithful mirror of the shrewd, simple, dogged, humor- ous Russian mind, ever vailing its natural keenness under a mask of habitual and impenetrable stolidity.

"Every fox praises his own tail."

"Go after two wolves and you will not even catch one."

"A good beginning is half the work."

"Trust in God, but do not stum- ble yourself."

"With God, even across the sea; without him, even to threshold."

"Without cheating no trading."

"Money is not God, but it shows great mercy."

"The deeper you hide anything, the sooner you find it."

"If God don't forsake us, the pigs will not take us."

"A debt is adorned by payment."

"Roguery is the last of trades."

"Never take a crooked path while you can see a straight one."

"Fear not the threats of the great, but rather the tears of the poor."

"Ask a pig to dinner, and he will put his feet on the table."

"Disease comes in by hundred- weights and goes out by ounces."

"Every little frog is great in his own bog."

"An old friend is worth two new ones."

"Be praised not for your ances- tors, but for your virtues."

"When fish are rare, even a crab is a fish."

"A father's blessing cannot be drowned in water, nor consumed by fire."

"A mother's prayer will draw up from the depths of the sea."

HUMBLENESS of mind is gained more by believing in Christ than by dwelling upon our sins. When we see the "King in his beauty" we have little desire to behold our own deformity.

BROTHER, YOU MUST SQUEEZE.

Once upon a time a church, or rather the officials thereof, came to the conclusion that as crops had been very good, and money was scarce in the country, they would not make any special effort to col- lect their pastor's salary, which by the way had been fixed at the mini- mum living point at the beginning of the year, but give him just what came in every month, and let him make the best of it.

This resolution on their part was accompanied with the solemn advice to their pastor: "Brother, you must *squeeze; the times are hard.*" He re- plied that he would think of it and see how the plan would work.

In a few days he called upon his landlord, who was a member of the church, and told him that he could not promise to pay any specific rent for the house from that time forth, but would pay what he could, for the "times were hard and he must *squeeze.*" The landlord stared at him in astonishment, and replied: "I don't let my houses on those terms. You must pay the rent in advance or move out."

He next went to the mill and asked for a sack of flour. "Cer- tainly," said the miller, "but do you know that the price of flour has ad- vanced since you bought the last?" "I did not know it," said the minis- ter, "but it is of no consequence; I am to give what I can for it. Brother, you must squeeze; the times are hard." "Hard or easy," said the miller, "I must have the market price for my flour, and you can't have it for any less."

The minister next went to the shoemaker, and priced a pair of boots for his wife, but when the same terms were announced, the shoemaker declared that he did not sell upon such terms.

The butcher treated him in the same way. His meat was so much a pound. And the vegetable dealer insisted upon having a regular price for his commodities.

On his way home the minister went to one of his stewards who kept a grocery store, and asked for some necessary articles for the use of his family, such as a dollar's worth of sugar, a pound of tea and a bar of soap. After packing up the things, the storekeeper began to reckon up the price. "You need not trouble yourself," said the min- ister; "I will pay what I can for them. Brother, you must squeeze, as the times are hard with me at present." "Squeeze," said the store- keeper with pious surprise; "what do you mean! give what you can— how much will that be?" "I can- not say at present," said the minis- ter, "but you shall know at the end of the month, when I see how much I shall get." "That will not do for me," said the storekeeper; "I have to pay a certain price for my goods, and I cannot let them go in that way."

"So," said the minister, "I see that I am the only one who is to *squeeze* because of the hard times. I have called upon my landhand, the miller, the shoemaker, the butcher, the tailor and yourself, to see how your plan of squeezing would an- swer, but I find that you must all have a stated price for your goods. How, then, am I to pay my way with- out a stated salary, and that suffi- cient for the supply of my family's wants. Squeeze!" continued the minister with righteous disgust; "your plan can only result in squeez- ing the self-respect out of my heart, the energy out of my life, and the demons of want and discontent into my household."

We did not hear how the matter was settled.—*San Francisco Spectator.*

LETTER TO A MINISTER.

HOW TO FIND TEXTS.

"MY DEAR KINSMAN: In the early part of my Christian profession I eagerly seized every human author in divinity; preferring them to the Bible itself, because I thought I un- derstood them better than the prophets, apostles and Jesus Christ. This I lamented, and felt the re- proofs of conscience for it. I often suspected my sincerity on this ac- count. I resolved to make a trial of the sacred Scriptures by read- ing one part of the day a few chap- ters in the Old Testament, and at another some chapters in the New Testament. This method, with a blessing, soon opened my eyes, cor- rected my error in practice, and endeared the sacred volume. Read- ing one morning that part of Abra- ham's history where he feared the inhabitants of the land would kill him to possess his wife, and in the afternoon reading a few chapters in Proverbs, I paused at Solomon's words: 'The fear of man bringeth a snare;' and was so struck with the illustration of it by the snare which entangled Abraham as to think Solomon had it in his eye. I began to see that Scripture is the best interpreter of Scripture; and from that trial 'compared spiritual things with spiritual.' On another occasion I read the Jewish law re- specting a bird, which might be killed when wandering in the field or flying in the air, but not on her nest. After this I read Solomon's words alluding to it: 'As a bird wanders from her nest, so is the man that wanders from his place;' his danger begins with his wander- ing from home for safety! Ever after my mind was determined on keep- ing my eyes on the sacred Scriptures night and day; and, by the divine blessing, this has furnished me for thirty years with three sermons on the Lord's day and twice on week evenings. And the more I read, preach, converse and expound, the more amply am I filled with divine truth. All my fears of wanting a text or a subject vanished when I adopted this plan. Yet such was my folly and disposition to 'cleave to the dust,' that the first funeral sermon I was called to preach, I flew to Dr. Bates' sermon on death. I read it with attention and anxiety; but on my finishing it felt myself weary, unhappy, disappointed. The thought occurred, why not read the book of Job, the Psalms, the writ- ings of Solomon on the subject of death? I did so, and was soon sup- plied with a text and a sermon. This cured my folly, and convinced me that the word of God is 'able to make the man of God perfect,' or completely furnish him for his work. Yours faithfully, JOHN COOKE."— *From the Preacher's Lantern.*

THE GREEK CHURCH.

Now that it is an undisputed fact that New York is to have erected on one of its handsomest avenues a grand temple of the orthodox East- ern faith—the religion of a people with whom its relations have always been more than cordial—it is proba- bly not inappropriate to give a brief history of the great religion of the East, about which so little is known in America. As is well known, it is the established faith of Russia, and is officially called the Orthodox Eastern Church, though it is fre- quently designated as both the Greek and Russian Church. It separated from the See of Rome in 1054, and from the Byzantine Pa- triarchate in 1589. It has its own independent synod, but maintains the relations of a sister church with the four patriarchates of Constanti- nople, Jerusalem, Antioch and Alex- andria. The Sacred Synod, the board of government of the church, was established with the concur- rence of the Russian clergy and the four Eastern patriarchs. There have been three epochs in the gov- ernment of the Russian Church. At first it had a foreign head, the pa- triarch of Constantinople, who ap- pointed the Metropolitan of Kiev, and afterward of Moscow. During the second period, commencing in 1589, it was governed by a patriarch appointed by the Czar Feodor the First, but was nearly independent; lastly, the direction of the church was transferred to the Emperor. He is, however, not the head of the church in the same sense as the Pope of Rome, though he exercises the external functions in a still greater degree than the pontiff. He appoints to every office in the church, and is restricted only so far as to leave the bishops and prelates the privilege of proposing candidates, and he transfers and dismisses per- sons from their offices in certain cases. But he has never claimed the right of deciding theological and dogmatic questions. In the case of any new heresy springing up in Russia requiring a judgment, the Emperor cannot pronounce a de- cision; but this duty remains to the synod, and if the question is critical, the opinion of the four Eastern patriarchs must be con- sulted, and finally a council has to be convened. The judgment of the church being once given, the Em- peror must command its execution.

In official documents the Emperor never calls himself the *head*, but only the *defender of the church.* The points in which the Greco-Russian Church differs from the Roman Catholic faith are, its denying the spiritual supremacy of the Pope, its prohibiting the celibacy of the clergy, and its authorizing all in- dividuals to read and study the Scriptures in their vernacular tongue. The prohibiting of celibacy is car- ried to such an extent that no priest can perform any spiritual function before he is married, nor after he becomes a widower; and, as by the rules of the church he is not allow- ed to remarry, the death of his wife occasions the cessation of his cler- ical function. The priests may, however, on the death of their wives, enter into a convent, and en- joy the privilege of becoming eligi- ble to be dignitaries of the church.

With the exception of the re- straints laid upon the Jews, who are not allowed to settle in Russia proper, all religions may be freely professed in the empire. No mem- ber of the Russo-Greek Church is permitted to renounce his creed; and when a marriage takes place between one of its members and a person belonging to another faith, the children must all be brought up in the established faith.—*New York Christian Advocate.*

MEN may judge us by the success of our efforts; God looks at the efforts themselves.

RELIGIOUS INTELLIGENCE.

THE Lutherans in the United States number 2,200 ministers, 3,537 churches, and nearly 400,000 communicants.

A MEETING of Nonconformists was held in Birmingham recently to in- augurate an active agitation against the subsidizing of denominational schools.

AFTER forty years of labor the Primitive Methodists have suc- ceeded in erecting a chapel at Toll- cross, Glasgow Station. It will seat two hundred persons, and cost £400.

AT ST. MARY'S CHURCH, Truro, on Sunday, the Bishop of Exeter or- dained eight deacons and eleven priests. Some three hundred years have elapsed since the ordination at Truro.

AN EXTENSIVE CONSPIRACY, having for its object the wholesale mas- sacre of the entire Jewish inhabit- ants, has been discovered at Odessa, and a general panic prevails among the Israelitish population.

IT IS stated that the Hebrew Li- brary at Amsterdam, Holland, the most extensive one in existence, has been purchased by the congregation of the Temple Emmanuel in New York for the Rabbinical Seminary, established in connection with the church.

THE Independent Church at Bird- bush, Wilts, was founded about 1671, at Fern or Grove Hall. The meeting house that was erected in 1723 having become very dilapi- dated, has been taken down, and a new chapel is being erected on the same site.

THE baptisms of Jews in London during the year 1870 have been: Adults, 4; infants, 9; total 13. Since the opening of the chapel 583 adults and 646 infants have been baptized, making a total of 1,299. The Hebrew schools con- tinue to prosper; 886 Jewish chil- dren have been admitted since their establishment in 1809.

A REMARKABLE REVIVAL is in pro- gress in Newport, Monmouthshire, England, in connection with the Established Church. A correspond- ent of the Record says: "It is the most marvelous work of God I ever heard of. I imagine that it has reached 1,000 persons, and been a converting work to 800 at least. The other 200 will not rest where they are."

THE Jewish Times repudiates the Rabbinical Conference lately held in Cincinnati. It says: "If it had not been labeled and marked as Rabbinical Conference of Jewish Rabbis, and only the proceedings had been reported, one might have been tempted to look upon the Cin- cinnati convention as an adjourned meeting of the Boston Free Reli- gious Society, instead of an ad- journment of the Minhag-America revisers."

AS A MEMENTO of the expulsion of 2,000 clergymen from the Estab- lished Church in 1662, the Congre- gationalists in England have raised a fund of $1,250,000, the greater part of which has been applied to the building of chapels and schools. Of this sum, however, $250,000 has been set aside for the building of a memorial hall and the founding of a library. The site fixed upon (freehold) is a portion of the ground whereon the old Fleet Prison stood, in Farringdon street, and close to Ludgate Circus.

HAS ROME become thoroughly safe for Protestants? On a recent Sab- bath, while the little Wesleyan church recently drawn together there was engaged in celebrating the Lord's supper in its newly-opened place of worship, a bomb was ex- ploded in the portico, shattering it to pieces, but not seriously injuring any one of the worshipers with whom the hall was crowded. The police are at work to discover the authors of the outrage. Rev. Dr. Vernon, the newly-appointed Meth- odist missionary to Italy from this country, left New York on Saturday, the seventeenth ultimo, on the steamer Manhattan, for his field of labor.

THE state of things in the Episco- pal Church is growing serious. The Protestant Churchman, in review- ing the situation, comes to this con- clusion: "Therefore, we address ourselves frankly and finally to the majority in our General Convention. And what we have to say is that unless you protect Liberal Church- men in their rights, as they have been heretofore enjoyed, before the recent oppressive legislation, the days of the Protestant Episcopal Church in its present form are num- bered. We say it not in anger, much less as menace. We say it with grief. We say it because we love the church, and wish to live and die in her fellowship. But there are things we love still more. They are truth, conscience, a rea- sonable religious liberty, and the communion of all saints—liberty to act on our own principles, without restraint, hinderance or obloquy."

THE Cumberland Presbyterian General Assembly, at its meeting in Nashville, discussed at much length the foreign mission work. It was stated that one young man was consecrating himself to this work, and had offered himself to the board. A proposition was made to co-operate with the American Board; but this was objected to, on the ground that the American Board had became too denominational, and such action would lead to inconvenient complications. A reso- lution prevailed to instruct the Board of Missions "to ascertain, if possible, the best method of enter- ing upon the work of foreign mis- sions, proceed to raise funds for that purpose, and report to the next General Assembly." Steps were taken to organize two presbyteries of colored Cumberland Presbyterians into a separate synod. A total of 5,000 conversions and 4,500 acces- sions to the church was reported for the year.

CENTRAL TURKEY.—Wonderfully has God wrought in this mission. The gospel has triumphed there glorionsly. The Missionary Herald contains a letter from Mr. Trow- bridge, dated at Marash, who writes: "Evangelical labors began among the Armenians in this mission field in the year 1847, and have been steadily prosecuted ever since. That these labors have been attended with the divine blessing will appear from the following facts: There are now in the mission 22 regularly organized Protestant churches; 14 ordained pastors, 7 preachers; 42 school teachers; 10 other native helpers; 1,500 children in the com- mon schools; 1,468 church mem- bers; 31 Sunday schools; 32 places where the gospel is regularly preached; while the average attend- ance on the Sunday schools and Sunday services is 4,300; and the whole number of enrolled Protest- ants, 6,899. There is a well-or- ganized female boarding school in the mission, with 20 girls in attend- ance; a theological seminary, with 35 students; a girls' high school, with 35. Many of the churches and schools are entirely self-supporting, and all do much toward their own support."

THE Dollinger schism has been developed a little further by one or two new acts of the Pope. The Roman professors who signed the address to Dr. Dollinger, of which we made mention some weeks since, have all been excommunicated, and the students have been inhibited from attending their lectures under pain of same censure. The students have made repeated demonstrations in favor of the excommunicated pro- fessors, and especially those who are most obnoxious to the Jesuits. A state of anarchy accordingly pre- vails throughout the entire school, down to the primary department. The excitement runs so high that not long ago a follower of Dr. Dol- linger, aged fourteen, stabbed an Infallibilist, aged ten, to the heart. The refusal of the Pope to see Father Hyacinthe has already been noted. The father wrote, in re- sponse to the note of Monsignor de Merode, formerly his friend, through whom the refusal was communi- cated, in the following terms: "Once the Good Shepherd ran after the lost sheep, and bore him tenderly back on his shoulders. Now the lost sheep seeks the Good Shepherd—or him you regard as such—and is driven away. What a distance between the gospel and the Vatican!"—*Independent.*

THE United Greek Church com- prehends those Christians who, while they follow the Greek ritual and use the Greek language and liturgy, are yet united with the Church of Rome. They admit the double possession of the Spirit and the supremacy of the Roman pontiff, and accept all the doctrinal deci- sions subsequent to the Greek schism which have force in the Roman Church. In all these par- ticulars they differ from the so- called Orthodox Greek Church. They are found chiefly in Southern Italy, in the Austrian dominions, in Poland, and in the Russian empire. Those of Italy are computed at 80,000; those of Austria at about 1,000,000; those of Poland at about 250,000; the number of those in Russia it is more difficult to ascer- tain. The total number in all these countries probably falls short of 5,000,000. As to nationalities, the Austrian United Greeks are divided into Romanians and Ruthenians; the former being settled in Wallachia, Transylvania and Eastern Hun- gary; the latter in Little Russia, Galicia and Northwestern Hungary. The former united with the Roman Church about the end of the twelfth century; the latter near the close of the seventeenth. These United Greeks follow the custom of the Orthodox Greek Church, by per- mission of the Pope, in regard to the marriage of the clergy, the use of trine immersion in baptism, and the administration of the commu- nion in both kinds.—*The Standard.*

AN OLD LADY who was troubled by the prospect of the introduction of gas in her village, and the conse- quent disuse of whale-oil, asked with much earnestness: "What is to become of the poor whales?"

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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A WORD FOR THE ADVOCATE.

The following pertinent extract is from a business letter addressed to us by an able and useful member of one of the patronizing Conferences—not intended for publication, but we take the liberty, without using his name, to insert it, hoping that many others may be fired with like zeal.

Rev. R. J. Harp—*Dear Brother:* I send inclosed $6 for the Advocate. * * * I hope to forward other subscribers soon, the good Lord helping me; and from this on I intend to press upon each family the importance of taking your excellent paper. The church here is very greatly demoralized in regard to supporting our church literature. Out of a membership of sixty-five or seventy only twelve or thirteen subscribe to our periodicals. This is so not because of delinquency on my part. Time and again, in our solicitation, have we been put off with the "not just now" of parents—heads of families—individuals to whom God has intrusted the training of immortal spirits. Three dollars, by the scores, can be found when self is concerned, when a bargain is to be made, when worldly pleasure invites, when son or daughter needs *dress*. The body of the child, with many of my church, is esteemed far more valuable than the soul, judging from their actions. This is a grave assertion; but are we not right? Look a moment at their doings. The body of the child is cared for, watched diligently, fed with wholesome food, clad with good raiment, etc. The mind or soul, how with it? Not cared for, not nourished, not developed. This is so, year in, year out, with the many. Why? No good religious paper in the family. The father is not discharging his sacred obligations to his children who neglects this matter. O that God may awake the whole church on this all-important subject. May he give his ministers courage and hard-facedness, that they may talk and plead with the lean and stingy souls of the church.

Health of the City.—Our city was never healthier than at this time. No yellow fever has made its appearance, nor are there any indications of it so far. We have every reason to believe that we shall have a healthy summer and fall.

The degree of D. D. was conferred on Rev. W. M. Rush, of the Missouri Conference, at the late commencement of Trinity College, North Carolina.

MISSIONARY DEBT.

Since our last acknowledgment we have received the following amounts in payment of subscriptions to liquidate the missionary debt, viz: Rev. John Mathews, New Orleans, $50; Rev. J. M. McKee, Mooringsport, Louisiana, $25; Rev. R. H. Adair, Keachie, Louisiana, $25, and placed the same to the credit of the treasurer.

Robt J. Harp, Agent.

According to Archbishop Thomson, in the article on our Lord in "Smith's Dictionary of the Bible," Good Friday this year fell on the exact day of the month as that on which the crucifixion took place.

WEARY IN WELL-DOING.

It is as it ought to be when men get tired of their sins, and when they grow sick and weary under the yoke of the devil. In doing well, however, we might suppose that there should be no weariness, and rarely any discouragemsnt. In doing well there is the assured approval of God, the testimony of a good conscience, and the hope of reward beyond the grave. But it is a fact in the experience of the most devoted Christians that they are subject to great depression and to seasons of extreme discouragement. In the wilderness "the soul of the people was much discouraged because of the way." The path of duty is often rugged and beset with enemies. The soldier of the cross wins his victories by conflict with the powers of darkness, and by an unceasing warfare with inward and outward onemies. The pilgrim, bound for the land of promise, goes up harnessed, and is foot-sore and faint under the burden and heat of the day.

Elijah, under the juniper tree, represents many who have yielded to temporary weakness, and have felt that further effort is useless. They are ready to exclaim with the prophet: "Who hath believed our report, and to whom is the arm of the Lord revealed?" The tears, prayers and toils of years seem to have been in vain, and the bread cast upon the waters has not been found after many days. The discomfited believer is ready to cry with Jeremiah: "He hath led me and brought me into darkness, but not into light." Christ recognized this tendency to discouragement in many of his parables, as of the tares and the wheat, and perhaps also in that of the mustard seed. He warns his disciples: "In the world ye shall have tribulations; but be of good cheer: I have overcome the world." John, in prison, no doubt gave way to distrust and depression of mind when he sent two of his disciples to Jesus, with the question: "Art thou he that should come, or do we look for another?" The kingdom was developing too slowly, and not in the manner he had expected. The suggestion, in the solitude and darkness of his prison, came into his mind that there might be some mistake. Many with less reason are sometimes driven to a like suspicion that something is wrong in a system which does not sweep all before it at once. The burden of prophecy was, "How long?" and the souls of the martyrs under the altar are described as crying with a loud voice, "How long, O Lord, holy and true? dost thou not judge and avenge our blood in them that dwell on the earth?"

It is as we might suppose in a world of trial and sin. Goodness here must needs be in a state of conflict, and the most formidable opposition has to be encountered in the attempt to promote virtue and religion in the world. Christians have need of patience, even long patience, remembering "that one day is with the Lord as a thousand years, and a thousand years as one day." They must have patience to wait, with the assurance that they shall reap in due time "if they faint not." They must have patience with themselves, with one another, and with both the apathy and enmity of the world. And they must have faith in God—in his truth and in his promises. "He is faithful that promised." From the first dim intimation in the hour of the fall to the last clear declaration of the apocalypse, not one promise has ever failed. The fainting child of God can cling to every promise, and intrench himself in the faithfulness of him that promised. God will surely bring it to pass, and the divine word shall stand and gleam as a lighthouse on the billow-washed shore.

We must look to God. He strengthened Abraham by the cheering announcement: "Fear not, Abram; I am thy shield, and thy exceeding great reward." When the disciples were tossed upon the sea, and filled with terror and alarm, the Master's salutation was: "Be of good cheer; it is I; be not afraid." He who looks to the approval of men, or to immediate fruit, will often be disappointed. God's approval and grace must be our present and sufficient reward. And beyond this the weary worker must have "respect to the recompense of the reward" which leaves the grand solution to the unfoldings of eternity. The anchor must be cast within the vail. Faith must penetrate the curtain of time and sense, and hope must feed upon the living pastures which roll and swell amidst the heavenly paradise. The service of song, in its highest raptures, must be adjourned until that time when golden and imperishable harps shall be given.

LETTER FROM REV. W. V. TUDOR.

Dublin, Monday, June 19, 1871.

To Dr. B. H. Moss, Wm. R. Stuart, J. L. Dunnica and others, stewards of the Carondolet St. M. E. Church South, New Orleans:

My Dear Stewards—I shall write you of things as I see them, mingling only such history as may be popularly interesting. Water here is like water with you, and land like land. A boy is a boy, and a harbor a harbor. But the beauty and capacity of Queenstown harbor immediately impress the traveler. There is no finer in the world. Queenstown, on the southeastern coast of Ireland, strikes the eye very pleasantly on approaching near it. It is built mostly of stone, and on shelves like. Queenstown is as elevated as New Orleans is flat, and its masonry looks as though it would require the thunders of the judgment to batter it down. The garden district of New Orleans is beautiful; but the villas which constitute a part of Queenstown are richer in beauty. I had not been in Queenstown twenty minutes before Pat., observing me eyeing his donkey colt with pleased curiosity, offered to sell him to me for ten shillings. It was a mistake some one made when he described a certain horse as fourteen *feet* high, when he should have said *hands*. I should not make so great a mistake if I were to describe the donkey colt as being *four hands* high. I said to Pat.: "How shall I ever get him to America?" "O," says he, "you can carry him in a cage." I thought a moment, and then thought I would not buy.

From Queenstown to Cork is twelve miles by rail, along the River Lee. Well, Cork is houses like, and steeples, and streets, and people, and horses and drays, and stores and banks, and jaunting cars. The accommodating sexton of St. Anne's Shandon church rang its far-famed chimes for the gratification of our party. It was sweet music.

From Cork we made an excursion in jaunting cars to Blarney Castle, five miles distant, and kissed the Blarney Stone, *of course*. Some of us were admiring the beautiful scenery as we rode along. "Ah!" said Pat., our driver, "what would all this world be to you if your wife were a widow?" Pat.'s pleasant way of putting the matter did not make us as serious, perhaps, as the truth which lay hidden under his conundrum would have naturally the effect to make us.

I have just looked at my watch. It is fifteen minutes past eight o'clock, and the sun is not yet down. Twilight will last till after nine o'clock. This is a curiosity to me; it is one of the things as I find them here, and some reader of this may get an item of information from it, and therefore I note the fact. North of us yet we shall have daylight till ten o'clock P. M.

From Cork we came to Killarney, one hundred and nine miles distant—twenty-five by rail, eighty-four by jaunting cars, and for the most of the time exposed to showers of rain at short intervals; but our way was through a picturesque, romantic country indeed. We stopped a night, on the way, at Glengariff, at the head of Bantry Bay. In this country I see illustrated, as I never understood before, the difference between the Old World and the New. City and country in America look unfinished—the city capable of indefinite expansion, vast tracts of rich forest land inviting the tiller's occupation. Here, on the contrary, the cities and towns seem to be walled in by a decree as imperious as that which said to the sea, "Thus far shalt thou come, and no further;" and every acre that had not to be abandoned to the rocks has either been cut by the plow or trimmed into beauty as by the most cultivated art of landscape gardening. I have not seen a wooden bridge. The bridges are of stone, solid, massive. Lawns and parks and thrifty fields, bordering the roads, show industry and taste. But the rocks and mountains have well defied cultivation, as they defy improvement, at least by human hand, in grandeur.

Through Kilmare our route lay to Killarney, on nearing which the beautiful lakes that have made it so celebrated in travel and song greeted our eyes. We spent, and well spent, both for pleasure and profit, a day in traversing the lakes in a rowboat, having a bugler along, whose notes reverberated in astonishing echoes from crag to crag of the mighty walls of mountains, in the midst of which these lakes lie embowered. It is entertaining beyond description to observe how these Irish people love their emerald turf and their glassy lakes. Our bugler, as we were returning, gave us the following for our diaries:

"I've seen Kate Kearney's daughter's daughter,
I've seen Killarney's beauteous water,
I've seen the Bull and Purple* too,
And tasted of the mountain dew."

Mountain dew, in this vernacular, is whisky. I repeated the stanza to learn it, but, much to the bugler's amazement, altered the last line, when I came to it, as follows:

"But tasted not the mountain dew."

From Killarney to Dublin it is one hundred and eighty-six miles by rail. We are running through these parts, and therefore my sketch is a running one. Spending Sunday in Dublin, I sought the church of my fathers, and found the Centenary Wesleyan Methodist chapel. It is a small church, capable of packing away in it, perhaps, five hundred people. The galleries are on the four sides, supported by pillars painted the inevitable emerald, and they frown, like great eyebrows, upon the pews below. Pulpit and reading desk are of mahogany, the pulpit towering high above the desk, as though the preaching were intended for the galleries, and the prayers alone for "the lower floor." The order, litanies and prayers of the Church of England were scrupulously observed in the morning service. The form was well sustained by both preacher and people, but it was tedious. In America we are perhaps lacking in form. I have been pained to see both the opening and closing exercises of our public worship slighted. But I have given it up as vain to hope, in the present state of society, for a perfect, happy combination of the æsthetic in form and the spiritual in devotion; and better far, the wildest living growth than crystalized death.

How does your pastoral visiting come on, my dear stewards?

W. V. Tudor.

* Mountains.

RANDOLPH MACON COLLEGE.

The recent commencement of this institution indicates growing prosperity. We notice with pleasure that the board have elected Mr. James Harrison, son of Mr. J. P. Harrison, of this city, professor of modern languages. Mr. Harrison is a graduate of the University of Virginia, and has spent several years in Europe perfecting himself, especially in the modern languages. The following is from the Richmond Advocate:

The whole number of students in attendance this session was one hundred and forty-two. We began at Ashland, three years ago, with forty. Is not this a gratifying increase? Next session there ought to be above two hundred students; and there will be if all the friends of the college will go to work in earnest.

The board elected a new professor of modern languages in place of Prof. Valentine, who resigned. The new professor is Mr. James Harrison, of New Orleans, an A. M. graduate of the University of Virginia, and for several years a student at the University of Munich. He comes with the best testimonials of fitness from distinguished scholars, such as Prof. Peters and Prof. Gildersleeve, of the University of Virginia.

THE PROTESTANT PRESS AND POPERY.

A contributor of the Methodist from Baltimore gives the sum of what the Pope has done, as stated by Prof. Burg, of St. James College, at the jubilee in Baltimore:

But to what the Pope has done—to the events which shine as stars in his tiara, for which drums beat, bells ring, cannon roar, gleaming lights flash up and down, and myriad voices rend the air with shouts. The professor says:

"There are six points in which the present Pope has benefited the Roman Catholic Church:

"1. Proclaiming the dogma of the immaculate conception of Mary.

"2. The canonizing of the twenty-seven Japanese martyrs.

"3. Establishing thirty bishoprics in the United States, and over two hundred and thirty in the world.

"4. The convocation of the nineteenth General Council of the Church, and proclaiming the dogma of infallibility.

"5. Announcing St. Joseph as the chief protector of the church.

"6. Conferring the title of doctor in the church on St. Alphonsus, whose sons have been so zealous for the advancement of the spiritual welfare of the Germans in the United States."

There's a life for you! It has a "point" every four years and two months. How ordinary lives dim, pale, shrink! And then *such* "points!" Let us rejoice that the Japanese martyrs at last had the justice done them which the predecessors of Pio Nono, though infallible, neglected or refused. Joseph is no longer ignored. Peal your bells; pile on resin; high heap your shavings; stint not the consumption of gas; Joseph has at last been declared protector of the church! As I walked the streets of Baltimore I was struck by the decorations and illuminations of the lager beer saloons. Piety was enthroned among casks, spigots and flagons. Over "Try our Five-Cent Beer" hung the sacred keys, the cross and tiara. Sanctity was odorous with malt, and gurgling faucets made novel accompaniment to papal glorification. I had read of "holiness on the bells of horses," but never conceived of the liquor business being thus consecrated. All Baltimore lager ran for several days under holy auspices. But the wonder is solved. Pio Nono made a "point" of doing the fair thing by [illegible] Alphonsus, and many a *pint* w[illegible] offered as a libation of thanksgiving.

As to the Ecumenical Council, Joseph, and infallibility, I am somewhat puzzled. Things are confused. The dogma is followed by trouble in France; the son of the church, remembering that Joseph has been declared protector, removes his bayonets; the Italian King marches his troops into Rome, and assumes one of the Pope's two swords, assuring his holiness that the other is of excellent stuff if it will only *keep its temper;* Austria snubs the aged pontiff; a Protestant Kaiser consolidates all Germany into a great Protestant empire; the son of an excommunicated king assumes the sceptre of Ferdinand and Isabella: atheism riots in Paris; Brussels despises the jubilee; all Belgium laughs it to scorn; Protestant churches are open in Rome; papal San Domingo asks the United States to grant her admission into the republic of the starry flag; Mexico is open to evangelical labor, and all this time *where is Joseph, the protector of the church?* Is it not ungrateful to wait in supine blessedness while the church, which has just honored and recognized him, is cruelly wasted—its pontiff imprisoned within the environs of Rome, and reduced to the beggarly allowance of six hundred thousand a year, and the voluntary offerings of his loving people, and is compelled on such a pittance to sustain his bachelor establishment? Where is Joseph? Might not the thought have crossed the mind of Prof. Burg that possibly the Pope had fared as well if he made the Lord of Hosts his tower, the God of Jacob his refuge?

The Christian Union speaks of the jubilee with reference to the old tradition and prophecy so signally overturned by the unaccountable longevity of Pius the Ninth:

It is rather odd that all the Roman Catholic presses and pulpits should be so filled with jubilation and triumph over an occurrence that falsifies one of the myriad traditions which that church presents to the acceptance of the faithful, with a demand hardly short of that urged in behalf of the holy Scriptures. It has always been understood as a prophecy, applicable to each Pope in his turn, that he "should not see the years of Peter." The Church of Rome is never at a loss for a tradition to cover a given case, or to accomplish a required purpose. *They say* that the predecessor of Pius the Ninth, coming to him when he was a soldier in the Noble Guards, exhorted him to become a priest, prophesied the cessation of the epileptic attacks to which he was subject, and assured him of the great future that was before him: *They say*, too, that St. Peter lived in Rome, that he was the first Pope, and that he reigned just twenty-five years. *They have said* till now that no Pope would ever occupy the chair as long as St. Peter did. What there is to render any one of these traditions more reliable than any other it is difficult to see; and yet the remark would pass with the true Catholic for neither more nor less than a piece of Protestant irreverence.

It is natural, then, and proper for Roman Catholics to exult on this great anniversary in the life of their head, and as fellow-mortals "having a good time" they are welcome to our sympathy. Let them make the most of their jubilee, for there are mutterings in the horizon. The ecclesiastical court that sets itself against the freedom of conscience and above the earthly "powers that be," is condemned of God and man, and whatever may become of the Catholic Church, the papacy is doomed.

The Independent notices the Pope's jubilee encyclical as follows:

His infallible and most unfortunate holiness Pope Pius publishes an encyclical letter on the occasion of his jubilee, in which he recounts the events of his pontificate, and makes devout mention of the fact that he alone of all the bishops of Rome has equaled the years of Peter. Among the great successes of his pontificate he specifies the proclamation "of the dogma of the immaculate conception of the Virgin Mother of God," and the rendering of "honors to several heroes of our religion." He speaks of the syllabus as if its force were everywhere recognized. "By the help and for the glory of God," he says, "we have been able to pronounce a solemn condemnation upon errors that are as contrary to human reason as they are to the divine order of things—errors which have acquired great power in our time. It was by divine assistance still that we have taken care to associate by the bond of concord the ecclesiastical power and the civil power in Europe and in America." As a strange commentary on this last sentence read the following affectionate mention of Victor Emanuel:

"But the temporal cupidity of a neighboring potentate led him to the possession of countries under our sway. He [illegible] preferred the counsels [illegible] doomed to perdition—to our reproaches, admonitions and paternal words; and, surpassing by far the insolence of that prodigal child whom the gospel speaks of, he has attacked by force this city, which belongs to us, and which he claims and now retains in his power, against all justice, as a property which is none of his. We cannot help being moved at this criminal usurpation."

It would seem that the "bond of concord" aforesaid had been slightly strained in this transaction.

The Western Christian Advocate gives the following items about the jubilee in Cincinnati:

Last Sunday was a high-day for the Roman Catholics of our city. They turned out *en masse* to celebrate the twenty-fifth anniversary of the pontificate of Pope Pius the Ninth. The display of bunting, paper, ribbons and feathers was tremendous. The procession was near three hours passing a given point. As a demonstration it was a success; but as a religious celebration it was the grandest farce our city ever witnessed. The crowd, shouting hosannas to the Pope, was made up of every variety of material. The billiard saloons, beer gardens, gambling houses and all the dark dens of the city turned out their motley groups to add to the display.

The symbols were singular. Among them was a fishing boat on wheels, representing Peter and the other disciples as fishermen. We could understand the boat, the nets and the fishing tackle generally, but the beer keg within the boat we could not understand. On this point we shall be obliged to ask the Catholic Telegraph to explain. For our part, we do not believe Peter took a beer keg with him when he went a fishing in his boat; but there is no mistake about the beer on wheels containing one, for a neighbor of ours saw it. What was it designed to represent? Will the Telegraph tell us?

The music of the occasion was as singular as the symbols. The children in the wagons, trained, of course, in Romanist Sunday schools, sang, "Walking Down Broadway," "Hang Jeff. Davis on a Sour Apple Tree," "Captain Jinks," "Shoo Fly," etc. The brass bands bellowed out airs of equal solemnity.

The most striking feature of the procession was a lot of fellows painted red, and dressed in fantastic style to represent Indians. They did it pretty well, reeling to and fro on their horses, and performing numerous antics for the amusement of the crowd. But what it meant was the mystery. After looking

the display, a gentleman who makes no pretension to piety remarked that he would now adopt the Darwin theory, for it was evident that men were only a slight improvement on monkeys.

The marshals were deeply interested, and moved their companies with zeal. Some of them were seen in drinking houses, displaying their badges and sashes over their intoxicating beverages, and making the vile places disgusting with their horrid profanity while preparing for the march. As an exhibition of fanaticism the whole thing was unequaled. That such things can be done in the nineteenth century, in the name of religion, is a mystery of mysteries. We lack space for further comment, but must say that for a combination of all the elements of hypocrisy, blasphemy and fanatical devotion to a foreign despot, the like was never seen before in this land of freedom and law, on the holy Sabbath day.

That encyclical letter noticed already closes with a promise of absolution. The St. Louis Christian Advocate comments and quotes:

The lowest point of the barometrical pressure is now not over recondite dogmas, but over the universally sensitive point of political rights, and there the weather is very threatening. The Popo uses his spiritual thundor as Jupiter did his fulminations, for all purposes of papal interests. He has just issued an encyclical letter, at the close of which we find the following act of grace:

"Desiring to watch over the spiritual welfare of the faithful, we grant, in the Lord, by these presents, that all Christians of both sexes, in whatever diocese they may be, who have made confession, entered into the holy communion, and have addressed to God pious prayers for the concord of Christian princes, the extirpation of heresy and the exaltation of our holy mother church, should obtain absolution of all their sins."

Here the Pope, in his own right, actually pardons all the sins of men who do certain things never before required to be done, and without regard to the old spiritual requirement for salvation. The terms of salvation, in fact, are altered for the present occasion. It is perfectly astounding that Protestants can yet look kindly on this strange religion and overlook its true nature.

In reference to another matter—the exemption of Romish priests from the civil law—the same paper gives a suggestive paragraph from a leading Catholic organ. The Advocate says:

In the middle ages the persons of priests were sacred. The profane hands of the civil law dared not touch the consecrated clergy. They were a superior order, amenable only to God—that is, to their superiors. Society did not enjoy that much. The public good did not prosper under it. It has always been considered an advance to get rid of it, and make priests obey the powers that be, like other folks. But the Tablet lets us know that Romanism would restore the old *regime* if it could. It says:

"If the church had her own way in this country, ecclesiastics would probably be answerable for civil as for ecclesiastical offenses, only in the ecclesiastical courts, or be answerable in the civil courts only by the consent of the supreme ecclesiastical authority, not likely to be given till the offenders are first degraded from their ecclesiastical state. In a Christian State the clergy should be free and independent in face of the State; yet as the church enjoins on all her children obedience to the civil law, when not repugnant to the divine law, she cannot suffer her clergy to violate it with impunity. But to preserve their freedom and independence in the discharge of their ministry, she insists that they should be tried only in her own courts. This does not withdraw them from the law, nor raise them above it, but simply withdraws them from the jurisdiction of the civil tribunals, and subjects them solely to the ecclesiastical law."

We are glad that "the church does not have its own way," if that is what it would do. The Jewish priests never had any such exemption. The apostles never claimed it, and we wonder what right the Romish clergy have to be regarded as a class superior to the law? Something will come out of all this talk one of these days.

THE METHODIST has come out in its promised new dress, and enlarged by the addition of eight columns. It is one of the largest and best religious newspapers now issued. Its views on Southern affairs are somewhat cloudy, and Southern Methodism gets something harder than a love-tap occasionally, but we like the paper, and read it, despite its shortcomings.

L. D. DAMERON has resigned his position as president of the Southwestern Book and Publishing Company of St. Louis. The St. Louis Advocate of the twentieth ultimo makes the following mention of the retiring president:

"L. D. Dameron, the former president of the Southwestern Book and Publishing Company, has resigned his office, and Levin H. Baker, formerly vice president, has been elected president of the company, and John Hogan as vice president. All business communications with the House or the Advocate should be addressed hereafter to the Southwestern Book and Publishing Company, 510 and 512 Washington avenue, St. Louis, Missouri. In accepting the resignation of the retiring president the board expressed its satisfaction with his administration, and their confidence and esteem for him as an honest and honorable man. As business manager for the Advocate our intercourse with him has been uniformly harmonious and most agreeable, inspiring admiration for his business skill and confidence in his integrity of character. The recollection of the pleasant relations sustained to him in the past will be fondly cherished. The incoming officers are widely and favorably known as eminent citizens and leading members of our church. Their names will justify the continued confidence and favor of the public in the administration of the company."

THE NEW MONTHLY MAGAZINE.

The July number of the New Monthly Magazine begins the second volume, handsomely embellished. Of a high moral tone, of superior literary character, and edited with marked ability, this magazine deserves to be supported not only by the Methodist Episcopal Church South, under whose auspices it is published, but by the South generally. If it be properly sustained the subscription list must be very largely increased at once. The price for the second volume, commencing with the July and closing with the December number, is only *one dollar and fifty cents*. We most earnestly solicit our friends everywhere, who desire the success of this enterprise, to subscribe for it themselves, and prevail on others to do so. Back numbers from the first of January to first of July can be supplied. Address A. H. REDFORD, Agent.

ANOTHER HOMICIDE.—At eleven o'clock on Thursday morning Mr. Samuel Rainey, the general bookkeeper of the New Orleans National Bank, while at his desk in that institution, was shot through the right side by Mr. William Boyd, and almost instantly killed. The missile which inflicted the fatal wound was fired through the glass partition of the desk, while another shot was lodged in the wall near the ceiling. Mr. Wheless, the president of the bank, was in his office at the time, and, rushing out, saw three men standing in the passage opposite the desk, and on the outside of the partition. One, who he thinks is Mr. Pasteur, was standing behind the others, apparently endeavoring to prevent the party in front from firing. After the second shot all three walked out, and William Boyd was arrested on Camp street, nearly opposite the bank, by the officer of the beat. He had a Smith & Wesson pistol in his hand.—*Times*.

Married.

At Pecan Grove, parish of Plaquemine, on Thursday morning, July 6, 1871, by Rev. P. M. Goodwyn, Dr. J. L. DAENIS, of New Orleans, to Miss AMANDA B. COCHRAN, daughter of the late Judge R. W. Cochran. No cards.

By the Rev. W. B. Lewis, June 20, 1871, Mr. CHARLES W. BOOTH, son of Rev. H. M. Booth, of the Mississippi Conference, to Miss EUDORA GORDON, all of Fayette, Jefferson county, Mississippi.

Obituaries.

MRS. ELIZA S. SEGREST, late consort of Rev. Samuel Segrest, of Macon county, Alabama, died on the ninth of June, after a short illness, aged sixty years.

She joined the Methodist Church, in South Carolina, at fifteen years of age, and lived a consistent member of the same for forty-five years. Her Christian life, though quiet and retired, was nevertheless straightforward and determined. She loved the church and people of God. For the last ten years of her life, because of affliction, she was deprived of the privilege of attending the ordinances of God's house; but she delighted in the company of Christian friends, and the servants of God were ever welcome at her house. Long and well did she bear the cross, and in dying left to her kindred and friends the inestimable example of faith and good works. Her private walk contributed much toward bringing into the church a large family of children.

How great the loss of such a wife and mother! No wonder the aged husband and full-grown sons and daughters wept as little children around her closing grave. But she has gone only a little before. Soon those weeping ones will doubtless be united with her, together with all who love the Lord Jesus, in the land where parting is no more. L. T. D.

MY brother, JAMES L. JONES, was born in York district, South Carolina, December 10, 1826; came to Alabama in 1835; married Miss Elizabeth Dickinson, of Jefferson county, in 1853, and died at Springville, Sinclair county, April 25, 1871, aged forty-four years, two months and fifteen days.

Having professed faith in Christ, he became a member of the Methodist Episcopal Church South in 1861, and lived the life of a Christian from that time until the day of his death. Being unassuming and rather retiring in his nature and temperament, he made no display of his religion either before the church or the world, but quietly walked through life, and so lived and acted among men as to gain the esteem and confidence of all who knew him. In his death the church lost a worthy member, the ministers of Christ a faithful friend, the Masonic fraternity a valuable workman, and the community one of its most useful and influential citizens. As to his family, I suppose a more devoted husband or father never lived or died. Two lovely babes, having passed away from earth some years ago, awaited his arrival in heaven. A bereaved widow, three daughters, an aged father and mother, six brothers and five sisters remain to mourn his loss; but we sorrow not as those who have no hope. He died in the faith of the gospel and in the hope of a blissful immortality.

Though we will see him no more on earth, yet we confidently expect to meet him in heaven, where there will be no more death forever. He bore his sufferings, though long and severe, without a murmur. When death came he felt no alarm. A few hours before he died he said to me: "If it is God's will, I am ready and willing to go." When the last struggle came he said to the physician: "All I want is to pass away as easily as possible." His was the first death in my father's family for thirty years. A. M. JONES.

MRS. MARY P. MCARTHUR is no more among us. She died suddenly, of disease of the heart, at her residence in Wilcox county, Alabama, May 18, 1871. The daughter of Abel Davis, she was born in Charleston district, South Carolina, January 12, 1803, and removed with her parents to Wilcox county, Alabama, in 1818, where she married Peter McArthur in 1826. Her only child, Mrs. J. A. C. Horn, with ten children, survives her.

She united with the Methodists in 1825, from which time until her death she was a Methodist of the truest and noblest type. She never departed from the standards of Methodism, and never abandoned its peculiarities. She was sure to be in her place and discharge what she understood to be her duty. She was a pillar in the house of her God. I have known her intimately for thirteen years, and loved her as I have loved few members of my charge. It was under circumstances calculated to endear us to each other that I first met her. I spent the third night on my second circuit beneath her hospitable roof under sad circumstances. Her husband lay a corpse, having died that day, suddenly and unexpectedly, of neuralgia. It was January 1, 1858. Of all the women I have known, she came nearest the apostle's injunctions to be in behavior as becometh holiness; a teacher of good things; sober, discreet, chaste, a keeper-at-home, and to study to be quiet and to do your own business, and to work with your own hands. She has left an example worthy of imitation in many, very many respects. In godly simplicity, in retiring modesty, in unswerving steadfastness, in love for her church, in punctuality, in industry, in proper devotion to her household and kindred, she was a model Christian woman. She lived well, and we may say—though she was called away suddenly, and died alone, being found in her bed, the life apparently just gone—that she died well. Only a few days before she fell on sleep she said: "I have no fears for death, nor after." O blessed testimony! There is no spectacle more sublime than that of a Christian standing upon the confines which separate this and the world to come, and proclaiming: "I have no fears for death, nor after!"

The large concourse that assembled at her funeral attested the high esteem in which she was held by her neighbors and associates in the church. She sleeps beside her husband, whom she loved so well in life and mourned so sorely in death; and they shall awake together when the trump of God shall awake the nations of the dead to receive their doom. ANSON WEST.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending July 10, 1871.

A—R T P Allen, B H Adair.

B—J M Brown, J P Bellock, J Bancroft, Robt Babbington, S H Brown $2, Barnes & Wilkinson, H W Balch $36, O H Brewster, Jas E Bradley, J C Brogan, L B Bryant.

C—Baxter Clegg 2 lets $3, L Carley $4.60, John A Clark, W W Campbell, Claxton, Remsen & Haffelfinger.

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ATTENTION, AGENTS!

Some of the lists of subscribers recently sent to the agents of this paper were taken from the books as they stood on the fifteenth of May. Other pressing engagements delay us in forwarding them. This will explain how it is that orders and remittances, reaching us after that date, are not entered. Where our agents have the necessary data they can correct their own lists.

ACKNOWLEDGING LETTERS.

Persons inquiring why their letters are not acknowledged are generally too fast. We acknowledge weekly all *business letters* reaching us up to the Saturday night preceding each issue. Those reaching us later are not heard from till the week following.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

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RAWLEY SPRINGS, VIRGINIA,

WAS REGULARLY OPENED FOR THE reception of visitors on the FIRST DAY OF JUNE, 1871. Situated, as it is, in the Mountains of the Valley, it is not only one of the most delightful Summer Resorts in the State, but its curative properties are becoming widely celebrated.

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RAWLEY is now easy of access, situated only twelve miles from Harrisonburg, the present terminus of the Orange, Alexandria and Manassas Gap Railroad, from which point there will be two daily lines of Stages, morning and evening.

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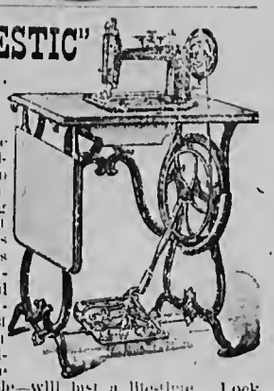

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The Child's Corner.

THE DAYLIGHT AND THE SUNSHINE.

The Daylight complained to the Sunshine, one day,
About an old rock which they chanced to survey.

"I am not severe," said the Daylight, "and never
Find fault just to make people think I am clever;
Nor can I be charged with a wish to defame
Any neighbor of mine, nor to blacken his name;
And yet I must say that for years and for years,
This rugged old rock which before us appears,
I have known and have watched in the hope —sh, how vain!—
That its features a lovelier aspect would gain;
But the barren old rock still a rock doth remain."

The Sunshine looked up, but no answer she spoke;
Then she peeped round the edge of her cousin's gray cloak,
And soon, by the bright, winning smile of her eye,
She met a soft glance from a violet, so shy.
That, by dint of hard living, and being but thin,
To a small, narrow crevice had squeezed itself in.
It fluttered with joy at the warmth o'er it cast,
And the gladness it felt was unselfishly passed
To a tuft of dry grass that was drooping behind,
And had long for a look of encouragement pined.

And then the bright sunbeam her charms threw across
The red and gray cups of some lichen and moss
That had crept into corners; but now, at the least,
They thought they were wine-cups set out for a feast.

Weeks glided away; and one beautiful morning
The Daylight came past the same spot at her dawning,
And she said to the Sunshine, with critical air:
"That barren old rock, I suppose, is still there;
How foolishly sanguine about it you were!"

The Sunshine was silent, and Daylight's gray eyes
Awoke to the fact, in unquestioned surprise,
That the fair grassy knoll, with its flowers full in view—
Tiny rock-plants, all freshly baptized with the dew—
And its rich-tinted mosses of delicate fold.
Was the very same rock he had slighted of old!

"O Sunshine!" he cried, "you are right; I believe it;
One way to make beauty is just to perceive it!"
Then an angel sang softly: "Sweet triumph love wins,
For she veils from our sight such a number of sins."

And the rock and its treasures replied in full chorus,
(Though the words, I don't think, were exactly like ours,)
"And under the exquisite veil love spreads o'er us,
Spring up, as by magic, God's own precious flowers."

STORY OF THE WAR IN FRANCE.

IN WORDS OF ONE SYLLABLE.

In the land of France, which is a long way off from us, a great war has now gone on for five months. Do you wish to know why this war broke out, who made it, and what it all means? If you do, then read what is to come. But first let me tell you what the land is in which this sad war is fought.

France is a land which was once full of sun and joy, and its sons were proud of it. Eight months in each year it was bright with the rich hues of grapes, some of which were red and some white; and from these grapes fine wines were made for all the world to drink.

You all knew of France, too, as a place from which came the toys and dolls which were so queer and so nice, for some of them spoke words, and could roll their eyes, and go to sleep; and some could jump out of a box, and fall flat when you put the lid of the box down on top of them. But you can have no more of these till this war ends. There is no one now who knows how to make them. All of the men who knew how to do it are in the war.

This land of France, once so gay, would have been gay now if a bad King had not borne rule there. This King, who did not know what it was to be a good man, one day said he would make war with the King who was on a throne in the land of the Rhine, and he did so. Now, the King of the land of the Rhine had done no harm to the King of France, but when he heard that this man meant to make war with him, he said to his friends: "I will fight to the end if he comes here." So the war was sure to come, and come it did.

The King of France sent up to the land of the Rhine his men in arms, and his great guns and shot and shell, and long trains which had bread and food of all kinds on board, and told his men to slay and kill as much as they could. He went forth at the head of these men, and he and they meant to stay till they had got all they could hope to get on the Rhine, and out of those whose homes were there.

But bad men's plans once in a while go wrong in this world. When the French King came to a place where he could see the Rhine, he found a great force of men and of guns in his way, so that he could not go on as he meant to do. There was then but one thing for him to do. He had to fight, and fight he did. But the Rhine King was both too strong and too quick to be put down by his foe. So the great fight went on all day, and the next day, and the next, and each night the men who had fought all day lay down to rest on the fields that were wet with blood. At last the French King was caught, and all the men who were with him were caught too; and the King who had made this war was shut up in a safe place, where he could do no more harm. His son, whom they call a prince, and his wife, who is a queen, have gone to a land where there is no war, and where they will be safe; but they have no home now, and no throne to sit on, and you may know by this that they are sad.

But the war did not end when he at least could do no harm. Oh! no; for the more the King of the Rhine and his men fought the French the more they felt as if they would like to go, and on they went. One day, as they went on through France, they came to a stop at a great French fort, known as the fort of Metz, and said they would take that first. It cost much blood and a good deal of time to take it, but at last it fell. Then the men from the Rhine went on still through France, and fought the French all the way, and beat them. At last the King of the land of the Rhine sat down once more to take a strong place, and this time the place was the Great Town in which the bad King had made his own home. The Rhine men found it very hard to take this place, for it was so strong and great; but they still try to do it, and we shall not have to wait long to hear the news of what they mean to do.

All this time the French King ate and slept each day in the place where he had been left, while the Rhine King went to the bad King's house and made his own home there, and slept and ate his meals, and had a good time, for he was free; and the French King was not free. Great men, with stars on their breasts and swords by their sides, went to see him in his might, and all the world rang with this queer news.

And all this time, too, the Rhine King's men kept up their fight, and cut up the streets of towns with shells, and sent hot shot through the roofs of the houses, and went to take the towns of France in this rough way, till there was not a place in the land that was safe from them, and no one knew where they would go next.

Now this war is very bad for all those who are in it. It has hurt the land of France more than it has hurt the land of the Rhine, but you must not think that the Rhine King's land is now so rich and grand as it once was. You know that when war comes all things stop but the troops and the guns, and so it is now. The shops in both these fair lands are shut, and there are no men to work. Homes are sad, and there is no joy nor sport; for men lie dead, whose eyes can no more look at sweet faces, and whose ears can no more hear the dear tones of wife or child. No laugh is now heard in the good old homes, and no bread nor meat to eat for the tears that fall.

And this is not all, for bread is scarce in the Great Town where the bad King had his home, and the flesh of cats and dogs and rats and mice, or of the horse, is all that some have to eat. Men starve and die when there is no food for them.

A child should know what war means. It is as bad as it can be, you see. It means death and woe, no homes, and no bread to eat. You have heard all about the rest of the war—how the men in France killed each other, and a great many are now dead. When you read of war do not fail, dear child, to thank God that your home is in a land where there is no war, and where no shot from great guns can hurt those who love you, or stop you in your play. War is bad, but peace is good. Be sure you think of this when you hear your friends at home talk of the men who still kill or hurt their foes, far off on the shore of the great sea, in the land that was once the land of the sun.—*Methodist.*

When an Arab woman intends marrying again, after the death of her husband, she goes the night before the ceremony to pay a visit to his grave. There she kneels, and prays him not to be offended—not to be jealous. As, however, she feels he will be offended or jealous, the widow brings with her a donkey laden with two goats' skins with water. The prayer ended, she proceeds to pour the water upon the grave to keep the first husband cool under the irritating circumstances about the place, and, having well saturated him, she then departs.

The Farm and Garden.

THE FARM.

"Cotton and our prospects" require our most careful consideration. The crop of 1870, exceeding that of the previous one nearly a million of bales, and the consequent decline, with a vast quantity never gathered, demands thought. Those of us who know the character of the laborer, many, especially in the uplands, know that sixteen years ago with such labor we could not have made the crop. We naturally ask, How is it? Let us examine. First, a vast number of people have left the poor lands—have gone to Arkansas and in the bottoms where comparatively little labor makes more cotton. Secondly, fertilizers have done vast service to increase the crop. Thirdly, improved implements have aided much, but few are aware of the great increase that has taken place in the use of riding cultivators. Lastly, many of our white people have gone to work, and they cultivate twenty-five to thirty-five acres of cotton to the cultivator. Besides, the large mass of negro farmers, not working much, had cotton only. Let it be as it may, cotton was made, and prices fell below all expectation, and our duty is to prepare for a low figure. The "hill planters," as those are termed who plant upland, must not attempt to compete with the bottom—"swamp"—planters, for where they make ten bales and only get ten cents, calling a bale five hundred pounds, it is $500 per hand, the "hill planter," making only five, has to be content with only $250. What is to be done? We see no other principle to govern but to employ fewer hands. Sow land down to grass and small grain, provide a good stock, and supply the demand for pork, lard, beef, cows, corn, hay and grain, and a few bales made to buy groceries or to invest in home manufactures. The day has to come when the valley lands will be a cotton field, and look elsewhere for supplies mainly. Why not look at it as wise men, and prepare for the occasion? The facilities we have for manufactures will sooner or later draw capital here, and the demand for supplies must increase vastly. We can, in Tennessee, Alabama, Mississippi, etc., compete with the Northwest in the production of bacon and lard; where clover is fifteen inches high on the fifteenth of May no one will question the fact. Suppose we make only half the quantity of corn, and can grow clover and feed it all year; we need but little corn to make meat cheap. This year will convince thousands that grass can be grown, and they must certainly take courage and provide good stock and enough to consume the food prepared. The subscribers to our Farmer have sown more grass-seed since the first of last September than was sown in all the cotton belt since we first saw the Mississippi river, July 4, 1830. A farmer, who has the will of the old revolutionary heroes, can prepare and sow, in September, October and March, fifty acres in grass and small grain—say twenty-five of each. He can plow, plant and cultivate say twenty-five acres in corn. Having a Buckeye cultivator, a mower and reaper, a tedder and hay rake, with the aid of fifty to sixty days' work, he can gather his crop. What stock can he kept? With this five acres of cotton can he grown. In 1836 we spent the summer at watering places in Kentucky, and sojourned at Mr. Bright's, near Stanford, for a week or more. There we learned, with some seven workers, he made more clear money than we did, working seventeen grown men, with some women. We say change, and do it at once.—*Southern Farmer.*

The Boll Worm.—This insect is too well known in the South to call for any description. In some seasons it does serious damage to the cotton crop by cutting into and spoiling the boll; also to the corn crop, for the worm found working in the roasting ear is the same. It is most destructive to these two crops, though it does not confine itself exclusively to them, for we have found it in okra, tomatoes and even melons.

The parent of the boll worm, scientifically known as the *Heliothis Armigera* of Hubner, is a clayey-yellow moth or miller, with greenish tint, expanding a little over one inch from tip to tip. Near the middle of each wing is a very conspicuous dark spot. The insect does all its flying and all its mischief at night.

There is not much that can be advanced in the way of reliable remedies for boll worm. Mr. B. A. Sorsby, of Columbus, Georgia, who tried the vinegar and molasses remedy, some time back, gives in his experience as follows:

"We procured eighteen common-sized dinner plates, into each of which we put half a gill of vinegar and molasses, previously prepared in the proportion of four parts of the former to one of the latter. These plates were set on small stakes or poles driven into the ground in the cotton fields, one to about three acres, and reaching a little above the cotton plants, with a six-inch square board tacked on the top to receive the plate. These arrangements were made in the evening; the next morning we found from eighteen to thirty moths (of boll worm) in each plate. The experiment was continued for five or six days, and the plates distributed over the entire field, each day's success increasing; then the numbers grew smaller, until they were reduced to but two or three moths for each plate, when it was abandoned as being no longer worthy of the trouble. The crop that year was but very little injured by the boll worm. The flies (moths) were caught in their eagerness to feed upon the mixture, by alighting into it and being unable to escape."—*Practical Planter.*

Weeding Potatoes with Sheep.—It may not be known to farmers in general that it is a common practice in some of the potato-growing districts to turn flocks of sheep into the potato fields for the purpose of eating down the weeds. This pasturing with sheep is very advantageous when the crop is a late-planted one, so that the hoeing cannot be completed until the haying or harvesting is finished. At the growing season it is the planter's aim to keep down the grass and weeds, so that they may be covered with dirt by a cultivator and hoe, when these are used. Pasturing with sheep will attain this object. Early-planted crops, the cultivation of which is completed in the first half of the summer, frequently become grassy and weedy before time of digging, when the size of the tops precludes cultivation. In this stage sheep are economical weeders. It is hardly necessary to mention that the feed thus given to the sheep makes a double profit, inasmuch as it costs absolutely nothing, while labor is saved and weeds prevented from seeding.—*Farm and Fireside.*

How to Save Peach Trees.—Whitewash the stem with a good solution of lime, and dig around the roots of the trees and deposit some lime around the stem, and that will kill worms that are gnawing at the vitals of the trees. If it is quicklime it will be all the better. Hot soap suds are known to be good for peach trees, only they are rarely strong enough to do any good. Lye will do the business.

HOUSEKEEPERS' DEPARTMENT.

Sponge Cake.—Three eggs, whites and yolks beaten separately, one and one-half cups of sugar, large half cup of cold water, two cups of flour, one teaspoonful of cream of tartar, one-half teaspoonful of soda; flavor to taste. Stir the yolks, sugar and part of the water together, then add the whites, and dissolve the soda in the remainder of the water.

A New Way to Cook Meat.—A good way to cook meat is to seal it in a vessel hermetically tight. Cooked thus a long time in its own juices, it is rendered very tender, and has a peculiar, appetizing flavor. Take an earthen jar that will stand heat, with tight-fitting cover. If beef is to be the dish for dinner cut it in convenient pieces, lay them in the jar, rub each piece with salt and pepper and a little lump of sugar, and put in a little water; then lay on a piece of thick buttered paper, and press down the cover.

If you think it will allow any steam to escape mix short or rye meal with water to a paste; press strips of this all round the edge of cover. Bake in a moderate oven four or five hours, according to tenderness of meat. Chickens or turkeys are excellent cooked in this way. The toughest meat is rendered tender by this process; and none of the nutritious matter is wasted, as in many of the forms of cooking. *Boston Journal of Chemistry.*

Cleansing Blankets.—It is quite as important to have blankets on our beds clean as to have the sheets pure and white. The Boston Journal of Chemistry gives the following method of cleansing blankets:

"Put two large tablespoonfuls of borax and a pint bowl of soft soap into a tub of cold water. When dissolved put in a pair of blankets, and let them remain over night. Next day rub and drain them out, and rinse thoroughly in two waters, and hang them out to dry. Do not wring them."

But this is not the only domestic use to which borax may be put. Says the same Journal: "Borax is the best cockroach exterminator yet discovered. This troublesome insect has a peculiar aversion to it, and will never return where it has once been scattered. As the salt is perfectly harmless to human beings, it is much to be preferred for this purpose to the poisonous substances commonly used. For cleansing the hair nothing is better than a solution of borax water. Wash afterward with pure water, if it leaves the hair too stiff. Borax dissolved in water is also an excellent dentifrice or tooth-wash."—*The Household.*

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THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the First Monday in August, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We find boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

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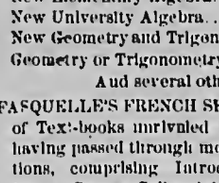

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te23 1y

ADVOCATE CALENDAR, 1871.

MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MCH				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
APR							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JNE					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	

MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JUL							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31		
SEP						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	
DEC							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					

W. H. PIERSON. E. L. HEWS.

PIERSON & HEWS,

DEALERS IN

Fine Clothing & Furnishing Goods,

NOS. 14 AND 15 CAMP STREET,

NEW ORLEANS, LA.

fe11 1y

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Stoves! Stoves! Stoves!

THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

G. W. W. GOODWYN,

Manufacturer and dealer in all kinds of plain Tinware Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Hunker's Patent Safety Cans, for shipping oils, turpentine, alcohol, benzine, and all kinds of liquids which require safety in packing.

Also JOB WORK of all kinds, in Tin and Sheet Iron, promptly attended to. Stoves and Stove Pipe repaired and fitted up to order on the shortest notice and on the most reasonable terms, at my new store,

No. 32 Gravier Street,
Sign of the old, old Coffee Pot.
no26 1y

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ap6 3m F. SAGE, Cromwell, Conn.

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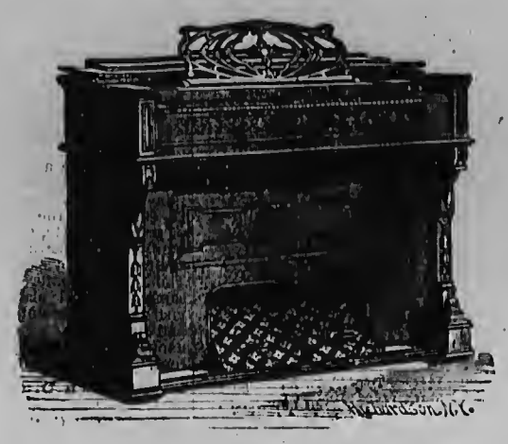
W. FLINT & CO.,
my4 3m 26 S. Seventh st., Phila., Pa.

VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



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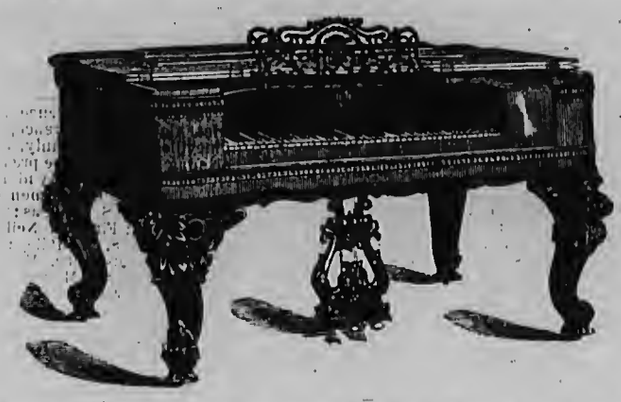
—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.



Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6½-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

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W. H. SUTTON. J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis. O. P. HARRISON, New Orleans.

J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.
oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

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C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

oc3 1y NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

oc3 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

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se18 6m NEW ORLEANS.

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DEALER IN

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AND FANCY ARTICLES.

120.....CANAL STREET.....120

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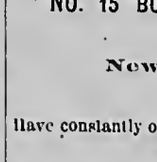

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je8 1y West Troy, N. Y.

Scientific.

INSOLATION OR SUNSTROKE.

As the time when attacks of sunstroke are most frequent is now approaching, it seems desirable to correct certain misapprehensions on the part of the public concerning the causes of this dangerous affection. It is commonly supposed that attacks occur only during exposure to the direct rays of the sun. But this is not so. The causes of sunstroke are classified by medical authorities as predisposing and exciting causes, and of the latter, exposure to the heat of the sun is undoubtedly the most frequent; but the circumstance that attacks are common in sheltered situations, and sometimes actually come on in the night time, shows that the direct action of sunshine is not alone responsible. Any vitiated condition of the system, arising either from living in a foul atmosphere or from dissipation, great fatigue, a lack of nourishing food, garments worn so tightly around the neck and chest that they restrain the free action of the parts, are all powerful predisposing causes, which, combined with exposure to great heat, are liable at any time to induce an attack.

The influence of great fatigue in predisposing to an attack can hardly be overrated. The experience of the British army in India is conclusive on this point. In the case of a particular body of troops obliged to make a hurried march of upward of eleven hundred miles during the hottest season of the year, all stood it well until some three-quarters of the distance had been passed, when the men began to exhibit unmistakable signs of fatigue in the shape of langnor, loss of flesh and failing strength. It was at this time that cases of sunstroke first appeared, and they continued with alarming frequency, coming on in the night, as well as in the daytime, during the remainder of the march. Testimony from the same quarter concerning the bad effects of overcrowding and insufficient ventilation is equally explicit. It is remarked by Dr. Butler that the men under his charge who, though not overworked or fatigued, were housed in crowded and badly ventilated barracks, were the ones who furnished the greatest number of serious cases. Out of sixteen cases mentioned by Mr. Longmore as occurring in a company belonging to his regiment, thirteen were attacked in barrack or in hospital.

Insolation has also been frequently observed on board ship, most often where overcrowding and impure air were added to the influence of excessive heat. It is not uncommon on board the mail steamers in the Red sea during the months of August and September, and it has been observed that most of the cases occurred while the sufferers were in the horizontal position in their ill ventilated cabins. The symptoms preceding an attack are in some cases scarcely observable, the person suddenly falling in a fatal syncope, and dying before assistance can be of any avail. More frequently, however, they are well marked, and if early recognized much may be done even by the non-medical to avert the serious consequences that might otherwise ensue. The more obvious symptoms are extreme heat and dryness of skin, often accompanied by a peculiar stinging sensation over the whole surface of the body, giddiness, congestion of the eyes, a sense of oppression about the chest, and a frequent desire to micturate. Contrary to the general opinion, headache is not a common symptom, though occasionally present. After a longer or shorter continuance of these symptoms the patient becomes insensible, the heat and dryness of skin increase, the respirations become hurried and labored, and unless remedial measures are speedily applied death soon follows.

At the earliest moment after the attack, let the patient be carried to some cool shade where there is free circulation of air, his body stripped, and his face, neck and chest freely douched with cold water. Continue this until the more serious symptoms, such as absence of consciousness, disturbed breathing, and great heat of skin, are relieved, or until the arrival of some competent physician, who on the discovery of the trouble should at once be called. Cold water may be freely given, inside as well as out, if the patient demands it. The causes of sunstroke previously enumerated will suggest the means to be adopted for its prevention.—*The Galaxy.*

USAGE has so associated cigars with boxes of a certain kind of cedar-wood, that they would hardly sell in anything else; and now German art comes in play to supply a stained wood which cannot be distinguished from the original. What a waste of genius for an ideal

THERE is no use of money equal to that of beneficence; here the enjoyment grows on reflection, and our money is most truly ours when it ceases to be in our possession.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market continues extremely dull, and nearly every branch of trade participates in the prevailing apathy. The receipts of sugar and molasses have been trifling, and met a steady demand at about previous rates. Flour has continued dull, but without any further decline. Corn has been in good request at steady prices. Oats has ruled in favor of buyers, and bacon has hardly maintained its previous position.

The accounts from the country are various. In some localities the prospect is decidedly encouraging, but in many, if not most others, the reverse. Where the grass has been cleaned out the plant has been found weak and yellowish. A good deal, moreover, has perished, and the fields look thin and unpromising. Upon the whole, there appears to be a pretty general disappointment with regard to the anticipated recovery on the change in the weather.

The river is 8 feet 7 inches below high water mark.

COTTON.—The following are the arrivals since the seventh instant:

Louisiana and Mississippi	bales	3,622
Mobile		128
Florida		8
Texas		469
Total		4,227

On Saturday, under the influence of favorable dispatches from Liverpool and New York, the movement was animated throughout the day, and the sales summed up 2,600 bales at stiffer prices for ordinary and good ordinary, which closed ⅛c. dearer, but without any variation in other grades. On Monday buyers again came forward with a fair degree of spirit, and took 2,400 bales at full prices for all descriptions, but especially for the medium and lower grades. On Tuesday, under the conflicting influences of a decline of ⅛c. at New York and increased buoyancy at Liverpool, the market exhibited less animation, and the sales did not exceed 1,400 bales, while nothing transpired to indicate any quotable change in prices. There was more inquiry for low middling, which was consequently firmer. There was also some demand for the lower grades at concessions which factors would not admit.

This makes an aggregate for the past three days of 6,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,418,797 bales, against 1,133,655 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,080,648 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 892,405 bales to Great Britain, 301,872 to other foreign ports, and a decrease of 215,677 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14¼ to 15¼
Good ordinary	16¾ to 17¼
Low middling	18¼ to 18¾
Middling	20¼ to 20¾
Strict middling	21 to

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,696
Arrived past three days	4,227	
Arrived previously	1,483,485	
Made from waste and damaged cotton, samples, etc	20,320	1,508,032
		1,528,728
Exported past three days	4,670	
Exported previously	1,464,197	
Burned	950	1,469,817
Stock on hand and on shipboard		58,911

SUGAR.—The market is quiet, with only a local demand at 9½c. for common, 10 to 10¼c. for fair, 11 to 11¼c. for fully fair, 11½ to 11¾c. for prime, 12c. for choice, and 12¼c. for yellow clarified. On Tuesday 7 hogsheads centrifugal sold at 11⅜c. per pound. Refinery yellow clarified is selling at 12¼ to 12¾c., and white at 13 to 13½c. per pound.

PORK.—The market is dull, with holders asking $16.50 per barrel for mess, and no buyers. On Tuesday a lot of 50 barrels mess sold at $16.25 per barrel. It is retailing at $16.75 per barrel.

BACON.—On Tuesday about 50 casks were sold at 7¾c. for shoulders, 9½c. for clear rib sides, and 10¼c. for clear sides; 50 tierces sugar-cured hams, in lots, at 14¾ to 15c., and 35 tierces choice do. at 15¾c. per pound. Shoulders are quoted at 7¾ to 8c., clear rib sides 9½c., clear sides 10¼ to 10⅜c., sugar-cured hams 14 to 15c., and choice do. at 15½ to 16½c. per pound.

DRY SALT MEAT is scarce and higher. Shoulders are held at 7c. per pound. On Tuesday a lot of 5 casks brought 7¼c. per pound.

LARD.—The stock is light, and the demand is good. Tierces are quoted at 10½ to 10¾c., and kegs 11¾ to 12c. per pound. On Tuesday 110 kegs refined sold at 11½c., and 50 kegs packers' at 11⅜c. per pound.

MONETARY.—Gold, 112⅝ to 112⅞. American silver half dollars, 108½ to 109½, and Mexican dollars at 3½ to 4 per cent. premium in gold.

The movement in stocks has been to a limited extent, the sales including 20 shares Union Bank stock on Saturday at $102.50, 200 Louisiana Levee Company at $9, 400 at $9.75, and 25 Slaughterhouse at $28.25; 10 shares Hibernia Bank on Monday at $127, ex-dividend, 50 Jackson Railroad at $5.50, and 200 Louisiana Levee Company at $9.25; and 200 same on Tuesday at $9.25, 25 Slaughterhouse at $27.25, and 60 Ammonia Car Company at $73.50, $74 and $74.50.

The sales of State warrants include $750 on Saturday at 57¼; and $1,300 on Tuesday at 62.

CATTLE MARKET.

NEW ORLEANS, July 11, 1871.

Texas cattle, choice, per head	$40	to 45
Texas cattle, second qual., per head	25	to 35
Texas cattle, third qual., per head	15	to 20
Hogs, per lb. gross	5½	to 7c
Sheep, first quality, per head	$4	to 5
Sheep, second quality, per head	3	to 4
Sheep, third quality, per head	2	to 2½
Milch cows, choice, per head	100	to 110
Milch cows, per head	50	to 100
Texas cows, with calves		to 80
Calves, per head	8	to 12
Yearlings, per head	10	to 12

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Bagging, ₩ yard:		
Kentucky	22½	23
East India	20	22
Bale Rope, ₩ lb:		
Kentucky		
Bran, ₩ 100 lbs	1 10	1 15
Bread, ₩ 100 lbs:		
Pilot	5 00	
Crackers	5 00	6 00
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	
Candles, ₩ lb:		
Sperm, New Bedford		42½
Tallow		
Adamantino		
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Northern		
Coal, ₩ ton:		
Cannel	19 00	
Anthracite		
Western, ₩ bbl	50	
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing		
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American		21
Russia	30	
Corn meal, ₩ bbl	3 75	4 00
Cotton seed:		
Rough, ₩ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	15	18
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	
Herrings	60	
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	
Mackerel, No. 3	9 50	
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	5 50	5 75
Superfine	4 75	5 00
Fine		
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	
Almonds, soft shell	16	22
Raisins, M. R., ₩ box		
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box		
Oranges, La., ₩ M		
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	65	70
Corn, shelled	73	80
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	29
Hay, ₩ ton:		
Western	25 00	30 00
Northern		
Louisiana		
Hides, ₩ lb:		
Mexican dry flint		
Country dry flint	15	16
Texas stretched ditto		
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	
Lime, ₩ bbl:		
Western	1 10	1 20
Shell lime		
Rockland, etc		
Cement	2 75	
Plaster Paris	2 15	
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Oak lumber		
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	
Molasses, ₩ gallon:		
Louisiana		
Cuba		
Moss, ₩ lb:		
Gray country		
Black country	6	0½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 00
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 25	3 50
Pitch, ₩ bbl	2 50	2 75
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 15
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₩ gal	45	46
Varnish, bright	50	85
Oils:		
Lard, ₩ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	35	40
Cotton seed, refined	45	65
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated		23 00
Provisions, ₩ bbl:		
Beef, mess, Northern		
Beef, prime	17 00	20 00
Beef, dried, ₩ lb		
Beef tongues, ₩ dozen		
Pork, mess	16 50	16 75
Pork, prime mess		
Hog, round, ₩ lb		
Hams, ₩ lb	15	15½
Hams, canvassed	15½	16
Shoulders		
Green shoulders	8	8¼
Lard, prime, in tierces	10½	10¾
Butter, Northern	32	34
Butter, Western	21	23
Cheese, American	11	14
Potatoes, ₩ bbl		
Onions		
Apples	2 25	3 00
Cabbages, ₩ crate	15 00	18 00
Rice, ₩ lb:		
Louisiana	7	9
India, (gold, in bond)		
Carolina	8¼	9¼
Sugar, ₩ lb:		
Havana, white		
Havana, yellow	10	11½
Havana, brown	10	10¾

Special Notices.

Union Springs District Conference.

The District Conference of the Union Springs district, Alabama Conference, will be held in Fort Deposit, Lowndes county, Alabama, August 9-13. The opening sermon will be preached on Wednesday night, August 9, by Rev. W. H. Ellison, D. D., of Union Springs, Alabama. J. W. SHORES, P. E.

CAMP MEETING.

There will be a camp meeting at Bethel church, seven miles north of Kosciusko, Attala county, Mississippi, commencing July 26, embracing the fifth Sunday. It will be of primitive style, without public tents, each family furnishing themselves with temporary shelter and provisions during the meeting. The District Conference will be held at the same time and place. There will be provisions for the maintenance of the delegates and preachers. Families that are near enough are cordially invited to come and tent. P. A. JOHNSTON, P. C.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will meet at Sharon, seven miles east of Canton, on Thursday, July 27, at ten o'clock A. M., and embrace the fifth Sunday of said month. The introductory sermon will (D. V.) be preached at eleven o'clock, by Rev. C. G. Andrews, of Jackson station. We hope to have a full and prompt attendance of the ministers and delegates. Those expecting to come by cars to Canton will please inform Bro. Linnalcutt by letter, that arrangements may be made to get them to Sharon. All who are in Canton by six o'clock on Thursday morning will be carried out by vehicles sent from Sharon, or arranged for in Canton, *free*. Let every one be on *time*. The interest of the conference will be increased by essays and sermons on the subjects of inquiry as laid down in the Discipline. H. H. MONTGOMERY, P. E.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come."

B. F. ALEXANDER, P. E.

Camden District Conference.

The District Conference for Camden district, Alabama Conference, will be held at Pineville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Douglas; Sunday Schools, S. F. Pilley; Finance, Nell Gillis; State of the Church, S. A. Pilley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference. D. M. HUDSON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Georgetown ct., at Pleasa't Grove	July	8, 9
Hazlehurst station		15, 16
Burtenton circuit, at Tabernacle		22, 23
Scotland ct., at Union church		29, 30
Pleasant Valley, at Pleasant Val'y	Aug.	5, 6
Brookhaven station		12, 13
Brandywine ct., at Abbott school house		19, 20
Wesson, at Wesson		26, 27
Martinsville circuit, at Providence camp ground	Sept.	2, 3
Crystal Springs		9, 10
Jackson circuit, at Byron		16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Skiffa	July	8, 9
Columbia mission, at Columbia		15, 16
Gainesville mission, at Logtown		22, 23
Handsboro ct., at Bay St. Louis		29, 30
White Plains mission	Aug.	31
East and West Pascagoula circuits, at Zion		5, 6
Greene circuit, at Vernal		12, 13
Enon circuit, at Augusta		19, 20
Rankin circuit, at Clear Creek	Sept.	9, 10

The District Conference will be held at Bay St. Louis, commencing July 31, at nine o'clock A. M. The delegates elected by the Quarterly Conferences of the district are expected to attend. The committees will be arranged at the meeting of the Conference.

W. W. HURST, P. E., Braadon, Miss.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope		8, 9
Spring Hill circuit, at Hopewell		15, 16
Enterprise ct., at Jake's chapel		22, 23
Wayne circuit, at Scott's chapel		29, 30
Marion and Toomsuba circuit, at Bethany	Aug.	5, 6
Clarke circuit, at Manassas		12, 13
Paulding, at Philadelphia		19, 20
Enterprise station		26, 27
Jasper circuit, at Mill Creek	Sept	2, 3
Preachers' meeting, at Shubuta	Aug.	2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

Franklinton	July	1, 2
Summit		8, 9
Greensburg		15, 16
Covington		22, 23
St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested. J. NICHOLSON, P. E.

JACKSON DISTRICT.

Yazoo circuit, at Benton	July	1, 2
Yazoo City station		8, 9
Mt. Olivet circuit, at Dover		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonville		19, 20
Brownsville circuit, at Tlanon's school house		26, 27
Raymond circuit, at Bolton	Sept.	2, 3
Carthage circuit, at Conway		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren Hillside and Cane Ridge, at Wesley		26, 27
South Warren, at Ashury	Sept.	9, 10

The District Conference will be held at Utica, commencing on Thursday, July 27. Ample arrangements for all the members.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Jackson and Plains	July	1, 2
Bayou Sara		8, 9
Woodville		15, 16
East Baton Rouge		22, 23
Liberty	Aug.	5, 6
Meadville		12, 13

J. L. FORSYTH, P. E.

BRANDON DISTRICT.

Forest circuit, at Weshyana	July	1, 2
Scotland Chapel ct., at Liberty		8, 9
Lake circuit		15, 16
Decatur circuit, at Talasha		22, 23
Philadelphia circuit		29, 30
Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	July	8, 9
Selma		15, 16
Dayton		22, 23
Orrville, at Center chapel		29, 30
Marion Junction, at Asbury chap'l	Aug.	5, 6
Spring Hill, at Spring Hill		12, 13
Peachtree, at Peachtree		26, 27
Suggsville, at Gainstown	Sept.	2, 3
Jackson, at Union		9, 10
Choctaw Corner, at Choctaw Cor'r		16, 17
Rembert Hills, at Hamden		23, 24

The Selma District Conference will meet at Spring Hill, at eleven A. M. on Thursday, August 10. T. Mangum will preach the opening sermon. All official members of the church in the district are members of the conference. A full attendance is earnestly requested. M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Franklin street	July	1, 2
St. Paul's		8, 9
Citronelle circuit, at Citronelle		15, 16
St. Francis street		22, 23
Mt. Pleasant ct., at Holly Creek		29, 30
Pensacola	Aug.	5, 6
Milton		12, 13
Pollard ct., at Lathram's chapel		10, 20
St. Stephen's, at Paul Bayou		26, 27
Eastern Shore	Sept.	2, 3

H. UAQUHART, P. E.

DEMOPOLIS DISTRICT.

Butler, at Pleasant Valley	July	1, 2
Bladen Springs, at Providence		8, 9
Eutaw		22, 23
Livingston		20, 30
Gainesville, at Warsaw	Aug.	5, 6
Greene, at Sardis		12, 13
Belmont, at Brewersville		19, 20
Demopolis		26, 27
Forkland	Sept.	2, 3

The Demopolis District Conference will convene at Livingston, July 28. Preachers in charge will please have their reports prepared, as the Discipline directs. Lay delegates to the Annual Conference will be elected. A full attendance is desired.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		29, 30
Bellfountain circuit	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Valden circuit, at Valden		19, 20
Lexington circuit, at Providence		20, 27

The District Conference will be held at Bethel, Attala county, Mississippi, beginning July 26, 1871. W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Line Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Moreau street and Algiers:		
Quart. Conf. at Moreau st., 7½ P. M.	July	17
Preaching at Moreau street		16
Preaching at Algiers		23
German charges:		
Quart. Conf. at Dryades st., 7½ P. M.		28
Preaching at Dryades st., 11 A. M.; Craps street, 7½ P. M.		30
Carondelet street	Aug.	6
Felicity street		13
Baton Rouge		19, 20
Louisiana avenue	Sept.	10
Plaquemine		17
Cadiz street and Carrollton		24
Thibodaux	Oct.	1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Abbeville	July	15, 16
Vermillionville		22, 23
Washington		29, 30
Lake Charles	Aug.	5, 6
Plaquemine Brulee		12, 13
Calcasieu Pass		19, 20
Bellvue		26, 27
Grand Chenalere	Sept.	3, 4
New Iberia		9, 10
Franklin		16, 17
Opelousas District Conference		28-30

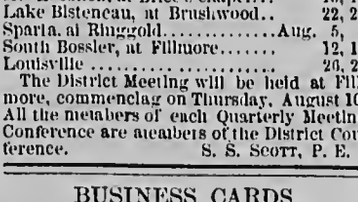
J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Oak Grove	July	1, 2
North Bossier, at Red River		8, 9
Cypress colored ct., at Red River		8, 9
Mt. Lebanon, at Brice's chapel		15, 16
Lake Bistineau, at Bruslawood		22, 23
Sparta, at Ringgold	Aug.	5, 6
South Bossier, at Fillmore		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference. S. S. SCOTT, P. E.

BUSINESS CARDS.



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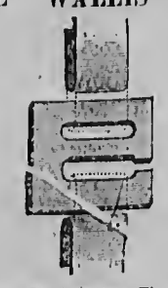

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VOL. XVII. NEW ORLEANS, THURSDAY, JULY 20, 1871. NO. 27.

NEWS OF THE WEEK.

DOMESTIC.

New York, July 12.—The Orange procession formed between two regiments and four hundred police. There were only about two hundred in line, with two banners—one the Stars and Stripes, the other William of Orange on horseback. After waiting some time for a band, and the soldiers to load with ball, the procession started. The procession was assailed three times up to the last advices.

At the corner of Twenty-third and Eighth avenue the troops were ordered to fire. About a dozen were killed and wounded. One policeman was shot dead. Colonel James Fisk, Jr., was wounded, and one man in the ninth regiment mortally.

4.45 P. M.—A dispatch from the operator at the Fifth Avenue Hotel says about three P. M., as the troops were passing down Fifth avenue, when between Twenty-fifth and Twenty-sixth streets, the mob fired three shots at them. The military returned the fire, killing eight and wounding three. Two boys and a lady were shot. Sixteen citizens in all were killed on the avenue; three soldiers were also killed.

Three hundred Orangemen passed here about half an hour ago, through Twenty-third street.

New York, July 12.—The mob attacked Harpers' building, but were repulsed. In the fight two soldiers were killed. There were several other fights, but no details are obtainable.

Governor Randolph, of New Jersey, stops ferryboats in the stream until satisfied of the character of the passengers.

The mob attacked the Fenian armory for the purpose of obtaining arms, but were driven off.

New York, July 12.—The line of the Orange procession was guarded by a part of the ninth and a detachment of the sixth regiments. Shortly after the procession started shootings were heard from the side streets; the excitement increased, and missiles were flung from some windows into the procession.

The officers of the National Guard ordered the men to fire; this they did, and about fifteen persons were killed and twenty wounded. This occurred in Eighth avenue. The utmost excitement over the affair still prevails. Lieutenant Page, of the ninth (Fisk's) regiment, is reported mortally wounded.

Captain Spencer, of the ninth regiment, was killed by his own men, in Twenty-sixth street, between Fourth and Eighth avenues. He had given an order to fall back, when he became mixed in the crowd, and was killed by a volley fired into the rioters.

A number of officers of the ninth regiment are wounded. One man was killed and several wounded. Thirty or forty rioters are killed or wounded.

8 P. M.—The fight at Twenty-fourth street and Eighth avenue was severer than at first reported. Over one hundred and fifty of the mob are believed to have been killed and wounded. Among the troops known to be killed, besides those already reported, are a captain of the eighty-fourth and two privates, and a sergeant of the ninth.

Five regiments are resting on their arms near Cooper Institute.

10 P. M.—About forty persons were killed during the riot to-day. The total number of wounded is unknown, but fifteen are known to be mortally hurt.

At the sixteenth precinct there were sixteen dead bodies this evening. They were removed to the Morgue. At the nineteenth precinct there were four dead bodies. At the Morgue there are at present forty bodies.

The following proclamation has been issued by Governor Hoffman:

A Proclamation.—Having been duly this day apprised, while at the capitol, of the actual condition of things here with reference to the proposed procession to-morrow, and having, in the belief that my presence was needed, repaired hither immediately, I do make this proclamation:

The order heretofore issued by the police authorities, in reference to the said procession, having been duly revoked, I hereby give notice that any and all bodies of men desiring to assemble and march in peaceable procession in this city to-morrow, the twelfth instant, will be permitted to do so. They will be protected to the fullest extent possible by the military and police authorities. A military and police escort will be furnished to any body of men desiring it, on application to me at my headquarters, which will be at the police headquarters in this city, at any time during the day. I warn all persons to abstain from interference with any such assemblage or procession, except by authority from me, and I give notice that all the powers at my command, civil and military, will be used to preserve the public peace, and to put down, at all hazards, every attempt at disturbance; and I call upon all citizens, of every race and religion, to unite with me and the local authorities in this determination to preserve the peace and honor of the city and State.

John T. Hoffman, Governor.

Albany, N. Y., July 12.—The news of the riots in New York caused great excitement here. Orders were received by the arsenal keeper to close the arsenal and guard it, which was done, though there was no appearance of disorder here.

Jersey City, July 12.—The Orange procession consisted of one hundred and fifty, guarded by the troops and police. The ferryboats were held in the river until the character of the passengers was ascertained.

New York, July 14.—Deaths from the riot now number fifty-six. More of the wounded will die. The regiments are still quarreling over the question as to which fired uselessly.

There is no question of the excellent behavior of the police. Their conduct is usually praised.

Chicago, July 14.—A terrible hurricane passed over St. Joseph, Missouri, to-day, by which four or five persons were killed by lightning and falling trees. Many were also hurt. Loss, $200,000.

The slaughter of fifty-six Apache Indians, near Souto creek, Arizona, is confirmed.

Boston, July 14.—The recent election on the question of selling malt liquor resulted as follows: No, 305 towns; Yes, 30 towns; unheard from, 5.

Washington, July 14.—No more applications for soldiers' discharges will be entertained, as the army is now reduced to thirty thousand men.

The President remains at Long Branch till the fifteenth of August, when he goes to California. He is not coming to Washington unless urgency requires.

The Ku-Klux Committee examined Treasurer Angier, of Georgia, and Mayor Anderson, of Savannah. Their testimony fully sustains the deplorable financial condition and bad management. The evidence fully sustained the current statements of venality and incompetency of the persons in power in respective States.

The cotton crop official report gives the following: The July returns do not materially change the cotton crop prospect reported in June. Severe rain storms have continued to obstruct cultivation and check the growth in States upon the Gulf coast. The States of Louisiana, Mississippi, Alabama and Florida average lower in condition than at the date of the last report. The Georgia and Texas averages remain unchanged, and improvement is indicated in the Carolinas, Tennessee and Arkansas.

The per centage in each State, as compared with the July statement of last year, is as follows:

North Carolina—July, 1870, 94 per cent.; July, 1871, 99 per cent.

South Carolina—July, 1870, 96 per cent.; July, 1871, 100 per cent.

Georgia—July, 1870, 101 per cent.; July, 1871, 82 per cent.

Florida—July, 1870, 98 per cent.; July, 1871, 88 per cent.

Alabama—July, 1870, 102 per cent.; July, 1871, 81 per cent.

Mississippi—July, 1870, 95 per cent.; July, 1871, 80 per cent.

Louisiana—July, 1870, 101 per cent.; July 1871, 75 per cent.

Texas—July, 1870, 97 per cent.; July, 1871, 93 per cent.

Arkansas—July, 1870, 101 per cent.; July, 1871, 90 per cent.

Tennessee—July, 1870, 85 per cent.; July, 1871, 98 per cent.

While no estimation can at this early date be authoritatively made, this information leads to the following conclusions: With a reduction of 19 per cent., relatively low condition, and a season as long as that of 1870, there should be gathered a crop of 3,200,000 bales, or about as large as that of 1869; with a season of average length, 2,900,000 bales; with an early frost, and very unfavorable season for picking, 2,700,000 bales. The prevalence of insects, with other unpropitious circumstances, would probably reduce the crop to 2,500,000 bales, and a steady improvement of the plant for sixty days, with the longest and most favorable picking season, might carry the aggregate up to 3,500,000 bales.

This is presented as a fair statement of the range of probabilities from extensive and reliable data, and uninfluenced by the clamors of the speculators of the Cotton Exchange.

St. Louis, July 15.—The Fort Smith (Arkansas) Era, of July 3, learns from Deputy United States Marshals McLemore and Baer that Satanta and Big Tree, two Kiowa chiefs, captured at Fort Sill when General Sherman was there, and sent to Austin, Texas, attempted to escape from prison, and actually released themselves from the shackles by gnawing the flesh from their hands and feet, but were discovered and shot dead.

Marshals McLemore and Baer report that the people of the Texas frontier are very uneasy lest there should be a general outbreak of the reserve Indians upon the settlements, to take vengeance for the death of their chiefs.

New York, July 15.—A dispatch from Madrid says there was a stormy debate in the Cortes over Cuba. The government explained that it could not abolish slavery until the insurrection was suppressed. The discussion resulted in the general concurrence in the necessity of crushing the revolution forthwith. A proposition was made to send thirty thousand men to Cuba.

New York, July 17.—The storm here yesterday blew a six-thousand pound bell from a tower which was one hundred and thirty feet high. A falling tree crushed a carriage in Fifth avenue. A yacht was capsized in the bay and a man drowned. A brig was struck by lightning. The streets of the city flooded and chimneys blown down. A three-year old child was drowned from a capsized boat.

Cornelius V. L. Roosevelt is dead, aged seventy-eight years.

William M. Oakley, for many years a prominent fireman in this city, was killed by lightning.

An effigy of Governor Hoffman was found hanging in the twelfth ward, Brooklyn, this morning.

Resolutions are pending before the police commissioners forbidding the streets to all processions except military and funerals.

It is stated that the late H. J. Raymond's interest in the New York Times, about one-third of the whole property, has been bought by the other owners for $375,000.

Wilmington, July 17.—In Robeson county, this morning, Lowry and his band of negro outlaws waylaid and killed Daniel Murdock McLean, a prominent citizen, and Hugh McLean, his brother, a youth only thirteen years old. They also wounded Archibald McCallum.—These parties were riding along the public road in a buggy, and were fired on from a thick piece of woods.

A fearful state of terror exists among the women and children of Robeson county. The sheriff has a posse of one hundred and fifty men in the field, but their efforts thus far have been utterly fruitless.

Augusta, July 18.—Heavy rains, accompanied by destructive winds, have prevailed for several days. The dams of Langley's cotton factory and Bath paper mill, situated on Horse creek, six miles from Augusta, broke at four o'clock this morning. A volume of water striking the South Carolina railroad, swept away the embankment and track for half a mile. The damage to the track has been repaired, and trains are running. Some three hundred operatives in the mill have been thrown out of employment. Loss, $50,000.

Louisville, July 18.—There was a destructive storm yesterday along the Louisville and Nashville railroad. A freight train was blown from a switch across the main track, and a passenger train was thrown off. No lives lost.

FOREIGN.

Paris, July 12.—Liberte believes the letter to the Pope, purporting to have been written by Thiers, is apocryphal.

It is stated the party of the right in the Assembly are preparing an answer to the proclamation of Count de Chambord.

The order for raising the state of siege of Paris is expected at once.

Paris, July 15.—The weather is oppressively hot, and a number of sunstrokes have occurred.

A deputation of the members of the left called upon President Thiers to protest against the continued arrests, the continuance of the state of siege of Paris, and the continuance of the government at Versailles. President Thiers replied that the persons arrested were accused of heinous crimes; the siege will be shortly raised, and the capital will go to Paris after the recess in October.

There was but one killed at the explosion of the projectile factory.

London, July 15.—A dispatch from Stuttgart announces the reception of a deputation from the American Evangelical Alliance by Prince Gortschakoff to-day. The address from the Alliance to the Czar was presented and favorably received.

Munich, July 15.—The Prussian Crown Prince Frederick William arrived in Munich, from England, to-day. He was received by King Louis and staff at the railway depot, and escorted to the royal palace by a large force of Bavarian troops. The people of the capital turned out in great numbers and enthusiastically welcomed "Our Fritz."

Vienna, July 15.—The government has formally ratified the naturalization treaty with the United States.

Paris, July 17.—Solemn requiem service is to be held at the Cathedral Notre Dame on Tuesday, in honor of the martyred Archbishop Darboy.

The health of Paris is good.

The announcement that the Archbishop of Tours succeeds Darboy as Archbishop of Paris is confirmed.

Owing to the delay caused by certain technicalities, the delivery of the first milliard of indemnity to the Germans has not yet been consummated.

The Salut, a new weekly, which supports Thiers, utters a cry of warning against the intrigues for the restoration of the Bonapartists.

Berlin, July 17.—The North German Gazette sharply reproves the Catholic bishops of Germany for their encroachments of civil power.

London, July 17.—Prince Gortschakoff has expressed to the deputation of the American Evangelical Alliance the sympathy of his august master, the Czar.

London, July 18.—A telegram from Hong Kong to Lloyd's announces that a typhoon visited Hiago, Japan. Seven steamers were blown ashore or sunk, and the place inundated.

Dispatches report a riot between Socialists and Ultramontanes at Vienna. Many people were injured. The people were powerless. The military suppressed the emeute.

The magazine of the Greek war steamer Eunomia exploded in the Grecian Archipelago. The crew consisted of forty persons, most of whom were killed. The balance were hurt. The vessel was destroyed.

Comparative Mortality of Cities. The deaths of the year 1870 in some of the large cities are given in the St. Louis Board of Health report. New York, with a population of 927,430, had 27,175 deaths, or 29.3 to each 1,000; Philadelphia 657,179, had 16,750 deaths, or 25.5 to each 1,000; St. Louis 312,963, had 6,670 deaths, or 21.3 to each 1,000; Chicago, numbering 299,370, had 7,342 deaths, or 24.5 to each 1,000; Baltimore 267,599, had 7,262 deaths, or 27 to each 1,000; Boston 253,984, 6,096 deaths, or 24 to each 1,000; San Francisco 150,361, 3,351 deaths, or 22.3. New Orleans is credited with a population of 184,688, and the number of deaths in 1870 is set down at 6,942, or thirty-seven and six-tenths in a thousand. Thus great injustice is done to this city, which had in 1870, according to any fair estimate, more than two hundred and forty thousand, which would make the proportion of deaths less than twenty-nine in a thousand for the year, instead of nearly thirty-eight, as set down in the table. Thus it happens that the rank and reputation of our great city suffer on account of a false and slovenly census.—*Picayune.*

The Tobacco Crop of 1870, it is reported, amounted to 273,775,000 pounds, worth $32,206,325. Of this quantity Virginia produced 65,000,000 pounds, worth on an average ten cents a pound, and the yield per acre being 418 pounds. Kentucky produced 40,000,000 pounds, New York 8,500,000, and Connecticut 6,500,000 pounds. The average yield per acre in Connecticut was 1,450 pounds, bringing an average of 27 cents a pound; and in New York 800 pounds, bringing 14 cents a pound. The cash returns from land planted in tobacco ranged from $41.80 in Virginia to $391.50 in Connecticut. The lowest average price, six cents a pound, was obtained from Ohio tobacco, and the highest, twenty-nine cents a pound, from Florida tobacco.

A great deal of time is contracted in opportunity—which is the flower of time.

HIBERNATION.

The Sunday School Magazine for August is out in good time, and is a capital number. The Notes for Teachers and Bible Students are highly appreciated by our teachers. In the table of contents we note: Recension of the Lord's Prayer, by Dr. Summers; Hints on the Order of Exercises; Children at Preaching; and The Conversion of the Scholars. Dr. Haygood's editorial on Our Annual Hibernation should have a careful reading in the country churches. We append the greater part of his earnest and well-timed article:

But our great trouble is the long-confirmed habit, with a large majority of our country schools, of suspending with the first frosts of October. Nothing else is expected, or attempted. They fade and die, and fall as regularly as the leaves do. Many seem to think it equally a matter of course. We know some schools that have a formal meeting in October, eat, sing and speak, and then adjourn to a day set about the first Sunday in the next April! They call it the "fall picnic!" To us it looks very like a funeral. But this is better than falling to pieces by degrees, as the weather gets colder. If we will not be persuaded to go on through the winter, by all means let us adjourn in good order, with a pledge, all round, to meet as soon as the buds begin to swell. We have reason to believe that *one hundred and fifty thousand* children, reported in our statistics, are denied the privilege of Sunday school instruction during the entire winter! This is a terrible state of things; the loss and damage we suffer is incalculable. We lose time, organization, opportunity, books—almost everything that makes a Sunday school good and useful. The trouble of organization has to be gone through with every spring; a month or two passes away before the machinery—rusted by winter rains—gets in working order. But the devil does not hibernate. Young blood does not go to sleep; and while timid fathers are trying to keep warm at home, the young people are seeking entertainment. There is no Sunday school; one "monthly appointment" is called in during the transitions of the Annual Conferences, so that at least two months pass away before circuit-preaching comes again. If it should rain on the Sabbath of the first appointment, it frequently happens that three months pass away before the old log house is opened, unless some good local preacher goes through the form of worship, with a score of shivering hearers. Thus it comes to pass that the whole machinery runs down.

What is the remedy? First of all, let us improve our houses of worship in the country. This is the condition of progress. And this we can do. We can make a log church warm as easily as we can make a log dwelling warm. We rejoice to hear of $50,000-churches in our cities. We are not afraid that too many will be built. But just now we would rather hear of a well-planned and comfortably-furnished church dedicated in the country. Our brethren in the country are able to do this. Let the reform begin. Now is the time. The "crops are laid by;" you have a period of leisure. Get ready for the winter before winter comes. Do not imitate the example of the man who would not patch his broken roof "in fair weather, because he did not need it, and would not in bad weather, because he would not work in the rain!" If you have a good church that only lacks a stove, buy a stove at once. If the church is only a hull, plaster or ceil it now. If you have a log house, and can do no better, God will accept the log house—*if you chink the cracks and make it warm enough for your children to study his word in!* But God does not accept a house with huge spaces between the logs, that lets in the cold and drives out his children.

One thing more we say at this time. *It is not the fault of the children that our schools are broken up during the winter.* We ask our brother editors to help us "preach a crusade" on this subject. Let us "cry aloud and spare not." There is no practical subject of greater importance. We ask that church, and quarterly, and district, and Annual Conferences take the subject up. We ask Bishops to look into it. Let presiding elders and pastors take hold of it. We call upon superintendents and teachers, fathers and mothers. We invoke the aid of the children. We ask saints and sinners to make ready before the winter comes. Let the list of churches that are going to renounce "hibernation" be enlarged till it takes in every church in our connection. We want to publish this "roll of honor." Does Sardis, Shiloh or Pleasant Valley speak first?

Kentucky Military Institute.—We have before us the annual catalogue and announcement of this justly celebrated institution for the year 1870–71, which presents a most gratifying showing. The last scholastic year was but a repetition of the success which has characterized the school since it came into the hands of the present management; while the outlook for the future is most encouraging. Than Colonel R. T. P. Allen, the superintendent, there is no better or more experienced educator in the country, and the faculty which he has called about him is composed of superior men in every department. The course of study is such as to thoroughly fit the young men who take it for any calling in life, and it is most thoroughly taught. To the benefit of a full collegiate course is added the discipline, instruction and drill of the military school, and every graduate is fully fitted, if need be, to take command of a regiment of troops.

There are many advantages possessed by this school. It is located in a quiet, healthy country, so far distant from town as to place the young men beyond the manifold temptations which ordinarily attend college life; besides, the students all board in the barracks, and are kept under rigid military discipline. There are no temptations to extravagance or dissipation, and nothing to distract the minds of the students or retard them in their studies. Colonel Allen exercises a constant and vigilant personal oversight over the young men, and his good wife is attentive as a mother to them. There are here—what can scarcely be found elsewhere—combined the discipline of the well-organized military camp with the comforts and pleasures of home life—a desideratum greatly to be coveted in the preparation of young men for the callings, duties and responsibilities of practical life.

BOOKS AND PERIODICALS.

We have received First Lessons in Bee Culture, by N. C. Mitchell. It is a pamphlet of 96 pages, published at Indianapolis, Indiana, and contains much information on the subject of bee culture.

The Musical Bulletin for July is filled with choice songs, music and music literature. Published by Charles W. Harris, New York. Price, $1.50 per annum.

The Methodist Quarterly Review for July, 1871, has the following table of contents: Earnest Naville—his Works and Opinions; South America as a Field of Missionary Labor; Wesley and Methodism; Growth of the Sunday School Idea in the Methodist Episcopal Church; Arts of Intoxication; The Life of Trust; Doctrinal Phases of Universalism during the past Century. In the editorial department are: Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; Quarterly Book Table.

Good Words for July has reached us. In its table of contents we note: Science and Religion; The Charity of Christ; First Impressions of France and Italy. It is a solid and valuable number.

The Sunday Magazine for this month has a good table of contents and some handsome illustrations. None but the choicest literature finds admission to its pages.

The Household is one of the best domestic journals which comes to this office. The number for July is equal to any of the past. Published at Brattleboro, Vermont.

REVIVAL IN UNIONTOWN, ALA.

Mr. Editor: It is with pleasure that I inform you that we have had a gracious revival at this place.

The church was revived up to the working point. Forty-five or fifty have been converted. Thirty-one joined the church; among them several heads of families, and a number of promising young men. The meeting closed with a good general interest.

Yours fraternally,

T. F. Mangum.

The Christian Advocate.

THURSDAY, JULY 20, 1871.

THE RIVER.

A little child, as the morning fair,
Whose glittering waves of golden hair
Gleamed in the sunshine's quiver,
Gathering wreaths of the woodbine's spray,
Gathering cowslip and colt's-foot gay,
Flinging them out to float away,
Down the river.

A girl, who lingered as if to see
The May-flies dancing merrily
By the banks where the willows shiver;
Yet saw but the love-light in pleading eyes,
As she sat, in the glow of the noonday skies,
By the river.

A woman, pausing as if to note
The great white lilies serenely float
In the sunset's crimson quiver;
O'er whose face flashed a sudden sober gleam,
As she heard the changeless voice of the stream,
And thought how she dreamed her first love dream
By the river.

A lonely mourner, who lingered late,
Though the grave was closed, the turf lay straight,
And earth was earth's forever;
Out from the church-yard path he passed,
And stood where the dead had loitered last,
While the crescent moon her radiance cast
On the river.

And ever and aye, with the self-same song,
The mighty waters rolled along
'Twixt the banks where the willows shiver;
Through childhood's laugh and girlhood's sigh,
While life drags on, and old men die,
To the ocean, whose name is Eternity,
Rolls the river.

HOMER COLLEGE COMMENCEMENT.

Mr. Editor: Homer is midway between the Ouachita and Red rivers, and nestles quietly in the center of the most prosperous and independent parish of north Louisiana. It is remarkable for the purity of its waters, the salubrity of its atmosphere, and the intelligence and refinement of its population. It is the very place one would expect to find an institution of learning, such as we have in

HOMER COLLEGE.

During the past year this institution has been in a prosperous condition. One hundred and five students have been enrolled, and served by an adequate and competent faculty. The discipline prevailing has been most remarkable. The young men are as gentlemanly in their deportment, not only in their recitations, but in their sports and contact with the town, as if we had the presence of their mothers. Parents need have no fears in committing their sons to such fellowship.

President Cobb and his colleagues have toiled laboriously and patiently in organizing and instructing the classes. The trustees and the church are to be congratulated on the selection of so competent and prudent a faculty.

On Sunday, June 18, the commencement sermon was listened to by the largest congregation I ever saw outside of a metropolis. It was variously estimated from five to eight hundred. This evinced the interest and satisfaction felt in the conduct of the institution. Two days following were devoted to the public examination of the students. The classes were each limited to the published time. When this arrived the gavel fell remorselessly, and frequently to the ill-concealed annoyance of the professor. This examination brought out two facts, I think, worthy of special attention. First, the curriculum proper has been well selected and efficiently taught. I doubt if any classes in the South, for the same time, have made greater progress in the languages or mathematics. I heard one of the graduates demonstrate by calculus a proposition of the pendulum, not to be found, I am credibly informed, in any of the text books taught in the United States. Second, that book-keeping, commercial calculations and law, as applied to commerce, can be taught in a literary institution just as thoroughly, and incomparably cheaper, than in many of those institutions specially and extensively advertised, and patronized by our people with fearful risks to the health and morals of their sons.

On Wednesday, June 21, the final exercises took place in the large chapel of the college. The wealth and wit and beauty of the country, for many a mile around, were there. The wonder was, whence came such a concourse? From the parish border, and from the festooned cottage over the hill. The old man came in his best clothes, the old woman put on her new dress and her "gold specs" from the bottom of the trunk. The dusty and sunburnt laborer left his plow, and men who do not work but worry gave over the care of money-making and weather-cursing, and went up to "inquire about the young men." The dust never settled upon the roads that day. The lawyers and doctors forgot their books and clients; even the storekeepers and clerks abandoned their trade. Young men and maidens, old men and children, an excited mass, thronged to witness the ceremonies.

The literary address was delivered by Rev. A. R. Winfield, on "The Education we Need." It was a fine specimen of platform eloquence, and attacked the ante-bellum ideas of sequestered luxury and educated vagrancy with the most caustic reference to our present political humiliation and suffering. He buried some seed-corn that day. I trust it will reproduce itself in the vigorous manhood of many a noble boy.

The baccalaureate address—short, well poised and weighty—was then delivered by the president, after which he conferred the degree of A. B. on two graduates, Mr. E. M. Corry and Mr. Bascom Cravens, the son of our veteran and valuable brother, N. A. Cravens, of the Louisiana Conference, and the degree of A. M. on Prof. J. W. Nicholson. After appropriate religious exercises the audience was dismissed with "Home, Sweet Home," performed by the silver cornet band of the town.

The class of seniors was very small, owing to the limited patronage of the college and the defective course of studies pursued by many. Another year will witness a great improvement. The future of Homer College was never so promising. The contiguous country has been wrought up to an enthusiasm in its behalf. Well may Claiborne and Jackson parishes be jealous of its prosperity, and rally to its support. It is the chief hope, if not the only one, of a tract of country, measured by a radius of three hundred miles.

Already one-half of the endowment, provided for by the Louisiana Annual Conference, has been raised, and no doubt is entertained that the other half will be secured by its next session. Arrangements have been made for repairing and renovating the building, and securing a library and apparatus. The trustees are sanguine that now they will be able to meet the demands for a suitable and thorough scholarship, and only ask the preachers and their friends to recollect in their recommendations that Homer College is the exclusive property and under the exclusive management of the Louisiana Conference.

CHARLES F. EVANS,
Of the Visiting Committee.

Methodist Protestants in Mississippi.

Mr. Editor: Permit me, through the medium of your excellent paper, to call the attention of the presiding elders and preachers in charge, in the Mississippi Conference, to the destitute condition of a goodly number of our Methodist Protestant brethren in the bounds of said Conference.

At the closing up of the union several circuits of the Mississippi Conference of the Methodist Protestant Church were left unsupplied, and they are still without pastoral care. The preachers that served them formerly cannot serve them now. Some are employed in other fields of labor, and some are engaged in secular pursuits, trying to make a support for themselves and families. Our president, Bro. Gillaspie, by the consummation of the union, considers himself out of office, and so there is no one among *us* authorized to supply them with pastors. Beaverdam circuit and Chickasawha circuit, which united number between three and four hundred members, are entirely without ministerial supply. Williamsburg circuit, numbering perhaps two hundred members, is only about half supplied. Bro. E. J. Taylor, who is teaching school in the town of Williamsburg, and can only preach Saturdays and Sundays, supplies the churches within his reach; but the northern half of the circuit, containing four churches, is too remote from the locality of his school for him to supply it, even if his time was not otherwise employed. Then we have a Newton and a Lauderdale circuit, and they are both, I am told, without pastoral supply. These two circuits contain three hundred, perhaps four hundred members. Madison circuit, with four churches, is supplied by Bro. Hannah, an unstationed preacher, who lives in the bounds of that work. Here, now, is a body of Methodist people, numbering six or eight hundred, who have declared themselves in favor of our united church, and the body is too large, in my humble judgment, to be overlooked or neglected. It is but a matter of simple justice to those brethren to give them some attention.

We united with you in good faith, my brethren, and we do not want so much as a corporal's guard of our membership in Mississippi to be lost to the church. We expect the preachers, whose circuits embrace within their bounds any of our destitute churches, to take them under their pastoral care, and not suffer them to be left as sheep without a shepherd. But if their works are too large for this, then let the presiding elders appoint preachers to those charges, that they may be supplied with the bread of life.

Respectfully yours, etc.,
P. H. NAPIER.

CANTON, MISS., June 29, 1871.

DEATH.

Death is the absence of life, and life is the absence of death. Remove life and death ensues, and remove death and life necessarily follows. And one is as easily accomplished as the other by Infinite power and love.

God gathered the material which he had originally created, and fitly framed the body together, and made it wonderful and beautiful, breathing into it his own life. He, after a time, withdraws this vital breath from the house of clay, takes down the old building, reducing its matter into its original elements, and nothing is lost.

But why should this be so?

Divine revelation only is able to stand up and answer. It declares that all men have sinned, and all must die. "In the day that thou eatest thereof thou shalt surely die." "Dust thou art and unto dust thou shalt return." The King having fallen, his mighty empire went down with him. Hence every leaf of the forest, and every blade of green grass, and every flower, and every tree, with the fish of the sea, and the beasts of the fields, and the birds of the air, perish by disease and violence.

The harvest comes toward the end of the year; but death comes at all seasons—in the spring, when wondrous nature is shooting forth its tender forms of life; in the summer, when the earth is strewn with flowers; in the mellow autumn, when the fields are loaded with golden fruits; or amid the dreadful blasts of winter, when all is draped with ice and snow.

The monster spares neither age nor sex. The tender babe, the rosy maiden, the loving wife, the strong man, as well as hoary age, must sink beneath his magic wand.

But is there nothing to relieve the dark, dreadful shades of the picture—nothing to make death bearable, beautiful, desirable?

Yes, yes. The Christian religion throws immortal light upon the dark canvas. It is as the rising sun upon a benighted world, dissipating darkness and gloom, and bringing forth buds, and flowers, and streams, and green trees, and filling the woods with singing birds of peace and love.

The wicked look upon death as the end of every joy, separating them from every love and treasure; but the righteous, who are hid with Christ in God, look upon it as the end of every pain and fear, ushering in immortal youth and resplendent glory, with ineffable light and love. Hence he can exultingly cry out: "O death, where is thy sting? O grave, where is thy victory?"

J. E. B.

MY DISTRICT.—NO. II.

Mr. Editor: When I was in the General Conference, in 1866, I tried to have a law or rule enacted requiring that each pastoral charge should have a permanent secretary, who should have charge of and record all the minutes of the Quarterly Conference, and have charge of the church records of every description, and should be *ex-officio* member of the Quarterly Conference. Also that the journals of all Quarterly Conferences should be sent up to the Annual Conference for examination, that we might see how they were kept, and learn whether there was uniformity in conducting them, and whether the business was done according to law. The examination of records in my district has confirmed me in my views on the subject.

To illustrate, allow me to give some instances. One of my predecessors allowed charges of immorality to be brought into the Quarterly Conference against a steward, and the conference to proceed in the investigation or trial. Witnesses were introduced, testimony taken, the vote on specifications and charges, etc., were all had. This, of course, was all illegal. How so? asks that presiding elder. "The General Conference shall not do away the privileges of our members of a trial before the church, or by a committee, and of an appeal." (See Discipline, page 37.) But the Quarterly Conference is the court of appeal for "members" of our church, and by making it the court of trial all chance of appeal to that member was cut off. Further, it is the business of the Quarterly Conference "to try appeals" of members, and not have original jurisdiction in such cases. One of my predecessors allowed charges to be brought into the Quarterly Conference against an exhorter, and a committee appointed to investigate the case (he being absent,) and report at the next Quarterly Conference. The minutes of the next Quarterly Conference were not recorded, and I do not know what report was made, nor what was the final action of the conference. But the illegality of this case is precisely what it was in the case of the steward. If he was found guilty by the conference, and a sentence of suspension or expulsion pronounced against him, he was cut off from all chance of appeal.

In another instance the journals state that S. brought charges against G., a local preacher, but as he (G.) was not present the trial was postponed until the next Quarterly Conference. The journal of the next Quarterly Conference says: Upon a vote G. was found guilty of charges brought by E., and he was expelled. Now what were the charges brought against this local preacher, and what were the specifications under those charges? The journals do not state what they were. A local preacher cannot be tried by a Quarterly Conference until "a bill of charges and specifications have been presented before it." Then, "at the commencement of the trial, the president of the Quarterly Conference shall appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the president, and also by the members who are present, or a majority of them, and the sentence of the Quarterly Conference shall be pronounced by the president." (See Discipline, pages 126, 127.) But the journals in this case do not show what the charges and specifications were, nor that any secretary was appointed to take down testimony, etc., nor what the votes were, nor that such minutes were signed by the president, nor by any one else; for there are no minutes to be signed. Was it an oversight of the presiding elder, or of the recording steward, in this case? Recording stewards would do well to look at their duties, as presented in the Discipline, and see that they keep a faithful record of all that is done in their Quarterly Conferences. Now, suppose these Quarterly Conference journals had been sent to the Annual Conference every year for examination by a committee of one from each presiding elder's district, and reported upon. Would not some cheeks have burned when those reports had been read to the Annual Conference? And would not some presiding elders and recording stewards have kept nearer to the rules and laws of the church in some instances? I hope the next General Conference will provide for this work. The interests of the church, as I think, require it.

Another thought about the permanent secretaryship is this: If we had such an one to keep the archives of the circuit or station, we could preserve all our papers of interest—deeds of property, and such like—better than we do. On one of the circuits in my district we are about to have a squabble, or perhaps a lawsuit, in reference to a church our people built about 1851, and have occupied ever since. Our people allowed a minister of another denomination to preach in it once a month, and organize a church. He now says we have no title to it. Well, the journals of the Quarterly Conference show that certain persons were appointed trustees of the property. But no deed to the property had been found when I was last in that circuit. All the original trustees are dead, or have moved out of the country. One of that original board of trustees was a lawyer, and we might suppose that he would see that the deed was properly executed and recorded. But no such deed had been found among his papers, nor among another trustee's papers who had died; nor had any deed to said trustees been recorded in the deed books of the county, so far as the search of one of the present trustees, assisted by a competent gentleman, could discover. The older members of the church about there say the deed was given by certain parties who owned the lot! That may be so. If we had had that stated and permanent secretary to keep *all* the records and papers of that circuit we might be able to find the deed.

P. E.

UNION SUNDAY SCHOOLS.

Mr. Editor: I am glad to see your correspondent G., in the Advocate of June 29, broach the question of union Sunday schools. The subject must be looked into, and some settled policy must be pursued. It requires wisdom, prudence, and perhaps some time to adjust it. Reminding Bro. G. that where no report of any kind about Sunday schools comes up to Conference from a circuit, neither the Conference nor any one else, outside of private information, can know that the children have any advantages of this kind, our relation to union schools must be better understood than it is.

Our church has not as yet, in any formal way, given our pastors distinct instructions on the subject, though it has nearly done so. Neither the General Conference nor our Annual Conference has spoken authoritatively on the subject. The nearest to official instructions we have on the point, that I remember, is a letter from Bishop Pierce, a year or two ago, published in perhaps all our church papers. *That letter took decided ground against all union schools, and strongly recommended our own schools everywhere.* It has generally been acquiesced in by the other Bishops and the church generally, so far as I know. It may, therefore, be regarded the law of the church about in the same way as we regard Bishop McTyeire's Manual of the Discipline in that light.

At the last General Conference the Sunday school department was undergoing important changes, and it was not deemed expedient then for it to say more than it did.

At the Sunday School Convention, in Nashville, in May last, this subject was brought forward. It was referred to a committee, of which I chanced to be a member, and resulted in the following resolution:

Resolved, That we urge upon our pastors and people to abide faithfully by the direction of the Discipline concerning Sunday schools, namely: "Let Sunday schools be formed in all our congregations where *ten* children can be collected for that purpose."

The Sunday School Convention did not like to lead the General Conference in a matter of such importance; but if the Discipline and resolution were carried out, it would disconnect our church from perhaps three-fourths, if not from all the union schools in our Conference. This point is important. There are, perhaps, very few, if any, union schools in our Conference where *ten* children could not be collected into a Methodist school, to say nothing about Bishop Pierce's letter above alluded to. Neither the Discipline nor any other rule of our church says anything about union schools; so that if we were to follow the law of the church, we would find ourselves connected with very few, if any, union schools. Where ten children cannot be collected, and then only, is the preacher permitted by the law of the church to participate in a union school. Where ten children *can* be collected the preacher participates in a union school in open violation of the Discipline. Perhaps the Sunday School Committee of last Conference had some reference to cases of this sort.

Upon the whole, I felt myself justified, by authority of my office, to say this much to the preachers of the Mississippi Conference on the subject of union Sunday schools.

1. The provision of the Discipline about "*ten* children" was enacted before the system of uniform lessons was inaugurated. With that mode of teaching a school with two or five children can be conducted as profitably as one with ten or fifty. Therefore, if the next General Conference should approve the uniform lesson system, after four years of experiment, we may look for a repeal of the "ten children" clause.

2. Strict care should be had as to the character of any *union* school in which we participate. It should be at least a *union* of schools. But there is certainly no union in a school where all our books and other literature are excluded. That would be anything else but a union. If the Baptists, Presbyterians or Campbellites propose to set up a school with their books, excluding ours, and wish to take us in—is that a *union* school? Union of what? No, brethren; if we have union at all, let there *be* union of something beyond the mere literature of the word "union." With our literature, our laws and our means of juvenile instruction, I would say that no preacher, receiving a Conference appointment, has a right to put his children, many or few, into a Baptist or Presbyterian or Campbellite school, though they agree to misspell it "union." And though the word "union" be printed on the outside of the book, I do not see that that relieves the difficulty in the least. Our church has no sort of *union* with the American Sunday School Union. I call attention to these things.

R. ABBEY.
S. S. Sec. and Agent, Miss. Conf.

P. S.—I will send, to any one desiring it, Dr. Haygood's address on Uniform Lessons.

R. A.

Unseen Influence.—A minister who has buried a loved member of his family, describes the blessing after death that the departed can be to us, by this homely but touching illustration:

In the deepening twilight of a summer evening a pastor called at the residence of one of his parishioners, and found seated in the doorway a little boy with both hands extended upward, holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite!" exclaimed the pastor. "I can see no kite—you can see none."

"I cannot see it, but I know it is there, for I *feel it pull*."

A few years back the angels came and bore far above us, out of sight, one that was very dear to us all. The attachment of our heart was not broken. The connecting ties were lengthened, not broken. We loved her while here; we love her still. She loved us while in the flesh. We are sure she loves us none the less in her new condition. Rising higher and still higher in the heaven of heavens, we *feel her influence*. She is with Christ, and, attracted by gentle influences, we are tending toward her peaceful home, with the prospect of the same glorious companionship.

The Christian Advocate.

THURSDAY, JULY 20, 1871.

VOICE OF NATURE IN THE HEART.

Voice of Nature in the heart,
Narrow though our science, though
Here we only know in part,
Give us faith in what we know!
To a fuller life aspiring,
Satisfy the heart's desiring.

Tell us of a force behind
Nature's force, supreme, alone;
Tell us of a larger mind
Than the partial power we own;
Tell us of a being wholly
Wise and great and just and holy:

Toning down the pride of mind
To a wiser humbleness,
Teach the limits of mankind,
Weak to know, and prompt to guess,
On the mighty shores that bound us
Childlike gathering trifles round us:

Teach how, yet, what here we know
To the unknown leads the way,
As the light that, faint and low,
Prophesies consummate day;
How the little are before us
Proves the perfect circle o'er us:

How the marr'd unequal scheme
That on all sides here we meet,
Either is a lawless dream,
Or must somewhere be complete;
Where or when, if near, or distant,
Known but to the One Existent.

He is. We meanwhile repair
From the noise of human things
To the fields of larger air—
To the shadow of his wings;
Listening for his message only
In the wild with Nature lonely.

Lyrical Poems—F. T. Palgrave.

JESUIT EDUCATION.

Bishop A. Cleveland Coxe furnishes the Independent with an article on this subject, the most of which we give. Protestants and non-Catholics who are disposed to think well of Catholic schools should ponder these statements of Bishop Coxe.

They (the Jesuits) have succeeded, at least, in establishing their absolute supremacy over the papal system, and over the Pope himself, who must always be their creature and their slave. If he resists, he perishes like poor Gangonelli. The late decree takes from the entire Romish episcopate the last trace of freedom, and subjects it, through the Pope, to Jesuitism. The society is, indeed, detested by governments, and by the popular mind; but it lives through its mastery of all Romish ecclesiastics, and by them in its power over schools and families. Its influence on womanhood is its strength among men. The unguarded freedom of the American Constitution gives it the fairest field it ever found in these United States; and here it is destined to an unparalleled victory, unless it can be resisted now, *immediately*, and with energies equal to its own. Its unscrupulousness, and its readiness to make use of corrupt judges and politicians, give it an enormous advantage, and seem to promise it a temporary triumph in several of our most populous States.

This glance at its character explains the otherwise inexplicable mystery of the "moral system" we are now considering. It is a moral system only in name; for its object is to destroy moral obligation, and to render a religious life consistent with the practice of every vice to which human nature is inclined. This distinction between religion and piety is of great practical moment in Europe. An Italian priest once praised his king, in my hearing, as very religious. I remarked that he was grossly depraved. "Oh, yes," was the answer: "but he always confesses, and receives the sacrament."

It is not possible, in a paper designed for the popular eye, to go into the details of Jesuit casuistry, as regards purity and the seventh commandment. Some remarks, however, may be made without impropriety on the general system by which womanhood has become so degraded in many nominally Christian countries, in connection with the utmost devotion to "religion," as thus understood. While lending extremest obedience to "the church," and making herself the most servile instrument of the priest, she is often, like the late Queen of Spain, unblushing in crimes against the honor of her sex and against the fundamental safeguards of society. It must not be forgotten that this same Queen Isabella, just before her dethronement by an outraged people, received from Pius the Ninth—or, rather, from the Jesuits, through his hand—the Golden Rose, which acknowledged her as the most honored child of "the church" among the sovereigns of Europe.

The whole plan of Jesuit operations with women has lately been exposed by a brilliant French writer, whose mysterious signature, three asterisks, have given him the name of Abbe Etoile. His works, especially the "*Confesseur*," produced an extraordinary sensation throughout Europe before the late war, and great efforts were made by the Jesuits to discover his real name; for it is not doubted that he is really a *priest*, partially sympathizing with Father Hyacinthe. His works (Brussels, 1866, supplied by Christern, in New York) are now before me. I wonder that, with the exception of the least interesting of them, "Under the Ban," they have not been translated and published in this country. During a late visit to Paris I learned the name of the probable author. He is worthy of entire respect, and he powerfully exposes, in this brilliant story, the real origin of the social and political miseries of France. In his view, it is the baneful influence of Jesuit casuistry *in the family* and *in schools* which has rendered the intellect of France hopelessly infidel, and the peasantry incorrigibly ignorant and superstitious.

His is, indeed, a terrible revelation of the mental debauchery to which wives and maidens are subjected, by what he calls *La theologie Erotique*, and exposes in the sixth chapter of the "*Confesseur*." He begins by avowing that there are among the parochial priesthood "*quite a considerable number* who have so well comprehended the perils of this casuistry for themselves and for their penitents that they have renounced, in *materia Venerea*, the sort of confession which deals in minute investigations." But, he adds: "Among the Jesuits, the Redemptorists, and other orders I could not lay my hand, by accident, on one of them without finding the very type of *confesseur* which I am now exposing." Suffice it, then, that he uses the Latin language as only tolerable, to convey the ideas which such men *give in the vernacular* to the mind of maidenhood; infusing the poison which they affect to cure, and suggesting, by their inquiries, horrid forms of sin, which would never in any other way be likely to enter any imagination not hopelessly and by long practice of vice essentially brutalized.

Our author attributes to the Reformation a beneficial influence even upon the Romish confessional; but he indicates a work which appeared in 1841, in the seminaries of France, as a manual "for the practical instruction of young priests," as still dominant in schools under the influence of the Jesuits and other orders; and this work he characterizes as "filled with all manner of abominations, and with such refinements of impurity as might stagger the most licentious, while the very thought of them should be impossible to any honorable man." He mentions, also, the "Moechialogy" of Father Debreyne, a Trappist, which it "exclusively appropriates to the clergy," and which pretends to some respect for decency. But, after several extracts, he adds: "The author is obliged, in following up this matter, to take refuge in the Latin language, though he is giving young priests the formulas which they are to use *in the vernacular* when they interrogate a young woman." Well does the Abbe exclaim: "Fifty Voltaires could not do so much mischief in a century as do these blinded fanatics of a false Catholicity."

Late events in unhappy Paris have moved the sympathies of mankind in behalf of its cruelly persecuted and victimized clergy. It is probable that the blow has fallen on the best specimens of their class; the more guilty have contrived to escape. But, just as the horrible court crimes of the Fourteenth and the Fifteenth Louis were the cause of all that was suffered by the virtuous Marie Antoinette and her ladies of honor, so it must be allowed that the miseries of Darboy and his companions have resulted from the popular impressions given to thousands of husbands, fathers and brothers in France, by the known character of those who have only too faithfully carried out the instructions of Father Debreyne and the Jesuit Seminarians.

It is to be feared that the same manuals which have worked such evils elsewhere are freely used in this country; but, supposing that only Liguori, as the least uncleanly of these casuists, is the reigning authority here, as in England, what does it signify? If not so minute as others, he is yet so horribly gross and indecent that nobody who has any respect for his own purity of mind can do more than to examine once a few paragraphs of his treatise on this matter, even in its original Latin. Think, then, of those who feed and batten on such ideas becoming the masters of American education! Think of the infatuation of those who subject their daughters to Jesuit education; who send their children to convents and seminaries where Jesuits are supreme over the minds and conduct of "mother superiors!" In such schools the very cautions which they use in proselytism are venomous enough even in cases where they only partially succeed; for they sap the foundations of character, and suggest the fatal idea of a religion which promises eternal salvation, without the conditions of spiritual life and purity of heart.

When one turns from those contemplations of an artificial casuistry to the heavenly instructions of the Book of Proverbs, or of the writings of St. Paul and St. James, how refreshing and how absolute the contrast! These heavenly pages are practically forbidden to the youth of all Romish schools; and in this prohibition, be it remembered, is involved their estrangement from that "which is able to make them wise unto salvation." Oh, what a robbery of the immortal soul is this! Who can estimate the sin of those who have "taken away the key of knowledge" from millions of redeemed souls, in the name of their Redeemer? We have glanced at "the Stygian pool" into which these unfortunates are plunged by Jesuit casuistry. Let me conclude by contrasting with it the heavenly precept of a pure Christianity: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, *whatsoever things are pure*, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things." Such is the only casuistry that should be tolerated in American schools.

The following facts and suggestions from a speech of Rev. Griffith John, missionary at Hankow, at Exeter Hall, are full of interest:

"What are the missionaries then doing? First, we are endeavoring to teach the Chinese children. True, we are not doing as much in China as is done in India; but we do not neglect this branch of the work. We have in China three or four thousand children under our charge. At Hankow we have one hundred and fifty daily receiving instruction in the word of God, some of them as free from idolatrous superstition as any brought up in this land could be. These scholars teach others who do not attend our schools. Many a time, passing through the streets, I have heard boys not in attendance catechising each other in the words of our catechism. Another thing we do is to heal the sick. * * * We cannot do without these hospitals; they are a practical exemplification of the benevolent tendencies and nature of our religion. Jesus Christ went about preaching the gospel and healing the sick. Then we are bookmakers; and this is another thing we do. We cannot do without the Bible in China. I am surprised how the Roman Catholics can get along without that precious Book. * * * In addition to the Bible, we give them theological works. We give them also scientific books. * * * But, after all, preaching is our great work in China. * * * We have our chapels, in the principal thoroughfares, crammed every day with attentive hearers. And we have more than six thousand converts, who delight Sunday after Sunday to hear the word expounded and the gospel preached. * * * Roman Catholics have never adopted this plan of public preaching. * * I happen to know something of the present race of their missionaries, and I can say positively that hardly any of them speak the language with any degree of accuracy. They pay no attention to the literature of the people; they never preach to the heathen; they never distribute books among them; they do nothing toward their elevation in any way. Protestant missionaries, on the other hand, make it a point to study the language and literature of the people; they make it a point to be able to preach with accuracy and ease, and I believe a day hardly ever passes without their appearing in this character before the people. I am asked by some: 'Do not the Roman Catholic missionaries lead a more self-denying life than you?' Not a bit. At the ports they live as well as we do. In the interior we are worse off than they. They are among their converts, and we are among the heathen. * * * The Chinese, under a very decent external service, have an unspeakable amount of moral corruption. You have in the first chapter of the Romans an exact picture of the Chinese to-day. A Chinaman is never more at home than when telling you a bare-faced falsehood. * * * This is the moral atmosphere in which our converts have been brought up. If I told you these people were saints the moment they were baptized, would you believe me? I believe they are as good as the converts of Europe were in the times of the apostles, and that is saying enough for them."

The following anecdote confirms the truth of the physiologist's assertion that persistent indulgence in inordinate smoking results in the absorption of the actual essence of tobacco into the very tissues. Captain Wilkes, in an exploring expedition, interrogated a native of the Feejee Islands as to the fate of the crew of a vessel whose shattered hull still lay upon the beach. "All kill," replied the savage. "What did you do with them?" asked Captain Wilkes. "Eat 'em. Good," returned the cannibal. "Did you eat them all?" inquired the half-sick captain. "All but one," holding up a finger. "And why did you spare one?" "'Cause him taste *too like tobacco*; couldn't eat him no how."—*Food Journal.*

"DRINKERS, READ!"

"Friends and Neighbors: Having just opened a licensed shop for the sale of liquors in this place, I embrace this opportunity of informing you that on Saturday next I will commence the business of making paupers and beggars for the industrious and respectable portion of the community to support.

"I shall deal in familiar spirits, which will invite men to robbery, riot and bloodshed, and by so doing demolish the comforts, increase the expense and endanger the welfare of the community.

"I will, for a small sum, undertake, upon short notice and with the greatest expedition, to prepare victims for the poorhouse, asylums, prisons and the gallows.

"I will furnish an article suited to the taste, which will increase the number of fatal accidents, multiply distressing diseases, and render those nearly harmless incurable.

"I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends, wives to become widows, children to become orphans, and all to become sufferers.

"I'll cause the rising generation to grow up in ignorance, and prove a nuisance to the nation. I'll cause mothers to forget their helpless children, and priceless virtue no longer to remember its value.

"I will endeavor to corrupt ministers of the gospel, to defile the purity of the churches, and cause spiritual, temporal and eternal death.

"If any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is, 'Greenbacks.'

"*I live in a land of liberty.* I have purchased the right to demolish character, destroy the health, shorten the lives and ruin the souls of all those who favor me with their patronage.

"*Come one! Come all!*

"I pledge myself to do all I have herein promised. Those wishing any of the evils above specified brought upon themselves and dearest friends are requested to meet at my 'bar,' where I will, for a few cents, furnish them with the certain means of doing so. An Honest Dealer."

How to Preach.—Did you ever hear of an infidel being cured by Butler's Analogy? I never did, though I have often made the inquiry; but scores upon scores were cured by Whitefield's preaching—not merely of infidelity, but they were *converted* to a living faith in Jesus. Nor was it the rude and illiterate only who thus surrendered at discretion. Bolingbroke and Hume stole in among the assemblies, and though they were not converted, yet they ceased from their scoffs, and trembled like Felix when the preacher reasoned of righteousness and judgment to come; and yet Whitefield could no more have been the author of the Analogy than of the Paradise Lost or of the Great Eastern.

Suppose the work of making a Christian out of a *savant*—say Prof. Huxley—were to be undertaken. How would you begin? Would you look out for an athlete trained for the encounter by a perfectly scientific method, who should entangle and capture him in his own diagrams? You might; but I would send after him a second Whitefield; or one of our scores of lesser lights than he, as the likeliest chance. We are admirers of science, taking the word in the sense of absolute knowledge. Let institutions for its culture give themselves to experiment, speculation and inquiries, and then let the "physicists" strive with the "physicists" of the earth; but some tell us we must have a "learned" clergy, and by "learned" they mean a clergy who shall be trained to cope with the critical "scientist," and confound him by discourse from the pulpit about "periods," "formations," arrow-heads and bones.—*Protestant Churchman.*

George Grote, the historian, died on Sunday, June 18, at the age of seventy-seven. Of German descent, he was born in England in 1791. His grandfather and father were bankers, and at the age of sixteen young Grote entered the family bank. He gave his leisure hours, however, to literature, and in 1822 he commenced his celebrated "History of Greece," which he finished in 1850. He was a Liberal in politics, and in favor of Parliamentary reform. Three successive terms, from 1832 to 1841, he represented the city of London in Parliament. As a political economist he was educated in the school of Mr. James Mill. As a philosopher he was influenced by Comte. He was a bold and vigorous writer.—*New York Commercial Advertiser.*

Wait for the seed to grow. Conversion is not growth, but Christian character is; there is an instant when the dead seed bursts into life; but the tree does not spring up full-fruited in a night.—*Christian Weekly.*

RELIGIOUS INTELLIGENCE.

The Evangelical Bible Society in Russia reports as its receipts for four years $11,340.

The French bishops have been silly enough to demand of the Versailles government the restoration of the temporal power of the Pope; and the government has been wise enough to refuse the demand.

The Pope, in his reply to the address of sympathy from the French Catholics, praises the zeal they exhibit in behalf of himself and the church, and denounces Liberal Catholicism, which he declares is an evil worse than revolution or the Commune.

Dr. Dollinger is marching on. In a recent letter to certain Hungarian Catholics, he declares that "the legally regulated participation of laymen in the ordering and administration of the affairs of the church is the one thing most needed now by the church."

The Jesuits in Prussia.—The Jesuits having been driven from Rome, have fled to Prussia. It is significant that these arch-plotters against religious liberty can only find refuge in Protestant countries, where toleration prevails and the conscience is free.

A Great Revival Among the Indians.—Rev. Thomas Pearne, Indian probationer in the Oregon Annual Conference of the Methodist Episcopal Church, recently held a protracted meeting among the Nez Perces, resulting in the accession to the church of two hundred and fifty Indians.

American Protestants in Rome, who are not Episcopalians, complain that they have no place of worship. When Dr. Storrs was in that city many of the Americans desired to hear him preach; but there was no opportunity, the Episcopal chapel being shut against him as tightly as the Romish churches.

The Methodist, in speaking of the women's movement in the Methodist Church in behalf of foreign missions, says: "Besides the particular facts of $23,000 raised the last year, of forty girls' schools maintained by it in India, and also the Bareilly orphanage, and many Bible women, it is developing a surprising amount of talent and activity among the American Methodist women themselves."

The Board of Education of the Methodist Episcopal Church held its semi-annual meeting June 8. The treasurer reported the total receipts $92,700, of which $90,000 had been invested. The board ordered the investment of the balance, amounting to $2,700. No appropriations were made. The board are preparing to hold an educational convention in Brooklyn during the session of the General Conference.

The question of the validity of papal baptism was referred to the presbyteries by the General Assembly of the United Presbyterians. A large number of presbyteries failed to respond; but the majority of votes received was against the validity of baptism by Romanists. Owing to the smallness of the vote, the Assembly refused to make this decision positive law, but referred the whole matter to the discretion of sessions.

A Righteous Demand.—"The arrogant claims of Rome are arresting the independent thought and speech of many of its followers, who will no longer yield implicit assent to its pretensions. Baron von Staffenberg, a Bavarian Catholic member of the German Parliament, in a recent speech in favor of religious liberty, electrified the Assembly, as in words that rang like a bugle blast he exclaimed: "Let all creeds be as free as they are in America!"

At the late Chicago Baptist Convention, Dr. Williams, of Baltimore, remarked that in his actual practice he was fast approaching infant baptism. "He has carried into the baptistery children so young that their feet could not touch the baptistery floor. Out of his own Sunday school he has baptized two hundred and twenty-eight. Of these the church has found occasion to discipline only seventeen. Out of one Bible class there, he has baptized fifty-one."

The Board of Delegates of American Israelites recently held its annual meeting in the Nineteenth street synagogue, New York. Thirty congregations were represented, each by two delegates. The Maimonides College, in Philadelphia, was reported to be in a languishing condition, having only three pupils. A Hebrew Publication Society was organized, which is to print during the first year Gratz's History of the Jews, a portion of the Bible in English, and a translation of Girgir's Gabirol.

Out of the 601 churches connected in the United Presbyterian denomination in Scotland, 508 have congregational libraries, in which there are 199,833 volumes. If our American churches would enlarge the usual Sunday school library by the constant addition of books, valuable for adults as well as for children, and would open the library on a week-day evening for the use of members of the congregation, they would find it a means of grace as well as of culture.

In Australia a movement has been made toward the formation of a new religious body, whose objects shall be "to free the mind from the burden of educational dogmas, and direct attention to the unwritten but infallible promptings of a past and present experience." It is also proposed "to withstand any sectarian domination whatever, and rather to forward by its efforts such direct religious communion with the State as will naturally result in a code of belief whose few incontrovertible principles shall be based on patriotism, brotherhood and the general benefit of all."

A singular fate has overtaken the Zoroastrians of Persia. According to a cotemporary, the small community is in danger of being exterminated and eaten up. A dire famine has visited Yezd; the consequence of which is that the stout and able-bodied Moguls hesitate not to eat up the helpless Zoroastrians and Jews of the place. Many of the Jewish families have been thus comfortably disposed of, while a young fire-worshiper met with the same fate at Tuftaree. An appeal has been directed to their co-religionists in Bombay to stay this terrible cannibalism.—*Independent.*

The Gospel in Rome.—Six Protestant Italian ministers are now preaching the pure gospel in Rome, where but a short time since it would have been a crime to be punished by the Inquisition. A Methodist chapel was dedicated and opened for regular services on Easter Sunday, April 9, under the charge of a converted Italian. Bible and tract depositories are established in the heart of the city. Civil marriage is for the first time performed, and births are registered. The Italian government has granted one of the old churches for a Protestant school, and many of the convents have been transformed into public offices.

The Bishop of Gloucester attended for the first time a meeting of the British and Foreign Bible Society, in his diocese, the other day. He had, he said, felt for years a difficulty, which many others had felt, as to the close co-operation the society implied between the Church of England and Nonconformists. He felt at the time that those who differed from him must work in their sphere, and he must work in his. But, he said, he prayed that Providence would bring a time when matters would be otherwise, and all might work in a common sphere. "And," he exclaimed, amid loud applause from many of his clergy and laity, "I think I may say that that time has come." High Churchmen on this side of the ocean are requested to make a note of this.

The Jewish Rabbinical Conference met in Cincinnati, June 6, with Dr. Hubsh, of New York, as president, and Dr. Lilienthal, of Cincinnati, as vice president. Twenty-three congregations were represented. The report of the Committee on the Establishment of a Rabbinical Seminary, in favor of that measure, was adopted, and the committee were instructed to report a more detailed course of study. A measure was adopted for the establishment of a union between the Israelite congregations in America. It provides that when twenty reform congregations, with two thousand members, shall have joined the union, the first synod shall be called. A modernized prayer book is to be prepared, with all allusions to the return of the Jews to Palestine, and to the ideas of sacrifices and a personal Messiah, omitted. A more complete Sabbath school organization is to be effected.

The New York St. Peter tells the Times that "the Roman Catholics of the United States are ten millions strong." It is astonishing how persistently the politico-papal journals retail such exaggerations, in spite of the showing of not only the United States census report, but also of that of their own annual documents, almanacs, etc. Their own standard authorities never pretend to half the estimate of St. Peter; the most accurate is given in the German Year Book, and places their whole population at less than four millions. Now this is less than that of the Baptists alone; far less than that of the Methodists; and entirely outweighed by the aggregate Protestant population of the country. The Catholic Telegraph, of Cincinnati (official,) some time ago gave St. Peter's estimate as what would now be correct had Romanism kept all its children, received by emigration, from the beginning; but it pointed to the acknowledged loss of half of these as proof of the evil influence of our common school system. Romanism does not grow spontaneously in our republican soil; it is an exotic, and spontaneously decays here.—*Methodist.*

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THOU SHALT NOT KILL.

Murder is justly ranked as the greatest of crimes. It is taking away that which God only can give, and which can never be restored. Repentance cannot effect restitution, and no process of legal justice can make good the damage sustained. The stay and protector of a helpless family has been cut down, the tenderest affections have been crushed and torn, the dearest ties have been broken, and anguish and bitter sorrow, without warning, invade the domestic circle. However great the provocation, consideration and pity for the innocent, we might suppose, would arrest the murderous purpose, and outweigh the most grievous sense of injury. No conception of honor, no estimate of outraged right, no sense of wrong, can vindicate this infliction of indescribable misery upon those who could have no participation in the offense for which the victim's life is taken. For their sakes, if for no other, it would be far nobler to endure calumny in silence than to shed the blood of the offender.

The most serious aspect of the deed lies in the fact that a soul is suddenly sent into eternity, and the destiny of an immortal being is in a moment sealed forever. If unprepared to meet God, there is a double murder—with the destruction of the earthly life, there is the extinguishment of all hope in the world to come. In this view of the subject the murderer incurs a degree of guilt and responsibility altogether beyond measurement. It is cruel enough to send agony and mourning into the homes of the innocent, and to deprive a human being of the remnant of his days on the earth, but there is no cruelty like that of sending a man to his final account without the possibility of a moment's space for preparation. It is not wonderful that the duelist who has killed his man, or that those who have been forced to the homicidal act by self-defense, should find their subsequent days darkened by a fearful shadow. It must be the clearest necessity of self-defense that can save from the deepest remorse, and even then, to the man of tender conscience and proper sensibilities, it will be a life-long regret.

God has placed killing in the decalogue as one of the things prohibited. It stands there, written with his own finger upon the tables of stone, as his unchanging law, that "Thou shalt not kill." It stands there without qualification, because little qualification was intended. Nothing but the extremest necessity of self-defense can be allowed as a modification of the divine commandment. The primitive enactment was designed to throw around human life the security of a divine sanction: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." This law was given to Noah and his family immediately after the subsidence of the deluge, and has every mark of universal application. It was incorporated into the law of Moses, and its spirit prevailed throughout the most ancient and most enlightened nations of the earth. The law, as exhibited by Moses, was without abatement: "Moreover, ye shall take no satisfaction for the life of the murderer, who is guilty of death; but he shall surely be put to death." The land was regarded as polluted and defiled, and held responsible until the murder was expiated—"for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it." God has, by express statute, made the punishment of murder obligatory upon society. No satisfaction can be taken for the life of the murderer. Not merely is the life of the murderer to be taken if the good of society demands it, but men are commanded to do so unconditionally. The land is guilty, society itself is polluted and defiled with blood if the guilty are permitted to escape the penalty which God has prescribed.

The reason assigned—"for in the image of God made he man"—is the highest conceivable. It is as if a man should lay violent hands upon God himself; it is a desecration and a sacrilege. There is a value in human life, a sacredness in the human body, growing out of man's spiritual and immortal nature, that makes murder the highest of crimes, and absolutely inexpiable except by the death of the murderer. This God-like nature, this body which is the temple of the Holy Ghost, this humanity which has been assumed and glorified in the Son of God, and redeemed by the cross, is thus honored and guarded in the divine law. Violent hands cannot be laid upon it with impunity. It is something stamped with Jehovah's image and superscription, and to be reverenced and respected.

The root of murder, as expounded in the New Testament, is hate: "Whosoever hateth his brother is a murderer." Christ declares that not the actual murderer alone is in danger of the judgment, but "whosoever is angry with his brother without a cause." Bloodshed springs from uncontrolled and vicious passions—from that malevolence which is utterly at war with true Christian manhood. The gospel, therefore, aims at the source of all in seeking to regenerate the nature, and to extirpate all false and degrading sentiments of personal honor and revenge. Public opinion can only be purified and freed from error by impressing it with this standard of religious truth. The wicked and unjustifiable motives and passions which lead to murder must be exposed by the light of truth, and the punishment must be set forth and vindicated by the teachings of the Bible. The crime of bloodshedding is indeed increasing, and the social and individual conscience, and a relaxing judicial morality need to be strengthened by the true and strong convictions of the word of God.

THE CATHOLIC RIOT.

The recent riot in New York city, as our readers are aware, was occasioned by an attack of Catholics upon a procession of Protestants. These Orangemen are English and Irish Protestants, who are in the habit of celebrating the anniversary of the battle of the Boyne, in which William, Prince of Orange, gained a great victory and delivered Ireland from Roman Catholic temporal rule. The right of the Orangemen to a peaceful demonstration cannot be questioned, and no trouble could have happened if the Catholics of New York were willing to concede to this Protestant organization the privilege which they have themselves enjoyed. The Protestant procession might be offensive to the Catholics, as all dissent from papal supremacy is; but it was not more offensive to them than the torch-light procession and other demonstrations of the recent jubilee were to the Protestants. The Romanists were neither insulted nor disturbed in New York when they displayed their banners and delivered speeches against Italian unity, and the rights of the Roman people to throw off the political despotism of the Pope. Their jubilee was an offense to the political and religious convictions of nine tenths of the American people, but they were not interfered with in any way whatever.

It might have been urged that the Catholic celebration was gotten up as a defiance and insult to the political and religious institutions of the country; but the principles of civil liberty and religious toleration protected them. If these principles had been respected the Orangemen would have had a peaceful day and all would have been well. It may be urged that their procession was of a political character, having its origin and issues in a foreign country, but Archbishop McCloskey calls it "an anti-Catholic movement;" and besides, it was not a whit more a foreign political question than the right of Victor Emanuel to be the temporal sovereign of Rome. The origin of the trouble was with those who invaded the clearest rights of American citizens, and who were unwilling that Protestants should have the same privileges which were freely accorded to their opponents. We do not believe that the better class of Roman Catholics approve of the conduct of their misguided brethren in this lamentable as well as impolitic outrage, but they cannot blame Protestants for regarding it as one of the fruits of that intolerance which inheres in their system of religion.

The warning and advice of Archbishop McCloskey seems more calculated to stir up strife than to quiet it. All the agitation was with his own flock, all the threatening portents of the coming storm were among his own people, and probably excited on purpose to deter and bully an association of Protestants. We quote the Archbishop's language:

> We all know the danger which threatens our community in the course of the ensuing week. Newspapers have agitated it, rumor has wafted it to our ears, and even dead walls are placarded with the lowering evil. Everything tells us that a systematic and combined effort is now being made to excite an anti-Catholic movement in our community. The procession announced to take place in our streets on Wednesday next is intended by its participants to produce the end spoken of, and therefore I earnestly exhort every Catholic to beware of even going near it on Wednesday next, if it is to take place at all, and I hope it is not. I hope the proper authorities will see the wisdom of preventing it. With my soul I entreat you, Irish Catholics, to make no counter-demonstration of any kind. Do nothing that would give your enemies the chance they covet—to divert to you the odium which these Orangemen will be sure to bring upon themselves if they be allowed to carry out their unprovoked programme of silly offensiveness unmolested. They are not worthy of recognition, even as foes; avoid them as you would any pest. Let these Orangemen alone—let them severely alone.

There is here not a word about the rights and liberties of all classes of citizens. These Orangemen are, as "any pest," "unworthy of recognition, even as foes." "Everything tells us that a systematic and combined effort is now being made to excite an anti-Catholic movement in our community." The whole utterance, though avowedly for peace, was doubtless designed to influence the civil authorities, and to suppress the demonstration. Beyond this, it was more calculated to excite than to allay the passions and prejudices of the Catholic population. Suppose the good prelate had said something about the equal rights of Protestants and Catholics, and that the Orangemen were about to enjoy a privilege which the Catholics had so largely enjoyed but a few weeks before! A little instruction in the equal political and religious rights of citizens would have done more to secure the peace than his dark suspicions and hard words concerning the Protestants. This would have been manly, equitable and becoming a high religious functionary in a free country. He ought to have been side by side with Governor Hoffman in asserting and maintaining a principle to which Catholicism, in the United States, is indebted for its very existence. At least while the Romanists are but four millions out of forty, it is becoming and expedient that they practice that tolerance to others which they so much need themselves. Admitting that "a systematic and combined effort is now being made to excite an anti-Catholic movement in our community," it savors of Romish arrogance and conceit to question the right to do so. The Catholics get up their anti-Protestant demonstrations, they flaunt their banners, they march in procession with torches and music, but all counter-manifestations are against the peace and dignity of the State, and must be suppressed by the civil arm!

LETTER FROM REV. W. V. TUDOR.

LONDON, June 26, 1871.

MY DEAR STEWARDS: I was interested in Dublin. It is only an up-one-street-and-down-another place but for one thing—Trinity College.

Poplin and Trinity College are the pride and boast of Dublin. Of the former I could not help learning something, unused as I am to dry goods, for everywhere it was poplin, poplin. Poplin is an Irish manufacture, and requiring, for the interweaving of the wool and silk, the manipulation of the hand more than some other fabrics of the loom, it reveals that same Irish patience which constructs, altogether with the hand, that finest and most delicate of all laces, the Irish point. But, poplin included, I had not thought much of Ireland until I saw Trinity College. Its natural scenery, as compared with that of my own country, had only inspired supreme contempt. I should never certainly have come across the water for that. I will give you a proportion. A two-penny cascade is to Niagara Falls as the scenery of Ireland is to that of America in all the qualities of vastness, magnificence and grandeur. But, to be just, I must add two terms yet to the proportion, if Bishop Keener will forgive me, as follows, viz: As Centenary College is to Trinity; I might almost put Yale in the place of Centenary. Trinity College covers an area of thirty acres, has upward of one thousand students, a library of three hundred thousand volumes—larger than the library of Congress at Washington—apparatus and appliances of every kind for an institution of learning proportionally appropriate and extensive. The buildings are solid and stately, the grounds beautiful, as though both had grown into massiveness and beauty as an oak would have grown by this time, planted when the college was planted, in the time of Elizabeth, Queen of Britain. It was founded by Queen Elizabeth, and is always associated, in the Irish mind, with the honor of her name. "It ought to be grander than Centenary," you say; "it is so much older." Then let other noble friends come forward shortly from Carondelet Street Church, as one did just before I left your city, with their donations of $1,000 each, or Centenary College may not live to see the present age of Trinity, to say nothing of equaling it in extent and importance. In this connection I will speak also of the Wesleyan Methodist College at Belfast, through whose spacious halls and well-appointed lecture rooms and lodging apartments I was conducted by the head master, Dr. Crook. It is a splendid institution. Its foundation stone was laid only in the year 1864, and now the college is in full operation, having upward of three hundred students, and a faculty of twenty or twenty-five professors and tutors. I could not help thinking of Centenary, and other literary institutions of our church in America, with earnest, longing interest, as I beheld the greatness of the Belfast college. Irish Methodism is poor—poorer than Louisiana Methodism. It is true, American money to the amount of $50,000 is in the Wesleyan College at Belfast, and there ought to be more of Louisiana money in Centenary College; and that is the conclusion of the whole matter. Where is Bro. White?

I must again confess, my dear stewards, to a violation of your orders while I was in Dublin. I saw a temperance meeting advertised, found my way to it through an alley, and found attending it about three hundred persons. Well, they also found us out, for a clerical friend was with me, and the clergyman from America must speak a little. We *could* not decline. We called up mourners, and twelve came forward and signed the pledge.

From Dublin our route lay through Londonderry. Bro. Elder is from Derry. It is a great curiosity. It is a walled town. I had read of walled towns, but with difficulty imagined one. It was now before my eyes. The old town is still within its walls; the new is built on every side outside the walls. The wall, in some places, is as wide as were the walls of Babylon, and the memorable siege of one hundred days in 1689, which it withstood, is the glory and pride of Londonderry.

I thought I had imagined the Giant's Causeway, but found I had not. As I saw it in the distance it looked just like Mitchell's geography, but on a nearer view I deliberately tore the leaf out of the geography that has the picture, having no further use for it. I clambered over the strange pavement, formed of the ends of columns of rock, a foot or more in diameter each, and of varied geometrical figures, from the triangle to the nonagon. Fancy saw the giant's organ and the giant's grandmother, and other things that were his, and that were pointed out; but philosophy saw rather with delight one of those remarkable crystalizations which took place in that far-off period, when Infinite Wisdom presided over the conflict of the fierce elements, and that succession of changes which resulted in a habitable earth and a navigable sea for the use of creation's masterpiece.

I reached Belfast in time to enjoy a great privilege—that of being present at the session of the Irish Wesleyan Conference. A Conference, you know, is the passion of Methodist preachers. Before Conference it is, "When I go to Conference," and after Conference it is, "When I was at Conference," and all the time it is "Conference year." Now here was the Irish Conference in full blast. I give it up; these preachers can outtalk us: I thought the vice of our Conferences was too much talk, but the thought was a libel upon my brethren in comparison with these Irish preachers. They talk well, it is true, but they talk. They are a large body, in Conference assembled, numbering one hundred and seventy-five members perhaps, but there must be one hundred and seventy-five talks. They do not talk long at a time; they could not, for all must talk. The subject is fully ventilated, but Bro. So-and-So must have his little "say." They had up, the first day I attended the session, a question that amused me much. They have a rule, concerning a candidate for admission into full connection, that if he marry he must marry a lady who has been a Methodist for at least one year. A brother's name was before them who had married, but not according to rule. Now, how the brother's friends pleaded that the wife was a good woman, and in every way suitable to be the brother's wife, notwithstanding she had been a Presbyterian up to a time less than one year preceding the marriage. Well, the rule fell dead, and long live the brother and his wife! With such a question as that we in America are not familiar; but another day they had up a question which is not unknown to us. A middle-aged brother offered a series of resolutions, and sustained them by a capital speech, animadverting upon the practice, that was getting to be too common, of sending junior men to senior stations, upon application of the stations, and thereby displacing senior men, whose age, if nothing else, entitled them to the best appointments. I had thought that Irish Methodism was old enough to have had that question long since settled; but here they have waited until I have grown old enough to cross the water alone, and am present to hear, before they reach the discussion of it. Well, the resolutions did not pass; they were withdrawn; and instead this was the sentiment evidently, though not formally pronounced, that in the long run, and admitting a few exceptions, the right man will find the right place.

I am in London now, but dare not venture upon London at this writing, lest I make the letter too long.

One item, and I close. At Portrush, Ireland, having an hour, and sauntering about, I looked with both eyes, as, without being advised, I discovered, conspicuously erected, a granite column, perhaps forty feet in height, having this inscription: "To the Doctor Adam Clarke." A tribute to the learning and works of the great commentator is also engraved upon the stone.

W. V. TUDOR.

CENTENARY COLLEGE.

MR. EDITOR: It has been my pleasure, as a member of the Visiting Committee from the Louisiana Conference, to attend the commencement exercises of Centenary College, and I propose to give your readers a brief sketch of what I saw and heard, hoping to recur to the subject when I may have more time to dwell upon matters of great interest to the college and the wide section over which it is destined to extend its influence.

I may say, and indeed should say, that the college is not only fairly on its feet again, but is standing erect and about asserting its claims among the institutions of the land, of which it is destined to be the first. The Board of Trustees added a president and one other professor to the already efficient but small faculty, thus making it equal to the demands of its increasing patronage, which, it is hoped, will extend to at least one hundred additional students at the opening of the next term in October.

I was pleased to see the extensive preparations for repairing the buildings and the workmen actively engaged in the work. The people are responding to the calls of our agent for funds, and it is now a settled fact that Centenary College will in a few months stand unrivaled, among kindred institutions, for the finish, the elaborateness and the adaptation of its buildings to college purposes.

The commencement exercises were highly creditable to the students and professors, and were attended by an audience which in numbers and brilliancy was well calculated to call to mind old Centenary in her palmiest days, and gave promise that those days, and even better, were fast returning. The commencement sermon, preached by Rev. John Mathews, on Sunday morning, July 9, was instructive and impressive. On Tuesday night we were entertained by original addresses from the young men of the Lee Institute, one of the societies of the college. These addresses reflected the highest credit upon both the young men and their teachers. This evening's exercises closed with an address to the Lee Institute, by Rev. John Mathews, which was characteristic and capital.

Wednesday night was occupied with an exhibition, in which a large number of the students participated. This was a performance of the highest order, and was generally received as a clear indication of the industry and application of the students, as well as an evidence that their instructors had been diligent and faithful in training and developing those young men. The exercises of this evening closed with some appropriate remarks from Bishop Keener on the condition and prospects of the college. The Bishop is devoted to Centenary, and talks and works for it as a labor of love.

I have thus merely glanced at some things I saw and heard at Jackson. I must, however, before closing this hasty communication, refer to the discipline and moral tone of the students. In this respect Centenary College stands high among the institutions of the land, and affords to parents a guarantee that their sons will receive that moral impress which is essential to the development of the highest style of manhood.

A. E. GOODWYN.

COMMENCEMENT AT THE SOUTHERN UNIVERSITY.

MR. EDITOR: The commencement exercises at the Southern University closed on the fifth instant. The sermon on Sabbath, the second, was by Bishop McTyeire, and in his best vein, affording much satisfaction.

Addresses were delivered before the literary societies by B. J. Harrison, Esq., and W. M. Walker, of New Orleans, an alumnus of the University, which inculcated high moral sentiments and sound principles and philosophy.

Two young men received the degree of A. M., four that of Bachelor of Science, and one graduated in the School of Chemistry.

Quite a number of the alumni of the University were present, and seemed greatly to enjoy their reunion. The number of graduates of this institution is not large, but for talents and promise they will compare favorably with those of any college in the South.

In proof of this the fact may be mentioned that two of them went to the Medical School of the University of Virginia, the past year, and in a *single term took the entire medical course*, and received their diplomas.

The friends of the University regretted much to part with three of the professors who had been in the institution from its organization; but circumstances seemed to impel a separation. But the board was able to reorganize the faculty in a most satisfactory manner to themselves, and, we trust, also to the public.

Rev. Dr. Andrews, of Mobile, is elected to the presidency. Prof. Casey continues in the chair of ancient languages; Rev. J. S. Moore, A. M., a graduate of the University of Virginia, takes the chair of mathematics; Dr. Thomas O. Summers, Jr., the chair of chemistry, etc. The doctor is an alumnus of the Southern University, and has already distinguished himself not only in his alma mater, and in the University of Nashville, where he graduated in medicine, but as an analist generally.

The announcement of this faculty gave great satisfaction to the public present, and we separated feeling that the future of the University was bright. We call upon its friends everywhere to exert themselves for the increase of its patronage. We assure them that there is no intention on the part of the trustees to lower its standard of scholarship; they are determined that the men who bear its diplomas shall be worthy of the confidence of the public.

J. HAMILTON.

CATECHISING.

There are great complaints of the neglect of catechising in our families and Sunday schools. We deeply regret this. We have the best catechisms in the world—our Discipline prescribes their use, and our Bishops enforce the duty. Why, then, is it neglected? In every Christian family the catechism should be taught, if it is neglected in the Sunday school. Thomas Jackson, the biographer of Richard Watson, attributed the eminence of that great man largely to the catechetical instruction which he received in his youth. He was a proper person to prepare these manuals for the Methodist Church. He knew what was needed by the children of the church. They are matriculated in the school of Christ that they may be "taught knowledge and made to understand doctrine." "Religious training," says Mr. Jackson, "is an essential part of sound education: and no mode of accomplishing this object has been found so efficient as that of catechising; the duty of which ought most conscientiously to be discharged by all those persons to whom the care of children and youth devolves. To say nothing of parents, these ministers incur a fearful responsibility who publicly admit children into the church by baptism, and afterward neglect to take them under their pastoral charge, and afford no direct assistance in bringing them up in 'the nurture and admonition of the Lord.' Catechetical instruction, as an elementary process, is necessary to qualify young persons to derive due advantage from the ministry of the Word; and as a means of bringing the ministers of Christ and the senior portion of their charge into regular intercourse, it is intimately connected with the spiritual interests of the rising race, the prosperity of the church, the preservation of public morals, and the universal welfare."—*Nashville Christian Advocate.*

OUR MISSION WORK.

The secretary of the Board of Missions has handed us the following plea for the cause which he represents. We do earnestly request that all our readers will give it a serious perusal, and respond promptly to the call. We are specially desirous that the unpaid amounts assumed for the liquidation of the old debt should be forwarded without any further delay. The board is anxious to have the last cent of that debt of honor paid down, and we cannot breathe freely till it is done. The treasury is greatly in want of funds, and that want should be responded to by prompt and united efforts. The secretary says:

"REV. AND DEAR BRETHREN: You did the past year more for the cause of missions than was done the year previous. May we expect an increase this year over the last? I do not mean in contributions to pay the old missionary debt, but in raising funds for general missionary purposes. The old debt is nearly all provided for, and will trouble us no more if brethren faithfully redeem their pledges, and meet what has been assessed to each Conference. But I mean to plead for the cause of missions on the plan now projected by the church. The Conference sessions will soon be here, and what is done, in many places, must be done quickly. Now, dear brethren, do not come, or send your preachers and lay delegates to the Conferences, without handsome missionary collections. The board, acting in concert with the Bishops, have made arrangements to greatly enlarge the work the ensuing year, and if the collections fail to come up, the best-laid plans will be defeated. A glorious future opens before the church; the men are ready, now waiting, to be sent to new fields; they are ready to go to China, to South America, to Mexico, to the Indians, to the frontiers, in the far West—anything, so that the gospel may be preached to the poor, and souls saved. All that is lacking for a very large increase in our missionary work is the money to pay the expenses of those who are willing to sacrifice all for the kingdom of heaven's sake.

"Now, we beg you to make efforts to bring up large collections. Induce each member of the church to give as God has prospered him; and when all shall help, the work will be done and no one hurt. Will the presiding elders see to this important interest of the church? We ask every preacher, traveling and local, to help. We pray every official member, and all the Sunday schools, to come to our aid. Let each, let all do their duty, and God will bless the effort, and the gospel of the kingdom will be preached to thousands who are now without the means of grace. Go to-day, my brother, and work in the vineyard of the Lord—to-morrow may be too late for you. J. B. MCFERRIN."

Married.

At Plaquemine, Louisiana, June 22, 1871, by Rev. R. S. Trippett, Mr. SAMUEL SKOLFIELD to Miss Z. A. KILLIAN.

At Baton Rouge, Louisiana, July 6, 1871, by Rev. R. S. Trippett, Mr. THEODORE A. KINGSTON to Mrs. F. WATSON.

July 8, 1871, by Rev. R. S. Trippett, Mr. FELIX LEGOFFE to Mrs. F. FONTUNE, of West Baton Rouge, Louisiana.

By Rev. John Wilkinson, at Shreveport, on the fifth instant, Mr. MARK A. YATES to Miss MAGGIE C. FULLER, both of Shreveport, Louisiana.

Obituary.

MRS. FANNIE WEBB CONNERLY, wife of the Rev. William P. H. Connerly, of the Alabama Conference, died at Columbia, Alabama, June 5, 1871, aged twenty-nine years, two months and four days.

She was the daughter of Joseph and Jane C. Andrews, and was born in the Isle of Wight, England, March 31, 1842. When she was but five and a half years of age her parents emigrated to this country and settled at the Pensacola navy yard, Florida. In infancy she was dedicated to God in holy baptism, and enjoyed the great blessing of early religious training, which was not lost upon her. At ten years of age she voluntarily approached the altar of the church to ratify the baptismal covenant of her parents and take the vows of a holy life upon her; but the officiating minister, on account of her tender age, declined to receive her formally into the church. This wounded her young heart, and was a source of great regret; but it did not superinduce a state of despondency and melancholy, or cause her to lose her love for Christ and his cause; and at the age of thirteen she again went forward, and was formally received into the Methodist Episcopal Church South, at Milton, Florida, by the pastor, the Rev. L. P. Golson. She ever after, during her earthly career, adorned her profession by a "godly walk and heavenly conversation." Her religion was like the gentle flow of a still and deep river, noiselessly but thoroughly permeating her whole nature, making her life morally beautiful.

On the twenty-seventh of October, 1859, she was united in marriage to her now bereaved husband, the Rev. William P. H. Connerly. Willingly and cheerfully she left the home of her childhood to share with him the privations, the joys and sorrows of an itinerant life. For the sake of Christ—to promote the interests of the church she so much loved—she made more than ordinary sacrifices. On hard circuits, with but little remuneration, she meekly and quietly submitted herself to her lot without murmur or complaint.

Retiring and unobtrusive in her habits, she had to be known to be appreciated.

In all the relations of life, as daughter, sister, wife and mother, she was dutiful and devoted to a degree that impressed every one that observed her with the sweetness and angelic nature of her disposition.

Her last sickness was brief but extremely painful, lasting only four days. Her devoted mother, Mrs. Jane C. Thomas, had just arrived to pay her a visit, and with her whom she had not seen for a long time she was permitted to hold a few hours of sweet communion, and then the fatal messenger came and separated them, to meet no more on earth. Seeing that she was fast entering the dark valley, her husband approached her and asked her if she could trust her Savior then. Emphatically and distinctly she answered, "O yes! yes!" and sweetly fell asleep in Jesus.

She leaves behind a husband and three children, an affectionate mother, a brother and sister to mourn their loss. May the eternal promise of God's word, that Christ is the "resurrection and the life," be their comfort and solace in this the day of their desolation and bereavement.

WESLEY B. DENNIS.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 142 Camp st., for the week ending July 17, 1871.

A—A T Andre $3.30, Richard Adair, R T P Allen, J E Arnold, American News Co, Alex Agar.

B—B F Bunting, J H Boult $3, Levi Beeman, J P Briggs, W P Barton $2.85, W C Black, Jas E Bradley, J W Burke & Co, J C Brogan.

C—R Crawford 2 lets, W G Connor $14.54, R Colton, J T Cunningham, A C Clark, F P Carloss $1, John A Clark, B Clegg, W W Campbell, Cutter, Tower & Co, Carlton & Lanahan, W J Carlton.

D—James F Dumble $30, F O Donnelly.

E—W H Ellison $3.

F—J M Franklin, T W Flowers 2 lets $3.

G—Thomas Green $5.66, H M Gillis 2 lets, E J Guice, Courtland Lee Goodrich, Goodwyn & Co.

H—C Hutchings, J W Hall, D S Heron, L M Horton $10, W H Harris $30.

J—J A D Jones 2 lets $27.50, Stephen Johnston $18, J M Johnston $4.85, H F Johnston

K—J A Knight, E L Keeny, J C Kittrell, N Kilgore.

L—W H Lewis 2 lots, Thomas J Lowery, M H Lack, Geo M Liverman.

M—J H Mims $59.20, J W Martin, J M McKee, C H Mounger, A McPatter, O N Marsh, A L McIlryde, E A & G R Meuce'y.

N—E Nolte $4.10, J Nicholson, J D Newsom, E Nicholson.

P—J S Parker, John E Potter & Co 2 lots.

R—A H Redford, Reed & Jones, A H F Randolph & Co, J K Randall $60.27.

S—Geo S Scofield 3 lots, W W Shepherd, A H Sutherland $36, C B Stuart $45, D S Snodgrass 2 lots $12.70, B W Stubbs, W T Smithson, Thomas M Smith, A H Stewart, W Shepherd, J W Sandell, J W Schuenerhorn & Co.

T—D F Tabb, S M Thomas $12, R A Timmons, C Taylor $12.69.

V—W G Veal $237.22, Wm J Vaughn.

W—E A Whelless, S P Ward $2, F White, Mrs E S Williams, J M Waddell, J H Walker 2 lots $6.38, S Wilkins, W H Williams, J M Weems.

NOTICE TO AGENTS.

Many of the post offices to which the ADVOCATE is sent are the places of address for subscribers residing in the bounds of several charges—stations, circuits and missions. As we cannot know what names belong to any agent, where several are thus represented, we send a copy to each, the members of whose charge may be supposed to be included in the list. We may send to some who have not secured any subscribers, and may not have any in their charges. If such is the case we trust it will not long remain so.

ATTENTION, AGENTS!

Some of the lists of subscribers recently sent to the agents of this paper were taken from the books as they stood on the fifteenth of May. Other pressing engagements delay us in forwarding them. This will explain how it is that orders and remittances, reaching us after that date, are not entered. Where our agents have the necessary data they can correct their own lists.

ACKNOWLEDGING LETTERS.

Persons inquiring why their letters are not acknowledged are generally too fast. We acknowledge weekly all *business letters* reaching us up to the Saturday night preceding each issue. Those reaching us later are not heard from till the week following.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following, rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

WESLEYAN FEMALE INSTITUTE.—This institution, located in Staunton, Virginia, is one of the most flourishing and popular female colleges in the South. Its full and able faculty, high and thorough system of teaching, and attention to the health and comfort of its pupils, commend it to the confidence and favor of the public. The healthfulness of the climate in which it is located, its elegant buildings, its large and beautiful grounds, and its unrivaled scenery, viewed for thirty miles along the great valley of Virginia, render it an attractive and desirable home for young ladies. Many of the Southern and Western States are represented in its list of pupils. See advertisement.

The Friends and Admirers of the famous ARGYLE BITTERS, after long years of continued use, with life prolonged, bodily vigor and elasticity maintained, and the bloom of health upon their happy faces, can and *will* testify to their pre-eminent virtues over all others for the cure of Dyspepsia, the hydra-headed monster; Bilious Disorders; Nervous Derangements; Depression of Spirits; Mental Anxiety; Engorged Spleen; Visceral Congestion; Calumenal Derangement, and most of the diseases of women and children. They are anti periodic and anti-bilious; they cure Flatulence and Constipation without the disgust and loathing for medicines usually attendant upon medication and sickness.

No family should be without them; and we would respectfully caution the people generally against buying other and cheaper bitters, because of their availability as a commercial article in the hands of merchants, who realize a larger profit in buying inferior bitters on account of their cheapness.

Ask for the ARGYLE, and take no other; the base of which is pure Bourbon, full-proof whisky, with *true Cuisaya Bark* as *one* of their ingredients, neither of which, we guarantee, is used in any of the bitters that flood the market.

The ARGYLE is a *standard preparation*, has *never been adulterated* in the hands of the manufacturers, and is *always pleasant and healthful.* jy6 1m

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For reference and further information address TEACHER,
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TEACHER WANTED.

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A COMPETENT PERSON IS WANTED TO fill the place as Principal of the above flourishing institution, in which eighty-four pupils were matriculated for the last session. Its friends think that the number can be increased to one hundred and twenty the next session. The buildings are beautifully located in the flourishing town of Goliad, surrounded with good society, and under the patronage of the West Texas Conference, Methodist Episcopal Church South. The proceeds of the school will be given to a competent and responsible person, he paying his assistants and furnishing. *He must be a married man.*
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REFERENCES—Bishop Wightman and Dr J. H. McFerrin. jy20 1m

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Owned by the Louisiana Conference.

THE FALL SESSION of this Institution, for the year 1871, will commence on WEDNESDAY, September 27. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and efficient discipline, and a constant regard to comfort and moral improvement.

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This is one of the healthiest climates in the world, and young ladies who come here from the South with feeble constitutions are entirely restored to health.

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(From Judge JOHN N. HENDREN, M. A., University of Virginia.)

I regard the Wesleyan Female Institute, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * * * *

(From Prof. WILLIAM E. PETERS, LL. D., of University of Virginia.)

* * * The sterling worth of Prof. Harris as a man, his Christian character, his devotion to duty and his mature scholarship, as also his successful experience as a teacher, furnish ample assurance that young ladies committed to his charge will enjoy advantages of moral and intellectual training rarely found.

(From Rev. WILLIAM E. MUNSEY, D. D.)

* * * From personal knowledge I believe that, as the president of a female college, Rev. William A. Harris has no superior; indeed, within the purview of my acquaintance he has no equal.

(From Bishop E. M. MARVIN, D. D.)

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This school has combined the discipline of the camp with the comforts and pleasures of home life, which can hardly be found elsewhere.

THE TWENTY-SIXTH ACADEMIC YEAR

WILL BEGIN ON

MONDAY, SEPTEMBER 4, 1871.

☞ Send for catalogue, containing terms, rules, regulations and full information, to
COL. R. T. P. ALLEN, Sup't.
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THE TRUSTEES OF SHARON FEMALE College desire to secure the services of a competent Teacher as President of said institution. Any one desiring the situation will address me at Sharon, Madison county, Mississippi.

The location is good and healthy, and the school of about thirty five years' standing.
H. H. MONTGOMERY,
jy13 6t President Board of Trustees.

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THIS celebrated Watering Place is now open for visitors, having been supplied with new furniture. Families are requested to furnish their pillows, sheets and towels.

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ON THE New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles from New Orleans, and fifty-seven miles south of Jackson, Mississippi.

The location is healthy. The instruction in all the branches, including French and Music, is thorough. During the past term there were one hundred and eighty-two pupils. The Faculty consists of four gentlemen and six ladies. The total expenses for board, tuition in English, Latin and Greek, English text-books, school-room stationery, medicines and medical attention, for the term of forty weeks, amount to $263. The next session will open on the twentieth of September, 1871.

Catalogues can be obtained from R. J. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

REFERENCES: Revs R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. H. Walker, Galveston, Texas. Address
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Washing of clothes is so simplified by this machine that either a man, woman or child can do the work, and do it well.

It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

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Price, $12; with Wringer, $18.

Attention is also called to the "Little Giant Wringer," that we sell, as being superior to any other Wringer in use, simply for the reason that no adjustment is necessary to wring either a collar or a blanket. Address
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VIRGINIA SPRINGS.

RAWLEY SPRINGS, VIRGINIA,

WAS REGULARLY OPENED FOR THE reception of visitors on the FIRST DAY OF JUNE, 1871. Situated, as it is, in the Mountains of the Valley, it is not only one of the most delightful Summer Resorts in the state, but its curative properties are becoming widely celebrated.

The analysis of the water by Prof Mallet, of the University of Virginia, together with the experience of many eminent physicians, prove that it is *the Springs* for suffering females. But besides its wonderful tonic properties as a remedy in general debility, anemia and diseases peculiar to females, it is unsurpassed in the treatment of the various forms of Dyspepsia, and particularly for those suffering from torpid and inactive liver, its action upon the liver as well as kidneys being prompt and decided. Very many remarkable cures could be cited of this class of troublesome diseases.

RAWLEY is now easy of access, situated only twelve miles from Harrisonburg, the present terminus of the Orange, Alexandria and Manassas Gap Railroad, from which point there will be two daily lines of Stages, morning and evening.

Since last summer the buildings have been greatly improved, as well as the road from Harrisonburg to the Springs.

There is also now a Telegraph Office at Harrisonburg.

The accommodations will be strictly first-class, under the management of JOSEPH N. WIDDIWARD, widely and well known as a Hotel Manager.

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Children and Servants half price.
A. H. IRICK,
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Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

The Child's Corner.

THE SONG OF THE BEE.

Buzz-z-z-z-z z, buzz!
This is the song of the bee.
His legs are of yellow;
A jolly good fellow,
And yet a great worker is he.

In days that are sunny
He's getting his honey;
In days that are cloudy
He's making his wax;
On pinks and on lilies,
And gay daffodillies,
And columbine blossoms,
He levies a tax!

Buzz-z-z z-z-z, buzz!
The sweet-smelling clover,
He, humming, hangs over;
The scent of the roses
Makes fragrant his wings;
He never gets lazy—
From thistle and daisy,
And weeds of the meadow,
Some treasure he brings.

Buzz-z-z-z-z-z, buzz!
From morning's first gray light
Till fading of daylight
He's singing and toiling,
The summer day through.
Oh! we may get weary,
And think work is dreary;
'Tis harder by far
To have nothing to do!

From the Nursery.

PUNISHMENT.

BY AUNT EMMA.

Do you believe there is to be found anywhere a child who does not know the meaning of this word? If there is one, it must be some very ignorant little heathen; it surely cannot be one who reads these little sermons.

Your parents lay down their commands; you disobey, and what follows? Punishment, of course. Your teacher makes rules for you in school. You break these rules, and what follows? Punishment, of course. I have told you something of this before, that law was not good for anything without a punishment added to it. A little circumstance has just happened which will show you just what I mean.

I was visiting my friend, Mrs. Gray, when Charlie, her little boy, came running into the house one morning, his cheeks as red as roses, and his eyes bright as stars, panting for breath, he had been running so hard.

"O mamma, mamma," he began.

"But stop, my son, not so fast," said mamma; "where have you been?"

"Just down the street a little bit of a way, mamma, with Willie Dunning; just a little bit of a way, mamma, 'cause you see our kites went up so far, and we had to run."

"I told you not to go outside the gate, Charlie."

"I know, mamma, but it was only two or three steps, just down to the corner, and I couldn't help it, the kite made me."

"I am sorry the plaything I give you for your pleasure make you disobey me, my son. I must take the kite away; and more than that, I can't allow you to go out any more before dinner. If you disobey me you must be punished."

"Oh dear," sighed Charlie, "it's too bad. Willie's mamma won't punish him."

"He has not disobeyed, I suppose."

"Yes, mamma, he has, for I heard her tell him not to go outside the yard, just as you told me. She tells him every day lots of things to do or not to do, and he never thinks of minding, unless he wants to, and she never punishes him, never."

"Well, Charlie, I shall always punish you when you disobey. I cannot help what Mrs. Dunning does, but my little boy must learn to mind."

Now that is just what I want to teach you, children, about the use or meaning of punishment. Why does Mrs. Gray always punish Charlie when he disobeys? and whether he disobeys a great deal or a very little? Charlie thought it was no matter if he did go outside the gate, so long as he only went "a little bit of a way." But if he had gone a mile his mother would not have thought it any worse. He disobeyed her command, and that was why she punished him. And she did so that he might learn to obey next time. She had no unkind feeling toward Charlie. She did not punish him because she was angry, just to pay back the wrong he had done to her. Oh no; she loves him; she makes laws or rules for his good. She knows he will only be safe and happy by obeying her, and that he will never be a good and happy man when he grows up, unless he learns, while he is a little boy, to obey. Every wise father and mother does the same thing—that is, punishes the disobedient child.

So God's law is meant to make us truly happy; and therefore, to make it a real law, one that will accomplish what God designs by it, there must be some penalty or punishment attached to it. And that we may learn to respect it and obey it, this punishment must fall upon us when we break it. But is this so? What is the penalty of God's broken law? It is death. "The soul that sinneth, it shall die," says God. And the very first time that you did wrong on purpose, the very first time you willingly and knowingly disobeyed God, the sentence of death passed upon you. That sentence is not executed yet. You know, when a wicked man is tried in court for murder, the judge passes sentence upon him—that is, he tells him that he has been found guilty of this great crime, and for it he must be hung; that he must go back to prison, and in one month from that day the punishment of the broken law will fall upon him. What a month of misery and sorrow that must be for the wretched man! Under sentence of death, waiting to have the dreaded punishment fall. He has no hope unless he is forgiven.

Now, dear children, it is just in this misery and sorrow that every sinner against God lives. He is under sentence of death, waiting till God shall see fit to execute the sentence. And the death is not that of the body alone, but of the soul—a second death, an eternal death. And we are all sinners. There is not one of us but has broken God's law many, many times. I want you to feel this.

But I do not want to leave you so. You will be very unhappy if I do not tell you that there is hope, even for the worst of us. As I have said, all are sinners. There are two kinds of sinners, however, in this world of ours—careless, hard-hearted sinners, and those who are alarmed and sorry for their sins. There are impenitent, unbelieving sinners, and the penitent, believing ones. There are unforgiven and forgiven sinners.

God is a kind and tender Father. He does not love to punish us, but he does want us to respect and obey his law. And he has provided a way by which he can make his law to stand firm, and yet forgive the transgressor. You know the way, do you not? He gave his own dear Son to suffer the punishment of that broken law for us, and now, for his sake, he can forgive the truly repentant. Of this great and glorious way of salvation I would like to tell you more, but you already know enough to lead you to love Jesus, and to go in his name to ask for forgiveness. I hope you have done so; if not, I hope you will, so that all of us may be of the penitent, believing, forgiven sinners; no longer under sentence of death, and so no longer unhappy.—*The Child at Home.*

WORKING BOYS WAYS.—A little boy was induced to sign the Band of Hope pledge. His father was a collector, and one day a tavern-keeper called upon him for the purpose of paying his taxes. In the course of the conversation it came out that the little boy was a teetotaler.

"What!" said the tavern-keeper, with a sneer, "a mere boy like that a teetotaler?"

"Yes, sir," said the boy, "I am one."

"And you mean to say you have signed the pledge?"

"Yes, sir, I have; and I mean to keep it, too."

"Nonsense," said the liquor seller. "The idea! why, you are too young to sign the pledge."

The little fellow came up to him, took hold of him quietly by the arm, and repeated his words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he; "I will just ask you a question; you keep a tavern, do you not, and sell beer?"

"Yes, I sell beer."

"Well, then, suppose I come to your house for a pint of beer, would you send me about my business, because I am so young?"

"Oh, no!" said he, "that is quite a different thing."

"Very well, then," said the noble little fellow, with triumph in his face, "if I am not too young to fetch the beer, I am not too young to give up the beer." The tavern-keeper was defeated; he did not want to argue with that boy again.

CASTING OUT DEVILS.—A Methodist preacher, of a large muscular frame and a huge hand, with a powerful grip, some time ago was holding a meeting, at which quite an interest was awakened. A number of persons had come to the anxious seat, and some had been converted. A group, consisting of two or three young men and as many young ladies, were present, whose object in coming was to have merriment. The minister kindly requested them to observe decorum befitting the place. One of them ventured, in rather an ungracious manner, to reply that they had "understood that miracles were worked there, and they had come to see some performed." Upon this our robust friend, the minister, coolly took the young man by the coat collar, deliberately led him down the aisle, and, opening the door, without ceremony landed him outside, quietly remarking: "We do not work miracles here, but we cast out devils!"

The Farm and Garden.

THE GARDEN.

Gardens in July and August in this country are considerably neglected, and become grassy. This should not be suffered. Beds planted in spring crops, but which have now given out, should be cleared off. The ground should be spaded and turned over, and, if possible, covered with a heavy litter of old leaves. No weeds should be allowed to go to seed. A garden kept clear one year can be kept the following year with half the work.

Those who have not dug their Irish potatoes should dig them in July. They keep well till the first hard frosts by spreading them out on an outhouse floor, or on the dry ground, under a building that sits up two or more feet above the ground. Any dry, cool place will do, if they are spread out.

If there is a tree large enough to make a shade in or near the garden, seeds should be placed near it, so as to be protected from the midday sun; and by paying proper attention to watering, cabbage plants, or any others for transplanting, will succeed. When seed beds are shaded with palmettoes, moss or branches, the shade should be high enough to let the air circulate freely over the plants. When the little beetle attacks the plants use a little weed ashes mixed with sulphur, sifted over the seed bed.

If the season prove favorable, watermelon, muskmelon, cucumber and squash seed may be sown with fair prospects of successful results.

Plant cow peas. They run to vines less, and produce more peas when planted late in the season.

Plant tomato seeds in seed beds for a second crop.

Sugar corn, and even the common corn of the country, may be planted this month and next for roasting ears.

Lady peas may now be planted, and will do well.

Tie up grape vines that run at this season of the year.

Haul manure to a pit prepared for that purpose, and mix with muck, leaves, rotten wood, bones, etc., to be placed on the fall garden in season for winter cabbages and turnips.

Spanish flies are troublesome in some gardens at this season of the year. Mix a spoonful of coal oil and a spoonful of spirits of turpentine with a bucket of water, and sprinkle the invaders with the mixture from a watering pot. Lime sifted on the plants moderately is good. Soot and ashes are also good to protect the plants. If the garden is clean drive them into a pit, and cover them with earth.

During this and next month celery seeds may be sown.

Cauliflower seeds may be sown at the end of this month, and in August. Treat the same as cabbage plants, but when they are two or three weeks old replant them into another bed about thirteen inches apart. This will secure strong plants. If cabbages are treated the same they will be much stouter and more regular in size than those which remain in the seed bed till the planting which is to be final.

The ground for cauliflowers should be heavily manured. They will produce little or nothing on soil that is not rich.

People should bear in mind that cabbage plants from seed, sown in the latter part of July and August, will produce double the weight of cabbage of plants from seed sown later in the season. Plants raised in July and in August, and transplanted in September, in well-prepared beds in rich soil, thoroughly cultivated, will always make large cabbages.

If cauliflower plants do not succeed this month or next, it is useless to sow the seeds later, for they are more tender than cabbages, and will be destroyed by frost.

Pole beans for fall crop may be planted late in July. Ground should be ready for planting bush and snapbeans early next month. They will make a larger yield than beans planted in the spring. Red beans for shelling, to be used for cooking during the winter, or any other valuable variety of beans intended to keep for seed, should always be planted early in August. They will ripen well, and when left out till perfectly dry they will keep the entire year without trouble. Beans from those planted in the spring are with much difficulty kept for the following year.

This and next month is the season to sow ratabaga turnip seed. The flat Dutch varieties may be tried next month, and if the ground is fresh and new, and the season favorable, they will succeed well. Rutabaga turnips are better sown in drills about eighteen inches apart, if worked with a hoe, and two and a half feet apart for field culture. They contain more nutriment and are better for stock-raising than the flat varieties, and are equally as good for table use as the latter.—*Planters' Banner.*

THE Rural New Yorker recommends as a remedy for bark lice on apple trees, to feed the trees liberally with manure and ashes. Ashes alone, if you have no manure to spare, placed about the roots, not in contact with the body, will help. Dig up the grass about the tree. This spring take a hoe and give the bark a good scraping; then wash the tree with strong soapsuds. This should be done at once, and the washing repeated once or twice before the trees blossom. In the fall—last of November—whitewash the trunk and larger limbs of the tree. This, with manure or muck applied to the surface over the roots, will expel the lice. *Do not whitewash your trees in spring.*

THE CURCULIO MASTERED.—For many years past the curculio has been an almost unconquerable enemy of the fruit growers, and not a few have cut down their plum trees as cumberers of the ground, not receiving any returns from them. A writer in the Ohio Farmer says: "I have remaining a few nice trees, left standing for ornament and shade, and year after year these trees have bloomed and set full, but in spite of every effort, until the present season, not a quart of fruit was received. While the trees were in full bloom, last spring, my wife determined to try an experiment upon one of them, which she did, and it resulted more favorably than could have been expected. Early every morning, while in full bloom, corn meal was strewn over the ground beneath the branches, and the whole flock from the poultry yard at once set to work to gather up the particles of grain.

The ground was daily thoroughly scratched over, and meal, insects and everything to the fowls edible gathered up. Later in the season a brood of chicks were cooped beneath the tree, and the operation of sowing meal continued. This operation was not omitted for a day, from the time of the putting forth of the trees until the plums were beyond the reach of the little pests. Now for the result: This tree, and this alone, was loaded with fruit, to the perfect amazement of all who saw it. It was literally covered with fruit as perfect as could be desired. So heavily were the limbs laden that props had to be used all around the tree. I really believe there were more and better plums upon this tree than all in the township, and I am almost disposed to say, all of the country. Not a plum matured on any other tree on my premises, and all are of the same variety as the one saved."

HOUSEKEEPERS' DEPARTMENT.

HOUSEKEEPERS should never allow the plate of mirror, or even their window panes, to be cleaned with newspaper. Almost all newspapers now use paper containing straw as a component, and as the substance of straw is largely composed of silex (flint,) which cannot be entirely eliminated in the process of manufacture, the result is a congeries of minute scratches on the face of the glass, not always visible to the naked eye singly, but in a mass producing a cloudy and dull appearance, ruinous to the glass. Chamois skin kept in a drawer free from dust, and the delicate tissue-paper, are the best materials for glass-cleaning.

TO REMOVE FAT AND OIL SPOTS.—Mix calcined magnesia or carbonate of magnesia with water to a paste, and place it on the spot with a brush. Let it dry in a warm place, and remove the dried mass carefully with a knife and a dry, clean brush. If necessary, repeat the operation till the spot has disappeared. The use of a hot iron on the dried mass hastens the operation; but it is dangerous, as it colors the fat spot brown in some qualities of paper.

The use of benzole-magnesia is still more active. Take fresh calcined magnesia, free from moisture, and add pure benzole, so that it is just moist—not sufficiently wet to flow like a thin paste, but a rather granular mass, which, by pressure, shows some liquid benzole. Keep it in a wide-mouthed bottle, ready for use. This is first rubbed over the oil-spot, which, when fresh, will at once disappear; if old, a new quantity is pressed on the spot, and left to dry till the benzole is evaporated, when the magnesia is cleared away as above. Material which can bear moisture may then be cleaned with water. Delicate material, like silk, is cleaned with alcohol or ether.

With this benzole-magnesia fat spots may be removed from all kinds of wood, ivory and other delicate material, so that they look like new. Paper and parchment may be cleansed in this way so completely that no trace of spots remain. If applied to printed books, the removal of the fat in the printing ink causes the letters to become somewhat paler. From all smooth textures, like silk, the fat may be removed in this way quite easily; woolen fabrics, however, retain the pulverized magnesia very tenaciously, so that the greasy spot becomes changed into a whitish one. *The Household.*

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je8 4m Emory P. O., Va.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.
F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

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MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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HOUSTON (TEXAS) STATE FAIR, MAY, 1871.

THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

PHILIP WERLEIN, OF NEW ORLEANS,

—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6¼-octave, $125; 6¾-octave, $150; 6½-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

PHILIP WERLEIN,
fe18 1y 80 and 82 Baronne street, New Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON. J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY.

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
G. P. HARRISON, New Orleans.

J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.
oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET. 60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc30 1y

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET..... 31

oc3 1y NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.
oc3 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT.

No. 11 Union street,

se18 6m NEW ORLEANS.

J. A. PERKINS,

DEALER IN

GENTLEMEN'S FURNISHING GOODS,

CANES, UMBRELLAS

AND FANCY ARTICLES,

120.....CANAL STREET.....120

Under Crescent Billiard Hall.

oc29 1y NEW ORLEANS.

AGENTS WANTED for the People's Illustrated Edition of D'Aubigne's Great Work,
HISTORY OF THE
Great Reformation.
New edition, complete in one volume, at popular prices. Buy it, read and learn what INFALLIBILITY means. It should be in every Protestant family throughout the land. Send for sample circular, with illustrations. ☞ Unusual commissions to Ministers and experienced Agents. WM. FLINT & CO.,
my4 3m No. 26 S. Seventh st., Phila., Pa.

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OF

EUROPEAN DRY GOODS.

D. H. HOLMES,

NO. 155 CANAL STREET

AND

NO. 15 BOURBON STREET

New Orleans,

Have constantly on hand a General Assortment of

Fancy & Staple European Goods,

With a Complete Stock of

DOMESTIC MANUFACTURES,

All which they offer at

Most Advantageous Prices.
fe11 6m

Shoe Manufacturers' GOODS,

LEATHER & FINDINGS.

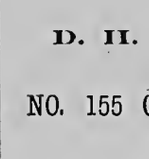
Manufacturers, dealers and custom workmen supplied with everything requisite for

The Manufacture of Boots and Shoes,

AT LOWEST MARKET PRICES.

Orders promptly attended to.

TILLSON & CO.,
my11 3m Boston, Mass.



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BELLS for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other foundries in the country combined. All Bells warranted. An illustrated catalogue sent free upon application to

E. A. & G. R. MENEELY,
jy8 1y West Troy, N. Y.

Scientific.

DEATHS from hydrate of chloral are becoming alarmingly frequent, and people should take warning against the careless use of this popular anodyne. Doses that have been heretofore considered safe, and that are safe for some people, prove fatal to others.

DR. AMBLER, whose opinions are of the highest value, recommends for preserving the teeth that the mouth be rinsed in tepid water three times a day. The decay of particles of food in the mouth produces sulphuric or nitric acid indirectly, and these are injurious to the teeth.

PROF. TYNDALL, on his way home from Orun, whither he went to view the total eclipse, made some interesting and valuable researches into the causes which produce the blueness of the ocean. He found by means of an electric polarizing apparatus that the blue color is due to the obscuree of minute particles of organic matter held in suspension in the water. This will doubtless account for the deep-blue color of mountain lakes, such as are found among the Alps and elsewhere.

ELEVATED GRASSHOPPERS.—Crickets and grasshoppers are found abundantly at the height of twelve and thirteen thousand feet on the Sierras of California. Prof. Brewer says, in the Naturalist, that the latter flourish in immense numbers at the highest altitudes reached. They fly more than our Eastern species, and seem to fill the air. If they chance to alight on snow they soon become chilled and perish. When large snow banks melt in the summer, the number left dead on the rocks is so large that it is no exaggeration to say that *tons* of them may be seen. On a clear day on the top of Mount Lincoln (fourteen thousand one hundred and twenty-three feet) the air seemed to be filled with flying grasshoppers to a distance upward of several hundred feet, so that even with a field-glass they seemed nothing but floating specks. An occasional butterfly was seen with them. Flies of a voracious kind are co-inhabitants of these lofty regions, making horses frantic with their bites; which is no wonder, considering how rare a feast horse-flesh must be for them.

ODORS AND THEIR ACTION ON THE HEALTH.—The following remarks appear in a late number of La Presse Medicale Belge. A knowledge of perfumes reaches to the most remote antiquity. The Jews made use of them in the time of Moses. They were highly esteemed by the Greeks in the time of the wise but rigorous Solon. Their use was carried to excess by the Romans; and finally, in our times, they appear to have arrived at their utmost perfection and delicacy. It has been reserved also for the present day to use them in the greatest profusion. But if the perfumes that are everywhere found, and can be extracted by certain processes, may be used with safety, this cannot be said in every case of the odors that are naturally exhaled by flowers, leaves or fruits. Their action on the economy in a limited space, and especially during the night in a closed chamber, deserves to be noticed. It manifests itself by serious disorder, headache, syncope, and even by asphyxia if their action is too long prolonged. In nervous persons numbness may occur in all the members, convulsions and loss of voice, but in general only a state of somnolence, accompanied by feebleness and retardation of the action of the heart. This state is often associated with well-marked dimness of vision. Among the flowers that are most deleterious may be mentioned the lily, hyacinth, narcissus, crocus, rose, carnation, honeysuckle, jessamine, violet, elder, etc. In additon to the danger caused by their smell should be mentioned their action on the air. During the night flowers actively produce carbonic acid, which is injurious to health. Majendie even cites a case of death caused by a large bouquet of lilies which the sufferer, a previously healthy woman, had slept with in her bedroom. Among the more dangerous plants may be mentioned the walnut, the buy-tree and hemp. The action of these is well known, the latter indeed producing a kind of drunkenness.

THE University of Oxford has just doctored Dr. Dollinger, and the Spectator reminds the Church of England that the same sort of moral support may be given to its own recalcitrant members by bodies outside and unfriendly.

"WHISKY is your greatest enemy." "But," said Mr. Jones, "don't the Bible say, Mr. Preacher, that we are to love our enemies?" "Oh, yes, Jones, but it don't say we are to swallow them."

A QUAKER LADY recently explained to her new girl that washing-day came every Second Day. The girl left in high dudgeon. She didn't go to be washing every other day.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market since last week. Sugar and molasses have been in steady demand at about previous rates, with trifling receipts, and the sales mostly from the stock in the sheds. Flour has continued quiet but with a fair local demand, without any quotable change. Corn has been in less request and prices have ruled more in favor of buyers. Pork has been dull and drooping, the closing rates showing a falling off of 25 to 50c. per barrel. Bacon has also shown increased weakness, with only a limited local demand.

We hear nothing from the country, but presume that planters are busily engaged in cleaning out the grass, and giving the crop an opportunity for improvement during this fine growing spell. The general impression in our cotton circles appears to be that the Agricultural Bureau presents a fair statement of the condition and prospect at the time it was made. To what extent the crop will recuperate under the present propitious weather as yet is only a matter of conjecture.

The river is 10 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi.....bales..	2,278
Lake.....	3
Arkansas.....	468
Mobile.....	458
Texas.....	243
Total.....	3,448

On Saturday, the news being unfavorable, only a few buyers came forward, and the business was confined to 500 bales, at easier prices, hardly showing a quotable decline. On Monday the movement continued limited and the sales embraced barely 450 bales, at figures still more in favor of buyers. On Tuesday the market opened under the depressing influence of a further decline of ¼c. at New York, and, the demand being limited, factors were compelled to make some concessions in order to realize, the sales embracing 600 bales, mostly low or stained cottons, on a basis indicating a decline since Friday of ¼c. in ordinary and good ordinary, but no material change in other grades. The reaction and advance at New York, reported in the evening dispatch, was not received until after the close of business.

This makes an aggregate for the past three days of 1,550 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,424,389 bales, against 1,135,566 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,078,041 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 885,795 bales to Great Britain, 302,225 to other foreign ports, and a decrease of 213,341 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	14 to 15
Good ordinary.....	16¼ to 16¾
Low middling.....	18 to 18¾
Middling.....	20¼ to 20½
Strict middling.....	to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.	20,696
Arrived past three days... 3,448	
Arrived previously 1,491,290	
Made from waste and damaged cotton, samples, etc 19,885—1,514,623	
	1,535,319
Exported past three days. 12,620	
Exported previously.....1,468,489	
Burned..... 950—1,482,059	
Stock on hand and on shipboard..	53,260

SUGAR is in good demand, and there were sales on Saturday and Monday of some eistern bottom, in barrels, at 6 to 6¼c., and 150 hogsheads Louisiana at 10½c. for fair, 11⅜c. for fully fair, and 12 to 12¼c. for choice. Some 25 hogsheads Porto Rico sold on private terms. On Tuesday some 50 hogsheads Louisiana were sold at 9½c. for common, 10½c. for fair, and 12 to 12¼c. for choice, and 52 barrels, very poor and inferior, at 5½c per pound. Refinery yellow clarified is quoted at 12¼ to 12¾c., and white at 13 to 13½c. per pound.

PORK.—The market has continued very dull, with prices more depressed, holders asking $15.75 to $16 per barrel for mess, and few or no sales. On Saturday 200 barrels mess sold at $16 per barrel. It is retailing at $16.25 per barrel.

BACON.—On Tuesday the market was dull and depressed, and sales were confined to 5 casks shoulders at 7⅝c., 10 do. clear rib sides at 9⅜c., and 10 do. clear sides at 9¾c. per pound. Shoulders are now held at 7⅝c., clear rib sides 9⅜c., sugar-cured hams 14 to 15c., and choice do. at 15½ to 17c. per pound.

DRY SALT MEAT is scarce and firm. Shoulders are held at 6¾c. per pound, and are retailing at 7c. per pound.

LARD.—The stock is light, and the demand is moderate. Tierces are quoted at 10⅜ to 10½c., and kegs 11¾ to 12c. per pound. On Monday 75 tierces pressed sold at 10⅜c. per pound. On Tuesday 100 cases kettle-rendered sold at 13¼c. per pound.

BREAKFAST BACON is dull, and is quoted at 10 to 10½c. per pound. On Monday 50 boxes sold at 10½c. per pound.

MONETARY.—Gold, 112⅝ to 112⅞.

American silver half dollars, 108 to 109, and Mexican dollars at 3½ to 4¼ per cent. premium in gold.

The only sales of bonds reported this week are $3,000 Consolidated sixes on Saturday, ex-matured coupons, at 73; and some small amounts of new city to per cents, to dealers, on Monday, at 92.

The sales of Slate warrants include $7,000 on Tuesday at $51.25.

CATTLE MARKET.

NEW ORLEANS, July 18, 1871.

Texas cattle, choice, per head.....$40 to 45	
Texas cattle, second qual., per head 25 to 35	
Texas cattle, third qual., per head 15 to 20	
Texas, per lb. gross.....	5½ to 7c
Beef, first quality, per head	$4 to 5
Beef, second quality, per head...	3 to 4
Beef, third quality, per head....	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head.....	50 to 100
Texas cows, with calves.....	.. to 80
Calves, per head	6 to 10
Yearlings, per head.....	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	7 50	15 00
Spades	9 00	15 50
Axes.....	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows.....	6 00	9 00
Half do., with cutters ...	10 00	12 00
Manly's D. S plow	9 75	— —
Corn mills, Coleman's....	120 00	425 00
Bagging, ₩ yard:		
Kentucky.....	20	21
East India.....	19	20
Bale Rope, ₩ lb:		
Kentucky	— —	— —
Bran, ₩ 100 lbs	1 00	1 10
Bread, ₩ 100 lbs:		
Pilot.....	5 00	— —
Loaf.....	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers.....	11 00	— —
Bricks, ₩ M:		
Lake.....	9 00	16 00
English fire	42 00	50 00
American fire.....	40 00	— —
Candles, ₩ lb:		
Sperm, New Bedford.....	— —	42½
Tallow	— —	— —
Adamantine.....	— —	— —
Star.....	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced.....	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Coal, ₩ ton:		
Cannel	10 00	— —
Anthracite	— —	— —
Western, ₩ bbl.....	50	— —
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Braziers'	30	33
Sheathing.....	— —	— —
Copper bolts.....	33	35
Yellow metal.....	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American.....	— —	21
Russia	30	— —
Corn meal, ₩ bbl.....	3 85	4 00
Cotton seed:		
Rough, ₩ ton	12 00	13 00
In sacks.....	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4½
Fustic, Tampico.....	5	— —
Indigo, ₩ lb.....	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	10	12
Feathers, ₩ lb.....	90	95
Fish, ₩ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₩ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	— —
Mackerel, No. 3.....	9 50	— —
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra.....	5 25	5 75
Superfine	4 75	5 00
Fine.....	— —	— —
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new.....	12½	— —
Almonds, soft shell.....	16	22
Raisins, M. R., ₩ box.....	— —	— —
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box.	4 00	4 25
Lemons, Malaga, ₩ box ..	— —	— —
Oranges, La., ₩ M.....	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₩ bushel:		
Oats	65	70
Corn, shelled.....	73	80
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg.....	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	30 00	32 00
Hides, ₩ lb:		
Country dry flint.....	15	16
Texas stretched ditto.....	— —	— —
Dry salted	14	15
Wet salted, city slaughtor.	9	13
Iron, ₩ ton:		
Pig	32 00	34 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods.....	10	12
Cotton ties	4½	5
Castings, American	5½	— —
Leather, ₩ lb:		
Side, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₩ dozen	42 00	75 00
Texas, rough, ₩ lb.....	24	32
Lime, ₩ bbl:		
Western	1 10	1 20
Shell lime.....	— —	— —
Rockland, etc.....	— —	— —
Cement	2 75	— —
Plaster Paris.....	2 15	— —
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed.	16 00	23 00
Floor'g and ceil'g, rough ..	17 00	17 50
Weatherboards, dressed..	17 00	18 00
Weatherboards, rough....	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M.....	3 75	4 00
Laths	2 75	— —
Mess, ₩ lb:		
Gray country.....	— —	— —
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German.....	14	16
Wrought, English	14	18
Naval stores:		
Tar, ₩ bbl	3 25	3 50
Pitch, ₩ bbl.....	2 50	2 75
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 00	2 15
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₩ gall.	45	46
Varnish, bright	50	85
Nuts:		
Cocoa, ₩ 100.....	5 00	— —
Pecans, ₩ lb.....	18	20
Oils:		
Lard, ₩ gallon	75	80
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	33
Linseed, raw.....	93	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined.....	50	60
Castor	2 00	2 25
Tanners', ₩ gallon.....	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	26 00
C. S., undecorticated	—	23 00
Provisions, ₩ bbl:		
Beef, prime	17 00	20 00
Beef tongues, ₩ dozen ...	— —	— —
Pork, mess.....	16 00	16 25
Butter, Northern.....	32	34
Butter, Western	20	23
Cheese, American.....	11	13
Potatoes, ₩ bbl	— —	— —
Onions.....	3 00	3 50
Apples	— —	— —
Cabbages, ₩ crate.....	15 00	20 00
Rice, ₩ lb:		
Louisiana	7½	9½
India, (gold, in bond)	— —	— —
Carolina	— —	— —
Sugar, ₩ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown.....	10	— —

Special Notices.

Montgomery District Conference.

The District Conference for the Montgomery district, Alabama Conference, will be held in Auburn, August 24-27. The opening sermon will be preached on Thursday, August 24, at eleven A. M., by Rev. R. B. Ross. All members of the several Quarterly Conferences are members of the District Conference, and are urged to attend.

W. SHAPARD, P. E.

Alexandria District Conference.

The Alexandria District Conference will convene August 25, at Laird's chapel, on the Spring Creek circuit. The brethren are kindly requested to be in attendance with their reports. FRED. WHITE, P. E.

Union Springs District Conference.

The District Conference of the Union Springs district, Alabama Conference, will be held in Fort Deposit, Lowndes county, Alabama, August 9-13. The opening sermon will be preached on Wednesday night, August 9, by Rev. W. H. Ellison, D. D., of Union Springs, Alabama. J. W. SHORES, P. E.

CAMP MEETING.

There will be a camp meeting at Bethel church, seven miles north of Kosciusko, Attala county, Mississippi, commencing July 26, embracing the 4th Sunday. It will be of primitive style, without public tents, each family furnishing themselves with temporary shelter and provisions during the meeting. The District Conference will be held at the same time and place. There will be provisions for the maintenance of the delegates and preachers. Families that are near enough are cordially invited to come and tent. P. A. JOHNSTON, P. C.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, will meet at Sharon, seven miles east of Canton, on Thursday, July 27, at ten o'clock A. M., and embrace the fifth Sunday of said month. The introductory sermon will (D. V.) be preached at eleven o'clock, by Rev. C. G. Andrews, of Jackson station. We hope to have a full and prompt attendance of the ministers and delegates. Those expecting to come by cars to Canton will please inform Bro. Hunnicutt by letter, that arrangements may be made to get them to Sharon. All who are in Canton by six o'clock on Thursday morning will be carried out by vehicles sent from Sharon, or arranged for in Canton, *free*. Let every one be *on time*. The interest of the conference will be increased by essays and sermons on the subjects of inquiry as laid down in the Discipline. H. H. MONTGOMERY, P. E.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come."

B. F. ALEXANDER, P. E.

Camden District Conference.

The District Conference for Camden district Alabama Conference, will be held at Pineville, Monroe county, July 27-30. The opening sermon will be preached by Rev. J. M. Scott, on Wednesday night, July 26. The following are the chairmen of committees: Education, A. S. Doughs; Sunday Schools, S. F. Pilley; Finance, Nell Gillis; State of the Church, S. A. Pilley; Missions, D. J. Wright; Temperance, M. Padgett; Books and Periodicals, J. M. Scott; Parsonages, J. L. Skipper. All the members of the Quarterly Conference are members of the District Conference. D. M. HUDSON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Georgetown ct., at Pleasa't Grove.	July	8, 9
Hazlehurst station.....		15, 16
Hurtemon circuit, at Tabernacle.		22, 23
Scotland ct., at Union church....		29, 30
Pleasant Valley, at Pleasant Val'y.	Aug.	5, 6
Brookhaven station		12, 13
Brandywine ct., at Abbott school house		19, 20
Wesson, at Wesson		26, 27
Marthasville circuit, at Providence camp ground.....	Sept.	2, 3
Crystal Springs.....		9, 10
Jackson circuit, at Byron.....		16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Skilla....	July	8, 9
Columbia mission, at Columbia...		15, 16
Gainesville mission, at Logtown..		22, 23
Handsboro ct., at Bay St. Louis .		29, 30
White Plains mission	Aug.	31
East and West Pascagoula circuits, at Zion.....		5, 6
Green circuit, at Vernal.....		12, 13
Enon circuit, at Augusta.....		19, 20
Rankin circuit, at Clear Creek....	Sept.	9, 10

The District Conference will be held at Bay St. Louis, commencing July 31, at nine o'clock A. M. The delegates elected by the Quarterly Conferences of the district are expected to attend. The committees will be arranged at the meeting of the Conference.

W. W. HURST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope....		8, 9
Spring Hill circuit, at Hopewell..		15, 16
Enterprise ct., at Jake's chapel..		22, 23
Wayne circuit, at Scott's chapel..		29, 30
Marion and Toomsuba circuit, at Bethany.....	Aug.	5, 6
Clarke circuit, at Manassas.....		12, 13
Paulding, at Philadelphia.....		19, 20
Enterprise station.....		26, 27
Jasper circuit, at Mill Creek.....	Sept	2, 3
Preachers' meeting, at Simbata	Aug.	2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Rogue Chitto.....	Sept.	2, 3
Livingston		9, 10

The District Conference will meet at Magnolia, Mississippi, July 28, and embrace the fifth Sunday. A full attendance is earnestly requested. J. NICHOLSON, P. E.

JACKSON DISTRICT.

Yazoo circuit, at Benton.....	July	1, 2
Yazoo City station.....		8, 9
Mt. Olivet circuit, at Dover.....		15, 16
Madison circuit, at Vernon		22, 23
Sharon circuit and District Conference, at Sharon		27-30
Camden circuit, at Forest Grove.	Aug.	5, 6
Canton station.....		12, 13
Sulphur Springs ct., at Mathis' ave		19, 20
Brownsville circuit, at Timon's school house.....		26, 27
Raymond circuit, at Bolton.....	Sept.	2, 3
Carthage circuit, at Conway.....		9, 10

H. H. MONTGOMERY P. E.

VICKSBURG DISTRICT.

Kingston	July	1, 2
Fayette, at Cane Ridge.....		8, 9
Rocky Spring, at Rocky Spring..		22, 23
Utynga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill.....		12, 13
Louver Deer Creek		19, 20
North Warren Middale and Cane Ridge, at Wesley.....		26, 27
South Warren, at Asbury.....	Sept.	9, 10

The District Conference will be held at Union, commencing on Thursday, July 27. Ample arrangements for all the members.

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton.....	Aug.	12, 13
Brandon ct., at Highland Academy		19, 20
Trenton circuit.....		26, 27
Sylvarena circuit.....	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	July	8, 9
Selma		15, 16
Dayton.....		22, 23
Orrville, at Center chapel.....		29, 30
Marion Junction, at Asbury chap'l.	Aug.	5, 6
Spring Hill, at Spring Hill.....		12, 13
Peachtree, at Peachtree.....		26, 27
Suggsville, at Grinstown.....	Sept.	2, 3
Jackson, at Union.....		9, 10
Choctaw Corner, at Choctaw Cor'r		16, 17
Rembert Hills, at Hamden.....		23, 24

The Selma District Conference will meet at Spring Hill, at eleven A. M. on Thursday, August 10. T. Mangum will preach the opening sermon. All official members of the church in the district are members of the conference. A full attendance is earnestly requested. M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Franklin street.....	July	1, 2
St. Paul's.....		8, 9
Citronelle circuit, at Citronelle...		15, 16
St. Francis street.....		22, 23
Mt. Pleasant ct., at Holly Creek..		29, 30
Pensacola	Aug.	5, 6
Milton		12, 13
Pollard ct., at Lathram's chapel..		19, 20
St. Stephen's, at Paul Bayou.....		26, 27
Eastern Shore.....	Sept.	2, 3

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Butler, at Pleasant Valley.....	July	1, 2
Bladen Springs, at Providence...		8, 9
Eutaw		22, 23
Livingston		29, 30
Gainesville, at Wansaw.....	Aug.	5, 6
Greene, at Snrdis.....		12, 13
Belmont, at Brewersville.....		19, 20
Demopolis		26, 27
Forkland.....	Sept.	2, 3

The Demopolis District Conference will convene at Livingston, July 28. Preachers in charge will please have their reports prepared, as the Discipline directs. Lay delegates to the Annual Conference will be elected. A full attendance is desired.

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps, at South Union..	July	1, 2
Durant circuit, at Center Grove..		8, 9
Winona circuit, at Columbiana...		15, 16
Kosciusko and Bethel, at Bethel..		29, 30
Bellfountain circuit.....	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Valden circuit, at Valden.....		19, 20
Lexington circuit, at Providence.		20, 27

The District Conference will be held at Bethel, Attala county, Mississippi, beginning July 26, 1871. W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Columbus	July	1, 2
Vinton		15, 16
Athens.....		22, 23
Chickasaw	Aug.	5, 6
Line Creek.....		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Morean street and Algiers:		
Quart. Conf. at Morean st., 7½ P. M.	July	17
Preaching at Morean street.....		16
Preaching at Algiers.....		23
German charges:		
Quart. Conf. at Dryades st., 7½ P.M.		28
Preaching at Dryades st., 11 A. M.; Craps street, 7½ P. M.....		30
Carondelet street.....	Aug.	6
Felicity street.....		13
Hatoo Range.....		19, 20
Louisiana avenue.....	Sept.	19
Plaquemine		17
Cadiz street and Carrollton.....		24
Thibodaux	Oct.	1

LINTS PARKER, P. E.

OPELOUSAS DISTRICT.

Abbeville	July	15, 16
Vermillionville.....		22, 23
Washington		29, 30
Lake Charles.....	Aug.	5, 6
Plaquemine Brulee.....		12, 13
Calcasieu Pass.....		19, 20
Bellvue		26, 27
Grand Cheniere	Sept.	3, 4
New Iberia.....		9, 10
Franklin		16, 17
Opelousas District Conference...		28-30

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Minden, at Oak Grove	July	1, 2
North Bossier, at Red River.....		8, 9
Cypress colored ct., at Red River.		8, 9
Mt Lebanon, at Brice's chapel...		15, 16
Lake Bisteneau, at Brushwood..		22, 23
Sparta, at Rhuggold.....	Aug.	5, 6
South Bossier, at Fillmore.....		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference. S. S. SCOTT, P. E.

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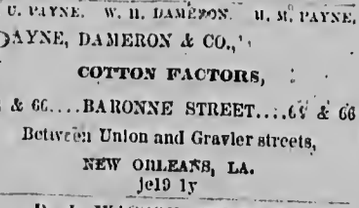

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VOL. XVII. NEW ORLEANS, THURSDAY, JULY 27, 1871. NO. 28.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, July 19.—A storm occurred last night which surpassed anything here for yeare. Telegraph poles were prostrated, trees uprooted and vast damage done to the crops.

The night express train on the Memphis and Charleston railroad, hence for Chattanooga, when near Grand Junction, ran through a trestle which had been washed away hy the flood. The engineer was killed, and twelve or thirteen passengers wounded.

PORTLAND, ME., Jnly 20.—There was a distinct earthquake shock, lasting four seconds, at one o'clock yesterday morning.

NEW YORK, July 20.—The ship Don Quixotte, on Jnno 10, experienced a heavy earthquake in latitude 20.30 south, longitude 14.41 west.

BOSTON, July 20.—Thero was a severo earthquake this morning. Saco and Biddeford were well shaken. No damage reported. The shock was severe at Brunswick.

HARTFORD, July 20.—The Wesleyan University declares there is nothing in their charter to exclude ladies.

CONCORD, N. H., Jnly 20.—The earthquake this morning rang the church bells.

OMAHA, July 21.—Fort Fetterman advices report Red Cloud preparing for the war path.

NEW YORK, Jnly 21.—The Cotton Exchange is examining locations for a mammoth storehonse for cotton, to lessen the expenso of cartage, sampling and storage.

A storehouse for one hundred thousand bales will probahly bo erected at Brooklyn (New York) dock, where ships can unload and load.

A storm on the coast of Newfoundland and Labrador destroyed 350 fishing smacks, 23 dwellings, 40 stores and $1,500,000 worth of property. Ninety-three lives were lost.

WASHINGTON, July 22.—The United States arsenal and navy yard burned to-day. The loss is estimated at $1,000,000; cause, spontaneous combustion.

WHITE SULPHUR SPRINGS, W. VA., July 22.—There was a white frost here this morning, and shawls and overcoats were in demand.

GALVESTON, July 22.—The first bale of new cotton was received today by express from Columbus, Texas, consigned to Focke & Wilkins.

NEW YORK, July 24.—The following is the coroner's jury's verdict on the riot victims: "We find that these parties came to their deaths on the twelfth instant, by gunshot wounds, at the hands of some parties to us unknown." The jury having signed the verdict, forty-two cases were discharged.

ST. LOUIS, July 25.—A violent hail storm passed over Pike county, Missouri, and destroyed corn and tobacco.

INDIANAPOLIS, July 25.—The Democratic State Central Committee unanimously resolved that in Thos A. Hendricks they recognize the choice of the Democracy of Indiana for the presidency in 1872, and recommend every honorable effort to secure his nomination and election.

FOREIGN.

CITY OF MEXICO, July 11, via Havana, July 20.—Lerdietas and Porfirista are uniting closely to oppose Juarez, but the triumph of Juarez is considered certain.

The Mexican government is relieving the distressed Americans from Magdelana colony.

The report of negotiations to resume diplomatic relations with France is denied.

A Catholic entered a Protestant church in the capital, intending to kill the minister, but being prevented, stabbed one of the congregation.

The country is generally quiet, but kidnapping continues.

NEW YORK, July 18.—A late Buenos Ayres letter says: No true account of the total number of deaths is to be had, but it is estimated that no less than twenty-seven thousand deaths have occurred from the epidemic. The people who fled to the country are commencing to return, but in all parts of the city and in all the streets can be noticed the severe ravages of the fever in the large number of houses and stores closed and sealed with government stamps.

Private information has been received here (Buenos Ayres) that the smallpox has broken out and is very prevalent in Montevidoo, and is every day increasing and assuming alarming proportions. The smallpox is also prevalent in this city and many of the country towns, but the people seem so preoccupied with the yellow fever that but little heed is paid to the possible advent of another scourge, which takes no account of seasons, and if not opposed by preventive measures may assume dreadful proportions.

PARIS, July 19.—The decrees of the sixth and nineteenth of September, 1870, levying an import duty of three francs and thirty centimes on each bale of cotton, have been abrogated, and it is thought Minister of Finance Ponyer Quertier has concluded to abandon the proposed duties upon raw material.

LONNON, Jnly 19.—The Sheffield express train, going south on the North Midland railway, ran into a freight train near Chesterfield station. Two persons were killed outright and thirty reported injured, some of whom will die.

The Spectator laments over the decadence of the monarchical system in Great Britain. It says: There is in this country but one great political institution left alive, and that is apparently endeavoring to commit suicide by asphyxia. The throne, as a political power, is dead; the Lords are dying, and if the House of Commons loses the respect of the country there will be nothing left.

The Pope recently declared to the College of Cardinals, in an allocution, that "all is lost, and only a miracle can save us." He sees no possible help from man, and recommends his hearers to seek interposition from the Almighty.

It is reported that Napoleon visits the city every day, strolls along the sunny side of Bond street or haunts the bow windows of a club-house. He is very popular with the working classes, who cheer him, and he is getting very fat.

The Emperor and Empress of Brazil are industriously "doing" London.

The future Emperor and Empress of Germany were snubbed by the Queen on their recent visit to England. Her majesty refused to take them in at any of her palaces, and they were obliged to lodge with the German embassador.

LONDON, July 20.—In the House of Commons, this evening, Gladstone announced that the Queen had solved the purchase problem by cancelling the royal warrant legalizing the purchase of commissions in the army. He declared the House of Lords, though impugning the government plan for its abolition, had failed to sustain the purchase system, hence the ministers had advised her majesty to take such action as would effectually dispose of the question in accordance with the manifest desire of the country.

The declaration was received with vehement cheering in the House, but Disraeli and the Tory members generally were unable to dissemble their anger, and bitterly denounced the arbitrary course of the government. Gladstone was defiant, and challenged the opposition to move a vote of want of confidence.

Earl Granville, in the House of Lords, announced the determination of the minority to defend their policy.

It was impossible to depict the scene in either House on the announcement of the fate of the purchase system. The Lords were deeply moved but decorous.

In the House of Commons astonishment, anger and uncertainty were ill concealed. The Tories were confounded and their leaders puzzled to suggest what action should be taken; an event which they were hardly prepared for, notwithstanding the obscure foreshadowing in the Standard of yesterday and today. The opinion of all is that the action of the ministry is bold and even desperate, and popular feeling is led to anticipate the far-reaching consequences in a democratic sense.

PARIS, July 21.—The contest for the municipal election appointed for next week grows daily more severe and exciting.

Le Monde, the ultra Catholic organ, demands the government to support the Pope in the exercise of his temporal rights.

LONDON, July 21.—A conference of all the European powers is reported shortly to be held for the purpose of agreeing upon a system of uniform import duties.

The Times says: The act of the ministry, abolishing the system of the purchase of army commissions by royal warrant, is a violent wrench of the constitution and a wanton setting aside of the will of the House of Lords.

The same paper regrets that this grave issue has been raised, but expresses the hope that the House of Lords will in their future action think of the effect upon the officers of the army rather than indignity to their own privileges.

The Daily News approves the conduct of the government in making themselves the exponents of popular will, and recommends the House of Lords to pass the bill abolishing the purchase of army commissions.

The Telegraph is exultant over the action of the ministry. It says that Gladstone will be more popular for vindicating the dignity of the House of Commons in securing the result of its laborione session, and for reorganizing the differences of the country and guarding the interests of the army.

The Post says the course of the government has been somewhat unconstitutional in bringing Parliament into contempt before the people.

VERSAILLES, July 22.—The Communists convicted by the military commissions at Marseilles have been sentenced to various terms of imprisonment.

Count de Chambord is passing the summer in Belgium, near Ostend.

In the Assembly to-day there was a very exciting debate upon the subject of the bishops' petition in reference to the temporal power of the Pope. President Thiers, who was the chief speaker, said he would not compromise the policy of the country, but would do his best to secure the independence of the Pope.

Gambetta followed, approving the sentiments of Thiers, and supported a motion for the order of the day, which was rejected by the Assembly. The petition was then referred to the minister of foreign affairs.

PARIS, July 23.—In the course of Thiers' address before the National Assembly at Versailles, yesterday, the president, speaking of Italy, said it was impossible to adopt the course which would lead to war. The true policy of France was peace and reorganization. No steps should be taken which will even tend to alienate Italy.

French troops have reoccupied Amiens.

The Court of Cassation has exonerated Divienne, president of the court under the empire, from all criminality in the affair of Marguerite Bellenger.

M. Favre has ordered the prosecution of the Verito newspaper for publishing a letter from M. Tolbie.

General Faidherbe, elected to the Assembly by three constituencies, has chosen to represent the department of Werth.

Le Monde of to-day proposes that Corsica be tendered to the Pope as a residence, by which means it claims that the supremacy of France as the defender of the Catholic faith will be maintained.

PARIS, Jnly 24.—The municipal elections held yesterday resulted in the election of six conservative and forty-nine moderate Republicans.

Prince Napoleon, who was at the Louvre, was ordered to leave France.

The Bonapartist journal, Avenir Liberal, has been seized.

LONDON, July 24.—The ship Auckland, hence for Sidney, was wrecked. The passengers and crew were saved.

LONDON, July 24.—The Pope may leave Rome at any day. Preparations are making for his reception at a chateau at Ponte Corsica. Valey, owner of the chateau, has had an understanding with Cardinal Antonelli, and is to place it at the disposal of the Pope.

There is a movement going on in France to guarantee the Pope's temporal sovereignty over Corsica.

The Pope wishes to publish a syllabus in regard to the occupation of Rome by the Italian government, and declaring that the measures withholding from him all temporal power are void.

Measures have been taken already in Rome to prepare for the choice of the next Pope. It is proposed to choose one who is moderate in his ideas, and not unfriendly to Italy, and by this means effect a compromise with the Italian government. Cardinal Camillo de Pietro is mentioned.

LONDON, July 25.—The Standard publishes the details of a series of terrible earthquake shocks which recently occurred in one of the Philippine Islands. More than two hundred persons were swallowed up, and every one of them almost instantly killed. Sixty bodies of the dead have been recovered. The rest of the inhabitants fled from the island, which is utterly depopulated.

VERSAILLES, July 25.—President Thiers has refused to accept the proffered resignation of Jules Favre as minister of foreign affairs.

HOW NOISELESSLY the snow comes down! You may see it, feel it, but never hear it. Such is true charity.

A Cry of Despair from the Pope.

LONDON, July 19.—On the twenty-eighth ultimo, at Rome, the Pope held a consistory, at which he preconizated the Bishops of Zipo, in Hungary, of Oporto, in Portugal, and of Santiago, in Cape de Verde. He afterward published the nominations made since last month, in brief, of the Patriarch of Lisbon, and of the Bishops of Braganza and Miranda, in Portugal, and of the Bishops of Mezo and Elens, in partibus. He then addressed the Sacred College in a letter, in which he announced his decision in these words:

"We are, my very dear brothers, in the hands of Divine Providence. We have nothing to expect from human aid, for man has abandoned us. Why should we dissemble? It is better that I should tell you that kings and governments, forgetting their promises, leave us to our fate. They have addressed us and sent us their warmest congratulations on the day of our jubilee, but they are far from taking any step in support of their messages. We can hope for no help from any quarter. King Victor Emanuel will be here in a few days and will be attended by the ministers of the Catholic States. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France; but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat it, all is lost, and only a miracle can save us. Turn, then, to the Almighty, and seek this interposition from him."

THE POPE AND THE CONSTITUTION. The Catholic World very coolly says:

"While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church—that is the organic law, infallibly announced and unchangeably asserted, regardless of temporal consequences."

Protestant theologians need not bestir themselves while secular papers are prompt in reply. One of these very cogently says:

"This is a flat contradiction of the American doctrine that governments have their just powers from the consent of the governed. It is a virtual affirmation that the civil power is subordinate to the church, and directly subject to its authority. The doctrine is alike anti-republican and anti-American, and, carried to its legitimate result, would make the Pope master of the world."

SINGULAR ACCIDENT TO A CHURCH. The Presbyterian church in Iowa City was struck by lightning one night last week. The bolt twice severed the lightning rod, shattered the insulating rings, left the rod at the eavee, and, by the intervention of a nail, attacked the gas pipes, and, in its instantaneous flash groundward, exploded the gas meter, and set the church on fire. The glaring flames illumined the building, and quickly attracted a crowd, who put out the fire. The next morning it was noticed that gas was escaping. To stop the leak, the supply pipe was examined, and the workmen discovered that this was shattered. The examination was continued for several days, and at our last accounts the street trench was opened all along two blocks from the church, and at every step the main street pipe was split by the lightning stroke.—*Northwestern Christian Advocate.*

CLEAN SCRIP.—How do I know he's converted? Why, this way: When I carry round the hat in my Bible class he always puts in clean scrip. Never a ragged and tattered shinplaster—never a bill on a faraway bank from him. He always gives to the Master the best he has, and he always gives a little more than anybody expected of him. And so I regard him as a convert. Can anybody question the reality of that conversion which bears such practical fruit?

And yet, perhaps, we are too censorious. How many worthy disciples there are who will instinctively pick out the torn scrip rather than the bright and clean for the contribution box! How many members, "in full and regular standing," put a doubtful bank-note into the "treasury of the Lord" now and then, in the hope that "the church may collect something on it!" Our convert does nothing of the sort. He gives "clean scrip" every time.—*Examiner and Chronicle.*

LETTER FROM BASTROP, LA.

BASTROP, July 11, 1871.

MR. EDITOR: I have concluded to write to you again about the temporal prosperity and condition of our people, though it be from a different portion of the State. It is hard to realize the differences that exist in the habits and customs of the people of this State. On leaving the extreme southern portion of Louisiana and going to the northern part we find ourselves, as it were, in a different nationality altogether. In one portion the Sabbath is a day of reveling, and all manner of dissipation; while in the other we find the stores and drinking saloons closed on the Sabbath day, and many of the inhabitants going to church, and their children attending Sunday school. Religion is respected, and the ministers of the gospel have that proper regard shown them that their position demands. Thus it is, as far as I have been able to observe, in this parish.

The early part of this season was very unfavorable to the planting interest of this section of the State. The many heavy and long-continued rains, together with the overflow, drowned out the early corn and cotton, and up to the middle of June the prospect for a crop was gloomy in the extreme. Since then the prospects have brightened, and the planters hope to make at least half a crop of cotton. The corn crop will be a very small one—not half large enough to supply the demand for the next season. This is indeed unfortunate, for it is impossible for this country to prosper unless there be corn enough raised in it to supply the wants and necessities of the people. Wherever there is an abundance of the cereals raised we see a prosperous country, and its people above want, contented and happy.

The weather has been excessively warm the last month. The thermometer has stood as high as ninety-five degree in the shade. Sickness (generally severe) has commenced on the bayous and in the overflowed district, and the people are fearing a sickly season.

Elder Graves, of iron-wheel notoriety, passed through Bastrop, on his way to Texas, a few days ago, and preached us two sermons. They were the old iron-wheel rehashed. Many of the Baptists here believe that Graves embodies the Baptist Church, and that he is second only to St. Paul. He teaches that Christ has but one church, and that church a visible one only; and, O wonder of wonders! the Baptist Church is that only one. * * *.

Letter from Greenville, Mississippi.

GREENVILLE, July 21, 1871.

MR. EDITOR: Greenville has just been swept by another terrific storm; but, thanks to Providence, the hail was reserved. The wind has left a good many tree-tops in the streets, and vegetables, flowers and crops generally are flat on the ground. As to further damage, I believe very little has been reported.

Bro. Knott has closed his third round on this part of the district. Greenville gives the most meager account. Its statistics are: Joined, six; discontinued, four; net increase, two; children baptized, three. This for Greenville. Lake Lee organized with ten, with marginal points for fifteen.

Bro. Boon, from Indian Bayou, reports an increase of seventy-one. Large congregations; good crops; a revival in finances; the gathering of clouds surcharged with great showers of blessing.

Bro. Murff, from Deer Creek, reports a revival, already published in the Western Methodist. His work is the smallest in numbers on the district. His per centum on capital is large.

From Friar's Point and other points in the district the reports are all favorable. I am glad to be able to speak for the success of others, though it makes me feel very much behind myself. Yet we have good and devoted Christians praying and working, and in "due time we will reap if we faint not." The sultry weather of the last two weeks has been calculated to produce physical and mental langnor; but I think the spirit, indeed, is willing, notwithstanding. Toward October, when you feel so delightfully, we would hail the appearance of the man of the central tripod; for one would like to hint a sixth hint on the District Conference, for we know not how one of the five is to be adjusted, viz: The administration of church censure on recusants. But we trust that our dignitaries will not go too hastily to scalping the unfortunate non-attendants, for some of them are still like a near friend of mine was once—they don't know how good a thing District Conferences are. It might be well to suggest to them that an organic law is more like a sugar-stick than a stout bamboo. But no more now. Excuse me for this hasty budget.

T. A. S. ADAMS.

PERIODICALS.

ARTHUR'S LADY'S HOME MAGAZINE and the Children's Hour are both among the best publications in the periodical literature of the day. The August numbers are richly embellished with tasteful illustrations, and filled with instructive and entertaining matter.

SCRIBNER'S MONTHLY for August has the following among other articles: What are they doing at Vaesar? Life in the Caucasus; A Visit to the great Yosemite; Living American Artists. The number is richly and profusely illustrated.

LITTELL'S LIVING AGE of July 15 is a most valuable number. Among other articles of interest are: The Planet Venus; Ossian; Bishop Brikeley on the Metaphysics of Sensation; Prophecies during the Christian Era.

THE AMERICAN EDUCATIONAL MONTHLY for August is, as usual, good and instructive. An excellent periodical for teachers and all who are much interested about education.

EVERY SATURDAY continues to teem with unequaled illustrations. The issue of July 22 has some graphic pictures of New Orleans.

DR. DOLLINGER HONORED.—In a convocation recently held at Oxford, England, the degree of D. C. L. was conferred by diploma on Dr. John Joseph Ignatius von Döllinger, of the University of Munich. The degree was advocated in an eloquent Latin speech by Prof. Liddon, who expressed a hope that it would be carried unanimously. It was, however, opposed by Mr. Rogers, of Magdalen Hall, and the principal of St. Mary Hall, who thought the present time inopportune. On a division, the degree was carried by sixty-five votes against sixteen. It had been expected that Dr. Dollinger would have come to England to receive in person the distinction; but he is at present engaged in a work on the papal infallibility, which he is anxious to publish with the least possible delay, and he feels it his duty to remain at home during the crisis which his excommunication has caused through Roman Catholic Germany. The agitation caused by that excommunication is by no means allayed, and the bitterness of the opposing parties becomes greater every day.

PERSEVERE. — Perseverance, boys and girls, perseverance in whatever is right, let that be your motto, and you will become great and good. When I was a child our teacher used often to sing with us,

"If at first you don't succeed,
Try, try again."

Sing this to yourself when you feel discouraged about your lessons, because you think you cannot recite them perfectly, and when you are writing in your copy book, and make blots and crooked letters. If thus you "try, try again," at last you will conquer.

And so it is in trying each day to be good. First ask God, for Christ's sake, to help you, and then in his strength persevere to the end.—*American Messenger.*

The Christian Advocate.

THURSDAY, JULY 27, 1871.

THE GOLDEN SIDE.

BY CHARLES MACKEY.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter's storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are lifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoard of treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing,
Than to snap the delicate minute thread
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

MANSFIELD FEMALE COLLEGE.

MR. EDITOR: The undersigned, having attended the examination of this institution, the exercises of which commenced June 22, and closed on the twenty-eighth, submit the following report:

Classes were examined in the usual branches of an English education, also in Latin and French. The entire examination was impartial, thorough and eminently satisfactory. Miss J. E. Wylie, Miss Kate J. Pipes and Miss Annie H. Stuart, former graduates of the institution, rendered very efficient service as teachers during the past year. Mansfield College may feel justly proud that her own graduates furnish this trio of faithful and accomplished teachers. Prof. John W. Stuart continues to instruct in the higher mathematics. No higher commendation could have been given of the efficiency of the faculty than was given by the president, who is not given to flattery. In his closing address he assured them that he had never, in all his experience, had a more laborious and conscientious corps of teachers associated with him. The accomplished Mrs. Sarah A. Poythress, instructress in French, and in music on piano, guitar and melodeon, assisted by Miss Regina A. Logan, also a pupil of Mansfield Female College, interspersed the exercises with appropriate instrumental and vocal music. A pleasant entertainment was given by the junior members of the institution, on Monday evening, in poetical recitations.

On Tuesday evening an immense audience was entertained with a delightful concert. On Wednesday a vast and highly appreciative assembly were regaled with excellent original compositions by the members of the graduating class.

There were eight of these, viz: Miss Kate Battle, of Shreveport; Miss Callie Collier, of Natchitoches; Miss Sue Poag, of Mansfield; Miss Mattie Riggs, of De Soto parish; Miss Fannie Rives, of De Soto parish; Miss Sophia Robinson, of Caddo parish; Miss Mary Stallings, of Red River parish; and Miss Fannie Taylor, of Mansfield. The young ladies acquitted themselves most admirably, and we doubt not that, in the judgment of kindred and partial friends, each excelled all others.

The past session has been the most prosperous since the war. The number of matriculates was one hundred and seventeen. Mansfield Female College is more firmly established than ever in the confidence and favor of the community.

President, Rev. C. B. Stuart, who has been connected with leading institutions of learning for more than twenty years, and who has been for the last ten years connected with this one, and who consecrates to the cause of scientific and moral culture the full energy of his nature, is too extensively and well known to require commendation. The institution over which he presides is doubtless entering upon a career of still higher usefulness.

The college grounds are ample and handsomely adorned with shade trees, which affords fine opportunity for exercise and recreation. Since September, 1865, $3,000 have been expended in repairs and improvements, and the entire premises are now in fine condition, suggesting the idea of neatness and thrift. The boarding department is admirably conducted. The table is well supplied, and in general there is a rare concurrence of all the conditions of health and happiness.

In view of our sacred responsibilities to the Conference we represent, and to the community at large, so vitally interested in the cause of education, we commend Mansfield Female College to the patronage and support of an enlightened Christian public.

JAMES M. McKEE,
Chairman Visiting Committee.

BATON ROUGE SCHOOLS.

MR. EDITOR: The closing exercises of the various institutions of learning were brought to a termination last week. Baton Rouge is noted for its good schools. It is estimated that no less than eight hundred and fifty names have been enrolled as students in the various schools in this city. Many of these pupils come from nearly every parish in the State of Louisiana.

COLLEGIATE INSTITUTE—PROFESSOR MAGRUDER'S.

The exhibition given by the students of this institution, on Friday evening, June 30, fully satisfied public expectation; it was an occasion of unusual interest. The audience was the largest of any we attended during the week, which, being the last, only showed its great and growing popularity. The weather was delightful. It was by far the largest and most successful commencement since the war. The yard and grounds were beautifully decorated and tastefully lighted. Lamps of every shade and device hung pendant from large oak trees, or charmingly disposed among the shrubbery. Seats were arranged in a semi-circle, giving the audience a full view of the platform, while gentle breezes, laden with the perfume of flowers, constantly played around; while Prof. Kingfield's string band discoursed fine music at intervals, which added to the other attractions an exquisite harmony to the scene.

The exercises were opened with prayer by the Rev. R. S. Trippett, and the programme of exercises commenced, which consisted of speeches and recitations, original and selected, and were finely delivered, without exception, and all acquitted themselves so as to win golden opinions from all present.

The grade of scholarship at the Collegiate Institute is as high as that of any school or college in the land, and the youth who, having finished the prescribed course of study at this institute, fails to act well his part in the battle of life cannot justly lay the blame at the door of his alma mater.

The examination, as a whole, evinced scholarship upon the part of the students, and thoroughness of teaching on the part of the professors.

Few men excel Prof. W. H. N. Magruder as an instructor. He is faithful, earnest and wonderfully successful. His discipline is mild yet firm; he knows well when to persuade and when to command, as many of his former pupils throughout the South, who are filling high and honorable stations, bear witness, with a sense of gratitude, to the fact that much of their success is due to the moral, intellectual and social training they received at the Collegiate Institute.

I bespeak for this well-known institute a career of increased usefulness and prosperity.

Parents may find here a home for their sons, where their minds, manners and morals will be carefully looked after.

The next session of the Collegiate Institute opens on Monday, October 2.

READVILLE SEMINARY—MRS. M. W. READ.

The commencement exercises of this well-known institution took place on Thursday, June 29. It was an occasion of unusual interest. Aside from the principal feature of ushering five young ladies upon the stage of a new life, the exercises throughout were of the most attractive character, and the source of enjoyment to a very large audience.

The superior facilities and advantages offered to parents and guardians for the education of their children, so quietly are the different departments of this excellent institution of learning conducted; so long has it been in successful operation in this city; so many graduates constitute its alumni—that no mention we can make, either of its present efficient faculty or the thorough course of mental and moral training, will change the conviction that this seminary for young ladies ranks among the first institutions of learning in the South. And it must have been very gratifying to the estimable principal, Mrs. Mary W. Read, that the commencement exercises were of such a character as not only to sustain what has so frequently been said in the past, but to authorize us in saying much more in the future. The principal has secured a corps of competent teachers for the ensuing scholastic year.

STANARD SEMINARY—MRS. B. W. STANARD.

On Wednesday, June 28, I witnessed the closing exercises of this young and popular institute for young ladies. A programme of great variety and interest was presented, which, in its rendition, gave entire satisfaction to the large audience, while exhibiting to advantage the scholarly attainments of the pupils. From the high reputation which this institute has fairly won during the time of its establishment, and from our own personal knowledge of the principal, Mrs. Belle W. Stanard, and her able assistants, Miss Mary Terrier and Mrs. Merris, we can safely recommend this seminary as a first-class school for those who wish their children educated. This institute is well located—situated on an eminence, with undulating ground on three sides of the square; an extensive view of the suburbs of the city of Baton Rouge. The inclosure is beautified with flowers and well-grown shrubbery, which affords a delicious shade for the pupils during recreation hours.

I take great pleasure in recommending the above institutions to the patronage of our people throughout the church, and to all others who may wish to give their sons and daughters a finished education, in the full belief that they cannot do better by sending them abroad.

R. S. T.

BATON ROUGE, July 2, 1871.

Ministerial Educational Association.

Let me call upon all the ministers and laymen of the Mississippi Conference, and especially the members of our association and the subscribers to it, to use their influence at once, at the District Conferences, before their congregations, and among the membership, and the friends of the theological and literary education of our young men whom we called to enter the ministry, to come to our aid. A number of young men, who give evidence of a call to the ministry, feel that their education is not sufficient, and desire to attend some of our high schools or colleges, now in their youth, in order to meet the want adverted to by Rev. D. C. Kelley, in his article on Education in the Nashville Advocate of June 10. He asks: "Can uneducated men hold up in victory the banners of Methodism and Christianity among the educated children of the church?" This desire on their part is commendable. Our society is organized to meet this want.

At the last Conference we planned the subscription of $100 or more, payable in ten years, with interest at ten per cent.—interest payable annually, say $10 per year. Some twenty-five subscribers were obtained. Let me solicit the subscribers to pay up their yearly instalment as soon as they can, say by the first of October, to the treasurer, the Rev. C. G. Andrews, Jackson, Mississippi.

All who feel interested in this enterprise are authorized to take notes, payable to C. G. Andrews, treasurer, in ten years, at ten per cent. interest per annum.

There are several young men that we have promised to assist.

THOMAS REED, President.

FAYETTE, July 10, 1871.

MINISTERIAL SUPPLY.—CALL TO THE MINISTRY.

BY REV. JULIUS T. CURTISS.

MR. EDITOR: I, like your correspondent "Alabama Conference," was set to thinking, too, when I read your remarks on "Ministerial Supply." This important subject has been one of painful, serious reflection with me for a considerable length of time. The Macedonian cry is heard coming up from many destitute quarters of our beloved Zion, and the church is greatly suffering for want of more laborers. Our whole territory west of the Mississippi river is greatly in need of good, efficient ministers; and many places east of the river. There are thousands of immortal souls, for whom Jesus died, who are thirsting for the water of life—the preached word—and it cannot be supplied. The field is already white to the harvest, and yet how few, Oh how few, there are coming into the work to supply this great want. But it is not strange at all that this is so, however; and it will continue to be just so until the church can be induced to devise more liberal means for the education and support of her ministry. There are many, many intelligent, strong young men who are undoubtedly and unmistakably called to preach, and they are willing and ready to enter into the work, but they are met with sad discouragements at the very outset. Many of them are uneducated, and wholly unable to educate themselves. Then, again, there are others, although educated, and in every way qualified for the work of the ministry, who see such an unpromising prospect of support, and so many of the faithful, experienced members of the various Conferences driven to secularize, while many others are forced to locate, and thereby abandon this great work in which their whole soul seems to be enlisted, and to which their life and all was duly consecrated, it frightens the young and the timid away from the very threshold. And this will continue to be so until the church determines to do a great deal better.

I have heard it said, however, that if a man is called of God to preach, he will open the way for him, and nothing will deter him from his duty. This I conceive to be very questionable—indeed it is not true in many instances. I have no doubt but that there are thousands of men who were called to preach, but never preached a sermon in their lives, and perhaps many of them will be lost because they did not. There is evidently as much freedom of will in yielding to a call to the ministry as there is in seeking religion or forgiveness after one is convicted for sin. God calls every man to his separate and distinct calling—to the very calling best suited in every way for him. And his success depends altogether upon his following that call; as certainly as effect follows cause. Therefore when a man is called to the work of the ministry, and positively refuses to go to work, as Providence clearly indicates to him, will never succeed at anything else. And this follows in every other calling in which a mistake is made. But there need be no mistake made here at all; for whenever a man feels moved by the Holy Ghost to preach—that he is called to this work—all the indications are as plain as need be. Of course he is a converted man, a pious man, to begin with. He sees a world in ruin, all corrupted and polluted by sin, and he feels a consuming desire to rescue men from this terrible ruin. But he hesitates. He looks around and above him—everywhere he sees written, "Woe is me if I preach not the gospel," and that a dispensation of the gospel is committed unto him; he may then feel, most certainly, that there is no mistake. But if he feels no such pressure upon him as this, he had better beware. It is a fearful thing—this offering strange fire before the Lord. I was led to these serious reflections by reading a communication in the ADVOCATE some time ago, signed "Alabama Conference." He says: "Your remarks on Ministerial Supply put me to thinking about a young friend who, I think, is called to preach. He refuses to do so, because he does not feel: 'Woe is me if I preach not.'" Now, Mr. Editor, my own opinion is, that that young man is right—he is sensible in not doing so. If I were in his place I certainly would not thrust myself out into the ministry, unless I felt fully, clearly satisfied of the call myself. I would not care for the opinion or belief of any over-zealous friend, unless I felt satisfied of the call myself. But let us examine the reasons given by "Alabama Conference" for urging his friend into the ministry against his own convictions:

1. "He is not ambitious of fame or wealth; there is something far better." Suppose this to be true, and very likely it is. He is just along, then, with thousands of others of the very best men, and women too, that are now in the world, who never preached, and were never called to preach. That *won't* bear the test.

2. "He has never been able to form any life-plan of work yet." That is unfortunate for any young man, and yet he is not alone. There are many others just in that very same sad predicament—they are to be seen every day. How many good men there are who drag through life without any settled plan for anything, and disaster and misfortune follow them all their days!

3. "He has an excellent mind, well improved, well stored," etc. According to "Alabama Conference," this young man is in many respects worthy and well qualified for a minister—rather a remarkable young man, in a great many respects. But suppose he is; there are a great many strong-minded, excellent young men in the church, and remarkable, too, for their adaptation to "circumstances, and character," and yet they are not called to preach. All these "excellent" qualifications or excellencies of character will not do as a substitute for the proper qualification for an embassador for Christ; his divine sanction and authority must be placed upon the embassy.

4. "Though a religious man, and active in the church, he is not happy—something is lacking." If he is out of his line of duty, and is unable to decide what it is, he has his remedy. If any man lack wisdom let him ask of him who has promised to give liberally, and the path of duty shall be made plain. If there is an earnest desire to know his duty, let him say: "Lord, what wilt thou have me to do?" There need be no trouble here.

5. "His parents and friends all think he should enter the ministry," etc. These are the reasons given and urged as evidence that the young man is called to preach. But in the absence of a higher sanction than these, and a higher and nobler impulse, we should be very slow in thrusting out a man into the ministry. There would always linger doubts in his mind as to the certainty of his call, and perhaps this would be a source of great and constant annoyance and bitterness of soul to him; and perhaps at the end of a few years would be presented the sad spectacle of an apostate preacher. No man should enter the ministry unbidden nor abandon it unbidden. Either one is dangerous. Education, fine address, polished manners, noble parentage, eloquence, sympathy, sound sense and piety, all of these combined, can never substitute the divine, *sensible* setting apart by the Holy Ghost for the office and work of a minister in the church of God.

The church, composed of a few partial friends, it may be, in a quarterly conference, has no right to give any man a license to preach unless he voluntarily confess and declare that he is moved by the Holy Ghost to this work. It has been the case too often. The church has been too charitable in dispensing her favors of this kind. And the consequence is that she is burdened with a lot of almost useless, profitless preachers, and lost many good exhorters, class-leaders and Sunday school men. We need many preachers for our destitute fields, but we need good exhorters and good class-leaders more than we do poor preachers. What does it amount to—suppose everybody were to occur in the opinion that a man ought to preach? What of all that? Must he be sent out to do so whether he feels it his duty or not? I think a man ought to be the best judge of his own feelings in so great a matter.

Now this young man may be called to preach, or he may not. If he is called to preach, he feels it to be his duty—he knows it, and is sensible that he *must* preach. And he will either come with harness and go to work, or he will, as a moral agent, exercise his power in resisting the call, and be lost. That is the question for him to consider. It is plain and simple. The young man may be in doubt about it and hesitate; in that event, give him time for his mind to mature, and he will be able to decide the matter right. I do think that no preacher, or any one else, who thrusts a man, against his conviction of sense of duty, to enter the ministry does the man and the church a great injury. Let us be as cautious and guarded as we may be, we are sometimes seriously misled and imposed upon, and leave ourselves open to reproach and ridicule by the world.

INCREASE OF PROTESTANTISM IN UNITED STATES.—Prof. H. B. S[mith] of the Union Theological Seminary, in a report to the Evangelical Alliance at Amsterdam, shows that [since] 1800 the increase of Protestantism in the United States has outrun that of the population at large. He gives the figures: "In 1800 the population was 5,305,935, and the number of church members 350,000; in 1832 the population 13,614,420—church members 1,[948]; in 1860 the population 31,429,801—church members 5,[250]. That is, the ratio in 1800 one communicant to about fifteen of the population; in 1832 it was one to ten; in 1860 one to six. While the population increased six-fold, church membership increased more than fourteen-fold. And this, notwithstanding the fact that during the last period (from 1[8]60) the number of aliens arriving at our ports was over five millions. And Texas, New Mexico and California were added to our territory. The proportional increase since has probably been greater, for immigration has been much. This estimate does not include Roman Catholics, who may number three and a half millions."

PRESIDING ELDERS.—We [have] all such the utmost sincerity in [their] beliefs, and the utmost love for the church as well, but our judgment is that the office of presiding elder was never more important than now. Certainly the responsibilities resting on the incumbents were never greater. As was the work actually required of them ever more complicated or burdensome than at the present time. He who fills this office, and does this work, takes the lead in all the enterprises of the church, and stands in the front of the battle with every form of error and worldliness and sin. Many schemes have been devised for the purpose of doing away this officer does as the representative of the church and the preacher in the Conference, but all in vain. There is no substitute. While the itineracy lasts, the presiding elder will be a necessity.—*The Wesleyan Advocate.*

FORGIVENESS.—We heard from a Sunday school teacher the other day an illustration of one kind of forgiveness. Improving upon the day's lesson, the teacher asked a boy whether, in view of what he had been studying and repeating, he could forgive those who had wronged him.

"Could you," said the teacher, "forgive a boy, for example, who had insulted or struck you?"

"Ye-e-s, sir," replied the boy slowly, "I—guess—I—could;" but he added in a much more resolute manner: "I could if he were little than I am."

REV. DR. CORRIGAN, the able and beloved president of Wesley College, Melbourne, Australia, died January 7. Just before he passed away, as Mrs. Corrigan and a friend were watching by his bed, he raised his hands and exclaimed, as in rapture: "I see it! I see it! The [gates] are the golden streets and pearly gates, and Jesus waiting to receive me. O what a glorious thing! This exceeds all I ever heard of heaven. Let me go and join the [angels]."

"GEORGE," asked the teacher of a Sunday school class, "who above all others shall you first wish to see when you get to heaven?" With his face brightening up with animation, the little fellow shouted: "Hallelujah!"

The Christian Advocate.

THURSDAY, JULY 27, 1871.

THE STATUE AND THE ROSE.

BY CARL SPENCER.

e night I passed the gardens of the King,
The air was sweet with many roses blown,
nd through the dusk I saw the glimmering
Of fair white statues carven out of stone.

e King is great, the King must have the best:
I saw his servants searching land and sea,
ith skill to find, by many a subtle test,
The masking beauty wheresoe'er it be.

came where one in unveiled marble wrought
A mighty work of purpose yet unknown;
nd while I pondered on the sculptor's thought,
I heard the statue sighing in the stone.

ghing for doubt and self-despair, it spake:
"One dwelt by me who all enchantment knows;
th sky and earth grew tender for her sake—
It must be beautiful to be a rose!

They took her to the gardens of the King,
And there will play for her the minstrel airs,
nd she, to music slowly opening,
Will yield her graces one by one to prayers.

Hard are the world's ways with its harder things;
Chisel and hammer fearfully entreat,
f such as she were born to be the King's,
And gentleness for gentleness is meet.

So easy, easy is it to unfold,
And be, by growing, what they long to be;
A strange and secret is the fate I hold,
And painful searchers carve it out for me."

e roses in the garden of the King
Were flickering down beneath the statues' eyes,
Then on their lofty faces, triumphing
In changeless beauty, did the dawn arise.

Looked, and passing, to myself I said,
"With pains, with patience, comes the better part;
ife for a day an hour hath perfected,
But slowly grows the immortal work of art;

Oh, that the prisoned ones could know how fair
Are these transfigured kindred of their own!"—
ey did not know, nor dream, for everywhere
I heard the statue sighing in the stone.

EDUCATIONAL ENDOWMENTS.

It is seldom that we meet with anything as able and satisfactory as the inaugural address of President Durbogast, of the Wesleyan University, Kentucky. The Nashville Christian Advocate gives the address, from which we make the following extract:

One of the most favorable signs of the times are the splendid and munificent donations being made to the cause of education in America. In fourteen months from the inception of a university at Syracuse, New York, the *minimum* endowment of $500,000 is all subscribed. Drew Theological Seminary starts with $500,000, and almost every mail brings us intelligence of some new and magnificent bequest to its fund. The University of Virginia has garnered from all sources $1,100,000. Harvard College has a working capital of $2,100,000, besides its real estate. In answer to a letter of inquiry of my own, Dr. Woolsey, President of Yale College, writes me:

FUNDS OF YALE COLLEGE.

Real estate, stocks, bonds, etc...	$911,824 30
Academical buildings, etc.....	352,000 00
Theological department funds...	308,155 00
Theological department build'gs.	130,000 00
Medical school funds	216,000 00
Sheffield school building.....	75,000 00
Medical department.....	21,000 00
Total.....	2,011,289 30

From the financial report of Brown University, Providence, Rhode Island, furnished by Dr. Caswell, it appears that the resources of that school are about $560,000, the result of denominational enterprise, concentrated for years upon that favored institution.

From an autograph letter of Dr. Andrew D. White, president of Cornell University, Ithaca, New York, I make the following summary: Total funds of the University, in lands, buildings, money, bonds, libraries, laboratory fixtures, apparatus, etc., $4,047,500. Of this magnificent endowment, $525,000 is the donation of one man, Mr. Cornell. About $300,000 have flowed into its treasury since its opening in 1868, from the benefactions of individuals; 520,000 acres of land, located and ready for sale at $5 an acre, constitutes a part of the endowment of this school. The future may witness the sale of these lands at prices which will give this University $100,000,000. The Northwestern University, at Evanston, Illinois, already alluded to, has $300,000 of productive capital, $700,000 in unsold lands, $200,000 in buildings, $25,000 in libraries, $5,000 in a museum—total, $1,230,000.

Now, gentlemen, in view of such comparisons, what can we accomplish with $50,000, or even $100,000? And again, in view of what has been done, and is now being done all over the nation for the endowment of colleges and universities, who will stand up here to-day, and say that we are not entitled to $500,000 from Kentucky Methodists for the Wesleyan University? and who will dare say that Kentuckians are unable or unwilling to give us this evidence of their noble generosity, and of their enlightened appreciation of the cause we represent? The great error of the Southern Methodist Church has been committed in projecting too many schools of high grade, and leaving many of them in a half finished state. Under a spasmodic effort, and in answer to the urgent petition of some town or city desiring to promote its business interests, the church has more than once erected a huge pile of brick, left the structure incomplete, imperiled by a fragment of debt, and without endowment. Such institutions have invariably had a sickly and ephemeral existence. While in operation they have been rather a discredit than an honor to the church. Along with this damaging subdivision of our educational work, a spirit of clannishness has grown up among the Conferences, and we have too often felt that our Conference schools were rivals of each other. We have left out of sight the interests of the organization in our zeal to promote strictly Conference interests. Zealous for the honor of each division of the grand army of Methodism, we have lost battles for want of unity in action. Had we attempted to do less in detail and more as a body, we should have attained more satisfactory results. There was a day when our church in America had few colleges, and bestowed little care upon the work of education. A revival came. Says Bishop Morris, on his seventy-seventh birthday: "When I joined the communion of the Methodist Episcopal Church, in 1813, she had no literary institutions of her own; now she has, counting seminaries, colleges and universities, 101; with about 1,000 teachers and 20,000 pupils." A glance at the General Conference Journal of our church shows that near 60 seminaries, colleges and universities are fostered by the organization. Add to those what subordinate branches of Methodism have founded in America, and perhaps there are to-day 200 nurseries of Christian education, where in 1813 there was not one. One-half the business of the higher education of the youths of the country is in the hand of Methodists. As we led the Christian organizations in spreading scriptural holiness over these lands, so we felt that we must lead them in educational enterprises. When the educational revival came it was a powerful movement.

THE REV. C. H. KELLOGG is a missionary under the employment of "The Church Guild," of Cincinnati, Ohio, an organization numbering three hundred members, and having two missions in charge. At the organization of these missions, under the control of the Guild, laymen instituted the practice of saying the "Gloria" at the end of each Psalm, in the Psalmster for the day. This was done under the supposition that such practice gave increased animation to the services; and as it was known that the "Rubric" says the "Gloria" *may* be sung at the end of every Psalm, no objection was anticipated from any quarter. Some two weeks before the meeting of the Diocesan Convention, however, Mr. Kellogg received an order from the Bishop to discontinue the singing of the "Gloria;" a desire to the same effect having been previously expressed. Mr. Kellogg then wrote to the Bishop, stating that he feared the singing of the "Gloria" between the Psalms could not be discontinued without producing a rupture in the Guild, and asked if the Bishop would advise him to surrender the practice under such conditions. The Bishop in his reply notified Mr. Kellogg that because of his disobedience he now removed him from his position as missionary under the ecclesiastical authority of the diocese, and that he was hereby deprived of his seat in the Diocesan Convention, which met within three days thereafter.

QUITE amusing are the descriptions in the catalogue of an English gardener that the John Bright (fuchsia) is "very superior to Disraeli or any other of that class." This is discouraging; but on turning to "Mr. Disraeli," we are gratified to find that he is an "elegant grower, and of most excellent habit." Lord Elcho is a "bold, fine sort, very suitable for exhibition," while Prince Alfred "is a free sort, and must be well stopped when young."

A PENNSYLVANIA Sunday school talker ended a long story thus: "And now, my young friends, the names of these two boys were Thomas and Philander. Thomas, I have told you, was a bad boy, and went down—down—down. Philander was a good boy, and went up—up—up. Little children, Philander stands before you!"

FALSE HAPPINESS renders men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

WERE it not for the scorching drought we should not appreciate the refreshing shower. With less conflict we should have less victories; with less trial, less joy.

A CHRISTIAN should never plead spirituality for being slovenly. If he be a shoe-cleaner, he should be the best in the parish.

EVERY PERSON complains of the badness of his memory, but none of their defective judgment.

SILVER IN THE SEA.

The poet tells of the gems that shine with "purest ray serene" in dark unfathomed caves of ocean; but it is not in these inaccessible depths alone that the treasure of the sea is hidden. There is untold wealth diffused throughout the immensity of its waters, as secure from human avarice as if it were in the abysses which plummet never sounded. Its very diffusion puts it out of our reach. The fact that it is everywhere makes it practically nowhere. Some years ago certain French chemists demonstrated that sea-water contains an appreciable amount of silver. They decided that, if it is equally distributed, there must be at least two millions of tons of the precious metal in the whole ocean, or more than has ever been dug from the earth. And experiments made at widely-distant points prove that the metal is thus uniformly diffused. The water of the Pacific off the coast of Chili, as analyzed by an English chemist, gives the same results as the Frenchman had obtained from the waters of the British Channel.

The silver in the sea is only one out of a thousand illustrations of solid substances made invisible by chemical processes. And we must not suppose that it is only minute quantities of matter that can be thus lost to sight in transparent liquids. A silver half-dollar (a mythical piece of money to our young readers, but the old folks can tell them how large it is, or was) can be dissolved in a very small amount of nitric acid, which, if pure, is colorless liquid. Coin soon vanishes, and the liquid is as clear and transparent as ever. Many dollars' worth of silver might thus be concealed in a gallon of what would seem to be nothing but water.

Other metals, and, indeed, solid substances of all kinds, may be dissolved and made to disappear in a similar way. There is no visible form of matter which chemical agencies may not render invisible. What we commonly call the destruction of matter is merely this metamorphosis from the seen to the unseen. When wood or anything else is burned, it has simply undergone a chemical change which removes it from our sight. Not a particle of matter can be really destroyed, unless by the Power that called it into existence. The silver in our transparent liquid is not annihilated if we pour it into the sea; it is lost to us. But the silver is there, like the millions of tons of kindred metal that were already mingled with the waters. In like manner, the coal and wood we burn, except the small residuum of ashes, have become viewless gases, and are blended with the aerial ocean of the atmosphere. On the clearest day the air above us is laden with thousands of tons of carbon, in this transparent condition. It is there, though we cannot see it, and plants are continually turning it back into visible form again. This is the key to the mystery of their growth, which is mainly the withdrawing of carbon from its gaseous state of carbonic acid, and making it a part of their own structure.

We have said that the silver in the sea is useless, because it is diffused through so vast a bulk of fluid. But the fact that it has been possible to detect it, when thus diffused, shows that if chemical agencies can make solid substances vanish from our sight, they can, on the other hand, compel a body thus concealed to show itself, even when it forms only the minutest proportion of the mixture. The delicacy of chemical tests is almost beyond belief. A single drop of colorless liquid, added to a gallon of colorless liquid, may instantaneously produce a well-defined red or blue or yellow throughout the entire mass of the latter, and yet it may be less than a hundredth part of a grain of some solid substance in solution, that is made to give such unmistakable evidence of its presence.—*Boston Journal of Chemistry.*

I VERILY BELIEVE that ten times as many prayers are spoiled by the want of will in them as by excess of it. Out of mere pietistic sentimentality we fall into an easy self-surrender, which we call losing our will; and that, we think, prepares us no prayer. The result is that, having no will, we only dawdle, and call it prayer. How refreshing to hear a man praying pluckily, when it is tit, even as our good Father Finney sometimes could; or as Moses did when he said: "If thou deal thus with me, kill me, I pray thee, out of hand." Are we not taming the vigor of it, and taking off the spirit that belongs to prayer, as if too much character left in it were inadmissible? I verily believe that we are partly mistaken, and that God never puts us in acting with spirit, in a sense so grandly true as he sometimes does in a prayer.—*Horace Bushnell, in the Advance.*

THE preaching of the word in some places is like the planting of woods, where, though no profit is received for twenty years together, it comes afterward.—*Fuller.*

IN KAMTSCHATKA.

The Kamtschadals are chiefly engaged in fishing, fur-trapping, and the cultivation of rye, turnips, cabbages and potatoes. The few Russians are scattered among their villages, and trade for furs with them and the nomadic tribes to the northward. The Wandering Koraks, who are the wildest and most independent natives in the peninsula, seldom come south of the fifty-eighth parallel of latitude except for the purposes of trade. Their chosen haunts are the great desolate steppes which lie to the eastward of Penjinsk Gulf, where they wander constantly from place to place in solitary bands, living in large fur tents, and depending for subsistence upon their vast herds of tamed and domesticated reindeer. The whole peninsula is supposed to be governed by a Russian "Ispravnik," or local governor; but the Koraks are not really governed at all, nor do they require ruling. They are the most harmless and meritorious of savages, exceedingly interesting in a very strange way. One feels, in reading of them, as if they were creatures of an Arctic mythology, dim and grim even beyond the Scandinavian; tenants of shades whose fields are ice-fields, and whose ghostly light comes from the flaming swords of the aurora borealis. The settlements of the southern natives, who are dark, swarthy and smaller than the pure Siberians, with all their rudeness, are not wanting in comfort, and the following picture is attractive as well as vivid: "If you can imagine a rough American backwoods settlement of log houses clustered around a gaily-colored Turkish mosque, half a dozen small haystacks mounted on high vertical posts, fifteen or twenty Titanic wooden grid-irons similarly elevated, and hung full of drying fish, a few dog-sledges and canoes lying carelessly around, and a hundred or more gray wolves tied here and there, between the houses, to long heavy poles, you will have a general but tolerably accurate idea of a Kamtschadal settlement. They differ somewhat in respect to their size and their churches; but the gray log houses, conical 'bologans,' drying fish, wolfish dogs, canoes, sledges and fishy odors, are all invariable features." Like the Esquimaux, though without the same terrible conditions of existence to explain their decay, the Kamtschadals are dying out. Since 1780 their numbers have diminished one-half. They have already lost most of their distinctive customs and superstitions; and only the occasional sacrifice of a dog, to some malignant spirit of storm or disease, enables the modern traveler to catch a glimpse of their original paganism. They depend chiefly on the salmon, which literally choke the rivers, for their subsistence; but the whole peninsula abounds in animal life. Reindeer, and black and brown bears, roam about everywhere; a species of ibex inhabits the mountains; and millions of ducks, geese and swans swarm about every river and little marshy lake throughout the country. Mr. Kennan's account of the reception given to the major, Dodd and himself, at a settlement whose name he never attempted to master, but which he calls Jerusalem, is one to capsize all one's previous notions of Kamtschatka.

UNIVERSITY TEACHING OF RELIGION. The passage of the act repealing the religious tests in the English universities was not effected without some instructive exposures. After all the cant about the danger that religious education would be sacrificed, it seems that there was none to sacrifice. Says the Nonconformist:

"There is now no religious teaching at either of the universities worth the name. There are at times courses of lectures on divinity topics, which nobody is obliged to attend, and which in practice very few students do attend. There is no examination in them. Unless a student be preparing for 'holy orders' he will pass through the University without a single lesson in religion; and in case he be so preparing, he will have to 'find his own' religious instruction, and will get just as much as will enable him to pass the Bishop's examining chaplain, and no more. That these tests have failed as safeguards of orthodoxy must be patent to Lord Salisbury himself; for orthodoxy must be one of the most elastic of things if Dr. Pusey and Mr. Jowett can both be comprehended in its pale."

SHOULD the French indemnity to Germany be paid all at one time in gold, a train of freight cars one and three-fourths English miles long would be required to carry it home, and a train of twenty-six English miles if paid in silver. If distributed in gold, each one of the German soldiers in France would receive *five* pounds, and sixty-one pounds if distributed in silver. If paid in five-hundred-franc notes, two freight cars, carrying ten thousand pounds each, would be required to carry the indemnity to Germany.

RELIGIOUS INTELLIGENCE.

A CHINESE Young Men's Christian Association has been organized in San Francisco. It starts with a membership of forty Celestials.

THE English Church missionary work along the Niger commenced in 1865. Now the missions have 92 communicants, 516 in congregations, and 133 children in attendance at day school.

THE Baptists are about to establish a Karen college at Rangoon. Instruction will be given in the vernacular, provision being made for English studies in special cases. The college will be distinct from the Theological Seminary.

ENLIGHTENING THE REGION BEYOND. The mission press at the Sandwich Islands is issuing Christian literature for the newly evangelized Micronesian Islands, 2,500 miles beyond them. There have recently been printed at Honolulu 1,100 copies of the Epistle to the Romans for the Gilbert Islands, and 1,000 of the gospels of Mark and Luke for the Ascension Island.

THE Baptist mission to the Teloogoos, in Southern India, was for many years so unfruitful that it was often seriously proposed to abandon it. It has now become one of the most prosperous mission fields. During the last year more than six hundred native converts were baptized, and more than three hundred villages were visited by one of the preaching missionaries and his assistants.

A CURIOSITY.—Among the literary curiosities in a library at Southampton, England, is an old Bible, known as the "Bug Bible," printed by John Daye, 1551, with prologue by Tyndale. It derives its name from the peculiar rendering of the fifth verse in Psalm lxii, which reads thus: "So that thou shalt not be afraid for any bugs by night." This rendering is very scarce, and rarely finds its way into the book market.

THE BAPTISTS IN SWEDEN.—In the Theological Seminary at Stockholm there are 14 students preparing for the ministry, all promising preachers. Mr. Broady instructs two Bible classes in the city every week, which are well attended. In the Swedish mission there are 216 churches, 112 pastors, and 36 places of worship. New churches formed last year, 11. Baptized in 1870, 831. Net increase, 717. Pupils in the Sabbath schools, 4,537; teachers, 308.

ATHENS, GREECE.—The Spirit of Missions, published by the Board of Missions of the Protestant Episcopal Church, contains a most interesting letter from the Rev. Dr. Hill, who for more than forty years has been preaching the gospel in Athens. A wonderful evangelical movement has commenced there, which promises great good. The Spirit is poured out on the people, and the work is becoming general. Will not St. Paul rejoice greatly at what the Lord is doing there?—*Zion's Herald*

BIBLE SOCIETY'S WORK FOR 1870. The American Bible Society printed last year 1,031,800 volumes in addition to 164,997 copies published and circulated abroad. Its receipts from sales were over $400,000; from churches and individuals, $250,000; total cash income, $729,464.70. The benevolent work of the society included direct grants of books for circulation at home and abroad worth $48,701, in addition to requisitions amounting to $12,275 made by members and directors. The total expenditures last year for voluntary grants of books were $234,352.28, of which more than $60,000 was appropriated for foreign work.

SOUTHEASTERN AFRICA.—The Zulu mission, Southern Africa, is enjoying a good degree of prosperity. Mr. Abraham writes from Mapumulo: "The prejudices of the people are gradually giving way, and they are becoming more and more willing to have their children instructed. We now have, in our day school, four grandchildren of a man who once told me he would not send his children to school, lest they should become Christians. He has one son who takes part in our prayer meetings. Our chapel is usually well filled on the Sabbath, and the people are very attentive to the preached word. But the great thing that we long for, the conversion of souls, we do not see."

THE census of Utah shows where the Mormons come from. From it we learn that not far from half the population were born there—a large proportion for so young a territory. Of the 15,233 not born in Utah, about a third were born in other parts of the United States and two-thirds in foreign countries. Of the 39,702 born in foreign countries seven-eighths were born in Great Britain, Denmark or Sweden—namely, 20,270 in Great Britain (of whom 16,073 are returned as born in England, 1,783 in Wales, and 2,304 in Scotland,) 4,857 in Denmark, and 1,790 in Sweden. Only 502 of the Utah people were born in Ireland, only 63 in France, 613 in Norway, 358 in Germany, 122 in Holland, 2 in Belgium, 509 in Switzerland; 687 were born in British North America.

SPAIN.—The gospel is achieving glorious triumphs in Spain. The entire country is ripe, ready for the harvest. Says a correspondent in the London Christian Work: "We question whether there be a mission field like this in the wide earth at this moment. Having traveled through the length and breadth of Spain within these last two years, and with the experience of twenty-three years of mission work in North Africa, Turkey and other lands, I reply, there is none." The celebrated Dr. Wylie has written an interesting work, "Daybreak in Spain," in which he says: "Surely some influence of an extraordinary kind is moving upon Spain at this hour." Protestant Christianity must triumph there.

A STRANGE EVENT has occurred in the Church of England. The holder of the presentation to the parish church of St. Leonards has left the choice of a vicar to the people. The contest was animated, and the Rev. Charles Lee, an evangelical clergyman, was elected by a vote of 2,195 to 756. The election evoked all the customary disorders of a political contest. Voters got drunk, others were dragged from their carriages and beaten, and the day ended with a riotous demonstration, which was quelled by the police. The State Church people will naturally think this an illustration of the working of the voluntary principle. Must it also be taken as an illustration of the social condition of an average English parish?—*Methodist.*

H. C. RILEY, of the American and Foreign Christian Union, names seven evangelical congregations in the City of Mexico, and forty-four in other towns, besides speaking of several others not on his list, and of new ones in process of organization. He adds: "We have now in the City of Mexico two church buildings and a chapel secured by purchase, and another chapel leased to us. Two other church buildings have fallen into the hands of the Protestants in neighboring towns, besides the one given to us in Puebla. I have leased a building to serve for a seminary, and have several earnest Christian lads studying for the ministry. A former doctor in theology in the Roman Church, a man of superior education, will aid me in educating them. The governor of the city and district of Mexico has selected one of our gospel preachers, Islas, for his secretary.

THE generous challenge of Sir Francis Lycett that he will give $250,000 toward the erection of fifty Methodist chapels in London during the next nine years, on the condition that an equal sum be given by friends outside of the city, has been accepted by the denomination with commendable spirit, and $125,000 has already been subscribed. The work of building the chapels is now going on. They are to hold at least one thousand persons each, and it is found that buildings of this size, with the necessary school and class accommodation, cannot be built for less than $30,000 each. The fifty chapels will, therefore, cost $1,500,000. Of this amount Sir Francis Lycett gives $250,000, the provinces an equal sum, and $1,000,000 must be raised by the Methodists of London. It is a grand undertaking; but the denomination has taken hold of it with vigor, and the prospects of accomplishing it are good.

THE Annual National Conference of the religious society properly known as German Baptists, but commonly termed "Dunkers," from a slight corruption of a German word signifying dipping, has been in progress at Myerstown, Pennsylvania. The founder of the sect was Alexander Mack, who in 1708, in company with seven others in Germany, adopted some peculiar vows and ordinances, and rapidly gained followers. Persecutions drove them out, and about 1729 the entire church came to this country, settling chiefly in Pennsylvania. The present number of churches cannot be less than 590, with 1,500 to 2,000 preachers and elders, and 100,000 members. They are most numerous in Pennsylvania, Ohio, Indiana, Illinois, Iowa and Virginia. The church government is strictly republican, and all questions are decided in their councils. The form of worship is not different from that of most evangelical denominations. The men do not wear their hats during worship; but the sisters are required to have their heads covered. The Dunkers are non-resistants, refusing to bear arms under any circumstances, though they were the staunchest Union people during the war. They vote, but do not mingle in politics, and will not allow a member to go to law against another on any pretext whatever. They have no peculiarities of speech, except that they do not use titles and avoid by-words. They have always been Abolitionists; they are staunch teetotalers, and they hate secret societies.

LET your promises be sincere and within the compass of your ability.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Rev. C. G. Bynum, of the North Carolina Conference, died on the eleventh of July.

The Richmond Christian Advocate has come out in new type, and has a most refreshing and well-to-do look. We congratulate Dr. Bennett on his success in giving the church a religious paper which has no superior in Southern Methodism.

Rev. J. W. Knott, presiding elder of the Greenville district, North Mississippi Conference, has been spending a few days in our city. He preached twice on Sunday, and took collections for the Soldier's Home, located near Memphis, Tennessee.

The Woman's Friend Washing Machine.—We invite the attention of our readers to the advertisement of this machine, which will be found in another column. The ease with which it is manipulated cannot fail to recommend it to the favor of the housewife.

Mansfield Female College.—On our second page will be found a report from the visiting committee of this institution, and the advertisement will be seen in the appropriate column. President Stuart gave us a call last week, on his way to Virginia, and informed us that the past year has been more than usually prosperous. Our readers are aware that the college is the property of the Louisiana Conference, and we can assure them that it is under the most careful and satisfactory management. The religious influences, while not sectarian, are seen and felt everywhere. The course of instruction is solid and thorough, and the accommodations for boarders are not excelled by any college in the land. The location at Mansfield is in a salubrious upland country. We most heartily commend the college to parents and guardians seeking a good school for their daughters and wards.

Corona.—Our readers must not fail to turn to the advertisement of this institution, which appears in the Advocate this week. Corona Female College, Lebanon, Tennessee, has attained a wide and enviable celebrity as the very best of schools. It enjoyed great and merited prosperity under the management of Dr. Kelly, and President Stark has not allowed it to decline in his hands. We can indorse the following statement from a competent judge.

Dr. Stark, formerly editor of the Home Monthly, is well and favorably known as a critical and learned scholar, and an experienced and successful educator. He possesses rare administrative and instructive capacity, and, better still, refuses to graduate his pupils because of the lapse of many years in school, but demands solid literary attainments as the only passport to the honors of the institution.

READERS OUT OF THE WAY.

Within the bounds of every pastoral work there are some who, from bodily affliction, domestic cares or distance from church, rarely hear a sermon. There are also some sections where the voice of the living ministry is scarcely heard at all—regions not supplied with preachers because both the men and the means are wanting. We know that the Advocate goes to many where this famine "of hearing the words of the Lord" prevails, and in making up the paper we always aim to put in something for them. The original and selected matter is often determined by the conviction that there are hundreds who get the gospel in no other form, and who are greatly dependent upon our columns for comfort and edification. For them we have a special solicitude, and our constant desire is to help them to save their souls, and to stimulate them to holy living and active usefulness.

There are many who are cut off from church privileges, and who are shut up to such means of grace as can be made available at home. The Bible, good books and secret prayer are left to them, and these, if diligently used, may keep them in a healthful spiritual state. In the providence of God they are deprived of religious fellowship and of pastoral oversight, or by affliction they are not permitted to join in the public worship. There is more need of religious books and periodicals, the greater necessity for Bible reading and prayer. To them comes, with peculiar force and application, the apostolic exhortation: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure." Without many of those precious means enjoyed by others more favorably situated, they are now to work out their own salvation, and to be encouraged so to do by the cheering assurance that it is God which worketh in them. Religious self-reliance, as opposed to dependence upon the ministry and Christian fellowship, and as altogether dependent upon the divine working in their own souls, is to be developed and cultivated. Their circumstances are unfavorable to piety, but it can be maintained; the heart faints for sympathy and Christian communion, but the Holy Spirit can supply the place.

Secret prayer is the main oar in such a secluded life. It is essential always, even in the most favored conditions; but in this it is the life of the soul. It must be more resorted to in proportion as other aids to holiness are wanting. Reading is next to prayer. The Bible is *the Book*, and no day should pass without some study and meditation over its sacred pages. Beyond this there should be at hand at least one good commentary, and a supply of devout works, as sermons, biographies and histories. Good religious books are both nutritious and stimulating, and give breadth and stability to the character. In the absence of other companionship they enliven and cheer the soul, and brighten the sombre path of the solitary pilgrim. A danger to those who are destitute of ordinary gospel privileges is that they will neglect the advantages which they have. There is no weekly sermon, no searching class meeting, no refreshing prayer meeting, nothing to arouse or to stir up the pure mind by way of remembrance. Hence the danger that those who have no other means of grace will gradually cease to read and pray. Dullness and an indisposition to private devotion are apt to overtake the Christian who is left without incitements and encouragements of the pastor and preacher. The tendency is strong to omit these conditions of life, and to fall into a state of deadness and spiritual decay. A lively and comfortable piety, without church or preacher, is certainly possible, but it is too seldom found. There are multitudes of backsliders in out-of-the-way places who have yielded to the force of circumstances, and are perhaps charging their delinquencies to their privation of the gospel. Will this excuse stand, as long as the Bible is in their hands and the throne of grace is open to them?

The spiritual destitution of a neighborhood or community should be regarded as a providential call to personal effort. The Christian so situated can do something by gathering a few children into a Sunday school, by holding a neighborhood prayer meeting, or by venturing upon an exhortation to such as may be willing to hear. Labor is the law of life, and to sit still and do nothing will entail leanness upon the soul. We have in our mind several localities where there are from one to a dozen members of the church, and where, without a regular ministry or organized church, they might keep up some kind of religious services. Such a spontaneous breaking forth of zeal ought not to be exceptional. Every converted man or woman is called to work and to seek the salvation of sinners. Why despise the day of small things? Why not move in some humble way to keep their own souls alive, and to save others from death? This spontaneity and freedom of lay-effort is the very genius of Christianity. It is needless to wait till the preacher comes, or until other church instrumentalities reach them. They may themselves plant, water and reap, and they may make a church where none before existed.

To our readers out of the way—out of the way of gospel privileges—we address these practical words. Yours are circumstances of peculiar trial and danger. It is a heavy affliction to be without the ordinances of religion, to be separated from the fellowship of the church, and to rarely hear the voice of the living ministry. And there is danger of losing your religion. You must keep yourselves in the love of God by stirring up the gift that is in you, by reading, by prayer and by efforts to do good. Where all is indifference and stagnation you are in peril of falling into the same spirit, and of being absorbed by the unbelief and worldliness around you. Your light must shine, or it will go out; your faith and love and all gifts must be brought into hearty exercise, or they will die. It may be for this purpose that your lot has been cast where it is, that God may have witnesses even there, and that the most godless places may not be altogether without the salt of the earth.

Centenary College Collections.

Ocean Springs, July 18, 1871.

Mr. Editor: I annex a full report of the amount received by me during the past eighteen months from the friends of Centenary College, contributed for the purposes of repairing its building, and sustaining its faculty in part. As yet only a little over one-half the sum needed has been obtained, and I make this report that the friends of education in the Southwest may see what remains to be done in order to realize the $25,000 which we needed to fully restore it to good working condition. I have separated the amounts contributed, so as to show how much each section of country has given toward this good end. *Notes and drafts have been given by all excepting those whose names are marked with an asterisk.*

The work upon the center building has progressed to the point of reconstruction—all the rotten wood of the projections has been moved. Meanwhile we have been turning notes and drafts into cash as rapidly as possible, and hope that all will be promptly paid, as the time for help has fully come. Our agent, the Rev. B. F. White, is in the field, and I hope that every Methodist, who is praying for the prosperity of Zion, will strengthen his hands by giving liberally toward this enterprise. This college, at Jackson, has been educating young men for forty-five years, and has become a center of influence in Mississippi and Louisiana. We need it for the training of those young men of our church and of the Southwest whose parents are able and anxious to give them a liberal education; while those who are preparing for the ministry are here afforded classical instruction without cost of tuition. We have an excellent body of well-disciplined students now in attendance, and I can most heartily commend this college to our people as one of the best of our schools. I am sending one of my sons to it for collegiate training.

DRAFTS AND NOTES GIVEN AT JACKSON, LA.

A. S. Tomb	$300 00
F. Crilley	100 00
L. B. Johnson	100 00
S. B. Rowley	50 00
J. Relaberg & Co	200 00
W. W. Welden	100 00
T. M. Smith	50 00
J. Flonacher	100 00
J. Bloom	25 00
J. McKeown	50 00
A. Hazard	50 00
Thomas D. Caracy	50 00
H. Relaberg	100 00
D. Campbell	100 00
Henry L. Pond	*25 00
J. G. Gaydea	100 00
H. Reinberg, additional where he pays his note	*100 00
J. Flonacher, additional	*100 00
Captain Sam. Norwood	200 00
	1,900 00

AT CLINTON AND EAST FELICIANA.

W. F. Kernan	$100 00
Charles McVea	100 00
John McVea	100 00
D. J. Wedge	25 00
D. C. Hardee	100 00
Seymour Taylor	100 00
C. R. Cornelius	*25 00
Gen. Monday	*100 00
William Lipscomb	100 00
W. C. Lillimaa	10 00
S. G. Perkins	100 00
Mrs. L. G. Perkins	100 00
Thomas F. Collins	100 00
William East	100 00
Washington Fauvar	100 00
Jos. A. Norwood	100 00
J. W. Taylor	100 00
Mrs. Silliman	*100 00
Thomas W. Scott	100 00
Thomas L. East	100 00
Charles Trotter	25 00
	1,785 00

AT PORT HUDSON AND PLAINS.

Dr. J. A. Williams	$100 00
J. D. Nettles	200 00
Henry Hirschler	100 00
Mrs. M. K. Shelmire	25 00
J. M. Doyle	25 00
	450 00

AT CENTERVILLE.

Dr. J. K. Parker	*$25 00
Noland S. Dickson	100 00
L. G. Chapman	100 00
Fayette Anderson	25 00
	250 00

AT WOODVILLE, MISSISSIPPI.

Dr. J. T. Henderson	*$50 00
Moses Cavia	50 00
	100 00

AT KINGSTON, MISSISSIPPI.

C. F. Farar	$100 00

AT NATCHEZ, MISSISSIPPI.

W. F. Mellon	$100 00
J. L. Gulee	100 00
W. B. Spencer	50 00
	250 00

AT GREENVILLE, MISSISSIPPI.

William Nugent	$500 00

AT PLAQUEMINE, LOUISIANA.

Ed. J. Gay	$2,500 00

AT JACKSON, MISSISSIPPI.

Rev. C. G. Andrews	$400 00

AT FAYETTE, MISSISSIPPI, AND CANE RIDGE.

John M. Foulks	$90 00
Jesse H. Darden	100 00
George L. Butler	100 00
James Johnson	*100 00
Major Thomas Reed	100 00
James McClure	25 00
B. A. Bullen	100 00
Mrs. Captain Coffee	100 00
Ell R. and F. A. Jones	200 00
George C. Armstrong	100 00
John G. Gulce	100 00
David McCoa	50 00
J. Millsaps	*100 00
	1,265 00

AT BATON ROUGE.

J. O. Fuqua	$200 00

AT NEW ORLEANS.

A Friend	$1,000 00
W. H. Dameron	*250 00
	1,250 00
Rev. C. B. Stuart, of Mansfield, La.	$24 00
John Scott Smith, of Bayou Sara	*100 00
Rev. W. Monnger, of Brookhavea	*100 00
Rev. W. G Millsaps	*160 00

Making in all $11,044. The traveling expenses of collecting this sum were $277.55. The whole of the balance has been turned over to the building committee now having in charge the repair of the college, Colonel Hardee, of Clinton, Dr. Jones, of Jackson, Louisiana, and Judge Collins, of East Feliciana, and a full account rendered to the Board of Trustees at its recent session in Jackson.

Yours most truly,

J. C. Keener.

Insufferable Asumption and Insolence.

Mr. Editor: It is known that by one means and another the Episcopal Church has managed to fill the chaplaincy at the military school at West Point, and so insufferably insolent have the parties there become that if a young man of any other denomination wishes to attend the church of his father, or of his own choice, he is required to make a written application for permission to do so, and state that he *cannot conscientiously* attend the services of the Episcopal Church. It is not enough that his father wishes him to attend his church—his conscience must be called into requisition! Will the American people allow this church of comparatively a corporal's guard to attempt to control the consciences of their sons, and assume such airs in a government institution? We shall see.

Watchman.

Let not sinful pleasures prevent godly sorrows.

LETTER FROM REV. W. V. TUDOR.

London, July 3, 1871.

My Dear Stewards: I am Daniel in the den of lions. You see, my name might have been Daniel, and this city, London, is the den of lions. Everywhere you may see the British lion—in wood, in stone, in brass, in bronze, in iron, in print; on the corners, round the corners; on door plates, and over shop doors; on the public buildings, of course, in looming profusion; and in the public squares and parks. In Trafalgar square, on the pedestal which sustains the shaft erected to the hero of Trafalgar, Lord Admiral Nelson, four lions in metal lie at the corners, each of about the size of a first-class locomotive on the Jackson railroad. On the top of a building just opposite may be seen a little lion, brandishing a little wrinkled tail high in air; it is said that his tail flew up at the coming of the big lions below him, and had not since got down. I tell the *tail* as it was told to me. But then I ought not to be telling such foolish tales, do you say? I ought to write you about Westminster Abbey, and the Tower of London, and the Crystal Palace, and the British Museum, and the mysteries of this great city, whose pulsations of life are as of the heart of the world. Well, now, my dear stewards, if you had been here you would likely have stopped in Trafalgar square, and looked at the big lions, and up at the little lion, and laughed to hear the story, wouldn't you? So be quiet. And again, as the preachers say, we are called the "spread-eagle" nation—your nation and mine—but the eagle vaunts its symbolic presence far less familiarly among us than the lion does among these people; and little things more than great things may reveal the real, interior life of the national nature, which is by far, of all objects, the most interesting study as respects a community or kingdom of people. Furthermore, I have concluded, in my reflections upon things as I see them, that the British lion may well stalk and strut and roar, to the confusion of the American eagle, when the prosperity of the two nations is compared. I left New York dull, complaining of the scarcity of money, of inactive markets and sluggish trade. I find London flush; too busy for human brains, and money running down the streets like water, in comparison with the poverty of New York. What is the incubus upon our national prosperity, and what the cause of our national adversity, we all know. The contrast with things here is only too painfully plain to observation. There *is* money here. A cable telegram in this morning's Times states that the steamers that left New York on Saturday last for Europe are freighted with $4,700,000 in specie. I leave the subject with you, as the preachers say again. Bacon says: "Prosperity is the blessing of the Old Testament; adversity of the New." We can only hope, then, that the blessing is at last in our national affairs as they now stand.

I have been two Sundays in London. On the first I walked three miles to Mr. Spurgeon's Tabernacle, expecting to hear him preach. "Will Mr. Spurgeon preach to-day?" "No, sir; he is ill." "Ah, sorry," and so I was, but whether more for Mr. Spurgeon or for myself I could not decide with exact discrimination, for I was disappointed unto heart-sinking almost. Everybody I had ever met with that had been to Europe had heard Spurgeon, and here poor I could not hear him. I was on the point of turning away from the door to seek some other popular preacher's church—sensation-hunting, mind you. I paused and said: This is wrong, in the first place, and it is wrong, in the second place, because I ought to go in to worship, at this the hour of worship; and it is wrong, in the third place, because there may be a providence in this disappointment, and I will go in to see what it is. I found it. A stranger preached—Rev. Dr. Aldin. Mr. Spurgeon, the pastor, being absent, and a stranger filling the pulpit, there was a thin audience, of course—only twenty-five hundred people present (I write the number in letters, lest you might think I had accidentally slipped in an 0 too many if I had written 2,500.). I saw the providence—a well-behaved, Christian people attending their own church to a man and to a woman, as well when the pastor is absent as present; and again I leave the subject with you, my dear stewards, and with my dear Carondelet street congregation.

On yesterday, the second Sunday, I heard Mr. Spurgeon. The sermon you will see, if the mails will it, for I took a short-hand writer with me to the church, so as to obtain the discourse verbatim for the columns of our Advocate. Concerning the sermon I shall say nothing except that, while every word it was spiritual food, I lamented the absence of that originality and intellectual vigor and flow of inspiration, and even that unction which have recognized to be present in his published discourses. He was hardly able to stand, however, from a recent attack of gout, I believe, came limping into the pulpit, and no doubt was physically disqualified for full pulpit service. But the Tabernacle and its congregation are a wonder. There were at least three thousand people present, every seat taken, and almost all the available space occupied with hearers, on the lower floor and in the two galleries extending around the entire circumference. I had heard of the grand congregational singing at the church. The chorister stands beside the preacher, and, unaided by instrument or tuning-fork, so far as I could see, leads the singing. Positively his voice seemed to me to be divinely set or tuned for his special office, so that he could, more, apparently, set the tune too high or too low than the chords of a well-tuned piano can fail to respond aright to the key that touches them. All very well; but as to the singing, it ought to have been a thousand-fold more vociferous and grand. Everybody had a hymn book, and everybody *seemed* to be singing; but human nature is the same all the world over, and there is the same vice here that I have often observed in my congregation, namely, that of people singing only in whispers. It is done unconsciously, perhaps, but they do not sing out. Imagine three thousand people singing, not with mute, moving lips, but with their voices, each voice adding, as it may, *appreciably* to the volume of sound—would not the mighty, glorious uproar make even the unmusical rafters vibrate with melody? Thus, *thus*, I fancy sing the harpers that stand on the sea of glass, having the harps of God, and that sing the song of Moses, the servant of God, and the song of the Lamb. Will my dear congregation continue to pray for my safe return to them, and that when I come I may come to them in the fullness of the blessing of the gospel of Christ, and then will they favor me with such a glorious burst of *voiceful* song?

I have heard two other of London's popular preachers, the Rev. Newman Hall and the Rev. Dr. Parker, the latter a man of great genius, and of remarkable power in the pulpit. I listened to him with intense interest, and must contrive, if possible, yet to get one of his sermons for you. I admired him except in one respect, and that is in the appearance of pomposity and bombast. I say *appearance*, for I believe religiously it is only appearance, and I resent as a *foul* slander the charge of purposed or cultivated pomposity alleged of a useful, faithful preacher of the gospel.

They tell a story of him: He married, and went off on a wedding trip. On the first Sunday after his return he announced for his text "Behold, the bridegroom cometh." I leave the subject with you.

W. V. Tudor.

DR. HAMILTON'S ADDRESS.

Mr. Editor: Allow me to say to my friends, through your columns, that my address for the next few months will be Tuskaloosa, Alabama.

J. Hamilton.

Mobile, July 21, 1871.

All solid peace of conscience can only arise from a sense of God's favor and reconciliation through the Redeemer.

INTELLIGENT LIBERALITY.

Mr. Editor: A lady in one of the interior counties of this State, in which there are *eight* members of the Episcopal Church, said that in her opinion it would have been better for the world if John Wesley had never been born. It hardly need be stated that this lady belonged to "*the* church." Such is the style of Christian character that it produces! Alabama.

East Alabama College.—The institution bearing the above name, located in the charming town of Auburn, occupying a commanding site in a healthy location, is well deserving the patronage of our friends in Alabama and elsewhere. We congratulate the faculty on the accession of Prof. B. B. Ross, A. M., to their number. It now stands as follows, viz: John T. Dunklin, A M., professor of languages; Rev. B. B. Ross, A. M., professor of moral and mental philosophy; Rev. A. D. McVoy, A. M., professor of history and English literature; Alexander Hogg, A. M., professor of mathematics; William C. Stubbs, A. M., professor of natural science and modern languages. Profs. Hogg and Stubbs are graduates of the University of Virginia, Prof. McVoy of the Wesleyan University, Middletown, Connecticut, Profs. Dunklin and Ross of La Grange College. None of these professors is without experience in teaching; and with the energy which we believe they possess, the college has the prospect of a brilliant future. See advertisement elsewhere.

Cooper's Well.—Attention is called to the advertisement of this celebrated resort. It is well known to everybody in the Southwest for its salubrious location, good accommodations, and for the healing virtues of its waters. For diseases of the digestive organs, especially for affections of the bowels, the water is a specific. Many lives have been saved by a few weeks' sojourn at Cooper's Well.

It is certain that the nearer we come to heaven or to a meetness for glory, the more we are impressed with the value and privilege of prayer.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

Obituaries.

Jack William Daniel, son of Lawrence and Ellen Daniel, was born in Glennville, Alabama, January 16, 1853, and died in Crenshaw county, Alabama, April 25, 1871.

Jack was dedicated to God in his infancy by Rev. W. B. Neal, of the Alabama Conference. As he was trained in his childhood by his parents, so he walked, in the days of his youth, in the ways of truth and fidelity. He kept the Sabbath day holy, and was ever careful to avoid evil association. He was never too tired to read his Bible and pray before he slept at night. He begged the young people of his acquaintance to attend the Sabbath school, and there learn to love and serve God. To his parents and loved ones he said, "Weep not for me, for I feel that all is well," and exhorted them to meet him in heaven.

He was very fond of music. Just before he died he sang, with a clear voice, that beautiful hymn:

"I would not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here
Are enough for life's woes, full enough for its cheer."

Just as daylight was dawning his spirit took its flight. May the Lord comfort the bereaved family.

W. W. Graham.

Died, on the seventeenth of June, 1871, near Downsville, Union parish, Louisiana, Mrs. Mary Ann McGee, in the thirty-first year of her age. She was the daughter of G. W. and Elizabeth Reynolds, and was born November 9, 1840. She received a religious education, was converted in July, 1855, and was married to R. McGee December 23, 1858, with whom she lived in peace and love to the end of life. As a wife she was obedient and kind; as a mother affectionate and faithful; as a friend and neighbor just and obliging. She was more than this: a good Christian, modest and unassuming in her manners. She went forward in the path of Christian duty unmoved by the frowns or smiles of the world.

As might have been expected, her end was peace. To her husband and friends she gave assurances not only of willingness to die, but of an anxiety to exchange the sorrows of earth for the bliss of heaven. The writer visited her on the day of her death, and at her request we sang the hymn beginning:

"O sing to me of heaven,"

after which prayer was offered. The presence of God was manifested. We realized that where the Christian meets his fate is privileged beyond the ordinary walks of life—quite upon the confines of heaven. Her sudden death has cast a gloom over the entire community, and left a vacuum which will be hard to fill.

A husband, four children, numerous relatives and a large circle of friends are left to weep; but not all of sorrow, for though dead, she yet speaketh, and to the ear of faith says: "I am not lost, but gone before."

R. T. Parish.

Mrs. M. L. Nash, relict of the Rev. O. L. Nash, late of the Mississippi Conference, died at her home, in Clinton, Mississippi, on the twenty-second of June, 1871, aged sixty-one years, nine months and twenty-three days.

Thus another tie which links the present generation of Methodism with the past has been sundered.

Sister Nash joined the Methodist Church on the tenth of May, 1830, and two days after was married to her husband, then an itinerant minister, by the Rev. B. M. Drake. She continued to share the itinerant's lot, proving a helpmate indeed, until her husband was called to his reward in 1853. Since her widowhood she has been the same faithful Christian and devoted friend of the church. The preachers on the circuit always met with a warm reception and hospitable cheer in her family.

In earlier life she was zealous and active in the cause of Christ; but of late years her bad health and feeble constitution prevented that ardor that once characterized her; but she was none the less devoted and pious in the circumscribed sphere. Her Bible and devotional books were ever her constant companions.

Her health has been failing for several years, and for the last eight weeks of her life she was a severe sufferer, but bore it all with patience and gentleness. Often she spoke of dying, and expressed perfect and calm resignation.

For several days before her death she could not speak, and suffered intensely; but her last hours were quiet and peaceful. Her spirit took its flight heavenward without a moan or struggle.

She leaves three daughters and an aged sister, all of whom were around her in her last moments.

Sad indeed was her parting from those loved ones here; but how inexpressibly bright her meeting with those who had gone before!

May the whole family so live as finally to meet in that blessed land

"Where farewells are spoken no more;
Where pain, sin and sorrow have lost their control,
And love sheds a halo of peace o'er the soul."

C. G. Andrews.

Charles Hoover was born in Orangeburg district, South Carolina, February 10, 1807. His parents moved to Mississippi and settled in Pike county in 1809, and when about twenty years old he moved to Holmes county. In 1828 he married Miss Nancy May, of Yazoo county, by whom he had six children. January 29, 1854, he married Mrs. Elizabeth Knight, by whom he had eight children, and who survives him. He died near Ebenezer, Holmes county, May 14, 1871, after a sickness of nine days, of congestion of the brain.

These are the brief outlines of the history of a good man, who has lived and passed from earth. Bro. Hoover was raised by pious parents, always lived a moral life, and when quite young joined the Methodist Episcopal Church, of which he continued a member till his death. He was a faithful member of the church. His life gave abundant evidence of genuine conversion and the reign of the grace of God in the heart. Though quiet and unpretending in disposition and life, his good influence was felt by all around him. Living, he enjoyed the confidence and esteem of the church and world; and dying, he is much regretted by the community, and proves a great loss to the church. May God bless the affliction to the widow and children.

His pastor, R. J. Jones.

At the third Quarterly Conference of Richland circuit, Yazoo district, North Mississippi Conference, the undersigned were appointed a committee to report resolutions expressive of the sense of the Quarterly Conference with regard to the death of Charles Hoover, which occurred near Ebenezer, Holmes county, Mississippi, May 14, 1871, and forward them to the New Orleans Christian Advocate for publication. We therefore report the following:

With sincere regret we receive the official announcement of the death of Bro. Charles Hoover, a steward and trustee in the Methodist Episcopal Church South for Richland circuit, North Mississippi Conference, and consequently a member of this conference; therefore,

Resolved, 1. That while we bow with resignation to the will of the great Head of the Church, who has dismissed Bro. Hoover from labor with us and called him to rest on high, we are made sensibly to feel that the cause of Christianity has sustained a great loss in his death.

2. That we recognized in Bro. Hoover a faithful member of the church, a warm supporter of the cause of Christ, and a pious Christian.

3. That this our testimony to his character be recorded upon the journal of this conference.

Respectfully submitted.

R. J. Jones,
D. G. Pepper,
Committee.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending July 24, 1871.

A—Thos K Armstrong, T A S Adams 2 lets, C G Andrews.

B—Geo W Browne $14.75, J Bancroft 50 cts A M Barrington $2.50, O H Brewster 2 lets $20, Horace Bishop, Henry S Browne, J E Bradley, Geo Bancroft, H F Bowen, W C Black.

C—John A Clark, Wm Carlton, J A Campbell, Clapp Bros, Claxton, Remsen & Haffelfinger, R Crawford, J E Collins.

D—S H Donnell, J P Durr 2 lets $10, Lem P Day $2, R A Daris, R B Dowaer, D M Dinlap, De Gollyer, Bolles & Co, D Deanett.

E—D G W Ellis $12.

F—Thos W Flowers $18, D W Foster.

G—Mrs L R Griffith, C LeG Goodrich $3.

H—Wm Hill, H J Harris, N H Huntley, M R Hollister $3, Jas E Hopkins $2.50, R D Howe, Chas W Harris, E J Hale & Son, J E Hawkins, W C Halsllp, W A Harris, Hitchcock & Walden.

J—K A Jones $21, R T Jones $12.25, Robt B Johnson, R J Jones, Stephen Johnson 2 lets.

K—C L Kirksey, N Kilgore, C F Kees & Co $16.50.

L—A P Leach $16.80, W B Lewis.

M—J M McKee, D Merchant 2 lets $120, J H Mims, S N Martin $2, Jas M Mays, Daniel Morgan 50 cts, O M Marsh $10, L P Meador, A A McFarland.

N—C J Nugent, P H Napier $9, J D Newsom.

O—C C Oliver.

P—S M Pettengill & Co, P S Petty $4, Morris C Pass $2.75, Wm Price $10, Isaac Pipes $6, John E Potter & Co, E J Price.

R—Mrs S Rives, Reed & Jones, G W Riddle, R Randle, B B Ross, F T Rawson, Thos Reed.

S—J J Stoder 50 cts, H A Steinbauer, H R Singleton $2.50, A B Stewart, W W Shepherd, Sims, Harrison & Co, H A Stollenwork, J S Swearingen, W T Smithson, Jas Shanks, D S Snodgrass, J H Shaphard, B W Stubbs

T—W A Trotter.

U—H Urquhart $2 25.

W—J O Woodward $3, R S Woodward, J B Walker, Geo Woods & Co, H F White, John Wilkinson, J M Weems.

Y—N B Young

NOTICE TO AGENTS.

Many of the post offices to which the Advocate is sent are the places of address for subscribers residing in the bounds of several charges—stations, circuits and missions. As we cannot know what names belong to any agent, where several are thus represented, we send a copy to each, the members of whose charge may be supposed to be included in the list. We may send to some who have not secured any subscribers, and may not have any in their charges. If such is the case we trust it will not long remain so.

ATTENTION, AGENTS!

Some of the lists of subscribers recently sent to the agents of this paper were taken from the books as they stood on the fifteenth of May. Other pressing engagements delay us in forwarding them. This will explain how it is that orders and remittances, reaching us after that date, are not entered. Where our agents have the necessary data they can correct their own lists.

ACKNOWLEDGING LETTERS.

Persons inquiring why their letters are not acknowledged are generally too fast. We acknowledge weekly all *business letters* reaching us up to the Saturday night preceding each issue. Those reaching us later are not heard from till the week following.

PUBLISHER'S NOTICE.

We will supply the Advocate to subscribers hereafter at the following rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

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NEW ADVERTISEMENTS.

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WILL BEGIN the Twenty-second Annual Session SEPTEMBER 21, 1871, and close June 24, 1872. Than this no college for young ladies ranks higher. The President, Rev. William A. Harris, is aided by an able and accomplished board of eighteen teachers and officers. System of teaching thorough, and based on the plan of the University of Virginia. English Science and Literature are taught by experienced graduates of our first universities and colleges. French is taught by a native master of the language. Music by two able masters, aided, among others, by two of the most distinguished vocalists in the South.

This is one of the healthiest climates in the world, and young ladies who come here from the South with feeble constitutions are entirely restored to health.

Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union. During the last session one hundred young ladies attended this institution from fourteen Southern States.

(From Judge John N. Rendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * * * *

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Catalogues can be obtained from R. J. Harp, 112 Camp street New Orleans, Louisiana, or from the president.

References: Revs R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address
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It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

The most delicate Fabrics can be washed with it without the least injury.

While it washes, it bleaches likewise.

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Wool may be washed on this machine at the rate of six pieces in two minutes.

No Wash Tubs are needed.

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Price, $12; with Wringer, $18.

Attention is also called to the "Little Giant Wringer," that we sell, as being superior to any other Wringer in use, simply for the reason that no adjustment is necessary to wring either a collar or a blanket. Address
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A column would not suffice to enumerate the ailments for which it is prescribed by physicians of the highest standing. It does not belong to the class derisively termed patent medicines, but it is an article based on scientific analysis, and will stand the test of the sharpest and most rigid medical criticism as a cathartic, a stomachic, an anti-febrile preparation, and an admirable remedy for all bilious complaints. **Let there be no mistake. Secure the genuine article only.**

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RAWLEY SPRINGS, VIRGINIA,

WAS REGULARLY OPENED FOR THE reception of visitors on the FIRST DAY OF JUNE, 1871. Situated, as it is, in the Mountains of the Valley, it is not only one of the most delightful Summer Resorts in the State, but its curative properties are becoming widely celebrated.

The analysis of the water by Prof Mallet, of the University of Virginia, together with the experience of many eminent physicians, prove that it is *the Springs* for suffering females. But besides its wonderful tonic properties as a remedy in general debility, anæmia and diseases peculiar to females, it is unsurpassed in the treatment of the various forms of Dyspepsia, and particularly for those suffering from torpid and inactive liver, its action upon the liver as well as kidneys being prompt and decided. Very many remarkable cures could be cited of this class of troublesome diseases.

RAWLEY is now easy of access, situated only twelve miles from Harrisonburg, the present terminus of the Orange, Alexandria and Manassas Gap Railroad, from which point there will be two daily lines of Stages, morning and evening.

Since last summer the buildings have been greatly improved, as well as the road from Harrisonburg to the Springs.

There is also now a Telegraph Office at Harrisonburg.

The accommodations will be strictly first-class, under the management of JOSEPH N. WOODWARD, widely and well known as a Hotel Manager.

Resident Physicians, GORTON & WILLIAMS, one or the other of whom will be in attendance during the entire season.

Board, per month	$50 00
Board, per week	15 00
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Children and Servants half price.

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Address
"Domestic" Sewing Machine Co.,
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The Child's Corner.

DADDY LONG-LEGS AND THE FLY.

Once Mr. Daddy Long-legs,
Dressed in brown and gray,
Walked about upon the sands
Upon a summer's day.
And there among the pebbles,
When the wind was rather cold,
He met with Mr. Floppy Fly,
All dressed in red and gold.
And as it was too late to dine,
They drank some petwinkle wine,
And played an hour or two, or more,
At battlecock and shuttledoor.

Said Mr. Daddy Long-legs
To Mr. Floppy Fly:
"Why do you never come to court?
I wish you'd tell me why.
All gold and shine, and dress so fine,
You'd quite delight the court.
Why do you never go at all?
I really think you *ought!*
And if you went you'd see such sights!
Such rugs and jugs and candle-lights!
And, more than all, the King and Queen,
One in red, one in green."

"Oh, Mr. Daddy Long-legs,"
Said Mr. Floppy Fly,
"It's true I never go to court,
And I will tell you why.
If I had six long legs like yours
At once I'd go to court;
But oh! I can't because *my* legs
Are so extremely short.
And I am afraid the King and Queen
(One in red and one in green)
Would say aloud: 'You are not fit,
You fly, to come to court a bit.'"

"Oh, Mr. Daddy Long-legs,"
Said Mr. Floppy Fly,
"I wish you'd sing one little song,
One mumb'an melody.
You used to sing so awful well,
In former days gone by;
But now you never sing at all;
I wish you'd tell me why.
For if you would, the silvery sound
Would please the shrimps and cockles round
To hear you sing: 'Ah, Hum di Hum!'"

Said Mr. Daddy Long-legs:
"I can never sing again!
And if you wish I'll tell you why,
Although it gives me pain.
For years I cannot hum a bit,
Or sing the smallest song;
And this the dreadful reason is,
My legs are grown too long!
My six long legs, all here and there,
Oppress my bosom in despair;
And if I stand, or lie, or sit,
I cannot sing one little bit."

So Mr. Daddy Long-legs
And Mr. Floppy Fly
Sat down in silence by the sea,
And gazed upon the sky.
They said: "This is a dreadful thing!
The world has all gone wrong,
Since one has legs too short by half,
The other much too long!
One never more can go to court,
Because his legs have grown too short:
The other cannot sing a song,
Because his legs have grown too long!"

Then Mr. Daddy Long-legs
And Mr. Floppy Fly
Rushed downward to the foamy sea
With one spontaneous cry;
And there they found a little boat,
Whose sail was pink and gray,
And off they sailed among the waves,
Far and far away,
They sailed across the silent main,
And reached the great Grombollian plain;
And there they play forevermore
At battlecock and shuttledoor.

Leer's Book of Nonsense Song.

CHASING BLACKFISH.

BY AN OCCASIONAL CONTRIBUTOR.

Now, boys, draw up your chairs together, and I'll tell you a story—a real, live fishing story; and see if it is not as good as any "made-up" story you find in the novels.

There was a big fishing party in Wellfleet bay last Friday—one of the grandest times our boys ever had—and they see a pretty good variety in catching mackerel, summers; oysters, winters; and cod, haddock, blackfish and other kinds at odd times.

Out in front of our village a long point of sand makes out south into Massachusetts bay, ten miles or more, and incloses Wellfleet bay. The day I have spoken of, the fishermen on the point discovered a school of blackfish—a very large school of them—sporting and feeding in the bay, and so set out to capture them. They rowed out round them with their boats, and began to shout, and strike the water with their oars, and make all the wild noises they could, and started the fish up the bay, when the school darted off at full speed west for the big water, till they struck the shoal water made by the point; then they rushed off east and struck the main land. By this time all the fishermen on the point and along the Eastham shore had got wind of what was up in the bay, and put in for a share. The packet Nellie Baker, on her way to Boston, saw them too, dropped anchor, and all hands pitched into the fishing fracas, so that by this time there are sixty or seventy persons, with all the boats they can muster in the line, to prevent their going south into the bay. Now the fish headed for the south, as they could not get out east or west, and made a rush for open water; and the liveliest time you ever dreamed of, outside of a battle with firearms, came on. Every man and boy shouted his loudest, and with lance, spear, ax, oar or anything else, they smote the huge monsters on the heads, confused them, turned back the front line, and tinged the waters with blood. By this time the whole school was so hurried or confused that they did not know which way to go, or care much, only to keep together. Now they rushed easterly, and for half a mile the water boiled with the excitement and rage—the shore [illegible] ped them—they were quiet a [illegible] then another surge to the [illegible] followed by all hands, churning and beating the water, and if [illegible] high tide, they drove the whole tribe on the shore, where they lay to-day. When they struck the shore the calves began to cry—cry with a long, pathetic wail, like a hurt baby, which would set the old ones in a rage, for they are very fond and constant in affection for their little ones, never leaving them till they are dead. When the calves struck the shore and set up their cry, the huge old mothers and bulls would rush up to their rescue, and with hideous roars, that would shake the air like thunders, plunge on to the shore, over and under each other, till some of them would stand on their heads, and shake their flukes, as if determined to knock something to pieces, if they could only reach their pursuers. In chasing them up they ran against the boats many times, but did not sink them; and one smallish chap, seeing what an easy time the men had in the boats, jumped plump into one of the dories. The men in it discovered that they had business somewhere else just then, and did not go back to ascertain what business he had in their boat till he drifted ashore, as quiet as a lamb, in the dory. At length they drove them all ashore, and there they lay, seven hundred and seventy of them, from three to twenty-two feet long, and weighing from two hundred to four or five thousand pounds. Like whales, they are black and shiny fellows, and are covered with a layer of fat or blubber, which is cut into slices, and stripped off for its oil.

The best of my story is that the lucky fishermen sold their prizes to the oil men for $12 apiece; and so some $9,000 or $10,000 will be distributed among the poor and worthy fishermen, who do a great deal of hard work for small pay. But I'm glad they had such good fortune, for they do not drink much liquor, but spend their money to maintain good homes, full of comforts for their families But next time they drive such a school ashore may you and I be there to see.—*Methodist.*

THE TWO BUCKS.—The Sunday School Worker tells us of a fine brick church, which received its first impulse from a boy's hand. The project had been talked over a good deal, but the sum needed was so great that every one was fearful to begin, lest they should not have wherewith to finish. But one morning early there was a call at the minister's door. A little boy was there, who would not be satisfied with anything short of seeing the minister. So the minister came down to the door; and the boy, pointing to a big wheelbarrow, said cheerfully:

"There are two bricks for the new church, sir."

That day the good minister went out and told all he met: "The new church is going to be built. The first load of bricks is on the ground." And it was built—large and beautiful and stately; and in it is gathered, every Sabbath day, a crowded audience learning the way to heaven. These two bricks might well have had a golden setting.

Is there a child that cannot, in some way, do as much for his Lord? The value of even two bricks, from every child in the land, would fill up the Lord's treasury as it never has been filled.

Little children at the West often manage, in many curious ways, to raise money for their Sunday schools. In one section they got permission to glean all the vast wheat fields, and have the proceeds toward a new library. They turned out in flocks, and covered the field like birds; and it would be a keen-eyed bird, indeed, who could find a spear of wheat for his breakfast after this gleaning. Liberal farmers would often add a sack of wheat to their stores, so that when the great jubilee picnic came there was a noble offering to bring up. All felt well repaid for their labors, and they had learned a good lesson about the "power of littles."

Let each child who reads this remember the two bricks, and see what offering he too may be able to make for Jesus. Remember that he has said that not even a cup of cold water shall lose its reward.—*Child's World.*

CAN SPARE MORE THAN WE THINK. A man of property, who had just lost $10,000 by fire and flood, remarked recently:

"If I had been urged to give $10,000 for the Lord's cause I would have thought it utterly impossible—that it would quite ruin me; but the Lord has taken it away, and I am able to live still."

Why will not those to whom God has committed property learn their responsibility to the mission work without severe lessons?

A KNOWLEDGE of the laws which regulate the progress of storms would be of comparatively little practical interest without the telegraph, but since the speed of electricity outstrips that of wind, the information by telegraph that a storm has appeared at any one post may be of great importance to a country like our own, provided we know the path which the storm is likely to pursue.

SORROW comes soon enough without despondency: it does a man no good to carry around a lightning-rod to attract trouble.

The Farm and Garden.

BEE NOTES FOR JULY.

As moths increase treat them to a drink of molasses, vinegar and water, set in saucers near the hive at night. Their appetite for it proves their ruin. Let the chickens have the moths, and use the liquid again, renewing if necessary. Italians defend themselves from the moth better than black bees, and are less liable to foul brood. Foul brood, where it exists, should be attended to now, or in three weeks after the *first* swarm, as all healthy brood, except a few drones, has matured. Cells containing dead larva remain sealed. Make examinations in the middle of the day. If you are timid put on some protection, but the bees will not be likely to sting if directions are followed. With the box hive you will first blow a few puffs of smoke under it. Then turn it bottom up, drive the bees away with a little more smoke, spread the combs apart, and if among the brood comb you discover any sealed cells open a few of them with the point of a knife. If they are black and putrid, while yet in the larva state, drive out the bees at once. Set an empty hive on the old stand, to catch returning bees, put another on the inverted hive, and with a hammer or stick gently and rapidly strike the lower hive. In fifteen minutes the bees will mostly be in the upper one. Set this on the old stand, and all will soon gather there to begin anew. With movable comb hives it is only necessary to lift out the combs and shake the bees off at the entrance of the empty hive—which should, of course, be on the old stand—taking care to have a wide board or sheet to facilitate their creeping directly in. All movements should be made very gently. It is not necessary that one should be a smoker in order to manage bees. Decayed wood, that which will just hold together, will burn a long time without blazing, and answers a very good purpose. If any choose to use tobacco, take a bit of cotton cloth a foot square, cover it with tobacco a quarter of an inch thick, roll it up, fasten with a few stitches, and set fire to one end. This answers every purpose of a pipe. It subdues Italians quickly, but the next time you meet them you will be likely to find them more irritable. Early swarms will often fill the hive and store a quantity of surplus. If such is the prospect, it is just as well to put on boxes soon after bees are hived. This becomes necessary when two swarms are hived together. Keep a supply of boxes on hand, and change as fast as filled. No need of waiting until every cell is full. When taken from the hive keep them the same side up, if practicable, and raise them a little from the ground to let the bees creep out. Always avoid turning over further than on one side, and keep the sheets vertical, else the honey will leak and look badly. Keep them out of the sun. In movable comb hives weak colonies are easily strengthened by giving them a comb or more, filled with brood, from some strong one, shaking off all bees, of course. Replace these with empty ones. In a time of a great yield of honey there is danger of too little room for breeding, and consequently weak colonies. In such a case remove the outside frames that will be well filled with honey, put some of the inside ones in their places, and empty ones in the center. The full combs can be used for feeding or otherwise, as may be desired. If moth-worms appear among them smoke with brimstone in a close box or barrel.—*M. Quinby, in American Agriculturist.*

TEA CULTURE IN THE SOUTH.

We have cultivated the Chinese tea plant on a small scale, says Our Home Journal, for ten or twelve years past, and have every confidence in its perfect success at nearly all points between the Roanoke river and the Rio Grande. Mrs. Edmonston, of Halifax, North Carolina, Dr. Acee, of Tulbolton, Georgia, and others, have made excellent tea from plants of their own growing; and the only question in regard to the profit or advantage of raising the plant on a large scale has been the high price of labor in this country. Referring to the tea plant, cost of production, etc., we find in the last report of the Department of Agriculture the following letter from Hon. W. G. Howard, now of San Antonio, Tex. Mr. Howard has traveled much in the East Indies, and is evidently well informed on the culture and manufacture of tea. He says:

"The culture of the plant and the manufacture of the leaf is much simpler and easier than most persons think. Of the hardy nature of the plant you have abundant evidence in those planted in the gardens at Washington. And from my own experience in many climates of India, from Arracan to the Himalaya mountains, neither frost nor snow, drought nor rain, sunshine nor shadow, materially injure the 'tea plant.' Nor is it subject to the visitation of any worm, bug or disease.

"When I first went to India all knowledge with respect to tea was very scant and limited, and everything had to be done by hand; but afterward, when the capital invested in tea had increased to enormous proportions—indeed, many millions of pounds sterling—the cost of manufacture was much reduced. When I left India the only manual labor was the picking of the leaves, which was best done by women and children. It is true that a man here would cost $20 or $25 per month, against $2.50 per month there; but when you take into consideration the great lack of economy in the management there, the difference would not amount to so much. In India all tools and lead have to be brought from England, and transported on men's backs for many miles; the constant rebuilding of houses, rendered necessary by the white ant and fire, every year or two; the enormous cost of management, which amounts to more than one-half the actual amount spent in the year; the physical inability of the Bengalee coolies to do much labor; the difficulty of procuring labor, and the unhealthy climate, all combine to bring the cost per acre to as much as it would be in America.

"The tea, once planted, only requires to be kept free from weeds, which can be done here with the plow, the same as with Indian corn, and at the same cost. In India they have neither horses nor plows, and all weeding must be done with the hoe in the hands of a lazy and weak coolie. After the tea is pretty well grown, say four or five years old, its own shade pretty much keeps the ground clean.

"Should our government once take hold of the subject, and demonstrate that tea can be grown, and to a profit, the demand for seed alone would soon pay all cost. The yield of seed is, on an average, four 'maunds' (a 'maund' is eighty pounds) to the acre, and I sold one year, from my garden, four thousand 'maunds,' at two hundred rupees per 'maund,' and could have sold forty thousand 'maunds' at the same figure."

HOUSEKEEPERS' DEPARTMENT.

HASTY PUDDING AND MUFFINS.—A lady says: "If any of your lady readers should wish for something for a dessert when they have company unexpectedly and are not prepared, the following recipe will be found excellent, and the dish wholesome and very quickly made:

"One pint of milk and one-half pint of flour, two eggs, pinch of salt, flavor with nutmeg, bake in square tin pans, in a hot oven, about half an hour. It is quickly made, and can be put in the oven just before sitting down to dinner and be just ready when wanted. Serve with butter and sugar.

"I can give you another recipe for a muffin as delicate as it is excellent. One pint of milk, one pint of flour, two eggs and one pinch of salt. They will be very light, and should be baked in small tin cups, or iron corn-cake pans, in a hot oven. There is no saleratus used, which is not fit to put in the stomach of any one."

FRIED POTATOES.—To fry potatoes properly everything depends upon the intelligence of the cook, and it is really useless to give directions unless they are fully adhered to. In the first place, we should be particular that the frying pan is well warmed before the butter, oil or friture is put into it; this should then be made quite hot over a clear, brisk, but not fierce fire.

The chopped potatoes (first boiled and steamed, and grown cold) should be then seasoned, and put into the pan. Stir them about with a knife as they are doing, and when the steam arises freely, and they are becoming brown in places, turn them into a dish, and serve as quickly as possible.

In some families potatoes are preferred when placed in the pan, and, instead of being stirred about, pressed down with a knife or spoon, and made smooth on the top; then fried as a cake. A very moderately hot fire is needed for this way; otherwise the potatoes get scorched underneath, and even with careful cooking they are usually heavy, owing to the condensation of the steam which cannot escape.

When bacon is fried with potatoes, it should be done first, and kept warm until the potatoes are dressed, then arranged in a circle around them; but in farm house practice the potatoes are thrown in upon the fried bacon, and when the potatoes are done they are served with the bacon.

A very savory dish is made by cutting up some bacon in pieces no larger than dice, then tossing them into a frying pan, and adding the chopped potatoes, and keeping both well stirred together until nicely fried. Boiled or steamed potatoes chopped up while they are yet warm never fry so successfully as when cold.—*The Household.*

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je8 1m Emory P. O., Va.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.
F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.
je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

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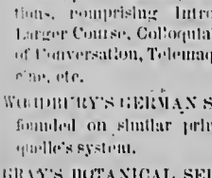

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	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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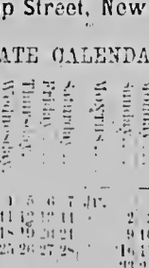
	19	20	21	22	23	24	25		10	11	12	13	14	15	16
	26	27	28	29	30	31			17	18	19	20	21	22	23
APR							1		24	25	26	27	28	29	30
	2	3	4	5	6	7	8	OCT	1	2	3	4	5	6	7
	9	10	11	12	13	14	15		8	9	10	11	12	13	14
	16	17	18	19	20	21	22		15	16	17	18	19	20	21
	23	24	25	26	27	28	29		22	23	24	25	26	27	28
	30								29	30	31				
M'Y		1	2	3	4	5	6	NOV				1	2	3	4
	7	8	9	10	11	12	13		5	6	7	8	9	10	11
	14	15	16	17	18	19	20		12	13	14	15	16	17	18
	21	22	23	24	25	26	27		19	20	21	22	23	24	25
	28	29	30	31					26	27	28	29	30		
J'E.					1	2	3	DEC						1	2
	4	5	6	7	8	9	10		3	4	5	6	7	8	9
	11	12	13	14	15	16	17		10	11	12	13	14	15	16
	18	19	20	21	22	23	24		17	18	19	20	21	22	23
	25	26	27	28	29	30			24	25	26	27	28	29	30
									31						

THE "WALLIS" TIE.



Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
Georgia State Fair, October, 1870.
Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.

EASILY AND RAPIDLY ADJUSTED.

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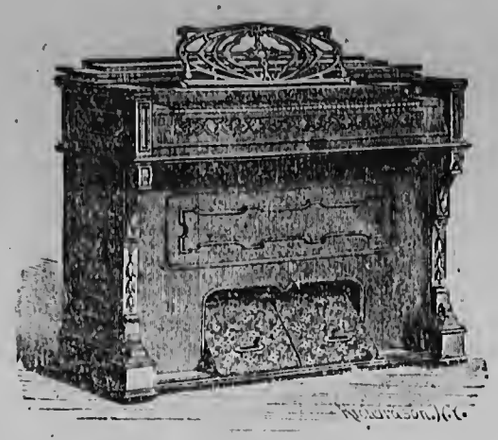
VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

PHILIP WERLEIN, OF NEW ORLEANS,

—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6½-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

PHILIP WERLEIN,
fe18 1y 80 and 82 Baronne street, New Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON. J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se15 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis
G. P. HARRISON, New Orleans.

J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.
oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc20 1y

C. L. WALMSLEY & CO.,

Cotton Factors And General Commission Merchants,

31.....PERDIDO STREET.....31

oc3 1y NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.
oc3 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

se18 6m NEW ORLEANS.

J. A. PERKINS,

DEALER IN

GENTLEMEN'S FURNISHING GOODS,

CANES, UMBRELLAS

AND FANCY ARTICLES,

120.....CANAL STREET.....120

Under Crescent Billiard Hall,
oc29 1y NEW ORLEANS.

AGENTS WANTED for the People's Illustrated Edition of D'Aubigne's Great Work,

HISTORY OF THE

Great Reformation.

New edition, complete in one volume, at popular prices. Buy it, read and learn what INFALLIBILITY means. It should be in every Protestant family throughout the land. Send for sample circular, with illustrations. ☞ Unusual commissions to Ministers and experienced Agents. WM. FLINT & CO.,
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DIRECT IMPORTATION

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EUROPEAN DRY GOODS.

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AND

NO. 15 BOURBON STREET

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Have constantly on hand a General Assortment of

Fancy & Staple European Goods,

With a Complete Stock of

DOMESTIC MANUFACTURES.

All which they offer at

Most Advantageous Prices.
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Shoe Manufacturers'

GOODS,

LEATHER & FINDINGS.

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AT LOWEST MARKET PRICES.

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TILLSON & CO.,
my11 3m Boston, Mass.

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BELLS for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other foundries in the country combined. All Bells warranted. An Illustrated catalogue sent free upon application to E. A. & G. R. MENEELY,
fe8 1y West Troy, N. Y.

Scientific.

MR. H. ROGERS read an important paper before the Edinburg Botanical Society on March 9—a report "On the Effects of Cutting Down Forests on the Climate and Health of the Mauritius." The epidemic which broke out in 1865 in the colony, previously so remarkable for its salubrity, he traced to this cause, and stated that between 1854 and 1862 vast tracts of forests had disappeared, causing a diminished amount of rainfall, an increased amount of dryness, and a proportionate elevation of temperature. The difference in seasons is now much less marked, rains are scarce, droughts frequent and excessive, vast tracts of land, formerly productive, are now barren and desolate, and districts before noted for salubrity are now notoriously unhealthy. Although the amount of rainfall is much reduced, the violence of the rain is increased when it does fall, and heavy floods are the result. It was immediately after one of these inundations that the fever broke out, in February, 1865, which proved so terribly fatal in the colony.

PHOTOGRAPHY VS. VISION.—While the examination of a photographer was some months since in progress before Judge Dowling for false pretenses, in assuming to have taken what were called spirit pictures, we ventured the suggestion, in noticing the statement, that no objects like those photographed were visible to any observers present, that the sensitive plate in the camera might be capable of copying any object which might not be perceptible to the human eye. That view has recently been confirmed by the English eclipse expedition. The telescopic observations taken of the corona during the period of totality, by the corps of astronomers on that occasion, gave no indication of any object beyond the rays of light emitted by the eclipsed sun, although the most careful scrutiny was exercised. It was found, however, that the photographs taken of the corona at the same time exhibited beyond the sun's rays a distinct picture of the planet Venus, which had evidently been unperceived through the telescope.

We lay no claim to superior sagacity for our suggestion, advanced a year ago, half in jest and half in earnest, notwithstanding the discovery just made that the chemicals on the photograph plate are susceptible of impression from objects invisible to the human retina, is dwelt upon with great interest by the scientific men in England.

YELLOW FEVER CHOLERA.—A new form of cholera, resembling dysentery and yellow fever in its symptoms, has been developed in the city of New York by the present hot weather. It is reported to combine the characteristics of both diseases, the excessive purging of the one, and the "black vomit" of the other. It is well known that medical men differ widely in regard to the origin of these terrible diseases. The old proverb says: "Where doctors disagree, who shall decide?" But in actual practice, when professional gentlemen are not united on any point arising in their special department, non-professionals feel at liberty to offer their remarks. In this spirit we mention having heard that a European physician, who had passed many years within the tropics, and acquired local celebrity for his success in treating yellow fever, held the opinion that that disease and Asiatic cholera were close kindred, proceeding from analogous electric conditions of a very heated atmosphere, producing disintegration of the component parts of the blood. In yellow fever, which, strangely enough, is often unaccompanied by fever at all, the coloring matter of the disintegrated blood is precipitated into the stomach. In the popular view of the disease in tropical countries, its cure depends on the prompt restoration of the system to its natural functions, and all Americans who, in journeys by the Panama Isthmus to California, have had to pass through tropical America, will remember the universal belief that, taken in time, the old woman's remedy of lime juice and castor oil converts the terrible yellow fever into a harmless ailment. But if it be taken too late, the peculiar fatal symptom, "black vomit," appears, the system exhausting itself in the effort to expel from the stomach the coloring matter of the blood which has accumulated in it. Asiatic cholera, on the other hand, seems to be a like precipitation of the serum, or watery matter of the blood, into the stomach, the coloring matter remaining in the veins and arteries.

Science discloses more and more every day the extent to which the electrical condition of the atmosphere influences epidemics. The appearance of a disease combining the symptoms of both of the pestilences usually generated by an over-heated atmosphere is a singular result of the influence alluded to.

THE next best thing to paying a pastor a large salary is to pay him his small one promptly.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to notice a dull market in nearly every branch of trade. Sugar, however, has been in fair demand and ruled at steady prices. Molasses has been quiet at previous rates. Operations in flour have been restricted by scant supplies, owing to which prices have improved, double extra and the better qualities ruling at about 25c. per barrel above Friday's rates. Corn has been in moderate request and prices have hardly been maintained. Pork has continued dull at previous rates. Bacon, from its light supply, has sold at stiffer prices, showing an advance of ⅛ to ¼c.

Our crop accounts from Mississippi are decidedly unfavorable, almost as unpromising as at any time this season, but from other States they are more encouraging. The reports from Alabama, Georgia and South Carolina are especially cheering, and from them we may expect a fair yield in proportion to the acreage planted. As to the general result, it is involved in so much doubt as to prevent estimates.

The river is 11 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi	bales..	1,069
Lake		2
Mobile		47
Texas		226
Total		2,244

On Saturday 1,350 bales changed hands, mostly during the morning, when the movement was stimulated by favorable telegrams from Liverpool. Prices were steady at previous rates for the lower grades, but low middling was neglected and could not have been forced off unless at some concessions. On Monday the few buyers who came forward were enabled to fill their orders at concessions of ¼c. in good ordinary and low middling, while ordinary continued firm at previous rates, with some transactions indicating an actual improvement. The sales embraced 1,550 bales. On Tuesday there was some demand for ordinary and strict ordinary, which continued firm, but the other grades were neglected and could not be disposed of unless at further concessions. Good ordinary sold at 16c., and even as low as 15¾c., and strict at 16⅜c. The business embraced barely 500 bales.

This makes an aggregate for the past three days of 3,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,428,169 bales, against 1,136,966 bales to the same date last year, and the increase in the receipts at all the ports up to the latest dates, as compared with last year, is 1,083,449 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 888,206 bales to Great Britain, 301,324 to other foreign ports, and a decrease of 214,048 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14½ to 15¼
Good ordinary	16 to 16½
Low middling	17⅜ to 18½
Middling	20 to ..
Strict middling	.. to ..

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days...	2,244	
Arrived previously	1,497,116	
Made from waste and damaged cotton, samples, etc	19,885	1,519,245
		1,539,941
Exported past three days.	7,080	
Exported previously.....	1,488,394	
Burned.....	950	1,496,424
Stock on hand and on shipboard..		43,517

SUGAR continues in good local demand, and quite a fair business is doing at 9¾c. for common, 11¼c. for good fair, 12¼ to 12½c. for primo to choice, and 12¼ to 12½c. for yellow clarified. About 100 hogsheads were sold to the city trade on Saturday and Monday at these prices. On Saturday 24 barrels cistern bottom sold at 5½c per pound. On Tuesday a lot of 25 hogsheads good fair sold at 11¼c. per pound.

PORK.—The market has again continued very dull, without a sale worthy of note, and holders asking $15.75 per barrel for mess. It is retailing at $16 to $16.50 per barrel. On Tuesday a lot of 85 barrels thin mess sold at $15.37½ per pound.

BACON.—The stock is light, and the market is firmer. On Tuesday 20 casks clear sides sold, in two equal lots, at 9⅜ to 9½c.; 10 tierces sugar-cured hams sold, to arrive, at 15¾c., and 10 do. at 15⅞c. per pound. Shoulders are now held at 7⅝ to 7¾c., clear rib sides 9½ to 9⅝c., clear sides 10c., sugar-cured hams 14 to 15c., choice do. 15½ to 17c. per pound.

DRY SALT MEAT.—There is little or nothing doing in this article. Shoulders are held at 6¾ to 7c. per pound, and are retailing at 7c. per pound.

LARD.—The stock is light, the demand is good, and prices have ruled higher. There were sales on Monday of 150 tierces refined, in two lots, at 10⅝ to 10⅞c., and 25 kegs do. at 11¾c. per pound. On Tuesday 100 kegs refined sold at 11½c., and 25 do. at 11¾c. per pound. Tierces are now quoted at 10¾ to 11c.; kegs, 11½ to 11¾c. per pound.

BREAKFAST BACON is in fair demand at 10 to 10½c. per pound. There were sales on Monday of about 100 boxes Western at 10¼ to 10½c. per pound.

MONETARY.—Gold, 112⅜ to 112⅝.

American silver half dollars, 107½ to 108½, and Mexican dollars at 3½ to 4¼ per cent. premium in gold.

The sales of State warrants include a small amount on Monday at 63; and $1,000 on Tuesday at 57¼; $1,500 at 57¾, and a moderate amount, the particulars of which did not transpire.

CATTLE MARKET.

NEW ORLEANS, July 25, 1871.

Texas cattle, choice, per head	$40 to 45
Texas cattle, second qual., per head	25 to 35
Texas cattle, third qual., per head	15 to 20
Hogs, per lb. gross	5½ to 7c
Sheep, first quality, per head	$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	.. to 80
Calves, per head	6 to 10
Yearlings, per head	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	0 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	0 00
Half do., with cutters	10 00	12 00
Manly's D. S plow	0 75	— —
Corn mills, Coleman's	120 00	425 00
Bagging, ₩ yard:		
Kentucky	20	21
East India	19	20
Bale Rope, ₩ lb:		
Kentucky	— —	— —
Bran, ₩ 100 lbs	05	1 00
Bread, ₩ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₩ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₩ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	— —
Adamantine	— —	— —
Star	10½	15½
Chocolate, ₩ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₩ bbl:		
Western	16 00	17 00
Coal, ₩ ton:		
Cannel	10 00	— —
Anthracite	— —	— —
Western, ₩ bbl	50	— —
Coffee, ₩ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₩ lb:		
Brazlers'	30	33
Sheathing	— —	— —
Copper bolts	86	35
Yellow metal	25	26
Cordage, ₩ lb:		
Manilla	22	23
Tarred, American	— —	21
Russia	30	— —
Corn meal, ₩ bbl	4 00	4 25
Cotton seed:		
Rough, ₩ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₩ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₩ lb	1 75	1 85
Madder	20	22
Eggs, ₩ dozen:		
Western	10	15
Feathers, ₩ lb	90	95
Fish, ₩ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₩ bbl	21 00	27 00
Mackerel, No. 2	13 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₩ lb	4	6
Flour, ₩ bbl:		
Double extra	5 90	6 00
Superfine	4 75	— —
Fine	— —	— —
Fruit, ₩ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	— —
Almonds, soft shell	16	22
Raisins, M. R., ₩ box	— —	— —
Raisins, layer	3 10	3 15
Lemons, Palermo, ₩ box	4 00	4 25
Lemons, Malaga, ₩ box	— —	— —
Oranges, La., ₩ M	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₩ bushel:		
Oats	65	67
Corn, shelled	73	80
Beans, ₩ bbl	8 50	9 00
Gunpowder, ₩ keg	8 50	9 50
Gunny bags, ₩ bag	19½	20
Hay, ₩ ton:		
Western	30 00	32 00
Hides, ₩ lb:		
Country dry flint	15	16
Texas stretched ditto	— —	— —
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₩ ton:		
Pig	32 00	31 00
Country bar, ₩ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	6
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5¼	— —
Leather, ₩ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₩ dozen	42 00	75 00
Texas, rough, ₩ lb	21	32
Lime, ₩ bbl:		
Western	1 10	1 20
Shell lime	— —	— —
Rockland, etc	— —	— —
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₩ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₩ M	3 75	4 00
Laths	2 75	— —
Moss, ₩ lb:		
Gray country	— —	— —
Black country	6	6½
Select water-rotted	9½	10
Nails, ₩ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₩ bbl	3 25	3 50
Pitch, ₩ bbl	2 50	2 75
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 15
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₩ gal.	45	46
Varnish, bright	50	85
Nuts:		
Cocoa, ₩ 100	5 00	— —
Pecans, ₩ lb	18	20
Oils:		
Lard, ₩ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	2 25
Tanners', ₩ gallon	90	1 00
Oil cake, ₩ ton:		
C. S., decorticated	25 00	26 00
C. S., undecorticated	— —	23 00
Provisions, ₩ bbl:		
Beef, prime	17 00	20 00
Beef tongues, ₩ dozen	— —	— —
Pork, mess	15 75	16 00
Butter, Northern	32	34
Butter, Western	20	23
Cheese, America	11	13
Potatoes, ₩ bbl	— —	— —
Onions	3 00	3 50
Apples	— —	— —
Cabbages, ₩ crate	15 00	20 00
Rice, ₩ lb:		
Louisiana	7½	9½
India, (gold, in bond)	— —	— —
Carolina	— —	— —
Sugar, ₩ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown	10	— —

Special Notices.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected.

ANGUS DOWLING, P. E.

Montgomery District Conference.

The District Conference for the Montgomery district, Alabama Conference, will be held in Auburn, August 24-27. The opening sermon will be preached on Thursday, August 24, at eleven A. M., by Rev. H. H. Ross. All members of the several Quarterly Conferences are members of the District Conference, and are urged to attend.

W. SHAPARD, P. E.

Alexandria District Conference.

The Alexandria District Conference will convene August 25, at Laird's chapel, on the Spring Creek circuit. The brethren are kindly requested to be in attendance with their reports.

FREN. WHITE, P. E.

Union Springs District Conference.

The District Conference of the Union Springs district, Alabama Conference, will be held in Fort Deposit, Lowndes county, Alabama, August 9-13. The opealag sermon will be preached on Wednesday night, August 9, by Rev. W. H. Ellison, D D., of Union Springs, Alabama. J. W. SHORES, P. E.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O ray guilty brethren, come."

B. F. ALEXANDER, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Georgetown ct., at Pleasa't Grove	July	8, 9
Hazlehurst station		15, 16
Burtenton circuit, at Tabernacle		22, 23
Scotland ct., at Union church		29, 30
Pleasant Valley, at Pleasant Val'y	Aug.	5, 6
Brookhaven station		12, 13
Brandywine ct., at Abbott school house		19, 20
Wesson, at Wesson		26, 27
Martinsville circuit, at Providence camp ground	Sept.	2, 3
Crystal Springs		9, 10
Jackson circuit, at Byron		16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Skiffa	July	8, 9
Columbia mission, at Columbia		15, 16
Gainesville mission, at Logtown		22, 23
Handsboro ct., at Bay St. Louis		29, 30
White Plains mission	Aug.	31
East and West Pascagoula circuits, at Zion		5, 6
Green circuit, at Vernal		12, 13
Enon circuit, at Augusta		19, 20
Rankin circuit, at Clear Creek	Sept.	9, 10

W. W. HERST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Meridian station	July	1, 2
De Kalb circuit, at New Hope		8, 9
Spring Hill circuit, at Hopewell		15, 16
Enterprise ct., at Jake's chapel		22, 23
Wayne circuit, at Scott's chapel		29, 30
Marion and Toomsuba circuit, at Bethany	Aug.	5, 6
Clarke circuit, at Manassas		12, 13
Paulding, at Philadelphia		19, 20
Enterprise station		26, 27
Jasper circuit, at Mill Creek	Sept	2, 3
Preachers' meeting, at Simbuta	Aug.	2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

St. Helena	Aug.	5, 6
Tangipahoa		12, 13
Arcola		19, 20
Holmesville		26, 27
Bogue Chitto	Sept.	2, 3
Livingston		9, 10

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Camden circuit, at Forest Grove	Aug.	5, 6
Canton station		12, 13
Sulphur Springs ct., at Madisonv'e		19, 20
Brownsville circuit, at Tinnen's school house		26, 27
Raymond circuit, at Bolton	Sept.	2, 3
Carthage circuit, at Conway		9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Kingston	July	1, 2
Fayette, at Cane Ridge		8, 9
Rocky Spring, at Rocky Spring		22, 23
Cayuga, at Utica		29, 30
Vicksburg	Aug.	5, 6
Clover Hill		12, 13
Lower Deer Creek		19, 20
North Warren, Hilldale and Cane Ridge, at Wesley		26, 27
South Warren, at Asbury	Sept.	9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton	Aug.	12, 13
Brandon ct., at Richland Academy		19, 20
Trenton circuit		26, 27
Sylvarena circuit	Sept.	2, 3
Garlandsville		9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps, at South Union	July	1, 2
Durant circuit, at Center Grove		8, 9
Winona circuit, at Columbiana		15, 16
Kosciusko and Bethel, at Bethel		29, 30
Bellfountain circuit	Aug.	5, 6
Black Hawk circuit, at Carrollton		12, 13
Walden circuit, at Walden		19, 20
Lexington circuit, at Providence		26, 27

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Columbus	July	1, 2
Vinton		15, 16
Athens		22, 23
Chickasaw	Aug.	5, 6
Lilac Creek		12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

German charges:

Quart. Conf. at Dryades st., 7½ P.M.	July	28
Preaching at Dryades st., 11 A. M.; Crapa street, 7½ P. M.		30
Carondelet street	Aug.	6
Felicity street		13
Baton Rouge		10, 20
Louisiana avenue	Sept.	10
Plaquemine		17
Cadiz street and Carrollton		24
Thibodaux	Oct.	1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Abbeville	July	15, 16
Vermillionville		22, 23
Washington		29, 30
Lake Charles	Aug.	5, 6
Plaquemine Brulee		12, 13
Calcasieu Pass		19, 20
Bellvue		26, 27
Grand Chenlere	Sept.	3, 4
New Iberia		9, 10
Franklin		16, 17
Opelousas District Conference		28-30

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Sparta, at Ringgold	Aug.	5, 6
South Bossier, at Fillmore		12, 13
Louisville		26, 27

The District Meeting will be held at Fillmore, commencing on Thursday, August 10. All the members of each Quarterly Meeting Conference are members of the District Conference.

S. S. SCOTT, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Uniontown	July	8, 9
Selma		15, 16
Dayton		22, 23
Orrville, at Center chapel		29, 30
Marion Junction, at Asbury chap'l	Aug.	5, 6
Spring Hill, at Spring Hill		12, 13
Peachtree, at Peachtree		26, 27
Suggsville, at Gainstown	Sept.	2, 3
Jackson, at Union		9, 10
Choctaw Corner, at Choctaw Cor'r		16, 17
Rembert Hills, at Hamden		23, 24

The Selma District Conference will meet at Spring Hill, at eleven A. M on Thursday, August 10. T. Mangum will preach the opening sermon. All official members of the church in the district are members of the conference. A full attendance is earnestly requested.

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Franklin street	July	1, 2
St. Paul's		8, 9
Citronello circuit, at Citronello		15, 16
St. Francis street		22, 23
Mt. Pleasant ct., at Holly Creek		29, 30
Pensacola	Aug.	5, 6
Milton		12, 13
Pollard ct., at Lathram's chapel		19, 20
St. Stephen's, at Paul Bayou		26, 27
Eastern Shore	Sept.	2, 3

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Butler, at Pleasant Valley	July	1, 2
Bladen Springs, at Providence		8, 9
Eutaw		22, 23
Livingston		29, 30
Gainesville, at Warsaw	Aug.	5, 6
Greene, at Sardis		12, 13
Belmont, at Browersville		19, 20
Demopolis		26, 27
Forkland	Sept.	2, 3

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VOL. XVII. NEW ORLEANS, THURSDAY, AUGUST 3, 1871. NO. 29.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 26.—Tuscan, Arizona, advices to the eighteenth state that a fight occurred over a wagon train en route for Fort Brown, in which thirteen Indians and one soldier were killed, and three wounded.

Nothing has been received from General Crook for three days.

Fort Smith advices to the twenty-second report a party of Osages returned to their lodges with three white scalps, and loaded with plunder.

SALT LAKE CITY, July 27.—The smallpox is prevalent here. Every precaution has been taken to prevent the spread of contagion.

The twenty-fourth of July, the anniversary of the entry of the pioneers into this valley, was celebrated throughout the Territory.

CINCINNATI, July 27.—A suit against the Western Union Telegraph Company, pending since 1866, for $6,000 loss by an error in a cipher message, was decided in favor of the telegraph company. The decision absolves the company from all liability on account of alleged error.

WASHINGTON, July 27.—The Grand Duke Alexis leaves Cronstadt for America August 30, in the largest fleet that ever sailed from European waters.

The Evangelical Alliance Commission will have an interview with the Czar next week.

NEW YORK, July 28.—A large meeting last night bitterly denounced Governor Hoffman, and resolved to elect the policemen dismissed for disobedience of orders on the twelfth instant to some office.

Domingo Ruaz, indicted for a violation of the neutrality laws, in furnishing aid and comfort to the Cubans, has been released.

A Montreal dispatch says it has been definitely ascertained that the Cuban Junta of New York, for some weeks, has been actively enlisting men to form part of an expedition of about seven thousand men. The expedition will sail for Cuba in two or three weeks.

WILMINGTON, July 29.—A bloody riot occurred at Goldsboro to-day. About five thousand negroes arrived there from Newbern and the lower counties on an excursion train, chartered by the Republican Executive Committee to attend a mass meeting, at which Congressman Thomas, ex-Senator Abbott, Marcus Erwin and R. C. Badger were to be the speakers.

There were very few white people in town, and many of the negroes came in too excited. The police arrested a turbulent negro, and while on the way to the guard-house with this prisoner the negroes rallied and rescued him. The colored police fired on the prisoner, who was recaptured and taken by the police to the Exchange Hotel. About one thousand of the negro mob, with clubs and pistols, rallied to the hotel, attempting another rescue. The riot commenced by the negroes throwing brickbats at the police and using clubs, when a cross firing began between the police and mob. The white citizens forebore, but are now armed for any emergency. There is great excitement. About thirty or more shots were fired. Three or more whites were hurt; one negro killed, and one colored policeman killed and two wounded.

NEW YORK, July 30.—The Staten Island ferryboat Westfield, crowded with passengers, exploded her boiler at one twenty to-day, in the slip at Whitehall street. The concussion was terrific, shattering the forward part of the boat, and killing a great number of people. The hurricane deck was carried overboard. A large number of persons fell in the water and were drowned. The entire number lost is supposed to be one hundred and fifty.

The Westfield was leaving the slip at the foot of Whitehall street when she exploded. There were about three hundred usual Sunday excursionists aboard. A yawning abyss extended from abaft the engine room to the stern. The deck seemed to have opened, and the dead and dying lay in every direction among the timbers, splinters and heavy machinery.

The whole upper works were shivered into a thousand pieces. Many were blown into the water and hauled out by the boatmen with hooks. A large party are dragging the bottom of the river and constantly bringing up bodies. Men, women and children are brought in scorched, bruised and mutilated. Colonel Waurchie, formerly partner of Garibaldi, was badly scalded.

NEW YORK, July 31.—The deaths thus far are fifty-nine; injured, one hundred and forty-two.

The ferryboat Westfield attracts large crowds to where she lies moored, at the foot of East Thirteenth street, in charge of Coroner Young. All the human remains, bits of clothing, etc., have been removed by the firemen to the Morgue. The force of the explosion was upward, blowing away the main deck, cabin deck and hurricane deck in almost a straight line across, a little forward of the center of the boat.

The bulwarks forward were blown away, and the metal shade around the funnel lies crumpled like paper. The iron pipe, an inch thick, joined to the steam supply chest, was torn away like cloth and hurled against the side of the boat. Two water tanks were forced backward toward the stern a considerable distance. The afterpart of the cabin is comparatively uninjured.

WASHINGTON, Aug. 1.—Felix R. Bunet has been appointed Indian commissioner, vice Parker, resigned.

The cabinet session to-day was attended by all the members, excepting Postmaster General Creswell, who was represented by one of the assistant postmasters general.

The Pleasanton-Boutwell imbroglio was a topic of consideration, but the discussions were not characterized by any difference on the point of adjusting the difficulties by supporting the Secretary of the Treasury. It may, therefore, be considered that Commissioner Pleasanton will be removed, and it is more than probable that Deputy Commissioner Douglass will succeed him.

The question of appointing an arbitrator, under the Washington treaty, was a feature of to-day's consultation, and, without positive official indorsement, it can be stated that in all probability Charles Francis Adams will be designated to that office by the Secretary of State.

The debt statement shows a reduction of $8,200,000.

Samuel Wakefield has been appointed postmaster at New Iberia.

Miss Phœbe Cary, sister of Alice, is dead.

NEW YORK, Aug. 1.—United States Commissioners Belknap and Lowe have been busily engaged all day making arrangements for a thorough investigation into the cause which led to the explosion of the Westfield. They are determined to make a full and searching inquiry, and elicit such facts as will disclose where negligence or culpability existed. For this purpose numerous witnesses have been summoned to testify in the case, and the probability is the investigation will commence to-morrow before the commissioners.

BOSTON, Aug. 1.—During a storm at Haverhill four barns were struck by lightning and burned, with several valuable horses.

The mail steamer Delta, from Bermuda, reports a fire at Point-a-Petre, Guadaloupe. Nearly the whole town was burned, and thirty thousand people left without shelter. Sugar ready for shipping was destroyed.

The town was rebuilt entirely of wood after its destruction by an earthquake in 1843. The fire is supposed to be the work of an incendiary.

FOREIGN.

MADRID, July 21.—A cabinet has finally been formed under the lead of Zorilla.

All the ministers belong to the Progressist party and will follow the policy inaugurated in the September revolution.

LONDON, July 26.—It is rumored Bismarck has been created Duke of Luxembourg.

The Emperor and Empress of Brazil to-day paid a visit to the shipping yard of John Laird, builder of the Alabama.

LONDON, July 26.—Persian advices represent the famine dreadful. The survivers eat the dead. A plague has also appeared. A sanitary cordon has been drawn along the borders of Turkey and Persia.

The British gunboats sent to Canton protect English and other foreigners.

Charles James Mathews, the comedian, is dead, aged sixty-seven years.

Yellow fever is malignant at Para, Brazil. The English consul is dead and his wife is dying. Nearly every stranger who arrived within six months is dead.

Naval Captain James C. Williamson is dead.

LONDON, July 27.—The Pope disclaims the inherent right of the papacy to dispossess monarchs, but in ancient times Christian nations revered the Pope as an arbiter between the people and sovereign.

Persian reports are unexaggerated. Famine, cholera, typhus fever and plague rage.

The cemeteries are guarded to prevent the disinterment of the dead for food.

The diplomatic and telegrsph corps have fled from the country.

Camaguin, one of the Phillippine Islands, has been abandoned by twenty-six thousand inhabitants. An earthquake sinking the lands, engulphed one hundred and fifty persons, and was followed by a volcano, firing the woods. Camaguin produced one-tenth of the whole hemp crop.

PARIS, July 27.—The Journal de Paris says Jules Favre is no longer minister of foreign affairs.

LONDON, July 27.—The committee of the House of Commons upon the slave trade will on Monday examine the British consul at Havana relative to the recent landing of cargoes of slaves in Cuba.

ROME, July 27.—The Maronite and Malachite Archbishops of Aleppo and thirteen Hungarian Archbishops have forwarded to Rome their submission to the dogma of infallibility.

PARIS, July 28.—The rumor that Bismarck consented to the evacuation of the environs of Paris, on the thirty-first of August, is pronounced without foundation. The German troops will not be withdrawn from their present position in the vicinity of Paris until one billion five hundred million francs of indemnity are paid, and it will be impossible for the French government to pay that amount so early as the thirty-first proximo.

L'Avenier says Eugenie has written a letter to the Czar, urging him to continue friendly relations with France.

The next sitting of the Assembly takes place on Monday next. Meetings of the deputies of the left and extreme left have been held to bring about a coalition, but without effect.

Three hundred deputies have pledged themselves to vote for the prolongation of Thiers' powers.

The Salut, which supports the president, declares that Thiers' sole ambition is to be regarded hereafter as the Washington of France.

MUNICH, July 29.—Dr. Dollinger has been elected rector of the University of Munich. Fifty-four professors voted in his favor and six against him.

LONDON, July 29.—A few particulars have been received of the famine in Persia. The drought last year in the central and southern provinces, and the consequent partial failure of the crops, caused great destitution and misery all the winter. At the same time taxes were increased on the people of Loriston, which brought on famine, and numbers of the people left their houses and the government lost its usual taxes. The new governor promised to raise not only the usual sum, but more, and this oppression drove all the country people from their homes, who thronged the cities, which pay no taxes.

The failure of the crops in Loriston was rendered more disastrous because the other provinces, which mostly raise opium, cotton and silk, depend on it for their grain.

The results in Ispahan, Yeosed, Kirman and Shiraz were terrible by the end of winter. Before the new crop the cities were crowded. Wheat at Kirman rose to nine times the usual price, and starvation began. Yeosed raised opium; the people could buy no grain, and ate grass and roots.

In Kharassoa the people sold their children to the Turcomans to save their lives, and in other provinces the people ate their children.

Having eaten all their domestic animals and vermin in Ispahan, the men were caught digging up corpses to feed their starving families.

LONDON, July 30.—John Slidell is dead.

DUBLIN, July 31.—The Prince of Wales and party arrived this evening and had a popular reception. The weather was unusually cold for the season.

Although the streets were crowded with spectators, the demonstration was not so enthusiastic as it might have been under more favorable circumstances.

The Fenian element was not absent, and as the royal visitors passed en route to the castle some hisses were heard from the sidewalk.

The city is gayly decorated with flags, but illuminations to-night are not so general as was expected.

KOENIGSBURG, PRUSSIA, July 31.—The Archbishop of Eimbard has pronounced the sentence of major excommunication against Dr. Wollman, and directs that it be read from all pulpits in his diocese.

LONDON, Aug. 1.—Prince Arthur's pension of £15,000 per annum having passed both houses, received the royal assent.

There has been but one cholera case at Hull. Steps have been taken to localize the disease.

There is a growing uneasiness in the public mind over the fact that the cholera ravages in Russia are terrible. The scourge has not yet passed the frontier.

A close watch has been instituted to prevent its progress. Apprehensions exist as to whether or not it has advanced into Germany, as heretofore.

It may not now come by way of the sea, and the government has prescribed regulations to be enforced upon all ships from the Baltic ports.

THE Chicago river has taken a "new departure" that promises a more astonishing revolution in geography than even Vallandigham's resolutions can hope to make in the Democratic party. Having been awakened from its sluggish slumber by the gentle pushing of the pure lake water, it has left its dirty and odoriferous bed, and by this time is dragging its slow length along the Mississippi valley. When we were young our geography informed us that Lake Michigan emptied itself into the ocean *via* the St. Lawrence, but Chicago enterprise and capital cries "presto," and lo! the face of nature is changed, and the laws of science are defied, so that water is now made to flow up hill. Lake Michigan, rolling over into bed with the Mississippi, tumbles out at least in time to take a salt water bath into the Gulf of Mexico. Saturday last the coffer dam at Bridgeport was removed, and the improvements in the canal having created a descent of about six feet from the lake, the mud and water so long and offensively known to our nostrils and to our Board of Health as the Chicago river, was pushed down through the canal. Chicago enterprise did it. Another world this way! Let Cincinnati bring her unfinished tunnel. We weep for worlds to conquer!—*Interior.*

CHENEY, WHITEHOUSE, TYNG—Whitehouse, Cheney, Tyng—Tyng, Whitehouse, Cheney—which shall we put on top? There they are at it again, and it is impossible in the active struggle to tell which is "the under dog." Whitehouse has notified the wardens of Christ church that he is going to pay their church an official visit during the morning service in August next, but Cheney says—if we may be permitted to parody Tennyson—"Whitehouse may come and Whitehouse may go, but *I* go on forever;" and so he goes on, notwithstanding his excommunication. Tyng meanwhile declared to a recent "interviewer" that he and Cheney are *not* about to secede from the Episcopal Church and set up an independent organization. Which shall it be?—Cheney, Whitehouse or Tyng—Whitehouse, Cheney or Tyng—Tyng, Cheney or Whitehouse. We propound it to our readers as a conundrum. Which shall it be?—*Interior.*

THE COPE.—While the Purchas judgment wounded the Ritualists of the Church of England, the non-ritualists have, as an alloy to their triumph, the necessity laid on them to wear vestments they decidedly object to. Ministers are required to preach in surplices, and bishops in their cathedral churches to wear copes. "The best idea of its appearance," says a London paper, "that can be given to such as have not seen such a vestment, is a lady's waterproof cloak. It is made of purple silk, lined with black silk, and without trimmings. One merit attaching to the cope is this—a bishop is only obliged to wear it when officiating in his cathedral. Cathedrals are generally cold and draughty, even in summer, and a warm garment can be fully appreciated by the wearer."

SINGULAR RETRIBUTION.—When the unhappy Joan of Kent, a woman of eminent standing, was called to expiate her Baptist heresy in the flames, John Rogers was earnestly entreated to exert his influence with the Archbishop in rescuing her from so terrible a doom. Rogers replied that burning alive was no cruel death, but easy enough. The astonished intercessor answered: "Well, perhaps it may so happen that you yourself shall have your hands full of this same mild burning." The rebuke was prophetic. The martyrdom of Rogers inaugurated the bloody tragedy enacted by the ruthless bigotry of Mary, and around his stake was rekindled the smoldering fires of Smithfield.—*Christian Review.*

THE SHANGHAI NEWS LETTER.

We are indebted to Rev. J. W. Lambuth, missionary in China, for a copy of this paper of June 12. We make some extracts, as follows:

TELEGRAPHY IN CHINESE CHARACTERS.—Mr. Viquier, the harbor master of Shanghai, has invented an ingenious method for the transmission of telegraphic messages in Chinese. The China Mail describes the apparatus as consisting of several thousands of small wooden blocks having on the one end a Chinese character; the blocks are arranged systematically in cases, so as to be readily found, and with the Chinese character on the end of each showing upward. To transmit a message in Chinese the proceeding is as follows: A native assistant, appointed for the purpose, takes from the cases the blocks with the Chinese characters as written in the message tendered for transmission, and, placing them in proper order, takes an impression of the number ends; these numbers are then telegraphed to the desired destination. At the receiving station are cases of wooden blocks arranged in an opposite manner to those at the forwarding station—*i. e.*, with the Chinese characters cut into the one end, and the other end having a number on it showing upward. On receipt of the telegram the blocks bearing the numbers telegraphed are selected, and with the type end of these the message is printed off in Chinese. The European signaller of course has not the remotest idea of the sense or purpose of the message; but from the system adopted correctness in transmission is insured.

JAPAN AND CHINA.—In anticipation of the early ratification of a treaty with China, now in course of negotiation, the Japanese have made arrangements for a consulate at Shanghai. C. Shinagawa, Esq., has hired a house in Hongkew for the Japanese consulate, and soon that august entity, the "consular body," will receive some new blood. If the Japanese should prove less changeable in their consular appointments than other foreigners, we shall have the satisfaction, being cosmopolitan in our tastes, of seeing Mr. Shinagawa, or some other extreme orientalist, dean of the body, and in virtue of seniority taking precedence of the successors of Messrs. Seward, Anneke, Mejan and Markham. When he presides, and the Tantai makes a call at the meeting, may we be there to see!

THE completion of the telegraphic line between Hongkong and Singapore has been announced by the Great Northern Telegraph Company. So we have now through communication with London. Our first installment of news, dated London, May 30, and received here on the morning of the third instant, was sad indeed, being no other than the announcement that the Louvre, Les Tuileries and l'Hotel de Ville had been burned; coupled with this was the news of the suppression of the insurrection, but if at the cost of the above monuments, how dear the price!

ON THE thirteenth ultimo, in the afternoon, while a number of the residents were assembled in the public garden to hear the music played by the band of the Prussian war steamer Hertha, an unfortunate accident happened to the new iron bridge now being constructed across the Soochow creek. Two of the supports, placed nearest the Kongkew side, suddenly gave way, by sinking almost to a level with the water. The accident, which was fortunately unattended by loss of life, is attributed to the shifting away of the mud on that side of the creek. The engineer, it is said, is not to blame in the matter, while the Chinese, true to their traditional superstitious notions, are not slow in attributing it to the influence of that old *Bête noir*, their own time-honored *Feng-shuy*.

FROM Ningpo is this about tea: "The tea season has commenced; and the numerous picking and firing establishments here are in full operation. Still everybody says trade is dull. In fact this is the common cry, year in and year out. No trader is ever heard with anything else on his lips. I do not know how true or false this may be in regard to foreigners. The trade of Ningpo, however, is not declining. On the contrary, it is increasing year by year; and if foreigners do not find it so, it is because they are beaten by their native competitors.

NO MAN has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people.

EMORY COLLEGE.

The catalogue of officers, alumni and students of Emory College, for 1870-71, gives abundant reason for the wide and deep interest felt in this institution in Georgia, and in no small degree throughout the church. In the list of its alumni stand some of the foremost men of the day—legislators, physicians, lawyers, teachers, preachers, and many of the best and most influential members of society in the private walks of life. The Methodist Church has the deepest interest in a college which has furnished to the pulpit more than eighty of the leading preachers now guiding the fortunes of the church.

Georgia Methodists show annually their appreciation of this college by rallying in great numbers to its annual commencements. The thirty-first class graduated last week, after a session marked by great harmony between the faculty and pupils, and by a religious revival in both the fall and spring terms. One hundred and eighty-six students were on the rolls, and twenty-two young gentlemen received the degree of bachelor of arts at this commencement.

The sermon was preached by Bishop Pierce—a memorial sermon, wherein the life and labors of Bishop Andrew were commemorated. The text was: "A good name is better than precious ointment; and the day of death than the day of one's birth."—Eccle. vii, 1. We cannot attempt to characterize a sermon from Bishop Pierce. To say all that ought to be said would be offensive to a modest man. Suffice it to say that the sermon was worthy of the subject, the occasion and the preacher. Many who have heard Bishop Pierce preach scores of times, think they then heard his best sermon. It was asked for publication, and as soon as he can prepare it for the press it will appear in the Southern Christian Advocate.

In the afternoon Dr. L. Pierce, who by common consent has a life estate in that section of the commencement programme, preached a sermon replete with deep Christian philosophy; and at night Rev. James O. Branch happily rounded off the religious services of the day with a sermon on the liberty which the truth in Jesus brings, full of edifying thought.

The degree of A. M. in course was conferred on Rev. Walker Lewis, and J. E. Pope, M. D.; the honorary degree of master of arts on Rev. Mr. Darnell, of Tennessee; the degree of D. D. on Rev. Joseph W. Lewis, of Missouri, on Rev. Morgan Calloway, president of La Grange Female College, Georgia, and on Rev. John L. Cotton, of the Alabama Conference; and the degree of LL. D. on Chancellor A. A. Lipscomb, of the University of Georgia.—*Southern Christian Advocate.*

THE CHRISTIAN INDEX.

This is the organ of the Colored Methodist Episcopal Church in America. It is published by contract at our Publishing House, by A. H. Redford, agent. It is a neat paper, semi-monthly, at $1 a year in advance. The number for July 15 is on our table—a very neat sheet, the cheapest and best paper, beyond doubt, that is published for the colored people anywhere. Will our friends do our colored brethren the great favor of bringing the Index to their notice? Unless this is done the colored Methodists, whose organ it is, will not get the benefit. It is important to them. It has good reading. It has their Conference appointments and church news. It has a catalogue of their Sunday school books. Tell the colored people where to get the Index, and how to get it, and put them in communication with their organ.

FIRST OF THE NEW CROP.—The first bale of cotton of the crop of 1871 was received last night (July 20,) at this port, by the steamship Austin. It was raised on the Guadaloupe river, Texas, and was shipped by Mr. A. Goldman, of Victoria, Texas. The bale weighs nearly five hundred pounds. It was consigned to Messrs. Francke & Danneel, of this city.—*Picayune.*

THE Ledger says that Philadelphia contains the largest locomotive factory, the largest book-distributing house, the largest wall-paper manufactory, and the largest dental instrument and artificial teeth manufactory of the world.

You cannot escape from anxiety and labor; it is the destiny of humanity.

The Christian Advocate.

THURSDAY, AUGUST 3, 1871.

LEAVE IT WITH GOD.

Where shall I die? Shall death's cold hand
Arrest my breath, while dear ones stand
In silent, watchful love, to shed
Their tears around my quiet bed?
Or shall I meet my final doom
Far from my country and my home?
Lord, to thy will I bend the knee—
Thou evermore hast cared for me.

How shall I die? Shall death's stern yoke
Subdue me by a single stroke?
Or shall my fainting frame sustain
The tedious languishing of pain—
Sinkingsh wearineas away,
Slowly and sadly, day by day?
Lord, I repose my cares on thee—
Thou evermore hast cared for me.

When shall I die? Shall death's stern call
Soon come my spirit to appall?
Or shall I live through circling years
A pilgrim in this vale of tears,
Surveying those I loved the best,
Who in the peaceful church-yard rest?
Lord, I await thy wise decree—
Thou evermore hast cared for me.

BROOKHAVEN DIST. CONFERENCE.

TERRY, MISS., July 17, 1871.

MR. EDITOR: The Brookhaven District Confereuce, Mississippi Conference, closed its session on the fifteenth. It mst at Hazlehurst, Copiah county, July 13. Rev. George F. Thompson, presiding elder, in the chsir; Isaac V. Enochs, delegate from Georgetown circuit, secretary; Rev. L. R. Redding, assistant secretary.

Thsre are upon this work eleven charges, three of which (Brookhaven, Jackson and Braudywine) were not represented. We regretted this very much, more especially the absencs of Bro. Johnson, who had been called to a family reunion in his native State. There were forty-four msmbers and delegates present, and participated in the deliberations, hesidss the Rev. Dr. Abbsy, Sunday school secretary of the Mississippi Confsrence. Visiting hrothers: Rsv. Dr. Edwards, of North Mississippi Coufersnce, and Rev. A. B. Nicholson, of Mississippi Conference.

Reports were made verhally, taking up ths questions *seriatim*, and calling the charges in response to thsm.

Pending the cousideration of the first question ("As to the spiritnal state and attendance upon the ordinances and social mestings of the chnrch,") which consumed nearly two days, it was manifest that ths shouts of joy were scarcsly rsstrained by faithful men as thsy wsre enabled to realize with faithful Elijah that God has reserved to himself so many consecrated hearts that continue to witness tho saving grace and redesming love of Jesus; yet sorrow quickly follows when it is known how many are neglecting the means of grace. In some of the charges the prudeutial means of grace are sadly neglected. In others, where these are observed closely, spiritual cujoymont and a growth iu grace, together with joyful anticipations of refreshings from the presence of the Lord, are the fruits. There are strong manifestations that the church is awakening upon this subject, and we are led to hope that the day is near at haud when Methodism, clothed upon with her primitive institutions, shall go forth under the panoply of the Holy Ghost, "conquering and to conquer." Upon the whole, we think the reports nnder this question are hopeful and encouraging. Tho conference passed resolutions urging a closer conformity to the institutions and ordinances of the church as onnd in our Book of Discipline.

The uames of the local preachers were called, and while they gave an account of their labors, their trials, and often of their trinmphs, we thought how wonderfully the institutions of our church are adapted to the wants of Christianity.

Answers to the third question show that while there is considerable awakening upon this subject, there is by far too little attention given to the nnrsery of the church. Sunday schools are established at most of our churches. Most of our Sabbath school children attend preaching. There is some awaksning. Some have been transplanted to the vineyard. Some have even been recommended by our Quarterly Conference as lahorers in the vineyard. There are some well-instituted, well-instructed and flonrishing Sunday schools, with their own financial plans supplying them fully with our Sunday school literatnre. But in the majority of schools there is but little system, small supply of hooks, and nniform lssons nnknown. Our literature is neglected to a grsat extent, and a great want of that harmony of systsm which inspires life in this important department of the church.

The subject of "nnion schools" is causing much thought, hut our able Sunday school secretary thinks it will soon be solved.

Answers to the fourth question indicate that our commissariat is in rathsr bad condition; yet the reports encourage us in this, that they indicate a hetter state of finance than the condition of the country had lsd us to expect.

The "Confsrence financial plan" has been generally adopted as a base, but not exscuted in detail. On three of the chargss about the full amount to date has been collscted; on othsrs there is a large dsficit; yet our pastors are hopeful. What strong faith! When will our people lsarn to hring thsir suhstance into the church, and consecrate their meaus, that God may hless them?

One charge (Crystal Springs) dserves a special eommendation. Plan: Weekly voluntary contributions, in envelopes. *Complete* success. The Conference hesitatsd (we think wisely) to recommend this plan to the rnral districts. We think that it is indicated that where the Conference plan is earried out hy men who fesl that it is a *privilege* to be "set over this matter," it is working well.

Answers to the fifth qusstion indicate that our people will—that our pastors, like our blesssd Master, shall have not "where to lay their heads." But two parsonages—two more in contsmplation. This ought not to be so. We can do better. Will we? The conference, by strongly-wordsd resolution, committed themsslves to the erection of parsonages.

Pending the snbject of general education, Brookhaven Collegs was highly eulogizsd by the presiding elder, Bro. Linfisld and others, and warmly recommended to the patronags of our people.

The subject of ministerial education received the hearty indorsement of the conference, and an auxiliary society to the Ministerial Educational Society of the Mississippi Conference was orgauized, with eleven life members. Officers elected: Willis Barnes, president, Crystal Springs; R. C. Hilliard, vice president, Martinsvillo; J. Harvey Thompson, treasurer, Beauregard; J. F. Enochs, secretary, Crystal Springs.

A committee of "live men" was appointed to select and lay off, etc., a suitable lot for the district camp ground. Tho committee was invssted with prerogatives necessary to mako all arrangements for the camp meetiug next fall, at which it is contomplated to hold the District Conference.

Resolutions advising early spring meetings of tho District Conference, in connection with the district stowards' meeting, to plan the work, finances, etc., and fall meeting for summing up the work.

Resolutions disapprobating, in strong terms, informal agreements for allowances and apportionments between pastors and congregations.

Resolutions indorsing the NEW ORLEANS CHRISTIAN ADVOCATE, and recommending it to the universal patronage of our church.

Resolutions of well-merited thanks to the citizens of Hazlehurst.

Lay delegates elected: Rev. E G. Cooke, R. C. Hilliard, J. H. Thompson and J. V. Enochs. Alternates: Rev. W. W. Funches, John Dunniug, Jesse Thompson and Willis Barnes.

The religious exercises were thrown in between our hours of deliberation, strengthening us in faith, reviving us in hope, and making purer our love. Closed on Sunday with Sahbath school exhibition, Quarterly Meeting exercisss, and finally a Sahbath school address hy Dr. Ahbey.

J. V. ENOCHS,
J. F. ENOCHS,
Committee.

WHEN our cup runs over we let others drink the drops that fall, hnt not a drop from within the rim; and we complacently call this charity.

Greensboro District Conference, Alabama Conference.

MR. EDITOR: This confsrence was hsld hy Bishop McTysire at Marion, Alabams, July 7–8, 1871.

With a tolsrably full attendance of the official members, the business was conductsd, without the intervention of committees, in a most harmonious and satisfactory msnnsr.

On ths subject of missions it was ascertained that the Snnday schools are becoming interested in forming missionary societies. In regard to missionsry operations within the district the following resolution was adopted:

Resolved, That this District Conference recommsnd to ths Alahama Conference the formation of a mission within the bounds of ths district, calling it by ths nams of Dublin; also another hy the name of Clanton.

On the subjsct of churches and parsonages it was ascertained that thsrs ars in the district forty-two and a half churches and six parsonages, generally in good condition.

As to the hest method of keeping up the finances, it was fonnd that the plan of assessments has bsen most successful. On this subject it was

Resolved, That in the judgment of this District Confersnce it is highly important that every memhsr of the church, male and female, young and old, should he impressed with the duty of paying for ths support of the gospel; and the stewards of the different circuits and stations be and are hereby instructed to assess, early in the year, evsry member according to his ahility.

On the circulation of our periodical litsratnre ths following resolutions were adopted:

Resolved, 1. That in our opinion ths circulation of our periodicals and hooks is a very important part of our work as officsrs of the church.

2. That we pledge onrselves to renswed effort in the circulation of our literatnre.

3. That it is ths dnty of our ministers, having charge of circuits and stations, to call attention to the subject, publicly and privately, throughout the district.

In reference to ths colored psople this resolution was passed:

Resolved, That we, as members of this District Confersnce, co-operate, so far as may be practicable, with ths colorsd peopls in organizing them into the Colored Methodist Episcopal Church in America.

Befors preaching, on the night of the seventh, the Bishop ordained Adam Fair.

On the subject of the spiritual condition of the church, and of attendance on the ordinances, it was ascertained that preaching is generally well attended, especially on Sabbath; the sacrament of the Lord's Supper is generally administered once a quarter; children are generally bsptized; prayer meetings, in most places, kept up; class meetings and church meetings kept up only in some places. In several places on the district a spirit of revival is felt. Great interest is almost everywhere manifest in the Sahbath school. Prattville was chosen as the place for holdiug the next District Conference.

An election for lay delegates to ths next Annual Conference was hold, with the following result: J. G. L. Huey, Daniel Pratt, John Massey and C. M. Howard.

Tho following reserves were chosen: J. H. Y. Webb, Dr. S. P. Smith, D. H. Smith aud W. R. Browne.

A resolution of thanks to the psople of Marion and to tho different railroads was then adopted.

After the adjournment of the conference the Bishop congratulated the district and the presiding elder on the condition of the work, and clossd with some wholesome and affectionate admonitions.

JOHN MASSEY, Secretary.

A NERVOUS MAN, whose life was made miserable hy the clatteriug of two blacksmiths, prevailed upon hoth of them to remove by the offer of a liberal compensation. When the money was paid down he kindly inqnired what neighhorhood they intended to rsmove to. "Why, sir," replied Jack, with a grin on his phiz, "Tom Smith moves to my shop, and I move to his."

A LEADING LECTURER classifies his audience as follows: The "still-attentives," the "quick-responsives," the "hard-to-lifts," the "won't-applauds" aud the "get-up-and-go-outs."

OLD LETTERS.

Not a promiscuous collection of good, bad and indiffsrsnt—soms from garrulous heings, othsrs from such as like to flash hsfore you thsir deep spsculations, or pertaining to the daily business of lifs—hut those swset epistles that open to us the innsr chambers of a pure hsart. How few apprsciats this class of letters. The deep suspicion lurking in ths heart catches at the least expansion of the heart's hsat, and coustruss the good *intended* into some horribls crime *contemplated*. This springs from the fact that there is so *little of nature in the natural heart*, and confirms the doctrine of man's depravity. Even *grace* must be given without measure to euable us to overcoms this revolt against the simplicity of natnre, aud its purifying effects must work long and daily in our hearts before we awake to the conscionsness of a restoration. What has this ramhling to do with old lstters? says ths reader. Not much, replies the writer; but then it is so much after the fashion of man to commsnt upon his old thoughts; that's all.

Now for the old lstters. I have a few, a very few, and to ms they are indeed treasures. I open ous, and some dear frisnd stands bsfore me. I read, and there opens to me a tender and loving heart, there shinss in charming simplicity ths interior beauty of that heart, and from it comes a light and a warmth that kindlss within me a responsive feeling. No rude gaze heholds thsse sacred interchangss, and only whsn the thin vail separating us from eternity shall hs drawn will thsy he known. In thess "voices of the soul" I hear of kind sympathy, a dssire for evsry good thing ueedful; and thsn, better than all, the assurance that neither distance nor absence, the flight of time nor the changing fashions of this world, prevent hearty prayer for every spiritual blessing necsssary. Thus I mused and felt while re-rsading one of thsse cherished msmentoes of an absent frisnd, and whils thus musing there cams a solemn feeling, followed by "a still, small voice," sayiug: "Thou child of clay, dost thou linger over thess heart-breathings of one liks thyself? Hast thou no recollections of thoss many letlers I have sent thee? and do the 'voices' that awaken snch feelings in thy heart, that speak in these human letters, sound sweeter to thee thau those which sweetly speak in my letters? Do you fsol the need of sympathy? Where can you find such love as I offer? Are you in need of food and raiment? Who so competent to supply these requiremonts of thy nature as I, who creats all things? Have I not written for thy comfort that the widow's oil and meal failed uot, aud the raven's wing tired not in hearing supplies to the prophet, and that those who love me are uot forsaken, and their childrsn nover beg? And then do not my letters say to thee, in clear language, that I, your Father, will withhold uo good thiug from them that love me? What more can I say or do? The boundless fullness of my power aud love are exercised for your good. By night and hy day, in the storm and the calm, in joy and sorrow, when health hlushes on your cheeks as well as when pain and fever tear your hody, I, the Author of these so greatly neglected letters, uphold you. Thon mayst in reason keep thine earthly letters and bear the Author's in memory; thou mayst give of thy kindly sympathy to thom and receive theirs iu rsturn; but let not the memory of *my* letters fade from your mind. Ponder each loving promiss, the outflow of love, and treasure up each threatening, the expression of my disapprobation. Make these, my letters, a 'lamp unto your feet, and a light unto your path.'" Lord, help all thy people to love more thy letters.

INDAMORA.

LAKE CHARLES, June 14, 1871.

A PARIS LETTER says that forty or fifty Americans were killed during the Franco-German war, fighting on the side of the French; that most of them had long been residents of the country, and had adopted its manners, language and customs.

EVILS IN THE CHURCH.

MR. EDITOR: In my last I spoke of the evils of drinking whisky and improper music. Now this kind of music leads us into formality, which is anothsr great *evil* we have to overcome in our worship. I know that it is urged that instrumsutal music nesd not creats formality in worship. This I admit—it need not. But does it? I have yet to see any church that has adopted the "organ" to do their singing hut is formal in their worship. As a general thing hut few sing, and we are apt to commit that very interesting part of the service to a few to do our *praising* for us. If these few may do the praising in singing for the whole, why not lst one or two do all the praying? I know that the singing *ought not* to he conducted in this way; and if it *was not*, then my objections to this latter-day styls of worship would be withdrawn. I know also that a man *ought not to swear or steal or drink whisky*. Bnt because thsy *ought not* to do so, does that put an end to these evils? Having theu entsred upon a *new-fangled* mode of worship not knowu to our fathers, all things must he dons very decently and in order; consequently it is not very respectable to sing an old-fashionsd hymn, such as

"What wondrous love is this!"

But we must have something new, and especially something that no one can sing but the choir. Ths preacher may read his hymn to the congregation if he has the privilegs of sslecting it, hut after this he must take his seat and let the choir manage the rest. Some places they do away with our mode of worship, and instead of standing to sing, they sit. Now all these ars inroads upon *Methodism*, and lack a great deal of heing for the hest, or even an improvement on onr old mode of wording the hymn, and letting ths whole congregation sing. I believe that impressions are mads hy lining the hymn that otherwise would not be made. Well, of course it will be wholly out of order now for any of these old brethrsn or sisters to gst happy (if thsy could,) hecause we have quit all that since we got our "organ," and those swest songs that would carry our soul up iu ecstasy can't be sung now. I would not, Mr. Editor, he understood to oppose the "organ" in the church *if it can* be used with *spirituality*, and all the people sing, and sing Christian songs, and not *operatic chants*, and call ths words of the hymn so that auy one can understand what is being sung. These, we think, are some inroads upon our beloved Methodism that are robhing it of that spirituality for which it is so much noted throughout the world.

X X X.

NOT LIKED.

MR. EDITOR: Permit me to say a few words on matters I deem somewhat important. I have read articles headed "Thiugs I Don't Like," and thus I wish to write. Here, thsn, is a thing *I don't like*:

The Bishop sends a man to a station in the country, and expects him to do all he can for the welfare of that church. Now if some bright Sunday morning he goes to church, and before entering hears from some brother whom he salutes that "Bro. Jones is going to preach this morning," do you think he will not experience *queer* sensations? He didn't know that Bro. Jouss was in town; is certain *he* did not invite him to preach; yet here, in spite of two weeks' labor on the ssrmon that fills his mind—in spite of the fact that himself is pastor of tho church, and for that year has, by church law, exclusive control of the pulpit—in spite of everythiug he knows anything about—here is the stubborn, strauge fact, known to all but himself, that "Bro. Jones is to preach to-day!" Ah! indeed. Well, *who* is Bro. Jones? "Why he lives down on Pine Tree hayou." Did he send any appointment? "Oh, no, he stopped with Bro. Smith last night, and he made him promise to preach, and sent round this morning and notified everybody."

Thus the pastor of the church, thongh glad to have a worthy brother fill his pulpit, is placed in a bad predicament by the presumption of one of his stewards. Everythi like the respect and courtesy d the pastor has been ignored, and man has been *forced* in ahead him to take that place which *no* has a right to take *in that way!* T ministsr thus invited by the stewa without the permission or kno edge of the pastor, may be one w should and would not be pla before that audisnce but for officiousness of this steward. so is ths pastor situated that w perfsctly aware of this, he ean help it without injuring himself some way or another. The wr was ones placed iu such a situat A man was in such a relation to church that, though not exa silenced, he did net stand snough to bs allowed to preac something was in suspense, w rendersd it prudent not to i him to preach just then. He, h evsr, came into my neighborh and a stsward nrgsd him to pr sent word around ths next mor and came with him to ch When I arrived all but two or t had gone into the house. them I "heard the news," and fo its confirmation in the sight of appointee *sitting in the pulpit!* H indeed, was a dilemma. I knew *what* to do, but fiually concluded take *my* seat in a psw, and let th take their course. Well, sir, w yon belisve it? I was actually huked afterward for letting man—he was finally expelled cupy my pulpit!

I have written this to pro thought on this and kindred jects. There is iu some pla good deal of meddling with pr srs' husiness. I ones knew a trict Conferenes killed per dead by ths invitation to it, steward, of two "hig gans" failed to gst thers! There really excellent preaching, but the *big names* had ruined e thing.

SILVICO

BATHING IN THE DEAD SE

A recent traveler iu Palestine describes an experience which who have shared it are in danger of forgetting:

Bathing in the Dead sea duces as novel a sensation as i found yourself suddenly end with wings and emulating the of a tumbler-pigeon in mid-air, become a clumsy flat, a top-h buoy, a swollen cork, the instan are in the waters, and arms legs and body are apparently dowed with the strangest qual It is as if heavy weights were s to each leg directly you attem move; and experienced swim fail in their best strokes by re of the unnatural buoyancy which they have to contend.

Your limbs are on the sur and you cleave the air with hands the moment you try to s and the man who would be dro as soon as he was out of his d in any other sheet of water in world is the one best fitted for b ing in the Dead sea.

He cannot sink, let him do he will. It is as if he were en in life-belts, or sprawling feather bed. If he lean back throw his feet up, it is exactly he were resting in a peculiarly stuffed easy chair, with a leg-re match. He may fold his arms, on one side, lie flat upon his s ach or back, clasp his knees both hands, or draw toes and together, in the shape the h body would assume if cram hastily into a jar with its extrem left out, and all with no more p bility of sinking than if he we so much soft sand.

Woe to him if he he tempte thoss unusual facilities to stay in the water with his head covered! The bare and rocky of the low-lying caldron w holds the Sea of Death reflect the hurning sun and conentra rays, and a *coup de soliel* will b all but inevitable consequence imprudence. Two of our part torced the wator, and remained some seconds befors they co their heads, and the result severe shooting pains, sickness dizziness, which lasted until immersion, an hour later, in th freshiug waters of the Jordan. too, to the iuexperienced str who, following his rule in hathing, dips his head into Dead sea.

MR. BAYARD TAYLOR seems almost as successful a farmer has long proved in his triple city of post, traveler and lec He has within a day or two s the market fresh cucumbers, ths season at his country pla Kennett Square, Pennsylvania, out artificial heat.

The Christian Advocate.

THURSDAY, AUGUST 3, 1871.

GERMAN PEASANT HYMN.

The late Dr. James Hamilton, of London, made the following translation from the German:

Neighbor, accept our parting song,
The road is short, the rest is long;
The Lord brought here, the Lord takes hence,
This is no place of permanence.

The bread, by turns of mirth or tears,
Was thine these checkered pilgrim years;
Now landlord world, shut to the door,
My guest is gone for evermore:

Gone to a realm of sweet repose,
Our convoy follows as he goes;
Of toil and moil the day was full:
A good sleep now!—the night is cool.

Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which from the weary work-day tryst
Awaits God's folk through Jesus Christ.

And open wide, thou gate of peace,
And let this other journey cease;
Nor grudge a narrow couch, dear neighbors,
For slumbers won by life-long labors.

Beneath these sods, how close ye lie,
But many a mansion's in yon sky;
Even now, beneath the sapphire throne,
Is his prepared through God's dear Son.

"I quickly come!" that Savior cries;
Yea, quickly come! this church-yard sighs;
Come, Jesus, come! we wait for thee—
Thine, now and ever, let us be.

ROMAN CATHOLIC ITEMS.

The Methodist notices "Romanism and Government" as follows:

The New York Tablet (Romanist) attempts to define the position of its church relative to the State. A flimsier example of tergiversation, of logical dodging, it would be difficult to find in newspaper literature. It affirms the entire compatibility of American republicanism with its church, and yet, in defining the relation of the latter to government, nullifies entirely this affirmation. Here is the gist of its definition:

"But the authority of the State, held as a trust from God, is held subject to the law of God, and the church is the divinely appointed guardian and judge of that law, whether the natural law or the supernatural law. The State has no right to do or command anything not authorized or permitted by the law of God as interpreted, declared or defined by the infallible church of God; and the faithful are forbidden to obey it when it commands them to do anything the law of God, as declared by his unerring church, forbids or does not permit. This, of course, asserts the supremacy of the spiritual order, and subjects the State, whatever its form, to the law of God as defined by the spiritual authority. This is, as far as we know it, Catholic doctrine. The State is not bound by the opinions of churchmen or priests any more than it is by the opinions of statesmen, but it is bound by what the church teaches and declares is the law of God. The church defines for the faithful the powers of the State, but it is not the medium through which they are necessarily conferred. If the principles declared in the Declaration of Independence and the Bills of Rights adopted by several States are incompatible with this doctrine, it by no means follows that it is not true. They who deny the infallibility of the church must not expect us to admit the infallibility of the State, or of the people, in or out of the convention. We subordinate our politics to our religion, not our religion to our politics; and if the American people do otherwise, so much the worse for them."

This is enough, certainly. Could our republicanism stand one day subjected to such a condition? Has the editor of the Tablet never heard of the "Syllabus?" Does he not know that this document, recognized universally by Romanists as the decision of the church on this very question, denounces nearly every essential principle of American liberty?—that it proscribes our organic doctrines of toleration, of free religious inquiry, of the independence of Church and State, etc.? And what is thus theoretically taught is historically exemplified. The papal system is inherently monarchical and absolute. The present Pope is the personal embodiment and representative of the extremest reactionary ideas of Europe. The "Syllabus" outrages all the progressive ideas of our age. The late Roman Council went as far as any that ever assembled in the dark ages, to defy liberal opinions in politics as well as in religion. The Roman Catholic Church in America tolerates our republicanism only because it must; it compromises here its theoretical and historical principles as a necessity of policy. Let that necessity cease, and no intelligent man who has examined its theory can doubt the result.

The following is an abstract of the recent appeal of the German Catholic theologians to the Roman Catholics of Germany. The appeal has been drawn up by Dr. Dollinger:

"1. We persist in the rejection of the Vaticanian infallibility and dogmas, which concede to the Pope personal infallibility and absolute power in the church, notwithstanding the opposition of the bishops. 2. We persist in the firmly-grounded convictions that the Vaticanian decrees constitute a serious danger for the State and society, and are irreconcilable with the laws and institutions of existing States, and that their acceptance would involve us in an insolnble contradiction with our political duties and oaths. 3. The German bishops show by their differing and contradictory interpretations of the Vaticanian dogmas that they know full well their novelty and are ashamed of them. We deplore such a use of the episcopal office. We deplore that the German bishops have not scrupled to answer in their latest pastoral to the cry of conscience of their dioceses with objurgations of reason and science. We regret the menaces of the bishops as unjustified, their compulsory measnres as invalid and not obligatory. We know that their excommunications cannot deprive the faithful of their good right to the means of grace of the church, or the priests of the right to grant them; and we are resolved not to let our right be curtailed by the censures which have been passed for the furtherance of the false doctrines. 4. We live in the hope that the struggle which has broken ont will, under a higher guidance, be the means to further and to realize the long-desired, inevitable reform of the clerical conditions in the constitution as well as in the life of the chnrch. We hope for a real chnrch regeneration, permitting every civilized Catholic nation to form, according to its inherent qnalities and civilizatory mission, a free member of the body of the nniversal church; permitting the co-operation of clergy and laity in the formation of the life of the church, and the restoration of the chnrch as the head of nniversal culture by a scientific episcopacy and primate. We hope by such a regeneration to be able to approach the highest aim of Christian development, the reuniting of all Christian confessions."

Among the thirty-one signatures appended to the appeal are those of Dollinger, Friedrich, Hnber, Reinekens, Schnlte, Knoodt, Michelis, Stumpf, Lord Acton, Count Moy and others.

FRANCE AND THE TEMPORAL POWER. The following is from a letter in the Debats, by Pere Hyacinthe:

"Facts have proved the inntility of the temporal sovereignty of the Pope for the free exercise of his spiritual authority. The prison of the Pope at the Vatican is a myth that no one here regards as serious, unless it be the victim of it, and in the eyes of whom it has been made to appear a duty. This prisoner, who can see every day from the windows of his palace the crowd of priests and monks peacefully walking through the streets of the city—this prisoner acts toward Italy in a manner that no government in Europe would tolerate. He excommunicates the professors of the university who cannot believe in his infallibility; the officers of the army who wish to remain faithful to their flag; he prohibits the students from following the courses of their masters, and orders the soldiers to desert the service of their king. Let me add that the restoration of the temporal power, if it was not impossible, would be fatal to the cause for which it was said to be necessary. That conviction is not solely mine; I hear it every day in Rome from the mouths of the most enlightened laymen, priests and eminent ecclesiastics who cannot speak openly, but with whom I manage to converse in spite of the secret police of the Cardinal Vicar—for truth obliges me to say that it is not the authority of the Pope which is in danger here, but private life, which is neither free nor respected. 'Since you have got rid of the gag which closed your mouth,' one of those venerable men said to me, 'tell your country boldly that it has been deceived, and that the root of nearly all the evils of the church is that temporal power which is said to be an indispensable condition of its independence and prosperity.' What I wish to say to France is that she is deceived in a manner no less dangerous when she is exhorted, in the name of her offended honor, to attack, or at least to threaten Italy."

IDOLATRY AND INDULGENCES IN ROME. Rev. F. S. DeHass, writing to the Pittsburg Christian Advocate from Rome, says:

"I have been surprised at the amount of idolatry tolerated here. Rome is essentially a pagan city. Idolatry gross as that of Nineveh, or Greece, or imperial Rome is daily practiced in her churches. Go to St. Peter's any day, and you will see hundreds and often thousands kissing the toe of an old bronze statue of St. Peter, though some say it was cast for Jupiter.

"In the Church of St. Agustine there is a marble statue of the Virgin and infant Savior. The image is supposed to possess power to work miracles, and thousands of devotees may be seen crowding her chapel, kneeling before her, kissing her feet and paying her all divine honors.

"The other Sabbath I visited St. Maria Via Lata, built on the supposed spot where Paul "lived two whole years," when in Rome. No church could be more hallowed in its associations or better calculated to inspire one with devotion than this. And yet the whole service consisted in the adoration of a *wax doll*, about twelve inches long, representing the child Christ. Before this toy the priests bowed and crossed themselves in a hundred ways, as though it was the Almighty himself they were worshiping.

"The sale of indulgences seems to be as common here as that of meat or flour. Over most of the church doors may be seen in large letters: '*Indulgence plenary may be obtained every day for the living or the dead.*' Also the most generous grants are made for the performance of certain duties. For instance, attending the Church of Santa Croce on the second Sunday in Advent eleven thousand years of indulgence and remission of all one's sins.

"On many altars you will see inscribed: "*Every mass said at this altar liberates one soul from purgatory.*" Most of the worship rendered in Rome is to secure indulgence in some vice, pardon for some sin, or to fill the coffers of the Pope. Yet this is all tolerated under the shadow of St. Peter's, and in the name of Christianity."

A NEWSPAPER EXCOMMUNICATED.—A writer in the New York Observer says, in a recent letter from Rome, that "the Capitale, an impertinent little newspaper, published in that city, has been solemnly excommunicated by the Pope! The Capitale, it appears, has been very troublesome to the Ultramontane party, finding out their most secret designs, and publishing them. It exposes all their humbugs. Its editors, although not religious men, search the Bible diligently for arguments and proofs with which to confound their enemies. They publish notices of the meetings of the Italian Protestant churches in Rome, and they laugh to scorn all the solemn and stupid attacks made on them in the Ultramoutane papers. Of course this is not to be endured forever. The patience of the paternal heart is at last exhausted, and fearful chastisement has fallen upon the Capitale."

ALL WORK AND NO PLAY.—A man of my acquaintance has two sons—bright, active, intelligent boys. The family are not rich, and as soon as the boys grew old enough they were set to work at such tasks as sawing wood, carrying water, and weeding and hoeing in the garden.

The lads were quite willing to work a part of each day, but thought they ought to have a part for rest and recreation, and again and again they went to their father and asked him to set them a task—so many hours that they must work, or so large a job to get through—after which they might play.

But he only answered them roughly: "No, I won't; I have to work all day, and you must too."

What was the result? The boys were discouraged. If they could never reach the end of their task, what was the use of trying to do it at all? and if they were not allowed any time for rest, for sport and recreation, they would just take it whenever they could get it. So work was dropped, or done in a very indolent manner when the father's eye was not on them. Instead of habits of steady industry those of an opposite character were formed, and there is danger that they may never become good, active business men.—*Martha Farquharson, in Sunday School Times.*

IS DRUNKENNESS CURABLE?—A writer in Putnam proposes as a cure for the appetite for alcoholic drinks bromide of potassium (a drug to be found at any druggist's,) saying: The first part of the medical treatment in this physical disease requires the immediate removal of the patient from all disturbing influences, of whatever nature. He must have absolute quiet and repose. The patient must take a two weeks' holiday and go to bed, where nothing can trouble him or get at him but one faithful friend. Having obtained twelve twenty-grain powders of the bromide, he takes one, and after a conflict the sedative wins the victory and he sleeps. When he wakes the struggle against the tastes for liquor begins again, and another powder is taken, and so on, until perfect success and glorious victory are attained. The desire for drink will be completely eradicated, and its return will not be likely to occur. During the treatment food should not be taken, unless urgently desired, and then it should be of the most nutritious character. Broths of fowl or beefsteak, and such other means as are best calculated to preserve the tone of the stomach, are to be preferred.

THE NOISY SUPERINTENDENT.—Some time ago a superintendent of a successful mission school was asked to make another school a visit, and afterward, when asked by a friend what he thought of it, gave a reply that has a bit of wisdom as well as fun in it: "If that man would keep still for one Sunday the children would be so surprised that they couldn't make any noise for a month."

THE REIGN OF VICTORIA.

Of the persons who occupied thrones when Victoria's reign began almost all are dead or in exile. Nicholas of Russia, Louis Philippe of France, Ferdinand of Austria, Frederick William of Prussia, Charles-John of Sweden, Leopold of Belgium, William of Holland, Ferdinand of the Two Sicilies, Louis of Bavaria, Maria of Portugal, Sultan Mahmoud, Pope Gregory and others, all have gone beyond that river which every breathing thing must cross, without the aid of bridge or boat or balloon. Don Pedro the Second, of Brazil, is one of the few sovereigns of 1837 who survive—but he was then a child of eleven years. Isabella the Second, the Spanish Queen, "still lives," but she does not reign, being an exile. Mr. Van Buren, who was our President in 1837, has been dead for some years. If we look at the great changes that have taken place since Victoria became Queen, we cannot fail to be struck by their number, for they include the overthrow of the papal temporal power, the conversion of Italy from a number of small countries and foreign dependencies into a united kingdom, the loss of the European leadership by Russia, the destruction of the Germanic Confederation, the defeat of Austria by Prussia, the overthrow of three branches of the house of Bourbon, the restoration of the Bonapartes in France, the creation of two French republics, the conquest of France by the Germans, the fall of Napoleon the Third, the recreation of the German empire under the house of Hohenzollern, the setting up of a new dynasty in Spain, the disestablishment of the Irish Church, the Second British Reform Bill, the Sepoy mutiny, the opening of China and Japan to Western intercourse and influences, the gold discoveries of California and Australia, the establishment of ocean steam navigation, the creation of the electric telegraph, the conquest of Mexico by the United States, the secession war, and the abolition of American slavery and the overthrow of American slaveocratic rule, and many other strange events. Perhaps not the least remarkable of these changes is that which placed Victoria herself on the Mussulman throne of Akbar and Aurungzebe.—*Watchman.*

IN JANUARY, 1774, James Madison wrote a letter to his college friend, Mr. Bradford, of Philadelphia, which proves that he had already risen superior to the standard of the age, and become a strong and rational adherent of absolute religious freedom. In this letter of familiar friendship, after adverting in no complimentary style to the character of too many of the representatives of the church, both of the clergy and laity, he writes: "There are at this time, in the adjacent county, five or six well-meaning men in close jail for publishing their religious sentiments, which in the main are very orthodox. I have neither patience to hear, talk or think of anything relative to this matter; for I have squabbled and scolded, abused and ridiculed so long about it, to little purpose, that I am without common patience. So I must beg you to pity me, and pray for liberty of conscience for all." In this brief extract we find the germ of the great idea which Mr. Madison carried with him into all his career as a maker of laws and a framer of constitutions, and which he at length had the happiness to see triumphing over the ecclesiastical establishment of his native State, and by his own exertions wrought forever into the very substance of her fundamental law.—*Christian Review.*

GOOD LUCK.—Some young men talk about luck. Good luck is to get up at six o'clock in the morning. Good luck, if you have only a shilling a week, is to live on eleven pence and save a penny. Good luck is to trouble your head with your own, and let others' business alone. Good luck is to fulfill the commandment, and to do unto other people as we wish them to do unto us. We must plod and persevere. Pence must be taken care of, because they are the seed of guineas. To "get along in this world" we must take care of home, sweep our own doorways clean, try to help other people, avoid temptations, and have truth and faith in God.

THEODORE HOOK once saw an exceedingly pompous man walking in a street in London, whom he immediately accosted thus: "Sir, may I inquire if you are anybody in particular?" He then walked off without waiting for a reply.

A SAW-MILL OWNER of Vigo county, Illinois, on celebrating his wooden wedding recently was presented with ten thousand feet of lumber and thirteen poplar logs.

WHAT a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults!

RELIGIOUS INTELLIGENCE.

REV. NOAH PORTER, D. D., LL. D., has been elected president of Yale College, vice Dr. Woolsey, resigned. The vote in the Board of Curaters was fourteen for Dr. Porter, five for other parties, among the number Hon. W. W. Evarts, of New York.

THE superb and commodious new hall of Natural Science, erected by Orange Judd, Esq., of the Agriculturist and Hearth and Home, New York, for the Wesleyan University, Middletown, Connecticut, was formally presented on Tuesday, the eighteenth of July. Its cost has been a little over $100,000.

THE revisers of the New Testament Company met on Tuesday, June 27, for their eleventh session, in the library of the Deanery, Westminster, the Old Testament Company being now sitting in the Jerusalem Chamber. The company sat seven hours, and considered and concluded the third chapter of St. Mark's gospel.

A MORMON BISHOP recently said to the Methodist minister in Salt Lake City that there were thousands in the Mormon Church who are not really Mormons. "They have come here," said he, "from a variety of reasons; but though nominally Mormons, they are not of us, and in time will break away from us by the thousand."

THE deputation from the American Evangelical Alliance to the Czar of Russia was favorably received by Prince Gortschakoff at Stuttgard, on Saturday last, assurance being given that all oppressive laws against Protestants would shortly be abolished. The address presented by the Alliance consisted of a powerful appeal in favor of religious liberty with especial reference to the condition of the Lutheran population in the Baltic provinces.

A LIBERAL GIVER.—The Lehigh University was founded by the Hon. Asa Packer, of Mauch Chunk, Pennsylvania, in 1866, as a polytechnic institution. The original donation of Mr. Packer was $500,000, most of which has been expended upon the college buildings and houses for the professors. Mr. Packer now makes the following proposals: "The institution is to be hereafter under the auspices of the Protestant Episcopal Church. The tuition is to be absolutely free in all the regular classes. The original endowment is to be increased by $250,000 as soon as the Board of Trustees raises $125,000. A second gift of $250,000 will be bestowed when a second $125,000 is raised by the board. Until the first $125,000 is raised, the generous founder will give $20,000 a year toward the incidental expenses."

A JAPANESE EVANGELIST.—The following interesting statement respecting one of the Japanese students at Rutgers College, New Jersey, named Kozo, and who has become a convert to Christianity, appears in the Lutheran Observer: "As he was treasurer of the other students who were placed in his charge, he wrote to the authorities in Japan that he felt bound, in honor, to inform the government of his conversion and changed purpose in life, in order that they might release him from his responsibility for the other students, and no longer provide for his support. To this he received a reply from the proper official, that he should continue his studies under their auspices as before, and retain his charge of the other students, at the same time sending an increased allowance for his support. Kozo was then called upon and made a brief address, stating the fact of his conversion to Christianity since he came to this country, and declaring his design to devote his future life, to the evangelization of his native land."

THE Irish Wesleyan Conference met at Belfast, June 21. "The proceedings," says the Methodist Recorder, "were marked by a degree of hope and enthusiasm far in advance of what has been witnessed in former times." Fifteen young men were received on trial. Dr. Robinson Scott and Rev. Messrs. Wallace McMullen and William Gorman were chosen representatives to the British Conference. The Rev. William Arthur gave notice of a movement to confer more ample educational advantages on ministers' daughters, and to enlarge those accorded to their sons. The Rev. Robert Crook, LL. D., was appointed Mr. Arthur's successor as principal of the college. Efforts are being made to instruct the Irish-speaking Romanists through the medium of their language. Mr. W. G. Campbell is engaged in this work. An unusual attendance of the laity was observed, attributable greatly to the organization of the Committees of Review, and partly to the new responsibilities which disestablishment imposes on the voluntary churches.

THE religious system of Auguste Comte has been put in practice in London by a little band of Positivists, whose church is in Chapel street, Bedford Row. The English correspondent of the Cincinnati Commercial gives a brief account of this assemblage. The audience seldom numbers over forty people. The head of the congregation is Richard Congreve, formerly fellow and tutor of Wadham College, Oxford. He is described as "a tall, handsome man, with a fair complexion, a serene and clear eye, and a high, full forehead. While he rejects all the arts and tricks of fine talking, there is a fascination in his simple and vigorous English, and he wields all the impressiveness which attends one convinced of his own principles." The temple of Positivism is arranged on Comtean principles. One important feature of the creed is the division of the year into thirteen months, each month having its own calendar saint, either a great poet or philosopher or discoverer. "Their year is further subdivided—almost as minutely as the Christian year, the days being associated with nearly all of the great poets, artists, composers, etc. In their little temple in Bedford Row there are portraits or busts of those great men—Plato, Bacon, Condorcet, Hegel, etc., and the discourses generally refer to them as representative characters. * * * The usual formulas of ascription and prayer are dispensed with. One of the most prominent men connected with the society is Dr. Bridges, poor-law inspector of the London district, who is one of the finest scholars in London. Prof. Beesley, of London University College, is another celebrity of this school, and the well-known Frederick Harrison is another. Dr. Congreve, being now absent on the continent, these gentlemen are filling his desk, and their lectures are producing considerable impression. Dr. Bridges recently gave an admirable discourse entitled 'Love is our Principle; Order is the Basis; Progress is the end.'" Only one discourse is preached each week. John Stuart Mill, G. H. Lewes, and his wife, "George Elliot," although in general sympathy with the system, have not attached themselves to the Chapel street enterprise.—*Christian Union.*

WHAT we have to do in Spain and Portugal, for example (and probably in other nominally Christian countries,) is suggested by the evidence that a deep religious popular yearning for gospel truth and for Christ as the One Mediator is breaking forth into churches of converted men, one after another, so fast that we scarcely keep the count of their number. Few of us are, perhaps, aware that so far back as the eighth of last January the sixth new chapel for evangelical worship was dedicated in Madrid, the capital of (so lately) priest-ridden, intolerant Spain—a chapel that will accommodate from six to seven hundred people. This sudden and strong development of evangelical ideas and yearnings, so surprising to many, is going on all over Europe in very considerable degree. Indeed, it comes not from without, but from within. We are witnessing the commencement of a mightier religious reformation than that of the sixteenth century; and one on which, we may believe, no Spanish Inquisition will fall with annihilating or even checking power. But while we are not to go there with missions to originate movements, as we go to heathen lands, we are to go there to supplement, to foster, to encourage, to aid as we may, out of our longer experience and more abundant trial of the evangelical faith of Jesus, those who are just being led by his Spirit to its blessed light and peace. What is thus true of Spain and Portugal is not less true of Italy. Her "Free Italian Church," representing so many self-governing, separate churches, is not a creation from without. Foreign Christian agency had a little to do with helping and with guiding, but the movement itself was from within. The Italian people were hungering, and Rome did not feed them. The famine was sore in the land; and, when the barriers were broken down and permission given, the people flew upon the bread of life. Witness the rapidity with which, through one agency alone, more than six hundred thousand Testaments were distributed—multitudes of them sold—in Spain. Witness also the avidity with which the people of Italy have seized on the Bible. We are to prosecute our work among them, then, not as among the heathen, but on a system which shall recognize and honor and put faith in what has already been done in the way of preparation by that poor representation of Christianity they have had in Romanism. It gave enough, it preserved enough of the old faith, however encumbered by its own sinful falsehoods against the truth, to make many real Christians in its communion, and to awaken this deep, unsatisfied hungering in a multitude of other souls. And now Providence is making us to see this by this sudden and surprisingly rapid formation of evangelical communities and churches as fast as the yoke of repression is broken.—*Independent.*

HE THAT repents of sin as sin, doth implicitly repent of all sin.

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FOR LOUISIANA CONFERENCE:
REV. WILLIAM V. TUDOR.
REV. JOHN MATHEWS.
REV. LINUS PARKER. D. D.

Bishop Keener left Ocean Springs on Tuesday, August 1, for the Pacific coast. He goes, of course, by way of St. Louis, and expects to spend Sunday, the sixth instant, in Kansas City, and will then proceed to San Francisco. The Bishop has promised us a series of letters, and new subscribers ordering the paper within the next few weeks will be in time to enjoy them.

We have reached the beginning of August and New Orleans is enjoying the best of health. No yellow fever has appeared, and there is nothing as yet to excite apprehension on the subject. At no time since the war have we noticed more activity in building and repairing, and our business men are looking forward to an early and prosperous fall trade. Western produce and provisions are cheap, and the prices of cotton and sugar are high.

Martha Washington College.—This institution is one of the best for the education of girls. The location at Abingdon, Virginia, is most favorable for health, and is easily reached by rail from any point South or West. President Arbogast having resigned to accept the presidency of the Kentucky Wesleyan University, Prof. R. W. Jones, of Petersburg, has been elected in his place. We believe there will be no falling off in the high character and excellence of the college under its new president, as he is an experienced educator, and a graduate of the University of Virginia. Dr. Cunnyngham still retains his place as a member of the faculty. For particulars see advertisement.

We are pained to hear of the death of Mr. D. C. Wood, son-in-law of Rev. William Finn, of the Mississippi Conference. He died in great peace at Nashville, Tennessee.

The Mission Church being built by the Rev. W. M. Patterson, says the Western Methodist, on Georgia and Tennessee streets, in this city (Memphis,) was blown down by the heavy storm that occurred on the night of July 18. The house was weatherboarded and sheeted, ready for shingling. The timbers, door and window frames were badly broken to pieces by the fall. The pastor proposes to rally his forces at once, and rebuild the house according to the original design.

Atheism in Paris.—Pasteur Fisch, writing from Paris, says the atheistical party have been making the most of their opportunity. In the government schools irreligion and atheism have been methodically inculcated. He tells the following story: A little girl who goes to a commercial school in the week, but comes to Pasteur Fisch's school on Sunday, said the other day with great sorrow: "The mistress tells us that there is no longer a good God. Who, then, will make me grow big? I must always remain little now."

DECEIT IN THE WORK OF THE LORD.

The curse pronounced upon him "that doeth the work of the Lord deceitfully" calls the Christian to a careful examination. Negligence, as the marginal exposition, does not greatly affect the meaning. There is a pretension to obedience and devotion which may mislead the judgment of others, or there is a degree of service which satisfies the conscience of the partially consecrated soul. The thought that God accepts work carelessly done is also part and parcel of the delusion. To do the work of the Lord negligently is to do it deceitfully. In negligence we practice a deception upon ourselves, and also upon others. The commands of God are willfully bent and modified to suit our own tastes and desires, and a blemished offering is laid upon the altar. Saul was guilty when, from covetousness or from religious considerations, he failed to obey the letter of his commission to destroy the Amalekites. The sheep and the oxen might have been spared for the altar, but no plea of piety could excuse disobedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

The services of the Sabbath and the observance of divine worship may be the ground of exculpation for a work of worldliness and religious indifference, and acts of devotion may be set off against a formidable array of sins. The child who devoted his property to God was, by the corrupt Jewish tradition, released from the obligation of supporting his parents. By saying it is a gift—corbau—the command to "honor thy father and mother" was set aside as inoperative. One of the most solemn duties was evaded by the plea of giving to God what was needful to carry out an express commandment of the decalogue. The Jewish doctors have their successors and followers in the Romish communion, where the greatest stress is laid upon keeping fasts and attending to formal acts of devotion, confession and penance, while sins of theft, drunkenness and other grave immoralities are absolved with comparatively little trouble. The doctrine of indulgences, and of absolution upon condition of counting beads and prayers, is a familiar illustration of the pious deceptions of religious error and superstition. The root of the matter, however, is in the sinful heart, and this composition for sin crops out in many ways. Religion is substituted for morals, and prayers and alms-giving make amends for a godless life. Men are compounding for their sins by setting off against them such works of piety and benevolence as are least onerous to perform. Nothing is more certain than that men thus deceive themselves in the work of the Lord. Jews, Romanists and Protestants do it in their formal worship and in their partial conformity to the spiritual requirements of the divine law. There are thousands building upon the sand, to be swept away in the great day of revelation—multitudes whose religion has served no better purpose than to blind them to the ruin which will overtake them at last.

The work of the Lord is something more than a tactual relation to sacraments, and more, even, than the inward grace of the heart. It embraces the great field of personal labor, ministering to the destitute, seeking and saving sinners, and toiling and giving for the spread of Christ's kingdom. To do this work negligently is to do it deceitfully. Christians are deceiving themselves, and they are mocking God, if they suppose that a partial service will be accepted. It may be defective in the sacrifice, the believing prayer, the heartiness and painstaking which ought to attend the performance. We may compare the spirit and manner of our own work with the way in which we do the work of the Lord. There should be at least the same vigilance, the same industry, the same exercise of the mind in planning, and equal readiness and energy in the execution. If our own work rests heavily upon our thoughts, and intrudes upon the hours of repose, so should the work of the Lord. To build up the church should occupy us quite as much as to build up our own fortunes. Like the pious King of Israel, we should be ashamed to live in a house of cedar while "the ark of God dwelleth within curtains." In our several offices in the church we should carry the zeal and thrift which mark our secular pursuits. The steward may do the Lord's work negligently and be very attentive to his own. So also with preachers who plant judiciously, and buy and sell shrewdly, and who are remiss in their holy calling. Trustees who look carefully after their own title deeds and conveyances, and keep their lives and property well insured, sometimes leave the church and parsonage in a loose and unsafe condition. Professional and business men meet their appointments sharply, while they forget, or for trivial reasons fail to attend, the official meetings of the church. There is listlessness, indifference and impatience in District or Quarterly Conference, while the same men on a police jury, or at a meeting of bank or railroad directors, would be wide awake and deeply interested.

To insist that Christian men should not be more negligent about the Lord's work than they are about their own is, indeed, a low standard, but we generally fail in reaching it. "The children of this world are wiser in their generation than the children of light," but we should aim to make the reverse of this true. Not only in wisdom, but in enterprise and zeal should the Christian outstrip the world. The enterprises of the church need the largest infusion of business sense and energy, and it is our duty to bring them prominently into its affairs. In reference to the law of religious giving, negligence is a chronic evil, scarcely to be cured until men get where money is no longer wanted for any purpose. Underlying it are doubtless ignorance, avarice and perverted convictions of duty; but it is largely a matter of negligence and deception. Giving is a work of the Lord, if the Lord has any work in the world; and yet in nothing is so much carelessness. There is want of disposition, want of system, want of conviction. Where a man devises liberal things for himself, he is a churl here. Where he meets his own obligations promptly, the drafts of heaven are dishonored or but grudgingly and imperfectly met. He is careful to protect his own paper and to maintain his own credit, while a bankrupt missionary treasury or a church mortgage gives him no uneasiness. A fire or a failure of a crop, or some unlucky venture in trade, strips a man of thousands of dollars, and he meets the loss and gets along very well; but to part with half the amount as a gift to God would be ruinous! Owing to this negligent way of giving, or of not giving, there are embarrassed colleges and churches, suffering preachers and destitute mission fields all over the land. In this thing, as in many others, the work of the Lord is done negligently and deceitfully. Christians are deceiving themselves as to the measure of their ability and as to the strength of their obligations. There are few in any church who are girded and braced for full and honest work for God, and who do not in some way fall under condemnation for the manner in which they are doing it. There is slackness and indifference precisely where the greatest alertness and the most untiring energy are demanded.

EUROPEAN CORRESPONDENCE.

Brussels, July 11, 1871.

My Dear Stewards: On Thursday last I stood on two spots historical for scenes of death. The one was Tower Green, within the precincts of the Tower of London, where Anne Boleyn and Catherine Howard, wives of Henry the Eighth, of England, met their unhappy fate. The other was where the good man met his fate. I felt it to be quite on the verge of heaven. It was the room in which John Wesley died. I ascended the steps which led to it with a very conscious dread and awe, similar to that which I have often experienced when summoned to a death-bed side. I thought I was going to see him die. Great, immortal man! In vain shall his biographers, who note exceptions to his character and his administration of the affairs he had in hand, affect a just impartiality. The true impartiality would be to recognize him before men what he was before God—a perfect man. I stood by his grave in City Road Chapel yard. Hard by are the tombs of Richard Watson, Joseph Benson, Jabez Bunting and John Bunyan; and just across the street, in Bunhill Fields Cemetery, are the graves of Susannah Wesley, the happy mother, Isaac Watts, and others of Methodist story. Sacred precincts, those, I judge. In the same grave-yard is a beautiful white marble shaft erected to Daniel DeFoe, author of Robinson Crusoe, that will be the delight of children as long as the English tongue survives, and inscribed: "Representing the contributions of seventeen hundred persons." A curious epitaph met my eye there also, which I transcribed on a card for you: "Sacred to the memory of Captain John Cheesmont, who came to an anchor in a place of Rivers and Broad Streams, within the Veil of the Fair Havens, on the twentieth day of February, 1783, in the fifty-second year of his voyage."

As to London in general, my curiosity has been gratified, my tastes have been pleased and my stock of information has been increased; but with respect of the great facts of human life—sin, labor, sorrow, goodness—Solomon's words have received a fresh confirmation before my eyes: "There is nothing new under the sun." London is a great city, of course—say the greatest in the world, as it is the wealthiest; but in its population it is only a vast mass of people intent upon personal and selfish aggrandizement. A population of three millions, however, is inconceivable, even when you are in the midst of it. They throng the streets in a mighty tide—streets, by the way, that are a tangled knot of a thousand involutions. By a little inattention, or the slightest mistake, the stranger, if striking out, may find himself suddenly back at the point he started from; or, if returning, may find himself on a straight course for the antipodes. The Metropolitan underground railroad is one of the wonders of the city, stretching around almost the entire circumference underground. Long, crowded trains follow each other at intervals of about three minutes, from station to station, that are only about two minutes apart. Leaving the underground, you may take a train that will convey you in places over the tops of the houses, their very roof-peaks literally under your track. Thus it is London over you and London under you, and London everywhere around you. You fly along for miles and inquire: "What place is that?" "London." So that hereafter I shall find it convenient, when I am asked the name of some town or village with which I am unacquainted, to answer: "Loudon." Hyde Park would hold a very respectable city for America, and Regent's Park another, and Peckham Rye perhaps another, yet these are spots of remarkably rural aspect in the very heart of this great city.

I mail this letter to-night at Brussels, hoping to keep up my regular weekly communication with you. Here I am surrounded by the French-speaking people. I find my little French valuable as a source of amusement, if for nothing else. For example, I asked a gentleman a question in French on the street, inquiring my way, and he answered me in English. He evidently understood the question, but concluded that I could understand better an answer in English. Comment is unnecessary. W. V. Tudor.

Oak Grove Academy, Meigs county, East Tennessee, is an institution for the education of boys, and offers great inducements on the score of economy and a healthy country. Prof. J. T. Shanklin has accepted the principalship, and will devote himself to the building up of the academy. The advertisement appears in our columns this week.

IN MEMORIAM.

Mrs. Elizabeth Kinnear, the widow of the Rev. David Kinnear, died at Jackson, Louisiana, on the twenty-seventh of January, 1871.

She was born in Malone, Franklin county, New York, October 14, 1807. Her parents were Noah and Mary Lee. In the seventeenth year of her age she embraced religion and united with the Methodist Episcopal Church. In 1824 she began to teach a school in the neighborhood of her home, and continued to do so until 1839. In that year she was solicited by the general missionary secretary, Dr. Nathan Bangs, to take charge of a mission school in Oregon, and she was quite ready to undertake it, but her family were opposed to her going to so distant a field, and she at length yielded to their wishes. She subsequently agreed to take charge of a class in the male department of the contemplated Indian Manual Labor School in the territory west of Missouri, under the Rev. Thomas Johnson, presiding elder of the Indian district. When the time came for her to leave home upon this service her relatives and friends assembled at her father's, and with prayer and song and solemn valedictory bade her God-speed on the errand of mercy. On the twentieth of March she arrived at Pittsburg, and there met the Rev. Wesley Browning, the station minister, and the Rev. J. C. Berryman, then agent for the school to which she was going. A steamboat was chartered, named the Shawnee, goods were purchased for the school and mission, and the missionary company was embarked, consisting of Rev. W. Browning and family, Rev. J. C. Berryman, and Miss Lee. On the fifteenth of April they arrived at the Rev. Thomas Johnson's, in the Indian Territory. For the time Miss Lee was assigned to the government school at the Kickapoo mission, in the place of the Rev. David Kinnear, then absent on a visit to his friends in Ohio.

At the session of the Missouri Conference, which met at Fayette, October, 1839, the Revs. W. Browning and David Kinnear were appointed to the New Indian Manual Labor School, and Miss Lee was also added to its corps of teachers. Six hours of the school-day were devoted to teaching and six to manual labor. As the Indian pupils were all boarders, and there was no going home, the care necessary was incessant, week-days and Sunday, from four in the morning until ten at night.

In about one year after Miss Lee entered upon this work she was united in marriage with the Rev. David Kinnear. It was no ordinary event when this holy pair were united in wedlock. It was on the tenth of March, 1840. They both continued at regular work until the middle of the afternoon. The Rev. Wesley Browning performed the ceremony and gave the certificate, in which he appositely says: "There appearing to me no lawful cause or just impediment to hinder the same." The several missions were well represented on the occasion—the Rev. Thomas Johnson, superintendent, and wife, Rev. J. C. Berryman, of the Kickapoo mission, Rev. L. B. Statler, of the Delaware mission, Rev. W. Johnson and wife, from the Kauzas mission, Rev. N. Talbot, from the Peoria mission, and the Rev. E. T. Perie, from the Potawatomie mission; the Rev. B. Johnson, Rev. Mr. Carter and family, Mr. Kline and family, the mechanics and workmen then employed at the institution, several "respectable Indians," and about fifty Indian children—in all about eighty persons. In a characteristic note the Rev. David Kinnear, in speaking of it, says: "This wedding was in a heathen land. There were people present from the Eastern, Middle, Western and Southern States, and also from Europe, and Indians from more than six different tribes; and notwithstanding all this, there was not a single person that spoke or acted improperly or disrespectfully. So much for the influence of the gospel in a heathen country." It was indeed a day worthy of the presence of Europe and America when these noble spirits came together. Never were two people better suited to each other. For simplicity, faith, steadfastness, purity, and zeal in God's cause they were equally pre-eminent. They exemplified the power which Christianity has in making ordinary talents effective to the spread of God's kingdom. And if we may judge of events by the happiness which they diffuse throughout society, the marriage of royal parties does not deserve a more detailed notice.

In 1841 her husband was appointed to Independence circuit, Missouri Conference, she continuing in the school. In 1842, his health failing, he located, and they "set off for the sunny South, with the faint hope that health would there be restored." They there first appeared at a camp meeting, then being held near Woodville, Mississippi. In 1842 he was employed to fill Opelousas station, Louisiana, where she opened a school and kept it up for three years, which was not only self-sustaining, but profitable. The next year they were sent to Chicot circuit. I say "they," for she filled no small part of the appointment. Having "a sound mind," gifted in prayer, in leading class, in the Sabbath school, and able to discharge all the offices of a pastor except that of filling the pulpit, she left upon the churches in that part of the State an impression of her saintly devotion and diligence, fervor in the cause of Christ which still remains to strengthen the hands of the ministers of God. She had lost an arm in early life, yet could thread her needle, sew, and do all the work of an housewife with as much readiness as any one. This was matter of much wonder, and often awakened a sympathy for the preacher and wife, which they never failed to turn to account for the church. In 1845 her husband was appointed to a mission among the colored people in Madison parish. Here her health gave way, and the next year (1846) they were sent to the Opelousas colored mission, where the Lord was with them, and much good was done. Her health, however, continued to decline, and this year was spent, from the 1st of May to October, in a visit to Ohio. In 1848 her husband was appointed to Moreau St. Church. It was to them "a year of great trials and afflictions." But they attended to the station, the sick and the poor. The church was unfinished and involved in a law suit, and the prospect was far from encouraging. Her husband prayed to fainting, and then she held up his arms. I shall never forget the confident way in which they could look into an impenetrable night and affirm that "Moreau Street" would certainly be finished and all would right. They did indeed fully realize their expectation, and saw the church dedicated during his pastorate. In 1850 they were sent to Wesley and Soule chapel (colored), New Orleans. His health and eyesight failed, and they spent a large part of that year in Ohio. In 1851 he was appointed to the Opelousas district. She traveled constantly in company with her husband around the district, and, in his own words, "she was more popular among the people than he was, and they gave her much encouragement." All the Quarterly Meetings were duly attended, and though he was extremely feeble and suffered constantly from a complicated chronic disease, yet this faithful pair held steadily on without intermission, and did a full year's work. Wherever they went they advocated and testified to the Wesleyan doctrine of entire holiness of heart and life, not more by precept than by example. Not only religious people, but the most irreligious were profoundly impressed with their energy and charity. Persons who were notoriously hostile to Methodism and to Christians on several occasions made them valuable considerable presents in money.

Upon the complete superannuation of her husband they removed to Jackson, Louisiana. There she taught a school of little children to help out in their support. During the war they not only lived by Providence, but were able to fur-

...ny a stranger and famished sol-...r with food. In this position, as ...every other, their light shone to ...e glory of their Father in heaven. ...ways cheerful, always hospitable, ...ways prayerful, always zealous for ...e Master, it was only necessary to ...ow them to feel the blessedness ...d beauty of a godly life. Four ...ars ago he died such a death as ...r triumph has been rarely equaled ...nce the days of the martyrs. ...rom that time she has lingered ...ong in sight of heaven, like one ...aiting to be invited in. "I used ...be counting the days," she said; ...now I am counting the hours. I ...ant to go to my eternal home. I ...m perfectly willing to suffer as long ...He thinks best. If I stay it is ...od's will—he has some purpose ...accomplish." On Christmas day ...e said: "This will be my last ...hristmas on earth. I shall spend ...y next Christmas in glory." Im...diately before death she was in...ensible, and for two days she ...carcely spoke. How blessed the ...emory of this noble woman and ...er husband! "They were lovely ...nd pleasant in their lives, and in ...heir death they were not divided."

J. C. KEENER.

BOOKS AND PERIODICALS.

REINDEERS, DOGS AND SNOW SHOES. By Richard J. Bush, late of the Russo-American Telegraph Expedition. New York: Harper & Brothers, publishers, 1871.

This volume is a narrative of travel and exploration in Siberia. The author was connected with an expedition having for its object the establishment of a telegraph line to connect Europe with America, extending through high northern latitudes, crossing Behring Straits, extending to St. Petersburg, and thence diverging to various points. The author spent the most of 1865, 1866 and 1867 in the inhospitable regions of northern Europe and Asia, and has collected a large amount of information concerning the countries through which he passed. The book abounds in incident and adventure, and is most readable and entertaining throughout. The illustrations are numerous and well executed. The volume is a large 12mo, 518 pages, elegantly bound. For sale by Ellis & Brother, New Orleans.

PINK AND WHITE TYRANNY. By Mrs. Harriet Beecher Stowe. Boston: Roberts Brothers, 1871.

This is called a Society novel, and is in Mrs. Stowe's characteristic style. The author requests her readers to "call this little sketch a parable." Our readers may call it what they please. The tone is said to be wholesome, and the moral good. For sale by Eyrich, New Orleans.

LIPPINCOTT'S MAGAZINE for this month has a most attractive table of contents. We note especially: The Great War of 1870; The Politics of Women; American Journalism; Something about the Isles of Shoals; The Copper Fever in California. Our Monthly Gossip and Literature of the Day are entertaining and suggestive. The notice of American Religion is, however, altogether too favorable. John Weiss is not fit for commendation in any way.

THE UNIVERSITY MONTHLY for June and July has a number of good articles. Among them are: The Public Schools of Louisville; Learnt; Sectional Education; Storm Signals, No. 3; School Government.

THE SUNDAY SCHOOL JOURNAL, published by Carlton & Lanahan, New York, contains the usual amount of valuable matter for teachers and scholars.

THE LITTLE CORPORAL for August maintains its long-conceded claims as one of the best periodicals for children published anywhere.

TYERMAN'S new Life of Wesley says that Thomas Maxfield was not the first of Wesley's lay preachers. Maxfield was not converted till May 21, 1739, yet in June of the same year John Cennick, the converted land surveyor, was employed by Wesley in preaching to the Kingswood colliers. Cennick, though not an educated man, essayed poetry, two of his hymns commencing:

"Jesus, my all, to heaven is gone,"

and,

"Children of the heavenly King,
As we journey let us sing."

These hymns were very popular—and for that matter are yet popular with the masses—but they never passed muster in the critical eyes of Wesley.

JOHN L. SEHON, ESQ., only son of the Rev. E. H. Sehon, D. D., died last week at his father's residence in the city of Louisville, after a long and painful illness.

WHAT a difference it makes whether you put Dr. before or after a man's name!

Obituaries.

MRS. ELIZABETH JULIAN, wife of Mr. G. W. Julian, was born in Franklin county, Alabama, May 4, 1820, and died in Fayette county, Alabama, June 2, 1871.

She professed religion in the thirteenth year of her age, and afterward joined the Methodist Episcopal Church South, in which she lived an exemplary member until her death. She possessed a meek and quiet spirit, was amiable in her disposition, and deeply pious. In all the relations of life she was faithful. In her sickness she manifested a degree of resignation that was characteristic of the true Christian. She conversed freely about dying, but felt no fear. Her only regret was leaving her husband and children, for whom she possessed an undying affection, and for whom she would have still lived and labored. There was no cloud nor doubt upon her mind—all was right; and when death came she said: "I am ready." The community feels the loss of such a Christian. "Earth is poorer, but heaven is richer."

E. NICHOLSON.

MRS. HARRIET ELIZABETH SCARBOROUGH, wife of Mr. A. L. Scarborough, died on the morning of the thirtieth of June, near Osyka, aged forty-nine years, four months and nine days.

She was formerly a resident of Meridian, Lauderdale county, Mississippi. She had long been a member of the Methodist Episcopal Church South. I saw her frequently during her protracted illness, which was of such a character as to greatly impair the clearness of her mind. During her lucid moments, when questioned as to her prospects beyond the grave, she always spoke confidently of the hope which sustains the Christian in passing through the shadow of the valley of death. Although racked with pain at times, yet she murmured not at her afflictions, but, as if to catch a view of the promised land, her soul would burst forth in singing the praises of God. About twelve hours before her death she fell asleep, and apparently was not in any pain. Thus she passed away without a struggle.

She leaves a husband and nine children to mourn her loss; but no doubt their loss is her gain. May the Lord prepare them all to meet her on that bright morning in heaven.

A FRIEND.

BRO. THOMAS C. BICKHAM was born in Washington parish, Louisiana, on the seventeenth of March, A. D. 1818; was married to Elizabeth Magee on the thirtieth of January, 1840, and departed this life, in bright hope of a blissful immortality, on the twenty-seventh of June, 1871.

Bro. Bickham joined the Methodist Episcopal Church South early in life, in which he lived a faithful member until his death. He was a sufferer for many years before he died. Some twenty years ago a small scab made its appearance on his face, which proved to be a cancer. For seven years he and his friends had some hopes of having it cured, but all in vain, for it gradually grew worse, and for many years before he died he had no hopes of ever getting well, but anxiously awaited his Master's call. While he knew he might be of great service to his family while living, yet his chief desire was to depart and be with Christ. He felt assured that the Lord would provide for his family. His last days, while they were days of suffering, were his best and happiest days. He often talked to his family and friends about the goodness and love of God, and urged upon them the necessity of seeking his favor.

It was my privilege to visit him frequently during the last few months of his existence on earth, and I never saw any one more resigned to the will of God in all things than Bro. Bickham seemed to be. He invariably got happy when he heard good singing, and he seemed anxious to have

"Music charm him last on earth,
And greet him first in heaven."

Bro. Bickham suffered a great deal, and at times his mind was in such deep sympathy with his body that it wandered in an uncertain maze. But it is all over now.

He leaves a wife and eleven children to mourn his loss. May they follow him as he followed Christ.

H. P. LEWIS.

Died, after years of declining health, on the ninth of June, 1871, Mrs. CLARISSA WHITNEY, of Jefferson county, Mississippi, widow of the late Judge J. M. Whitney, of precious memory, in the seventy-fourth year of her age.

Mrs. Whitney was well known to a large circle of relatives and friends, including many of our aged ministers. For more than half a century she has been a member of the Methodist Church, and through good and evil report has maintained a steadfast allegiance to the church of her first love. Of a talented and wealthy family, but not distinguished for piety, nor for any special predilection for her church, she embraced it with the ardor of a soul aflame with the love of God, and clung to it her life-long because she enjoyed the life and power of the religion of Christ in its communion. She was a Methodist of the old school and highest type—a class-meeting Methodist—rejoicing in a conscious experience of the divine favor, and always attesting with fervid zeal the realization in her own heart of the profound and unvarying conviction that her salvation, and that of her house, was assured. This ruling conviction of her life was strong in death. Many a time has the writer, during his acquaintance of a quarter of a century, heard the cheering declaration from her lips, in times that tried her soul, that the great faith of her life did not fail her. She could not doubt the faithfulness of the divine promise, and wondered that others could; and there have been many occasions, in that period, to test the genuineness of that faith. Many of her loved ones having preceded her to the better land, she never failed to have her bleeding heart abundantly comforted with the great consolation that her dead *lived*, although in several instances she was not permitted to wipe the death-damp from their brows, and whisper words of cheer and hope to their hearts in the death struggle.

Never can be effaced from the memory of her children and grandchildren the triumph of this aged servant of God, our mother, and her dying testimony and her last exhortation, and how sweetly she fell asleep in Jesus after life's fitful dream was o'er. Such a legacy bequeathed to her household is more to be prized than all earthly treasures, and would not be exchanged therefor by her sorrowing family. As long as she could whisper a word, the dying saint gave the same cheering assurance of a consciousness of the divine presence and the divine favor. Several of her grandchildren have since consecrated themselves to God. Surely none of them can forget the promises she exacted of them to meet her in heaven. God grant that her lifelong faith may be realized in the salvation of her house—her children and children's children. She did not forget those who were absent while exhorting those who were present—five children and their companions, and twenty-six grandchildren.

H. M. BOOTH.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending July 31, 1871.

A—I M C Askew, C G Andrews, D Ayers.

B—Levi Beeman $7.50, W. P. Brown, Robt Babbington, Baleman & Bro $50, Barnes & Wilkinson, L P Brown, G W Boyls, Geo Bright.

C—Wm J Carlton, Thos Coleman $1.50, Claxton, Benson & Hadelfinger, H C Clarke, W H Cassell.

D—A Doulphan, F J Dibble & Co, C L Dobbs, E G Duval $3, B H Dashiell, W A Broddy $1.10, Robt B Downer, H Dunlena, H M Dunlap.

F—E A Flowers $10, F M Featherston $3, Fournoy & Millsaps $13 70, W Finn, F W Farwell.

G—Thos C M Golland.

H—P Howard, M Helat.

I—Joseph Israel.

J—A W Jones, S Johnson $9, J W Jones, B Jones $25, W M Jordan, Geo Jackson.

K—J C Kittrell.

M—J W McNeill, E T Mullins $15, S McKee, Daniel Morgan 50 cts, D L Mitchell, John A Miller $31.80, H McCormick, T Moye, J Michelly, T M Mann.

N—J A Nursworthy $40, John Newberry $8 28, John F Neal, E H Norton.

P—H Parvin, R T Parish 2 lots, T C Parish, J S Parker, S M Pettengill & Co.

R—John F Rivers, E H Ross, Fisher T Rawson.

S—J W Sandell $10, S P Stringer, J E Surratt $34, W T J Sullivan, H L Smith, J L Skipper.

T—J D Terry, C S D Talmer, J L Terry.

W—John Wilkinson $200, F Walker $12, J W Welborn $3, J M Weems, Geo Woods & Co, Geo H Wade.

NOTICE TO AGENTS.

Many of the post offices to which the ADVOCATE is sent are the places of address for subscribers residing in the bounds of several charges stations, circuits and missions. As we cannot know what names belong to any agent, where several are thus represented, we send a copy to each, the members of whose charge may be supposed to be included in the list. We may send to some who have not secured any subscribers, and may not have any in their charges. If such is the case we trust it will not long remain so.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

Memphis Conference Female Institute,
JACKSON, TENNESSEE,

FURNISHES SUPERIOR ADVANTAGES for the education of Young Ladies.

Fall session begins SEPTEMBER 4, 1871. Tuesday evening, the 5th, Opening Address and Concert.

One Hundred and Twenty-five Dollars will cover the entire expenses of board, contingent fee, books, and tuition in the English course. Music and extras moderate.

For catalogues apply to
aug3 2m A. W. JONES, President.

Mr. Editor: Among your New Advertisements I notice one of the "Woman's Friend Washing Machine;" and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does *its* work, and does it well. In the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the "Wringer," it will be found that the job of washing is one that is soon over with.

P. M. GOODWYN.

NEW ORLEANS, July 27, 1871. aug1 1t

We are requested to say that all Students who enter Dolbear Commercial College, Nos. 164 and 166 Canal street, *before* August 4 will have twenty per cent. discount made for the *Full College Course*, and ten per cent. for any *special* course. Lessons day and evening. No vacation. aug1 1t

Argyle Bitters—Argyle Bitters.—A FEW WORDS FOR EVERYBODY.—These Bitters, so favorably known throughout the country for the last fifteen or sixteen years, have recently been reduced in *price*, while their purity and efficacy remain the same as in former years. They are manufactured of pure, full-strength Bourbon Whisky, and medicinal agents selected carefully and solely for this purpose. *They are warranted pure and unadulterated.*

They are anti-periodic in their effects, and are known to have warned off the baneful influences of malarial poison by their timely use.

They are known to have cured Intermittent Fever by their use alone, and are safe for any age, and are retained by the most delicate stomachs.

They are anti-bacchanalian, tonic, alterative and invigorating, and a certain preventive against Dyspepsia.

It is the safest, pleasantest and most efficacious family medicine now used. aug3 1m

NEW ADVERTISEMENTS.

Port Gibson Collegiate Academy,
FOR YOUNG LADIES.

THE EXERCISES OF THIS SCHOOL will be resumed on the twentieth of SEPTEMBER, 1871. The session will close June 18, 1872.

Facilities are afforded for the acquisition of a first-rate education.

For information address
REV. B. JONES, President.
aug3 3m Port Gibson, Miss.

MARTHA WASHINGTON COLLEGE,
ABINGDON, VIRGINIA.
The College of the Holston Conference.

THE TWELFTH ANNUAL SESSION of this well-known institution will begin OCTOBER 4, 1871, and continue forty weeks.

FACULTY.

R. W. JONES, M. A., of the University of Virginia, President.

Rev. W. G. E. CUNNYNGHAM, D. D., Professor of Moral Philosophy and Belles Lettres.

Miss MAGGIE J. TUCKER, Preceptress.

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F. L. FUNK, Professor of Music, with a full corps of assistants in each department.

Board and English tuition, for term of twenty weeks, from $95 to $105.

No extra charge for Latin or Greek. Charges for the other branches moderate. All charges to be paid in advance.

The course of instruction embraces every subject of a solid and finished education.

The system of instruction is that of the University of Virginia, at which the President graduated as Master of Arts.

The college buildings are substantial brick structures, commodious, comfortable and elegant.

The grounds have been laid out with exquisite taste, and present an appearance of surpassing loveliness.

All the associations and surroundings are such as to cultivate the taste and refine the feelings.

Abingdon, situated on the Virginia and Tennessee railroad, eight miles from Emory and Henry College, and fifteen from Bristol, amid the mountains of southwestern Virginia, is noted for the beauty and grandeur of the surrounding scenery, a balmy atmosphere, general healthfulness and refined society. Mineral waters abound in its vicinity.

Parents in the South cannot find a place in the United States where the influences are more favorable for the perfect development of the physical constitution, and where educational advantages of a higher order are afforded.

For catalogue or any additional information address the President or
HR. CUNNYNGHAM.

REFERENCES—The faculty of the University of Virginia, and Emory and Henry College; the Bishops of the Methodist Episcopal Church South; Prof. L. C. Garland, LL. D., University of Mississippi, and Hon. John A. Campbell, Abingdon, Virginia. aug3 2m

MONTGOMERY FEMALE COLLEGE,
Christiansburg, Virginia.

THE EXERCISES of this institution will be resumed on the eighteenth of SEPTEMBER next, under the presidency of Rev. Samuel K. Cox, D. D., assisted by an able faculty.

The course of instruction is exact, thorough and progressive; the situation unsurpassed for healthfulness and accessibility. The college building, which is one of the finest school edifices in the State, is located on the very summit of the Alleghany mountains, two thousand one hundred feet above tide-water, near the Atlantic, Mississippi and Ohio railroad, the great thoroughfare of travel between the North and the South.

Pupils from a distance board in the President's family, and receive parental attention and oversight. Those from the malarious districts of the South can remain at the institute during the summer vacation at the same rate for board as during the session.

CHARGES.

Board, for term of twenty weeks	$75 00
Washing, for term of twenty weeks	7 50
Fuel, full term	5 00
Tuition in Primary Department	15 00
Tuition in Preparatory Department	20 00
Tuition in Collegiate Department, including ancient languages	25 00
Tuition in French, Italian or German, each	10 00
Tuition in Music, on Piano or Guitar	25 00
Use of Instrument	2 50

Instruction in Art at Professor's charges.

Each boarding pupil will be required to furnish one pair of blankets, one pair of sheets, her own towels and two pillow cases.

There will be no extra charges of any kind above those already indicated.

The entire expenses for board, fuel, washing, books, stationery, and tuition in all branches, except that of art, may be aggregated at $150 for the half year.

For further information address the President, at Christiansburg, Virginia.

REFERENCES—Bishop Keener, Bishop McTyeire, Rev. John Mathews, of New Orleans, and the patrons of the college throughout the South. aug3 1f

RIFLES, SHOT-GUNS, REVOLVERS. Gun Material. Write for Price List to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns Revolvers, etc., bought or traded for. *Agents wanted.* aug3 6m

NEW ADVERTISEMENTS.

OAK GROVE ACADEMY.

THE EXERCISES of the above institution were opened on Monday, JULY 31, 1871.

Students can at this institution, at comparatively no expense, prepare themselves to enter the senior classes of the best colleges, where they can acquit themselves with as much honor as those who have spent $1,500 to $2,000 in the acquisition of an education.

TUITION PER TERM OF FIVE MONTHS.

First class	$6 25
Second class	10 00
Third class	12 50
Fourth class	15 00

Board and washing can be obtained, in good families, at $2 per week. Students wishing to board themselves can have cabins free of charge.

The locality of the institution being in one of the most healthy portions of East Tennessee, certainly recommends itself to the young men of the South, who should always remember that while they are cultivating that higher type of their nature, they should also be preserving or restoring a sound constitution, without which there can be no great enterprises.

For further information address
DR. E. COLLINS,
Secretary of the Board, or
PROF. J. T. SHANKLIN,
Pine Hook Landing,
aug3 1f Meigs county, East Tennessee.

COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on Monday, the second of OCTOBER next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

aug3 3m W. H. N. MAGRUDER.

WANTED.—SCHOOL.

A SOUTHERN GENTLEMAN, well qualified by long experience and education to teach the *ancient and modern languages*, and *higher mathematics*, desires a situation as TEACHER. The best references given. Correspondence solicited. Address
JAMES E. HOPKINS,
jy27 2t Bolivar, Hardeman Co., Tenn.

TEACHER WANTED.
Payne Female Institute, Goliad, Texas.

A COMPETENT PERSON IS WANTED TO fill the place as Principal of the above flourishing institution, in which eighty-four pupils were matriculated for the last session. Its friends think that the number can be increased to one hundred and twenty the next session. The buildings are beautifully located in the flourishing town of Goliad, surrounded with good society, and under the patronage of the West Texas Conference, Methodist Episcopal Church South. The proceeds of the school will be given to a competent and responsible person, he paying his assistants and furnishing. *He must be a married man.*

Address J. A. C. Goliad, Texas.

REFERENCES—Bishop Wightman and Dr. J. H. McFerrin. jy27 1m

COOPER'S WELL, MISSISSIPPI.

THIS celebrated Watering Place is now open for visitors, having been supplied with new furniture. Families are requested to furnish their pillows, sheets and towels.

Board per day, $2.50; week, $12.50.

Ministers of the Gospel and their families boarded at reduced prices.

Excursion tickets via Jackson, Mississippi, to and from Cooper's Well, only $15, including hack and hand baggage. By taking the 4.30 P. M. train you will reach Cooper's Well at 7 A. M.

J. C. McALLISTER & CO.,
jy13 2m Proprietors.

A LADY OF MUCH EXPERIENCE IN Teaching, and qualified to teach the usual English branches, desires a situation in a family or school.

For reference and further information address TEACHER,
jy20 5t Gainesville, Sumter Co., Ala.

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Sects and Creeds Differ, but there are no dissenters from the general principle that a great medicine is a great blessing. We have many of these blessings, but among them all, in the province to which it belongs, no greater than

Tarrant's Effervescent Seltzer Aperient.

A column would not suffice to enumerate the ailments for which it is prescribed by physicians of the highest standing. It does not belong to the class derisively termed patent medicines, but it is an article based on scientific analysis, and will stand the test of the sharpest and most rigid medical criticism as a cathartic, a stomachic, an anti-febrile preparation, and an admirable remedy for all bilious complaints. **Let there be no mistake. Secure the genuine article only.**

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(Issued May 24, 1871.)

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Should be examined and compared with all other *Music Books in the market* before you purchase a new book for your Sunday school.

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NEW ADVERTISEMENTS.

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such as to thoroughly fit those who take it for any calling in life, and it is most thoroughly taught. To the benefit of a full collegiate course is added the discipline, instruction and

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The students all board in the Barracks and are kept under rigid military discipline. There are no temptations to extravagance or dissipation.

This school has combined the discipline of the camp with the comforts and pleasures of home life, which can hardly be found elsewhere.

THE TWENTY-SIXTH ACADEMIC YEAR
WILL BEGIN ON
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Send for catalogue, containing terms, rules, regulations and full information, to
COL. R. T. P. ALLEN, Sup't,
jy20 2m Farmdale, Franklin Co., Ky.

CORONA.

CORONA STRIVES TO JUSTIFY ITS name,

THE CROWN OF SCHOOLS

for the higher education of women, by judiciously combining in its scheme the spectapoints of excellence found in all other schools. It aspires to superiority in all departments—literary, scientific, æsthetic, domestic and hygienic. The principal, after spending nearly twenty years in studying educational questions and in the practice of teaching, is devoting his whole mind and heart to the task of maintaining not the largest but the best school in the South. His system of education comprehends such an harmonious development of all the powers of mind, heart and body as will fit the young lady for the faithful discharge of the highest and lowliest duties of life.

The methods of instruction are those approved by the foremost educators of the age. The very best aids are employed for imparting real knowledge, such as maps, charts, globes, specimens and apparatus of all kinds. There is no rote—learning of the mere letter of text books—no cramming of the mind with disconnected facts.

Assistant teachers of known scholarship and well-tried aptness in teaching are engaged. In physical science and modern languages instruction is given by the eminent professors in these departments of Cumberland University.

The course of study is very extensive. It is arranged into schools after the plan of the best universities, and pupils are graduated in such schools as they or their parents may elect. Music on piano, harp and guitar.

In the boarding department young ladies enjoy all the comforts of an elegant home. The rooms are large, well ventilated, neatly furnished and newly carpeted. Fires in rooms whenever wanted. The table is bountifully supplied with wholesome food.

The location is most favorable in point of health, social refinement and religious privileges.

The health and physical development of boarding pupils are promoted by a system of gymnastic exercises, under a competent teacher, with dumb-bells, wands, rings and Indian clubs, without charge.

The expense of boarding and regular tuition is $250 or $260 a year. Extra branches at usual rates. The annual session always begins on the first Monday of September.

For additional information address
A. B. STARK, LL. D., President,
jy27 2m Lebanon, Tennessee.

EAST ALABAMA COLLEGE,
(MONTGOMERY AND WEST POINT RAILROAD,)
AUBURN, ALABAMA.

THE NEXT SESSION of this institution opens SEPTEMBER 13, 1871, with the following faculty:

J. T. PERKINS, A. M., Professor of Languages.

Rev. H. B. Ross, A. M., Professor of Moral Philosophy.

Rev. A. D. McVoy, A. M., Professor of English Literature.

ALEX. HOGG, A. M., Professor of Mathematics.

WM. C. STRUNS, A. M., Professor of Natural Science and Modern Languages.

Tuition in College classes, per annum	$70 00
Tuition in Junior Dep't, per annum	55 00
Incidental fee for a year	5 00

Board, $15 to $20 per month.

For catalogues apply to
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jy27 2m Auburn, Alabama.

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AGENTS WANTED—For Prof. PARSONS'

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my11 2m t&4fas Memphis, Tenn.

TEACHER WANTED.

THE TRUSTEES OF SHARON FEMALE College desire to secure the services of a competent Teacher as President of said Institution. Any one desiring the situation will address me at Sharon, Madison county, Mississippi.

The location is good and healthy, and the school of about thirty-five years' standing.

H. H. MONTGOMERY,
jy13 6t President Board of Trustees.

The Child's Corner.

THE BLUE BIRD AND THE THRUSH.

"Good day, neighbor Blue Bird."
Said young Mrs. Thrush,
Stopping short in the midst of a song;
"Pray what is the state of your health to-day,
And how do the children get on?"

"I thank you, kind neighbor,"
The Blue Bird replied,
"With my health I have no fault to find,
And Jenny and Patty are getting on well.
But I'm very much troubled in mind.

"The farmer's boy, Dick, has discovered my nest
My nest near the top of the elm—
And I heard him this morning
Tell Watty and Fleece,
Ere many more days had passed over their heads
He'd present them a blue bird apiece.

"I would be simple in me, you know, to remain,
Since the rude boy has given fair warning;
So, sweet Mrs. Thrush, let me bid you good-by;
Little Jenny and Patty are yearning to fly,
And we shall all be off in the morning."

"Not off yet this morning,"
Said sweet Mrs. Thrush;
"Not off yet, I am happy to find;
But dear Mrs. Blue Bird, permit me to ask,
For what reason have you thus changed your mind?"

"Well, early this morning,
My kind neighbor Thrush,
Ere my darlings had opened their eyes,
I looked from my nest, near the top of the elm,
And saw, far below me, that naughty Dick Helm
Just climbing the tree for his prize.

"Oh my heart! my poor heart!
How it fluttered and throbbed!
I thought it would break with its woe!
The dread, the distress, the sickening fear!
Oh! none but a parent can know.

"But Dick placed his foot
On a dry, withered branch,
(So thoughtless was naughty Dick Helm;)
The withered branch snapped,
And, quick as a flash,
He lay stretched at the foot of the elm.

And now—so I hear—the doctor declares
That another tree Dicky'll ne'er climb;
And in bed he must stay
For many a day,
For the rude boy has broken a limb."

THE TREE OF LIFE.

"She is a Tree of Life to them that lay hold of her."

This was Emma's verse. The children each learned a verse to say at breakfast every Sunday morning. "Who is *she?*" asked James, hearing his sister repeat it.

"Sure enough," said Emma. "It cannot be God, for God is he." "I know," cried cunning little Lill; "it is mother." "Good!" shouted the rest of the children; "Lill knows more than all of us put together."

"Well, of course it isn't mother," said Emma. "We must ask father at table." So when the family were seated at their pleasant breakfast table—one of the pleasantest in the world—and the recitation went around, Emma, who was last, ended by asking immediately who the "she" was in her verse; and five pairs of bright eyes looked eagerly up to papa for his answer. And papa's answer I shall give without the questions which he put, and all the answers which the children gave.

Who, then, is "she?" It is "Wisdom," a name by which Christ is called in the book of Proverbs. It is a religion which is compared to a great many things in the Bible; sometimes to gold and silver, to leaven and seed. It is here called a *tree*. But how is religion like a *tree?* Let us see first what we can get from a tree.

We get *food* from a tree—apples and oranges, bananas and bread-fruit. People in the South seas get most of their food from the bread-fruit tree.

We get *shelter* from a tree. How grateful is its shade in a hot day! What an umbrella it is in a sudden shower! Our houses are built of trees; and some of the poor Africans stick their little huts up among their spreading branches.

Trees yield us *medicine*, gum arabic, liquorice and senna.

And *pleasure;* yes, I am sure they do. You know that by feeling how bleak and lonely it is where there are no trees. I never felt so desolate in all my life as I did on a great prairie. They are company, and very good company too.

You see, then, what trees are to us? Is not religion all this, and more too? Is not religion *food* to the soul? Indeed it is. Just as the body has to be fed with bread to make it strong and beautiful, so the soul must be fed with the "bread of life" to make it strong, wise and good.

Jesus Christ and his great salvation is that bread of life. If we know and love and obey him, never fear about other things, we shall never go hungry or unhappy.

It is *shelter* also. We are exposed to Satan, who, like a roaring lion, goes about seeking whom he may devour. We are liable to a great many temptations, big and little, which meet us both at home and abroad, and around every corner. Evil company will try to entice us into crooked paths, and little faults are always ready to trip us up. Nothing can keep us from harm but trust in the Lord Jesus; nobody can protect and shelter us from sin like him. The Bible says: "The beloved of the Lord shall dwell *in safety* by him." Daniel found it so in the lion's den; Joseph found it so in the Egyptian prison; John found it so on Rocky Patmos; and every child who keeps close to its Savior will find it exactly so. He is *kept from evil.*

Is religion medicine? I should think so. Jesus himself is called the great Physician. He cures us of sin, the worst sickness we can have. The Bible says in one place: "He sent his word and *healed* them." The nobleman's little girl found it so; and so did the captain's servant. But medicine which is not taken is useless. Will you not *take* his word and follow it, and be healed of your sins? Then you will find true *enjoyment.* Everybody who has laid hold of this Tree of Life will tell you so. I went to see a young woman the other day, and she said: "I have found my Savior, and my home has seemed like a heaven on earth ever since." Pretty soon her husband came in, and he said: "We have set up family prayers, and our home has been a heaven on earth ever since."

So you see the comparison is a good one. A tree is a beautiful object. The wind sings softly among the green leaves, which seem to clap their hands with joy. The birds build their nests among the branches, and praise God from the topmost boughs. Each is called by its name; each is beautiful in its season; but among them all the TREE OF LIFE should be our choice and delight. Let us build in its branches; let us eat of its fruit; let us scatter its leaves, for its leaves, says the word of God, "are for the healing of the nations."

A SENSIBLE RESOLVE.—"Did you ever hear, sir, how it was that Edwards, the mason, gave up drinking?" said a workingman to my father, one day, when he was talking to him about the evils of intemperance.

"No," said my father; "how was it?"

"Well, one day Edwards was drinking in a public house, when the landlord's wife came to call her husband to his dinner.

"'What's for dinner?' said the man.

"'Roast goose,' replied his wife.

"'Is there apple-sauce?' he asked.

"'No,' she answered.

"'Well, go and make some; I won't eat goose without apple-sauce.'

"'When the woman had left the room to prepare this delicacy Edwards was so impressed by the scene he had witnessed that, for the first time in his life, he began to think what a fool he had been.

"'Here's this man,' said he to himself, 'can't eat his dinner of roast goose without apple-sauce, while my poor wife and children at home are glad to get a herring for their dinners, and very often can't have even that. Whose money, I should like to know, goes to provide this fellow with good things? Mine, and that of other poor fools like me. Well, what's done can't be undone. It's no use crying over spilt milk, but that fellow shan't dine off roast goose again at my expense.'

"So he paid his reckoning, and walked out of that public house, never to enter it again."

AN END TO QUARRELING.—The Presbyterian tells a capital story of two dogs that got a ducking by quarreling, and were made firm friends by the danger of drowning:

"One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge; and being blind with rage, as is often the case, the first thing they knew they went into the water.

"The banks were so high that they were forced to swim some distance before they came to a landing place. It was very easy for the Newfoundland dog; he was as much at home in the water as a seal. But not so poor Bruce; he struggled and tried his best to swim, but made but little headway.

"Old Brave (the Newfoundlander) had reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should that noble fellow do but plunge in, seize him gently by the collar, and keeping his nose above water, tow him safely into port!

"It was funny to see these dogs look at each other as soon as they shook their wet coats. Their glance said as plainly as words: 'We'll never quarrel any more.' And, sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog."

TURN TO-DAY.—Rabbi Eliezer said to his disciples:

"Turn to God one day before your death."

"How can man," was their reply, "know the day of his death?"

"True," said Eliezer; "therefore, you should turn to God to-day; perhaps you may die to-morrow; thus every day will be employed in turning to him."

"Behold, now is the accepted time"—"for thou knowest not what a day may bring forth."—*Sunday School Visitor.*

The Farm and Garden.

FACTS ABOUT BEES.

There are three classes of bees in a hive—the worker, queen and drone.

Queens are raised by peculiar food and treatment from eggs that would otherwise produce workers.

The worker is an undeveloped female. Workers, in the absence of a queen, sometimes lay eggs. These invariably produce drones.

The queen lives from two to five years; the worker from two to three months in the working season, and from six to eight during the season of rest.

The queen is perfected in fifteen or sixteen days from the egg, the worker in twenty to twenty-one, and the drone in twenty-four.

The queen usually commences laying from seven to twelve days after leaving the cell, and is capable of laying from two to three thousand eggs in a day.

The impregnation of the queen always takes place outside the hive, on the wing, and generally the fourth or fifth day after leaving the cell. Excepting in rare cases, one impregnation answers for life. The drone she has mated with dies immediately.

The eggs of an unimpregnated queen produce nothing but drones; and it is generally conceded that impregnation does not affect the drone progeny; consequently the male progeny of a pure Italian queen is pure without regard to the drone she has mated with.

The queen and worker are provided with stings; but while the latter will use it upon any provocation, the former will only use it on her own rank. The drones have no stings.

One queen, as a rule, is all that is tolerated in a hive; but previous to throwing off "after swarms," two or more queens are permitted in the same hive for a short time; but the extra ones are soon disposed of. In cases of superseding a queen the old one is preserved until the new one is fitted to take her place. Queens have a deadly hatred for each other, and will destroy, if permitted, all queen larva or cells in the hive, and, will fight each other until there is but one left living.

Bees gather three kinds of product—propolis, from the gum of trees and shrubs, for fastening their hives; pollen or bee bread, from flowers, for feeding their young and themselves, and honey, which constitutes the main food of the hive. Water is also carried into the hive during the breeding season for mixing with the food of their young. Salt is also made use of for the same purposes.

Wax, like fat, is an animal product, and is secreted by the bees in thin scales from the under side of the body. While doing this they consume large quantities of honey—from fifteen to twenty pounds for every pound of wax secreted.

A frightened bee, or one filled with honey, is not disposed to sting.

A good swarm contains about twenty thousand bees.

A strong or medium hive, with a good laying queen, is never seriously troubled with the moth worm; but a hive without a queen, or the means of raising one, is sure to be taken by them.

Bees recognize each other by their scent.

The first one or two weeks of the young bee's life is spent inside the hive as nurse or wax-worker.

The range of a bee's flight for food is generally within two or three miles; much greater range is of but little benefit to them.—*Western Rural.*

UPLAND RICE.

This is again attracting the attention of readers and writers. We say "again," because some twenty years ago, perhaps, there was much said of it, and some spilling of ink. And for whose good? Cotton not remunerating, the feverish mind caught at every bubble, hoping for something to turn up. In the multitude of exchanges we see some proposing a brau new thing—cultivating rice on upland—when we know of its being done in Alabama by Dr. Brumly fully twenty-five, we may say thirty years ago, and as a paying crop. We are satisfied it must be over twenty years ago since we directed how we had grown—we think now—some fifty bushels from a half bushel of seed or less, and fully fifteen or twenty feet above any overflow, and three-fourths of a mile from its edge. In Hinds county, Mississippi, very many knew that popular, noble soul, Green E. Beauchamp, ere he passed away. He taught us five to ten years before his death. We give a modification, or an improvement, but essentially his directions: Plow good fresh land (best,) and rich enough for twenty-five or thirty bushels of corn, a month or more before planting. At time of planting turn with a small plow and shallow to each other two furrows, fifteen to eighteen inches apart. Make an opening of the ridge, and drill in a straight, narrow drill in rice about two inches deep, then run round with small turn-plow to cover nicely. Rains will settle this down before vegetation shows rice above ground. With the rice there may come up a full crop of weeds and grass; mind them not. There is no fingering grass, as *our old papa* put us to do, when a "broth of a boy," and when we, for spite, rolled up our sleeves to the arm-pits, and in one day skinned a pair of white arms of a petulant boy. When the rice is all up, say two inches or about, "bar off:" the old plan is scraping, which leaves the middle clean and covered with fresh earth; rice grass and weeds on a three or four-inch strip, all lightly done. Then with a well-sharpened hoe (all *good* planters keep them thus, in scraping time at least,) shave off the entire ridge with say one-eighth or one-fourth of an inch of surface. In a few days the rice is up again, and a clean field. This is so; we have done it our own self to teach the negro. Now it can be dirted with the bull tongue or the sweep; and we thinned ours to bunches of eight or ten, and about eight inches apart. Stir to keep clean and earth light. One hundred bushels of rough rice can be made with less labor than thirty bushels of corn.—*Southern Farmer.*

CORN NOT AN EXHAUSTIVE CROP.—It is in accordance with the experience of our best farmers that corn is the least exhaustive to the soil of all the cereal crops. Why is this? Is it not largely owing to the fact that the soil is kept loose during a large period of the growth of the crop, and, being thus kept loose, does it not absorb a large amount of fertilizing matter from the atmosphere? Does it not take in a great amount of ammonia and carbonic acid gas, substances which are necessary ingredients in the growth of vegetation? If this is so, does it not furnish us a hint in regard to growing small grains in rows, eight, twelve or sixteen inches apart, thus enabling the farmer, by means of horse-hoes, to keep the soil stirred during the growth of the crop? We understand that in England the wheat crop is horse-hoed to a large extent, and we know that in that country the average yield of wheat per acre is annually on the increase. *Cincinnati Gazette.*

MILDEW is readily removed by rubbing or scraping a little common yellow soap on the article, and then a little salt and starch on that. Rub all well into the article, and put it in the sunshine.

WHEN TO KILL BUSHES.—The best time to kill trees and bushes is to cut them in July or August. There will be no trouble in killing any kind of a tree or shrub.

HOUSEKEEPERS' DEPARTMENT.

SARAH CAKE.—One-half cup of shortening, two eggs, one cup of milk, three cups of flour with one teaspoonful of cream of tartar sifted in, one teaspoonful of soda dissolved in one-fourth cup of hot water, a little salt, and flavor. This makes two loaves.

TAPIOCA PUDDING.—Take four tablespoonfuls of tapioca, one quart of milk, three eggs (leaving out the whites of two for icing,) sweeten to taste, and flavor with vanilla. Soak the tapioca over night in a little water, set in a warm place. Boil the milk and pour over the same. When it is lukewarm add the sugar and eggs, well beaten. Bake one hour, being careful not to let it whey. When cool cover with icing. For icing use the whites of two eggs and six tablespoonfuls of granulated sugar, beaten together to a stiff froth.

WHAT CLOVES ARE.—Cloves are the unopened flower of a small evergreen tree that resembles in appearance the laurel of the bay. It is a native of the Malacca or Spice islands, but has been carried to all warmer parts of the world, and it is now cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers, in clusters, to the very end of the branches.

The cloves we use are the flowers gathered before they are opened, and while they are still green. After being gathered they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts of a round head, which are the four petals or leaves of the flower rolled up, inclosing a number of small stalks or filaments; the other part of the cloves is terminated with four points, and is, in fact, the flower-cap of the unripe seed vessel. All these parts may be distinctly seen if a few cloves are soaked for a short time in hot water, when the leaves of the flower soften and readily unroll. Both the taste and the smell of cloves depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste in consequence much weakened by such unfair proceeding.—*The Household.*

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N. B.—Of all our numerous graduates for the past thirty-nine years, *not one* is now out of profitable employment, so far as known. *Those of last year are now receiving from* $1,000 *to* $3,000 *per annum.* We have ample arrangements for board, from $25 to $30 a month. When Clubs of *three* or more enter at the same time ten per cent. deduction is made.

There are no vacations. Students can begin at any time. Those who begin soon will be able to fill good situations in the summer, when Merchants make their changes. Liberal deduction for sons of clergymen and crippled soldiers. For catalogues address

my4 1y RUFUS DOLBEAR, President.

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je8 tm Emory P. O., Va.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address H. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. CONN, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. NICHOLSON, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. CALHOUN, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department.... $25 00
Preparatory studies..... $15 00 and 20 00
Contingent fee 1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

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For health and association it is believed that the location cannot be surpassed.

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au20 1y W. F. MORELAND.

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Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union. During the last session one hundred young ladies attended this institution from fourteen Southern States.

(From Judge JOHN N. HENDREN, M. A., University of Virginia.

I regard the Wesleyan Female Institute under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * * * *

(From Prof. WILLIAM E. PETERS, LL. D., University of Virginia.

* * * The sterling worth of Prof. Harris as a man, his Christian character, his devotion to duty and his mature scholarship, also his successful experience as a teacher, furnish ample assurance that young ladies committed to his charge will enjoy advantages of moral and intellectual training rarely found.

(From Rev. WILLIAM E. MUNSEY, D. D.)

* * * From personal knowledge I believe that as the president of a female college Rev. William A. Harris has no superior; indeed, within the purview of my acquaintance he has no equal.

(From Bishop E. M. MARVIN, D. D.)

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French, in currency ..... $
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Vocal music in class, in currency.... $
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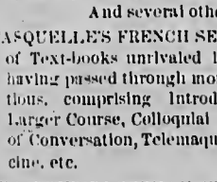

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Months	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28
Feb	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22	2 9 16 23	3 10 17 24	4 11 18 25
Mch	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25
Apr	2 9 16 23 30	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
May	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27
June	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24
July	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29
Aug	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26
Sept	3 10 17 24	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30
Oct	1 8 15 22 29	2 9 16 23 30	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28
Nov	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30	3 10 17 24	4 11 18 25
Dec	3 10 17 24 31	4 11 18 25	5 12 19 26	6 13 20 27	7 14 21 28	1 8 15 22 29	2 9 16 23 30

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Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6¾-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

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COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

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31.....PERDIDO STREET..... 31

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Scientific.

IT IS SAID that the improved lands in South Carolina are worth $20,000,000, while the fences that inclose them have actually cost $16,000,000. The fences in New York have cost $144,000,000; those of Ohio, $115,000,000; and according to an estimate made by Nicholas Biddle, thirty years ago, the fences of Pennsylvania had then cost $100,000,000. The fences of the whole Union are estimated at $1,300,000,000.

SALT YOUR CHIMNEY.—In building a chimney, put a quantity of salt into the mortar with which the intercourse of brick are to be laid. The effect will be that there will never be any accumulation of soot in that chimney. The philosophy is thus stated: The salt in the portion of mortar which is exposed absorbs moisture from the atmosphere every damp day. The soot thus becoming damp, falls down to the fireplace. This appears to be an English discovery. It is used with success in Canada.

STEP out into the purest air you can find, stand perfectly erect, with head and shoulders back, and then fixing the lips as if you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after forcing the arms backward and the chest open, reverse the process by which you draw your breath till the lungs are empty. This process should be repeated immediately after bathing and several times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows this exercise. It is the best expectorant in the world.—*Dr. Paine.*

FOOD FOR THINKERS AND WORKERS. The Phrenological Journal says: Those who expect to think should not eat much food which simply produces warmth and fat, such as ham, fat pork, white bread, butter, rice, tapioca and starch. These contain very little phosphatic food, being chiefly carbonaceous. Prof. Agassiz says: "Fish enters largely into the requisition of the human system, especially after intellectual fatigue. There is no other article of food that supplies the waste of the head so thoroughly as fish diet. Fish contains phosphorus to a large extent, a chemical element which the brain requires for growth and life. He would not say that exclusive use of fish would make a blockhead a wise man, but that the brain would not be wanting in one of its essential elements." Man cannot, however, live on fish alone, because most fish are not fat enough to furnish the heat-producing element in sufficient quantity. The amount of phosphate or brain-supporting food contained in the flesh of animals is in proportion to the activity of that animal; those of great activity, such as the canary bird, for instance, secure food which feed brain, nerve and muscle, but do not produce it. The flesh of the trout, the pickerel or salmon impart more mental and physical vigor to the eater than the flesh of comparatively dormant fish, like the eel and flounder. The flesh of wild animals, such as the bison, deer or boar, promote activity in the eater more than the stall-fed ox, sheep or hog. Wild game generally is considered better food, especially for the convalescent, than the fattened domestic turkey or goose. Barley, oats and wheat ground without boiling, furnish food for brain; but lawyers, ministers and students eat the white superfine or bolted wheat bread, and go to sleep. That which would fatten a pig and give him no desire to exercise or to think if eaten by the learned and refined of the human race, who look in pity upon the poor peasant following the plow, because he is obliged to eat his brown loaf, which brown loaf and cheap fish and wild game contain the incitement to brain work, in which poems, orations and art are conceived and nursed. The proper food for laboring men—we mean those who have to exercise muscular strength chiefly—should be that which contains the greatest amount of nitrogen. Among these articles barley and cheese stand high.

The red flesh of the ox or sheep and unbolted bread are the leading articles. Men who train prize fighters seem to understand much better than others how to build up physical strength and endurance. When their battle and their race is ended they lay aside their unbolted bread and fruit, their lean beef and mutton, and fall into their old habits of liquor-drinking and of eating starch-bearing articles, such as rice, fine bread, pudding, with fat meat and butter, and they soon become as fat and lazy as these carbonaceous articles can make them.

LOVE is an alchymist that can transmute poison into food.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We notice a dull market in nearly every branch of trade. Sugar has been in fair demand and ruled at steady prices. Molasses has been quiet at previous rates. Operations in flour have been restricted by scant supplies, owing to which prices have been well maintained. Corn has been in moderate request, and prices were hardly maintained during the early part of the week, since which they have been steady.

We hear of worms from several localities on Red river, and also on the Ouachita and near Port Hudson, but nothing yet to cause any alarm. The crop report issued by the New Orleans Cotton Exchange on Tuesday will attract general attention. It is more favorable than the previous report, and is intended to fairly represent the spirit of the committee's voluminous correspondence.

The river is 12 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the twenty eighth ultimo:

Louisiana and Mississippi	bales	2,031
Lake		4
Arkansas		156
Moone		24
Texas		437
Total		2,655

On Saturday the demand continued moderate and the sales embraced 1,150 bales, but under the influence of the Liverpool and New York telegrams low ordinary and ordinary gave way ⅛ to ¼c., and low middling ⅛c., while good ordinary was weak at previous rates. On Monday buyers again came forward with some degree of spirit and took 1,300 bales at still easier prices, but hardly showing a quotable decline. The advantage, however, was on the side of the buyer throughout the day, and in some cases factors were compelled to make further concessions. On Tuesday the inquiry was fair, but operations were restricted by scant supplies and factors meeting the demand less freely, at least for good ordinary and the lower grades. Strict ordinary, in particular, was held higher, and the sales indicated a recovery of the previous decline; 15 to 15⅛c. being the ruling rates, but clean white parcels occasionally commanding 15⅜c. Good ordinary also ruled in favor of factors, and there was little to be had at the inside rate of 16c. The business was confined to 750 bales.

This makes an aggregate for the past three days of 3,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,432,910 bales, against 1,438,307 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,087,867 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 871,831 bales to Great Britain, 301,091 to other foreign ports, and a decrease of 214,048 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14 to 15
Good ordinary	15 to 15⅝
Low middling	15⅞ to 15⅞
Middling	16
Strict middling	to

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,936
Arrived past three days	2,655	
Arrived previously	1,402,144	
Mad[illegible]		
[illegible]	19,885	1,424,684
		1,445,620
Exported past three days	5,062	
Exported previously	1,426,474	
Burned	350	1,501,886
Stock on hand and on shipboard		43,734

SUGAR.—There has been only a moderate local demand, and prices have undergone no change, so we yet quote 9½ to 9¾c. for common, 10⅛ to 10½c. for fair, 11⅜c. for good fair, 12¾ to 12⅞c. for yellow clarified. Refinery yellow clarified is quoted at 12¼ to 12⅝c., and white at 13½ to 13⅝c. ₱ lb.

MOLASSES.—City refinery reboiled is quoted at 30 to 35c. ₱ gallon; golden syrup 90c. to $1 ₱ gallon. On Monday 70 barrels reboiled sold at 30 to 45c. ₱ gallon.

PORK continues extremely dull, with some disposition on the part of buyers to sell. On Friday last a sale of 350 barrels winter-cured mess was made at $15. Since then buyers have evinced more disposition to cooperate, but could find no sellers under $15 25 ₱ barrel until yesterday, when 450 barrels sold at $15 ₱ barrel.

LARD is also very dull and flat, though the stock is small, there is very little consumptive demand. On Saturday there was no movement worthy of notice; holders asking 7c. for shoulders, 9c. to 9½c. for clear rib sides, and 9¾ to 9¾c. for clear sides. On Tuesday the market was quiet, with sales of 30 casks at the following prices. Hams, a small job lot at 16 to 16½c. ₱ lb, but these were sugar cured.

BULK MEATS.—There is little or no change to note in this article. Shoulders are held at 7½c. ₱ lb, clear rib sides at 9¾c., and clear sides at 9¾c. ₱ lb.

LARD.—Holders are asking 10½c. to 10¾c. for tierces, and 10¾c. to 11c. for kegs, but the market is dull at 10c. to 10½c.

BUTTER.—Good 11½ to 11¾c.

MONDAY.—Good 11½ to 11¾c.

American silver chain dollars, 107 to 108¼, and Mexican dollars at 2 to 3c. per cent. premium in gold.

In stocks we note sales of Monday $3,000 City Appropriation Certificates at 83; and $1,300 Louisiana Levee Company on Tuesday at 82½; and the market closed at 83, and 60 Louisiana State Certificates at 62.

CATTLE MARKET.

NEW ORLEANS, August 1, 1871.

Texas cattle, choice, per head	$45 to 55
Texas cattle, second grade, per head	25 to 30
Texas cattle, third grade, per head	10 to 11
Hogs, per lb. gross	5½c to 7c
Sheep, first quality, per head	$ to $
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	6 to 10
Yearlings, per head	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, 1 hum. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 00
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	
Corn mills, Coleman's	120 00	425 00
Bagging, ₱ yard:		
Kentucky	20	21
East India	19½	20
Bale Rope, ₱ lb:		
Kentucky		
Bran, ₱ 100 lbs	95	1 00
Bread, ₱ 100 lbs:		
Pilot	5 00	
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	
Candles, ₱ lb:		
Sperm, New Bedford		42½
Tallow		
Adamantine		
Star	10½	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	10 00	
Anthracite		
Western, ₱ bbl	50	
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Brazlers'	30	33
Sheathing		
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American		21
Russia	30	
Corn meal, ₱ bbl	3 75	4 00
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	19	20
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 10	
Herrings	60	
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	
Mackerel, No. 3	9 50	
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 50	6 75
Superfine	5 25	
Fine		
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	16
Dried apples	5¾	6¾
Currants, new	12½	
Almonds, soft shell	16	22
Raisins, M. R., ₱ box		
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box		
Oranges, La., ₱ M		
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	65	67
Corn, shelled	73	78
Beans, ₱ bbl	8 00	8 50
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	30 00	32 00
Hides, ₱ lb:		
Country dry flint	15	16
Texas stretched ditto		
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	
Sheet	5	
Boiler	7¼	
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5¼	
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	12	18
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	21	32
Lime, ₱ bbl:		
Western	1 10	1 20
Shell lime		
Rockland, etc.		
Cement	2 75	
Plaster Paris	2 15	
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	25 00	30 00
Flooring and ceiling, dressed	16 00	20 00
Flooring and ceiling, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	
Moss, ₱ lb:		
Gray country		
Black country	6	8½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 10d	2 75	4 00
Wrought, German	11	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 25	3 50
Pitch, ₱ bbl	2 50	2 75
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₱ gal	45	46
Varnish, bright	80	85
Nuts:		
Cocoa, ₱ box		
Pecans, ₱ lb	18	20
Oils:		
Lard, ₱ gallon	75	80
Castor, in barrels	28	33
Castor, in cases	30	35
Linseed, raw	90	1 10
Sperm	1 75	2 00
Whale, refined		1 00
Cotton seed, crude	44	45
Cotton seed, refined	50	
Olive	2 00	2 25
Castor, ₱ gallon	90	1 00
Paints, ₱ lb:		
White lead, pure	27 00	28 00
Red lead		2 00
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Beef hams, ₱ dozen		
Pork, mess	15 75	16 00
Butter, Northern	32	34
Butter, Western	30	31
Cheese, American	20	21
Potatoes, ₱ bbl	2	3
Onions	60	3 50
Apples		
Cabbages, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	5¾	
India, (gold, in bond)		5½
Carolina		
Sugar, ₱ lb:		
Havana, white		
Havana, yellow	10	
Havana, brown	10	

Special Notices.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected.

ANGUS DOWLING, P. E.

Montgomery District Conference.

The District Conference for the Montgomery district, Alabama Conference, will be held in Auburn, August 24-27. The opening sermon will be preached on Thursday, August 24, at eleven A. M., by Rev. B. B. Ross. All members of the several quarterly Conferences are members of the District Conference, and are urged to attend.

W. SHAPARD, P. E.

Alexandria District Conference.

The Alexandria District Conference will convene August 25, at Laird's chapel, on the Spring Creek circuit. The brethren are kindly requested to be in attendance with their reports.

FRED. WHITE, P. E.

Union Springs District Conference.

The District Conference of the Union Springs district, Alabama Conference, will be held in Fort Deposit, Lowndes county, Alabama, August 9-13. The opening sermon will be preached on Wednesday night, August 9, by Rev. W. H. Ellison, D. D., of Union Springs, Alabama.

J. W. SHORES, P. E.

Lake Providence District Conference.

The District Conference for the Lake Providence district will be held at Delhi, Louisiana, beginning on Wednesday, the ninth day of August, 1871.

If I thought it would have any good effect, I would gladly urge all the pastors and other official members to attend.

"Come, O my guilty brethren, come,"

B. F. ALEXANDER, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Pleasant Valley, at Pleasant Val'y	Aug. 5, 6
Brookhaven station	12, 13
Brandywine ct., at Abbott school house	19, 20
Wesson, at Wesson	26, 27
Martinsville circuit, at Providence camp ground	Sept. 2, 3
Crystal Springs	9, 10
Jackson circuit, at Byron	16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

White Plains mission	Aug. 31
East and West Pascagoula circuits, at Zion	5, 6
Green circuit, at Vernal	12, 13
Enon circuit, at Augusta	19, 20
Rankin circuit, at Clear Creek	Sept. 9, 10

W. W. HERST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Marion and Toomsuba circuit, at Bethany	Aug. 5, 6
Clarke circuit, at Manassas	12, 13
Paulding, at Philadelphia	19, 20
Enterprise station	26, 27
Jasper circuit, at Mill Creek	Sept. 2, 3
Preachers' meeting, at Shubuta	Aug. 2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

St. Helena	Aug. 5, 6
Tangipahoa	12, 13
Arcola	19, 20
Holmesville	26, 27
Bogue Chitto	Sept. 2, 3
Livingston	9, 10

J. Nicholson, P. E.

JACKSON DISTRICT.

Camden circuit, at Forest Grove	Aug. 5, 6
Camden station	12, 13
Sulphur Springs ct., at Madison's	19, 20
Brownsville circuit, at Tinnen's school house	26, 27
Raymond circuit, at Rolton	Sept. 2, 3
Carthage circuit, at Conway	9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Vicksburg	Aug. 5, 6
Clover Hill	12, 13
Lower Deer Creek	19, 20
North Warren, Milldale and Cane Ridge, at Wesley	26, 27
South Warren, at Asbury	Sept. 9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton	Aug. 12, 13
Brandon ct., at Richardson's Academy	19, 20
Trenton circuit	26, 27
Navarena circuit	Sept. 2, 3
Garlandsville	9, 10

The District Conference will be held at Forest, commencing August 3, and embracing the first Sabbath. The members will please be prompt in attendance.

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion, Perryman and Asbury ct's	Aug. 5, 6
Spring Hill, at Spring Hill	12, 13
Peachtree, at Peachtree	26, 27
Suggsville, at Gainestown	Sept. 2, 3
Jackson, at Pineola	9, 10
Choctaw Corner, at Choctaw Corner	16, 17
Bembo's Hill, at Hamilton	23, 24

The Selma District Conference will meet at Spring Hill, at eleven A. M. on Thursday, August 10. T. Mangum will preach the opening sermon. All official members of the church in which the Conference is held are members of the conference. A full attendance is earnestly requested.

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pensacola	Aug. 5, 6
Milton	12, 13
Pollard, at Lee Camp's chapel	19, 20
St. Stephens, at Pine Barren	26, 27
Eastern ct., at [illegible]	Sept. 2, 3

H. H. LEE, P. E.

[illegible] DISTRICT.

Centreville, at Waterproof	Aug. 5, 6
Greenville, at Sardis	12, 13
Belmont, at Blewett's	19, 20
Hemphead	26, 27
Portland	Sept. 2, 3

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Bentonia circuit	Aug. 5, 6
Buck Horn circuit, at [illegible]	12, 13
Vaiden circuit, at [illegible]	19, 20
Lexington circuit, at [illegible]	26, 27

W. P. HARRIS, P. E.

[illegible] DISTRICT.

[illegible]	Aug. 5, 6
Lake Creek	12, 13
[illegible]	
Hopson	[illegible] Conference
Septemtibbeh	[illegible] the ministers are
[illegible]	[illegible] encampment ex-
[illegible]	[illegible] RAMSEY, P. E.

LOUISIANA CONFERENCE.

NEW [illegible] DISTRICT.

[illegible]	Aug. 5, 6
[illegible]	12, 13
Baton Rouge	19, 20
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

[illegible] DISTRICT.

[illegible]	Aug. 5, 6
[illegible]	12, 13
[illegible]	19, 20
[illegible]	26, 27
[illegible]	Sept. 2, 3
New Iberia	9, 10
Franklin	16, 17
[illegible] Conference	28, 30

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Sparta, at Ringgold	Aug. 5, 6
South Bossier, at Fillmore	12, 13
Louisville	26, 27

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VOL. XVII. NEW ORLEANS, THURSDAY, AUGUST 10, 1871. NO. 30.

NEWS OF THE WEEK.

DOMESTIC.

New York, Aug. 3.—Westfield disaster deaths amount to eighty-five.

David A. Kielicher, associate editor of the *Irish World*, has been missing since Sunday. Feared he was lost on the We

Two men were thro om the Second avenue cars, on Sunday, by two roughs. One is dead and the other will die. The murderers are at large.

Boston, Aug. 3.—Lyman School has been destroyed by fire.

Salt Lake City, Aug. 3.—Smallpox is reported in this vicinity. Three deaths have occurred.

Charleston, Aug. 4.—The official count shews that the municipal election of Wednesday resulted in the choice of the citizens' candidate, General John A. Wagener, by a majority seven hundred and seventy-seven votes, over Gilbert Pillsbury, the present Republican mayor. The entire citizens' ticket is elected by about the same majority.

Wilmington, N. C., August 4:—In New Hanover county the Republicans gained several hundred on the vote of 1870.

Anson county gives a small Conservative gain; Warren county, two hundred Conservative gain; Columbus county, reported heavy Conservative gain.

The news thus far received is favorable to the call of a convention by a small majority.

San Francisco, Aug. 4.—Ex-Governor Belger is in a dying condition from the dropsy.

Boston, Aug. 4.—The National Division of the Sons of Temperance have arranged a convention in this city for September 6, to continue five days.

The Prince of Wales will be provisional grand master of the Dublin Free Masons.

The Orangemen and Catholics are preparing for a row at Londonderry on the twelfth instant.

In the House of Commons, this evening, Sir Charles Bowyer Adderly made a speech of some length in denunciation of the treaty of Washington.

Sir Roundell Palmer followed in defense of the treaty.

It is probable that Parliament will be prorogued on the nineteenth.

The troopship Niagara is ashore at St. Paul Island, and it is feared will prove a total loss. The crew and passengers are safe.

Niagara Falls, Aug. 5.—The proprietors of the Clifton House are in receipt of information that the Marquis of Lorne and Princess Louise will be here in October.

San Francisco, Aug. 5.—Abraham Kenning, the old president of Arizona, was murdered at Camp Wood by Apache Mojave Indians, whom he had fed for six months, because he refused to furnish them with ammunition.

Cincinnati, Aug. 5.—A secret organization, known as the "Union League of the United Sons of America," composed principally of young men, are forming here to oppose Catholicism in all shape. All nationalities will be admitted.

Washington, August 8.—Charles Francis Adams has signified his acceptance of the arbitratorship under the Washington treaty.

Commissioner Pleasanton has been formally suspended. Douglas was appointed and is in possession of the office.

The postal money order system with Germany goes into effect October 1, 1872, the North German Lloyds requiring a year's notice.

The immediate causes assigned for Pleasanton's removal in official circles are: The revenue was not collected with efficiency; the revisal of the rulings of his predecessors; making decisions, the effect of which needlessly lessen the revenue, and acting on important matters without consulting Boutwell, wherein Boutwell had a paramount authority.

Columbus, Ang. 8.—Hon. Thomas Sparrow died of lockjaw to-day.

Louisville, Ang. 8.—The Democrats carry Kentucky by about thirty thousand majority. All Democratic candidates for the Legislature are elected.

New York, Aug. 8.—Within the past few days one steamer and six sailing vessels have been quarantined with yellow fever from the West Indies.

FOREIGN.

Constantinople, Aug. 2.—The Porte has dispatched twenty thousand troops against the insurgents in Albania.

Paris, Aug. 2.—It is rumored that Ecmusat will be appointed minister of foreign affairs.

The only French prisoners now in Germany are 4 officers and 800 privates in hospital, and 10 officers and 70 privates imprisoned for various offenses.

The journals say that the insurgents are burning the forests and committing horrible atrocities.

The deputies of the left center have resolved to vote for the prolongation of M. Thiers' powers, and for changing his title from chief executive to president.

It is reported that the Orleans princes will take their seats in the Assembly after recess.

Paris, Aug. 3.—Algerian advices are alarming. The insurgents are burning the forests and committing horrible atrocities. The natives of Oran have joined the insurrection.

The French post office authorities are about arranging a money order system with England and the United States.

Two hundred and thirty witnesses have been already subpenaed to appear before the courts martial.

The minister of finance yesterday completed the payment of another installment of five hundred and ten million francs indemnity.

The German army of occupation has been reduced to one hundred and fifty thousand men.

Marshal McMahon reports the casualties to the Versailles forces in the second siege of Paris at seven thousand five hundred and fourteen.

Trains for the transportation of passengers and freights have commenced running through Mount Cenis tunnel.

London, Aug. 3.—The British charge d'affaires at Teheran telegraphs to the foreign office that the famine in Persia is ever, bnt provisions are still held at exorbitant prices.

The Versailles government has information that a general socialist movement is imminent in the south of France.

London, Aug. 3.—A caucus of the left center voted, one hundred and ninety against five, to make M. Thiers president for two years, and to allow him to choose a vice president and president of councils, the ministers to be responsible, bnt Thiers not.

This proposition will be submitted to the Assembly next week.

A Holland firm has sold in Frankfort-on-the-Main bonds of the Rockford and St. Louis railroad to the value of $9,000,000.

The transaction is a swindle. An investigation will be institnted.

London, Aug. 5.—The Duke of Argyle will preside at the Glasgow celebration of the birth of Sir Walter Scott.

Hon. Tom Hughes, member of Parliament, is prostrated by sudden illness.

The American ship Southampton, ready to sail for New York, with a cargo of coal, was burned at Liverpool this morning.

The British iron-clad frigate Warrior, which was ashore at Leghorn, got off and was towed to Spezzia for repairs.

Lady Franklin has paid several visits to the studio of the American artist Bradford, and has given a banquet in his honor at her residence.

London, Aug. 5.—The steamer Spain, on a trial trip, easily attained a speed of fourteen knots and one-quarter per hour.

A dispatch sent by the Czar Alexander of Russia to the Empress Eugenie, after the fall of Sedan, has been made public.

Alexander said he would intervene on the basis of preserving the integrity of French territory.

This intention, however, was spoiled by the treaty of September 4. All these things are facts, notwithstanding the denials of the Republicans.

City of Mexico, July 30, via Havana, Aug. 5.—The permanent deputation of Congress finished counting the electoral votes for president on the twenty-seventh instant. The following is the result: Diaz 1,982, Juarez 1,963, Lerdo 1,366. There being no choice according to the constitution, the election goes to Congress, where, if a coalition of the opponents to Juarez is effected, the majority will be against him.

An attempt will be made to unite the votes of the opposition on Diaz.

The permanent deputation is known to be hostile to Juarez.

The enemies of Juarez report he proposes to bribe the doubtful Congressmen, and imprison others before they can reach the capital.

On the other hand, *Diario*, the official organ of the government, declares that Juarez has a majority over all his competitors. In this conflict of authority and direct contradiction of the statement, it is impossible as yet to decide who is actually elected. The States of Puebla, Oaxaca and San Luis Potosi threaten a revolt, and the prospects of the country are gloomy.

Revolution has begun in Tabasco.

Voze de Mexico has a bitter article against Protestants, and points to the appearance of certain crimes as coincident with the introduction of Protestantism, and laments the evil produced by religious divisions. The same journal calls for restriction of suffrage.

A number of rude images of the human body, carved from stone, with strange heads of clay and stones cut in the shape of cannon balls, have been dug up near Cordova.

Dublin, Aug. 6.—In spite of the prohibition of the authorities, the friends of Amnest attempted to hold a meeting this evening, in Phœnix Park. Smythe, a member of Parliament; Sullivan, editor of the *Nation*, and John Sullivan Byrne, an Irishman, entered the park with a large crowd.

The Police Snperintendent Howe, standing on the Wellington monument, ordered Smythe and his followers to desist, when he was hurled to the bottom of the monument and barbarously treated. A fearful riot ensued.

The police charged upon the mob, and beat and kicked men, women and children indiscriminately. The fight lasted half an hour, when the police, having been reinforced, succeeded in dispersing the rioters. Smythe, Sullivan and a man named Nolan were badly wounded.

Over one hundred of the injured were taken to the hospital. The authorities are firm in their determination to punish the rioters, and the leaders will be tried to-day.

London, Aug 7.—A dispatch from Dublin to-day says the city is quiet.

Several places visited by the royal party were gutted on Sunday by the mob.

Several French war steamers are now ready at Toulon, in view of apprehended Eastern complications.

Trouble continues in portions of France occupied by the Germans. A Prussian subject was hanged a day or two since at Paligny, in the department of Jura.

A riot followed, in which the German soldiers wounded about twenty of the citizens, and threatened to burn the place.

Quiet restored by the authorities [illegible] ing the arrest of the offenders.

Versailles, Aug. 8.—The Assembly to-day passed the indemnification bill. It compensates the inhabitants in different departments for the loss and damage suffered either from the enemy or from the French troops; after a due investigation of the claim a settlement will be effected. It also authorizes the minister of finance to distribute immediately one hundred million francs among the most needy claimants.

A bill providing for a system of compulsory and gratuitous education throughout the country was introduced to-day.

The committee have agreed to report in favor of the income tax.

London, Aug. 8.—In the Commons, after a bitter debate, Gladstone implored the House to pass the ballot bill, and the bill passed.

It is again rumored that Napoleon intends to take a residence in Switzerland.

Paris, Aug. 8.—The *Journal* states that Jules Simon is a member of the International Society.

Versailles, Aug. 8.—A council of war, at which President Thiers and Marshal McMahon were present, resolved to adopt energetic measures to suppress the Algerine rebellion.

At the second election at Strasbourg yesterday over half the voters abstained. There was a similar result at Mulhouse and other conquered towns.

"Whosoever will may come." "I thank God," said Richard Baxter, "for the word whosoever. If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when he says whosoever, I know that includes me, the worst of all Richard Baxters."

A little boy at the Portsmouth navy yard, son of a naval officer now at sea, recently concluded his usual evening prayer with: "O Lord, please send my dear papa home again as quick as Uncle Sam will let you."

As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.—*Ecclesiasticus.*

DEATH OF JOHN SLIDELL.

Among the telegraphic dispatches published this morning (July 31) will be found one from London announcing the death of John Slidell, Esq., widely known throughout Louisiana and the South as one of the most prominent politicians of the day, and a principal actor in the events which brought on the late civil war.

John Slidell was born in New York, in 1793, and was educated somewhere at the North. While yet a young man he emigrated to this city, where he commenced practicing at the bar. His legal career was an unusually successful one, and taking a deep interest in politics, at the expiration of about twenty years he abandoned it in order to devote himself entirely to political pursuits. He was elected to serve Louisiana in Congress, first in the House of Representatives, and afterward in the Senate. At the outbreak of the Mexican war, in 1846, he was appointed by President Polk minister to that republic, and was known throughout that era as an ardent advocate of the "manifest destiny" doctrine, which aimed at the absorption of Mexico, Cuba and Central America. He was subsequently re-elected to the Senate, where he remained until the outbreak of the civil war. During Mr. Buchanan's administration, of whom he was a firm and intimate friend, he was offered and declined the embassy to France. From the moment of Mr. Lincoln's election, however, he became an ardent secessionist, taking a leading part in the chain of political events which led to the subsequent contest. Among the leaders of the Confederacy he also became conspicuous in his labors to carry it to a successful establishment. At an early stage of its existence he was appointed by President Davis one of the commissioners to Europe, in which capacity his seizure upon the "Trent," subsequent imprisonment, and final release at the demand of England, was one of the most notable occurrences of the memorable contest. During the continuance of the war he remained at Paris, where he has indeed resided up to the present time, always upon the most intimate terms with the Emperor, and much respected by the French people. Mr. Slidell, during his career, accumulated a large fortune, and leaves a family of children, all of whom are residing abroad.

With the small space at our disposal this morning it is impossible to lay before the [illegible] than the above hasty outline of his life. But the career of [illegible] thoroughly identified with the history of Louisiana, so high in the estimation of her people, and linked to them by so many ties, requires a more extended notice, which we shall take an early opportunity to furnish.—*New Orleans Times.*

LOUISIANA SUGAR.

The sugar crop of Louisiana, says the *American Sugar Planter*, for the last season [illegible] estimated at 144,881 hogsheads, weighing 168,878,592 pounds, against 87,090 in 1869-70; an increase of about sixty-six per cent. The coming crop promises to reach, with a good grinding season, at least 225,900 hogsheads. The first crop after the war was only 6,668 hogsheads; and as the attention of planters is now more and more turned toward sugar planting, on account of the low price of cotton during the past season, and the destruction of fully one-half of the Cuban plantations, thus insuring for sugar a good market in the future at paying prices, it is probable that very soon the production will equal, if not surpass, that of the year before the war, or about 500,000 hogsheads of sugar, and 875,000 barrels of molasses. Of the last crop 126,657 hogsheads were brown sugar, made by the old process, and 1,825 hogsheads were refined or clarified sugars. The yield of molasses was very large, being about seventy-one gallons to each hogshead of sugar, while last year the yield was but sixty-five gallons. The total amount of molasses this year was 10,281,419 gallons.

The number of sugar-houses in operation the past year were 1,105, of which 837 were worked by horse power. In 1869 the number in operation were 817, of which 661 used steam, and 153 horse power. We may consider this a very gratifying increase, especially as all reports from Cuba, Mauritius and the East Indies show a large falling off in the production of cane sugar, and as the next beet sugar crop of the continent, owing to the late war, will also show a decided deficiency.

Yazoo District Conference and Camp Meeting.

Mr. Editor: Our District Conference and camp meeting for Yazoo district, North Mississippi Conference, at Bethel camp ground, Attala county, closed on Monday night, July 31. It was a great success. The attendance of preachers and laymen was very good. The absentees have missed a great blessing. Family affliction kept me away till Saturday. The conference elected Rev. K. A. Jones president, and Joseph McGee secretary. They conducted their business harmoniously and rapidly, but thoroughly. The pastoral reports are encouraging.

The camp meeting was on the self-sustaining plan—each tenter provided for his own. The crowd was immense. The order was perfect—no whisky, no profanity, no improper conduct to mar the religious feelings of any one. We intended from the beginning to give prominence to revival efforts. The brethren well carried out our views; so when I got there I found things progressing beautifully. The preaching, praying and singing were of the right kind, and attended with the power and demonstration of the Holy Ghost. Convictions were pungent. Agonizing cries for mercy told too plainly of the distress of the penitent. The joy of converts equaled the anguish of the penitents. By Monday night the encampment was in a blaze of religious life. Preaching gave place to altar work. Scores of the slain of the Lord, around the altar, in the aisles, all over the vast assembly, rent the air with penitential cries, agonizing prayer, and victorious shouts. You could but think of the day of Pentecost. A great many were happily converted, many reclaimed, and the whole church rebaptized with the Holy Ghost. All agreed they never saw a better meeting. The supporters of the meeting were astonished at how little trouble and expense a *self-sustaining camp meeting* is maintained. Camp meetings are reinstated on this district, thank God.

W. W. Barton.

WHISKEY STATISTICS.

The *Methodist*: "The Statistical Bureau [illegible]shington presents, from time to time, invaluable data in almost [illegible] department of the public interests. Reformers, journalists, all sorts of publicists, find its reports an inexhaustible arsenal of munitions for their various contests. Its chief, Mr. E. S. Young, has given the temperance reformers some mighty facts lately. The government returns of the annual whisky product show 62,5[illegible],000 gallons—valuation, $375,000,000! Total product of fermented liquors, [illegible],000 barrels—valuation [illegible],000. Valuation of distilled liquors, $100,000,000. Estimate valuation, $601,000,000! Licensed liquor stores in the country, 150,000; value of their annual sales, about $700,000,000! According to these figures, then, we are gulping down our throats, in worse than useless liquids, enough wealth to pay off, in about three years, our immense national debt!

"There are two somewhat contrasted suggestions which will occur to considerate men in contemplating these enormous statistics. One is the discouraging folly and depravity that still beset the most advanced civilization and override our most obvious self-interest. That a nation characterized, like ours, by the most energetic industry, the intensest love of money, for bettering our condition in life, should pour out this vast sacrifice of treasure at the altar of a hideous and ruinous vice, is simply astounding. Mr. Young gives some startling illustrations of the prodigious annual waste. If spread upon the ground in one-dollar notes, it would cover an area of 20,446 acres. If paid in gold, a ton of which is worth $574,000, and loaded on wagons, each carrying one ton, and occupying a space of seven yards, it would require 1,045 wagons, which would form a procession six miles long. In silver, worth $31,200, it would require 19,230 wagons, which would form a line 76 miles in length. To complete the picture, let the wives and children of drunkards, and the widows and orphans of those who have died drunkards during the past year, follow these wagons in melancholy procession, their cries of anguish ascending to heaven, and the line would extend thousands of miles. And yet what are all these facts compared with the moral wrecks with which the vice stains both time and eternity?"

THE POPE AND THE IRISH.

We take the subjoined extract from the news department of a Catholic paper, and it is therefore authentic. That fable of St. Colombo and the relics of the saints, and that other about St. Clare and "the body of the Lord himself," sound more like nursery tales than the words of a venerable prelate addressed to grown men. Were his holiness and his hearers grave and composed while the instructive incidents were being narrated by the infallible vicar of Jesus Christ?

Rome, July 1.—The following is the answer made by his holiness to the address laid at his feet in the name of the Irish in Rome, by Count de la Poer, M. P., D. L.: "It is a great consolation to me to see myself surrounded by the good Irish. Yes! Ireland has given continued proof of her love, respect and filial attachment to the vicar of Jesus Christ; she has assisted him also liberally with an open hand, generously and untiringly. This is due principally to her faith, which she has known how to maintain intact in the midst of long sufferings, assisting also largely to preserve it in England and Scotland. To preserve this faith, your episcopacy, united and compact, labored assiduously, and your clergy fought with zeal and courage the battles of the Lord, and the fruit of this unshaken fortitude was the dawn of the greater liberty you enjoy to-day. This faith by your labors has spread itself all over the world. You speak of St. Colombo, one of your illustrious apostles. Well, let me recall a trait of that ancient faith of which he was the master and example. While the enemy was besieging the walls of his monastery, he collected here and there the relics of saints which he placed on them, that they might be their defense, and the besiegers, terrified, did not dare to advance or to assail walls consecrated by the venerable relics of holy men. A similar fact occurred in Italy. When St. Clare saw her Assisi surrounded by Saracen invaders, she caused not relics, but the body of the Lord himself to be brought, that he might be protected of the monastery and of his daughters. The freebooters, blinded and disheartened by God, precipitated themselves from the walls and fled ignominiously. I pray to the Lord that this faith, the greatest of his gifts, and the foundation of all others, may return and reign in this world. And now I bless you all with my whole heart; your bodies, your souls, your substance, your whole island, that God may preserve you from all evil, may protect you at all time, and in the last moment of your lives, that you may gain a happy eternity."

An Honest Man.—The *Observer and Commonwealth* thus notices the recent death of an old citizen of Lonisville:

On the morning of July 25 Robert F. Hibbitt, a merchant of Lonisville, Kentucky, died suddenly at an advanced age. His career as a business man is spoken of by every one in terms of highest praise. Some twenty-five years ago, having become security for some of his friends, he failed in business, but he never rested till he had paid every dollar, principal and interest. Even in cases where usurious interest had been stipulated upon, he insisted upon paying it also. He was an earnest member of the Methodist Church South, and a man who showed his faith by his works. In his funeral sermon the Rev. Dr. Rivers expressed his opinion that "a more honest man never lived, a more sincere Christian never died. No purer spirit has ever gone from the church in Lonisville to the church in heaven. Let us honor his virtues and follow his example, and, in a few short years at most, we that mourn now shall rejoice in a reunion which shall be as joyous as it shall be undisturbed, by all the changes of time and through all the cycles of eternity."

Do good, and throw it into the sea; if the fishes don't know it, God will.

The Christian Advocate.

THURSDAY, AUGUST 10, 1871.

WHAT IS SOUND?

BY SHIRLEY BROOKS.

A sound came booming through the air;
"What is that sound?" quoth I.
My blue-eyed pet, with golden hair,
Made answer presently:
"Papa, you know it very well—
That sound—it was Saint Pancras Bell."

"My own Louise, put down the cat,
And come and stand by me;
I'm sad to hear you talk like that;
Where's your philosophy?
That sound—attend to what I tell—
That sound was not Saint Pancras Bell.

"Sound is the name the sage elects
For the concluding term
Of a long series of effects,
Of which that blow's the germ.
The following brief analysis
Shows the interpolations. Miss.

"The blow which, when the clapper slips,
Falls on your friend, the Bell,
Changes its circle to ellipse
(A word you'd better spell,)
And then comes elastically,
Restoring what it used to be.

"Nay, making it a little more,
The circle shifts about;
As much as they shrunk in before,
The Bell, you see, swells out;
And so a new ellipse is made
(You're not attending, I'm afraid.)

"This change of form disturbs the air,
Which in its turn behaves
In like elastic fashion there,
Creating waves on waves,
Which press each other onward, dear,
Until the outmost finds your ear.

"Within that ear the surgeons find
A tympanum, or drum,
Which has a little bone behind—
Malleus, it is called by some;
Those not proud of Latin grammar
Humbly translate it as the hammer.

"The wave's vibration this transmits
On to this incus bone
(Incus means anvil, which it hits,)
And this transfers the tone
To the small os orbiculare,
The tiniest bone that people carry.

"The stape's next—the name recalls
A stirrup's form, my daughter—
Joins three half-circular canals,
Each fill'd with limpid water;
Their curious lining, you'll observe,
Made of the auditory nerve.

"This vibrates next; and then we find
The mystic work is crown'd;
For then my daughter's gentle Mind
First recognizes sound.
See what a host of causes swell
To make up what you call the 'Bell.'"

Awhile she paused, my bright Louise,
And ponder'd on the case;
Then, settling that he meant to tease,
She slipp'd her father's face.
"You bad old man, to sit and tell
Such gibberygeek about a Bell!"

CALL TO THE MINISTRY.

Mr. Editor: Once I heard a brother say to his congregation: "If my salvation did not depend on my preaching I would come down from the pulpit and never go up into it again." The remark astonished me exceedingly; and in talking with him about it, I saw he was *driven* into the ministry rather than *called*—and driven, too, by the fear of hell; yet he was a good and useful preacher. Once I heard Bishop Pierce, making a speech, say he felt it was a *privilege* to preach the gospel, that he *delighted* in the work, and would rather be on the poorest circuit in the Georgia Conference than to be president of a college, or even Governor of the State. It seemed to me he obeyed a *call* rather than yielded to a *force*.

Once I heard a man, who wanted to obtain license, say a voice came to him in the night, saying: "Go preach the gospel." The winds and trees and birds repeated the command, "Go preach the gospel," and with much trepidation and reluctance he was seeking the indorsement of the church. This man seemed to me to be under a delusion; yet I will not say that God did not call him. In his ignorance he mistook, perhaps, the inward movings of the Spirit for an audible voice from without. This is not an uncommon thing with certain states and conditions of mind. And he may have been mistaken as to the *manner* of the call, and not mistaken as to the *fact* of the call.

I have heard other experiences differing from these, and have known the men to be faithful and efficient. Among Methodists there is no difference of opinion as to the *necessity* of a divine call. All agree that no man should take this honor to himself, and that it is a special function of the Holy Ghost to designate men to this work. But about the *signs accompanying—the thoughts and feelings*—there is not such a perfect agreement of sentiment.

The standard held up by most writers in the church papers is that of the first brother. The penalty of eternal death must, according to them, be always over a man, and his eye must always be fixed on that penalty. The Holy Spirit must always call through fears of the pains of hell. The imagination must have vividly before it the image of some poor lost spirit reeking and dripping with flames, and everlastingly wailing out: "Woe is me that I did not preach the gospel." Whoever enters the ministry, without having had his fears alarmed by some such horrible vision, is a soul either deluded by Satan or filled with all hypocrisy and guilt, going where angels would tremble to stand, offering strange fire on the altar, bringing ruin into the temple and dissolution into the vineyard, and doing a great many other blasphemous and sacrilegious things. Their great proof-text is First Corinthians ix, 16: "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

Now I do not deny that this is a mode used by the divine Spirit; for I believe it is. But I do not believe it is the only mode, nor even the one *generally* used in calling men into the ministry. The tendency of constantly insisting on such feelings, and of making them the test and proof of this duty, is to discourage young men, and to keep them from entering the work. They reason thus: "If such feelings and views always accompany the call, I am not called, because I am not conscious of such an experience. It is true I do not desire money, except to relieve distress and help the gospel. True, I care not for the praise of men, and am unwilling to contend for the crowns of bay and laurel. True, my most pious friends think I ought to preach, and some of them urge me to do so. My father and my mother consecrated me to the Lord, and in their prayers they say they have asked him a thousand times to put me into this work. True, I grieve and am sad when thinking of the sins of my neighbors, and pray they may be converted, and that light may dawn on the darkness of the heathen. True, I delight in nothing more than a revival of religion, where souls are born to God. True, I think with peculiar delight on the time when all men shall praise and honor the blessed Redeemer. But I don't feel that terrible 'woe is me' the preachers talk so much about, and therefore, however much my heart would delight in the work of proclaiming the truth by which men are made happy and free, yet I am not called, and must not go." In this way it is that men to whom the Spirit speaks softly—whom he touches gently—are hindered from seeing what God would have them do. They are afraid to touch the ark or to offer incense, lest they be destroyed, because of the absence of the feeling "woe is me."

But does the expression of Paul, in First Corinthians, have the meaning usually given to it? I believe not. "For woe is me if I may not, cannot preach the gospel." Both these verbs are in the present tense, and have by no law of the language any reference necessarily to a future time. The woe is on him *now*, if he cannot preach the gospel *now*. It is a present and not a future affliction—a sorrow and distress *now* endured, and not one *yet to come*. From the words employed by St. Paul there is no reason to think he had eternal and future punishment in his mind at all. Suppose you were standing at the door of an immense hospital, filled with persons, as far as you could see, all dying with a common disease, and that yourself, having had the identical disease, had recovered by using a certain medicine, and that, full of vigor and health and hope, you had the remedy in your hand, and enough to restore every one of the miserable wretches before you. As you looked over the vast multitudes languishing in want, crying in pain, groaning in despair, and struggling with death, would you not feel it a great hardship to be denied the privilege of helping them to live? Would not your sympathy for the poor creatures before you, and your gratitude to the benefactor who had saved your life, and your desire to tell others his name and make known to them his goodness, urge you to do what you could for their relief? Certainly. And if this privilege were denied you, and you were forced to stand and do nothing but look on, or to depart from the place without relieving a solitary case, as you retired your heart would be oppressed and burdened, and you would feel exceedingly unhappy. This illustrates what the apostle meant when he said: "*Woe is me* if I preach not the gospel." And I have no doubt that this woe is on many a young man to-day. He is miserable, and don't know the reason. God has called him to take the balm of salvation to the perishing multitudes in the great cities and towns and country places; but the old and the wise and the good of the church tell him not to go—that it will be to carry death instead of life to these immortal souls. He listens to them because he reveres and honors their piety and wisdom. So he is of no use to the church—stifling, at the suggestion of the church itself, the voice of God in him. The church should not only pray the Lord to send laborers into the harvest, but should hunt out the laborers; and when the Spirit suggests to *her heart* a particular one as suitable, she should communicate the fact to that one, and urge him into the service.

Alabama Conference.

PARSONAGES.

Mr. Editor: As Methodist ministers are consecrated to one great work—the salvation of souls—like their Master, Jesus Christ, they sunder the ties of home, and go out, not having where to lay their heads, save as temporarily provided by a Mary or Martha. The Methodist economy will not permit her ministers to remain long enough in any one locality to provide a permanent home for themselves. She counts it her chief strength to possess an itinerant host of able, consecrated men of God.

A late District Conference revealed the fact that within its bounds, comprising eleven charges, only two parsonages are in existence, and these at stations. Nine circuits without homes for their ministers! Where do they live—that is, their wives and little ones?

O what waste of precious time and service in going to and from their work! Who visits the sick, buries the dead and performs the duties of a pastor while the pastor is away? Who is to blame for this condition of affairs?

We are advancing in matters appertaining to home comforts, such as stoves, wells near the kitchens, with pumps; *store* clothes, etc., for home; neat framed church buildings, with organs and choirs, for God; the Sunday schools are in great favor; finances looking up (slightly.) But the parsonages! Only two on one of the strongest districts in the Mississippi Conference. Our Bishops at Conference tell us of the cry coming up from every quarter: "Send us a good pastor." The Bishops appreciate good pastors and always send them where there is a good parsonage. Now, brother circuit stewards, secure five, ten or twenty acres of good land, located as near the center of your circuit as possible; get a clear deed in Discipline form, and have it recorded at once; then build a comfortable parsonage, with necessary out-buildings. Furnish it as well as possible, send word to the Bishop that "you want a good pastor," and "you mean to take care of him." And, mark my word, you will get a worker.

Tredor.

The South London Press tells this characteristic anecdote of Mr. Spurgeon:

"Recently an eminent Baptist called on him, and made a statement to the following effect: Ten years ago he had set aside £1,000 toward building a chapel, but untoward circumstances had intervened and prevented the execution of his design. This he was now, he said, desirous of carrying into execution, and he trusted Mr. Spurgeon would render him his assistance. 'What do you wish me to do?' asked the pastor of the Tabernacle. 'To give me your powerful aid in raising a second thousand, which is imperatively required.' 'I understand,' said Mr. Spurgeon; 'but let us see—you have had the use of this money for ten years?' 'Yes.' 'During that time it must have been worth to you at least ten per cent. per annum?' 'Well, I dare say.' 'Then, my dear sir, you have got the money without troubling me. Go and build the chapel.' And the applicant departed, satisfied with this business-like and thoroughly practical view of the matter."

MOUNT STERLING HIGH SCHOOL.

Mr. Editor: Mount Sterling is situated four miles west of Tuscahoma, a landing on the Tombighoo river, in Choctaw county, Alabama. Its geographical location is a good one, being accessible to a large section of country, unoccupied by a school of so high a grade. The truth is we cannot have too many schools of high grade, if properly located. Of colleges this is not the case. If our views of a college be correct, it is easier to apply the term college to a high school than for such a school to do the work of a college. If we had a less number of colleges, and gave to them the work properly belonging to a college, it would be better for us. Bishop Asbury did not see the necessity of colleges so much as schools of high grade. Now no man ever had a keener perception of the wants and necessities of the people than he had, and our present surroundings are not so dissimilar to those of his day and time. Is it not true that nine students out of ten would have all the advantages that their mental capacity is capable of receiving in first-class schools? and is it not true that such schools can be sustained with more certainty and at less expense than colleges? and will they not eventually furnish our colleges with such material as is only proper for college training? If there ever was a time when the people were called upon to exert themselves to their utmost ability for the education of their children, that time is upon us now. The church of Almighty God demands this of us; our heroes that sleep in their soldier graves demand it of us; the future welfare of our country demands it of us; and would it not be wisdom upon our part to pursue that course that would draw loss upon our wasted substance and give a more general diffusion of knowledge? This, we believe, can be best accomplished by building up schools of high grade; and such is the character of our school at Mount Sterling. It is located in a section of country where no other school of similar character exists, and where the absence of such a school would paralyze many of the interests of the country, and prevent many enterprising emigrants from seeking a home among us. Surrounded by fair agricultural advantages, with good health and the best of water, it becomes the duty of every good citizen to contribute his influence to assist in building up and sustaining this institution of learning.

This school is under the care of Bro. S. S. Mellin, A. M., who has made teaching the business of his life, and whose past success as an instructor of youths warrants us in saying he is excelled by but few if any teachers in the South. As an instructor of our sons and daughters he has, by his quiet and unassuming, yet firm and decided manner, won a high place in the esteem and confidence of this community, and the influence exercised by him over his pupils makes him a model disciplinarian. His pupils are found all over this Southern country, and many of them are now filling high and responsible positions, both in Church and State. The church is proud of such men as Prof. Massey, now principal of the male department of the Centenary Institute, at Summerfield, and we doubt not that Prof. Massey rejoices that early in his educational career he fell into the hands of so accomplished a scholar and so thorough a teacher as Bro. Mellin.

We may state that Bro. Mellin is favorably known to many of the preachers of the Methodist Church South, and we feel confident that what we have said of him would be cordially indorsed by all of them, including such names as Drs. Hamilton and Andrews, of Mobile, J. T. Heard, of Vicksburg, Mississippi, and J. A. Heard, of Jackson, Tennessee.

Could the reader have been present at the annual examination of Bro. Mellin's school, on the fifth and sixth of July, he would have been impressed with its real merits. The full and undivided attention of the large audience was a compliment beyond anything we could write. The valedictory address was delivered by Mr. George G. Slater, of this county. It was a touching tribute of respect to his teacher, fellow-pupils and community. During its delivery there was many a moist eye in the audience. The soul of his teacher was filled to overflowing, and the speaker's voice gave evidence that his heart accompanied the words his lips were uttering. When he had taken his seat Colonel Prince, a distinguished citizen of Mount Sterling, well known throughout the State and the South as a warm friend of education, came forward and made such an impromptu address as only Colonel Prince can make. In this address he spoke in the highest terms of the school. He alluded in feeling terms to the entire exemption of this institution from those riotous scenes in which boys are so apt to indulge when out loose from the restraints of home and parental influence, and justly complimented the pupils for their high-toned bearing and uniform courtesy in all their intercourse with each other and with the citizens of the place. Thus closed the literary exercises of the occasion. A grateful community had prepared a sumptuous repast, around which teachers, scholars and audience then gathered, and for awhile forgot the toils and labors of the year.

Francis Walker.

Mount Sterling, Alabama.

BAPTIST IDEAS.

Mr. Editor: Yesterday was a day of unusual interest to our quiet little town. Our people turned out *en masse* to witness the dedication service of the new Baptist church in Mansfield. This year the Baptist Church here, notwithstanding the hardness of the times, have built and paid for a commodious and handsome church edifice, which cost, perhaps, not less than $4,000. This speaks well for their benevolence and devotion. In less than two years Mansfield, with a population, it may be, of not more than a thousand, has built two commodious church edifices — Methodist and Baptist—at a cost of not less than $8,000; for which we feel very much like congratulating the citizens for their good fortune and benevolence. Elder J. R. Graves, of Tennessee, preached the dedication sermon, made an address in the evening on the subject of a Baptist publishing house, and preached at night. After hearing him through patiently, our impression of him was that he is a man of strange and unfortunate ambition.

In the morning sermon, after a harangue of two hours and a half, having unchurched all other denominations of Christians, from the Roman Catholics to the Quakers, making them all human organizations, wicked in design, and unapproved of God, and even saying vulgar things of some of them, he seemed to charge the final point by reading, from what looked to us from our standpoint like an encyclopedia of religious knowledge, that some pedo-Baptist author in the Netherlands had said: "The Baptist Church is the only church on the face of the earth that dates its origin from the days of the apostles." It occurred to us, and we were hardly responsible for it: "What a flood of light!" In the evening we wondered if the tirade would be changed, or the theme different; but the necessity of a Baptist publishing house was based upon the ground that all other denominations had theirs, and by their literature were shelling them at long range. To an outsider the impression would have been that all Christian denominations were a set of belligerents, whose only design was to conquer each other.

At night the first half of the sermon, "On the blessedness of the man whose sins were covered," was lucid and to the point, but then the *finale* was a labored discussion, first, on the doctrine of the final perseverance of the saints, in preaching which we never could see what was to be gained. If it be true, nothing is gained; if not, it would certainly be injurious.

Next he repudiated the notion of a final judgment in the sense it is usually received by all the churches. If any religious impressions we made, or better emotions create we are not aware of it. We kno that there were some bitter feelin and sectarian prejudices stirred u The churches of Mansfield claim live in peace and harmony wi each other, being influenced by t cement of brotherly love, and wh strangers come among us as teac ers they should hear this in min

Mansfield.

Mansfield, La., July 17, 1871.

SENTIMENTAL RELIGION.

Mr. Editor: What a poor sub stitute in the hour of sickness an death is a religion of sentiment. saw an illustration of this in an ac complished lady, who tried to co sole herself with its poetical illusio without any correct views of th plan of salvation by faith in th atoning blood of Jesus. I visite her once on a bed of sickness, fo her constitution was very delicat She looked back upon a happy lif filled up with artificial tastes of re fiuement, in which fancy and im agination were cultivated at the ex pense of the reflective powers o thought. Her kind intercourse o friendship, and interchange of mu tual feelings with the refined tast of fashionable forms and conven tionalities of life, constituted fo her the perfection of human happi ness. She had a fine library o handsomely illustrated books, which adorned her shelves, composed o light literature.

She was herself a great reader could talk eloquently about books, and also on religious theories. I visited her again on a bed of linger ing sickness. A splendidly bound Testament was lying by her side, and she directed my attention par ticularly to its magnificent binding. She lived in the past, and kept up an animated conversation, telling me what she had been, how she had shone as a belle in the circles of fashion, and the attentions received.

"Fame! fame! thou can'st not be the stay
Unto the drooping reed,
The cool, fresh fountains in the day
Of the soul's feverish need;
Where must the lone one turn or flee?
Not unto thee—O! not to thee."

Her rooms were furnished in har mony with her character. Her portfolio, which lay upon her table, was full of beautiful engravings, various pictures adorned her walls, and everything was designed to in terest those who called upon her, especially the young, whose society she delighted to entertain. A widow, and childless, she dwelt alone with her servants, having wealth enough to sustain her position. Her house was situated in a romantic place, re lieved with a back-ground of woods; the front, a flower garden with ter raced walks, overlooking a beauti ful valley below. Everything was designed to amuse her lonely hours and court admiration; although her resources were comparatively inno cent, and in good taste, yet she felt their insufficiency to satisfy the yearning of the immortal spirit. She was advancing in years, and health failing, death looked fearful as she approached its vestibule. She studied some religious works, and was able to go out and be baptized, and for a while these outward cere monies satisfied her conscience, without the testimony of the Holy Spirit.

The hour came at last when she was about to change time for eter nity. She was in anguish; she called upon others to pray for her, and wept bitter tears of repentance. She passed away, feeling truly her need of Christ, and the insuffi ciency of every theory and opinion of others, without the evidence of the Holy Spirit in the forgiveness of sin.

How sweetly does the religion of Jesus tinge with its radiance every earthly blessing. How it mellows each gift, and reconciles us to dis appointments and afflictions de signed to wean us from this world of change, making the gloomy val ley of the shadow of death a bright pathway to heaven above, where all tears are wiped away, and our happi ness is to endure forever!

S. B. T.

This mortal flesh is like a vail upon our spirit, and our Beloved says: "At death I shall only come to turn the vail aside, because I want to see thee face to face."

The Christian Advocate.

THURSDAY, AUGUST 10, 1871.

SUMMER CALM.

summer silence sits upon the lake,
sound of plashing oar, no herd-boy's call,
wake the mountain echoes. A soft haze,
dreamy haze of pale and liquid gold
ings o'er the placid waters; glow so pure
scarce to touch with fire the ruby specks
at gem the trouting's back.

Now comes the low
answering kine, knee-deep within the
flood.
ot now the hum of the brown-armored bee,
den with spoil of the rich scarlet flowers,
at glint amid the sedge; now with sharp
"whirr"
e purple dragon-fly skims lily on,
brief existence all an easy dream.
e fisher-heron beside the reedy pool
sed on one leg, with eager head drawn
back,
ans the clear surface of the dimpled lake
nd strikes unerringly his silver prey.

re the broad flags their sturdy pennons
wave,
d gently rustle as the kingly swan,
th arched neck and snowy plumes, sails by;
re blue forget-me-nots their petals hide,
d water-lilies in their chaste white cups
ll their gold-fringed eyes; a glorious calm
es on the bosom of sweet Windermere,
ught with the tender balm of summer
peace. *All the Year Round.*

DANGEROUS ELEMENTS.

If my observation has not deived me, we are even now in the idst of a movement as forceful and regular as any in the past ages. here is always, in the very nature these movements, cause of alarm. here is danger in them, even the st of them. Among the forces at ork there is much depravity of ought and feeling. The movent is not always that of the wise ader. Not unfrequently it is the ging of a blind domigod, roused some chance to fury. There is uch unwise demolition of struces that must be bnilded again. If we are, then, in the midst of a w era of thonght, if the great eam of history in Christendom s just started down a slant toard some now preoipice, it bemes us well to study the elements d direction of the movement, and ert, as much as in us lies, the evil at may be in it. Much evil mixes self in with the best movements, d some are almost wholly bad. e is a wise man who can, at all nes, distinguish the tares from the heat. For every Luther there ust be a John of Leyden, and for ery Latimer a Bonner. Licentiusness and despotism will balance ch other.

Let us look around. What are e forces that are coming together w to coalesce with or to antagoze each other? Take American ciety as it is now. The ends of e earth are coming together here. any antagonisms are meeting. om Europe—Germany and Ireand especially—there are coming two streams, upon one classificaon—that is, on the basis of religon. Superstition and unbelief are e two streams. They are diverse the waters of the Missouri and ssissippi rivers, but henceforth ey are in one channel, and must t along down the stream together mehow, mingled or distinct, a e forces present may determin long with these is the sound Prtstant thought of the country.

Not to be despised among the lements of thought which affect ith, is Spiritism. Its appeal is ade at once to that potent fact of onsciousness, superstition and to nsuality, which is as powerful in sinfluence as the other. Yet no man uppose that the American people re too highly educated to be superstitious. No culture can furnish a uarantee against it It is a depraved exercise of the faith-faculty. his faculty is in the very constitution of man, and must become active. If it turns away from the hristian Scripture it must find ome false object. Then its exercise superstition. So grotesque exravagance need surprise us, even mong the most cultivated people, when the objects of faith are left to the "natural selection" of a depraved heart.

As matter of fact the Spiritists re very numerous, especially in those sections where "public schools" have held undisputed sway for so long a time. They publish several periodicals and cheap books. They support a number of lecturers, men and women, of no little wit. They carry on an active and formidable movement of propagandism. What the end is to be no man can tell. They strike at the very foundation of social order. All sorts of social and disorganizing views gravitate toward this diabolical center. In its relation to Christianity it is directly and intensely infidel.

Let us hope that Mormonism and Chinese Buddhism will never be appreciable elements of society on this continent. And yet, who knows whether they will not?

Among the *social* elements coming into active force, the chief are the doctrine of "woman's rights," so called, and Communism. The latter's movement assails, without flinching or disguise—or at least many of its advocates do, and, logically, it comes to that—the scriptural order as to domestic relations. A large proportion of its champions are infidels. The system itself is, logically, infidel and disorganizing. This is fatal to the existence of the family, and *that* is the corner-stone of all organization, both social and civil. Without the family the State goes to pieces, and anarchy takes possession of the world. Then civilization itself becomes impossible. Loosen woman from her heaven-appointed and most beautiful orbit, and everything goes to wreck. It is the charm of woman's modesty and purity that holds all society in its coherency. Analyze it and you will see that this is true. Woman's modesty and purity are the very heart of the social fabric. They form the center of gravitation, holding everything in its place.

Yet there are not wanting popular preachers, and influential dignitaries of the church, who are urging this mad theory, and lending the influence of their character to coarsen woman into a political hack, so that all the magnetism of her pure, high nature may be, if possible, destroyed. It is not the first time that professed ministers of religion have volunteered to do devils' work. But, as I have intimated, there is an irresistible drift toward infidelity in all this business, and many of the women engaged in it are already debased. One of the most fatal features of it is that those women who have the credit of being virtuous wink at the base characters who volunteer to help on the movement. In some quarters the tendency of this movement to destroy the distinction between vice and virtue is already apparent. Yet the movement has gained ground, and many believe that it is still gaining. Whereunto it may grow who can tell?

Communism is Radicalism in its final form. Its historical antecedents are the leveling doctrines of the French infidelity of the eighteenth century, imported by Jefferson, Franklin and Paine into this country, and popularized by them and others during our revolt against the mother country. These doctrines were taken up and pushed forward upon the line of their inevitable logic by the Radicals and fanatical Abolitionists of this country, until they embroiled the nation in a horrible civil war. And the momentum of the movement, if I see clearly, is still increasing. We have seen its last bloody work in Paris. Thoughtful men, in the more populous regions of our country, dread the development of the next five years. For this Radicalism, Abolitionism, Communism, whichever you may choose to call it, is also called by another name—Agrarianism. It is a war on all distinctions. It is the last term of its syllogism, the first being this: All men are created equal.

Communism, too, is, in the essence of it, infidel, for it assails the very foundations on which religion is built. It contemns authority, despises dignities. It is the antagonist of order, for distinctions are essential in the very idea of order, and religion rests on order.—*Bishop Marvin, in St. Louis Christ. Advocate.*

PHYLACTERIES. — "Mother," said Mary Smith, "I have been reading in the New Testament, and it says here, in the twenty-third chapter of Matthew and fifth verse, that 'the scribes and Pharisees make broad their *phylacteries*, and enlarge the borders of their garments.' What were their *phylacteries?* I have been looking a long time in the Bible to find out what they were, but I cannot find any explanation."

"That is nothing strange, my child," said Mrs. Smith; "for Matthew xxiii, 5, is the only place where that strange word occurs in the Scriptures, and it is simply the name given to strips of parchment or paper, on which were written passages of the law of Moses. The Jews were accustomed to wear these strips of parchment fastened upon their foreheads and on their left arms, but the scribes and Pharisees made theirs broader than others because they desired to have people think that they were better than others."

"Well," said Mary, "that is very simple when you come to explain it. I had no idea that it was anything that I could understand so easily. I think I shall always remember now what phylacteries mean, and I shall take more pleasure in reading this chapter because I know what they are."—*The Guiding Star.*

SHAKING HANDS.—There are two small churches in a little village which I know about. All the new people who come to stop in the village go to one of these churches, and not to the other. Both are neat, both are pretty, both have the pure gospel preached in them, both have good pastors, both have good members.

Now, what draws strangers and outsiders to one church more than to the other? Can you think? Because the people shake hands with them, and are glad to see them. When a stranger comes to town they take pains to hunt him up and ask him to come to church with them, and make room for him in their pews.—*Child's Paper.*

Thou wilt conquer in me as thou hast *for* me.

GESTURE-LANGUAGE IN ITALY.

In southern Italy there is current a venerable story, which is here given with all reserve, as the diplomats say; in other words, it is totally unworthy of belief. The story is this: A stranger present at a cabinet council at Naples, after some silent pantomime had taken place, asked when business was going to begin, and was told that it was over.

"But," objected the astonished stranger, "nobody has said a word."

"True," was the answer, "but surely you observed what was going on?"

"I saw nothing going on," said the stranger, "except a few shrugs and grimaces, and the king signing his name. You don't mean to say you call that business?"

"Of course," was the answer. "What's the use of a long talk, when we can express our meaning as well, and more quickly, by signs."

The story, though an exaggeration, is, nevertheless, not so utterly absurd as it seems to the English reader. Southern Italians use a great deal of gesture while speaking; not because they are deaf or dumb, for they are quick of hearing, everlasting talkers, and remarkably intelligent, but because they have picturesque instincts, and are not satisfied with expressing their ideas by feeble words; while they satisfy their natural impatience by gestures in lieu of whole sentences, and can and do occasionally carry on conversations without any speech at all. For example: I have seen a man in a balcony near the top of a house narrate entirely by gestures his day's adventures to a friend on the ground floor of a house on the opposite side of a street.

The gesture-language is believed to be, in the main, the same all the world over; still, in places widely apart, in which the habits of life are very different, it is natural to expect a corresponding difference in a language which is plainly imitative, and nothing else. In Mr. Tylor's work upon the "Early History of Mankind," which contains a very interesting account of this language, it is stated that according to the general practice of mankind, shaking the head is the sign for the negative "No." In southern Italy, however, shaking the head never means "No," but always, "I don't understand you; what do you mean?" while "No" is expressed by elevating the chin and protruding the under lip a little; and a still stronger negative by the same movements, to which is added scraping the under side of the chin with the tips of the right hand fingers, holding the knuckles outward, and the fingers slightly bent. In the curious affidavit in support of the will of a deaf and dumb man, unable to read and write, quoted by Mr. Tylor, which explains the signs used by the testator to express his testamentary wishes, it is to be observed that the testator expressed his death by laying the side of his head in the palm of his right hand, and then lowering the right hand, palm upward, to the ground. In southern Italy, a Catholic country, death is expressed by making the sign of the cross with the first two fingers of the right hand held together, upright, before the face, that being the final action of the priest when administering the sacrament to a dying person. The gesture by which the English deaf and dumb man expressed his death would, omitting the lowering of his hand, mean, in southern Italy, sleep. In this country we beckon a person toward us by holding a hand or finger with the tips upward. In southern Italy, however, the tips are held downward, and the English manner of beckoning is used for salutation. The verb "go" is expressed in southern Italy by holding the open hand, the palm perpendicular, to the ground, and pointed in the intended direction, and shaking the hand up and down from the wrist; while in this country we simply point with the index-finger. In southern Italy hunger is expressed by extending the thumb and first finger, keeping the others closed, over the mouth, and giving a rotary motion from the wrist. The reader is at liberty to try this upon any organ-grinder he meets, and mark the result. "To-day" is expressed by closing all the fingers of the right hand except the index, then pointing downward, making a rapid slight movement of the hand up and down; "to-morrow" is the same, except that the movement is greater and from the elbow. Numbers, of course, are shown by holding up the fingers.

COURTING.—Here is a specimen of the good old-fashioned mode of courting as it is done in Connecticut. Deacon Marvin, a large landholder and most exemplary man, accomplished his in this business-like way:

Having one day mounted his horse, with a sheepskin for a saddle, he rode in front of the house where Betty Lee lived, and, without dismounting, requested Betty to come to him. On coming he told her that the Lord had sent him to marry her. Betty replied:

"The Lord's will be done."

WHO CAN DRINK MODERATELY?—A moderate drinker always tells me: "I can give it up when I please." So you can. But when you say so, you don't "please." It depends more on the temperament than strength of mind whether, if a man drinks, he becomes a drunkard. You take a cold, phlegmatic man, and he is not likely to become a drunkard. He may be a good man, a good father, a good husband, a good Christian, for aught I know, but he is not warm-hearted, impulsive, quick and generous. His hand falls on yours cold and clammy. Give him drink, and he feels "very comfur-rurrurable." Give him a little more, and he feels "very comfur-rurrurable." Give him another, and he will go to bed "very comfur-rurrurable;" he will get up next morning feeling "very comfur-rur-rurrurable." You can't get him beyond the point of feeling "very comfur-rurrurable." It may affect his vital organs in the end, but there is no evidence of his intemperance. Take the other extreme, for I am dealing in extreme cases. Take a young man, nervous, full of fire, full of poetry, and full of music—a young man who can sing a song or tell a story, noble-hearted, and always ripe for some mischief. Give that man a drink, and what is its effect? He feels it in every fiber of his system. It weakens the power of his will—slightly. It warps his judgment—slightly. It stimulates his mental powers to undue activity—slightly. That man is a changed man—slightly. As he keeps on drinking, and mingles in the outer circles of the world, every circle becomes narrower, narrower, narrower. He says I will give it up when it is injuring me. It is false! false! When you find it is injuring you, then is the time you do not give it up; you are like the soldier who called out to his comrades within the ramparts: "I've got a prisoner." "Bring him in," said they. "He won't come," said he. "Then come in without him," said they. "He won't let me," said he. You think you know and can guard against all danger. You are like the pilot who said he knew every rock in the channel. He steered clear of them for a while, but finally the ship struck. "That's one of 'em, captain," said he.—*John B. Gough.*

THE TRAVELER IN THE SNOW.—A traveler was crossing a mountain height alone, over almost untrodden snow. Warning had been given him that if slumber pressed down his weary eyelids they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade and freezing blast at night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it, and found a human body, half buried beneath a fresh drift of snow. The next moment the traveler had taken a brother in his arms, and was chafing his hands and chest and brow, breathing upon the stiff, cold lips the warm breath of a living soul; pressing the silent heart to the beating pulse of his own generous bosom.

The effort to save another had brought back to himself life and warmth and energy. He was a man again, instead of a weak creature, succumbing to despairing helplessness, dropping down in dreamless sleep to die. "He saved a brother, and was saved himself."—*English Hearts and English Hands.*

WHEN WAS THE SINNER?—"I am glad," said a missionary to an Indian chief, "that you do not drink whisky, but it grieves me to find that your people are accustomed to drink so much of it." "Ah, yes!" said the red man, as he fixed an eloquent eye upon the preacher, which communicated the reproof before he uttered it, "we Indians use a great deal of whisky, but we do not make it."

A CLERGYMAN, observing a poor man by the road breaking stones, and kneeling to get at his work better, made this remark: "Ah! John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees," was the reply.

A UNIQUE recommendation given by a clergyman for a friend who desired a situation is as follows: "He is perfectly human, and has made some of the ablest mistakes that ever were made, showing in their happening and in their correcting a hopeful, conscious and growing manhood."

DO ALL around you get, in your ways, such a reflection of Christ's life that they could not understand you without knowing Christ?

RELIGIOUS INTELLIGENCE.

THE Presbyterian Confession of Faith and Shorter Catechism are being translated into the Siamese language.

THERE is a deep interest among the Jews in Germany in the investigation of the claims of Christianity, and they are attending in crowds the preaching of the gospel in the Christian churches.

LEGACIES.—The will of the late Albert Schumacher, of Baltimore, gives $10,000 to the German Society of that city, $10,000 to the German Lutheran Church there, and $5,000 to the Seeforth at Bremen.

THE Jewish Consistory in Paris have sent an address to the Chapter of the Notre Dame, condoling with them on the murder of the Archbishop. The address is signed by all the rabbis and the Baron Rothschild.

THE Wesleyan Missionary Society received and expended about $750,000; and reports for the past year a total of some 5,500 "paid" laborers of all kinds, 22,410 "unpaid," 779 central stations, and 5,230 chapels and other preaching places.

REQUEST FOR A GERMAN BISHOP.—The recent Iowa Methodist State Convention heartily adopted a resolution, introduced by its German members, asking the next General Conference to elect one Bishop who can talk and preach in the German language.

THE Christian Instructor says that there are 92 theological seminaries in the United States, having about 400 professors and 4,000 students. The Presbyterians, Baptists and Roman Catholics have each 13; the Episcopalians 14, Methodists 7, Lutherans 9, and Congregationalists 5.

THE executive committee of the American Unitarian Association are considering the project of building a Unitarian church in Washington. A petition, asking the committee to take action in the matter, and suggesting the raising of a special fund of $50,000 for the purpose, was presented at the last regular monthly meeting by Dr. Bellows, Mr. Hale and others. The subject was referred for further consideration.

THERE is no doubt of the fact that those universities in Germany at which is taught the old orthodox Lutheran system of theology have more students than those which affect the modern or newer Richtung. This shows the healthy reaction that has occurred, and any university that wishes to maintain its popularity and secure the largest number of students must go back to the theology of the Reformation.

LAST YEAR the English churches of all denominations subscribed $3,296,395 to foreign missions, and about $4,000,000 to other societies represented in the May meetings. A grand sum, and it might seem as if the world were about to be converted immediately. But, on the other hand, Great Britain spends as much in two days on liquor as she does in a year on foreign missions; and the total seems somewhat less considerable with this contrast.

WESLEYANS IN ITALY.—The Wesleyan Missionary Society of London is making special efforts to raise funds to build churches at Rome and Naples. A site has been procured in Naples, on which it is proposed to erect a suitable building at the expense of £5,000. An equal sum is asked for to erect a chapel at Rome, to replace the lowly hired rooms. Disused churches or convent chapels have been rented or purchased in Padua, Parma, Vicenza and Mezzano.

THE Rev. Charles Francis Bonaventura Miel, formerly a Roman Catholic priest, who had been transferred to the diocese of Pennsylvania by the Bishop of Illinois, was afterward formally received into the communion of the Protestant Episcopal Church by Bishop Stevens, in accordance with the provisions of the canon governing such cases. The Abbe Miel is a gentleman who held a distinguished position in Paris, being one of the preachers in the Madeleine.

WORTHY OF RECORD.—It is said that in Rome recently, on occasion of the Roman National Guard swearing allegiance to the crown, the crucifix was dispensed with, and in its place the Bible was used. Eight copies of the Holy Scriptures lay on so many tables in the tent, and to these the men marched up, and on these they were sworn, instead of being sworn on the image of Christ. The Jewish officers and men took the legal oath on a copy of the Old Testament brought from the Ghetto by the chief rabbi.

A LITTLE more than a century ago a Roman Catholic, Junipero Serra, laid the foundation of the old Mission church of San Diego, California. But not until three years ago, when the place increased with American settlers, did the erection of school houses and churches begin. The corner-stone of a new Catholic church was laid in North Diego July 18, 1869, and later in the same year the Baptists dedicated their edifice. Then the Methodists followed at the beginning of the next year, and on the eighteenth of June a Presbyterian house of worship was dedicated.

THE Rev. G. N. Morton, of the Southern Presbyterian mission in Brazil, writes, May 3, of expecting to visit a number of towns in the province of Sao Paulo, in which the gospel had never been preached. He enters on his journey hopefully. He says he "expects much fruit. Our Bibles and tracts, distributed by ourselves and the Northern missionaries, have found their way into almost every village and hamlet of the province; and we can hardly visit a town without finding some soul which is groping for the light, and which is ready to welcome us."

THE Moravian says of the mission in Labrador, that "at present there are thirty-seven brethren (ordained and lay) and sisters employed there. The number of persons under their care is something over one thousand, which is about one hundred less than the number ten years ago. This decrease is the consequence of disease. Heathenism has now entirely disappeared from the Labrador coast, and the natives, with a very few exceptions, are connected with the mission. A comparison with the condition of the scattered heathen who live in the extreme north and in the interior demonstrates how much the mission has accomplished."

THE introduction of Sunday schools, though recent, is already effecting a moral transformation in Holland. In 1864 three earnest Christians, deploring the prevailing tendencies to Rationalism, visited Paris to examine the working of the Sunday schools there. Becoming convinced that this was an excellent system for the religious training of children and youth, and for the promotion of Christian activity, they returned, zealous to implant it on their soil. This was done, and a healthy growth is already the result. Strong and vigorous schools are now in operation, and periodicals, unsurpassed in Europe for their ability and influence, have been established.

REVISION OF THE BIBLE.—This company and that for revising the Old Testament are proceeding with their work. They have had monthly meetings of four or five days each for a year past. They meet in two rooms over the cloisters in Westminster Abbey, called the Jerusalem chamber and the Antioch chamber. The one company has reached the third chapter of Mark, and the other is at the life of Jacob. They first of all consider the original text, and, having agreed on that, they discuss the translation. Their rule is to keep, as much as possible, the style and tone of the present version. Hence they always give the preference to words already used somewhere in the Bible when any clause has to be altered. Those members of the company to whom we have spoken anticipate that their work will be a great success.

LOSS OF THE M. E. CHURCH IN VIRGINIA CITY.—The large and fine new brick Methodist Episcopal church in Virginia City, Nevada, built at a cost of $75,000, is in ruins. On Monday evening, July 17, at five minutes before twelve o'clock, a noise like that of the bursting of a heavy steam boiler was heard all over the city. The great walls of the church had fallen with a tremendous crash, and, with the exception of a portion of one end, the whole lay a mass of ruins. Many persons in the city believe the edifice was blown up, but our latest information leads to the assurance that the fall was caused by injuries from the last severe earthquake. It is said that the walls were cracked at the time, and rendered really insecure. The falling walls destroyed two adjoining buildings, and in one of them several persons were injured, but fortunately no lives were lost.—*New York Christian Advocate.*

THE Pacific agency of the American Tract Society reports that "only four per cent. of the people of California are in membership with evangelical churches. The Roman Catholics claim control of one-half the population. In all the territory west of the Rocky mountains there are about a million inhabitants, and only about thirty thousand, or three per cent., of these are identified with churches. Nearly all of these are in California and Oregon. In 1859 California had only six thousand three hundred and twelve church members. Now there are about twenty-three thousand—an increase of three hundred and sixty per cent. The increase of population in the meantime has been only fifty-two per cent. West of the Rocky mountains there are about one hundred and eighty thousand children of suitable Sunday school age, only thirty thousand of whom are in Protestant schools. The field of one colporteur extends a hundred miles from the mouth of the Columbia river. In all this field there are but five Sunday schools, and Astoria is the only place enjoying stated preaching on the Sunday.—*Independent.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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OUR SCHOOLS.

We give considerable space this week to the subject of Catholic schools. To be forewarned is to be forearmed. The Methodists and other Protestant denominations have excellent institutions. In our advertising columns will be found the names of many from which parents can choose. In the selection they will be governed by considerations of convenience, health and other grounds of preference. Our chief concern is that we patronize *our own schools*. They are every way the best for the moral and intellectual culture of our children. It is hardly needful that we urge parents to give their children the full advantages of a liberal education. Let them count no sacrifice and no cost too great, within the bounds of reason, for this object. A good education is a better inheritance than wealth.

REVIVAL AT STARKVILLE, MISS.

Rev. J. R. Allen, writing July 31, says: "For the encouragement of the church elsewhere, I write to inform you that we have had a gracious time at Starkville recently. Our third Quarterly Conference commenced on the fifteenth of July, and we protracted the meeting through two weeks, closing on last night. During this time we had something near forty conversions, and twenty-seven have been added to the church; while the entire membership have been greatly revived. The presiding elder, Rev. A. C. Allen (my beloved father,) remained with us during the first week. Bros. R. G. Porter and A. J. Foster were with us during almost all the time, proving themselves, by their zealous labors, faithful ministers of Christ. May God revive his work everywhere."

Young Men's Christian Association.

The free reading rooms and headquarters of this association are at No. 82 Camp street. We are glad to see that the association is thoroughly and efficiently organized, and at work in our midst. The regular meeting is held on the second Tuesday of every month, at half-past seven P. M. Weekly prayer meeting every Saturday, at eight P. M. The association issues a monthly paper—*Chronicle*—a very well edited and useful publication. There is no better resort for young men than the rooms of the organization, 82 Camp street.

INFORMATION is wanted of Mr. Seymour Van Densen, a young gentleman who left his friends in New York nearly two years ago. The father of Mr. Van Densen, a venerable minister of the gospel, will be thankful for any information concerning him. Address Rev. S. Van Deusen, White Plains, New York, or this office.

CATHOLIC SCHOOLS.

The zeal of the Romanists in the cause of education is pretty much confined to Protestant countries. Where they have had sway, as in Italy, Spain and Mexico, the people are not educated, nor have much pains been taken to supply the masses with even primary instruction. In Protestant countries they are compelled to have schools in self-defense. In them everything is made tributary to the one purpose of imbuing the mind with the dogmas of the papal church, and of subduing the understanding to a blind acceptance of its superstitions and unscriptural doctrines. Education, as the development of the mind, and of the power of independent thought, is most carefully avoided. The object is to emasculate the understanding, to subject the reason to ecclesiastical decrees, and to rivet upon the soul the degrading bonds of vassalage to a false and bigoted faith. The great end is to keep the young away from the light and progress of Protestant institutions and ideas, and from that independence of reason and conscience which is at war with the worn-out traditions and fables of the Romish system.

Beyond the purpose of guarding their own youth from liberal and enlightened influences is the ever-present study to pervert and proselyte the children of Protestants. Protestant parents do well to remember this, and to consider that no supposed advantages can compensate for the danger to which their children are exposed by placing them in the hands of the sisters and priests. These Catholic institutions are, of course, ready enough to get all the Protestant money they can; but beyond the lucre is the confident expectation that the majority of their Protestant pupils will turn out zealous perverts to Romanism. They will promise to respect the religion of their patrons, and to use no efforts to change their faith; but yet seven-tenths of those intrusted to their care are led into the Catholic Church. The promise not to meddle with the religion of their Protestant pupils is worth nothing. No educational advantages can offset this religious perversion; but the education itself is a sham of the most superficial character. The government of Italy has recently inaugurated a school reform in Rome. The pupils were to be admitted to the new schools on an examination and proof of fitness. Nearly seven hundred students, mainly young men of an average age of eighteen, presented themselves. An extract from the *Western Christian Advocate* tells the result and the moral:

> They were carefully examined, and the test exhibited among all of them an incredible amount of ignorance. We can scarcely believe the story of a Roman correspondent regarding this matter, but it runs substantially thus: Many could not define the science of geography, and their native country seemed as strange to them as a Bohemian village. In reply to the questions of the Examining Board, the Adriatic was termed a mountain, Sardinia a city, and Milan the capital of Sicily.
>
> To one of these youths the teachers expressed their surprise at the absurdity of the answers, when the young men excused themselves by saying that they were Romans, and not Italians, and could not be expected to be familiar with affairs outside of their own country. And thus they went on; declaring Brutus to be a tyrant, Dante a Frenchman, and Petrarch a poetess; some held Columbus to be a saint, and others regarded him as one of the apostles.
>
> In the matter of arithmetic, none had gone beyond simple addition, and most of them found it a difficult task to write down an orally expressed number of five figures. The question was then naturally put to them: What have you learned? And the reply was: Reading, writing and Latin; but the latter clearly without at all penetrating into the spirit or literature of the language.
>
> The whole training proved to be a mechanical repetition of words and rules, and nothing else but an effort of memory. The consciousness of self-responsibility in such a system of instruction was totally wanting; and this was just what was aimed at—the priest was responsible, and the pupils owed him simple obedience. The liberty of instruction becomes a ridiculous watchword in view of such fruits.

If this is the state of education among the masses of the great capital of the papacy, we can well imagine what it may be throughout the provincial districts of the Papal States. The truth is, that in southern and central Italy the education of the people, beyond the merest church formulas, has been totally neglected, and about all they know is learned from the story-tellers and ballad-singers. The effort to regain them for civilization and culture must be made in opposition to the priests, who steadily set themselves against any system of popular education that will teach the people to think for or depend on themselves. The country is full of solitary retreats, mountains and valleys, where the priest is sovereign. There the newspaper is unknown, books are under ban, and candles are but appendages to altar service.

So much for Romish schools and education in Rome, under the shadow of St. Peter's and the Vatican. Where Catholicism has had its own way, and where there was no Protestant competition, education has been a matter of small moment. The more ignorant the better for the purposes of priest-craft. In this connection we quote a few apposite paragraphs from the *Christian Observer and Commonwealth*:

> We have serious doubts whether there is a single *good school* under Romish influences on this continent. The whole genius of Rome is utterly opposed to education. In Italy her power has had full sway for ages, and there is no country in Europe whose people are so ignorant and degraded as the children of the Romish Church. In this country her schools are mere shams—all is superficial—there is little or no intelligent training given at them. If any proof of this assertion were wanted, it is found in several facts.
>
> First, in the one alluded to by the writer, that the chief glory of her schools is in the little, unimportant accomplishments, such as needlework and embroidery, rather than solid acquisitions.
>
> Second, in the testimony of experienced teachers who have had ample opportunity of observing the effects of different systems of education. One who has had in his own school many girls whose education was commenced under Romish auspices, tells us he has never found one who was well drilled in the more solid branches of learning. They learn there to dance, and sketch a little, and get a smattering of Italian or French or music, with which to make a display; but it is a very rare thing to find a girl from a Roman Catholic school who has been taught to study, think and reason.
>
> Third, in the character of the children of Rome. After they have gone through the forms of education, they are not a reading people; they have not formed habits of study in school, and they do not exhibit literary tastes afterward. The statistics of American journalism show that twenty-five or thirty copies of Presbyterian newspapers are taken by every one hundred members of the Presbyterian Church, but only one or two Roman Catholic papers among every one hundred communicants of the Romish Church.
>
> Fourth, the whole character and spirit of Romanism is such that the diffusion of popular and liberal education is her death-blow. She knows it; and in all those countries where she has undisputed sway, in Italy, Portugal, Spain, Austria and many parts of southern Europe, the education of the masses is discountenanced, and the people are kept in the grossest ignorance. Public sentiment in this country demands that the children shall be sent to school. To keep them out of Protestant schools, Rome, with Jesuitical cunning, provides schools (?) where the graceful accomplishments, dancing, music, embroidery and some of the fine arts, are made the principal studies, but where the rudiments of education are neglected, the mind—the intellect—is dwarfed, and Jesuitical artifices quietly, gently, pertinaciously applied, especially in cases where the children are likely to inherit wealth, or to exert political influence, to bring them within the folds of the papacy.
>
> *Seven out of every ten* Protestant girls that are sent to the Roman Catholic schools are drawn into the Roman Catholic Church. *A very small proportion* of those who go to them become *even respectable scholars*. Many of them acquire a superficial polish and address that are agreeable in the hall room and parlor, but of little service in fighting the battles of life. We cannot conceive how *any Christian* parent can deliberately place in jeopardy the eternal interests of sons or daughters by placing them in Roman Catholic schools. And we do not understand how *any worldly parent*, who is ambitious to see the minds and characters of his children well developed, will consent to have the rudiments of an education laid in the superficial manner that is characteristic of these schools.

FRENCH AFFAIRS.

The late French elections are significant. Out of the one hundred and seventeen vacancies in the Assembly, to be filled throughout the country, one legitimist and one Bonapartist have been elected, while the clerical candidates all failed. The people are evidently losing their interest in the Romish religion; and Napoleonism, which has done so much to maintain the temporal power of the Pope, seems to be well-nigh extinct. Popery and Cæsarism have gone down together in France, and, it is to be hoped, to rise no more. It is too soon to judge of the republic which is now to be organized. We believe, however, that the French people have no desire to interfere with Italy, and if the disposition exists, it will be many years before the nation will be in a condition to engage in an aggressive war. M. Thiers ventures to assure the Pope that he will be respectfully received in France, but that he would be subject, as other ecclesiastics are, to civil power, and to the laws of the empire. Not much would be gained by exchanging Rome for Paris.

For the present we must rest hopefully in the two important points exhibited in the late elections. Bonapartism and popery are both lost to popular favor, and have ceased to exert a controlling influence in the foreign policy and domestic politics of France. The nation is evidently in sympathy with the advancing public opinion of Europe and of the civilized world in reference to the effete and worn-out pretensions of the Roman Church. The ultimate hope of France lies in the dissemination of Protestant ideas, and the leavening influences of a pure and free gospel.

It is a gratifying fact that in the elections referred to not a Communist was chosen, and only twenty-four radicals of any sort, while the great majority must be classed as moderate republicans. On the whole, the outlook is unusually promising in French affairs. The opportunity has come for a new and better departure, and the circumstances are favorable for the political and religious regeneration of the country. This promise may be blighted, it may be nipped in the bud, but none can doubt that it exists at the present hour. Catholicism, imperialism, communism or radicalism are the rocks upon which the nation is liable to drift, but the promise of the present moment is that these causes of shipwreck may be avoided. That this promise may be realized is surely the wish and prayer of all devout and enlightened minds.

EUROPEAN CORRESPONDENCE.

BADEN, July 17, 1871.

MY DEAR STEWARDS: Since writing you last I have seen the masterpieces of the three great painters of whom Antwerp and Brussels boast themselves—Rubens, Vandyke and Wiertz; but I have also ascended the Rhine, from Cologne to Mayence—a distance, in time, of twelve hours; miles, one hundred and fifty—and I have almost forgotten the paintings. They have come to me only as a convenient beginning for this letter. To use the language of the schools, if the Rhine had been my objective point in coming to Europe, all things being equal, the end would have justified the means. I had read of the Rhine, but had allowed for the word-painting, and, moreover, had learned, in respect of all things, to clip the wings of expectation. You must know also that I had gone further. I remember distinctly that, in my meditatings and ruminatings, the afternoon on which I left New Orleans, as I was borne by a faithful "Creole" across the golden bars, shot by the departing light athwart the placid, glassy bosom of Pass Manchac, charmed into reverie, I thought of the Rhine, and wondered if, for the distance, I should find any surpassing beauty upon its banks and waters. There were vine-clad hills, I knew, and all that; but Pass Manchac was lovely too, and a very scene of enchantment. Approaching twilight, on a sweet afternoon, found me also upon the Rhine; nay, more, the insulted river had prepared for me one of its longest, broadest days, upon its most beautiful section, to vindicate its majesty against the silly insinuations of my incredulity; and right nobly did the noble stream defend itself.

The boat was a fine one, to begin with—built in Holland, but much after the model of our Mississippi steamers. The day was fine; no fog, the plague of rivers; and I turned to take a last look of the immense Cathedral of Cologne, ere losing sight of it, no doubt, forever. A few revolutions of the steamer's paddle-wheels, and it was art no more, but nature, that riveted my attention, and long before the day was done I was soundly reproved for my unworthy thoughts of the first river in Europe in point of varied and beautiful scenery.

Nature is far too rich to acknowledge any indebtedness to art, or we might agree that the ancient cities and towns which, with their quaint structures and historical associations, command our most respectful and interested regards almost as fast as we can turn our faces from one side to the other of the river, contribute greatly to the serene and satisfying pleasure which a day's journey on the Rhine affords. There is Cologne, of Cologne water notoriety, and Bonn, the seat of the university, and Andernach, the eldest town, and Coblentz, with its frowning fortress, Ehrenbreitstein, "the Gibraltar of the Rhine." And then there are the castles, surely, of which everybody has heard—curiosities to the dwellers in an uncastled land—ruined fortresses, blown up, laid in ruins by the French, not in the late war; no, some time ago. Thus things change; and with this sage remark we pass from the moral to the natural again, observing only, as we pass, that those Prussian soldiers are a proud-looking set, almost every one you meet being bedizened with some decoration of distinction.

The vineyards which terrace the hill sides for miles and miles are certainly an element of great beauty in the scenery for which the Rhine is so famous. Here the grape is grown in far too great profusion to be consumed as a fruit. Were I on the temperance question now, I should denounce the other use to which it is appropriated, while I could but admire the vineyards. It is not, however, in my judgment, in any or all of these things combined, which I have mentioned, in which the surpassing grandeur of the Rhine scenery is to be found. They all are as the threshold to the temple—charming to linger in, but not the sacred shrine; they are the frescoing on the walls, but have "no glory, by reason of the glory that excelleth," of the high altar. The Drachenfels, the chief of the Seven Mountains, is the chancel gate, entering which the mind attuned to nature's worship is deeply sensible of the awe that falls with a sweet, oppressive weight upon it—a weight, indeed, which, like the cross that bears him who bears it to the skies, at once burdens the soul and conveys it up to the truer worship of nature's God. For thirty or forty miles you pass between hills or mountains, rich in the greenest foliage, and rising almost perpendicular to the water's edge, from five hundred to one thousand feet high. The river, at its widest in this section, is not half the average width of the Mississippi, and gracefully curves almost every quarter of a mile, so that behind, before and on either side you are shut in by lofty steeps as the steamer finds its channel around some new bend that is hidden utterly until you enter it. You cannot weary of one scene before another bursts upon you. You are fearing continually lest the next curve shall conduct you out on a straight course between level banks; but in this you are agreeably disappointed, until your whole intelligent being is fairly saturated with grandeur. Nature says, "It is enough," and you pass into the open air to breathe more freely. Thus the Rhine, which I traversed, reminded me of the most eloquent and effective sermons that I had heard, beginning with propositions, simply enunciated, that were a calm invitation to the ear to hear, to the heart to feel, proceeding in ever-rising periods, waxing bold in imagination, strong in truth, lofty in diction, and divine in unction, until mind and heart were deluged with the very cataclysm of intellectual and spiritual power, and closing with the brief prayer that is omitted alike the preacher and his hearers, for the rest, to God.

I must close for the mail. Love to you all, brethren, and to my church.

W. V. TUDOR.

BOOKS AND PERIODICALS.

THE DOMESTIC LIFE OF THOMAS JEFFERSON. Compiled from family letters and reminiscences by his great-granddaughter, Sarah N. Randolph. New York: Harper & Brothers, publishers, 1871.

This work is a most entertaining one, and contains some original letters and documents not accessible to Randall when [illegible] life of the eminent statesman [illegible] published. It is a biography [illegible] condensed than Randall's, especially devoted to the [illegible] home life of "the sage of Monticello." Much of the book is occupied with letters and gives a most satisfactory insight of the deep and refined affection and amiability of the writer. The admirers of this great apostle of liberty and democracy will find a rare treat in perusing "The Domestic Life." The author has performed her task with taste and judgment, and the publishers have expended their utmost skill upon the mechanical finish of the volume. We have received our copy through Ellis & Brother, New Orleans.

CHRISTIANITY AND POSITIVISM. A series of lectures to the times on natural theology and apologetics. By James McCosh, D. D., LL. D. New York: Robert Carter & Brothers, 1871.

These lectures were delivered last winter in New York, on the Ely foundation of the Union Theological Seminary. Dr. McCosh is president of the college of New Jersey, Princeton, and widely known as a theological writer. The author indulges in occasional flings at slavery and the South, and is a good deal of an egotist. To introduce the name of John Brown eulogistically in connection with the Saviour's sublime declaration, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone," sounds almost profane and sacrilegious. We can get over all his other hard speeches better than this. The doctor is also, we think, a little trammeled at times by his Calvinism. The [illegible] we have noticed do not [illegible] appear, however, and the work is, as a whole, a most valuable one, and a staunch and timely vindication of Christianity against the prevalent forms of infidelity. The lectures embrace three series: 1. Christianity and physical science, under which the argument from design is carefully stated and vindicated in connection with a review of the state and conclusions of the science of the day. 2. Christianity and mental science. Under this the proofs of the existence of mind are adduced, the Boston theology is elaborately noticed, and the materialism of Buchner, Mandesley, Bain, Huxley, Tyndall and Spencer is thoroughly exposed and refuted. 3. Christianity and historical investigation. This last series contains an elaborate criticism of Renan's Life of Jesus, and is an important contribution to the apologetic literature of the day. We are indebted to R. J. Harp, of the Methodist Depository, 112 Camp street, for a copy of the work.

A LATIN GRAMMAR FOR BEGINNERS. By William Henry Waddell. New York: Harper & Brothers, publishers, 1871.

The author is professor of ancient languages in the University of Georgia, and has the reputation of being a classical scholar. The present volume is a duodecimo of 85 pages, and is a companion to a Greek grammar by the same author, and already noticed by us. The arrangement appears to be admirable, and we doubt not teachers will find it better for beginners than the larger works of Bullion, Andrews and Stoddard, and others. For sale by Ellis & Brother, New Orleans.

THE NEW MONTHLY MAGAZINE has, we hope, got into the hands of most Southern Methodists by this time. It merits a large circulation, and every preacher should charge himself with the duty of securing subscribers to a periodical whose mission it is to elevate and refine, and to promote an intelligent and spiritual Christian experience. The August number, besides selected matter, has the following original articles: Nothing but a Woman; Mrs. Browning's Writings; Celebrities that I have Seen; Woman's Position as Taught in the Bible; Sports of the Olden Time; Historical Sketches; To China and

Back; The Kingdom of the King's English; Separation; The Chinese Question; Folk Lore of many Lands; John Stuart Mill and Liberalism. The Editor's Round Table contains a great many good things. The following plea for free seats is from this department:

It is a great calamity to the church—this removal the greater part of the community beyond the precincts of the sanctuary. True, the gospel must be preached to the rich, as well as to the poor. True it is that the voluntary system calls upon the man of wealth to contribute to the support of the church; but the rich ought not to employ means to discharge their obvious duty which will deprive the poor from participating in the benefits of the gospel. The church that has no poor people in its membership—that holds no communion with want and poverty and suffering—will be spiritually dead and barren, even if St. Paul were its pastor.

But we frequently hear the plea advanced that we are *compelled* to rent the pews, or we cannot support our minister. This is a great mistake. But let us admit that the statement is true; it is a most humiliating confession. In effect it amounts to this: we are really able to pay the minister, but we will not do so unless he permits us to curtail his influence, and destroy, at least in a great measure, his usefulness. We know that his congregation will be diminished—we know that many worthy persons will be banished from the house of God—we know that his power in the pulpit, and his access to the poor, will be grievously lessened and restricted; but for all that, because it promotes our personal convenience, we are selfish enough to require the general good to yield to our individual preferences. This is the practical turn that events must take in those cases, at least, where a *free* church abandons free seats and adopts the pew system. We have nothing to say concerning those churches in which pew-renting is the normal practice. If they prefer it, we make no objection, because we have no right to object. We speak only of those cases where the renting of pews is an experiment as a matter of financial provision. We have never known a solitary instance in which the promise held out as an inducement has ever been realized. Heartburnings, jealousies, contentions, strifes, permanent alienations and spiritual death we have seen following in the wake of this movement; and in many instances the sad effects of the disastrous experiment have remained for years after it was abandoned.

The truth is—and we challenge the history of every church that has made the experiment to contradict our statement—although for a year or two it may work well, under the stimulus of the novelty of the system, or the superior talents of a particular minister, yet after a season the old evil appears again. Pew-rent becomes difficult to collect. "Sensations" must be resorted to in order to dispose of the pews; and at last, these failing, an empty treasury, a dissatisfied church, a crippled ministry and a sad catalogue of regrets remain to testify that the movement was a financial failure and a religious disaster.

Let us have free seats in the house of God.

We indorse the statements of an exchange concerning the *Illustrated Christian Weekly:*

The *Illustrated Christian Weekly* contains a variety of interesting matter and many fine illustrations. The paper just now enters upon the second quarter of its existence, and the publishers, in order that they may better introduce it to their friends, offer to send it to any new subscriber, from the present date to the first of January, for seventy-five cents—a rate which renders it the cheapest illustrated paper in the country. The paper is enriched by articles from Drs. Adams, Skinner, Schaff, Bodlington, Coyler and Rankin, Prof. Baird, J. S. C. Abbott, Dr. Hall and others. Darling, Hart, Gilford, Rossiter and Chaplain have contributed to the art department. While the paper has never lost sight of its Christian aim, it has illustrated the wealth of the Christian religion by the range of its topics.

The Art Review is a superior journal, devoted to art, music and literature. It is published monthly, in handsome style, richly illustrated, and keeps up with the literature of art. Published by J. J. Orrinod & Co., New York and Chicago. Price, $3 per annum. The August number, now before us, is exceedingly fine, and contains several well-finished engravings. The publishers offer great inducements to subscribers and agents.

Old and New for August has in its table of contents the following among its numerous articles: Sorrento Papers; Art and Nature; Devil Puzzlers; The Lessons of Methodism; Reminiscences of Dr. Dollinger; The Boston Theology; Medical Education. The Examiner, Fine Arts and Record of Progress are able and elaborate, as usual. Published by Roberts Brothers, Boston. Price, $4 per annum.

The Manufacturer and Builder is to hand, and in its best style. The August number is unusually replete with instructive articles and drawings. This is one of the lowest-cost, and at the same time one of the most valuable periodicals of the day. Published by Western & Co., New York. Price, $1 50 per annum.

Essentials of Good Health and Mental Bliss is a monthly periodical, edited by Dr. Thomas Nicholson, of New Orleans. The August number contains an article on Consumption, and a large number of prescriptions and remedies. The editor is encouraged with the prospects of his journal.

Home and Health is a new periodical, published monthly by W. R. Hay & Brother, New York. Price, $1.50 per annum. It will prove a valuable publication for all, especially for heads of families. The August number is filled with useful and instructive articles.

The Southern Farm and Home comes to us this month replete with such matter as becomes the best of agricultural and domestic journals. It is one of our standbys for "The Farm and Garden" of the Advocate. J. W. Burke & Co., publishers, Macon, Georgia.

Good Health for this month is an interesting number. There is much instructive matter on such subjects as: Nursing as a Profession; National Health; Partial Insanity; Cookery, etc. Published by Alexander Moore, Boston. Price, $2 per annum.

The Atlantic Monthly for the current month has: Werewolves and Swan Maidens; My Father's Shipwreck; A Quiet Life; Nicholas Ferrar; Gladiola; Encyclicals of a Traveler; The Singer; Watch and Ward, and other articles.

Appletons' Journal is deservedly popular with those readers who can appreciate the highest qualities of literary excellence. The last number, July 29, is unsurpassed for the finish of its illustrations, and the variety and merit of its contents.

We have received the August number of Peterson's Ladies' National Magazine. It is well supplied with fashion plates. An old and well-established periodical, and prized by the ladies. Published by C. J. Peterson, Philadelphia.

The American Agriculturist for August is beautifully embellished with spirited engravings, and replete with useful matter. Published by Orange Judd & Co., New York. Price, $1.50 per annum.

Littell's Living Age of July 22, be poetry and short articles, has . e Tenure of Land in Europe; Pauper Lords; Festina Lente; Mr. Grote; Lord Aberdeen; War or Peace?

The National Sunday School Teacher, published at Chicago, is one of the best periodicals published in the interest of Sunday schools. We have received the August number.

Every Saturday of the twenty-ninth of July contains: A Bird's Eye View of Berlin; The New York Riot; Scenes in Louisiana, and other well-executed illustrations.

The Southern Magazine for August has been sent us by Eyrich, of Canal street, New Orleans. It has a good table of contents.

Clarksville Female Academy is advertised in this week's paper. The president, Rev. Joseph B. West, D. D., is an eminent minister of our church, and a most capable and successful manager and instructor. Young ladies cannot be intrusted to any one who will be more careful of their welfare. The location of the academy is pleasant and salubrious. See advertisement for particulars.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending August 7, 1871.

A—W M Allen $3, Francis D Allan, D Ayers, B Arbogast.

B—Barnes & Wilkinson $36, H P Bowen, George Bright, Robert Babbington, B F Blow, H M Booth.

C—Wm J Carlton, Cole Bros, Cassell & Baughn, Claxton, Remsen & Haffelfinger, W L Clifton.

D—G H Dantzler $5, A Doniphan, R Day, J W DeVilbiss, Dreyer, Bolles & Co, D M Dunlap.

G—T P Green, B F Gardner & Co.

H—Holden & Son, M Heldt, P Hayward, W L C Hunnicutt, W C Hall-lip $250, Charles Hutchings 40 cts, S J Hawkins, E A Huffmaster.

J—J G Jones, Jessup & Moore, W M Jordan, Benj Jones $25, John W Jones, S A Jones, Thos G Jaques, J W Johnson $4.65, Geo Jackson.

K—M J Kent.

L—W H Leith $3, W T M Linfield $1.50, J B Lippincott & Co.

M—A H Mitchell $2.00, H N McTyeire, W H Morris 2 lots $3, Arthur McFarland, G W Matthews 2 lots $19, J H Mims, T M Mann, J Michelly.

P—James S Parker $26.35, John Poisal, J A Pace.

R—G W Riddle $65.22, B B Ross.

S—A B Stewart $8.25, J W Sandell $10, J W Schermerhorn & Co., J H Stewart, H R Singleton 2 lots $18.85, Geo S Scofield, A H Sutherland $3.40, W T Smithson.

T—T J Teazell, Thompson, Raymond & Co.

V—W G Veal 2 lots.

W—James M Weems $10.75, Wm Wood $3, John D Warner, John Wilkinson, J J Walker, George D Wade.

NOTICE TO AGENTS.

Many of the post offices to which the Advocate is sent are the places of address for subscribers residing in the bounds of several charges—stations, circuits and missions. As we cannot know what names belong to any agent, where several are thus represented, we send a copy to each, the members of whose charge may be supposed to be included in the list. We may send to some who have not secured any subscribers, and may not have any in their charges. If such is the case we trust it will not long remain so.

ATTENTION, AGENTS!

Some of the lists of subscribers recently sent to the agents of this paper were taken from the books as they stood on the fifteenth of May. Other pressing engagements delay us in forwarding them. This will explain how it is that orders and remittances, reaching us after that date, are not entered. Where our agents have the necessary data they can correct their own lists.

ACKNOWLEDGING LETTERS.

Persons inquiring why their letters are not acknowledged are generally too fast. We acknowledge weekly all *business letters* reaching us up to the Saturday night preceding each issue. Those reaching us later are not heard from till the week following.

PUBLISHER'S NOTICE.

We will supply the Advocate to subscribers hereafter at the following, rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

Mr. Editor: Among your new advertisements I notice one of the "Woman's Friend Washing Machine;" and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does *its* work, and does it well, in the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the "Wringe," it will be found that the job of washing is one that is soon over with.

P. M. Goodwyn.

New Orleans, July 27, 1871.

Immortality.—If man had it not his soul would miss not merely the future but the past, for these two are correlative. Without God and ourselves the past would be nowhere. Nothingness would be behind and before us, and memory as vain as hope.

Married.

At the residence of the bride's father, July 10, 1871, by Rev. Henry P. Bowen, Mr. Ransom F. Bay to Miss Mary Ella Myers, all of Deer Creek, Issaquena county, Mississippi.

Obituaries.

John May departed this life, in great peace, on Friday, June 30, in the town of Smamit, Mississippi, in the fifty-ninth year of his age.

Bro. May was a native of Germany. He was born in Great Hoosen, May 1, 1813, and emigrated to the United States in the twenty-sixth year of his age.

He was a devoted member of the Catholic Church until the great revival in the German mission in New Orleans, when he embraced religion and joined the Methodist Church. From that time until the period of his death he was an humble, consistent, devoted man of God, exemplifying in his deportment and conversation the excellency of experimental religion.

Bro. May died as he had lived—full of faith and of the Holy Ghost, and was buoyant with a hope that reached within the vail. His last words were: "I am going home." He leaves a wife and children to mourn their loss. H.

Mrs. Susan C. McCurdy was born April 22, 1847, and died May 17, 1871, near Lowndesboro, Alabama.

Her maiden name was Reece. She was reared in opulence and accustomed to parental indulgence. Her associations were largely of a character to antagonize that sobriety of thought so essential to the effectiveness of the truth and Spirit of God. True to nature, she was subject to the predominant spirit of her associations. Truly hers was a noble nature. While unaccustomed to authoritative discipline, she was respectful, affectionate and obedient to those who had the oversight over her. It was her good fortune to be educated under religious influence. While attending a series of religious services conducted by her preceptor—Rev. B. F. Perry, of precious memory, in Lowndesboro, she was converted to God and joined the Methodist Episcopal Church South. From that good hour her life was marked with devotion to the church.

On June 4, 1867, she was married to E. S. McCurdy. Her marriage was in the Lord. A helpmate was she to her husband in the service of the church. How earnestly she plead for the family altar and the duty of praying in the social church meetings. In due season Providence blessed her marriage with promising offspring. She accepted the trust with proper appreciation of the obligation and responsibility. Thence till her death the burden of her heart was the religious training of her child. One of her last requests was to have her child "raised a good Methodist."

Sister McCurdy was quite delicate and frail, and often sought the sanctuary and her sabbath school class at a sacrifice of sickness and suffering. The zeal of God's house consumed her. Her last illness was protracted and excruciatingly severe. Verily her patience was perfected. She was hopeful of her recovery, but ready for the change. On the morning of the fourth of April she calmly and peacefully passed into the spirit land, leaving a disconsolate husband, a little daughter, and a large circle of relatives and friends to mourn their loss. May the good Lord give us some one to take her place in the church. S. A. Pilley.

Southern Christian Advocate please copy.

Mrs. P. E. McCutcheon, widow of the late Rev. Mark McCutcheon, has at last finished her earthly pilgrimage, and has joined her sainted husband in the paradise of our Lord. She was truly one of the excellent of the earth, and was a shining light of scriptural holiness in our church at Shreveport. Few who were present will ever forget her fervid and interesting testimony for Jesus at the Conference love-feast held here during the session of 1870. She lived to be among the people of God. At such times her conversation was the outflowing of a well-cultivated and heavenly mind. She enjoyed the hope of the life to come to a degree that I have never witnessed in any other soul of my acquaintance. Of that love which casteth out all fear, she had a sweet experience. She knew that for her to die was gain; she had a comfortable assurance, even the witness of God's Spirit with her own that for her to be absent from the body was to be present with the Lord. Sister McCutcheon was born in St. Marys, Florida, August 11, 1801, and died in Shreveport, Louisiana, May 10, 1871—the sixty-seventh year of her age. For fifty years she had been a disciple of Jesus and member of the Methodist Church. She was converted while on a visit to some relatives, in her seventeenth year, and upon her return home at once assured her father, who was an avowed infidel up to that time, that there was a reality in religion—that she herself had found in it a peace that passeth all understanding. The unbelieving father was moved at her entreaties; he could not doubt the testimony of his child; he went with her to hear the word preached; was soon converted, joined the church, and henceforth lived and died a faithful and useful member of the same. Nor was this all; she became the instrument of leading every member of her father's family to Christ. So writes her only surviving brother, the Rev. C. A. Brown, of the Arkansas Conference. After her marriage to Rev. M. McCutcheon her field of usefulness was greatly widened, and nobly did she co-labor with him in the work of saving souls. She was blessed with four children during her married life, every one of whom became worthy members of the church. Of these, a son and two daughters survive her; the son is one of the leading merchants of this city and a working steward of our church; one of the daughters is the wife of another of our excellent stewards. See what a reward attended the efforts of this mother in Israel to train up her children in the nurture and admonition of the Lord! When Sister McCutcheon was taken sick, early last spring, she felt that it was unto death, and expressed herself ready for the change, as one that had been born of God. As she drew nigh her last days, great tranquillity of spirit distinguished all her conversation. The last pastoral visit I made her I was satisfied I should see her no more in the flesh, and taking her hand in mine to bid her farewell upon leaving, I told her I expected to see her again no more in this life—that next time we met would, I trusted, be in the shining streets of the New Jerusalem; and I asked her how she felt as she was passing through the dark valley of the shadow of death. With a calm, sweet, saintly expression on her face, she assured me that for the triumph over the fear of death, which she then felt in her soul, she had been living upward of forty years—that she was rather too eager to depart—not sufficiently patient to await the coming of her Lord. She bid me good by as quietly and hopefully as if we were to meet again on the morrow. So passed away our good sister. Verily, her end was peace. Well may we quote, in connection with the death of Sister P. E. McCutcheon: "Blessed are the dead who die in the Lord. * * * Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." J. W.

Shreveport, La., July 20, 1871.

Argyle Bitters—Argyle Bitters.—A FEW WORDS FOR EVERYBODY. These Bitters, so favorably known throughout the country for the last fifteen or sixteen years, have recently been reduced in *price*, while their purity and efficacy remain the same as in former years. They are manufactured of pure, full-strength Bourbon Whisky, and medicinal agents selected carefully and solely for this purpose. *They are warranted pure and unadulterated.*

They are anti-periodic in their effects, and are known to have warded off the baneful influences of malarial poison by their timely use.

They are known to have cured intermittent Fever by their use alone, and are safe for any age, and are retained by the most delicate stomachs.

They are anti-bacchanalian, tonic, alterative and invigorating, and a certain preventive against Dyspepsia.

It is the safest, pleasantest and most efficacious family medicine now used. au3 1m

NEW ADVERTISEMENTS.

Verona Female College.

REV. T. C. WIER, A. M., PRESIDENT.

This institution is located at Verona, Mississippi, on the Mobile and Ohio Railroad. The location is pleasant, healthy and accessible. The community is noted for the elevated moral and social character of its inhabitants. Persons living in the middle and lower counties of Alabama and Mississippi, and having daughters to educate, would do well to consider the advantages afforded by this school.

The annual session will begin on Monday, SEPTEMBER 18, 1871.

For particulars apply to

au10 2m T. C. WIER, President.

Clarksville Female Academy,

CLARKSVILLE, TENNESSEE.

The FALL SESSION of this school opens SEPTEMBER 4, 1871. The Faculty is able and experienced, and the course of study thorough and practical.

The character of the school may be known by consulting the Bishops and leading men of the Southern Methodist Church.

It is located in an elevated, healthy country, and in the midst of a people of cultivation and refinement. It is the first high ground after passing the miasmatic regions of the South.

The school for years has had an average matriculation largely over two hundred pupils, many of whom were from various Southern States.

The expenses of an entire term, for English tuition, board, lights, fuel, furnished rooms, washing and servants' attention, will not exceed $125. Apply for catalogues.

je10 5t JOS. B WEST, President.

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Port Gibson Collegiate Academy,

FOR YOUNG LADIES.

The EXERCISES OF THIS SCHOOL will be resumed on the twentieth of SEPTEMBER, 1871. The session will close June 18, 1872.

Facilities are afforded for the acquisition of a first-rate education.

For information address

REV. B. JONES, President,

au3 3m Port Gibson, Miss.

Memphis Conference Female Institute,

JACKSON, TENNESSEE.

Furnishes superior advantages for the education of Young Ladies.

Fall session begins SEPTEMBER 4, 1871. Tuesday evening, the fifth, Opening Address and Concert.

One Hundred and Twenty-five Dollars will cover the entire expenses of board, contingent fee, books, and tuition in the English course. Music and extra moderate.

For catalogues apply to

jo13 2m A. W. JONES, President.

TEACHER WANTED.

Payne Female Institute, Goliad, Texas.

A COMPETENT PERSON IS WANTED TO fill the place as Principal of the above flourishing institution, in which eighty-four pupils were matriculated for the last session. Its friends think that the number can be increased to one hundred and twenty the next session. The buildings are beautifully located in the flourishing town of Goliad, surrounded with good society, and under the patronage of the West Texas Conference, Methodist Episcopal Church South. The proceeds of the school will be given to a competent and responsible person, he paying his assistants and furnishing. *He must be a married man.*

Address J. A. C. Goliad, Texas.

References—Bishop Wightman and Dr. J. B. McFerrin. Jy20 1m

A LADY OF MUCH EXPERIENCE IN Teaching, and qualified to teach the usual English branches, desires a situation in a family or school.

For reference and further information address TEACHER,

Jy20 5t Gainesville, Sumter Co., Ala.

NEW ADVERTISEMENTS.

MARTHA WASHINGTON COLLEGE,

ABINGDON, VIRGINIA.

The College of the Holston Conference.

The TWELFTH ANNUAL SESSION of this well-known institution will begin OCTOBER 4, 1871, and continue forty weeks.

FACULTY.

R. W. Jones, M. A., of the University of Virginia, President.

Rev. W. G. E. Cunnyngham, D. D., professor of Moral Philosophy and Belles Lettres.

Miss Maggie J. Tucker, Preceptress.

Miss Annie M. Rhodes, Drawing and Painting.

F. L. Funk, Professor of Music, with a full corps of assistants in each department.

Board and English tuition, for term of twenty weeks, from $35 to $105.

No extra charge for Latin or Greek. Charges for the other branches moderate. All charges to be paid in advance.

The course of instruction embraces every subject of a solid and finished education.

The system of instruction is that of the University of Virginia, at which the President graduated as Master of Arts.

The college buildings are substantial brick structures, commodious, comfortable and elegant.

The grounds have been laid out with exquisite taste, and present an appearance of surpassing loveliness.

All the associations and surroundings are such as to cultivate the taste and refine the feelings.

Abingdon, situated on the Virginia and Tennessee railroad, eight miles from Emory and Henry College, and fifteen from Bristol, amid the mountains of southwestern Virginia, is noted for the beauty and grandeur of the surrounding scenery, a balmy atmosphere, general healthfulness and refined society. Mineral waters abound in its vicinity.

Parents in the South cannot find a place in the United States where the influences are more favorable for the perfect development of the physical constitution, and where educational advantages of a higher order are afforded.

For catalogue or any additional information address the President or

DR. CUNNYNGHAM.

References—The faculty of the University of Virginia, and Emory and Henry College; the Bishops of the Methodist Episcopal Church South; Prof. L. C. Garland, LL. D., University of Mississippi, and Hon. John A. Campbell, Abingdon, Virginia. au3 2m

OAK GROVE ACADEMY.

The EXERCISES of the above institution were opened on Monday, JULY 31, 1871.

Students can at this institution, at comparatively no expense, prepare themselves to enter the senior classes of the best colleges, where they can acquit themselves with as much honor as those who have spent $1,500 to $2,000 in the acquisition of an education.

TUITION PER TERM OF FIVE MONTHS.

First class	$8 25
Second class	10 00
Third class	12 50
Fourth class	15 00

Board and washing can be obtained in good families, at $2 per week. Students wishing to board themselves can have cabins free of charge.

The locality of the institution being in one of the most healthy portions of East Tennessee, certainly recommends itself to the young men of the South, who should always remember that while they are cultivating that higher type of their nature, they should also be preserving or restoring a sound constitution, without which there can be no great enterprises.

For further information address

BR. E. COLLINS,

Secretary of the Board, or

PROF. J. T. SHANKLIN,

Pine Hook Landing,

au3 tf Meigs county, East Tennessee.

COLLEGIATE INSTITUTE,

AT BATON ROUGE LOUISIANA.

The EXERCISES OF THIS SCHOOL will be resumed on Monday, the second of OCTOBER next.

For circulars, with all necessary information, apply to Rev. R. J. Hoge, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

au3 3m W. H. & M. SNRIDER.

TEACHER WANTED.

The TRUSTEES OF SHARON FEMALE College desire to secure the services of a competent Teacher as President of said institution. Any one desiring the situation will address me at Sharon, Madison county, Mississippi.

The location is good and healthy, and the school of about thirty-five years' standing.

H. H. MONTGOMERY,

Jy13 6t President Board of Trustees.

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A column would not suffice to enumerate the ailments for which it is prescribed by physicians of the highest standing. It does not belong to the class derisively termed patent medicines, but it is an article based on scientific analysis, and will stand the test of the sharpest and most rigid medical criticism as a cathartic, a stomachic, and anti-febrile preparation, and an admirable remedy for all bilious complaints. **Let there be no mistake. Secure the genuine article only.**

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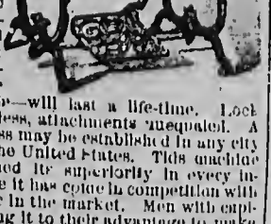

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Course of Study

such as to thoroughly fit those who take it for an calling in life, and it is most thoroughly taught. To the benefit of a full collegiate course is added the discipline, instruction and

DRILL OF THE MILITARY SCHOOL.

Located in a quiet, healthy country, so far distant from town as to place the young men beyond the manifold temptations which ordinarily attend college life.

The students all board in the Barracks and are kept under right military discipline. There are no temptations to extravagance or dissipation.

This school has combined the discipline of the camp with the comforts and pleasures of home life, which can hardly be found elsewhere.

THE TWENTY-SIXTH ACADEMIC YEAR

WILL BEGIN ON

MONDAY, SEPTEMBER 4, 1871.

Send for catalogue, containing terms, rules, regulations and full information, to

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CORONA.

Corona strives to justify its name.

THE CROWN OF SCHOOLS

for the higher education of women, by judiciously combining in its scheme the special points of excellence found in all other schools. It aspires to superiority in all departments—literary, scientific, æsthetic, domestic and hygienic. The principal, after spending nearly twenty years in studying educational questions and in the practice of teaching, is devoting his whole mind and heart to the task of maintaining not the largest but the best school in the South. His system of education comprehends such an harmonious development of all the powers of mind, heart and body as will fit the young lady for the faithful discharge of the highest and lowliest duties of life.

The methods of instruction are those approved by the foremost educators of the age. The very best aids are employed for imparting real knowledge, such as maps, charts, globes, specimens and apparatus of all kinds. There is no rote-learning of the mere letter of text-books—no cramming of the mind with disconnected facts.

Assistant teachers of known scholarship and well-tried aptness in teaching are engaged. In physical science and modern languages instruction is given by the eminent professors in these departments of Cumberland University.

The course of study is very extensive. It is arranged into schools after the plan of the best universities, and pupils are graduated in such schools as they or their parents may elect. Music on piano, harp and guitar.

In the boarding department ladies enjoy all the comforts of an elegant home. The rooms are large, well ventilated, neatly furnished and newly carpeted. Fires in rooms whenever wanted. The table is bountifully supplied with wholesome food.

The location is most favorable in point of health, social refinement and religious privileges.

The health and physical development of boarding pupils are promoted by a system of gymnastic exercises, under a competent teacher, with dumb-bells, wands, rings and Indian clubs, without charge.

The expense of boarding and regular tuition is $250 or $260 a year. Extra branches at usual rates. The annual session always begins on the first Monday of September.

For additional information address

A. B. STARK, LL. D., President,

jy27 9m Lebanon, Tennessee.

MONTGOMERY FEMALE COLLEGE,

Christiansburg, Virginia.

The EXERCISES of this institution will be resumed on the eighteenth of SEPTEMBER next, under the presidency of Rev. Samuel K. Cox, D. D., assisted by an able faculty.

The course of instruction is both ample and progressive; the situation unsurpassed for healthfulness and accessibility. The college building, which is one of the finest school edifices in the State, is located on the very summit of the Alleghany mountains, two thousand one hundred feet above the water, near the Atlantic, Mississippi and Ohio railroad, the great thoroughfare of travel between the North and the South.

Pupils from a distance board in the President's family, and receive parental attention and oversight. Those from the malarious districts of the South can remain at the institute during the summer vacation at the same rate for board as during the session.

CHARGES.

Board, for term of twenty weeks	$75 00
Washing, for term of twenty weeks	7 50
Fuel, fall term	5 00
Tuition in Primary Department	15 00
Tuition in Preparatory Department	20 00
Tuition in Collegiate Department, including ancient languages	25 00
Tuition in French, Italian or German, each	10 00
Tuition in Music, on Piano or Guitar	25 00
Use of instrument	2 50

Instruction in Art at Professor's charges.

Each boarding pupil will be required to furnish one pair of blankets, one pair of sheets, her own towels and two pillow cases.

There will be no extra charges of any kind above those already indicated.

The entire expenses for board, fuel, washing, books, stationery, and tuition in all branches, except that of art, may be aggregated at $150 for the half year.

For further information address the President, at Christiansburg Virginia.

References—Bishop Keener, Bishop McTyeire, Rev. John Mathews, of New Orleans, and the patrons of the college throughout the South. au3 3t

EAST ALABAMA COLLEGE,

(Montgomery and West Point Railroad,)

AUBURN, ALABAMA.

The NEXT SESSION of this institution opens SEPTEMBER 13, 1871, with the following faculty:

J. T. Shanklin, A. M., Professor of Languages.

Rev. B. B. Ross, A. M., Professor of Moral Philosophy.

Rev. A. D. McVoy, A. M., Professor of English Literature.

Alex. Hogg, A. M., Professor of Mathematics.

Wm. C. Stubbs, A. M., Professor of Natural Science and Modern Languages.

Tuition in College classes, per annum $70 00

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Incidental fee for a year 5 00

Board, $15 to $20 per month.

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REV. B. B. ROSS,

Chairman of the Faculty,

Jy27 2m Auburn, Alabama.

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The Child's Corner.

DANDELION.

BY CARL SPENCER.

The little common people
Are laughing in the sun,
Just like the poor folks' children,
The world that overrun.
Look up, my baby Goldilocks!
Oh, are you quite aware
That you are but a dandelion,
My little Yellow-Hair?

The Lady Rose was saying,
Up in her garden proud,
"It really was amazing
The way some people crowd!"
We're sorry for my Lady Rose,
That has not got her share;
The world is wide enough for us,
My little Yellow-Hair!

You grow in open weather,
Close to the dear, good earth;
Your eyes are all a-twinkle
To hear her quiet mirth.
The Lady Rose may keep her buds
From too much sun and air;
But fairest is not dearest face,
My little Yellow-Hair!

By highways and by hedges,
Where nature's own are sent,
The like of you are plenty,
As if for good things meant.
And so I think—though Lady Rose
May wonder how I dare—
That Heaven loves the dandelions,
My little Yellow-Hair!

Ay, loves them, I remember,
So well that, swiftly drawn,
They grow up straight and slender,
And suddenly are gone.
Ah, get not yet the aureole
Around your forehead fair;
You are not one too many here,
My little Yellow-Hair!

Christian Union.

MARTIN LUTHER.

BY COUSIN MARY.

"Mother," said Lizzie Rogers, "you promised to tell me about the grim old castle in the Thuringian forest, where Luther was a prisoner."

"But first, Lizzie, dear, can you tell me who was Luther?" said Mrs. Rogers.

"I do not know much about him, mother," replied the child, "except that he was a very good man who was once a Catholic monk, but afterward became a Protestant; and that he translated the Bible for the poor people who could only read in German."

"That is right, daughter; I am glad you know so much about the great Reformer, as he is called; but now I want to tell you something about the early life of Luther. His father was a poor peasant who worked in the mines of Mansfeld, while his mother helped to support the family by carrying wood upon her shoulders; and little Martin Luther used to go about from door to door singing hymns, and then begging for a morsel of bread."

"How, then, did he ever become so wise as to translate the Bible?" said Lizzie.

"I will tell you," replied her mother. "Luther, even while a beggar, was ambitious to learn, and persevered in going to school, although he met with rough treatment there, and, it is said, was once whipped fifteen times in one morning. While at school, in Eisenach, he attended church regularly, and sang there; a kind lady, named Ursula Cotta, was so much pleased with his good conduct, and so greatly admired his sweet voice, that she took him to her own home, and supported him until he was eighteen years of age, when he went to the college of Erfurt, and grew to be a learned man."

"Was it afterward that he became a monk?" said Lizzie, who was deeply interested in the account related by her mother.

"Yes," continued Mrs. Rogers; "sickness and trouble made him think that a convent was the happiest home, and he therefore entered the Augustinian Convent of Erfurt; following the example of the monks, who taught that the more humble and painful his life the more pleasing it would be to God, he swept the floors and became a porter, and even a beggar."

"And did Luther become happier then, mother?"

"No, dear; he saw that such menial acts did not make his heart any better, and that he was no holier shut up in a convent, beating and starving himself for his sins, than when usefully employed in the world. Fortunately, in the university library he found a copy of the Bible, which he studied, and there learned that his heart was full of evil, and continually leading him astray; and that it was only through the blood of Jesus Christ that he could hope to have his sins forgiven."

"Then, I suppose, he did not care to live always in the convent?" said Lizzie.

"No; he afterward became a professor in the University of Wittenberg, where he explained the Bible to the students, and taught them that Catholic priests cannot forgive sins, but that God alone can pardon sinners. The priests were very angry with him then, and they made him appear before the Emperor, Charles the Fifth, at a council or large gathering of people, in the city of Worms, and there told him to take back all he had said, and never to preach again as he had done."

"O, mother! I hope he did not mind the wicked people, if he was such a brave, good man!"

"No, indeed," replied Mrs. Rogers; "when his friends were afraid to have him go to the council, he said he would do so, though 'there were as many devils there as there were tiles on the roofs of the houses;' and then, when he had to appear before the Emperor, the rich princes and nobles, the priests and a great crowd of people besides, he was not at all afraid, but stood up boldly and bravely; telling them that he believed in the Bible, which taught that we must pray to God, and not mind popes or councils when they direct us to act contrary to his holy word."

"Did they punish Luther, mother, when he refused to say that he had preached or taught anything wrong?"

"Yes; the Emperor, Charles the Fifth, said that he should no longer be a member of the Catholic Church, that no one should associate with him, and that all his writings should be burned. But poor Luther was brave and patient through all, and went quietly to the Castle of Wartburg when taken prisoner. I once visited the castle, and was much interested in the old building, which has stood for eight hundred years. Luther commenced translating the Bible while there, and the guide showed us the room where he used to write, and also pointed out the black spots on the wall which came from the inkstand he is said to have thrown at the devil when he appeared to him, and tried to tempt him to do wrong."

"You do not think that story is true, do you, mother?"

"No, my child, I do not believe that God ever allows the devil to appear to us; but I suppose that Luther's evil heart tempted him to do wrong sometimes, just as wicked thoughts enter into our minds now, and perhaps he could not help thinking how much he had to suffer for obeying the voice of conscience. I can easily imagine, Lizzie, that, after reading and writing constantly alone in his forest prison, he became nervous, and thus did really think that an evil spirit appeared to tempt him."

"How much I should like to visit the castle, mother!"

"A great many people are interested to go there, and are so fond of carrying away something by which to recollect Luther, that, little by little, they have taken off all the woodwork which formed his bedstead and chair."

"That is too bad," said Lizzie. "I think the room ought to be left just as it was when Luther lived there. But did he stay there all the rest of his life?"

"No," said Mrs. Rogers; "he came out after ten months, and commenced again to preach and to teach, never ceasing his labors for Christ: and his last words were: 'Father, into thy hands I commend my spirit. Thou hast redeemed me, thou faithful God.'"

"Was Luther never married, mother?"

"When he ceased to be a monk he married a lady named Catharina von Bora, and he had three little sons, to one of whom he sent this letter, which I will read you:

"Mercy and peace in Christ, my dear little son. I am glad to hear that you learn your lessons well, and pray diligently. Go on, my child. When I come home I will bring you a pretty fairing. I know a very pretty, delightful garden, and in it there are a great many children, all dressed in little golden coats, picking up nice apples and pears and cherries and plums under the trees. And they sing and jump about, and are very merry; and beside, they have got beautiful little horses, with golden bridles and silver saddles. The gardener told me: 'These are children who love to pray, to learn their lessons and to obey.' Then I said: 'Dear, sir, I have a little son, called Johnny Luther; may he come into this garden too?' And the man said: 'If he loves to pray and learn his lessons, and is good, he may.'"

"That is a very pretty letter, mother," said Lizzie. "How I should like to travel in Germany," she continued, "and see all the interesting places you have visited."

"Perhaps you will do so some day, my dear, and if you should ever be at the city of Worms you will admire the beautiful monument erected in memory of the fearless man who was not afraid to speak the truth in opposition to the whole world. And never forget, dear daughter, that God still needs brave and fearless workers, who prize more than all earthly wealth and distinction the peace of conscience which is sure to be the reward of his service."

"How can children be like Luther, mother?" said Lizzie, as she gazed with a surprised but earnest expression into her mother's face.

"By never being afraid to speak the truth, my child. By earnestly studying the Bible, and obediently following its precepts; thus showing, by their conduct, that they are proud to be ranked as young soldiers in the army of Christ, the Captain of our salvation."—*Child at Home.*

The Farm and Garden.

FARM WORK FOR THE MONTH.

The labors of making the crop have almost drawn to a close, and those of gathering it will soon begun. Owing to the late spring, wet seasons and backwardness of the cotton generally, the fight with weeds and grass has not been as successful as could be wished, and, therefore, the sweeps and hoes must still be kept moving before we can think of "laying by." If proper care be taken that the work may be shallow, so as to destroy all foreign growth and stir the soil without injury to the roots, and also without damage to the limbs of the plants, their growth will be stimulated, and the shedding of forms will be in a great measure prevented. It is always a bad plan to fix a time for laying by. The later the sweeps pass through, without injury to limbs or fruit, the larger will be the yield at the gin house. And especially is this true of this year.

Before our next issue can reach our subscribers cotton picking will have begun. Make all preparations in time, so that when this important work begins you will be found ready for it. Do not wait to hunt up the cotton baskets and wallets of last year until you are ready to go into the field to pick, but have them all ready and in perfect repair. In this way you can keep up with the cotton as it opens, and never have a large quantity exposed to the rain.

There are various "odd jobs" to be done on every plantation—cleaning up fence corners, repairing roads and bridges, putting the lots in order, hauling leaves and trash to make manure, getting ready the gin house and running gear, fixing the corn cribs, lofts for fodder, etc., all of which can be better done now than at any other time, and being done now will save many an hour which should be spent in gathering the crop and preparing it for market.

FODDER-PULLING.—Where the corn is sufficiently ripe fodder may be pulled this month by those who will depend on fodder for forage, instead of raising grasses and clover for hay. We have no doubt that the value of the injury to the corn from fodder-pulling is greater than that of all the fodder. To delay pulling the fodder until the corn is beyond damage would be to allow the fodder to be as worthless as the same quantity of wood shavings. To pull it while it retains its juices is to lessen the fullness and weight of the grain. Fodder should, if possible, be pulled, cured and stacked or housed without exposure to rain. It is preferable to stack or house it rather green, and risk a little heating, than to allow it to be wet by rain, and then dried up by the sun until all its succulence and nutriment are wasted.

The day is fast approaching, we hope and believe, when the slow and expensive operation of fodder-pulling will be done away altogether, and when the clover, lucerne and drilled corn patches, and the meadows will supply all "the roughness" required for the stock on every plantation.

TURNIPS.—We trust that our readers have heeded our oft-repeated advice to plant largely and carefully of this most important crop. To those who have done so we say, most heartily, "well done," and to those who have not—who have not had the time "*to bother with no turnips*"—we say, there is still time to mend your evil ways, repair your error, and have plenty of fine stock food for use in winter. During the early part of this month sow the ruta bagas, and later, until the beginning of September, the Norfolk, flat Dutch, globe and yellow Aberdeen may be sown. When the plants are well up remove all grass and weeds with the hoe, and thin to a stand, leaving the plants from eight to twelve inches apart in the drill, according to the size of the variety. After thinning cultivate occasionally with the plow until the leaves cover the ground.

MANGOLD WURZEL.—We wish that some of our friends would make an experiment on a small scale with this valuable root crop, which, in many parts of England, is more highly esteemed than the turnip.

SWEET POTATOES.—Stir the earth round the plants, so as to keep it fresh and loose, and destroy all weeds until the vines assert their supremacy by covering the rows.

DITCHING, DRAINING, ETC.—Now is the time for ditching and draining low lands, "wet spots," cleaning swamps for future cultivation, removing underbrush, hauling leaves to the lots and stables, and laying the broad foundations of a towering compost heap. Now is the time, too, to haul home the wood for fuel, and if timber is to be cut for building use in the workshop, or for fencing, now is the time to cut it. All these jobs can be done to better advantage between laying by and cotton picking time than at any other period.

TRIFOLIUM INCARNATUM.—If our farmers would prepare a little patch in some rich spot, plowing it deeply and closely, and sow at the rate of sixteen pounds of seed to the acre of the scarlet clover (*Trifolium Incarnatum,*) we believe that they would be so much pleased with the result that they would sow a larger patch next year. It will give fine pasturage as early as February, ahead even of lucerne, and will yield a good crop of hay in the beginning of May.—*Southern Farm and Home.*

Plum Trees in Peach Orchards.

The curculio is becoming almost as destructive to peaches as to plums. It is almost impossible to find a single peach uninjured by this insect some years. The past season, on account of the incessant heavy rains, they did not injure the crop as much as usual. So much rain thinned out numbers. Many of our most intelligent peach growers are greatly alarmed at the prospects of raising marketable peaches, and are devising means to prevent their destructive ravages. Dr. Hull, of Alton, recommends planting a few rows of plum trees in the peach orchard. The curculio are attracted to the plum trees. They seek the plum in preference to any other fruit, and will leave the peach for the plum tree. Now, with sheets spread under the tree, or with Dr. Hull's inverted umbrella, on wheels rolled under each plum tree, and the tree jarred, the little "Turk" comes tumbling down, and is caught and destroyed. If the plum trees are closely watched and jarred two or three times weekly, and the curculio destroyed, the crop of peaches will be comparatively safe. By having the plum trees in the orchard it saves going over the whole peach orchard and jarring the trees. If the plum trees are not there to draw the curculio, this jarring the peach trees in many localities is indispensable. The largest, finest, soundest fruit brings the best price, and fruit growers will learn, sooner or later, that it will pay not only to destroy the curculio, to prevent it from destroying their peaches, but that it will also pay to thin out fruit, to get the largest and finest specimens, so as to obtain the highest price. A tree will produce a certain number of bushels or pounds of fruit. Now, what it lacks in numbers it will make up in size and quality. If allowed to bear too many, they will be small and of inferior quality, and will command a low price. If just the right number are left by thinning out, they will be large, showy, high-colored and delicious, commanding double the price of inferior ones.

HOUSEKEEPERS' DEPARTMENT.

TO MAKE flat irons smooth, rub them with a little beeswax while hot.

TO CURE CHAPPED HANDS.—Rub them in vinegar after washing, and let them dry without wiping. It will keep the hands soft and white, however hard the water may be.

HOW TO WASH FLANNELS.—Take clean, hot, soft water suds, and wash each article separately, having a second tub with clear water (also soft,) as hot as the suds, rinse each article as fast as washed, and hang out to dry. By using this method it is impossible for flannels to shrink. Wrisely's pulverized soap is the best for washing flannels.

GRAHAM MUFFINS.—Take one quart of Graham flour, one-half cup of brown sugar, one teaspoonful of salt, two tablespoonfuls of yeast, warm water or milk sufficient to stir readily with a spoon. When light stir again, drop in rings, and bake. If made over night it may be necessary to add a little soda before baking. Do not bake too hard. They are excellent.

I SEND you an excellent recipe for making fish chowder for the benefit of those who do not eat pork. Take three pounds of fresh codfish, cut in pieces about three inches square, five or six good-sized potatoes, sliced very thin, half a dozen hard crackers, broken a little, put two-thirds of a cup of butter in the bottom of the kettle, then a layer of fish, then a layer of potatoes and crackers, and so on till all is used. Sprinkle over each layer salt and pepper quite freely, and pour over it boiling water enough to cover it. Cover it closely to keep in the steam. Let it boil twenty minutes, add a pint of new milk, and it is ready for the table. All who have eaten it pronounce it delicious. Try it, and you will say it is far superior to a chowder made with pork. If hard crackers cannot be obtained use common ones, but do not put them in until the chowder is nearly done cooking, as they boil up and make it too thick.—*The Household.*

CHRIST is my *day*, and I am my own black *night*. When I walk *in* the day (*in Christ*) I stumble not, but when I walk in the night (*in self*)—ah! then it is I stumble, then I fall; but where do I fall? Oh, into the arms of my beloved Jesus! When he has taught me my weakness, then he bears me up on his own *strong arm*; and, ashamed of my folly, I would hide my blushing face and desire never, never to try or trust self again.—*G. W. Curtis.*

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There are no vacations. Students can begin at any time. Those who begin soon will be able to fill good situations in the summer, when Merchants make their changes. Liberal deduction for sons of clergymen and crippled soldiers. For catalogues address

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E. E. WILEY, Pres't.,
je8 1m Emory P. O., Va.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address H. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Cathorn, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department.... $25 00
Preparatory studies..... $15 00 and 20 00
Contingent fee..... 1 50

Board in private families, per month, $11. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

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For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

an20 1y W. F. MORELAND.

SCHOOLS AND COLLEGES.

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Buildings elegant—fanned by the purest breezes, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union. During the last session one hundred young ladies attended this institution from fourteen Southern States.

(From Judge JOHN N. HENDREN, M. A., University of Virginia.)

I regard the Wesleyan Female Institute, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State. * * * *

(From Prof. WILLIAM E. PETERS, LL. D., of University of Virginia.)

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(From Rev. WILLIAM E. MUNSEY, D. D.)

* * * From personal knowledge I believe that, as the president of a female college, Rev. William A. Harris has no superior; indeed, within the purview of my acquaintance he has no equal.

(From Bishop E. M. MARVIN, D. D.)

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French, in currency	15 00
Use of instrument in music, in curr'y.	7 50
Vocal music in class, in currency	5 00
Incidental fee, paid by every pupil, in currency	2 00

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Catalogues can be obtained from R. J. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

REFERENCES: Revs. R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address

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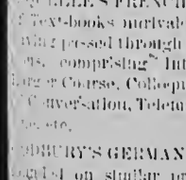

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	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
FEB				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28				
MAR				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	
APR							1
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	16	17	18	19	20	21	22
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	30						
MAY		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
JUNE					1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
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JULY							1
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	23	24	25	26	27	28	29
	30	31					
AUG			1	2	3	4	5
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	27	28	29	30	31		
SEP						1	2
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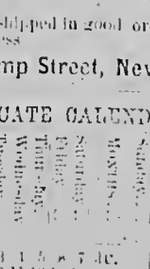
OCT	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31				
NOV				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
DEC						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						

THE "WALLIS" TIE.



Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
Georgia State Fair, October, 1870.
Cotton States Fair, October, 1870.
Mississippi State Fair, October, 1870.
Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.

EASILY AND RAPIDLY ADJUSTED.

For sale by all dealers in Ties, at lowest market price. Orders respectfully solicited.

JOHN S. WALLIS & CO.,
my18 1y 60 Carondelet st., New Orleans.

COOPER'S WELL, MISSISSIPPI.

THIS celebrated Watering Place is now open for visitors, having been supplied with new furniture. Families are requested to furnish their pillows, sheets and towels.

Board per day, $2.50; week, $12.50.

Ministers of the Gospel and their families boarded at reduced prices.

Excursion tickets via Jackson, Mississippi, to and from Cooper's Well, only $15, including lunch and hand baggage. By taking the 4.30 P. M. train you will reach Cooper's Well at 7 A. M.

J. C. McALLISTER & CO.,
jy13 2m Proprietors.

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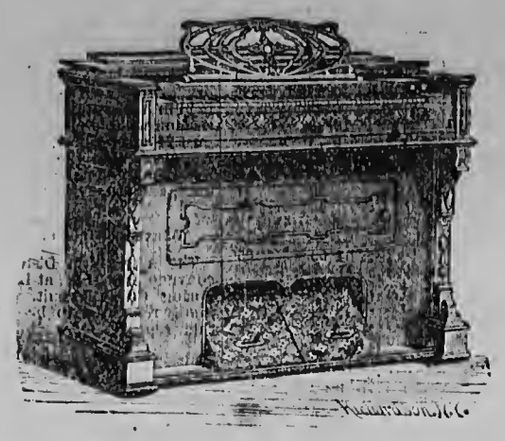
37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

PHILIP WERLEIN, OF NEW ORLEANS,

—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6¾-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225 very good.

Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

PHILIP WERLEIN,
fe18 1y 80 and 82 Baronne street, New Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON. A. E. POWELL. J. E. HUEY.

SUTTON, POWELL & HUEY.

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
G. P. HARRISON, New Orleans.

J. L. DUNNICA & CO.,

FLOUR, PRODUCE AND PROVISION

COMMISSION MERCHANTS,

50.....TCHOUPITOULAS ST.....50

NEW ORLEANS, LOUISIANA.
oc22 1y

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc20 1y

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

oc3 1y NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.
oc3 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

se18 6m NEW ORLEANS.

J. A. PERKINS,

DEALER IN

GENTLEMEN'S FURNISHING GOODS,

CANES, UMBRELLAS

AND FANCY ARTICLES,

120.....CANAL STREET.....120

Under Crescent Billiard Hall,

oc29 1y NEW ORLEANS.

FREE TO BOOK AGENTS.

WE WILL SEND a handsome prospectus of our New Illustrated Family Bible, containing over 200 fine Scripture Illustrations, to any Book Agent free of charge. Address NATIONAL PUBLISHING CO.,
my18 13t Memphis, Tenn.

THE PRACTICAL PLANTER.

A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS (One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. Specimen copies free. ap27 1y

DRY GOODS.

DIRECT IMPORTATION

OF

EUROPEAN DRY GOODS.

D. H. HOLMES,

NO. 155 CANAL STREET

AND

NO. 15 BOURBON STREET

New Orleans,

Have constantly on hand a General Assortment of

Fancy & Staple European Goods,

With a Complete Stock of

DOMESTIC MANUFACTURES,

All which they offer at

Most Advantageous Prices.
fe11 6m

Shoe Manufacturers' GOODS,

LEATHER & FINDINGS.

Manufacturers, dealers and custom workmen supplied with everything requisite for

The Manufacture of Boots and Shoes,

AT LOWEST MARKET PRICES.

Orders promptly attended to.

TILLSON & CO.,
my11 3m Boston, Mass.

The Meneely Bell Foundery.

Established in 1826,

BELLS for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other foundries in the country combined. All Bells warranted. An illustrated catalogue sent free upon application.

E. A. & G. R. MENEELY,
ja28 1y West Troy, N. Y.

Scientific.

LITHO-FRACTEUR is a new explosive material for breaking up stones and blasting. Its principal constituents are nitro-glycerine, gun-cotton, infusorial earth, and a few other secret substances. It is safe, powerful, and will probably be a successful rival to nitro-glycerine and other dangerous explosives used by miners.

INDIA RUBBER INEXHAUSTIBLE.—The belt of land around the globe, five hundred miles north and five hundred miles south of the equator, abounds in trees producing the gum of India rubber. They can be tapped, it is stated, for twenty successive seasons without injury; and the trees stand so close that one can gather the sap of eighty in a day; each tree yielding on an average three tablespoonfuls daily. Forty-three thousand of these trees have been counted in a tract of country thirty miles long by eight wide. There are in America and Europe more than one hundred and fifty manufactories of India rubber articles, employing some five hundred operatives each, and consuming more than ten million pounds of the gum per year, and the business is considered to be still in its infancy. But to whatever extent it may increase, there will be plenty of rubber to supply the demand.

TWO SICK PERSONS should never occupy the same room at the same time. They poison each other, not only in body, but in mind. One reason why hospitals become such post-houses is because of the large number of sick persons brought into near proximity. The greatest possible care should always be given to keep the air of a sick-room pure by frequent changes, and, if needful, by disinfectants. Every person ought to understand the way to use disinfectants, so as to have them produce the best results with the least harm. It is often well to have two rooms for a person who is very sick, and to change from one room to another occasionally. This gives an opportunity to keep the air and bedding pure and sweet. The very walls, floors, carpets, bedding and furniture of a sick-room absorb and retain the effluvia from those who are very sick, and thus contaminate the room permanently, unless great precaution is taken to prevent it.—*Herald of Health.*

WE NOW HEAR of cloths manufactured out of a mixture of bamboo and wool, cotton or silk. The bamboo is prepared very much in the same way as straw, by boiling for several hours in water probably containing alkali. It is then run through heavy rollers, and subsequently through a picker, which reduces it to a fiber. The fiber is then in a condition for being carded and dyed, ready for mixing with other stock. We have seen specimens of cloth made by adding various proportions of the bamboo.

Cotton warp and cloth containing fifty per cent. of bamboo in filling was strong and capable of taking a fine dye. A silk-mixed cassimere, in which was twenty-five per cent. of bamboo fiber with warp and filling, also looked well. The dyed fiber closely resembled wool to the uninitiated, and the undyed looked as if it could be used for false hair, if it could be made long enough.—*Journal of Applied Chemistry.*

CAUSES OF SUDDEN DEATH.—Very few of the sudden deaths which are said to arise from "diseases of the heart" do really arise from that cause. To ascertain the real origin of sudden deaths, experiments have been tried in Europe and reported to a scientific congress held at Strasbourg. Sixty-six cases of sudden death were made the subject of a thorough *post-mortem* examination; in these only two were found who had died from disease of the heart. Nine out of sixty-six had died from apoplexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life. The causes that produce congestion of the lungs are cold feet, tight clothing, costive bowels, sitting still chilled after being warmed with labor or a rapid walk, going too suddenly from close, heated rooms into the cold air, especially after speaking, and sudden and depressing news operating on the blood. The causes of sudden death being known, an avoidance of them may serve to lengthen many valuable lives which would otherwise be lost under the verdict of "heart complaint." That disease is supposed to be inevitable and incurable; hence many may not take the pains they would to avoid sudden death if they knew it lay in their power.

GENEROUS.—The London Methodist Recorder states that a fund was originated some time ago for the extinction of the Wesleyan missionary debt, Mr. Herald, the treasurer of the society, munificently contributing £2,000, and various friends aiding by liberal gifts.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market since our last report. Sugar has been in fair request, but with trifling receipts and a light stock the movement has been of limited extent. Very little has been done in molasses. Operations in flour have been on a moderate scale, closing at prices showing a decline of about 12½c. Corn ruled at about previous rates until Tuesday, when it gave way 2½c. ₱ bushel. Pork has continued to favor buyers, showing a further decline of 25c. ₱ barrel. Bacon also has been dull and drooping.

Our accounts from the country are conflicting, and, although generally favorable, are far from supporting the extravagantly cheering statements of the New York press. It can hardly have escaped observation that even the most favorable accounts express no hope of a yield proving more than two-thirds of last year's. Thus the Ouachita *Intelligencer* of last Saturday, representing a large cotton-growing district, says: "Cotton is growing rapidly, and there is a hope that a two-thirds crop will be made." This corresponds with the general tenor of the last report of the New Orleans Cotton Exchange, which gave the spirit of more than two hundred letters from planters and country merchants.

The river is 13 feet 2 inches below high water mark.

Cotton.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi	bales.. 2,114
Lake	8
Mobile	169
Florida	8
Texas	31
Total	2,330

On Saturday the demand was limited, but factors evinced no disposition to make any concessions, and 675 bales changed hands at about previous rates. On Monday, there being no telegrams from Liverpool, and those from New York being discouraging, the sales were confined to 125 bales, with nothing to indicate any change in prices. On Tuesday the market resumed its movement to a limited extent, the business embracing 400 bales, but under the unfavorable dispatches from New York and Liverpool the prices paid showed an irregular decline of ⅛ to ⅜c.

This makes an aggregate for the past three days of 1,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,436,892 bales, against 1,139,059 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,092,402 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 873,543 bales to Great Britain, 300,623 to other foreign ports, and a decrease of 214,048 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14½ to 15½
Good ordinary	15½ to 16½
Low middling	17 to 17½

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		20,696
Arrived past three days	2,330	
Arrived previously	1,506,930	
Made from waste and damaged cotton, samples, etc	19,885	1,529,145
		1,549,841
Exported past three days	776	
Exported previously	1,505,286	
Burned	950	1,507,012
Stock on hand and on shipboard		42,829

Sugar.—There is little or none coming in from plantations, and the market has been without any movement of importance since our last review. Good common is quoted at 10½c., and fully fair, refilled, 11¾ to 12c. ₱ lb. On Tuesday 35 hogsheads fully fair sold at 11¾ to 12c. ₱ lb. Refinery yellow clarified is quoted at 12¼ to 12¾c., and white at 13 to 13½c. ₱ lb.

Molasses.—There is scarcely any coming in from plantations. The sales were at 32c. for inferior. City refinery reboiled is quoted at 30 to 65c. ₱ gallon; golden syrup 90c. to $1 ₱ gallon.

Pork.—The market has continued extremely dull. There is no demand, and mess is quoted nominally at $14.75 ₱ barrel. It is retailing at $15.25.

Bacon.—On Monday 5 casks clear rib sides sold at 9c., and 10 tierces sugar-cured hams at 16½c. Shoulders are quoted at 7½c., clear rib sides 9c., clear sides 9¼c. Some clear sides sold on Tuesday at 9⅛c. Sugar-cured hams command 10 to 14c. for second pickle, and 15 to 16¾c. ₱ lb for choice.

Dry Salt Meat is very dull, and shoulders have been offering at 6c. ₱ lb, without sales.

Lard.—On Tuesday 30 tierces refined sold at 10½c., 10 and 10 do. at 10¾c., and 25 kegs do. at 11¾c. ₱ lb.

Breakfast Bacon is dull at 10½c. ₱ lb. On Tuesday 30 boxes sold on private terms.

Monetary.—Gold, 112 to 112¼.

American silver half dollars, 107½ to 108½, and Mexican dollars at 2¾ to 3⅛ per cent. premium.

The sales of stocks included 100 and 100 shares Louisiana Levee Company on Saturday at $12, 200 do. at $12.12½, 100, 100 and 200 do. at $12.25, 25 Slaughterhouse at $25, and 50 Germania National Bank at $160; 100 Louisiana Levee Company on Monday at $12.25, and 500 at $12.50, and 200 Pneumatic Propelling Company at $4.75 and $5; and 1,300 Louisiana Levee Company on Tuesday at $12.25, $12.50 and $12.75.

The sales of warrants have been confined to trifling sums by dealers. We quote State unregistered at 57 to 58 for large, and 60 to 65 for medium. No registered warrants are offered for sale.

CATTLE MARKET.

New Orleans, Aug. 8, 1871.

[illegible] cattle, choice, per head	$45 to 55
[illegible] cattle, second qual., per head	25 to 40
[illegible] cattle, third qual., per head	10 to 14
[illegible] per lb. gross	5½ to 7c
[illegible], first quality, per head	$1 to 5
[illegible], second quality, per head	3 to 4
[illegible], third quality, per head	2 to 2½
[illegible] cows, choice, per head	100 to 110
[illegible] cows, per head	50 to 100
Texas cows, with calves	6 to 80
Calves, per head	6 to 10
Yearlings, per head	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	16 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bagging, ₱ yard:		
Kentucky	20	21
East India	19½	20
Bale Rope, ₱ lb:		
Kentucky	— —	— —
Bran, ₱ 100 lbs	1 00	1 05
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Louf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	— —
Adamantine	— —	— —
Star	10½	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	19 00	— —
Anthracite	— —	— —
Western, ₱ bbl	50	— —
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	— —	— —
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	26
Tarred, American	— —	21
Russia	30	— —
Corn meal, ₱ bbl	3 75	— —
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	15	24
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	0 50	— —
Superfine	5 00	— —
Fine	— —	— —
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	— —
Almonds, soft shell	16	22
Raisins, M. R., ₱ box	— —	— —
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box	—	—
Oranges, La., ₱ M	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	50	57
Corn, shelled	70	73
Hams, ₱ hhd	8 00	8 50
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	32 00	35 00
Hides, ₱ lb:		
Country dry flint	15	16
Texas stretched ditto	— —	— —
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	— —
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	21	32
Lime, ₱ bbl:		
Western	1 10	1 20
Shell lime	— —	— —
Rockland, etc	— —	— —
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	— —
Moss, ₱ lb:		
Gray country	— —	— —
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	18
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 25	3 50
Pitch, ₱ bbl	3 25	3 50
Rosin, No. 1	3 00	3 50
Rosin, No. 2	2 25	2 50
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₱ gal	45	46
Varnish, bright	60	85
Nuts:		
Cocoa, ₱ 100	5 00	—
Pecans, ₱ lb	18	20
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	2 25
Tanners', Tegallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	25 00	26 00
C. S., undecorticated	— —	23 00
Provisions, ₱ bbl:		
Beef, prime	17 50	20 00
Beef tongues, ₱ dozen	— —	— —
Pork, mess	15 00	15 25
Butter, Northern	32	33
Butter, Western	20	23
Cheese, American	11	12½
Potatoes, ₱ bbl	— —	— —
Onions	3 00	3 50
Apples	— —	— —
Cabbages, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	7½	9¾
India, (gold, in bond)	— —	— —
Carolina	— —	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown	10	— —

Special Notices.

Mariana District Conference.

The Mariann District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected. Andrus Dowling, P. E.

Montgomery District Conference.

The District Conference for the Montgomery district, Alabama Conference, will be held in Auburn, August 24–27. The opening sermon will be preached on Thursday, August 24, at eleven A. M., by Rev. B. B. Ross. All members of the several Quarterly Conferences are members of the District Conference, and are urged to attend.

W. Shapard, P. E.

Alexandria District Conference.

The Alexandria District Conference will convene August 25, at Laird's chapel, on the Spring Creek circuit. The brethren are kindly requested to be in attendance with their reports. Fred. White, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Pleasant Valley, at Pleasant Val'y	Aug. 5, 6
Brookhaven station	12, 13
Brandywine ct., at Abbott school house	19, 20
Wesson, at Wesson	26, 27
Martinsville circuit, at Providence camp ground	Sept. 2, 3
Crystal Springs	9, 10
Jackson circuit, at Byron	16, 17

Geo. F. Thompson, P. E.

SEASHORE DISTRICT.

White Plains mission	Aug. 31
East and West Pascagoula circuits, at Zion	5, 6
Green circuit, at Vernal	12, 13
Enon circuit, at Augusta	19, 20
Rankin circuit, at Clear Creek	Sept. 9, 10

W. W. Hurst, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Marion and Toomsuba circuit, at Bethany	Aug. 5, 6
Clarke circuit, at Manassas	12, 13
Paulding, at Philadelphia	19, 20
Enterprise station	26, 27
Jasper circuit, at Mill Creek	Sept. 2, 3
Preachers' meeting, at Shubuta	Aug. 2, 3

Wm. B. Hines, P. E.

SUMMIT DISTRICT.

St. Helena	Aug. 5, 6
Tangipahoa	12, 13
Arcola	19, 20
Holmesville	26, 27
Bogue Chitto	Sept. 2, 3
Livingston	9, 10

J. Nicholson, P. E.

JACKSON DISTRICT.

Camden circuit, at Forest Grove	Aug. 5, 6
Canton station	12, 13
Sulphur Springs ct., at Madisonv'e	19, 20
Brownsville circuit, at Tinnen's school house	26, 27
Raymond circuit, at Bolton	Sept. 2, 3
Carthage circuit, at Conway	9, 10

H. H. Montgomery, P. E.

VICKSBURG DISTRICT.

Vicksburg	Aug. 5, 6
Clover Hill	12, 13
Lower Deer Creek	19, 20
North Warren, Millsdale and Cane Ridge, at Wesley	26, 27
South Warren, at Asbury	Sept. 2, 3

John A. B. Jones, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton	Aug. 12, 13
Brandon ct., at Richland Academy	19, 20
Trenton circuit	26, 27
Sylvarenn circuit	Sept. 2, 3
Gartandsville	9, 10

F. M. Williams, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion Junction, at Asbury chap'l.	Aug. 5, 6
Spring Hill, at Spring Hill	12, 13
Peachtree, at Peachtree	26, 27
Suggsville, at Gainstown	Sept. 2, 3
Jackson, at Union	9, 10
Choctaw Corner, at Choctaw Cor'r	16, 17
Rembert Hills, at Hamden	23, 24

Mrs. Andrews, P. E.

MOBILE DISTRICT.

Pensacola	Aug. 5, 6
Milton	12, 13
Pollard ct., at Latham's chapel	19, 20
St. Stephen's, at Paul Bayon	26, 27
Eastern Shore	Sept. 2, 3

H. Urquhart, P. E.

DEMOPOLIS DISTRICT.

Gainesville, at Warsaw	Aug. 5, 6
Greene, at Sardis	12, 13
Belmont, at Brewersville	19, 20
Demopolis	26, 27
Forkland	Sept. 2, 3

S. H. Cox, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Bellfountain circuit	Aug. 5, 6
Black Hawk circuit, at Carrollton	12, 13
Valden circuit, at Valden	19, 20
Lexington circuit, at Providence	26, 27

W. P. Barton, P. E.

COLUMBUS DISTRICT.

Chickasaw	Aug. 5, 6
Line Creek	12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

Thos. Y. Ramsey, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Mooringsport ct., at Willis' school house	Sept. 2, 3
Keachie circuit, at Liberty	9, 10
Caddo circuit, at Friendship	16, 17
Springville ct., at Holley's school house	23, 24
Pleasant Hill circuit, at Beulah (camp meeting)	30, Oct. 1
Anacoco circuit, at Oak Grove	Oct. 14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

John Pipes, P. E.

NEW ORLEANS DISTRICT.

Carondelet street	Aug. 6
Felicity street	13
Baton Rouge	19, 20
Louisiana avenue	Sept. 10
Plaquemine	17
Cadiz street and Carrollton	24
Thibodaux	Oct. 1

Lewis Parker, P. E.

OPELOUSAS DISTRICT.

Lake Charles	Aug. 5, 6
Plaquemine Brulee	12, 13
Calcasieu Pass	19, 20
Bellvue	26, 27
Grand Chenière	Sept. 3, 4
New Iberia	9, 10
Franklin	16, 17
Opelousas District Conference	23–30

J. D. Adams, P. E.

MINDEN DISTRICT.

Sparta, at Ringgold	Aug. 5, 6
South Bossier, at Fillmore	12, 13
Louisville	26, 27

S. S. Scott, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, AUGUST 17, 1871. NO. 31.

NEWS OF THE WEEK.

DOMESTIC.

EW YORK, Aug. 9.—The Liberia ...dican of May 10 states the ...idential election took place May ...d apparently resulted in the ...ion of Roberts for president. ...e, however, maintains he was ...ted for four years, and the term ... expiring, he may dispute the ...ility of the election of Roberts ... Gardner.

EW YORK, Aug. 10.—Another ...tfield death swells the slaughter ...e hundred.

...hn H. Horn, second officer of ...steamer Sherman, from Havana, ... of yellow fever.

...r. Morris, of the sanitary de...ment, says no unusual steps are ...g taken to prevent the appear... of Asiatic cholera in the city, there are no indications that it ...oming at present.

OUSTON, TEXAS, Aug. 10.—The ...rain on the Honston and Great ...thern road, while pushing two ... containing the officers of the ...pany, was thrown off the track ...t fifteen miles above the city, ... evening at six o'clock, by ob...ctions placed on the track by ...icious persons.

...r. C. G. Young, president of the ...pany, died at one o'clock this ...ning from injuries received; ...am M. Wilson, assistant civil ...neer, was instantly killed; Turn... a brakeman, is supposed to ...tally injured; Superintendent ...h and C. E. Noble, chief en...r and general manager, with ...al others, were slightly hurt. ...r. Young will be buried this ...rning from the Methodist church.

...NGOR, ME., Aug. 10.—An ex... train approaching the town ... through a rotten bridge. There ... long list of wounded, and sev... were killed.

...n Francisco, Aug. 11.—Advices ... Tucson, Arizona, state that ...al Crooks' campaign against ...Apaches is proceeding vigor... He is confident of reducing ...savages to submission if not in...ced with by peace commis...

...NTGOMERY, Aug. 12.—Three ...s of the new crop of cotton were ...ved on Thursday night. Two ... shipped to New York and one ... bale yesterday.

...n Francisco, Aug. 12.—The Pa..., in Nevada, are determined on ...against the Shosones over a ...ted boundary question, but ...unable to purchase arms in Ne..., and they will send to San ...sisco for them. Not much blood... apprehended.

...ARSON, PA., Aug. 14.—An ex...sion of the fire damp of the Eagle ..., operated by Alvo Tompkins, ...rred to-day. Twenty men were ...king in the rear of the gangway ...the time of the explosion, which ...away the timbers supporting ...roof, causing it to fall, leaving ...men imprisoned behind the ..., with no means of escape until ...bris is cleared away.

...ah Davis, working outside ... rear gangway, was instantly ...l by the explosion.

...he men imprisoned are most ...y dead, or will be before they ...e reached. It will take a day ...wo to get the bodies out.

...N FRANCISCO, Aug. 14.—The ...glish in China denounce the re... of the American fleet as having ...he moral effect of a defeat.

...wo Englishmen and one Ger... engaged in saving material ...m a wrecked German schooner, ...e captured by the Coreans, ...nd hand and foot, strung on ...bamboo poles, and carried into the ...erior.

...welve native chieftains were ...en from a junk by the admiral's ...ship, and taken to Shanghai, ... the junk burned at their re..., to prevent the native author... from knowing how they es..., and punishing their relatives. ...rther particulars of the second ...e with the Coreans have been ...ived.

...he Corean soldiers, six thousand ...ng, suffered terribly from the ...erican rifles.

...eutenant Mc. Kee was killed ... entering an entrenchment. ...Coreen commander was killed, their second officer wounded ...made prisoner. The forts ...e Americans destroyed. Coreans ...spiked the guns. The ...essage ...ward sent an insulting re... ...dmiral Rodgers.

...e prisoners captured were li... ...

A formal protest was sent by ...ster Low, stating that the de...tion of the forts was in retalia... for the assault on American ...els.

...ocuments captured proved that ...Coreans had planned a surprise, and were astonished that the American fleet was not annihilated by the first fire.

The British fleet sailed from Japan, to inquire into the matter.

WHITE SULPHUR SPRINGS, W. VA., Aug. 15.—The drought in this section is beginning to get oppressive, and the crops are suffering for want of rain.

PITTSTON, Aug. 15.—Five bodies have been recovered. Thirteen remain in the mine.

A majority of the volunteers have been badly damaged by foul air.

NEW YORK, Aug. 15.—It is stated on good authority that contracts have been made with one of the great railroad contractors of the West for the entire construction of the Mobile and Northwestern railroad, to be completed in two years.

The consummation only depends upon the full amount, expected by the company, being voted by the counties in Mississippi.

The elections will soon be held, and from reports received it is believed the vote will be quite unanimous in favor of liberal subscriptions. If this is realized, work will at once be commenced by large gangs at both ends of the line and at intersection with the Central road.

FOREIGN.

LONDON, Aug. 8.—At a meeting held at Heidelberg, on Sunday, to take measures for the foundation of the "Church German," forty delegates were present from various parts of Germany, Austria and Switzerland.

A committee was appointed to draw up a constitution for the new church.

Its main points will be the principles of the Council of Constance of 1514; the subordination of the Pope to the Council; the separation of church and state; the participation of laymen in the management of the church; the free election of bishops; communal election of pastors, and modification in the confessional.

The delegates are divided in opinion as to whether the new church should acknowledge the supremacy of the Pope.

The committee were instructed to submit their report for ratification at a meeting to be held at Munich, in September.

EMSBURG, Aug. 9.—Two hundred and fifty thousand strangers attended the Sir Walter Scott centennial.

LONDON, Aug. 9.—Assistant Secretary of the United States Treasury Richardson has completed negotiations for the balance of the five per cent. bonds with the London house of Jay Cooke, McCulloch & Co.

The announcement of this arrangement has occasioned considerable advance in the price of all United States bonds in this market.

LONDON, Aug. 10.—A special from private information says military organization in Russia is being pushed vigorously on the Prussian system, and compulsory service rigorously carried out without exceptions. In consequence of the enormous extent of country, provisional depots are to be established. Officers are examining the frontiers and reporting.

The government is trying the experiment to see how soon a corps d'armee advancing can lay a line of railway for the forwarding of supplies. If such is the case, everything politically promises well for Russia making an alliance with Germany, who is apprehensive of an alliance between France and Russia.

In the House of Lords, after a spirited debate, the ballot bill was defeated by ninety-nine majority against the ministry.

LONDON, Aug. 11.—Russia is rapidly adopting the Prussian military organization.

The Emperors of Germany and Austria meet at Jochal to-morrow, supposed to be for the purpose of consulting over the apprehended alliance of Russia and France.

LONDON, Aug. 12.—It proves to have been the American steam frigate Guerriere, Captain Stevens, which was ashore recently off Leghorn. The British iron-clad Warrior has not been ashore. The Guerriere was rescued from a perilous position several days ago, and towed to Spezzia for repairs.

The *Times'* money article to-day states the amount of funded United States loan taken by bankers here will be offered to the public next week by Cooke, McCulloch & Co.

The report that Lord Chief Justice Cockburn had been appointed arbitrator for Great Britain, under the treaty of Washington, is confirmed.

The drawing up of the case for British government has been ...ted to the Lord Chancellor, ... Lord Tenterden and Prof. Mon...tague Bernard as assistants, and Sir Roundel Palmer will act as counsel for Great Britain before the board of arbitrators.

BERLIN, Aug. 12.—The imperial government as well as the local authorities have adopted most stringent measures for the prevention and spread of the cholera.

Twenty-three persons were attacked with the disease at Koenigsberg yesterday, thirteen of whom are already dead.

No cases of cholera have appeared in the south of Russia.

COPENHAGEN, Aug. 14.—The most stringent precautionary measures have been forced by the Danish government for the prevention of the introduction of cholera into the country.

LONDON, Aug. 14.—It is reported the Italian government has instructed the Italian minister at Versailles to express thanks to President Thiers for his pacific and conciliatory words, but surprise that Thiers permits speakers to use language injurious to Italy.

The liberal Rome journals express the readiness of Italy to enter into an alliance with France, if France abandons negotiations relative to the Pope.

LONDON, Aug. 15.—The French government, it is reported, has requested the extradition of Communists who have taken refuge on British soil. The reply of the English cabinet is said to be a decided refusal.

The vine disease prevails in Portugal. The wine crop, it is expected, will be short.

A dispatch from Rome states that King Victor Emanuel had a narrow escape from death while hunting wild boars.

Dalaria papers received by the overland mail, via India, contain the details of a dreadful calamity which visited the small Island of Tagolanda, about fifty miles northeast of Cetebes. An outburst of the volcano Rowang was accompanied by a concussion of the sea, and a wave forty yards high swept all human beings, cattle and horses from the island. The number of persons perished is stated at four hundred and sixteen.

Prince Bismarck and Baron Von Buest, and probably Count Andrassy, with assistant counselors from their respective departments, are going to Gastein to be present at the meeting of the Emperors. It is probable important negotiations will be entered upon on the Roumanic question.

A case of Asiatic cholera has appeared in London, and creates an extraordinary sensation among the people.

A dispatch from Berlin says the cholera is increasing in Koenigsberg, but no cases have yet appeared in Dantezig.

Heavy thunder storms have been experienced in the west of England, and caused much damage to the crops.

OTTAWA, Aug. 15.—It is positively asserted the Marquis of Lorne and Princess Louise will reside in Canada for a lengthened period.

CITY OF MEXICO, August 11, via Kingston, Jamaica, August 15.—Juarez lacks one hundred and ten votes of a majority for president, with fourteen districts to be heard from, and it is expected these will give a sufficient number of votes to elect him over the rival candidates.

Members of the opposition make different computations, and allege a majority for any of the candidates is impossible, and that Congress will have to decide who shall be president.

THE job of furnishing seven thousand desks for the public schools in Mississippi, at $7 per desk, put into the pockets of the carpet-baggers the snug sum of $24,500. The market price of the desk was $3.50.

ONE HUNDRED AND EIGHTEEN steam boiler explosions occurred in the United States in 1870, by which three hundred and twenty-six persons were killed, and two hundred and twenty-seven wounded.

THE electric action applied to the organ, now so frequently to be met with in England, has just been introduced for the first time in America at the Church of St. Thomas, at New York.

THOSE who in the day of sorrow have owned God's presence in the cloud will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

SHENSTONE, an artist in landscape gardening, said he knew the turn in his life which led to unhappiness—it was when he made pleasure his aim.

MISSIONARY WORK IN BRAZIL.

We were gratified to find in the *Nashville Advocate* of August 5 an interesting letter from Rev. J. E. Newman, formerly of the Alabama Conference, and now a resident of Brazil. Speaking of missions in that country, he says:

When I consider what is being done in England and the United States for the missionary work—in Asia, Africa, and even in Europe—I am astonished at the perfect indifference with which they look upon this country. Here is a people, perfectly accessible, almost as destitute of the gospel as the Chinese—many of whom are of our own color and lineage, in the main—and yet there are hardly one dozen Protestant ministers in all of Brazil, except Germans, who preach exclusively to their own race; and that, too, when thousands of this people are longing for religious light. They are starving on the husks of Romanism; while ships with missionaries on board sail by our beautiful shores, to distant barbaric nations, and leave this people to perish for want of the bread of life.

Why is this? It can only be because our people know almost nothing concerning this country and its religious wants. Do they think this is already a Christian country? Only let them know the facts in regard to its utter destitution of all substantial religious knowledge—that they have not the Bible; that most of them *never* heard a sermon. Indeed, they are almost as destitute of the Bible as the Chinese. Ask a Brazilian if he has a Bible, and he will tell you Yes, and hand you a little book with prayers to the saints, especially to the Virgin, a very short catechism, and a very few detached scraps of scripture. This is what they are taught is the Bible, and the majority of them know no better.

They have priests in all their chief towns, who are generally ecretons—many of them rich. They seldom or never visit the people of the country, only when sent for by the rich to baptize their children, "to confess them" before death; and for all such work they charge very dearly, so that the poor have to be carried to them for baptism, and have to die without the last rites of the Roman Church.

In their churches they usually, on Sabbath, recite a few prayers in Latin, sometimes deliver brief lectures, and are careful to encourage the worship of "the Virgin" and other saints. They preside at all the "Festas" observed in this country, and regulate all the ceremonies with great care, while dressed in the most costly and showy attire; but they seldom ever pretend to preach the gospel, even as understood by the Romish Church.

Among the masses of Brazilians the doctrine of spiritual regeneration is quite unknown; indeed, it is difficult to give them any idea of it. Here baptismal regeneration is all they ever heard of.

But while the above is true of the masses in this country, there are many intelligent people who are not so superstitious. This class are generally well informed in regard to current events in the world, and are anxious to see all the improvements and education of the civilized world introduced into Brazil.

So far as I have been able to learn, this class are generally *republican* in sentiment, and they are favorable to Protestants, because they know Protestantism means freedom in religious matters, and must therefore be favorable to political freedom; and they know well that the reverse is true of Romanism.

Again, this class of Brazilians are partial in their feelings toward the people of the United States, especially those of the Southern States. They admire their free institutions, their general intelligence, boundless energy, and their vast progress in all the elements which make a people great; and they indulge the hope that Brazil, under a republican form of government, may become to South America what the United States are to North America. In a word, many of them look upon that republic with such feelings of respect and hope as they entertain for no other people.

Many of this class are skeptics; some of them can hardly be considered Romanists or skeptics as yet; they hardly know what they are themselves. But some of them *are ready for the gospel*, and they would welcome its introduction into the country. On this point there is no mistake. I have sought for reliable information on this subject, and my full conviction is that *now* is the time to preach the gospel to this people, and there is no country in the world from whence missionaries would be so welcome as from the United States.

O that American Christians could know this, and see how great a harvest is here awaiting for laborers! To young men just entering the ministry I would especially appeal. Here, my brethren, here is the field for your labor. Come to this beautiful land—to this kind-hearted but erring people. Come and preach Christ to them. Here

> You cannot toil in vain;
> Cold, heat, and moist, and dry,
> Shall foster and mature the grain
> For garners in the sky.

Are there no such young men in the bounds of the Alabama Conference? Cannot those who were once my fellow-laborers find, among the thousands of Alabama Methodists, at least two or three young men suitable for this work?

As a proof and illustration of what Protestants may accomplish in Brazil, I refer you to the success of the handful of Presbyterians already here. I would like to say something of this, but have not time or space now.

I have already written you a long letter—too long—but the importance of the subject is my excuse. Could our people but know what an opening there is for the gospel in this country, the *laborers would come*. What though our Southern countrymen are still enduring many of the evils of a conquered country, and they are still poor; and though the great West calls for many ministers—and may that call continue—yet a few young men of the right kind could be spared for Brazil every year. Ye young men of the church, whom "God has called to the office and work of the ministry," when you look over the world for a field of labor, think of this healthful land—think of her millions in semi-pagan darkness—and come hither in the spirit of him who hath called you into his vineyard.

J. E. NEWMAN.

LIMEIRA, Province of San Paulo, Brazil, April 28, 1871.

May 1.—Since writing the above I have seen our Protestant colporteur. He is selling many books, Bibles and tracts—all furnished by Presbyterian agencies—and one hour's conversation with him reveals the fact that we now have in many parts of this province openings for the gospel such as should at once be occupied. There are among this people thousands who are ready to receive the word of God. Our colporteur is a Southern Methodist—a German from Texas. He says we ought to have some German Methodist preachers here, and he is right.

Don't be afraid that I am too sanguine about this country. All I tell you of the openings for the gospel here are far short of the whole truth. What I write is true, and I might have truthfully written in much stronger terms.

This province has a population of six hundred thousand at least, on a tract of country about as large as the State of Alabama, with as pleasant a climate as *any in the world*, I am sure. There is one great railroad being built across the province, from Santos, and several branches from the main track.

The expense of a missionary to Brazil is not great. From Baltimore or New York, by good sail-vessels, $100 to $150; from Rio de Janeiro to Santos, and thence to Limeira, $35. The trip from Rio to Limeira requires four days; one on steamer to Santos, twelve hours by railroad, and two light days' ride on horseback or back. The railroad is excellent, and the dirt-road as good as any I ever saw of the same distance—sixty-eight miles. Cost of living is very moderate. A man with a small family can live well in Limeira, or the city of Rio Claro, on $1,000 per year—better than he could in the States. The Brazilians are almost universally kind and hospitable. There is no kinder people in any land. Their kindness makes me love them, and feel at home in Brazil.

J. E. N.

MRS. PAULINA BURNHAM, a rich English lady, lost by the wreck of the steamship Anglo Saxon, near Newfoundland, in 1861, a valuable and very much cherished ring. The other day it was found in the entrails of a fish by a St. Johns fisherman, who received therefor from the owner $250.

DO WE lack faith? Let the trembling, doubting soul go into the presence of Infinite Love, and rest on his bosom, as the beloved disciple laid his head upon the breast of Jesus, and receive the faith of God.

REV. THOMAS SAMFORD.

MR. EDITOR: This aged patriarch of Methodism closed his earthly pilgrimage in this city on the twenty-eighth of July, it being the eighty-third anniversary of his birth.

He was ordained a deacon by Bishop George, in July, 1821, and by the same Bishop he was set apart to the office of an elder, in February, 1824.

In the days of his strength he was a preacher of great power and influence in [illegible] church. He came within two votes of being elected to the episcopacy at the time of Bishop Andrew's elevation to that office. (So I learn from his family.) He has been within my pastoral charge the last three years; but being unable to attend church or preach, in consequence of his many and increasing infirmities, I have only known him as a meek, patient servant of God, waiting for his release from suffering and for the reward of fidelity meritoriously concentering in the Redeemer of sinners.

He did attempt to preach once last year on the occasion of the weekly prayer meeting. His text was Matthew xxv, 1-13. He spoke about twenty-five minutes, giving a clear exposition of the parable, and with an animation that was unusual for one so aged and enfeebled by disease.

His death was more the result of the cessation of the life-power than the assault of disease. The weary wheels of life showed signs of a loss of momentum on Wednesday afternoon. A profound coma ensued, the respiration was disturbed, but no consciousness of pain. On Thursday he uttered indistinctly a few words indicative of triumph, and on Friday evening the wheels stopped their sluggish motion, the silver cord was loosed, the golden bowl was broken, and all that was spiritual and immortal of this renowned father mounted on high, and gravitated to the center of all good. It reminded one of a restless balloon, heavily charged with gas, struggling against a single cord, that cord untwisting and snapping its fibers until the last is broken, and the beautiful thing mounts among the stars.

His aged companion quietly sits in lonely widowhood and awaits the signal of a similar transit to the better land, where, she fondly believes, her sainted husband awaits her arrival.

As Father Samford was a superannuated member of the Louisiana Conference, that body will doubtless prepare and publish, in due time, an extended notice of his great merits.

R. S. FINLEY.

JEFFERSON, TEXAS.

DR. TISCHENDORF SAYS: "Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together. And of these two manuscripts have for a long time been especially esteemed by Christian scholars, since, in addition to their great antiquity, they contain very nearly the whole of both the Old and New Testaments. Of these two, one is deposited in the Vatican, and the other in the British Museum. Within the last ten years a third has been added to the number, which was found at Mount Sinai, and is now at St. Petersburg." Dr. Tischendorf's New Testament, with various readings from these three manuscripts, is for sale by Robert J. Harp, agent. See advertisement.

LOUIS THE FOURTEENTH was told that Lord Stair was one of the best bred men in Eur[illegible]. "I shall soon put him to the test," said the King; and asking Lord Stair to take an airing with him, as soon as the door of the coach was opened he bade him pass and go in; the other bowed and obeyed. The King said: "The world is in the right in the character it gives; another person would have troubled me with ceremony."

The Christian Advocate.

THURSDAY, AUGUST 17, 1871.

THE SPIRIT'S CALL.

AT DAYBREAK.

"O slumberer, rouse thee! despise not the truth;
Give, give thy Creator the days of thy youth;
Why standest here idle? 'The day breaketh'—see,
The Lord of the vineyard is waiting for thee!"

"Sweetest Spirit, by thy power,
Grant me yet another hour;
Earthly pleasures I would prove,
Earthly joy and earthly love;
Scarcely yet hath dawned the day;
Sweetest Spirit, wait, I pray."

WHEN THE SUN IS HIGH.

"O loiterer, speed thee! The morn wears apace;
Then squander no longer thy remnant of grace,
But haste while there's time! with the Master agree;
The Lord of the vineyard stands waiting for thee!"

"Gentle Spirit, prithee, stay;
Brightly beams the early day;
Let me linger in these bowers;
God shall have my noontide hours.
Chide me not for my delay;
Gentle Spirit, wait, I pray."

WHEN THE SUN DECLINES.

"O slaner, arouse thee! Thy noonday is past,
Already the shadows are lengthening fast;
Escape for thy life! from the dark mountain flee;
The Lord of the vineyard yet waiteth for thee."

"Spirit, cease thy mournful lay;
Leave me to myself, I pray!
Earth hath flung her spell around me,
Pleasure's silken chain hath bound me;
When the sun his path hath trod,
Spirit, then I'll turn to God."

* * * * * * * *

Hark! borne on the wind is the bell's solemn toll;
'Tis mournfully pealing the knell of a soul!
Of a soul that despised the kind teachings of truth,
And gave to the world the best hours of its youth.
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more!

FROM CHINA.

[The following communications from our missionaries in China, addressed to W. H. Foster, superintendent of the Felicity Street Sunday School of New Orleans, will be read with interest. Our Sunday schools must not fail to sustain the schools established in China, and furnish the means to extend their operations.]

SHANGHAI, CHINA, June 10, 1871.

HON. W. H. FOSTER—*Dear Bro.:* Your letter of April 8 came to hand on the third instant, as also one from San Francisco, covering order for $137.50, (Mexican,) being amount realized from your remittance to that point. My family have also arrived. All safe and well, having been much benefited by their visit to America. My school is doing well. Will soon have good and permanent accommodations for it, and every convenience for carrying it to a successful issue, always provided it be sustained *as formerly.* Your school and that of Moreau are doing nobly, and I think results will justify the interest you have taken in our enterprise. You will not only confer eternal benefits upon the heathen, but the reflex influence on your schools will be inestimable. May God prosper you, and abundantly bless your liberality. You must pardon this brief note. I have not time for a letter. Five thousand thanks to the missionary society and to you.

In haste. Yours in faith,

YOUNG J. ALLEN.

SHANGHAI, CHINA, June 12, 1871.

WM. H. FOSTER, ESQ.—*My Dear Brother:* The last mail, which arrived on the third instant, brought us another welcome letter from you. It also informed us that you had forwarded another additional sum from the Felicity Street Sunday School and Missionary Society, and also from the Moreau Street Sunday School and Missionary Society, for the use of the schools in Shanghai; also an additional sum from dear Mrs. Thomas for the orphanage. Please return my warmest thanks for their kindness in sending more help for the support of these children. I am sure those dear young Sabbath school children would be greatly pleased to come in and see our Sunday school, and hear how readily they answer Bible questions, though some of them have not been in the school a year. I will send them some of our Sabbath school papers, which will afford them pleasure to look at, though they may not be able to read them. I have just had the girls' orphanage finished, and they have moved into it—on the same lot with our dwelling. There are ten orphan boys who are supported, and eight girls. There are also some day scholars in the boys' school, and five in the girls' school, making in all thirty in those two schools under instruction. This does not include Bro. Allen's school. I will send you a photograph of the girls, two Bible readers and Miss Wong, the teacher in the school. She is also a church member. I will also send you some incense for both Felicity Street Sabbath School and for Moreau Street Sabbath School, and a shell, which is used to put in Chinese windows to give light. I hope they will reach you safely, as I shall wrap them in a new paper. The paper you can hand to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, as he might see something he would like to put in his paper from the far East. We are all quiet here. There are rumors at Tientsin of large forces coming in from the interior. We hope, however, they are only reports.

Bro. Allen has not sold the bill which you sent. I will let you know by the next mail what the amount is. Pray for us, and for the work of the Lord among these people. With kindest regards and best love to all, I remain yours in the bonds of Christian love,

J. W. LAMBUTH.

JESUIT PRIESTS VS. THE BIBLE.

A TRUE STORY.

MR. EDITOR: The word of God is certainly the sheet-anchor of the Christian faith. To its precious promises he holds in the day of trouble. The following scene is from life:

In December, 1870, while *en route* for New Orleans, the seat of the Louisiana Conference, we were detained in the town of N——, where Catholicism is supreme. Calling at the parochial residence, we were kindly received by Father L., indeed the "oracle" among the Catholics of N——. "Sir, I am glad to see you," said he. "What can I do for you?" "Sir, I am traveling, and wish something to read." This was said as a feeler. "Oh yes! happy, sir, to supply you. Just say what you want, *and you shall have it.*" "Can I hope for such goodness anywhere?" said P. "Yes, sir, indeed you shall be served," replied Father L. "Well, sir, I want a few tracts and a book, if I can find *one* to suit me." "Come to the case, and choose you a book," said Father L. Did so, and, *without much hesitation*, took down a small Douay version of the Bible, and said: "Here is a book I would like to have." "That one?" taking it and looking at it. "Yes; well, ahem, (considerable coughing, together with vigorous 'nose exercises,') who do you want it for?" "For myself, sir," with some warmth. Father L. gazed about the room as if at his wit's end. At length he replied: "Pardon me, sir, but I thought *some one had sent you.*" "Your candor is astonishing; but, sir, I wish the book for myself alone." "Well, sir, I regret to say *I cannot let you have the Bible,*" said Father L. "Sir, you have opened my eyes to something I strongly suspected. Protestant writers and preachers have charged Romish priests with keeping the Bible from the people, which they strenuously deny. Now, sir, under the fostering care of nearly *one hundred millions of Protestants*, Bible societies are spreading the Scriptures everywhere. In New Orleans, *under the very shadow of St. Patrick's Cathedral*, is a Bible House, from which vast multitudes all over the broad Southwest are supplied. It occurred to me that I would like to have one of your Bibles; but as you deny me, I now feel free in saying that the papacy is the enemy of Bible truth; also why fear its dissemination." During this colloquy we slowly left the book case, and drew the center table, upon which lay—will you believe it?—*two packs of dirty, greasy cards for playing euchre and seven-up!* "What are these?" said P. "Oh! you must not be scandalized (a Douay word for offended) at these. The Savior did not prohibit our amusing ourselves innocently." (?) "I know he did not; but how can I but feel scandalized when I see the only (?) lights of the world engaged in that which looks disgusting even in a lot of street rowdies and grog-shop bullies. Heretical Protestants dare not do such things."

Bishop M. and six priests, who were present, retired immediately. After a little conversation upon common-places Father L. and P. bid each other the time of day. Indulge us in a few remarks. The people in and around N—— are, (Protestants excepted,) for the most part, ignorant, and utterly immoral; thinking but little of a *personal* salvation. The convent of the Sacred Heart is there, but *Catholicism is its curriculum.* It is thus wherever Romanism predominates. Methodism in the world is but little older than Catholicism in N——; yet, from smaller beginnings, she has evangelized kingdoms. In N——, as elsewhere, a hungry, starving peasantry deny themselves necessaries of life to embellish a gaudy cathedral and sustain a presumptuous priesthood, not having even the semblance of true piety, who scruple not to hide the key of knowledge from multitudes now seeking the way to everlasting life. These are they whom we are to love and express charity for! We *can* love *them*, but, being Protestants, we must forever protest against their deeds.

Yours in Christ, PRAIRIE.

KEACHIE, LA., July 22, 1871.

YAZOO DISTRICT CONFERENCE.

MR. EDITOR: The District Conference of the Yazoo district, North Mississippi Conference, convened at Bethel church on Thursday, July 27, at two o'clock P. M., in connection with a camp meeting. Our beloved presiding elder, Bro. Barton, was not permitted to be with us until Saturday evening, on account of sickness in his family. The conference elected Bro. K. A. Jones to the chair, J. T. McGee and J. B. Streater secretaries. The business of the conference was thoroughly and harmoniously transacted, of which the secretaries are instructed to give you a detailed account. It is the camp meeting I wish more particularly to speak of. I will sum up all I have to say in these few words: "It was a great success." But perhaps your readers would like to hear something in detail. The preaching, as should always characterize the ministers of Christ, was plain and demonstrative, practical and powerful, and led to great results. Many were the "slain of the Lord." The communion service, on Sunday night, was the most impressive I have ever witnessed. Bro. Barton did not preach, but gave us an able lecture on the design and power of the holy sacrament. The presence of the Master was with us. It was a sweet communion of the children with the Father. After the communion the altar exercises were solemn, and souls were ushered into the kingdom. We had several conversions and accessions before this, but now the work began in earnest. Souls began to cry aloud: "Men and brethren, what shall we do to be saved?" Soon one was converted, then another and another, until the camp was alive with the shouts of new-born souls, and Christians happy in the love of God. After this we had but little use for pulpit exercises, for nearly all were preachers. Monday was a day of rejoicing, from morning until near midnight, when the camp meeting was solemnly declared closed by Bro. Barton, with the following results: Born, forty; accessions, twenty-eight. The camp meeting was of primitive style. People came in their wagons from ten to twenty-five miles, prepared to take care of themselves. Some had tent clothes, others board shelters with bagging tacked up around. It has been fully demonstrated that we are able to have camp meetings again, and, as an evidence, we are going to have two more in this county this fall. Mr. Editor, we would be glad to have you with us at these meetings. Your brother in Christ,

P. A. JOHNSTON.

KOSCIUSKO, MISS., August 7, 1871.

I SEE there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.

DEAR LORD, set thy foot on me, if thereby thou mayst be more seen and exalted and enjoyed by any of thy redeemed.

SUMMIT DISTRICT CONFERENCE.

The Summit District Conference, Mississippi Conference, Methodist Episcopal Church South, met at Magnolia, Mississippi, July 28, 1871. Conference sermon preached at eleven o'clock A. M., by Rev. R. B. Downer. Conference opened at three o'clock P. M., with singing and praying by Rev. J. Nicholson, presiding elder.

The roll being called, all the circuits were represented except three. C. C. Gibson was nominated and elected secretary, and Rev. W. H. Hardy assistant secretary. Reports were heard, from the charges represented, on the several interests of the church. While there has been an improvement, in some charges, in spirituality and finance, they are exceptions to the general state. The missionary and other benevolent enterprises of the church have received but little aid. The Sunday school cause is more prosperous than formerly, and promises much good. There has been some advance in building and repairing churches and parsonages. All the pastors are at their several posts of duty, laboring amid privations, yet hopeful, prayerful—rejoicing that they are permitted to preach the gospel to the poor, oppressed, down-trodden and over-taxed. Rev. R. J. Harp was present, representing the interests of the Book Concern and the NEW ORLEANS CHRISTIAN ADVOCATE, and preaching with acceptability.

The following brethren were elected lay delegates to the Annual Conference to be held at Meridian, Mississippi, in December:

Rev. E. L. Tarver, Felix Martin, Charles W. Reams, M. D., Henry C. Newsom. Alternates: Rev. W. H. Hartley, Robert H. Felder, William D. Warren, William D. Lee.

Tangipahoa, Louisiana, was appointed as the place of the next District Conference.

The following, offered by Rev. William Hoover, was unanimously passed:

1. This conference, believing the press to be one of the greatest agents known for good or evil, rejoice that our beloved church has so many deserving weeklies and other periodicals; and while we recommend them all, and either of them, we pledge ourselves to support our *own*, the NEW ORLEANS CHRISTIAN ADVOCATE, and the central at Nashville, and will endeavor to increase the circulation of the *Southern Review* and the *New Monthly Magazine.*

2. That while there are a number of good schools in our bounds, yet there are no colleges. The nearest Methodist college for young ladies is the Whitworth, at Brookhaven, under the presidency of Rev. H. F. Johnson, who has proved to be the right man in the right place, surrounded by an able faculty, and with complete apparatus. The location is in all respects desirable. The nearest Methodist male college is the Centenary, located at Jackson, Louisiana. It is the joint property of the Louisiana and Mississippi Conferences, and is just being thoroughly repaired. It has now an able faculty, and will be opened on the first of October, prepared to again enter upon her course of former usefulness in the great cause of education; therefore, *Resolved*, that we will use our best efforts to procure pupils for these colleges.

3. With gratitude to God we recognize an increasing interest in the Sabbath school cause in most of the district; yet, for want of money, there is a scarcity of books and papers; but we highly appreciate the *Visitor, Little People's Magazine*, and lesson papers, and will use our best efforts to give them a wider circulation.

A resolution on boundaries was passed, asking the authorities to make some slight changes in circuit boundaries; after which the conference, by a rising vote, unanimously resolved that the thanks of this conference be tendered to the citizens of Magnolia and vicinity for their hospitality.

After a harmonious session of two days, the conference adjourned on Saturday evening, July 29. We had preaching at night, love-feast on Sabbath morning, preaching and the sacrament at eleven o'clock A. M., and Sunday school address at half-past three P. M. At all the services the congregations were good, and very attentive to the proceedings of conference and the religious services. We believe these District Conferences will prove a great blessing in an united effort to govern our growing kingdom.

C. C. GIBSON, Secretary.

REV. JOHN P. DICKINSON.

Died, of paralysis, in this city, on the thirtieth of July ultimo, at the residence of Colonel E. B. Wilkerson, the Rev. John P. Dickinson, in the seventieth year of his age.

The memory of a good man deserves to be perpetuated and handed down to posterity. But when the Christian veteran, who has worn out his energies and spent his life in the service of the church, lays aside his armor, and enters upon the bright fields of reward above, no ordinary tribute should be inscribed to his name. We cannot too zealously guard and defend the heritage bequeathed by such a man to the world.

Hence the writer deeply feels his inadequacy to the task of contributing such reflections as the life and character of the deceased demand—especially in the short form of notice proposed—but rests content in the hope that other more worthy pens will be employed in recording the many virtues and excellencies of the lamented father in Israel.

The deceased was born in Moore county, in the State of North Carolina, in the year 1802. In October, 1819, at a very early age, he connected himself with the Methodist Episcopal Church, of which he became to be an able and efficient minister, and as such served the church for more than forty years.

It were impracticable to recount the numerous and important fields in which he labored as one of God's messengers. But the best years of his life and service were spent in the State of Georgia, whence he removed to Alabama, having transferred to the Alabama Conference, of which he was a member at the time of his death, and where he continued to fill important circuits and stations until, his health declining by reason of the infirmity of years and former hard service, he was superannuated. In this relation he ever maintained, unblemished, the character of a minister of Jesus.

The writer was frequently with him during his illness, and stood by his bedside in the dying hour. Throughout his sufferings no murmur or word of complaint was heard to escape his lips. His was the patience of the gospel, and his the Christian resignation. By reason of the extent of the disease, the mind being involved, he was for the most part unconscious, and incapable of carrying on a connected discourse; yet no stronger guarantee could be afforded, nor should the bereaved ones seek for higher testimony "that all is well," than is to be found in his uniformly consistent and pious life. Although such was his condition, he almost invariably gave intelligent replies to the questions propounded to him, and recognized many of the numerous friends who gathered around to administer unto him. Though not at his own immediate residence, surrounded by all his family, of whom none were present save his beloved wife and affectionate daughter, he fell not among strangers, but among brethren. That kind Providence that directs our paths, and leads us into ways we know not of, had brought him from his home on the morning of the day of his attack—a distance of about seven miles—to this city, whither he had repaired on business—to the field where, in former years, he had labored with so much efficiency and acceptability, and where he was universally esteemed and beloved.

Of none could it more truly be said: None knew him but to love him. To speak of him were to speak his praise. Never, within the writer's knowledge, was there a man more universally beloved within the sphere of his acquaintance, nor a minister more endeared to the hearts and affections of his people. And well did the people respond this sentiment in their kind e of love and sympathy during his illness; nor was this kindness attention confined to the mem of his own household of faith; brethren generally of other den inations were unremitting in attention, and sought for oppo nity to testify of their appreci and love for the dying Chri father. Surely he was a chosen sel of God—a messenger of heavenly tidings: "Peace on e and good will to man."

He expired about two o'cloc Sunday—the day on which mighty Conqueror himself a and who doubtless stood by side of the life-worn pilgrim a was treading the dark wate death; and who, ere this, has robe upon him not worn by k and given him the "starry cr

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory we
Enter thy Master's joy."

"They that turn many unto r oousness shall shine as the forever and ever." May the of the widow and the orphan the loved ones that are left bel and shelter them from the sto blasts; and at the last may the permitted to join the sainted hand and father in the pea realms above.

WM. H. PARE

TROY, ALA., August 5, 1871.

CALVINISM AND UNIVERSALISM. writer in the *Christian Leader*—U versalist—in discussing Univer ism in Scotland, thus speaks of difficulty of making converts f Arminianism, as compared with of expanding Calvinism:

"Universalism is, too, I th more likely to take root amon people accustomed to the theol of Calvinism than among Arminia The Calvinistic system is most l cal and correct, and requires onl be expanded to lead to Universali To make a Scotch Calvinist a U versalist, we have but to prove God *wishes* the salvation of *e soul!* The Arminian, on the o hand, while holding to a sys which in its actual results is no whit better than Calvinism, wrought himself into the belief the ultimate salvation of man is dependent on the will of God, the argument used to dislodge from this position, though equ conclusive, is not so *simple*, therefore not likely to impress popular mind so easily as that ployed against the Calvinist. At present time a revolt is taking pl in the minds of Scotch pe against Calvinism. They are bec ing sensible of the injustice it d to the character of God.

"It is necessary they feel in or to preserve God's attribute of finite goodness to believe that wished or intended the salvation all men; and *none*, therefore, is time when the Universalist teach are required to enforce the truth this view, but also more particula to give this truth real effective by pointing out the reasonableno justice and Scriptural character that article of this old creed whi teaches them that the will of t Omnipotent God *must be done.* T change *should* be from Calvinism Universalism, but if the subject not now brought before the minds the people, they may drift into so form of Arminianism; and it will found much more difficult to co vince them of the truth of Univ salism when they believe that Go will may be eternally thwarted, th when they entertain the sou opinion that God must be triump ant."

PROF. HITCHCOCK, of Amherst Co lege, with the aid of two or thr observing men from each class, h kept for the last five years an inte esting series of statistics upon t use of tobacco among students. T figures show that the use of t subtle weed is rapidly increasing college, and that many students a quire the habit with the rest of the academic education. The Amher class of 1869, when freshmen, h but nine members who used tobac in any form; when they became s niors the number had increased thirty-one; and the present gradua ing class has recruited its smoke and chewers from nine to thirty-t —more than half its entire forc The average per cent. of freshme for the last five years, who ha used tobacco, is only 0.085, while the seniors 0.232 per cent. have su rendered to their appetites. T proportion of the whole college wh now use tobacco is almost exact one-quarter.

THE Crown Princess Victoria, Germany, intends to found an orde the cross of which is to be bestowe upon all women who distinguis themselves by acts of devotio courage and charity.

The Christian Advocate.

THURSDAY, AUGUST 17, 1871.

DOLCE FAR NIENTE.

In warmth of languid summer noon
I wander forth with rod and book,
And loiter down through shinous paths,
And seek my own familiar nook,
Where willow branches bend to kiss
The dimples of the brook.

The prudent boughs the sunlight hide,
But all unrend is volumed theme,
And rod and reel are all forgot,
Though calmly sleeps the peopled stream,
Or, stirred by trembling breezes, wakes,
And babbles of its dream.

For quivering aspen's leafy tongues
Are fraught with legends, as of yore,
That bend with beat of mimic waves
That murmur on the sedgy shore;
And, dreaming in the moted air,
I listen to their lore;

Or laugh to hear the fickle wind
Prate changeless love to perfumed lips
Of star-eyed flowers, whose gentle life
Too swiftly from their petals slips—
The while the jealous bee bemoans
The fragrance that it sips.

The cricket shrills amid the sedge;
I hear the dry-voiced locust call;
The agile squirrel lightly leaps
Along the crumbling orchard wall,
Where breaks the sunlight into smiles,
And flecks of shadow fall.

Thus, while thus the slumbrous hours,
Sandaled with idle dreams, go by,
The emerald of enameled fields,
The amber of the ripening rye,
The white of tranced summer clouds,
The blue of summer sky,

The flaming oriole's scarlet robe,
The crimson of the robin's breast,
The pointed bluebird's violet hue,
The startled quail in russet dressed,
The dusky arch of swallow's wing,
The blackbird's ebon crest;

And drink the balm that nature pours,
The peace her bounteous hands bestow,
Till sunset shadows tinge the turf,
And sunset sky is all aglow,
And noiselessly the brook begins
Its retrograding flow.

PREPARATION FOR PREACHING.

FROM BISHOP PAINE'S LIFE OF M'KENDREE.

The plan of selecting a text as soon as possible, and always after prayer and proper reflection upon the character and condition of the audience, is certainly judicious; nor should it be changed, after it has been maturely considered, for a mere whim; yet every preacher, except perhaps those who *read* their sermons or deliver them from *memory*, (and it is to be hoped *their* number among us is small,) will occasionally find himself *afloat*, (boatman's phrase,) and have to fasten to another text. Sometimes the subject is found inappropriate to the audience, but more frequently, as in the case of Mr. McKendree, it becomes tame to the feelings, or partially beclouded. Then another theme presents itself with more vividness to the mind, and the change is effected. But let the young preacher beware lest he fall into Charybdis in avoiding Scylla; for it does not follow, because one thought associated with the new text may strike his fancy, or because it may seem to be a more impressive theme, that he will be more likely to discuss it profitably. Too many choose their texts as silly men do their wives; for subjects have their drapery as well as persons. The first business of the preacher is to give the meaning of God's word. He should therefore seek to find out the import of his text, and then determine whether the lessons he can fairly deduce from it are likely to be appropriate and useful to his audience. In most cases the extemporaneous preacher who has studied and matured his subject, without having memorized it, has a decided advantage.

Let us not, however, be misunderstood on this subject. We hold that every preacher should cultivate his memory and chasten his style; and as nothing contributes to the latter more than the use of the pen, of course he should write sermons. Neither would we object to his memorizing one of his own composing occasionally, or to his reading it on an *extraordinary* occasion. But such cases should be exceptions—the general rule being "to study the subject thoroughly, and then depend upon his resources for language to express his ideas." In this way he will form the habit of thinking while extemporizing, and at the same time all the mental faculties which oratory requires, having been cultivated by previous study, will be improved and adapted to the occasion. The *pompous*, the *elaborate* and the *rustic* styles of speaking are unfit for the pulpit. The first aims to be impressive—avoids short words as a prudent man does contagion—affects the sublime, but is simply ridiculous, and seeks to carry the citadel by high-sounding nonsense. He attempts to do a large business on a small capital. Words, gestures and voice are his merchandise, while his stock of ideas is very deficient; or if perchance he should be heard to utter some scraps of blank verse, a stanza of sonorous rhyme, or a sentence or two a little less magniloquent than his usual inflated style, it may be taken for granted that he is disingenuously appropriating the product of another's mind to his own benefit—a species of petit larceny not unfrequent with such speakers, and for which they deserve to be impaled by public contempt. The second is too learned and philosophic, too stiff and artistic. This is our *amateur preacher*. His terms are refined and unusual. He employs, like some young doctors, scientific and technical words, which common people do not understand. He copies "Plato and Epictetus," not St. Paul nor St. Paul's great Master. Such a preacher may be styled a "beautiful speaker," "learned" and "elegant," and some may be the more impressed with his greatness because they cannot understand him, and therefore suppose he must be a very deep man; but his efficiency is about equal to a beautifully-painted and neatly-fashioned wooden gun. "Verily he has his reward" in the admiration of the fashionable and silly, who applaud him as they do their favorite actor at the theater, though far less warmly, and are benefited about as much by the performances of the one as the other, with this marked difference as to immediate results, that the one puts them to laughing and crying on Saturday night, while the other simply puts them to sleep on Sabbath. The third uses puns, wit, anecdotes—confines himself to no rules of rhetoric, logic or grammar—glories in thinking for himself, and has a contempt for the pretensions of the first and the prudery of the second class.

The proper style for the pulpit, and indeed for every kind of public speaking, is such as rises spontaneously from the subject; and it is indispensable that the subject should be clearly conceived and deeply impressed upon the heart. Then, in one of a cultivated mind, emotion will certainly suggest appropriate language. Without passion there is no true eloquence; and passion prompts to natural and simple forms of expression. Sublimity must exist in the *ideas*, or no language can produce them. The eloquence of our Savior, and of the writers of the sacred volume, gives the noblest specimens. The most sublime and important truths ever conceived are here uttered in the most simple words. And if, at any time, glowing imagery is employed, it results from the fervid condition of the mind under the contemplation of glorious and awful truths which struggle for utterance. Nor is this vehemence of mind incompatible with a certain degree of calmness and self-possession so necessary to instruct and guide an audience. Preaching the gospel is the highest office in which the human faculties can be employed. It is a solemn and holy work. "Woe" to him who *trifles* with it, as well as to him who "preaches not the gospel of Christ."

The above reflections were suggested in connection with the history of Mr. McKendree's life. He seems to have had constantly before his mind the apostolic admonition: "Study to show thyself approved unto God—a workman that needeth not to be ashamed—rightly dividing the word of truth." We have seen in what way he studied the Bible, how diligent he was in all the duties of a preacher and pastor, and also how he fasted, watched, prayed and struggled in the pursuit of personal holiness; and we confess that we have drawn more largely from his diary, that his successors in the ministry may, for all time to come, have before them his example to incite them to zeal and diligence. His style of preaching was remarkable for clearness and persuasiveness. Few preachers studied the shades of difference in words as he did, and his language was transparent; the idea was distinctly seen, while the words employed in exhibiting it served only as a medium of intellectual vision. *He was always in earnest.* His soul was pervaded with a sense of God, and his heart yearned for the conversion of his fellowmen. He felt "called of God" to this work, and nothing ever diverted his mind, his heart or his physical energies from it. It was the one great end of his life; and that life, so admirable for its beautiful consistency and moral sublimity of purpose, so pure and useful, so full of labor and moral heroism, was the product of "faith unfeigned," and that faith was of "the operation of God through the Spirit."

What a commentary does such a life afford on the truth and excellency of the Christian religion!

DEATHS FROM INTEMPERANCE.—The statistics of the General Life Insurance Company of London, it is announced, prove that of one hundred thousand intemperate persons, from fifteen to seventy years of age, compared with one hundred thousand persons of regular habits, thirty-two of the former class die as frequently as ten of the latter class. Out of one hundred thousand of each class, sixteen thousand nine hundred and seven of intemperate, it is said, will be dead before the age of fifty, and only four thousand two hundred and sixty-six of the temperate. The proportion of the deaths of intemperate to temperate persons, it is calculated, is, therefore, thirty-two to ten.

He who will pass to the promised land must neither stand upon length of way nor difficulty. Every way has its inconveniences; the nearest has more danger, the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

THE FAILING OF SIGHT.

The failing of sight is not an insulated phenomenon. The other senses partake of the same change. The same blur pervades them all, and spectacles are as much needed by the other senses as by the sense of sight. At forty-five years of age, or thereabout, people observe that they cannot read, or do any fine or delicate piece of work, as well as formerly. They may also observe that they cannot learn a piece of music, or sing and play a new tune, as well as formerly. The senses of touch and hearing have both failed in as great a degree as the sense of sight. If it were the sight only that had failed, a person could as well learn to sing or to play a new tune in music at forty-five years of age as at the age of twelve or sixteen. The pleasure of sound and of touch are both diminished in a degree very perceptible, though not so fully realized as the change in the sense of seeing. Old people choose the most rapid and stimulating articles of food, as well as of drink. Snuffs and pungent odors are favorite pleasures in old age.

Some have attributed the failing of sight to a mere change in the shape of the eye; but this would only change the point of distinct vision, as in any other lens. We should only have to hold an object at a little farther distance than usual, in order to see as well as ever; but the fact is, we cannot see so well in the same degree of light at any distance as in youth. There is an organic change in the whole substance of the eye. Its transparency and sensibility are both diminished.

All the motions of the body and of the mind are slower at forty-five years of age than at twenty. It is much more difficult to run, or leap, or dance, than at an earlier period of life. The pulse is slower, and the train of ideas is also slower. It takes a longer time not only to see, but to hear, to feel, to taste, to smell and to think. Both the internal and external sensations are slower, and excited with more difficulty. The secretions are also more infrequent. About this time the hair, in both sexes, begins to become gray. These changes are commonly regarded as insulated phenomena, as if a numberless variety of causes were at work in the system to produce them. I think they are all attributable to the same cause, viz., to a diminution in the momentum of the arterial blood. The motion of the blood I take to be an ultimate fact, beyond which our inquiries cannot go. The action of the heart expresses the force of the arterial blood. At that time of life when the sight begins to fail, the arterial blood is not sent into the extremities of the arteries with the same force as in youth. All action of the nervous system, as well as of every other structure, depends upon the frequency of a fresh supply of blood. The arterial blood is the sap of the system, and performs the same office in the human system as the sap does in the tree or vegetable. If the arterial blood does not visit the extreme vessels with its accustomed celerity of motion, the same result must follow under all circumstances, viz., a diminution of activity in the part.

The human system is supposed to have reached its greatest perfection at the age of thirty-five, though in many individuals, probably, at a much earlier period. The heart probably attains to its maximum of force, and the blood circulates with its greatest momentum, about this period.

It is an old saying that gray hairs are a sign of wisdom. If the train of our ideas becomes slower and therefore more distinct, and capable of being more accurately examined, by the same cause which produces gray hairs, there may be a good foundation for the old proverb. To make the proverb, however, scientifically true, its meaning must be restricted to the different periods of the same person's life. In some people the same quickness of sensation and flow of ideas continue into old age, but I believe such people are never remarkable for wisdom. The hurry of their ideas and sensations prevents a proper comparison and selection of them, and the judgment never improves. If the same rapidity in the succession of our sensation and ideas, which exists in youth, should be continued into old age, I imagine the world would never become remarkable for its wisdom; for wisdom evidently depends not less upon a moderation in the succession of our ideas than upon the amount of ideas already acquired.

THOROUGH DOWN.—The fate of religion is easily understood from the parallel fate of a single sermon. Scarcely has its last tone vibrated on the ear when a fresh impression is given by the music which dismisses the congregation. That is succeeded by another impression as your friend puts his arm in yours and talks of some other matter, irrelevant, obliterating any slight seriousness which the sermon produced. Another and another and another, and the word is trodden down.—*Robertson.*

EXCEEDING ABUNDANTLY.

Rev. Dr. Merle D'Aubigne tells how the riches of divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, 'Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory,' etc., this expression fell upon my soul like a revelation from God. 'He can do by his power,' I said to myself, 'above all we *ask*, above all even that we *think*—nay, exceeding abundantly above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn-room at Kiel I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to him: 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Then wilt even do exceeding abundantly above all that I ask.'

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me 'peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge. Then was I able to say: 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.'"

SOMETHING ABOUT YOURSELF.—Supposing your age to be fifteen or thereabout, we can figure you up to a dot. You have 160 bones and 500 muscles; your heart is five inches in length and three inches in diameter; it beats 70 times per minute, 4,200 per hour, 100,800 per day, and 36,772,200 per year. At each beat a little over two ounces of blood is thrown out of it; and each day it throws out and discharges about seven tons of that wonderful fluid. Your lungs will contain about a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will be eight ounces more. Your nerves exceed 10,000,000 in number. Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 square inches, and you are subject to an atmospheric pressure of fifteen pounds to the square inch. Each square inch of your skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of your body of 201,165 feet, or a little ditch for the drainage of the body almost forty miles long.

A SYRIAN CORRESPONDENT of the *Christian* says: "Several interesting cases of Mohammedans turning to Christ have occurred lately. Rev. Mr. Fraser reports several in Baghdad, and there have been others in Beirut, etc., for all of whom, with one who has been with us here for the past eight months, I would entreat the special prayers of God's people. Mohammedans turning to Christ have to meet with peculiar difficulties, arising from the social and family customs current among their co-religionists, and in which they have been brought up, as well as the severe persecutions sure to be instigated against them by the government or private individuals. Let special prayer be made for one in Beirut who is at the present moment an object of persecution. I visited his house three days ago, and heard of policemen being sent, time after time, to summon him before the Mohammedan Council, where he has had the grace to confess Christ, declaring that neither their threatenings nor flatteries could turn him away from his faith in him who died for him, and has become his 'all;' and when offered two thousand piasters to turn back, said: 'I have sufficient for the wants of myself and my family, and don't need your money; and, besides, do you really think that the blood of Christ can be sold for piasters?'"

God's Bible is opened to the heart by the Spirit; and Christ is the key that fits every ward, both in the book and in the heart.

IF YOUR MEMORY is but short, be sure you bespeak a good portion of it for God's word.

RELIGIOUS INTELLIGENCE.

EPISCOPAL.—Bishop Gregg's report to the Diocesan Convention of Texas shows two hundred and forty confirmations. The number of communicants is over two thousand.

GREAT SUCCESS.—The English Church Missionary Society established a mission along the Niger in 1865, and now they number in the mission 516 congregations, 92 communicants, and 133 children attending the day schools.

THE work of reform goes steadily on in Rome, accompanied, as all such reactions are, by some excesses, but, considering the past, by very few. The latest movement is the inauguration of the Court of Assizes, and the establishment of trial by jury, in the city which has done so much for the jurisprudence of the world, and suffered so much for the want of it.

THE Roman Catholics of Ireland now scarcely exceed four millions, while the Episcopalians and the Presbyterians reckon a million and a quarter of adherents. Other denominations are quite insignificant. Thus there are but forty-one thousand Methodists of all sorts, and only about four thousand five hundred Independents, with a like number of Baptists, in all Ireland.'

IN BAVARIA there is no indication of a readiness on the part of the Catholic Church to submit to the claims of the Italian faction. At the recent celebration of Corpus Christi the king and court refused to be present at the customary procession, and the government steadily refuses to allow the bishops to interfere with those churches whose pastors decline to assent to the dogma of papal infallibility.

A sad and singular fate is reported to have overtaken the followers of Zoroaster in Persia. An awful famine has visited that country, destroying thousands upon thousands of people. It is stated that the stout Moguls do not hesitate to eat the helpless Jews and Zoroastrians, and it is feared that in this way, and by the famine, the fire-worshipers will be exterminated. So writes a correspondent of the *Independent*.

"MONS. DUPANLOUP having declined the office of Archbishop of Paris, it has been tendered to and accepted by the Archbishop of Tours. The reason of Mons. Dupanloup's declination is not stated, but it is believed to be because he is not in accord with the Pope on the question of infallibility." The Archbishop of Tours, on the contrary, is said to be an extreme Ultramontane and an earnest advocate of the temporal power of the Pope.

RELIGIOUS PROGRESS IN MEXICO.—The prominent Roman Catholic curate in Mexico, Manuel Agnas, has recently renounced his allegiance to Rome and become a proselyte to Protestantism, which is spreading widely since the promulgation of the doctrine of infallibility. Agnas has become now pastor of the Protestant church at San Jose de Gracia, to the great scandal of the Catholic clergy, of which he was considered a pillar, on account of his piety and erudition.

THE acquisition of Alsace by Germany occasions a nominal loss to Protestantism in France. The Protestants of that province number 250,000 people, 340 pastors, 36 consistories, and one faculty of theology—that of Strasbourg. These churches have, however, petitioned the German authorities not to interfere with them; and the petition will probably be granted, leaving the Protestants of Alsace to work in connection with their friends in France.

ANOTHER SIGNIFICANT ANTI-ROMISH DEMONSTRATION.—A cable telegram brings the announcement that Dr. Dollinger, notwithstanding his excommunication by the Pope, was recently elected rector of the University of Munich. Fifty-four professors out of sixty voted for him. Dr. Dollinger has hitherto occupied the professorship of canon law, and the honor now conferred upon him is of the greatest significance, and shows that he has risen in popularity.

ITALY.—The Wesleyan Methodist Missionary Society has a most prosperous mission in Italy. It supports there 17 ministers and evangelists, 15 principal stations, 10 schools, 450 scholars, and 686 communicants. They have entered Rome, and are doing a glorious work there. The Missionary Society of the Methodist Episcopal Church will soon have a mission in Rome. A missionary is on his way, and we are looking for glorious things achieved for Christ in the Eternal City. Let the church pray for the success of the gospel in Rome.

WE LEARN from the *Central Baptist*, says the *Methodist*, that the Baptist missionary work among the Chorokees was commenced fifty years ago, by the Rev. Eben Jones, under the direction of their Foreign Missionary Society. Mr. Jones' son, the Rev. John B. Jones, is now serving as missionary and United States agent. Over one thousand of the tribe now stand connected with one or another of the eight Baptist churches constituted among them, and a much larger number have, since the commencement of the missionary work, died in the faith.

HARVARD UNIVERSITY.—A canvass has recently been made at Harvard University to ascertain the denominational leanings of the students. The figures, as given in the Boston *Transcript*, are as follows: Unitarian Congregationalists, 233; Episcopalians, 150; Trinitarian Congregationalists and Presbyterians, 111; Baptists, 35; Methodists, 18; Universalists, 12; New Jerusalem, 10; Roman Catholics, 7; other denominations and unascertained, 31—total, 608. Nearly two-thirds of the student members of the University, therefore, have a Trinitarian bias.

AMONG TURKISH CHRISTIANS.—The latest reform introduced by the Sultan of Turkey is the enrollment of his Christian subjects, as well as the Mohammedans, for military services. Hitherto his armies have been entirely composed of Mohammedans, the Christians being exempted by the annual payment of about $2,500,000. The burden of military duty has fallen severely upon the Mohammedans, who only number about 10,000,000 of the 30,000,000 subjects of the Sultan. The new policy is a hazardous one, and may be productive of important changes in the history of that empire.

FOOCHOW, CHINA.—Here is a paragraph from Dr. Maclay: "The present temper and attitude of the Chinese government with reference to Christian missions seem to indicate that we are approaching troublous times. I still hope, however, that God will direct in the affairs of this nation so that the interest of his kingdom may be promoted, while he maketh the wrath of man to praise him. Meanwhile our work in the Foochow mission goes forward encouragingly, and the Lord is placing before us open doors for the proclamation of the gospel. I trust that 'prayer is made without ceasing of the church unto God' for the people of these Eastern lands."

THE *Emancipatore Catholico* is the organ of the party calling themselves Proto-Catholics, in opposition to the Neo-Catholics or Infallibilists. This party announces the following programme: 1. Acceptance of the dogmatic doctrines contained in the four creeds; 2. Acceptance *de jure divino* of the hierarchical constitution—bishops, priests and deacons; 3. Denial of all jurisdiction in the Bishop of Rome, save that of Primate of Italy; 4. Auricular confession is not obligatory, but free; 5. The inforced celibacy of the priests is abolished; 6. Election to all the degrees of the hierarchy depends on the free suffrage of the clergy and people. This party represents the views of men like Hyacinthe, and it has a hopeful future.

RECESSION TO THE CHURCH OF ENGLAND.—There is said to be a large recession to the Church of England of those who had gone over to popery. This is in consequence of the new dogma of infallibility, which is too strong meat for the neophytes. The returning perverts are now called "reverts." A remarkable scene was recently witnessed in a London church. The Rev. J. M. Capes, one of the Oxford men who went over to Rome in the disastrous '47,' reappeared as a preacher in the Anglican Church. And what is quite as remarkable as this fact is, that the pulpit he selected was that of the Rev. Stolford Brooke, a broad churchman, if he is to be classed at all. Mr. Gladstone was among those who assembled to welcome the "revert."

THE establishment of even a small measure of civil and religious liberty in Rome has also opened the way to the establishment of free schools. Mrs. Dr. Gould, formerly of New York, impressed with the want of facilities for educating the little girls of Rome, after fruitless attempts to find a suitable teacher for them, decided to open a school herself. With but fifty francs in her pocket, she began the enterprise March 20, and has now over forty poor children, varying from four to eleven years of age, who are instructed in Italian and English. Their ignorance of the simplest secular and religious truths was deplorable. For the next year she needs at least $1,500, and appeals hopefully to all interested in the civilization and Christianization of the destitute children of Rome. Funds may be sent to her, care of William E. Dodge, Jr., New York.

FROZEN TOGETHER.—During a season of great religious declension an aged deacon was asked whether the church to which he belonged were united. "Ah, yes," replied the good man with emotion, "we are all frozen together."

THERE is only one stimulant that never fails and yet never intoxicates—*duty*. Duty puts a blue sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, AUGUST 17, 1871.

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DR. C. G. YOUNG.

According to a telegram from Honston, this gentleman was fatally injured by an accident on the Honston and Great Northern railroad, on the evening of the ninth instant, died at one o'clock A. M. of the tenth, and was huried from the Methodist church in Houston on the same day. We have as yet seen nothing further with reference to the sad ovent, but we suppose that the telegram has given the facts. Dr. Yonng was president of the railroad on which he lost his life, and a most valuable citizen. He was a local preacher, and a prominent and leading member of our chnrch. His character combined the highest qualities of energy and intellect with the greatest benevolence and purity. He was for many years ideutified with Methodism in Lonisiana, and nsually attended the sessions of our Annual Conference as a committeeman. We have not space to say moro at present, but we hope to havo an extended sketch of this good and eminent man in dne time. Dr. Young leaves a large and interesting family. May God sustain them in this great trial!

Rev. Thomas Samford.—The communication from Bro. Finley brings us this week the intelligence of the death of this aged servant of God. He was a man of great strength and power in his day, and his record, especially in Georgia, where the best of his ministry was spent, will not soon be obliterated. At the session of the Georgia Conference, held December, 1847, he was transferred to the Louisiana Conference, in which he sustained a superannuated relation the most of the time until his death. We hope that some competent hand will furnish a suitable biographical sketch of this great and good man.

Colonel Jack Therington died at his residence in Montgomery, Alabama, on Sunday, the sixth instant. From a letter written by his son to a friend in this city, we learn that his last hours were signally peaceful and triumphant. A kinder and nobler spirit was not to be found. The church had no purer character in it. In his death the church and the community have sustained a heavy bereavement. May the Comforter's presence be felt and realized in the stricken and sorrowing home.

Greensboro, Alabama.—The Southern University, located at this point, has a full and able faculty. Rev. A. S. Andrews, D.D., has been elected president, and enters immediately upon the great work to which he has been called. Attention is directed to the advertisement in another column. We shall recur to the subject next week. Meanwhile we assure our readers that the outlook for the Southern University is such as to encourage and cheer the hearts of its friends.

THE DEBT OF GRATITUDE.

It is a gracious and hopeful sign when the soul wakes up to this conviction of indebtedness to God. It is one of the most lamentable facts connected with the dead soul that no adequate sense of the divine benefits is felt. Temporal and spiritual showers fall upon a soil that absorbs without being fertilized. There is no productive response—no verdure answers to the copious and refreshing gifts of heaven. The barren heath and the sandy desert are not more destitute of herbage than is the unconverted soul of gratitude and its fruits. Nor are those who have been spiritually enlightened always adequately grateful to the Giver of all. Along with the idea of the impossibility of creature merit lurks the half-concealed notion that grace demands no return, and but a faint acknowledgment, while the impossibility of payment forestalls the conviction of obligation. They are content to receive and owe all as a matter of freest grace, which does not impoverish the giver, and which admits of nothing more than a common-place confession of the creature's poverty and of the Maker's bounty.

What should be the expression of thankfulness is sometimes wrung from unwilling hands by other force than that of the affections. It is the task of duty, in which the friction of selfishness is overcome with difficulty by considerations of spiritual loss or gain, and is performed under the pressure of a conscience more alive to the terrors of the Lord than to the sweet and melting influences of love. The thing is not done heartily as unto the Lord, but reluctantly as the inexorable condition of life. What might pass for the offspring of better motives is often the mere overflowing of excited benevolent emotions, or the product of social influences, which it is neither convenient nor practicable to withstand. We would lay no restraint upon generous sympathies, nor would we abate any force which, in the limits of honesty, helps forward the cause of truth, and tends to lessen the amount of suffering in the world. But things blessed in themselves, and wholesome for the furtherance of the gospel, may not always spring from truly grateful and loving hearts.

When a man becomes so impressed with God's goodness to him that he knows not how he can do enough for his benefactor, and when he feels that the world is too small a place, and time too short for the exhibition of his thankfulness, then he begins to work from a living principle. He will feel a godly embarrassment for ways and means wherewith to express the fullness of his heart. The psalmist's question marked this wonderful awakening when he exclaimed: "What shall I render unto the Lord for all his benefits?" Such a question is an epoch in the religious history, when the sinner sees his past ingratitude, or when the believer realizes the stupor which has so long closed his eyes to the sublimest principles of Christian experience. Like Abraham's sacrifice, this waking up may come long after the conversion of the soul, and it may have the power of a second regeneration. Under its influence God's amazing goodness and his countless mercies will tower and brighten before him until lost in the utter immensity of the glorious vision. The debt of gratitude will be felt as something overwhelming, the past sloth and negligence will seem like an age of darkness and death, and the future will be explored for opportunities to repair the waste of a life well-nigh spent in vain. Almost nothing has been rendered—some praise, some sacrifice, some activity in the vineyard, but nothing in comparison with the mercies so munificently sent, so stupidly accepted.

Where this debt is truly felt, after all has been laid at Jesus' feet, there will remain the painful consciousness that the offering is mean and unworthy, and there will be the deepest regret that there is no more to give. The grateful heart will never boast of sacrifice, will never exact commendation, but it will count all toil and denial in the cause of Christ as a privilege. No man who begins to apprehend the price paid for his redemption will count his largest gifts or his severest labors as worth the mentioning. He will forget that he has done anything when he thinks of the Savior's travail of soul for him. After he has divided his substance with the poor, and laid soul and body and estate upon the altar, he will "count all things but loss for the excellency of the knowledge of Christ." Paul aimed to bring believers up to the highest mark of a spiritual life when he besought them, by the mercies of God, to present their bodies a living sacrifice. Their devotion was to be incited, and gauged by the divine tenderness and love. A grateful sense of infinite compassion was to arouse in them this conception of a deeper consecration, and the need of a purer and more ardent self-dedication. Without this grateful love there can be no inward spiritual life. There may be a morbidly sensitive conscience, and a scrupulous and exact religious service, but there can be no realization of the comfort and blessedness of the Spirit of adoption.

Where this motive operates the expression of gratitude will be to the uttermost of our capacity. Shame would confound, self-respect would be lost if, with our gaze fixed upon the crucified Savior, we were to offer a partial service. Let a man set before himself the pity of God, the agony of the dying Christ, and let him keep back a part of the price if he can. Let him habitually think of God as the Father of lights, whose rays are streams of mercy to his soul, and whose beams have traveled and struggled through the dark atmosphere of ignorance and guilt, to cheer and comfort his sinful heart, and he will feel that anything short of a *living sacrifice* would be an insult and a mockery. Temporal benefits should inspire gratitude; but the supreme gift of salvation overshadows all. The pardon of sin is felt to be a higher ground of love than all earthly gifts, and the grace of God inspires a warmer throb of grateful affection than any amount of worldly prosperity. Where much is forgiven there will be much love; where the unspeakable gift of Christ is truly estimated there need be no further appeal. Life, health, sunshine and other goods of the present world will be fully appreciated as from above, where the greater boon of redemption has found its way into the heart; but the spiritual includes and exhausts the ground and measure of obligation.

The unspeakable gift, the tender mercies of God, the price with which we are bought, are the appeals addressed to us to move our gratitude. God's benefits, as specially comprehending his mercy to sinners, call for a return. It is the study and desire of the grateful heart to make it in all possible ways. The expression may take the form of religious activity, of large giving for specific benevolent purposes, of devotion to some particular field of labor in the gospel kingdom; but it is at the same time complete and symmetrical as embracing the whole heart and life. The happiness of the thankful heart will be largely in the consciousness of rendering to God what is possible for his mercies, while there will be habitual and searching self-examination, and the effort to lay something more of time, money, and even suffering at the Savior's feet. The debt of gratitude resting upon us is infinite, but it is acceptably met when we have done what we could. The sinner's tears, the widow's mite, the mind of the gifted, the wealth of the rich, the personal activity of all, the vocal and heartfelt praise, the spiritual worship, the pure heart, are what God requires and accepts.

Verona Female College, located at Verona, Mississippi, is an institution of high character, and has for its president one of the worthiest ministers in our Southern Church. The pupils will receive solid, thorough instruction, and be placed under the best moral and religious influences. For particular information see advertisement, and address the president, Rev. Dr. Wier, Verona, Mississippi.

OUTWARD TO THE PACIFIC.

BY BISHOP KEENER.

Kansas City, August 6, 1871.

From the gulf breezes of Ocean Springs to Kansas City, three hundred miles west of St. Louis, one passes in two days. Aladdin, at his best, could not have accomplished the space in less time. Others may, but I never shall cease to wonder at the locomotive; to stop whenever it passes—respectfully to the man that, with but one hand, controls its maddened force, admiringly for the machine itself. Only think of this trip in August, during low water, on a steamboat, before the time of the steam capstan! Now, without a lunch, sitting on a silver-mounted car, with ample room in the day-time and stretching room at night, distance is annihilated, and man becomes, by mere motion, a citizen of the world.

Reading on a car compensates one poorly; the eye is seriously strained, and the greater book, through which the train moves, is unread. I noticed that all through lower Mississippi the corn crop looks badly. It appears to have been neglected. While the cotton is clean the corn is exceedingly foul. This continues for over two hundred miles; and even in that fine region, west of Columbus and Aberdeen, it appears as if the planter has but one idea—cotton. The folly of raising cotton to exchange for corn may enrich the merchant, but surely no one else. A few fields of corn showed good cultivation, and promised a fair return.

The Mississippi river is passed, via Columbus and the Iron Mountain railroad, by running the cars upon a steam ferry, and presently you are over without knowing it. Thence thundering along by immense mines of iron, granite, lime and sandstone, the train rushes into St. Louis. Here one feels to be at the new starting point of the nineteenth century, and at the heart and center of North America. Since last here, only a month or two, large buildings have gone up in the business parts of the city, which will compare well with the finest of New York or London.

Before leaving New Orleans I took the round of the book stores in search of a map of California and Oregon; but neither map nor guide could be had which might at least prepare me geographically for the great West. It indicated that Southern minds were not much turned that way. Additional evidence of this was found in the fact that of three certain and three probable transfers to the Pacific coast, who were to accompany me out, but one remains, and he is to come on by and by. Various reasons, causes and providences are assigned; no doubt all true and strong enough for this result, but it indicates that the tide does not set from the South to the Pacific. I might, therefore, have been seen moving, satchel in hand, quite alone toward the depot of the Missouri Pacific.

The country from St. Louis west, for hundreds of miles, is alternately prairie and woodland. The soil is dark and rich; the growth, oak and black walnut. There can be no finer farming region on the continent, and already it abounds in corn fields, vineyards, orchards, and in wheat and barley stubble. Many of the farm houses are of brick, and indicate much cold weather—more, probably, than there is. Among the follies extant is that of building a house after a picture in a book, especially as nearly all books are made at the North, where houses are planned to suit its inhospitable climate. With less winter here there should be a marked difference in the style of the farm house of Missouri and that of Massachusetts. Large porches would add vastly to the comfort, and therefore to the beauty of the country house of this latitude. At every stopping place quantities of pears, peaches and grapes were offered for sale, mostly by little girls of from eight to twelve years of age. These children looked as if they might have been imported from the alleys of the Eastern cities. They were about the car houses and depots pretty much as the news and fruit boys are in New Orleans. At the supper house there was further indication that the train had rattled into a new zone. The tables were admirably furnished with the best of meat, bread, butter, fish, fruits and vegetables; and sprucely dressed young women waited on the guests. Not a negro was to be seen—not even a knife-cleaner. The sublime vision of everybody his own servant, and everybody white, presented itself. We were now half way between St. Louis and "bleeding Kansas"—just about where the war was a good while before the war began. Here the great struggle whether white young women or negroes should wait upon the table first started. As the supper was one of the best, the question presented itself very forcibly whether on the whole it was better to have colored legislators and white servants. Might not these young women fill a higher place in society with credit? Was not that a wise and merciful condition of affairs which released them from this servitude? The colored man at heart rejoices to serve, because he is conscious of knowing how; and though he cannot see what is straight and what is clean as exactly as a white man, yet he greatly surpasses him in the pleasant ease of his serving.

Kansas City, five years ago, was a village; now it has forty thousand inhabitants. The growth seems to be substantial, and not an effervescence of speculation. At several different points the city has begun, and is now struggling to determine its true center. It has a railway of three hundred miles on the east, one of three hundred on the north, one of one hundred on the south, and the great Union Pacific on the west, tributary to its growth. Besides a boundless stretch, on all sides, of prairie lands, which produce from sixty to one hundred bushels of corn to the acre, it is situated on the Missouri river, at a point the furthest out in the direction of California. As might be supposed, the population is a mixed multitude gathered from all points of the Union, who scarcely have time to become acquainted with each other, until confused afresh by new crowds of strange comers. Our church here is getting ready to build a fine stone structure, creditable to the enterprise and growth of the city. At present we worship in a small brick house. On yesterday the congregation was all that could be desired in quality, and in quantity too, but for the narrow limits of the building.

At night I preached at a town—Westport—some five or six miles southwest of this, in a first-rate brick country church. It is about two miles from the Shawnee mission school, formerly under the Rev. Thomas Johnson. It was there that Brother and Sister Kinnear first met each other. The superintendent used to say that he despaired of keeping a female teacher, as they married about as soon as they arrived. At last he procured one with but one arm; but, to his surprise, she too married after one year's teaching. The lands connected with this mission might have been so managed as to have alone furnished a foundation for a university suited to our Northwest Conferences; but alas! there looks to have been a fatality about all that appertains to the temporal well-being of our educational enterprises. Providence marked it out as the very spot for the present and the future of a great institution of learning, could we have so seen it. Properties acquired for the church ought not to be at the disposal of the temporary policy of a board of trustees. This Shawnee school did a good work in its day, but the whoop of the red man has passed away before the scream of the locomotive.

I leave for Omaha to-night.

Information is wanted of Mr. Seymour Van Deusen, a young gentleman who left his friends in New York nearly two years ago. The father of Mr. Van Deusen, a venerable minister of the gospel, will be thankful for any information concerning him. Address Rev. S. Van Dousen, White Plains, New York, or this office.

EUROPEAN CORRESPOND

Venice, July 2

My Dear Stewards: I have the back-bone of Nature—th —since writing you last, and you to-day from Venice,

"Beautiful Venice, the bride of th

But to go back a little: I wr last at Baden-Baden, which rious as at once a beautiful w place and a gambling hell. through it, stopping a nigh much the reluctance, feeling a necessity, which Bunyan grims felt when, to reach the tial City, they must needs go t Vanity Fair; they could not I saw there the first gamblin saw in my life. I could n seeing it, it was so public. A sufficed me, I assure you, turned away with unutterab ness from a scene which is ass with some of the darkest in of crime and horror on the of human sin. I thought nobleman of whom I had re married, on a bridal tour, stop Wiesbaden, I think it was, t sister of Baden in its iniqui staked on the terrible chan last cash, his last estate, diamond, his bride's diamon all, and his life with them, suicidal ball, in the very pres the gambling board. I was h learn that Bismarck, the great sian, had fixed a term, Janu 1872, to the nefarious pract tho empire of Germany. gambling, I suppose, will n abolished; but it will be a bl the abolition of the public ta which I saw men and women, and old, rich and poor, the bes girl, and the palsied veteran hooked nose and trembling lose and gain alternately by t cidental decision of a rolling b a falling card.

At Heidelberg the universit the great castle commanded n miring attention, and at Worm monument erected to Luth his compeers. Touching at S hourg for three hours, on th south, I was at once sadly pleasantly interested — sadly cause of the dismantled con in which the city has come o tho late war, in describing wh believe I shall just use, in this liar letter to you, the word w first came to my mind and le from my lips as I contemplated ruins, "Smashed." Only blank are standing now where there great buildings before. The n nificent structure called the P Library, with its one hundred t sand volumes, is a total loss. fire finished its work with it. great cathedral still lifts its towe spire to tho skies, which is said be the highest in the world, sta ing about four hundred and seve feet above the level of the cathe floor; but the church is sadly bru and scarred and battered, as tho it had endured the wear and tea twenty centuries. Harper's H Book has it: "Strasbourg, *alth belonging to France*, is essential German town." There may b new edition out of the Hand Bo or there will be soon, at all even for Strasbourg belongs to Germ now, until another time and a later edition of the Hand Bo You have heard, perhaps, of wonderful astronomical clock Strasbourg, in the cathedral. Go fortune made the hour of twel noon, one of my three hours in city—the interesting hour with clock. The frame of the clock about thirty feet high by twe wide, and is caparisoned with inn merable devices, while the machi ery within accomplishes seve fantastic tricks on the striking the hour of noon. First, a figu representing old age steps forwa on a platform and strikes the hou then a little cherub below turns hour glass; then the twelve apostle on a high platform, march forth single file, and each turns to recei the blessing, with uplifted hands, their Lord, stationed in the for ground; finally a chicken claps h wings and crows three times, an you agree at once that it is a r markably good crow for a metalli chanticleer of the morning: N until the hour of noon returns ag

will the performance be repeated; but before twenty-four hours had elapsed from that noon of mine at Strasbourg I had passed through Basle, through Zurich, and was in sight of the snow-clad Alps.

I felt before the Alps as I did in presence of the sea—dwarfed, helpless. The Alps, you know, are higher than the Alleghanies. I could *see* that it is so, which shows, from the usual inaccuracy of measurement by sight, that the difference is great and appreciable. Great, everlasting hills as they are, how the Almighty shivered things when he caused those immense ridges to bristle on creation's broad back! Huge mastodons of rock they are, with awful jaws yawning wide, and threatening to devour rash intruders into their lair. It was through the Splugen pass, and along the Via Mala, or dangerous road, that I made the crossing. The serpentine, difficult road fears neither heights nor precipices, but, well defended on the threatening side, invites the four-horse coach to a speed that is bewildering, on the very brink of ravines whose depths are dark at noonday. It took the day, from ten A. M. to dusk's latest moment, to make the summit, and a safe place on the descent, where, after innumerable short turns by acute angles on a precipitous declivity, the coach finally draws up at the Italian enstomhouse, on a platform approaching some comparison with the level of the sea, and you draw a long breath and thank God that horse and harness and running gear failed not, in pin or buckle or step, as your weight was helplessly trusted, almost for life and death, to their strength and soundness. On certain summits of the Alps the German and Italian governments have planted military stations, for the purpose of observing an enemy's movements at a distance. But in my transit of the Alps I saw summits and peaks surely inaccessible to human foot, except, perhaps, of some crazy adventurer; and what are they? thought I. They are the Almighty's watch-towers, shall I say? At any rate it is true:

"Thine all-surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
The secrets of my breast."

The night closed in upon me, hushed anew into awe before the great God; and the morning broke upon me afloat upon the bosom of Lake Como, whose placid waters, so gentle after the wild mountain whirl of the preceding day, seemed to murmur:

"And so he giveth his beloved sleep."

Lake Como is a failure. How it ever gained such a reputation for extraordinary beauty is a marvel to me. I saw it under the most favorable circumstances, day breaking and the sun rising upon it. Everybody said before I left America: "You must see Lake Como." I would not give a fig to see it again. Therefore, *accordingly*, I dismiss the subject.

But the cathedral at Milan is not a failure. It is the most wonderful piece of architecture and masonry I have ever seen. I will describe it. No; I cannot draw a horse, and I should look well to attempt the description of an edifice which its architect was thirty-six years in designing. I will bring you, in God's providence, a splendid picture of it.

Venice is almost a failure. I smiled inwardly as I wrote at the first of this:

"Beautiful Venice, the bride of the sea."

It is the bride of the Adriatic, the marriage ceremony having been performed once with great pomp and circumstance, and its gondolas are a curiosity; but it is not such a beauty at last. I have, however, scon its redeeming feature to-day—Titinn's great painting, the Assumption of the Virgin.

I must close for the mail, and will add that I am making all my calculations to be with you again, God willing, by the first Sunday in October. W. V. TUDOR.

BE not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

A BOSTON PAPER, writing of a recent address delivered there, says: "The discourse was an hour in length, and was listened to with ability."

CENTENARY COLLEGE.—Rev. C. G. Andrews, the recently elected president of Centenary College, gave us a call this week. We were glad to learn from him that he has yielded to the wishes of his brethren, and will enter upon the duties of his position at once. Centenary is now fully officered, and has the promise of a bright and prosperous future. Let all Mississippi and Louisiana rally to the support of President Andrews and his co-laborers.

PERIODICALS.

THE August number of the Practical Planter, published at Memphis, Tennessee, has been received. It is an excellent agricultural journal.

THE catalogue of Randolph Macon College, for 1870–71, has been received; also the catalogue of Central College, Missouri, for 1870–71.

THE SOUTHERN FARMER, also published at Memphis, Tennessee, is a large and well-conducted periodical, devoted to the agricultural and domestic interests of the South. The August number has reached us.

AS OLD ROGER ASCHAM hath it, "to omitte studye some tyme of the daye, and some tyme of the yeare, maketh as much for the encrease of learninge as to let the land lye sometyme falloe, maketh for the better encrease of corne."

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

TRIALS are of three-fold benefit to true religion. Hereby the truth of it is manifested; also its beauty and amiableness; and thus, too, it is purified and increased.

TO-MORROW may be eternity with you; therefore live as on the margin of eternity, as next door to heaven.

Obituaries.

MISS KATE ERSELY JONES departed this life July 8, 1871, aged eighteen years.

Miss Kate was the daughter of Mr. and Mrs. Sterling Jones, who came to Caddo parish, about the commencement of the late war, from the southern portion of Georgia, and soon thereafter died, leaving her an orphan in a strange land. The parentless child, however, found a father and mother in Mr. Zachariah Howell and wife, of Greenwood, who took her, and did for her, in a very eminent degree, all that her own parents could have done. Notwithstanding she had never connected herself with the church formally, yet she seemed to love the church, and as often as opportunity offered she was seen in her place in the sanctuary.

She was unusually amiable, modest, unassuming, and the "law of kindness was in her heart." O how suddenly she left us! A rosy picture of health in the morning, and in the evening of the same day a pulseless corpse! Such, however, is the uncertainty of life. We interred her body in the family grave yard, comforted with the thought of seeing her lovely traits of character, that were so early nipped in their first unfoldings, glittering in immortal youth beyond the stars. A. W. WILLIAMS, Pastor.

Southern Christian Advocate please copy.

DR. O. L. CREWS was born November 7, 1837, in Lauderdale county, Mississippi, and died July 5, 1871, in Sumter county, Alabama. He was the son of Thomas R. and C. C. Crews. In 1859 he graduated in medicine at Philadelphia and immediately commenced the practice of his profession. In this he successfully engaged until the declaration of hostilities between the States. This event called him to the theater of war, where for four years, by sufferings and courage upon the field of action and in prisons, he evinced his patriotism and his devotion to the Confederate cause. The termination of hostilities gave another opportunity for the duties of his avocation, which he at once accepted. A short but useful career of professional life was soon ended by the uninterrupted advance of that disease which in less than eighteen months terminated his life.

He was a man of clear, quick perception, and decidedly above mediocre in his medical skill. His attachment for his friends, of whom he had many, was strong and decided; while his devotion to their interests was only surpassed by his faith in God. He was a member of the Methodist Episcopal Church South, and demonstrated his confidence in Christ, at the close of life, by such remarks and resignation as only a genuine love of God can inspire. He leaves a devoted wife and infant daughter, with a bereaved mother, and many affectionate relatives. M.

Died, on the first of May, 1871, at the residence of her son-in-law, Bro. James Cole, in the town of Greensburg, Louisiana, Mrs. ELIZABETH, wife of the late Rev. John Mathews, in her seventy-fourth year.

We have no means of knowing anything of her early life, only that the oldest people in the parish, both of the church and of the world, speak of her, from girlhood even to her death, as a consistent Christian. The writer was sent to that circuit twenty years ago, and found Brother and Sister Mathews' home the welcome home of the weary Itinerant, and from that time to the present, in passing, has visited it with pleasure.

Sister Mathews delighted to converse of experimental, personal conversion from sin. She loved the class room—the Eucharistic feast. She had for some time lost her sight, and she made her home with her only son. O how she prayed for his conversion—for he only, of all her children, was unconverted. O may a mother's prayer yet be answered, and her happy life and death be sanctified to his good. The writer, in passing, saw her on Monday before her death. She had come in, a few days before, to attend church and to visit her daughter. She said: "This will be my last visit to Greensburg. I am expecting my son to be here, and then I will go home to die." But being prevented by unforeseen circumstances—though only a few hours later in coming—she could not be moved. She bade her children and all about her to meet her in heaven. We have lost a sister and her children a loving mother. But our loss is her eternal gain. May we be also ready. J. NICHOLSON.

REBECCA DUKE was born December 10, 1876, in Alabama. She married Mr. Joseph Hickey August 19, 1858, with whom she lived until her death, which occurred at Holmes' Mill, De Soto parish, Louisiana, July 4, 1871.

In 1847 she joined the Methodist Episcopal Church South, at a camp meeting near Salem, Russell county, Alabama, during the pastorate of Rev. Benj. Blount. For twenty-four years she has found that in the religion of Jesus there is a glorious reality. She was converted at home, and was evident y a home Christian. Though her lot in life was humble and often crowded with sufferings, yet she never compromised, but rightly adhered to her religious principles. The cross was her delight, and she rejoiced in bearing it. She was a kind friend, a trusting wife and a devoted mother. Her influence upon her children was such that they will "rise up and call her blessed." Her husband, himself a sinner, acknowledged that he felt the force of her pure life and character. "If she was not a Christian," said he, "I do not believe there is such a character on earth." It was her delight to go to the house of God, and to class and prayer meeting. Though often doubting and in temptation, she was oftener in the land of Beulah, with her "continuing city" almost in sight. Two Sabbaths before her death she said: "Bro. A., it cannot be long with me. I want you to meet me in heaven." The next news of her was: "She is gone!" Husband and children of this departed saint, her memory is your rich heritage. Her prayers and tears for you, though hushed forever, cannot be lost. May her death be "unto the Lord" for her church and family. We are reconciled in believing our loss to be her eternal gain.

R. H. ADAIR.

Died, of pulmonary consumption, on the tenth of July, 1871, at the residence of Mr. W. I Allen, in Choctaw county, Alabama, the Rev. NOAH P. MITCHELL, who was born in Franklin county, Alabama, May 8, 1838.

He embraced religion and joined the Methodist Episcopal Church South in 1857, and served as class-leader and Sabbath school superintendent about a year, during which time he was recommended and regularly licensed to preach the gospel. He joined the itinerant ministry at the close of the year 1858, and loented in the Mobile Conference held at Enterprise, Mississippi, in 1867.

His funeral was preached by the writer, at Cedar Creek church, Mississippi, on the twelfth of July, from the text: "He, being dead, yet speaketh." A large concourse of people had assembled. His body was interred with Masonic honors by the brethren of Delta Lodge, No. 189, of which he was a member.

Bro. Mitchell leaves a wife and a promising little boy about two years old, together with a large circle of friends, to mourn his death. But we mourn not as those who have no hope; for when we review his Christian life, and see the almost matchless outline of Christian virtue, and the humble, patient and meek manner in which he endured his last lingering illness, together with the bright and unmistakable evidences which he gave us, from time to time, of his divine acceptance with God, we are assured that his spirit is at rest in heaven. By his death the ministry has lost one of her most efficient soldiers, the church one of her devoted members, the Masonic fraternity one of its bright jewels, and his family a devoted husband and a kind and affectionate father.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

A. C. HUNDLEY.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending August 14, 1871.

A—A S Andrews, B F Alexander, Francis D Allan $9.75, L M C Askew 70 cts, D Appleton & Co, W M Allen, T K Armstrong.

B—Edwin Belanger $100, O H Brewster, Barnes & Wilkinson, W C Black, E T Baird.

C—C W Carter, Jas Chalmers, Claxton, Remsen & Haffelfinger.

D—Marion Donegan, Joel T Daves, DeGolyer, Bolles & Co, F I Dibble & Co, P H Dietzenwierth.

E—J F Evans.

F—R W Freeman, E A Flowers $14.85, E L Freeman, T P Fullilove.

G—Gill & Anderson, W W Graham $6, Thos Green.

H—P Howard $9, E A Huffmaster, R H Harris $2.85, A S Helmick.

J—John A B Jones, J N Jones $2, P A Johnston $14.75, Jessup & Moore.

K—Louis Kendall.

M—T J Mastell, T Moody, S C McCormick, J H Mims 2 lots $54, J A Monroe 50 cts, H H Montgomery 2 lots $24.70, R S Menamin.

N—E P Norton & Co.

P—Chas H Packard, W T Price, Philip Phillips, R T Parish.

R—J M Roberts, Russ & Merritt, Fisher T Rawson, R H Ross, A H Redford.

S—Wm H Scales, C H Stuart, D S Snodgrass, J L Scales, C S Stewart $6.75, Isabella Savage, J D Saint $2, J W Sandell, W H Stayton $3, W J Seale.

T—H C Thweat, R W Thompson, C Taylor.

V—J A Vance, J R Verry $20.

W—J H Winburne $10, J A Walker, John Wilkinson $16, J L Wright, Geo Woods & Co, J B West, F Walker.

Received in envelope, with no letter of advice, post office money order for $28.

BAD PAPER.

The mills from which we have received our paper have been compelled to suspend in consequence of the failure of their supply of water, and an order sent, several weeks since, to another company, has been delayed, (the paper not being on hand to fill it,) and reached us too late for this issue; in consequence of which we have been forced to use an article for which we feel compelled to apologize—being the best and all that we could get, and for which we have had to pay higher rates than for the article which we promise you next issue, which is not inferior to the best we have ever used.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following rates, viz:

One year	$3 00
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Three months	1 00

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Argyle Bitters—Argyle Bitters.—A FEW WORDS FOR EVERYBODY. These Bitters, so favorably known throughout the country for the last fifteen or sixteen years, have recently been reduced in *price*, while their purity and efficacy remain the same as in former years. They are manufactured of pure, full-strength Bourbon Whisky, and medicinal agents selected carefully and solely for this purpose. *They are warranted pure and unadulterated.*

They are anti-periodic in their effects, and are known to have warned off the baneful influences of malarial poison by their timely use.

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They are anti-bacchanalian, tonic, alterative and invigorating, and a certain preventive against Dyspepsia.

It is the safest, pleasantest and most efficacious family medicine now used. au3 1m

IT IS THE INVENTION of a Kentuckian, on the Fulling Mill principle, and is operated by rocking.

Washing of clothes is so simplified by this machine that either a man, woman or child can do the work, and do it well.

It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

The most delicate Fabrics can be washed with it without the least injury.

While it washes, it bleaches likewise.

It will wash Blankets, and give them a new appearance and feeling.

Its construction is so simple it will last for years with care, and cost less than wash tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

Price, $12; with Little Giant Wringer, $18.

The LITTLE GIANT WRINGER requires no adjustment to wring either a collar or a blanket. It can be used independent of the machine, if desired. Price, $4.

EDWARD THOMPSON, Proprietor and Manufacturer,
184 PETER STREET, near Julia, New Orleans.

I would ask attention to the following note of the Rev. P. M. Goodwyn, of the Louisiana Conference, addressed to the editor of this paper:

"MR. EDITOR: Among your new advertisements I noticed one of the 'Woman's Friend Washing Machine;' and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does its work, and does it well, in the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the 'Wringer,' it will be found that the job of washing is one that is soon over with.

P. M. GOODWYN.

"NEW ORLEANS, July 27, 1871." au17 1m

NEW ADVERTISEMENTS.

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AND BURGLAR PROOF.

51 CAMP STREET,

au17 1y NEW ORLEANS.

NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY,
Greensboro, Alabama.

THE NEXT SESSION of this Institution will open on Wednesday, the fourth day of OCTOBER, 1871. Tuition in the Preparatory Department, $30 per session; in the Academic, $35. Board, where students mess in the college buildings, from $7 to $10 per month; in private families, from $15 to $18. The school is on the University plan; the Faculty distinguished for ability and learning, and ample facilities are furnished matriculates for the most thorough and finished education. The whole annual expense for messing pupils need not exceed $150. For further particulars address Profs. O. F. Casey and Rev. John S. Moore, Greensboro, Alabama, or Rev. Dr. Andrews, Mobile, Alabama.

FACULTY.—Rev. A. S. Andrews, D.D., President and Professor of Moral Philosophy; Rev. John S. Moore, A. M., Professor of Mathematics; O. F. Casey, A. M., Professor of Languages; Rev. T. O. Summers, A. M., M. D., Professor of Chemistry; Rev. M. D. Rush, A. B., Tutor.

WILLIAM M. BYRD,
President Board of Trustees.
au17 tf

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Send for "NARRATIVE OF THE DISCOVERY OF SINAITIC MANUSCRIPT." Price, by mail, 10 cents. Also "THE NEW TESTAMENT, with various readings from three most valuable manuscripts," By mail, $1 in cloth; $1.25 cloth gilt. For sale by

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COLLEGIATE INSTITUTE,
AT BATON ROUGE, LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on Monday, the second of OCTOBER next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.

au3 3m W. H. N. MAGRUDER.

TEACHER WANTED.

THE TRUSTEES OF SHARON FEMALE College desire to secure the services of a competent Teacher as President of said Institution. Any one desiring the situation will address me at Sharon, Madison county, Mississippi.

The location is good and healthy, and the school of about thirty five years' standing.

H. H. MONTGOMERY,
Jy13 6t President Board of Trustees.

TEACHER WANTED.

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A COMPETENT PERSON IS WANTED TO fill the place as Principal of the above flourishing institution, in which eighty-four pupils were matriculated for the last session. Its friends think that the number can be increased to one hundred and twenty the next session. The buildings are beautifully located in the flourishing town of Goliad, surrounded with good society, and under the patronage of the West Texas Conference, Methodist Episcopal Church South. The proceeds of the school will be given to a competent and responsible person, he paying his assistants and furnishing. *He must be a married man.*

Address J. A. C. Goliad, Texas.
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such as to thoroughly fit those who take it for any calling in life, and if is most thoroughly taught. To the benefit of a full collegiate course is added the discipline, instruction and

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This school has combined the discipline of the camp with the comforts and pleasures of home life, which can hardly be found elsewhere.

THE TWENTY-SIXTH ACADEMIC YEAR
WILL BEGIN ON
MONDAY, SEPTEMBER 4, 1871.

Send for catalogue, containing terms, rules, regulations and full information, to
COL. R. T. P. ALLEN, Sup't,
jy20 2m Farmdale, Franklin Co., Ky.

MONTGOMERY FEMALE COLLEGE,
Christiansburg, Virginia.

THE EXERCISES of this institution will be resumed on the eighteenth of SEPTEMBER next, under the presidency of Rev. Samuel K. Cox, D. D., assisted by an able faculty.

The course of instruction is exact, thorough and progressive; the situation unsurpassed for healthfulness and accessibility. The college building, which is one of the finest school edifices in the State, is located on the very summit of the Alleghany mountains, two thousand one hundred feet above tide-water, near the Atlantic, Mississippi and Ohio railroad, the great thoroughfare of travel between the North and the South.

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There will be no extra charges of any kind above those already indicated.

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For further information address the President, at Christiansburg, Virginia.

REFERENCES—Bishop Keener, Bishop McTyeire, Rev. John Mathews, of New Orleans, and the patrons of the college throughout the South. au3 3t

Verona Female College.
REV. T. C. WIER, A. M., PRESIDENT.

THIS INSTITUTION is located at Verona, Mississippi, on the Mobile and Ohio Railroad. The location is pleasant, healthy and accessible. The community is noted for the elevated moral and social character of its inhabitants. Persons living in the middle and lower counties of Alabama and Mississippi, and having daughters to educate, would do well to consider the advantages afforded by this school.

The annual session will begin on Monday, SEPTEMBER 18, 1871.

For particulars apply to
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(MONTGOMERY AND WEST POINT RAILROAD.)
AUBURN, ALABAMA.

THE NEXT SESSION of this institution opens SEPTEMBER 13, 1871, with the following faculty:

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Rev. H. B. Ross, A. M., Professor of Moral Philosophy.

Rev. N. B. McVoy, A. M., Professor of English Literature.

ALEX. HOGG, A. M., Professor of Mathematics.

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A column would not suffice to enumerate the ailments for which it is prescribed by physicians of the highest standing. It does not belong to the class derisively termed patent medicines, but it is an article based on scientific analysis, and will stand the test of the sharpest and most rigid medical criticism as a cathartic, a stomachic, an anti-febrile preparation, and an admirable remedy for all bilious complaints. **Let there be no mistake. Secure the genuine article only.**

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The Child's Corner.

OUR SOLDIER.

Another little private
Mustered in
The army of temptation
And of sin.

Another soldier arming
For the strife,
To fight the toilsome battles
Of a life.

Another little sentry,
Who will stand
On guard, while evils prowl
On every hand.

Lord! our little darling
Guide and save,
'Mid the perils of the march
To the grave! *George Cooper.*

LUCY'S VICTORY.

"Lucy, my child, what was it I heard you, just a moment ago, say to your brother Sammy?"

"I don't care; I do hate him," said Lucy, hanging her head and pouting. "I wish he would go away and never come back."

"Perhaps he may, dear. Many little brothers have gone away from their sisters, and have never come back. I have seen little sisters weeping bitterly, because their brothers were gone from them forever."

Lucy still pouted and sulked, and muttered something which her aunt could not understand. She appeared to be very angry, and looked, oh, so disagreeable. Her aunt took a Bible from the stand near by, and opened to the fifth chapter of Matthew.

"Come here, Lucy, and read the twenty-first and twenty-second verses of this chapter, please," she said kindly.

Lucy obeyed, but she read in a cross tone, and with an ugly scowl on her face:

"Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother, without a cause, shall be in danger of the judgment."

"Does that mean that there is just as great danger in being angry, without cause, as there is in killing?" asked Lucy's aunt.

"I suppose so," said Lucy; "but I had plenty of cause. He mocked me when I was speaking my piece; and he teases, and says 'Ya! ya! ya!' every time I talk."

"Then, indeed, you have cause to be patient with him, and to pray for him, but not to feel revengeful or full of hatred."

"He does many hateful things to me," said Lucy, with tears on her eye-lashes.

"Has Sammy sinned against you as deeply or as often as you have sinned against the Lord Jesus?"

The scowl was gone from Lucy's face, and her voice was low and tremulous as she answered: "No, aunty."

"How do you hope Jesus will treat you, dear?"

The tears dropped from Lucy's eyes as she answered sorrowfully: "I hope he will forgive me, aunty."

"As you forgive those who trespass against you, Lucy?"

"O, aunty, I am sorry," sobbed poor, passionate little Lucy. "What must I do?"

"'First be reconciled to thy brother, and then come and offer thy gift,'" said her aunt, repeating the words of Jesus.

Lucy sought Sammy, and with tears confessed her sin and begged him to forgive her.

"O pshaw! go 'way—that's all right. I—I—why, yes, of course—there, don't boohoo any more. I was only in fun, anyhow; girls are so touchy. I'll make a prime little boat for you to sail in the creek."

That was Sammy's way. Not at all the way of the model brothers of some story books under similar circumstances; but Lucy understood it perfectly, and she gave Sammy her new pencil with the rubber tip, that he had so often teased her for in vain, in token of her appreciation of his willingness to be reconciled; and then she returned to her aunty's room, leaving Sammy to think over his own shortcomings and transgressions against the law of kindness.

Lucy was truly sorry for her fault, and, as her aunty knelt and prayed to the dear Savior to forgive and keep from temptation and sin this poor little sister, who had so deeply grieved him by her wicked anger, she resolved to struggle earnestly against the temptations of her passionate temper.

Do you wish to know how she succeeded in this? By repeating to herself that word of Jesus: "But I say unto you—resist not evil."

A Boy with a Conscience.—A boy with a conscience! Don't all boys have consciences? Certainly they do. But some boys act as if they had none. They do not heed what their consciences say. I will now tell you of a boy who proved he had a conscience by what he did.

His name was James. Playing with his sister one day, he asked her to do some little favor for him, and added: "If you will do it I will give you a thousand dollars."

Of course this was a thoughtless speech; and most boys would have neither thought nor said any more about it. But this boy's conscience whispered: "You have made a promise you cannot keep."

With tears in his eyes, James then ran to his mother and said: "O mother! I told Frankie I would give her a thousand dollars, and I haven't a thousand dollars to give!"

This speech showed that James listened to his conscience about little things. This was as it should be; and if James had lived to manhood he would have made a good man. As it was, God took him when he was fifteen years old, and he is now a saint in glory.

Children, mind what the good little voice in your heart says to you. God speaks through that voice. Heed it well. Obey it and God's other voice, which speaks in the Bible, and you will become noble here and glorious hereafter.—*Sunday School Advocate.*

Little Alice.—Little Alice was one of my Sabbath school scholars—a fair-haired, blue-eyed little girl, whose beautiful face and sweet, winning ways made her a favorite with all. Methinks I can see now the soft, tender look of her mild eyes, fixed so earnestly upon me, as I endeavored to impress upon her opening mind the gospel plan of salvation.

One day I said to her: "Alice, what will you do when you die, and are called upon to stand before the judgment-seat of God to answer for all the sins done here upon earth?"

Her face glowed with emotion as she answered: "Christ died for sinners; I will hide behind him. God will not look at me; he will look at Christ."

Beautiful thought, to hide behind Christ, to lose ourselves in him, and, casting aside our own impure works, to rest solely and entirely upon his finished work for salvation!—*Young Reader.*

The Farm and Garden.

HILL-SIDE DITCHES.

Years ago the theory that hilly land could be saved from washing by proper ditching was reduced to practice, and the result led many of our practical farmers to discredit the theory, and even to abandon the ditches as worthless. More recently, however, the custom of ditching has been revived, and it is now thought that almost any hill-side can be prevented from washing by the proper construction of ditches in connection with the proper construction of the row. It has been found in practice that quite as much depends upon the latter as the former operation. No amount of ditching will save the field from washing unless the rows are properly constructed. Formerly, after the field had been ditched, the plowman would begin to run his rows on the lower side of a ditch, parallel with the ditch, until the space between this and the next ditch was filled up, throwing in short rows immediately above the second ditch, if the ditches were not parallel, and then passing over the second ditch and repeating the same operation until the third and all the ditches had been passed over. The difficulty, as will appear on a moment's reflection, was that each row, having the same inclination as the ditch, must carry its own water, or, if from the amount of water it failed, it would, of course, break over to the next row, and the sudden influx of water upon the next would cause that to break also, and hence a gully was formed to the nearest ditch, which being unable to hold the accumulated flood of water, away would go rows, ditches and all. The simple question to be answered is this: If the rows running with, and having the same inclination as the ditches, could carry off the water which accumulated in them, what purpose could the ditches subserve? or if they could not, then no ditch, unless it had the dimensions of a gully itself, (which the farmer was trying to avoid,) could possibly carry off the vast amount of water which a number of broken rows suddenly poured into it. The following is the plan usually pursued by those who have succeeded with hill-side ditches: 1. Let the ditches be laid off so that they shall have an inclination of one inch in twelve or fifteen feet. Scrape in the ditches broad on the bottom. 2. Again apply the level to the land for the rows, giving each row at least twice the inclination or fall of the ditches, but in the opposite direction, so that the rows shall cross the ditches. Crossing in the opposite direction the part of any row contained between two ditches will, of course, be short, and each row, if properly constructed, will carry the water which gathers in it to the ditch, and thus the water is prevented from accumulating, and time given to the ditches to pass it off. Of course the plowman must raise his plow in passing over ditches, and the hoer must clean out the loose dirt. In the course of a few years it will be found that the embankment is sufficiently high to hold the water, and the crop may be planted nearly or quite up to it, and also on the top of it, and thus the broad, vacant space, which was frequently wide enough for a wagon track, is, under the new system, almost entirely occupied by the growing crop. Again, the inclination of the ditch being so slight, the sand, which is washed in from the row, is deposited in the bottom of the ditch, instead of being carried as by a torrent into the creeks and rivers. The deposit of earth being toward the ditch, the tendency is to reduce the space between any two ditches to a horizontal plain.—*The Southern Farmer.*

DEPREDATIONS OF INSECTS.

The present season bids fair to be one of the worst insect years ever experienced. The Hessian fly has committed extensive depredations on wheat in Tennessee, Kentucky and southern Indiana; scores of complaints of chinch bugs come from Illinois and Iowa, and some from other sections; in still other places immense swarms of black caterpillars and army worms (the true army worm, that lives on grass and other vegetation on the ground) are doing great damage. But the worst of all is the Rocky mountain potato bug. This last, it appears, prevails much more extensively than ever before, at least so in the early season. They are also fast pushing their way East, having entered Ohio on the south line of march, and crossing the Detroit river in swarms on the north.

The *Detroit Free Press* says: "Every chip, plank, stave, bark, board and floating thing, large or small, in shore or channel, in stream or eddy, was filled with a crew of potato bugs, calm, contented, and as much at home as if feasting on the potato." Most of them were taken by the wind across to the Canada shore; others "struck boldly and rapidly down the rapid current, still eastward bound, via Lake Erie to Buffalo." And it is said they will either disembark at Buffalo or continue their course down the Erie canal. Now, leaving all pleasantries out of the question, it will not be at all strange if the potato bugs should make their appearance in the vicinity of Buffalo in the course of the season. Indeed it would rather be surprising if they did not secure transportation on some of the passing propellors, and finally reach the potato fields of western New York. "Meantime," says the *Free Press*, "the potato bug possesses the land. Farmers do not hope to save the crop at all. From all parts of the State of Michigan the same cry comes up, and potatoes have greatly risen in price. Let the citizens of New York pray shipwreck of the fleet on Lake Erie."

There seem to be but two remedies for this pest—one is picking off the bugs, which, when they get so numerous, is impracticable; and the other is Paris green. The *Free Press* says: "All sorts of remedies have been tried. Paris green seems to have the most reliance placed upon it. The druggists of Detroit have had their stock exhausted. One firm disposed of a ton in three days. Telegraph orders have been transmitted to New York to forward with all speed a new supply."

Thus it is seen that the present season, from some cause—as a very early, and in many sections, dry spring, or perhaps some other phase or phases in the weather—is very favorable for insect depredators, and that if no heavy storms, friendly insects or other preventives come to the farmer's relief, they are likely to do immense damage during the season.—*Country Gentleman.*

Sunflowers as Disinfectants.—Experiments in France and Holland have shown that sunflowers, when planted on an extensive scale, will neutralize the pernicious effects of exhalations from marshes. This plan has been tried with great success in the fenny districts near Rochefort, France; and the authorities of Holland assert that intermittent fever has wholly disappeared from districts where the sunflowers have been planted. It is not yet determined what effect the flower produces on the atmosphere—whether it generates oxygen, like other plants of rapid growth, or whether, like the *conifera*, it emits ozone, and thus destroys the organic germs of miasms that produce fever.

If you have an enemy, act kindly toward him, and make him your friend. You may not win him over at once; but try again. Let one kindness be followed by another, until you have accomplished your object.

There are three things which can in no wise be used for good—malice, envy and folly; and there are three things that can by no means be employed for evil—humility, contentment and liberality.

You never can find the Lord too much engaged to attend to you; wait always on him.

Judge Story was a profound admirer of Chief Justice Marshall, and could rarely hear his name mentioned without digressing to panegyrize his learning and intellectual power. "Marshall's favorite expression," said he, "was, 'It is admitted.' So resistless was his logic that it was a common remark of the bar, if you once admitted his premises it was all over with you. You were forced to his conclusions, and the only safety, therefore, was in denying everything that he asserted. Daniel Webster once said to me: 'When Judge Marshall says, "It is admitted, sir," I am preparing for a bomb to burst over my head and demolish all my points.'"—*Western Monthly.*

A little girl, delighted at the singing of the bobolink, earnestly asked her mother: "What makes him sing so sweetly? Does he eat flowers?"

The Lord's love is free as the air, full as the ocean, boundless as eternity, immutable as his throne, and unchangeable as his nature.

SCHOOLS AND COLLEGES.

MARTHA WASHINGTON COLLEGE,
ABINGDON, VIRGINIA.

The College of the Holston Conference.

THE TWELFTH ANNUAL SESSION of this well-known Institution will begin OCTOBER 4, 1871, and continue forty weeks.

FACULTY.

R. W. Jones, M. A., of the University of Virginia, President.
Rev. W. G. E. Cunnyngham, D. D., Professor of Moral Philosophy and Belles Lettres.
Miss Maggie J. Tucker, Preceptress.
Miss Annie M. Rhodes, Drawing and Painting.
F. L. Funk, Professor of Music, with a full corps of assistants in each department.

Board and English tuition, for term of twenty weeks, from $95 to $105.

No extra charge for Latin or Greek. Charges for the other branches moderate. All charges to be paid in advance.

The course of instruction embraces every subject of a solid and finished education.

The system of instruction is that of the University of Virginia, at which the President graduated as Master of Arts.

The college buildings are substantial brick structures, commodious, comfortable and elegant.

The grounds have been laid out with exquisite taste, and present an appearance of surpassing loveliness.

All the associations and surroundings are such as to cultivate the taste and refine the feelings.

Abingdon, situated on the Virginia and Tennessee railroad, eight miles from Emory and Henry College, and fifteen from Bristol, amid the mountains of southwestern Virginia, is noted for the beauty and grandeur of the surrounding scenery, a balmy atmosphere, general healthfulness and refined society. Mineral waters abound in its vicinity.

Parents in the South cannot find a place in the United States where the influences are more favorable for the perfect development of the physical constitution, and where educational advantages of a higher order are afforded.

For catalogue or any additional information address the President or

DR. CUNNYNGHAM.

References—The faculty of the University of Virginia, and Emory and Henry College; the Bishops of the Methodist Episcopal Church South; Prof. L. C. Garland, LL. D., University of Mississippi, and Hon. John A. Pamphelt, Abingdon, Virginia. au3 2m

CORONA.

CORONA STRIVES TO JUSTIFY ITS name,

THE CROWN OF SCHOOLS

for the higher education of women, by judiciously combining in its scheme the special points of excellence found in all other schools. It aspires to superiority in all departments—literary, scientific, æsthetic, domestic and hygienic. The principal, after spending nearly twenty years in studying educational questions and in the practice of teaching, is devoting his whole mind and heart to the task of maintaining not the largest but the best school in the South. His system of education comprehends such an harmonious development of all the powers of mind, heart and body as will fit the young lady for the faithful discharge of the highest and lowliest duties of life.

The methods of instruction are those approved by the foremost educators of the age. The very best aids are employed for imparting real knowledge, such as maps, charts, globes, specimens and apparatus of all kinds. There is no rote—learning of the mere letter of text-books—no cramming of the mind with disconnected facts.

Assistant teachers of known scholarship and well-tried aptness in teaching are engaged. In physical science and modern languages instruction is given by the eminent professors in these departments of Cumberland University.

The course of study is very extensive. It is arranged into schools after the plan of the best universities, and pupils are graduated in such schools as they or their parents may elect. Music on piano, harp and guitar.

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The expense of boarding and regular tuition is $250 or $230 a year. Extra branches at usual rates. The annual session always begins on the first Monday of September.

For additional information address

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jy27 2m Lebanon, Tennessee.

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TUITION PER TERM OF FIVE MONTHS.

First class	$6 25
Second class	10 00
Third class	12 50
Fourth class	15 00

Board and washing can be obtained, in good families, at $2 per week. Students wishing to board themselves can have cabins free of charge.

The locality of the institution being in one of the most healthy portions of East Tennessee, certainly recommends itself to the young men of the South, who should always remember that while they are cultivating that higher type of their nature, they should also be preserving or restoring a sound constitution, without which there can be no great enterprises.

For further information address

DR. E. COLLINS,
Secretary of the Board, or
PROF. J. T. SPANKLIN,
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au3 tf Meigs county, East Tennessee.

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Dolbear Commercial College

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N. B.—Of all our numerous graduates for the past thirty-nine years, *not one* is now out of profitable employment, so far as known. *Those of last year are now receiving from* $1,000 *to* $3,000 *per annum.* We have ample arrangements for board, from $25 to $30 a month. When Clubs of *three* or more enter at the same time ten per cent. deduction is made.

There are no vacations. Students can begin at any time. Those who begin soon will be able to fill good situations in the summer, when Merchants make their changes. Liberal deduction for sons of clergymen and crippled soldiers. For catalogues address

my4 1y RUFUS DOLBEAR, President.

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E. E. WILEY, Prest.,
je8 4m Emory P. O., Va.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the First Monday in August, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding-house.

je8 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

——, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department.... $25 00
Preparatory studies..... $15 00 and 20 00
Contingent fee..... 1 50

Board in private families, per month, $14. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

au20 1y W. F. MORELAND.

SCHOOLS AND COLLEGES.

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Staunton, Virginia,

WILL BEGIN the Twenty-second Annual Session SEPTEMBER 21, 1871, and close June 24, 1872. Than this no college for young ladies ranks higher. The President, Rev. William A. Harris, is aided by an able and accomplished board of eighteen teachers and officers. System of teaching thorough, and based on the plan of the University of Virginia. English Science and Literature taught by experienced graduates of our first universities and colleges. French is taught by a native master of the language. Music by two able masters, aided, among others, by two of the most distinguished vocalists of the South.

This is one of the healthiest climates in the world; and young ladies who come here from the South with feeble constitutions are entirely restored to health.

Buildings elegant—fanned by the pure breezes, and commanding the most magnificent rural and mountain scenery for the miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union. During the last session one hundred young ladies attended this institution from fourteen Southern States.

(From Judge John N. Hendren, M. A., University of Virginia.)

* * * The sterling worth of Prof. H. as a man, his Christian character, his devotion to duty and his mature scholarship, also his successful experience as a teacher, furnish ample assurance that young ladies committed to his charge will enjoy advantages of moral and intellectual training not to be found.

(From Rev. William E. Munsey, D. D.)

* * * From personal knowledge I believe that, as the president of a female college, Rev. William A. Harris has no superior, indeed, within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. The classes stand high. In Music, advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make the department eminent. The school is now prosperous, and deserves to be so.

Terms for the Entire Scholastic Year—Board and tuition in the Collegiate Course, $235. Music and other extra studies, moderate.

For catalogues address

REV. WM. A. HARRIS,
jy20 Staunton, Virginia.

MANSFIELD FEMALE COLLEGE
Owned by the Louisiana Conference.

THE FALL SESSION of this Institution for the year 1871, will commence on WEDNESDAY, September 27. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and efficient discipline, and a constant regard to comfort and moral improvement.

TERMS FOR A SESSION, PAYABLE IN ADVANCE.

Board, including washing, fuel and room-rent, in gold	$
Regular tuition, in currency	
Music on Piano, Guitar or Melodeon, in currency	
French, in currency	
Use of instrument in music, in curry	
Vocal music in class, in currency	
Incidental fee, paid by every pupil, in currency	

For catalogues, containing particulars, address CHAS. B. STUART, President.
jy20 3m Mansfield.

WHITWORTH FEMALE COLLEGE
Brookhaven, Mississippi,

ON THE New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles from New Orleans, fifty-seven miles south of Jackson, Mississippi.

The location is healthy. The instruction in all the branches, including French and Music, is thorough. During the past term there were one hundred and eighty-two pupils. The Faculty consists of four gentlemen and six ladies. The total expenses for board, tuition in English, Latin and Greek, English text-books, school-room stationery, medicines and medical attention, for the term of forty weeks, amount to $263. The next session will open on the twentieth of September, 1871.

Catalogues can be obtained from R. S. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

References: Revs. R. J. Harp and Lee Parker, Bishop J. C. Keener and J. Bloomfield & Co., New Orleans; Dr. J. H. Walker, Galveston, Texas. Address

REV. H. F. JOHNSON,
jy6 tm President.

CENTENARY COLLEGE OF LOUISIANA

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60
Preparatory department, per session	40
Incidental expenses	5

Tuition for five months payable in advance.

Boarding can be had in good families from $15 to $20 per month.

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The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, De Soto, Louisiana, and to the Rev. James E. Hurley, Floyd, Louisiana.

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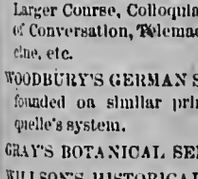

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MONTHS	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
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Alabama State Fair, November, 1870.

MADE OF THE BEST ENGLISH IRON.

EASILY AND RAPIDLY ADJUSTED.

For sale by all dealers in Ties, at lowest market price. Orders respectfully solicited.

JOHN S. WALLIS & CO.,
may18 1y 50 Carondelet st., New Orleans.

COOPER'S WELL, MISSISSIPPI.

THIS celebrated Watering Place is now open for visitors, having been supplied with new furniture. Families are requested to furnish their pillows, sheets and towels.

Board per day, $2.50; week, $12.50.

Ministers of the Gospel and their families boarded at reduced prices.

Excursion tickets via Jackson, Mississippi, to and from Cooper's Well, only $15, including luck and hand baggage. By taking the 4.30 P. M. train you will reach Cooper's Well at 7 A. M.

J. C. McALLISTER & CO.,
jy13 2m Proprietors.

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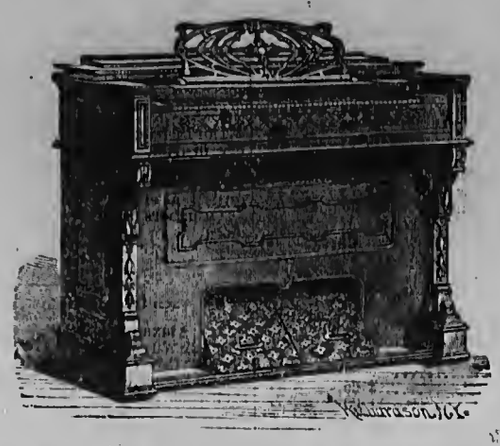
37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canadas. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

PHILIP WERLEIN, OF NEW ORLEANS,

—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction. Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6¼-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

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S. SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS,

186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
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AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. 6e30 1y

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Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

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GENERAL STEAMBOAT AGENTS,

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DEALER IN

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CANES, UMBRELLAS

AND FANCY ARTICLES,

120.....CANAL STREET.....120

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The Meneely Bell Foundery.

Established in 1826.

BELLS for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other founderies in the country combined. All Bells warranted. An illustrated catalogue sent free upon application to E. A. & G. R. MENEELY,
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AND

NO. 15 BOURBON STREET

New Orleans,

Have constantly on hand a General Assortment of

Fancy & Staple European Goods,

With a Complete Stock of

DOMESTIC MANUFACTURES.

All which they offer at

Most Advantageous Prices.
fe11 6m

Stoves! Stoves! Stoves!

THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

G. W. W. GOODWYN,

Manufacturer and dealer in all kinds of plain Tinware, Japanned Ware, Stamped Tinware, both plain and retinned, Tinners' Furnishing Goods; Banker's Patent Safety Cans, for shipping oils, turpentine, alcohol, benzine, and all kinds of liquids which require safety in packing.

Also JOB WORK of all kinds, in Tin and Sheet Iron, promptly attended to. Stoves and Stove Pipe repaired and fitted up to order on the shortest notice and on the most reasonable terms, at my new store,

No. 52 Gravier Street,

Sign of the old, old Coffee Pot.
no26 1y

THE PRACTICAL PLANTER.

A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS—One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. ☞ Specimen copies free. ap27 1y

Scientific.

SOMETHING new in microscopy is that when you pour milk into tea, the albumen of the milk and the tannin of the tea unite and form tiny flakes of leather, so that in a year a good tea drinker consumes as much leather as would make a pair of slippers, and in five years he has gone through enough material for a long pair of riding boots. This eating or drinking of tannin reminds us that during the siege of Paris a correspondent in the *Daily News* wrote that he had been seriously warned against drinking white claret or white Burgundy wines. Frenchmen assured him that white wine was a criminal wine, giving bad tempers and wicked irritation to its bibbers. The scientific reason they assigned was that white wine had no tannin, but red wine had, and the tannin acted as an astringent on the minute ducts of the stomach. By its action the alcohol mounted but slowly to the brain. So it seems that our proverb makers of the old time were wise, and that there is "nothing like leather," whether as a solid for the feet, or diluted in wine or in tea. *Interior.*

THE CHEMISTRY OF PAPER-MAKING. In the manufacture of paper, as well as in all other mechanical industries, great progress has been made in the last half century. Chemistry and mechanics have each contributed its part. The former have afforded us improved methods of washing, bleaching and coloring the paper stocks, which must yield a different product from what was made in former times. The use of ultramarine, which was at one time almost as valuable as gold dust, has been so extended and cheapened by the discoveries of chemistry that its artificial manufacture must be regarded as one of the triumphs of modern science. Chemistry has also taught us that the *cellulose* of all plants is the same as that contained in rags. Not all plants, however, are adapted to the making of paper. Much depends upon the bark, membrane and fiber, and there is a difference in the purity of the *cellulose* in various plants. Chemical tests also show a modification in the fiber of plants. The *cellulose* of cotton yields a blue color immediately with tincture of iodine; that of flax does not turn blue until an acid has been added, and hemp requires both acid and considerable time before the blue color makes its appearance. These reactions point to the presence and absence of starch and glucose in different species of plants.

WATER-PIPES.—The second annual report of the Massachusetts Board of Health gives some interesting details relating to the use of lead water-pipes, an abstract of which we find in the *American Chemist.* The chief impression made is that the whole subject is involved in difficulties, which may well make doctors differ. The action of the various chemical impurities in water on lead are not easily determined. And as water is almost as variable in its constitution as are springs or reservoirs, no rule can be given which will have general application. Pure water carries off unhealthy quantities of lead, but fortunately pure water is rare. Certain salts, which are very common, form crusty linings which are protective, and when once these are set the pipes become harmless, practically, in their effect on drinking water. The Cochituate water, which supplies Boston, is never absolutely free from lead. When detained in tanks lead is more seriously corroded, than in pipes, both on account of the solder, which induces galvanic action, and on account of the sides at the surface of the water. There are very many causes which have to be noted in the action of lead pipes, such as the presence of other metals at stop-cocks, joints, etc., and the flow of water previously through iron mains, which brings a certain percentage of iron salts in solution. Laboratory experiments are said to be of little account, as the conditions are so different. Waters which, in the chemist's hands, act but slightly, are quite violent on the pipes through which they are conveyed. The action of hot water on lead is much more energetic than cold. Such water has been found to give, in Boston, as much as 0.112 grains of lead per gallon, the circuit being through one hundred feet of tin-lined pipe, and fifty feet of lead. The water-pipe question is becoming a very interesting one, and at present there would seem to be nothing which is fully reliable and practicable. Galvanized iron is proving itself worst of all; iron is safe enough, but not altogether agreeable; tin-lined lead has its objections, and is not as fully to be trusted as represented by dealers; lead still holds sway, and is safe enough in many places, but quite otherwise in others.

Love is indefatigable; it never wearies. Love is inexhaustible; it blooms and buds again; and the more it is diffused the more it abounds.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market. The movement in sugar has been of limited extent. Very little has been done in molasses. Operations in flour have been to a fair extent, at prices showing no decline. Corn has not maintained its previous position, Tuesday's sales showing a falling off of about 2½c. ₱ bushel. Pork has sold at a further decline of 25c. ₱ barrel, but there has been some speculative demand. Bacon was neglected until Tuesday, when the market showed more firmness.

The accounts from the country are quite as discouraging as last week, and reports of worms continue to come in from various quarters. There is no little uneasiness felt on the subject. On Tuesday, in particular, the worm stories were more numerous and threatening. The sugar prospect is much more cheering. There was more cane planted, and the crop is now estimated at 175,000 hogsheads.

The river is 13 feet 5 inches below high water mark.

COTTON.—The following are the arrivals since the eleventh instant:

Louisiana and Mississippi	bales..	1,668
Lake		14
Mobile		449
Texas		103
Total		2,324

On Saturday there was more inquiry, and although the news was unfavorable, 1,000 bales changed hands at about previous rates. On Monday, with discouraging dispatches from New York, factors were compelled to make some further concessions, ordinary and low ordinary selling at ¼c. and in some cases ½c. cheaper. The sales embraced 1,000 bales. On Tuesday the tenor of the Liverpool and New York dispatches was discouraging, but without any further decline until toward the close, when the latter was reported ¼c. lower. There was, however, a fair inquiry, but partly from buyers who claimed concessions which factors would not admit, and the business was consequently confined to 650 bales. Operations were also restricted by light offerings.

This makes an aggregate for the past three days of 2,650 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,439,666 bales, against 1,139,936 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,094,950 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 876,330 bales to Great Britain, 299,723 to other foreign ports, and a decrease of 211,623 to France.

Referring to our remarks above, we quote as follows:

Ordinary	13¾ to 14¼
Good ordinary	15¼ to 16
Low middling	16½ to 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,896
Arrived past three days	2,324	
Arrived previously	1,510,686	
Made from waste and damaged cotton, samples, etc	19,885	1,532,895
		1,553,591
Exported past three days	7,825	
Exported previously	1,513,008	
Burned	950	1,521,843
Stock on hand and on shipboard		31,748

SUGAR.—The season is over, and only small lots of odds and ends are coming in from plantations. About 100 hogsheads were sold at 9⅛ to 10⅜c. for common, 12c. for fully fair, and 12⅛ to 12½c. for yellow clarified, and 30 hogsheads Porto Rico at 11⅜c. ₱ lb. Refinery yellow clarified is quoted at 12¼ to 12¾c., and white at 13 to 13½c. ₱ lb.

MOLASSES.—There is little or none coming in from plantations, and there has not been any movement since our last review. The last sales were at 42½c. for good plantation fermenting. City refinery reboiled is quoted at 30 to 65c. ₱ gallon; golden syrup 90c. to $1 ₱ gallon.

BRAN is in light supply, and prices have advanced since our last review. On Saturday 200 sacks sold at $1.05 ₱ 100 lbs. On Monday 100 sacks sold at $1.10 ₱ 100 lbs. On Tuesday 500 sacks sold at $1.05 to $1.10 ₱ 100 lbs.

PORK.—There has been some speculative demand since our last review, and a party came forward on Saturday and purchased 1,400 barrels mess, in four lots, at $14 to $14.25 ₱ barrel. On Monday the market was inactive again, when only a lot of 100 barrels mess sold at $14.25 ₱ barrel. On Tuesday there was no movement. Mess is retailing at $14.75 ₱ barrel.

BACON.—On Saturday 10 casks shoulders sold at 7c., and 15 tierces sugar-cured hams at 15½c. On Monday 15 casks clear rib sides sold at 8¼c., 45 do. clear sides, in four lots, at 8¾c., and 10 tierces sugar-cured hams at 16c. On Tuesday the market was firmer, and shoulders were held at 7⅞ to 7¼c., clear rib sides 9c., with retail sales at these prices; 10 casks clear sides sold at 8⅞c., and 5 tierces sugar-cured hams at 16½c. Sugar-cured hams command 10 to 14c. for ordinary, and 15 to 16½c. ₱ lb for choice.

DRY SALT MEAT is very dull, and shoulders are quoted at 5½c. ₱ lb. On Saturday 6 casks shoulders sold at 5½c.

LARD.—There have not been any sales worthy of note, excepting on Tuesday, when 100 kegs refined sold at 11½c., and 85 do. at 11⅝c. ₱ lb.

BREAKFAST BACON is dull at 10 to 10½c. ₱ lb.

MONETARY.—Gold, 111⅞ to 112¼.

American silver half dollars, 107 to 107½, and Mexican dollars at 2½ to 3 per cent. premium in gold.

City Treasury notes are quoted at 30 to 35 ₱ cent. discount.

CATTLE MARKET.

NEW ORLEANS, Aug. 15, 1871.

Texas, choice, per head	$45 to 55
Texas, 2d qual., per head	25 to 40
Texas, 3d qual., per head	10 to 14
[illegible]	6½ to 7c
[illegible] head	to 5
[illegible] head	to 4
[illegible]	to 2½
[illegible]	to 110
Milch cows, per he[illegible]	to 100
Texas cows, with calves	to 80
Calves, per head	6 to 10
Yearlings, per head	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coloman's	120 00	425 00
Bagging, ₱ yard:		
Kentucky	20	21
East India	19½	20
Bale Rope, ₱ lb:		
Kentucky	—	—
Bran, ₱ 100 lbs	1 05	1 10
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	18 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	— —
Adamantine	— —	— —
Star	10½	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	18 00	17 00
Coal, ₱ ton:		
Cannel	10 00	— —
Anthracite	— —	— —
Western, ₱ bbl	50	— —
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	— —	— —
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	— —	21
Russia	30	— —
Corn meal, ₱ bbl	3 25	3 50
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	18 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	15	20
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 30	0 50
Superfine	4 75	— —
Fine	4 50	— —
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	11	18
Dried apples	5½	6½
Currants, new	12½	— —
Almonds, soft shell	10	22
Raisins, M. R., ₱ box	— —	— —
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box	— —	— —
Oranges, La., ₱ M	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	50	57
Corn, shelled	65	70
Beans, ₱ bbl	8 00	8 50
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	32 00	35 00
Hides, ₱ lb:		
Country dry flint	15	16
Texas stretched ditto	— —	— —
Dry salted	14	15
Wet salted, city slaughtor	0	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	— —
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Shell lime	— —	— —
Rockland, etc.	— —	— —
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	10 00
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	10 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	— —
Moss, ₱ lb:		
Gray country	— —	— —
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	10
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 25	3 50
Pitch, ₱ bbl	3 25	3 50
Rosin, No. 1	3 00	3 50
Rosin, No. 2	2 25	2 50
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₱ gal	45	46
Varnish, bright	50	85
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	18	20
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	25 00	28 00
C. S., undecorticated	— —	23 00
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Beef tongues, ₱ dozen	— —	— —
Pork, mess	14 75	15 00
Butter, Northern	32	33
Butter, Western	18	20
Cheese, American	11	12½
Potatoes, ₱ bbl	— —	— —
Onions	3 00	3 50
Apples	— —	— —
Cabbages, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	7⅞	0½
India, (gold, in bond)	— —	— —
Carolina	— —	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown	10	— —

Special Notices.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected. ANGUS DOWLING, P. E.

Montgomery District Conference.

The District Conference for the Montgomery district, Alabama Conference, will be held in Auburn, August 24–27. The opening sermon will be preached on Thursday, August 24, at eleven A. M., by Rev. B. B. Ross. All members of the several Quarterly Conferences are members of the District Conference, and are urged to attend.

W. SHAPARD, P. E.

Alexandria District Conference.

The Alexandria District Conference will convene August 25, at Laird's chapel, on the Spring Creek circuit. The brethren are kindly requested to be in attendance with their reports. FRED. WHITE, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DISTRICT.

Pleasant Valley, at Pleasant Val'y	Aug. 5, 6
Brookhaven station	12, 13
Brandywine ct., at Abbott school house	19, 20
Wesson, at Wesson	26, 27
Martinsville circuit, at Providence camp ground	Sept. 2, 3
Crystal Springs	9, 10
Jackson circuit, at Byron	16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

White Plains mission	Aug. 31
East and West Pascagoula circuits, at Zion	5, 6
Green circuit, at Vernal	12, 13
Enon circuit, at Augusta	19, 20
Rankin circuit, at Clear Creek	Sept. 9, 10

W. W. HURST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Marion and Toomsuba circuit, at Bethany	Aug. 5, 6
Clarke circuit, at Manassas	12, 13
Paulding, at Philadelphia	19, 20
Enterprise station	26, 27
Jasper circuit, at Mill Creek	Sept. 2, 3
Preachers' meeting, at Shubuta	Aug. 2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

St. Helena	Aug. 5, 6
Tangipahoa	12, 13
Arcola	19, 20
Holmesville	26, 27
Bogue Chitto	Sept. 2, 3
Livingston	9, 10

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Camden circuit, at Forest Grove	Aug. 5, 6
Canton station	12, 13
Sulphur Springs ct., at Madisonv'o	19, 20
Brownsville circuit, at Tinnen's school house	26, 27
Raymond circuit, at Bolton	Sept. 2, 3
Carthage circuit, at Conway	9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Vicksburg	Aug. 5, 0
Clover Hill	12, 13
Lower Deer Creek	19, 20
North Warren, Milldale and Cane Ridge, at Wesley	26, 27
South Warren, at Asbury	Sept. 9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton	Aug. 12, 13
Branden ct., at Richland Academy	19, 20
Trenton circuit	26, 27
Sylvarena circuit	Sept. 2, 3
Garlandsville	9, 10

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion Junction, at Asbury chap'l	Aug. 5, 6
Spring Hill, at Spring Hill	12, 13
Peachtree, at Peachtree	26, 27
Suggsville, at Gainstown	Sept. 2, 3
Jackson, at Union	9, 10
Choctaw Corner, at Choctaw Cor'r	16, 17
Reubert Hills, at Haoden	23, 24

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pensacola	Aug. 5, 6
Milton	12, 13
Pollard ct., at Lathram's chapel	19, 20
St. Stephen's, at Paul Bayon	26, 27
Eastern Shore	Sept. 2, 3

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Gainesville, at Warsaw	Aug. 5, 0
Greene, at Sardis	12, 13
Belmont, at Brewersville	19, 20
Demopolis	26, 27
Forkland	Sept. 2, 3

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Bellfountain circuit	Aug. 5, 6
Black Hawk circuit, at Carrollton	12, 13
Valden circuit, at Valden	19, 20
Lexington circuit, at Providence	26, 27

W. P. BARTON, P. E.

COLUMBUS DISTRICT.

Chickasaw	Aug. 5, 6
Line Creek	12, 13

Houston camp meeting will commence September 30. Brethren in the ministry are specially invited to attend the camp meeting.

THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Mooringsport ct., at Willis' school house	Sept. 2, 3
Keachie circuit, at Liberty	9, 10
Caddo circuit, at Friendship	16, 17
Springville ct., at Holley's school house	23, 24
Pleasant Hill circuit, at Beulah (camp meeting)	30, Oct. 1
Anacoco circuit, at Oak Grove	Oct. 14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Carondelet street	Aug. 6
Felicity street	13
Baton Rouge	19, 20
Louisiana avenue	Sept. 10
Plaquemine	17
Cadiz street and Carrollton	24
Thibodaux	Oct. 1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Hellvue	Aug. 26, 27
Franklin	Sept. 3, 4
New Iberia	9, 10
Opelousas	23, 24
District Conference, at Abbeville	Oct. 19–22

J. D. ADAMS, P. E.

MINDEN DISTRICT.

Sparta, at Ringgold	Aug. 5, 6
South Bossier, at Fillmore	12, 13
Louisville	26, 27

S. S. SCOTT, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, AUGUST 24, 1871. NO. 32.

NEWS OF THE WEEK.

DOMESTIC.

New York, Aug. 16.—The coroner's verdict is that the deceased, Andrew Coyle, and others died through a rupture or explosion of the boiler of the ferryboat Westfield, July 30; that said explosion or rupture was caused by a flaw in the iron, and by the negligence of the engineer, Robinson, in carrying an over-pressure of steam; that the company are responsible for the disaster, as the defect could have been detected if the Staten Island Ferry Company had a competent superintendent, engineer and mechanic in their employ; and are, therefore, criminally negligent. We recommend the district attorney to take prompt action in the matter.

We also think the government inspection very imperfect as now conducted.

There was one dissentient, Mr. Kertland, who believed that the flaw could not be discovered by the ordinary mode of inspection.

Ogdensburg, N. Y., Aug. 16.—Baron de Caman, who claims to be an ex-Catholic priest, lectured offensively to the Catholics. The lecture was broken up. De Caman, protected by the police, advertises to lecture again.

Jackson, Miss., Aug. 17.—A few nights past an armed mob of negroes, to the number of forty or fifty, at Holly Springs, took a negro named Horace Washington from his dwelling and murdered him. The jury of the inquest charged one George Jackson as being the leader of the mob. Most of the parties have been arrested.

St. Louis, Aug. 17.—Senator Morton addressed an immense audience. He thought General Grant's chance a little the best at present. He opposed State sovereignty as taught by Democrats, and said there was no safety for the people without centralization. The greatest idea of the Republican party was national unity; if we abandon that we are not a nation, but simply an aggregation of independent States, which at some time or other will go to pieces.

Savannah, Aug. 20.—On Friday and Saturday we had a terrific gale. Our railroads are washed up, and the mails have to be brought by pole cars. We have no communication south of Number Seven on the Atlantic and Gulf railroads. On the Central railroad there are two washes—one near the city and the other six miles out. No regular trains have arrived since Friday night. Many buildings have been damaged, and great damage has been done to the rice crop.

Virginia City, Nevada, Aug. 21. Fifty buildings were burned here. Loss, $150,000. Fire was the work of incendiaries.

St. Louis, August 21.—Colonel Downing has been elected chief of the Cherokee nation by two hundred majority.

San Francisco, Aug. 21.—A sergeant major and a private of the Third Cavalry were killed by the Apaches, near Camp Verde, Arizona. They were horribly mangled.

New York, Aug. 21.—The Fenians will join the proposed Italian procession if other nationalities are allowed to participate.

A family of six persons were poisoned from eating fish caught near a wreck. It is supposed the fish were impregnated with copper. The symptoms are similar to poisoning from strychnine.

The Ward Hospital, Center street, Newark, burned. Loss, $80,000.

The owner, captain and engineer of the exploded tug Starbuck have disappeared. The boiler contains fifteen large patches and a seven-inch crack on the inside.

Williamsport, Pa., Aug. 21.—The Waverley House and thirty buildings burned. Loss, $8,000,000.

Montgomery, Aug. 22.—Reports from the richest cotton fields of Alabama and Mississippi say the army worm has appeared in larger numbers than ever before. The boll worm is also reported in many counties.

Washington, Aug. 22.—It is announced at the treasury that no new five per cents will be on the market after this week.

Advices from the South Atlantic fleet report all well.

The ship Enterpo, from New York, foundered at sea. A part of the crew arrived at Bahia. A small boat containing seven has not been heard of since they left the wreck.

FOREIGN.

Yokohama, Japan, July 22.—A heavy typhoon at Kaba, on the fourth, caused a loss of four hundred lives. Several vessels were also wrecked, including the Pride of the Thames. The captain, two mates and steward were drowned.

London, Aug. 16.—In Koenigsberg, Prussia, on the fourteenth, sixty-two persons were attacked by cholera. There were twenty-two deaths.

The meeting of the Emperors and their advisers at Gastein is generally regarded as a pledge of peace. The French pretend to be indifferent to the meeting, and prognosticate an alliance between France and Russia.

A deputation of French citizens, appointed to visit Ireland to thank the people for the aid given for the relief of the wounded during the war with Prussia, has arrived.

The people of Dublin were wild with excitement, and the roads leading to the stopping places of the Frenchmen became impassable because of the crowds.

On Wednesday night the city band performers, dressed in green, marched to the hotel where the Frenchmen were stopping, and played American, Irish and French national airs, also some Fenian tunes. There was no interference by the police. The deputation reached Shelbourne Hotel at three o'clock, and in response to calls came out on the balcony. Martin, a member of Parliament, made an address to the crowd.

A son of Marshal McMahon also arrived with the deputation, and was loudly cheered by the thousands of people assembled. His reception was worthy of a king. Many houses are illuminated to-night, and the enthusiasm of the people continues.

St. Petersburg, Aug. 16.—The Czar informed General Lello, the French embassador, that no treaty of alliance of any description between Russia and Germany was in existence.

London, Aug. 18.—One franc per ton will be exacted from foreign vessels entering French ports.

Bullion in the Bank of France at Paris increased eleven million five hundred thousand francs.

The Emperor Napoleon gave a fete at Chiselhurst, at which telegrams were received from the Czar of Russia, King of Swoden, Emperor of Austria, King of Portugal, King of Holland, Prince of Wales and others.

The Pope's new encyclical has been published at Rome. It thanks the bishops and Catholics of the entire world for their demonstrations of attachment made on the occasion of the pontifical jubilee, when from all parts of the globe, and defying every danger and threatened outrage, they repaired to the Eternal City to offer their congratulations.

Berlin, Aug. 18.—The cholera has appeared in the neighborhood of Stettin. The disease continues its ravages at Koenigsberg, where on Tuesday there were 70 new cases and 34 deaths, and on Wednesday 80 new cases and 27 deaths.

Paris, August 19.—The German forces are withdrawing from the neighborhood of the fortifications north and east of Paris.

It is reported it has been decided by the Assembly to remain at Versailles. Certain of the government offices, however, will be removed to Paris.

London, Aug. 19.—The Persian famine is more terrible than reported. Twenty-seven thousand died in Ispahan. The condition of the province of Mazarderan is still worse. The rice crop is a complete failure. The cattle plague, small-pox, typhus fever and cholera prevail.

The report that a conference of German Catholic bishops was held at Fulda on the third instant proves incorrect. The meeting will be held in September.

In the House of Commons, Enfield, under secretary of foreign affairs, in reply to a question, says Mexico had repudiated the treaty of 1862, but the government of Great Britain had insisted the treaty was still in effect, and of a binding and obligatory force.

London, Aug. 21.—It is feared the potato blight will almost destroy the Irish crop.

John Bright is much better.

Queen Victoria is ill at Balmoral.

The Russian fleet, with Grand Duke Alexis, left Cronstadt yesterday for New York.

Parliament has been prorogued to November 7 by royal commission. Relations with foreign powers are friendly, and hope is expressed for continued tranquillity in the East.

The speech is mostly devoted to local affairs, and dwells satisfactorily upon the treaty of Washington.

Berlin, Aug. 22.—The cholera is steadily increasing at Koenigsberg. It has appeared at Dantzig. No cases in Stettin or south Prussia.

Dublin, Aug. 22.—The people and police at Limerick fought to-day. Several were injured.

Versailles, Aug. 22.—It is reported a compromise has been made regarding Thiers' term of office. He receives the title of president, and holds office during the existence of the present Assembly.

In the court-martial to-day members of the Paris fire department deposed positively that the Commune ordered the firing of public and private buildings, and forbade their extinguishing the flames in the Palais Royal.

The press hotly discuss the proposed disbandment of the national guard. The conservative journals advocate, and the radical papers oppose the step. Fears are expressed that its enforcement will meet with opposition in Lyons and elsewhere.

A bill providing for the dissolution of the present Assembly will soon be brought forward.

The deputies of the left are preparing a manifesto demanding the restoration of the constitution of 1848.

Rome, Aug. 22.—The government is taking stringent measures against the cholera.

Munich, Aug. 22.—A committee of conservative Catholics have invited the Catholics of Germany, Austria and Switzerland to the congress at Munich, September 22.

London, Aug. 22.—Thornton, recently minister at Washington, has gone to Balmoral to take the oath as a member of the Queen's Privy Council.

The Prince of Wales, from Hong Kong for Siam, foundered at sea. Fifty lives were lost.

Paris, Aug. 22.—The Budget Committee fix President Thiers' salary at five hundred thousand francs, exclusive of ordinary expenses.

National Sunday School Convention.

To the Sunday School Workers of the United States:

Fellow-Laborers—The next National Sunday School Convention will be held at Indianapolis, Indiana, April 17, 18 and 19, 1872.

The Executive Committee desire that it may truly be of a national character, and therefore they have appointed the undersigned a Committee on Delegations, whose special duty it is to secure the attendance of delegates from every State and Territory in our land.

The basis of representation has been fixed at twice the Congressional delegation of each State. Where State Sunday school organizations exist, credentials to delegates will be issued by their Executive Committees. Where no State organizations exist, the undersigned will appoint State Delegation Committees, who will fill up the quota of their respective States and issue the requisite credentials.

To promote this aim, the undersigned desire information as follows, namely:

1. Is your State organized for Sunday school work? If so, please send us the names, with the address in full, of the officers of your organization. We shall be glad to hear from every official member of the organization, that we may secure as full information as possible.

2. If your State is not organized for Sunday school work, who in it would most likely meet the demand in selecting and securing representative men as delegates?

In this case, let all who have an opinion write it, nominating men for the State committee or for delegates. Please give name, post office address, and denominational connection.

Responses to this call are earnestly invited and should be sent at once. In this way a truly representative and national convention will be secured.

Communications may be addressed to the chairman, or to any member of the committee.

Fraternally,

J. Bennet Tyler, *Chairman*,
7 Bible House, New York.
John H. Vincent,
805 Broadway, New York.
George A. Peltz,
530 Arch St., Philadelphia.
Samuel A. Nelson,
Charleston, S. C.
S. Boykin, Macon, Ga.
William P. Paxson,
St. Charles, Mo.
William Roberts,
Portland, Oregon.
George S. Hare, San Jose, Cal.

The Rothschilds of Paris clothed during the siege forty-eight thousand children, thirty-two thousand women and twelve thousand men with woolen garments, at the expense of three hundred thousand francs.

COLORADO.

Rev. Dr. A. A. Morrison, presiding elder of the Colorado district, Western Conference, writes to Bishop McTyeire a letter of great interest, which we find in the Nashville *Advocate*. We make some extracts, as follows:

You were pleased to express your approval of my intended visit to Colorado, and also to give me full authority to take charge of the interests of Southern Methodism in Denver City. I now report that, so far as health and circumstances have allowed, I have attended to your instructions. I find in and around the city between twenty-five and thirty persons who have formerly been members of our church in the States. Various of the Southern States are represented, but the majority are Missourians; and though few in number, they are excellent as to quality. All hailed our advent with joy and welcome, a Southern Methodist preacher being a *rara avis* in this region. They tell me that only one sermon has been preached in Denver by a Southern minister since the war. Owing to the state of my health I have attempted to preach but once—hope to be able to do full work in a few weeks. I have, however, attended to our interests in other regards.

We recently held a Church Conference, at which we regularly organized the church, with all the necessary officers, as class-leader, stewards, trustees, building committee, etc., and are now prepared to work in earnest for the erection of a house of worship. But right here I wish frankly, through you, to state to the church, particularly in Tennessee and Kentucky, that we cannot succeed in our enterprise without aid from abroad. Our people here are exceedingly anxious on this subject, and will give to the extent of their means; but their financial ability is small, every one of them having been ruined by the war, and are now only just beginning to recover from the disaster. A few hundred dollars have been subscribed, and more will be, as I am assured that this is a liberal community; but we cannot hope to secure the amount necessary unless our friends in the States come to our help. We need, for present use, at least $3,500. Who will help us? O ye who have the ability, let conscience answer the question. I have appealed to our brethren and friends in Missouri, through the St. Louis *Advocate*—by private letter to personal friends in Louisville—and now through the Nashville *Advocate* we appeal to the church in Tennessee and Kentucky. Brethren, as you love our Southern Methodism, help us.

Outside of our communion there is in Denver a large Southern element. We have their sympathies, and to a limited extent will receive their financial aid; but, like our own people, nearly all have lost by the war and are not prepared to assist us very bountifully, however much inclined to do so. There has never been in the past, and, in my opinion, will never again be in the future, so favorable an opportunity for the permanent establishing of Southern Methodism in Colorado as the present. Besides having the good will of all who have Southern proclivities, and the sympathies of a large Northern element, we will meet with no opposition of consequence from any source. The pastors of all the orthodox churches have kindly welcomed me among them, and I as kindly reciprocate their good feeling and courtesy.

Denver is a city of eight or ten thousand inhabitants—is situated in full view of the foot-hills and magnificent snowy range of the Rocky mountains. It is the most beautiful location for a city I ever saw, and is perhaps the most healthy place on the American continent. Hence it is that scores of invalids—many of them from the South—arrive here weekly in search of health. For liver, lung and throat diseases, if not too long delayed, this climate is an almost certain cure. In cases of asthma, however inveterate, the atmosphere of Colorado is an absolute specific. I have seen and heard of scores of instances in which persons afflicted with that most distressing malady—I speak from experience also—have resorted to this climate for relief, and in no single instance has a restoration to health failed as the result. Hence we may expect, when the sanative properties of this delightful atmosphere shall become more generally known, that scores of invalids from the South will come to enjoy its benefits, many of whom will find permanent homes amid the beautiful valleys and splendid mountain scenery of Colorado. It is, therefore, indispensable that such should find here a church with which they can affiliate. It is also proper to state that there are very many of our people scattered over other portions of the Territory who are without church privileges, and who, unless measures are shortly taken to supply them with their own ministry, will be lost to our communion—if not finally lost.

My dear Bishop, be it known to you, and the church, that I feel importunately anxious on this subject, and I offer no apology. Denver is, and is to be in all time, the great center, for more than six hundred miles, not only of numbers of converging railroads, but of commercial, moral, intellectual and every other sort of influence; and, so far as Southern Methodism is concerned, a failure at this point will issue in its failure all over this Territory. But we do not intend to fail. Relying upon God, and trusting the generosity of the friends of the church, we can scarcely fail of success. It is very desirable that our church should be ready for occupancy by the first of October. Those who may feel disposed to send us donations will please do so at once, to my address. All contributions will be duly acknowledged through the *Advocate*. Yours very truly, A. A. Morrison.

Denver City, Colorado, July 20, 1871.

P. S.—As an item of news, I state that the Colorado Conference of the Methodist Episcopal Church (North) commenced its session here this morning, Bishop Janes presiding. I learn that they have eighteen preachers; also that the missionary appropriation to this Conference is $9,000. A. A. M.

Getting what is Sought.—When a man can say, "I am going to the house of God this morning, and O, may God meet with me there!" he will not long go there in vain. When a hearer can declare, "As soon as I take my seat in the congregation my one thought is, 'Lord, bless my soul this day,'" he cannot long be disappointed. Usually, in going up to God's house, we get what we go for. Some come because it is the custom, some to meet a friend, some they scarcely know why; but when you know what you come for, the Lord, who gave you the desire, will gratify it. I was pleased with the word of a dear sister this morning, when I came in at the back gate. She said to me: "My dear sir, my soul is very hungry this morning. May the Lord give you bread for me." I believe that food convenient will be given. When a sinner is very hungry after Christ, Christ is very near to him. The worst of it is, many of you do not come to find Jesus; it is not he you are seeking for; if you were seeking him he would soon appear to you. A young woman was asked during a revival: "How is it you have not found Christ?" "Sir," said she, "I think it is because I have not sought him." It is so. None shall be able to say at the last: "I sought him, but I found him not." In all cases at the last, if Jesus be not found, it must be because he has not been devoutly, earnestly, importunately sought, for his promise is: "Seek, and ye shall find."—*Spurgeon*.

When in Aberdeen, Dr. Johnson dined with a clergyman, the soup being hotch-potch. The lady of the house, after having served him once, asked if he would take some more. The gruff and stern moralist and outspoken social bear replied: "It is a dish fit for hogs, madam." "Take a little more, then," was the immediate and appropriate reply.

Japanese Prayer.—They tell us that the Japanese, instead of spending their time in listening to a long sermon, march decorously to the temple wherein their priests are performing service, throw in a printed prayer and a little money, and go about their business with a satisfied conscience.

The savage knows little of the keen anguish to which the cultured mind and sensitive heart are liable; and the more debased the moral character, the more benumbed are the stings of conscience, which give to the pure-minded such exquisite pain.

The Hollow of His Hand.—A Christian sailor, when asked why he remained so calm in a fearful storm, said: "Though I sink, I shall only drop into the hollow of my Father's hand; for he holds all these waters there."

Demopolis District Conference, Alabama.

Mr. Editor: I was requested by the members of the Demopolis District Conference to prepare a synopsis of its proceedings for publication in the New Orleans Christian Advocate. I shall be brief, for I know that both you and your readers object to very lengthy articles on matters of local interest.

The conference met at Livingston, Alabama, July 28, Rev. S. H. Cox, presiding elder, in the chair, and was organized by the election of S. S. Mellen secretary, and J. M. Mason assistant secretary.

The conference was largely attended, every charge in the district but one being represented. The morning of the first day was taken up in hearing reports from the preachers in charge. At three P. M. Rev. W. S. Turner delivered an address on The Best Mode of Preparation for the Pulpit. The remainder of the evening was consumed in discussing some of the propositions set forth in the address. Both the address and discussion were very interesting, and were highly enjoyed by the members of the District Conference and the visitors present. On the morning of the second day addresses were delivered on the following subjects: Pastoral Visiting a Condition of Pastoral Success, by Rev. A. Hood; The Duty and Necessity of Administering Discipline, by Rev. S. M. Thames; Parsonages, by Rev. W. Ira Powers.

On motion of Bro. Powers a committee was appointed to consider the practicability of securing a permanent parsonage for the presiding elder of this district. This committee recommended that $2,500 be raised for the purchase of a parsonage, to be situated in the town of Livingston. Of this amount the church at Livingston very generously agreed to raise $800, and the remaining $1,700 was divided by assessment to the different charges in the district. A committee was appointed to superintend the purchase and furnishing of the parsonage, and we hope in a few months to have a permanent home secured for our presiding elder within the bounds of the district.

The Committee on the State of the Church reported at a late hour in the evening. Their report was very encouraging. The church is prospering in all her interests, both material and spiritual.

During the session of the conference special attention was given to the evils of dram-driuking and liquor dealing by members of the church, and it was expressed as the sense of this conference that any member of the church who persists in either of these sins, all milder means proving ineffectual, should be excluded.

It is worthy of remark that the most decided expressions on this subject came from the laymen, who demand the exercise of discipline in all refractory cases.

The following are the members elect to the Annual Conference: S. S. Mellen, Henry Ware, A. K. Ramsey, A. W. Cockrell. Alternates: D. H. Smith, J. L. Terrell.

A resolution of thanks to the citizens of Livingston was adopted.

Bladon Springs was chosen as the place for holding the next District Conference.

James M. Mason,
Assistant Secretary.

The New Planet.—Prof. C. H. T. Peters, of the Litchfield Observatory, Hamilton College, announces the discovery of a small planet, the one hundred and fourteenth in the group of asteroids, at three o'clock on the morning of the twenty-fifth ultimo. It was observed in 21 hours, 43 minutes, right ascension, and 10 degrees, 12 minutes, south declination, having moved in 24 hours, 45 seconds in the former co-ordinate, and 4 minutes and 20 seconds toward the south. Its magnitude is estimated between 12 and 13.

The Christian Advocate.

THURSDAY, AUGUST 24, 1871.

AUGUST.

BY CARL SPENCER.

Like a full river's flow,
That moveth onward with majestic line,
The life that leaped with sudden warmth and glow
Into the light of June,
Grown deep and calm, now moves with broader sweep
Through sunny lands of sleep.

Calm, over vale and hill,
The sunshine sleeps, and silence overbroods;
Too bright, too calm, too ominously still—
Presaging fiercer floods,
When earth, o'erwearied, calls for storms to clear
Her burning atmosphere.

Heavily droop the flowers
Beneath the fiery kisses of the sun,
Till the night-watchers from their starry towers
Proclaim, The day is done;
And she comes forth, jeweled, and calm, and bright—
The glorious August night!

Lay thy bright scepter down,
And fold away thy dazzling robe, O Day;
Come Night, with twilight robe and starry crown,
And gentle spells to lay—
As softly as the dew upon the flowers—
On these tired hearts of ours.

OPENINGS IN MEXICO.

REMARKABLE CONVERSION.

CORPUS CHRISTI, NUECES CO., TEXAS, August 6, 1871.

MR. EDITOR: Some short time ago I received by hand the Spanish letter which I herewith inclose—its date will give the exact time—accompanied by a very skillfully-arranged and very attractive little present. You will note that it is addressed to me as a "minister of God." The writer supposed I was such on account of seeing me act as Sunday school superintendent, and because my position was not clearly interpreted to him.

The writer of the above-mentioned letter, Alejo Hernandez, was born in Aguas Calientes, in Mexico. He is now twenty-eight years of age, and in appearance is fine-looking—good size and robust. His face beams with intelligence and good nature, and is stamped with God's own impress of honesty. He is thoroughly and patriotically a Mexican, and his ambition and enthusiasm are joined in a burning desire to do good to his people by carrying to them the word of God, a preached gospel and a religious literature.

His education is good. He is well grounded in the elementary branches, has made some considerable progress in arithmetic, algebra, trigonometry, etc.; has also studied rhetoric, logic, ethics and metaphysics, but did not fully complete his college course. His letter speaks his ability as a writer and shows his attainments in the niceties of grammar.

His own desire was to be a priest. Revolution in Mexico broke up the college where he studied, and drew him into military service. He was captured by the French at Puebla, and afterward escaped and made his way to Matamoras, near our frontier. While in Matamoras he purchased a book—"Nights with the Romanists"—and began to read it in order to kill time. He was much alarmed by the preface, and threw it aside as a heretical work. Again he picked it up after an interval of two days, and in much fear, and with many doubts as to the religious propriety of so doing, read it through. He became interested. That book referred to the Bible, and made several quotations from it. He therefore bought a Bible, and "searched the Scripture to see if these things were so." He now was fully aroused, and bought "Kirnan's Letters," "The Religion of Money," "History of the Reformation in the Sixteenth Century," etc. The first conclusion he came to was that Romanism is a delusion, and tore from his neck the emblems of his faith, which he cherished the more because the hands of a fond mother had tied the relic by a ribbon, fastened with her own hands, around his neck.

After this his great wonder was how so many of the gifted, the noble—men in position and men of intelligence—could be held by the fetters of such a fanaticism. While alive to the errors of Rome, his heart was not changed. On the contrary, he was in much gloom and perplexity. He still read his Bible, and bought and read many Protestant books and tracts. Gradually, slowly and almost imperceptibly he felt a softening influence in his heart. He began to lean on Christ as the only hope of sinners—as "the life, the truth and the way." He took a loathing to forms and ceremonious observances, and in the early stages of his "awakening" used to amuse himself by observing the puppet-show exhibitions of his church and the credulity of the worshipers.

During all this time—some months—he had not conversed with a Protestant; he knew none. Finally, being in Brownsville, he visited a Protestant church, and took a back seat, near or rather behind a door. He was but an humble worshiper. He understood nothing, but the simplicity of the service pleased him, and occasionally during the sermon and during the singing he felt his heart strangely warmed, and his affection seemed to go out toward the strange people whose language he could not understand, yet with whom he worshiped God in spirit.

After this he went about from place to place in Mexico, teaching school for a support, and spreading the knowledge he had received as far as he could. He believes he has been the means of doing much good, and is confident that God has called him to preach the gospel. His schools were, one by one, broken up by the priests.

Since writing me the above-mentioned letter he has been distributing Bibles, Testaments and tracts in Spanish in this vicinity. To-day, during our Quarterly Meeting, he joined our church, and knelt with me at the table of our Lord. Our Quarterly Conference, which convenes to-morrow, will license him to preach, and our good presiding elder, Rev. J. W. DeVilbiss, will take him up and give him active work as a missionary. At Conference, next December, we hope Bishop Marvin will ordain him in view of the mission work, and stamp him with the authority and protection of our church. Meantime, look how the stone has been cut out of the mountain. The work is God's, without man's aid. Let the church now make good use of the prophet which the Lord had provided, and we shall see that day has dawned for the darkness of Mexico.

Respectfully yours,

WILLIAM HEADEN.

The Advocate as an Advertising Medium

THE EAST ALABAMA MALE COLLEGE, AUBURN, ALABAMA.

MR. EDITOR: Though the circulation of your paper may not be as great in this extreme portion of the State as some other of our church papers, yet I am gratified to know you have a respectable number of subscribers at this time, which bids fair to be largely increased as our mail facilities improve. The Montgomery and Eufaula railroad will soon be completed, giving us direct connection by rail with the Crescent City. Then we expect to be as familiar with New Orleans periodicals as with our own *News* and *Times*. However, the advantages of the NEW ORLEANS CHRISTIAN ADVOCATE are very great. It is the *organ of the Alabama Conference*. Its circulation is general throughout the State. Mr. Editor, you ought to do a large business in advertising. Just think of it! A sheet that makes its weekly visits to every station and circuit in the Alabama Conference, read and disseminated by its ministers, whose track is found on every mountain-top and down in every valley as they go forward to "spread Scripture holiness all over these lands." It is certainly a grand medium through which to reach the people of Alabama, and therefore I beg a little corner to call attention to the East Alabama Male College, located at Auburn, Alabama, on the Montgomery and West Point railroad. It is a Methodist institution—the property of the Alabama Conference. Here we have a magnificent building, and all necessary fixtures, located in one of the healthiest towns in the State, whose population has all the social, intellectual and moral qualities that could be desired, with a faculty whose scholarly attainments, energy and experience as educators are equal to any in the land. In fact nothing is wanting in this institution to furnish a full and thorough course of instruction. This college has had a hard struggle to live, but its friends have been faithful, and brought it safely through the trials of the past; and though rocked severely by the storm of war, they have the honor to see it now on a firm basis and "on rising ground." It has a live faculty. The society halls are beautifully adorned. The patronage at the last session was equal to if not larger than any in the State.

And now will not the Methodists of Alabama, and especially those in the east, rally for the advancement of its honor, prosperity and reputation? Come, brethren, let us stand by our denominational schools and colleges. We see other denominations moving in this direction. Then let it be our care and constant study to preserve and improve the institutions handed down to us, to develop the resources of Methodism, call forth its powers, wake up its sleeping energies, build up and extend its institutions and promote its interests, and we will do a work for which in after years, while our bodies are slumbering in the tomb, the children of the church will "rise up and call us blessed."

Why should Alabama patronize foreign institutions when so well supplied at home? The Southern University in the west and the East Alabama Male College stand erect among the best institutions of the South, and offer the treasures of knowledge to all her sons. Let the twenty-three thousand Methodists, with their twelve thousand children, within the limits of the Alabama Conference, ponder this question, while the three hundred and fifty traveling and local preachers of the Conference exert themselves for patronage. The call is not for money, but for young men.

The commencement exercises of the last session were exceedingly gratifying to all its patrons and friends, and highly creditable to both professors and students. The next session opens on the second Wednesday in September. They want *two hundred young men*. Come, brethren, equip your sons and send them to Auburn.

A. J. BRIGOS.

EUFAULA, ALA., Aug. 10, 1871.

CAMDEN DISTRICT CONFERENCE, ALABAMA CONFERENCE.

MR. EDITOR: This conference met at Pineville, Monroe county, Alabama, on Thursday, July 27, and adjourned on the twenty-ninth. The opening sermon was delivered the night previous to the sitting of the conference, to a respectable audience.

Bishop Pierce had been solicited by the presiding elder of the district to be present; but the Bishop, who has ever been abundant in labors, has, through the necessity of the case, become more so. This is the reason, we presume, why he was not with us.

Although we were deprived of the pleasure of seeing a Bishop, and of enjoying his wholesome counsel, the presiding elder, Rev. D. M. Hudson, was present and presided with great efficiency and dignity.

The conference was organized by electing W. W. Drane secretary, and T. K. Armstrong assistant. There was a large lay representation present, and all of the pastors except one, who was prevented by serious affliction in his family.

We were glad to see Father Pilley, and other aged members of this conference, with sufficient strength and health to meet with us again. These men, by their mature piety and sound judgment, wonderfully facilitate the business of such a body.

The preaching on this occasion was good, and the word preached was accompanied with the energy of the Holy Spirit. The church was greatly blessed, and many renewed their consecration to the service of God. The influence of the religious services of the conference permeated the whole community, and many were found who were seriously considering their ways. The preacher in charge, Rev. Neil Gillis, continued the services for several days after the adjournment of the conference. Fifteen were added to the church.

All the interests of the church were carefully looked after; but we regret that the pressure of business forbade a more mature investigation of some things.

The reports of committees exhibited more thought in the preparation of them than usual. The subjects had been thoroughly considered.

The following resolutions, offered by the several committees, were passed:

ON EDUCATION.

Resolved, That we, as preachers and laymen, pledge ourselves to more earnest effort in sustaining our denominational schools.

Resolved, That the pastors cooperate with the presiding elder of the district in raising funds to assist a young man, looking to the ministry, in pursuing his studies at one of our colleges.

ON BOOKS AND PERIODICALS.

The conference concurred in a resolution passed by the Clarksville (Tenn.) District Conference, viz:

WHEREAS, The exigencies of the times and the wants of the church imperatively demand a new book on modern infidelity; AND WHEREAS, We recognize in Dr. A. T. Bledsoe, editor of our *Quarterly Review*, all the qualifications for this great work; therefore,

Resolved, That he be earnestly requested to write a book on this subject as soon as possible.

Resolved, That the preachers in charge of circuits and stations be requested to procure from the Publishing House the best tracts on the subjects and mode of baptism, for general distribution among our people.

Resolved, That the presiding elder and the preachers in charge be required to make every possible effort and to use all legitimate means to have the churches supplied with our hymn books and Discipline, and that the Discipline be placed in the hands of every Methodist family.

Resolved, That each preacher in charge be required to report, at the next meeting of this District Conference, the number of such books in each charge, and the cause of any deficiency in the supply.

Resolved, That every charge be requested to secure by public collection a fund, to be known as "the book fund," and that this fund be kept in constant operation for the purchase and sale of books.

ON SUNDAY SCHOOLS.

Resolved, That we recommend to all the pastors of circuits and stations within the bounds of the district to organize a Sunday school at every appointment where ten children can be enrolled.

Resolved, That we recommend the use of the lesson system and the circulation of our own Sunday school literature, under all circumstances.

ON MISSIONS.

Resolved, That a missionary society, auxiliary to the Missionary Society of the Alabama Conference, be organized before the adjournment of this conference.

This society was organized with the presiding elder for the president, Rev. S. F. Pilley vice president, John Sampey treasurer, and one from each pastoral charge as the board of managers.

ON THE STATE OF THE CHURCH.

Resolved, That every family whose head is a member of the Methodist Episcopal Church South be earnestly exhorted, through the preacher in charge and the Quarterly Conference, to erect a family altar and cultivate family piety.

Resolved, That the pastors be especially impleaded to remember their vows and obligations, and to be diligent in their pastoral ministrations, and more frequent and faithful in the administration of the sacrament of the Lord's Supper, and as pastors; that we direct our charges to higher attainments in holiness, and to lead the way.

We hope the preachers on the district will remember the following resolution:

Resolved, That the preachers in charge within the district be and are hereby instructed to prepare all their reports, and to have them ready on the morning of the first day of the next conference; and that they prepare these reports, with regard to the several subjects for committees, on separate slips of paper, to facilitate the working of committees.

Resolved, That a condensed report of this District Conference be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

The following are the delegates elected to the Annual Conference: William C. Farish, Rev. A. R. A. Purifoy, John Sampey, Samuel Tisdale. Alternates: Dr. J. M. Herrington, Rev. M. Padgett, Dr. H. B. Smith, Samuel Bradley.

The next conference is to be held at Georgiana.

THOS. K. ARMSTRONG.

VICKSBURG DIST. CONFERENCE.

MR. EDITOR: This body convened in the town of Utica on Thursday, July 27, and continued in session three days. Rev. John A. B. Jones, presiding elder, conducted the opening services and presided over the conference during its sessions. W. E. Holloman was elected secretary.

Present: ministers, thirteen; laymen, twelve.

Special committees were appointed upon education and Sunday schools.

Verbal reports were received from the several charges in the district, showing, according to the disciplinary requirement:

1. That the spiritual state of the church is much improved; attendance upon the ordinances good; social meetings neglected.

2. That a mission at Vicksburg, in the opinion of Rev. J. T. Heard, the pastor, would result in the establishment of another church as strong as that already there.

3. That there is increased interest in the Sunday school work; but great difficulty is encountered in establishing Sunday schools at many of the churches for want of superintendents; that there is great diversity in the manner of conducting them; that the uniform lessons are not in general use, and our Sunday school literature not adequately circulated.

4. That the envelope and assessment systems are most generally in use for raising money, but some charges have no system at all. Contributions to church purposes are small, but, for the most part, liberal under the circumstances. In this connection some of the preachers spoke of the members of their charges in terms of high consideration and esteem; others complained of inefficient stewards, sparse membership, etc. Houses of worship and parsonages are not in a desirable condition.

The Committee on Sunday Schools, in their report, urge "the universal adoption of the uniform lessons prepared by our church, both on account of their cheapness and their admirable adaptability to the wants of the church," and "earnestly call upon all our superintendents and teachers to remember that the prime object of all Sunday school instruction is the salvation of the souls committed to their charge and instruction." The entire report was unanimously adopted.

The Committee on Education submitted with their report the following resolutions, which, together with the report, were adopted:

Resolved, 1. That it is best, and the duty of Methodist people to educate their children in their own schools.

2. That as the Port Gibson Collegiate Academy is worthy of the highest confidence of the public as an institution of learning, we will give it our liberal support.

As the result of a communication from Thomas Reed, president of the Ministerial Educational Association of the Mississippi Conference, twenty persons became life members of the association, on the plan laid down in article 4 of its constitution.

The following persons were chosen lay delegates to the ensuing Annual Conference: E. R. Jones, W. E. Holloman, L. R. Davis, G. L. Record. Alternates: A. M. Cameron, D. L. Rivers, Haywood Foote, W. J. Lum.

A resolution of thanks was voted to the citizens of Utica and vicinity, who so kindly opened their hospitable homes for our entertainment.

The president and secretary were instructed to furnish a synopsis of the doings of this conference for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

The conference closed its labors, late on Saturday afternoon, with the benediction by Rev. Thomas Nixon.

W. E. HOLLOMAN, Sec'y.

A YOUNG LADY having read about a man having invented a stove which will consume its own smoke, hopes he will next devise a method whereby tobacco smokers can be run on the same economical principle.

PROCRASTINATION is fatal to all plans for reformation. Whoever intends to repent and seek the Lord to-morrow, or next week, is in the broad road that leads to perdition.

CHINA MISSION.

MR. EDITOR: In a recent num of the ADVOCATE I noticed an ar from the pen of H. H. Mont ery, concerning our mission China. In this article Bro. M gomery presents some thou which are worthy of our se consideration.

In some respects, doubtless all agree with Bro. Montgo We all feel a deep interest i China mission. We feel an int in those dear brethren who left home and country, to s their days in a heathen land the sake of preaching the gosp the benighted millions of C We feel a deep interest in the fare of their wives and little But I, for one, beg leave to di from some of the opinions adva by Bro. Montgomery.

He thinks our Bishops have manifested a due degree of int in the affairs of our China missi thinks they ought to visit that tant field in person. He s further, that some of our n preachers have gone to churches because they could receive ordination in ours. T certainly unfortunate. But ca not find "a more excellent than that of requiring some Bishops to almost circumnav the globe to visit a people whom they could not convers to whom they could not p their native tongue?

We hold that elders and h are the same in order. The our brethren in China ordai native preachers, as Mr. Wes elder in the Church of Englan dained elders for the Methodis America. Let us not be Pres rian in theory and high-ch Episcopal in practice.

If it be contended that our ops, by visiting that distant could understand better the condition of the work, and di renewed interest in that throughout the entire church, swer, no one else can repo true condition of that missi well as the brethren laboring i particular field, and through instrumentality the church in has been organized. We sh trust them to ordain, and to r from time to time the condit the work. JOHN C. HUCKA BRYAN, TEXAS, August 10, 1871.

East Pascagoula Circuit, Seashore District, Mississippi Conference.

MR. EDITOR: For many m this circuit has been sorely afflicted with spiritual drouth. But at a change has come. We have a gracious rain. The Lord, in swer to many prayers, has vi this part of his vineyard, church,) and twenty-four have garnered, many of whom were verted. The membership has revived, and many around the ramental board renewed their nant. On Sabbath morning we ticipated in an old-fashioned feast. It was good to be th Please tender our thanks to R J. A. B. Ahrens, J. Z. T. Morris J. W. Williams for their assista The Lord be praised for his m toward us. Yours truly,

U. B. PAM

AUGUST 14, 1871.

ADVANTAGE OF CRYING.—A Fr physician is out in a long sertation on the advantages of cr ing and crying in general, and cially during surgical operati He contends that groaning and ing are two grand operations which nature allays anguish; those patients who give way to natural feelings more speedily cover from accidents and operati than those who suppose it unm thy a man to betray such symp of cowardice as either to groa ery. He tells of a man who red his pulse from one hundred twenty-six to sixty, in the cour a few hours, by giving full ve his emotions. If people are a unhappy about anything let t go into their rooms and com themselves with a loud boo-hoo, they will feel a hundred per c better afterward.

In accordance with the above erying of children should not be greatly discouraged. If it is tematically repressed the result be St. Vitus' dance, epileptic fit some other disease of the ner system. What is natural is ne always useful; and nothing ca more natural than the crying children when anything occurs give them either physical or me pain.—*Good Health.*

...e Christian Advocate.

THURSDAY, AUGUST 24, 1871.

BOUND OUT.

...unlight fell on the dewdrops,
...ch had in its beauty shone,
...hadows come ever with sunbeams,
...d thorns among roses are strown.

...r child, in a farmhouse,
...s roused from her slumber sweet.
...llow the kine to pasture,
...d hasten her little bare feet.

...lingers she in the meadow,
...maid with the golden hair?
...mistress was in the cottage;
...drones in the beehive there.

...erfume of wildwood flowers,
...song of the beauteous birds,
...lashing of pearls at sunrise,
...t lost were the mistress' words.

...llen curls she is making,
...eardrops, and brooches rare,
...rathing her feet in the dewdrops,
...w wreathing wild buds in her hair.

...ollet completed, she bendeth
...r knee on the mosses there,
...clasping her hands devoutly,
...offers her morning prayer.

...illies are thine, dear Father,
...e grass, and the sparrows too.
...sk thee for saying, 'Shall he not
...h rather take care of you?'"

...joining the birds in their song,
...carols the wildest lay,
...plucking a telltale flower,
...blowcth the down away.

...es to the cottage, all robed
...the ornaments he hath given;
...mistress stands on the threshold,
...God is looking from heaven.

...minutes of time been wasted,
...poorhouse beggar and drone,
...ster, Miss, you are 'Bound Out,'
...your time is mine, not your own!"

...inates more and God's Jewels
...e torn from his little child;
...aket wreaths and the dahlias,
...which his sunbeams had smiled.

...owers that were crushed gave perfume,
...en she to her work was driven,
...irds of the air kept singing,
...God was looking from heaven.

...nlight falls on the dewdrops,
...h had in its beauty shines,
...rds of the air kept singing,
...the child sleeps under the pines.

...adows fall over her there,
...thorns with the roses grow,
...re "we know only in part,
...re we shall certainly know!"

NO FEAR FOR THE BIBLE.

BY REV. JOHN HALL, D. D.

...smart man supposed that he
...made a good point against the
...of Jonah when he showed the
...ssibility of a whale swallowing
...n. Of course it would have
...nswer enough to say that the
...recorded is not represented as
...al, but as supernatural, and
...he might just as well have
...d the natural impossibility of
...living within the body of a
...for no one believed it possible,
...natural thing. Probably, how-
...the objection would have taken
...rm: "Even if Almighty power
...keep a man alive for three
...in a whale's belly, it is impos-
...for the man to get there, so
...w is the throat." Passing over
...circumstance that power equal
...e part of the work would suffice
...he other, it was ultimately made
...rent that the objection was ad-
...ed only to ignorance, and lost
...ree in the presence of knowl-
... For, in the first place, the
...in the sacred text does not
...e us to fix on one of the whale
...es. It is such as will include
...white shark; and the white
...k is on every sea-route attrib-
...to Jonah's ship; and the white
...can swallow a man, for the
...Pulche says: "In it are some-
...s found the bodies of men whole
...entire." Couch on the British
...s says that the shark passes
...the stomach objects "of enor-
...s bulk." Captain King caught
...which "could have swallowed a
...with the greatest ease." Blu-
...back tells of an ambitious mon-
...that had swallowed a horse;
...Raysch of another in which a
...encased man was found, and
...ain Basil Hall had to throw a
...o overboard, which was found
...im afterward in a shark with a
...e-skin. The objection, there-
...which no doubt appeared so
...ible to skeptical ignorance, van-
...s in the presence of candid in-
...gence. A little knowledge, ac-
...ing to Bacon's apothegm, leads
...from religion, but more brings
...back to it.

...e have been reminded of the
...e circumstance by one or two
...arkable instances, that have lately
...under our notice, of the falli-
...y of human science, and which
...not yet had time to come into
...ooks. The temperature of the
...rface varies, of course, with that
...he air above it; but scientific
...have always stated with confi-
...e that below a certain depth it
...nstant at thirty-nine degrees of
...enheit, or a little more. So it
...ven in the British Encyclopedia,
...in the yet more recent and ac-
...ble Chambers' Encyclopedia.
...had the Bible recorded any-
...g in obvious conflict with this
..., what a cry would have been
...d from the side of science! But
...t, ship Lightning having been
...d last year at the disposal of
...Carpenter and Wyville Thomp-
...for deep sea explorations, they
... contrary to previously enter-
...d ideas, that the temperature
...s in some places as much as fif-
...degrees in a space of as many
...s; and that under a surface tem-
...ture all over of about fifty-two
...ees.

...has been assumed by geologists
...chalk formation is altogether a thing of the past, and necessarily implies a time as well as a temperature widely remote from those of the sandstone formation. Put two surfaces—sandstone and chalk—together, and your geologist will tell you that they were both under the sea, and that they were formed at periods enormously remote. But these gentlemen tell us that the formation of both is going on at the present time, side by side, in spots of ten miles width, and that, could we lift into upper air a section of such sea-bottom to-day, geologists would be found, on all the principles they have counted settled, to pronounce one part immensely older than the other, though they were both in course of formation, side by side, yesterday. Accordingly it is reported to the Royal Society within the last month, "wherever similar conditions are found upon the dry land of the present day, it had been supposed that the high and the low temperature, the formation of chalk and the formation of sandstone, must have been separated from each other by long periods, and the discovery that they may actually coexist upon adjacent surfaces has done no less than strike at the very root of many of the customary assumptions with regard to geological time." Just so. Lyell's Uniformitarian theory has been consigned to the receptacle of dishonest weights and measures, if there be, as there ought to be, a *Limbus* for such. And now another accepted standard is branded as worthless or worse. Let us hope the modesty of all true science will be promoted by these discoveries.

Again, it used to be accepted as settled that animal life in the sea ceased at a depth of three hundred fathoms. Mr. James Forbes, indeed, counted upon finding it lower, on a scale proportioned in some degree to the decrease of life with the increasing height on land. But last summer H. M. ship Porcupine carried out a series of investigations with dredging apparatus never before equaled, and which searched the sea-bottom surface five hundred fathoms deeper than that from which the first Atlantic cable was fished up. The dredge, weighing nine or ten hundred pounds, was worked to the depth of two thousand four hundred and thirty-five fathoms, to find "extraordinary abundance of animal life at even the deepest ocean abysses." "Creatures of high organization, with perfect eyes," mollusca of over a hundred species, silicious sponges, annilids and crustaceans are there, and endless "animal life actively engaged in chalk formation," not having the fear of the geologists before their eyes!

If Mr. Barnum offered to the American public a living mammoth, or if a plesios-aurus appeared in Broadway, there are many persons competent to show on scientific grounds that neither had any business to be there, the last of the race having died and been buried in glacial deposits, or otherwise, many millenniums ago. So it had been established regarding a pretty little Crinoid ("stone-lily") of which you may see engravings in books on *Paleontology*, and of which the last representative, called by the name *Bourgueticrinus*, disappeared among the chalk masses, in the days when oolite was being made. But behold! M. Stars, a Swedish explorer, brings up a living specimen of this class from near Loffoden Islands, where no doubt it had been pursuing its submarine and useful avocations without knowing what an anachronism it was! Many thanks to the little chalkmaker! It led to further searching, to deeper dredging, and let us hope also to deeper thinking. It shows that there are more things in the sea, at least, than geology has dreamed of; it shows that science may be all wrong, when it thinks itself most right; and that it is no wisdom, but consummate folly, to bate one jot of our confidence in inspired writ because scientific men insinuate its unreliableness, and suggest, with a pile of ill-classified fossils before them, that the tables of stone in the heart of the earth contradict the record that claims the inspiration of God.

The announcement of these late gains we do not take from any half-educated and "fanatical" print, but from a report to the Royal Society, given in the *Times* (London,) Sir C. Lyell expressing the thanks of the society for the information conveyed.

And this suggests to us that wherever the relations of physical science and revealed religion are not included in the education of the ministry of the future, it would be well to include them. Who is looking out for a chair to be endowed by him in one of our institutions? Here is an investment for his money. The time will come when lectureships will be more common than now. Here is a subject on which an adequate course might be provided for, the lectures to be afterward printed with advantage to the cause at once of scientific truth and of true religion. A man may be well read in his Bible, the fathers of the early, and the far more valuable fathers of the later centuries, and yet he may be at a momentary loss if met by a disciple of Comte, or his great English interpreter, Mr. George H. Lewes. We have no fear for the word as far as the members of our churches are concerned. They read it, and have that kind of evidence of its truth which the woman of Samaria had of the Messiahship of Christ: "He told me all things that ever I did." But we must not be content to hold our own. We owe a duty to the world. We must carry the war into the enemy's camp. We lament that scientific men are not always devout, and do not always know their Bibles. The temptation has come among them to assert their claim to advanced thinking by rejection or contempt of the old truths, as ill-conditioned youths vindicate their manliness by impertinence to their mothers. There are, indeed, men at once scholarly and devout—like Faraday; or among ourselves, Henry and Alexander and Guyot—but they do not represent the class, many who are rash, and yet eager for positive knowledge. For the benefit of such inquirers, for the protection of those to whom they often too hastily offer their conclusions, for the discharge of our consciences, we must cultivate this field, and spread the intelligent conviction that there is no fear for the Bible.

A MEMORY OF SMITHFIELD.—A short time before the demise of Queen Anne, as Bishop Burnet was riding slowly in his coach round that part of Smithfield from whence so many blessed martyrs ascended to heaven, he observed a gentleman standing on the distinguished spot, in a musing, pensive attitude, and seemingly quite absorbed in thought. His lordship ordered the carriage to stop, and sent his servant to the person with a request that he would come to his coach-side. He did so, and proved to be Dr. Evans, a very eminent dissenting minister, of whom the bishop had some knowledge. "Bro. Evans," said the prelate, "give me your hand, and come up hither; I want to ask you a question." The doctor being seated, and the coachman ordered to continue driving round as before, the bishop asked the doctor "what it was that directed his steps to Smithfield, and what he was thinking of while standing there?" "I was thinking," answered the other, "of the many servants of Christ who sealed the truth of their lives in this place. I came purposely to feast my eyes once more with a view of that precious spot of ground. And as public matters have a very threatening aspect, I was examining myself whether I had grace and strength enough to suffer for the gospel, if I should be called to it, and was praying to God that he would make me faithful even to death, if it should be his pleasure to let the old times come over again." "I myself came hither," replied the prelate, "on the same business. I am persuaded that, if God's providence does not interpose very speedily, and almost miraculously, these times will, and must, shortly return; in which case you and I shall probably be two of the first victims that are to suffer death at that place," pointing to the paved center. But it pleased God to disappoint their fears by giving a sudden turn to national affairs; within a few weeks Queen Anne was gathered to her fathers, and King George the First was proclaimed.

A SKULL THAT HAD A TONGUE.—When Dr. Donne, the famous poet and divine of the reign of James the First, attained possession of his first living, he took a walk into the church-yard, where the sexton was at the time digging a grave, and in the course of his labor threw up a skull. This skull the doctor took in his hands, and found a rusty, headless nail sticking in the temple of it, which he drew out secretly, and wrapped in the corner of his handkerchief. He then demanded of the grave-digger whether he knew whose skull that was. He said 't was a man's who kept a brandy shop—an honest, drunken fellow, who, one night, having taken two quarts, was found dead in his bed next morning. "Had he a wife?" "Yes." "What character does she bear?" "A very good one; only the neighbors reflect on her because she married the day after her husband was buried." This was enough for the doctor, who, under the pretense of visiting his parishioners, called on the woman; he asked her several questions, and, among others, what sickness her husband died of. She gave him the same account he had before received, whereupon he suddenly opened the handkerchief, and cried, in an authoritative voice: "Woman, do you know this nail?" She was struck with horror at the unexpected demand, instantly owned the fact, and was brought to trial and executed. Truly might one say, with even more point than Hamlet, that the skull had a tongue in it.

THE pious man and the atheist always talk of religion; the one of what he loves, and the other of what he fears.

ANOTHER VERSION.

The *Independent* thus corrects a very pleasant mistake in reference to the deputation of the Evangelical Alliance:

The reports of the cordial reception of the deputation sent by the Evangelical Alliance to the Russian court seem to have been wholly unfounded. Instead of conceding the truth of their complaints, and promising redress, Prince Gortschakoff rather testily disputed their facts, and gave no positive assurance of any change of policy. A letter from Canon Battersby, who was a member of the deputation, gives some particulars of the interview with the prince. The deputation consisted of 36 members—9 from the United States, 4 from Sweden, 2 from Denmark, 4 from Germany, 5 from Switzerland, 10 from Great Britain, 1 each from Denmark and Belgium. Our own Dr. Schaff was the first speaker, and his address is said to have made a favorable impression upon the prince. After him came Dr. Coulin, of Geneva, and Mr. Dodge, of New York. To these gentlemen the prince replied that religious tolerance had always been the peculiar attribute of the Russian empire, and appealed in proof of it to the churches and chapels of different creeds which were to be found side by side on the streets of St. Petersburg.

"He admitted, however, that in the cases of those who were already or might become members of the 'Orthodox Church' it was an essential law of the empire that they should continue so. He seemed to think, however, that this was no infringement in any way of religious liberty, and asserted again and again that no charge of intolerance could be maintained against the Russian government. If, however, any alteration was necessary in the law, this, he pointed out with much emphasis, must be left to the judgment and discretion of the Emperor, who would choose his own time and method of doing it."

After this statement Rev. Dr. Steane, one of the members of the English deputation, spoke his piece. It was rather less diplomatic in its tone than those of the gentlemen who had preceded him, and seems to have marred the good effect produced by the other speakers. The doctor insisted that "the right of propagating the creed which we profess, and publicly maintaining it by voice and pen, by preaching, by the circulation of the Scriptures, and by tracts, was an integral part of religious liberty." This theory of religious liberty the prince repudiated with considerable warmth, and he appealed to the multitude of sects in America as a proof that there might be too much religious toleration. The policy of the Russian government had been to put down those sects which inculcated immoral tenets, and as for the rest, (putting his hand before his eyes and looking through his fingers,) he said, "we deal thus with them." At this stage of the proceedings it was evident that Prince Gortschakoff was becoming somewhat impatient; and, after short speeches by Dr. Adams, of this city, and Prof. Von Oosterzee, of Holland, the memorials were handed him. To the one proposed by the European branch of the Alliance he strongly objected, contending that it was not true that the Lutherans of the Baltic provinces were being persecuted by the Greek Church, and refusing to present such a document to the Emperor. The American memorial pleased him better; but it was deemed best to withdraw both documents, and leave it to the prince to make his own statement of what had been said at the interview. This he promised to do; and the deputation retired. The only encouragement given them was an expression of the prince that the Emperor intended, "if he could see his way into it," to establish the liberties of his subjects of different communions on a secure basis.

DR. CHALMERS was wont to say, a house-going minister makes a church-going people; as they are sure to show the courtesy of returning the minister's week-day visits by their Sabbath-day attendance.

GOOD.—A long-winded Scotch clergyman had discoursed at great length, when one of his weary but witty hearers whispered to a friend: "*His tow's dune, lang syne, but he's spinnin' awa yet!*"

DR. WATTS' CHURCH.—A church has recently been erected in Walthamston, England, on the site of the old meeting house built in 1695, of which Dr. Watts was one of the trustees.

IT IS a fearful thing to see how some men are made worse by trial. It is terrible to watch sorrow as it sours the temper, and works out into malevolence and misanthropy.

THE man who is venial himself believes that everybody has his price.

RELIGIOUS INTELLIGENCE.

A RUSSIAN PAPER states that Barbara Ubryk, the victim of the Cracow convent affair, has died in a lunatic asylum.

THE American Baptist mission in Sweden baptized 831 converts in 1870. They have 216 churches, with 42 pastors and 36 houses of worship. Also a theological seminary at Stockholm, with 14 students.

QUEEN VICTORIA does not enjoy long sermons. She has ordered that the pulpit sand-glass, which indicates the length of time allowed for the sermon in the Royal Chapel, shall be measured for twenty minutes only, instead of an hour, as formerly.

THE Jews of Turin are building a synagogue, which will, it is said, be the finest building of its kind in the world. It resembles in form a Greek temple; and, though the massive tower is rather bizarre, it is an elegant structure, and recalls visions of Nineveh and Thebes.

TWO BRONZE Himyaritic tablets from Aden, sent by Lieutenant Prideaux, have reached the British Museum. They have been translated by the Baron de Maltzan. They record a war carried on by Hanbaz, King of Arabia, against the town of Kaduramelek, and the offering of sacrifices to Athtor and other deities.

THE Presbyterian church in St. Louis of which Dr. Brooks is pastor pays a lady $1,000 a year for her services as city missionary, and finds the expenditure profitable, even in a pecuniary point of view, the labors of the lady having greatly strengthened the church. That is, however, the least valuable result of her labors.

SIX NEW CHURCHES have been organized in the northwestern part of the Presbytery of Texas within the last fifteen months. That at Paris, a town of two thousand five hundred inhabitants, was organized with twenty-five members, three months ago, and greatly needs a minister. That at Winchester, a still younger organization, will probably commence building a house of worship this fall.

THE Welsh Calvinistic Methodists, who form a branch of the Presbyterian family, have held their Annual Conference this year in Liverpool. It was stated, in the course of the proceedings, that the number of chapels is about 1,100: of ordained ministers, nearly 2,000; of communicants, about 100,000; and of adherents, nearly 250,000, or about half of the Welsh-speaking population of Wales.

THE entire body of churches in the United States bearing the name of Lutherans, comprises a little over 2,200 ministers, 3,537 churches, and nearly 400,000 communicants. Of these people the General Synod comprises, according to the latest authentic statistics, 98,077. A body more numerous than this in the membership represented, is known as the General Council in America. The communicants number 124,819, the ministers 692, and the churches 544.

AMHERST COLLEGE, during the fifty years of its existence, which have just closed, has sent forth two thousand graduates. Of these, seven hundred and fifty-one, or more than one-third of the whole number, have become ministers of the gospel; seventy-five have gone as missionaries to the heathen. Probably no other college in the land can show so large a proportion of ministers of the gospel and missionaries of the cross among its graduates.—*New York Observer.*

THE Rev. J. G. Oncken, of the Baptist Church, undertook, in the year 1833, to enter Germany with the principles and usages of his denomination. At the beginning he encountered great difficulties, his first sermon being preached to an audience of ten persons and in a room with the door locked. But the work thus begun has been carried on with constantly increasing prosperity, until more than fifty thousand persons have been gathered into the church of that denomination.

SIAM.—Good news comes from this distant field. Dr. Dean, a veteran of the Baptist mission, is abundant in labors. Rev. Mr. Partridge, of the same mission, says, speaking of the baptism of two Chinese at Bangkok, and of their examination: "I have never listened to so satisfactory an examination among the Chinese." He adds: "For some weeks past an unusually earnest Christian feeling has been manifested by many of the brethren, and I have felt that we are to receive an outpouring of the Holy Spirit."

M. EDMOND DE PRESSENSE, the well-known minister and writer of the Evangelical Church of France, has been elected to the National Assembly at Versailles. His election is a recognition of the claims of evangelical Protestantism, and a reward for the manly course which he followed during the reign of the Commune. The name of Dr. Pressense stands almost at the head of the poll, while that of a Catholic bishop on the same ticket is at the bottom.

MISSION COLLEGES.—Ceylon, India, with its twelve millions, is soon to have a Christian college, provided some $20,000 more can be raised in this country to endow it. Rev. T. S. Burnell, long time missionary in India, is gleaning here and there among the Congregational churches. A gentleman in Philadelphia has offered to give $10,000 to the Baptist Missionary Society toward the establishment of a school for higher education among the Karens of Farther India. Another in Washington offers $6,000, and one in New York $10,000, provided $100,000 are raised.

CONGREGATIONAL.—At the General Association of Oregon, at Astoria, there were present ten ministers and ten lay delegates. Resolutions, wise and earnest, were passed on the subject of temperance and education. On the Indian question it was voted that our government ought "to treat the Indian like a man; give him his right in fee simple to a farm, if he would take it up and carry it on, as you would any other man." In respect to the management of the church business, "free seats were recommended, and the bringing of free-will offerings to the Lord's house on the Lord's day, as the Lord prospers, and as a good way of raising money for religious purposes."

PRIMITIVE METHODISTS.—From the reports given in at the recent New South Wales district meeting, it appears that the Primitive Methodists in that colony possess 37 connectional churches, and 39 other preaching places; that the church property had cost over £15,000, and that over £10,000 had been collected. The number of ministers in the district was 14; members, 815; Sabbath school teachers, 217; Sabbath scholars, 4,797, and local preachers, 81. In South Australia church accommodation is provided for 12,267 persons, the value of the property being £35,663. Members, 2,187; traveling preachers, 22; local preachers, 191; chapels, 99; other preaching places, 31; Sabbath schools, 99; teachers, 773, and scholars, 4,312.

MORAVIAN MONUMENT.—The Moravians have recently erected a monument at Wyalusing, Pennsylvania, commemorative of the effort made by the Moravian Church one hundred years since, to ameliorate the condition of the aborigines of this country. It appears that from 1765 until 1772 a tribe of Indians at this place were brought under the power of Christianity by Moravian missionaries, and lived in the midst of the wilderness, like a God-fearing people. They subsequently disappeared before the march of hostile white civilization. But the story of their life at Wyalusing is so touching that the Moravian Historical Society resolved to perpetuate their memory with a suitable monument. The exercises at its dedication lasted two days, and were exceedingly interesting and impressive.

THE Irish Presbyterian General Assembly has just been held at Dublin. According to the statement of the new moderator, it represented 680 ordained ministers and licentiates, 554 home congregations, 2,274 elders, 6,053 deacons or members of committees, and more than half a million of adherents, or nearly half the Protestants of Ireland. The Irish Presbyterians stand up stoutly for the system of national education. The congregational receipts for the last twelve months were £113 5*s.*, or £19,616 13*s.*, more than those of the preceding year. The national schools under Presbyterian management numbered 716, and the Sunday schools 1,104. For the sustentation fund, in lieu of the *Regium donum*, have been contributed, £25,262 17*s.* 17*d.* The contributions are expected to produce £30,000 in future years. The Assembly have sent out two missionaries to labor in Spain.

THE English High Church newspapers are again crying out against the offense of the Queen in worshiping with the Presbyterians while in Scotland. This is the way a writer in the *Church Review* feels: "It is absurd for us Churchmen to protest against Nonconformity or heresy inside or outside the Establishment—it is worse than absurd, it is cowardly—so long as we have not the courage to open our lips with regard to the greatest offender in this respect. I mean, not to mince matters, the Queen herself. Her majesty spends half her time in Scotland. When there she attends the Presbyterian church at Crathie—that is, for six months in England she is an Episcopalian; for six months the other side of the Tweed she is, so far as our church is in question, a Calvinistic Dissenter. This Calvinistic Dissenter is by our present constitution the supreme governor of our church. The 'Protestant supremacy' is abolished in Ireland. Is it not high time that, for very shame's sake, such 'Protestant supremacy' as this should be abolished also in England?"

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Good News.—We learn from Bro. Ahrens, just returned from East Pascagoula circuit, Mississippi Conference, that Zion church, of said circuit, is being blessed with a deep and widespread revival of religion. At the time of his departure there had been already twenty-two conversions and as many accessions to the church. Bro. Philips, preacher in charge, is sanguine of still greater success.

It is with deepest sorrow that we learn of the death of Mrs. Dorliska Powers, wife of Rev. R. M. Powers, of the Alabama Conference. The death of this estimable and devoted Christian lady is a loss to society and the world. Her obituary, which we publish this week, is a fitting tribute to her memory.

East Alabama Male College.—Let not our readers pass by the communication, on our second page, giving an account of this institution. Auburn is becoming more and more eligible as a location, and the East Alabama Male College merits a wide patronage.

Do You Want a Teacher?—The young lady who advertises for a situation as teacher, to be addressed to glass box 2311, and refers to the publisher of the Advocate, we have no hesitation in recommending. In addition to branches named, she also teaches French.

A note from Rev. J. H. Harrison, Kaufman, Texas, states that a revival near that place, just concluded, resulted in the conversion of fifty souls.

Legacy to a Bishop.—The *Northwestern Christian Advocate* gives the following account of the legacy recently left to Bishop Simpson:

A personal matter which ought not to have gone into the papers until finally determined, is, after all, misstated. T. G. Duncan, lately deceased, left an estate of about $300,000, mostly in bonds and cash Of this, $40,000 are by will left to Bishop Simpson. The family are satisfied with this bequest, but threaten to contest the will on account of some other of its contents. When Mr. Duncan was a poor boy he received attentions and guidance from Bishop Simpson, and the boy's gratitude took substantial form when he grew to manhood and acquired sudden wealth. The will was made in Ireland, where the testator recently died. The papers are stating the amount at $60,000: but our figures are the proper ones. The will, which provides that the residue shall be applied to Methodist benevolent objects, had its hearing in Probate Court at Battle Creek, Michigan, on Friday, August 4.

Prayer.—A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate: "What is prayer?" The little girl took the pencil and wrote the reply: "Prayer is the wish of the heart." So it is. Fine words and beautiful verses said to God do not make real prayer without the sincere wish of the heart.

GOSPEL PROSPECTS.

It is a matter of prophecy that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Before the end comes "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Eighteen hundred years have passed since the Savior commissioned his disciples to go into all the world and preach the gospel to every creature, and yet much of the world is without the knowledge of Christ. God has not held back the promised Spirit, and in his providence he has supplied the means for the widest diffusion of his truth. The people of God have been at fault. They have not done, by any means, what they could; and the slow progress of Christianity is to be set down to this fact, rather than to any want of power in the system itself. While the gospel is the power of God, it must be propagated by the agency of converted men, under the divine guidance and aid of the Holy Ghost.

A great deal, however, has been done toward the salvation of the world; so much, indeed, as to stamp the gospel with the seal of its divine authority. Its triumphs have been so wonderful, in comparison with the means used, that none can reasonably doubt its capacity to speedily embrace the whole earth, if the church were fully alive to her duty. Modern missions are scarcely more than sixty years old, and in this brief period the results are truly surprising. In heathen countries there are to-day about two millions of native Christians, nearly three thousand church buildings, and an army of preachers and teachers numbering many thousands. There are over five thousand preachers, counting native and foreign missionaries. The conquests of a little more than a half century of missionary effort embrace some entire nations, as the Polynesia Islands and Madagascar. Their religious history is one of the most remarkable and encouraging to be found in the annals of Christian enterprise since the days of the apostles. India, China and Japan are opening as never before for the reception of the glad tidings, and the strongholds of pagan superstition are giving way.

One of the most hopeful indications of the times is the spiritual awakening in Roman Catholic countries. The eloquent Gavazzi is thundering at the very gates of the Vatican, the Bible is in Rome, and Protestant evangelists are preaching there to serious and inquiring multitudes. Spain, since the revolution, has become a promising field for evangelical enterprise. The Bible is being distributed throughout the kingdom for centuries shut against it, and the gospel is now preached there without serious obstruction. The South American States are earnestly inviting the missionary to their shores, and the latest reports from those countries indicate a mighty field not only open to the gospel, but "white already to harvest." The revival in Mexico is wonderful in its depth and power, and because it has broken out in the country without the aid of any foreign missionary incitement. The fire, kindled by the Holy Spirit, seems to have burst out spontaneously, and promises to run swiftly until it reaches all classes of the people. It is stated that there are more than twenty thousand Christians in southern Africa; the Christian republic of Liberia is on the western coast of that great continent, and Christian missions are slowly but surely penetrating its vast centers of degradation and barbarism.

With these facts before us—with the additional fact that the Bible is now translated into nearly every known tongue—the outlook is certainly encouraging in the highest degree. In estimating our present resources for spreading the gospel, we are to take into the account the facilities afforded by modern discoveries and inventions, such as the printing press, the steam engine, and the manifold triumphs of science over the natural elements. The highest end of all our progress in science and mechanical inventions is seen in the important connection which it sustains to the salvation of the world. The resources of the church were never so great as at the present time; and while millions are given annually, she can well spare millions more. The spirit of missions is yet but imperfectly developed, but everything promises a steady and large growth in this direction. The base of aggression is the church at home. Her faith and spirituality, her money and her devoted men and women are the appointed means; and never was there so much to stimulate and incite to personal sacrifice and consecrated endeavor.

The end of this century will witness a state of Christianity in the world, of which the present is but the earnest. If the past is any foreshadowing of the future, the millennial revival will then have begun, the martyr spirit will have taken possession of the church, and believers, in the power and spirit of the souls that "were beheaded for the witness of Jesus," shall begin to live and reign with Christ. The prophetic vision is in the process of fulfillment—the earth is to be "filled with the knowledge of the glory of the Lord." The course of empire takes its way in this direction evidently, and gloriously. The gospel of the kingdom—God's witness to the nations—will ere long be preached throughout the world, and the kingdom itself will be set up in every land. But all this promise calls us to increased zeal, and its realization depends upon our effort and devotion to Christ. We may hasten or retard the blessed consummation. We may contribute to the grand result, and receive the wages of eternal life, or we may lose the opportunity and be made ashamed in the day of his coming. In the winding up of all things, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

THE SOUTHERN UNIVERSITY.

This institution is setting out with fresh energy upon its great mission. A plan has recently been set on foot to raise an additional endowment of $50,000. One-half of this amount was promptly secured on the spot, and we have no doubt that the balance will be realized in a short time. The University has ample facilities for the education of young men—facilities which, among Southern colleges, are unsurpassed, except, it may be, by the University of Virginia. It has many living epistles throughout the country—young men in the ministry, and in secular pursuits and professions, who do honor to their *alma mater*. The sons of itinerant preachers are free of charge for tuition, and good board in messes can be obtained at from $7 to $10 per month. The entire cost for the son of a preacher would be but $100; and for the sons of laymen $150 a year. When the means of a liberal education are so cheap there is no excuse for depriving our Southern boys of the invaluable blessing. Think of it! Only from $400 to $600 for an entire four years' course in one of the best literary institutions of the country!

The religious and moral influences are amply assured by the character of the faculty, and by the fact that the University is the property and under the control of our church. Young men from our pastoral charge have gone there, and have returned with increased piety and zeal for God, and we know that many have there found the pearl of great price, and have been sent out into the world qualified by both piety and learning to bless and adorn society. It is indeed a most impressive and gratifying fact that so large a proportion of the boys sent to this and other of our institutions of learning become hopefully and usefully religious. On religious as well as on literary grounds this college has the strongest claims to the generous aid and patronage of our people. Here are "light and sweetness" combined—the highest education of the intellect united with the best influences to secure a deep and experimental piety.

The trustees did a wise thing when they elected the Rev. A. S. Andrews, D. D., to the presidency of the University. His loss to the pastorate will be very great, but in his new position his great ability as a preacher will have an excellent field, while his ripe scholarship and fine executive talents will accomplish more for the church than in any other sphere. Dr. Andrews is a graduate of Trinity College, North Carolina, and filled a professorship in that institution for several years with ability and success. He came to Alabama to take charge of the Military Institute at Glennville—an institution which, in the course of three years, he brought up to a high point of success and popularity. He was afterward for three years principal of the Columbus Female Institute, where he achieved a wide and enviable reputation as a successful educator. The doctor has been a most successful and competent man in every position he has ever occupied; as professor, president, pastor, preacher, he has met all reasonable expectations. He is now in the prime of life, and possesses large experience, thorough scholarship, and administrative ability of the highest order. Rev. J. S. Moore is an alumnus of Randolph Macon, and also took the degree of A. M. in all the schools of the University of Virginia. There are probably no better scholars in any of our schools. Rev. T. O. Summers, Jr., A. M., M. D., though young in years, has already won quite a reputation as a chemist, and will fill his chair with credit and distinction. Prof. Casey is so well known that it is only necessary to mention that he continues in the chair of languages. Rev. M. D. Rush, as tutor, will fill his place efficiently, as all believe who are personally acquainted with him, and know of his superior attainments as a scholar, and of his worth as a man.

With so fine a prospect of endowment, with such facilities for economical education, and with such a faculty, we see not why the Southern University should not lead all of our colleges in the career of enterprise and prosperity. She has entered the race, prepared to run, and will win. They have in their agent a name that should bring all Alabama and the South to the aid of the institution. Dr. Hamilton has done much, and will do a great deal more; and we are sure that preachers and laymen of the Alabama Conference will respond zealously and generously to the claims which the Southern University has upon them.

EUROPEAN CORRESPONDENCE.

Rome, July 31, 1871.

My Dear Stewards: My last to you left me at Venice, a city which I cannot dismiss from even these cursory letters without further notice. Venice is a curiosity indeed. Its fifteen thousand houses and palaces are situated on three large and one hundred and fourteen small islands, formed by one hundred and forty-seven canals, connected by three hundred and seventy-eight bridges, (most of them of stone,) and altogether about seven miles in circumference. Imagine the streets of New Orleans canals, and in Canal street you will have the Grand canal of Venice, and in the other streets the less wide canals; only for Venice the streets must not be of the length of more than two or three blocks of New Orleans. The walking-streets of Venice, on the several islands, are scarcely the width of a respectable alley in New Orleans, and they are as crooked as they are narrow. One grand square, on the largest island, is the center of the internal trade, and the grand promenade of the city. I did not see a horse in Venice—thousands of people there, doubtless, have never seen a horse. Gondolas on the canals are as thick as vehicles on your streets, and pass and repass as readily. My letters to you cannot be a history, or I should find enough in the history of Venice—identified, as it is now, with places that I have seen, and associated with their story—to interest me in writing, if not you in reading, for the next two months of my absence from you. I write you more of what amuses me, therefore—given up, as my mind is now, to relaxation. The last night of my stay in Venice I was entertained by a grand fete on the Grand canal. A large, pagoda-shaped floating pavilion had been fitted up during the day, which at night was occupied by a band of music and a choir of vocalists, and was illuminated by about three thousand lamps. Pavilion and music together floated up and down the canal, surrounded by innumerable gondolas, which, together with the banks, seemed to me to contain the entire population of the city. Indeed, returning to my hotel long before the fete was ended, I should not exaggerate in saying that I found the streets and the Grand square absolutely deserted.

It would be strange were I to dismiss Venice without mentioning one object of melancholy interest which every traveler is sure to seek. In mentioning it I can use Byron's language appropriately:

"I stood, in Venice, on the Bridge of Sighs,
The prison and the palace on either hand."

There was the window through which the political convict, on his way to death, took his last look of gondola, lagune and sea. A few feet further, and the guillotine had done its work.

From Venice to Florence is nine hours' travel by rail. The Pitti palace, or gallery of paintings, is all of Florence for the traveler. I will describe its paintings. *Of course* that would be a hopeful task, would it not? There are the masterpieces of immortal artists. What a daub would even my commendation be! What an entertaining variety of letter-writing my criticism! But I, who am I, will at least venture to speak of eyes. I saw eyes there—mild eyes, large eyes, sweet eyes, eyes full of meaning, eyes that did not look at me, and yet they looked themselves in unforgetful impression upon my mind; eyes which the mirror of memory caught to bear away. They were large, dark, hazel eyes, swimming in beauty; eyes of a woman—of a woman holding her infant in her arms; love-beaming eyes, for they were full of the child; eyes in which hope and prophecy expressed their fulfillment—the hope of every Jewish woman, that she should be the mother of the Messiah—prophecy assured of its fact come to pass in the mother's consciousness; seeing eyes, that could see far, far into the future, and that saw the generations that should rise up and call the mother blessed; the eyes of Raphael's Virgin, with the infant Savior in her arms. I have spoken of the art simply. The everlasting recurrence of the Madonna and the Infant, in all these galleries and churches and cathedrals of France, Germany and Italy, is an abomination. Alas! the mother has reluctantly taken far too much the place of her Son in the adoration of these lands; and, in the second place, it is simply superstition to celebrate the Babe of Bethlehem in more than a Christmas hymn, when it is the man, Christ Jesus, who is our Lord, our Savior and our God.

I am in Rome to-day, but I cannot allow this fascinating city to betray my letter into too great length for your patience, and so dare not here introduce it, except to associate it with the three other cities of Italy that I have visited, in respect of a single observation. Our American Sabbath is here an unknown institution. Not all the stores are open, not all the trades indeed at work; but in Rome, as in the other cities, I have seen buying and selling, blacksmiths and plasterers at work on Sunday, and society wearing the same general aspect of worldliness, so unlike the at least formal sanctity of our American Sunday, and the contrast so striking as to draw from me, with fresh zest and meaning to myself, the ejaculation which had almost become trite in our American prayers: "Thank God that I was born in a land of Sabbaths!"

W. V. Tudor.

Bigots ever think others most perversely and willfully wrong-headed.

War makes thieves, and peace hangs them.

CENTENARY COLLEGE.

Mr. Editor: I desire, if you please, to address the friends of Centenary College through your columns.

In accepting the presidency of this institution I am actuated wholly by a sense of duty. I feel myself unequal to the task of administering the government of a college; but the wise and pious men who have elected me think differently. To their opinion I submit, and upon them throw the responsibility of the step.

My decided preference is for the pastorate, and in this field God has given me some success. Centenary College, however, is to the Louisiana and Mississippi Conferences of paramount importance, and if I have the blessing of God I can succeed, as brethren think, in building it up. I am willing to sacrifice preference and take it as my work.

I accept the position as the ordering of Providence, and expect by his help to devote all my energies to its success.

The organization of the faculty is now complete. The professors have proved themselves by years of service to be fully equal to their position, most of them having filled the same chairs in the most flourishing times of the college.

The completion of all the repairs needed upon the college buildings will be accomplished before the year closes. The location is most healthy, the community is made up of excellent people; so that we can heartily commend it to every one desiring superior educational advantages.

Let the friends of the college rally to its support.

There is no nobler charity in our Conferences than Centenary; there is no investment of funds more promising than that bestowed upon her. Men of means, large or small, remember this, and let not this contribution, which would so largely compensate yourselves, the church and the entire community, be perverted to more selfish channels. Rev. B. F. White, of the Louisiana Conference, our devoted and energetic agent, is in the field. He will be glad of contributions of any size. If he fail to reach you, please communicate with me, at Jackson, Mississippi, till the fifteenth of October, after that at Jackson, Louisiana.

Fellow-alumni, in yielding to what I recognize as a Providential call, I have laid myself upon the altars of Centenary. Can I not expect your hearty co-operation? Make and secure from others contributions for the thorough rehabilitation and equipment of the college, and canvass diligently for students.

Brethren of the ministry, you have perhaps the largest interest in the success of our enterprise, and you also occupy a position in which you can be abundantly useful to it. Every member of both patronizing Conferences is an agent of our own college. Now if each one would only assume these obligations, and work heartily up to them, we would soon have an institution second to none in the land. Brethren, in behalf of the thinned ranks of our itineracy, so sadly needing recruits; in behalf of the much-desired elevation of our ministerial standard; in behalf of the moral and intellectual influence of our Zion, I respectfully yet sincerely call upon you, each one of you, to do your duty in this particular.

Above all, let us continually implore the guidance and blessing of Almighty God upon our efforts, and Centenary shall soon become, as she was in former years, the nursing mother of our youth and the benefactress of our land.

C. G. Andrews,
President Centenary College.

Jackson, Miss., Aug. 18, 1871.

Louisiana Savings Bank.—We call attention to the advertisement of the above-named institution. Its officers are gentlemen of recognized integrity and financial skill, and are courteous and obliging in business intercourse. The vault of this bank is the largest and best arranged of any we have seen in the South. We regard the institution as fully entitled to confidence and worthy of patronage. See advertisement on the fifth page.

BOOKS AND PERIODICALS.

COMMENTARY ON THE NEW TESTAMENT. Intended for popular use. By D. D. Whedon, LL. D. Volume 3. Acts-Romans. New York: Carlton & Lanahan, 1871.

This volume of 402 pages, 12mo, is in the same style and binding as the two preceding volumes. The text differs from them in being broken into paragraphs, while the verses are numbered without any blank lines between. The catch-words in the notes are also in a different type, and better adapted to facilitate reference. A beautiful colored map, exhibiting the line of Paul's travels and the geography of the Acts, stands before the title page, and the text is illustrated by numerous well-executed engravings, charts and drawings. Dr. Whedon's Commentaries on the Gospels have been used and highly appreciated by us, and we are thankful for this addition to the series. The only fault we find is the brevity of the notes. We wish, especially in reference to Romans, that they had been expanded to thrice their present bulk. Instead of one hundred pages, a stout volume should have been given to this greatest of all epistles. Dr. Whedon's style is a model of condensation, point and strength, and his expositions exhibit the fruits of varied learning and ripe scholarship. We are indebted to the publishers for a copy.

THE MISSION OF THE SPIRIT, OR THE OFFICE AND WORK OF THE COMFORTER IN HUMAN REDEMPTION. By Rev. L. R. Dunn. New, York: Carlton & Lanahan, 1871.

This little duodecimo of 303 pages is a beautiful specimen of typography and binding. The subject treated is of surpassing importance, and has been exhibited by the author with learning and clearness. It is a timely publication, and it cannot fail to profit those who read it. We have perused the volume with pleasure, and can heartily recommend it to the earnest and prayerful attention of our readers. It has been received from the publishers.

THE STUDENT'S ELEMENTS OF GEOLOGY. By Sir Charles Lyell, Bart., F.R.S. New York: Harper & Bros., publishers, 1871.

This, it will be remembered, is distinct from the author's "Principles of Geology," is more concise, and is divested of the theoretical discussions and reviews of a controversial character found in that work. The present work is especially adapted to the use of beginners and students, it is copiously illustrated, and is of a convenient size for general use and reference. Our copy is from the publishers, through Ellis & Bro., New Orleans.

HISTORY OF FREDERICK THE SECOND, CALLED FREDERICK THE GREAT. By John S. C. Abbott. New York: Harper & Bros., publishers, 1871.

This is one of the handsomest volumes which the Harpers have issued for a long time—an octavo of 573 pages, printed in clear and large type, and illustrated without stint by engravings of battle scenes, portraits, topographical drawings, scenery and plans of battle-fields and fortifications. Those who had not the perseverance to get through Carlyle's six terrible volumes will be able to read Mr. Abbott's work with delight. Children, as well as grown people, will devour it with avidity, and, besides the pleasure received, they will have obtained a fair and truthful portraiture of the founder of Prussia's greatness. It is in Mr. Abbott's best style, not faultless, but readable and accurate. From the publishers, through Ellis & Bro., New Orleans.

J. B. LIPPINCOTT & Co. are entitled to the thanks of the American public for the splendid style in which they bring out those valuable British monthlies, Good Words, Good Words for the Young, and the Sunday Magazine. The numbers for August are a royal feast of the very best things. The Sunday Magazine continues: America and the Americans; has an article on Perverseness, by Dr Vaughan; another by Dr. Guthrie, the editor, on A Sunday in the Waldensian Valley, and other articles of interest. Good Words for the Young has among other articles: The Marble Cross; Jacqueline, La Folle; A Ramble in the New Forest; The Laird's Stag Ground; and When I was Young. Good Words contains several choice articles, among which we note: The New Reformation and Reformers in Germany; The Religious Aspect of History; Expression in Nature, and the Memorable Morning at Sedan.

GEAR'S ILLUSTRATED MECHANICAL ADVOCATE is a new publication, published in Boston, and devoted to the interest of mechanism, machinery and useful inventions. The first number is handsomely printed, and contains a number of well-executed drawings of machinery.

WE HAVE RECEIVED the July number of the Southern Methodist Home Altar, a guide to Christian perfection. Published at McMinnville, Tennessee. Price, $1 per annum.

THE SUNDAY SCHOOL MAGAZINE for September is not behind any previous number in its interest. We heartily commend it to families and Sunday schools. It is ably edited, and should be carefully read by every Sunday school teacher in the church.

THE GALAXY for September has: Agricultural Labor at the South; Perpetual Motion; Pearl Hunting in the Pomotovs, besides other articles, and the usual able and entertaining Scientific Miscellany, Current Literature, Club Room and Nebulæ.

BEECHER'S ILLUSTRATED MAGAZINE. The August number is the first we have seen. It is published at Trenton, New Jersey, by Beecher & Sanford. It appears to be well conducted, and is handsomely printed and illustrated.

THE SOUTHERN FIELD AND FACTORY is an excellent monthly, published at Jackson, Mississippi, and devoted to agriculture and manufactures. E. G. Wall, editor. Price, $2 per annum.

PETERSON'S MAGAZINE for September has reached us. The engravings and fashion plates are most exquisitely executed.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

DEAR BRETHREN: Finding it impossible to communicate directly with you, I take this method of obtaining the information I desire. If you will but be kind enough to respond at once, and give me as full answers as you can, I shall be better able to do my duty, and will be very thankful to you. I desire all the information you can give me on the following points:

1. How many children of Methodist families are going to school, and how many are deprived of this privilege?

2. How many schools in your work are Methodist in whole or in part? Specify those that belong to the church, those merely under church patronage, and those altogether private, but taught by Methodist teachers.

3. How many places do you preach where poverty prevents the establishment of a school, but where there are children enough to give large attendance?

4. How many such communities do you know where single teachers could find comfortable homes, and where there is earnest desire for the establishment of schools?

5. Do you think there is enough benevolence in communities adjacent to the destitute to pay a moderate salary for teachers to labor in one or more of these communities?

Now all you can tell me about these matters will be very gratefully received. As it will require only a little exertion on your part to approximate the truth in respect to each item, I shall confidently expect to hear from you before December 1. Fraternally yours,

F. T. RAWSON,
Chairman Comm. on Education.

P. S.—I would be glad also to receive information as to what other churches are doing within your limits, and how our schools, if we have any, compare with others.

F. T. R.

DELHI, Richland Parish, La., Aug. 5.

THE EVANGELICAL APOLOGIST.

The fourth volume of the *Evangelical Apologist* commences on the fifteenth of September. We are making arrangements to enlarge the paper to double its present size by January 1, 1872. Will not all our preachers endeavor to secure us a few subscribers among the Germans in their respective fields of labor? The *Apologist* is the property of the General Conference. Though enlarged, the price will continue to be $1 per annum. Address

J. B. A. AURENS,
112 Camp St., New Orleans

A WISE REPLY.—"Would you like to be a judge?" said a gentleman one day to a little boy. The child, after thinking a minute, replied: "I think I should like better still to teach children about Jesus dying to save them. That would make them love and obey him; and if they loved and obeyed him they would not need a judge."

DR. EDWARD EGGLESTON has left the *Independent*, and become attached to the editorial staff of the *Hearth and Home;* and Mr. Joseph H. Richards, former business manager of the *Evening Post*, has joined its publishing department.

THE doers of the beautiful depend upon the doers of the serviceable.

Obituaries.

MRS. DORLISKA POWERS, wife of Rev. R. M. Powers, of the Alabama Conference, was born August 29, 1813, and died August 13, 1871. She was the daughter of Mill and Marla Ezell, of Clarke county, Alabama.

My acquaintance with this excellent woman began in 1833, when I was her father's pastor. At that time she was hardly grown to womanhood; but the ease with which she assisted in dispensing the hospitalities of her father's house, her natural and graceful deportment in the social circle, her cheerful, affectionate and untiring devotion to the wants of an aged and afflicted mother, and her punctual, unswerving obedience to the dictates of an enlightened religious conscience, all attracted my attention and marked her off as a young lady possessing all the elements of a very superior character.

Her mind was quick and capacious, her perceptions clear, her convictions earnest, her will firm, her actions prompt; yet her sensibilities were delicate, her temper mild and even, her movements deliberate, and her deportment gentle and winning. That softness and blandness of expression and manner which distinguishes true womanly refinement was beautifully blended in her character, with that earnest feeling and active energy that treat life not as an empty bubble, but as a divine gift full of reality. There was in it enough of pure womanly sentiment to preserve her from all harshness and rudeness; enough of earnest, healthy thought to forbid the presence of slokly sentimentalism, and enough of the fear of God and the love of Jesus to inspire her with the ambition to improve her talents, and to consecrate all her powers to the good of humanity and the glory of God.

With a character so molded and formed she entered Centenary Institute as a pupil, while Rev. R. K. Hargrove was president. The duties this gentleman exacted of his pupils were doterminod by the most elevated and pure ideas of woman's character and capacity and position. But Miss Ezell met every demand made on her intellect or her heart. She was a model for the young ladies, the pride of the president, and graduated with the highest distinction of the institute. From her college life she went immediately back into the school house as a teacher, and managed an academy with success and ease for two years at Choctaw Corner, in her native county. While at this place she accepted a position in her *alma mater* as teacher, and was followed by the tears and blessings of both her pupils and patrons.

Her stay at Summerfield was short on account of an attack of fever, which brought her nearer the grave. During this sickness the school and all the village were in a most anxious state of suspense, and prayers ascended from the church and from the domestic altars for her recovery. She always believed her restoration was owing to the faith of these prayers.

Fourteen months ago she entered into the bonds of wedlock. She understood the responsibilities of an itinerant's life and calling. She appreciated its privations and hardships; she comprehended its dignity and glory; and, true to the love of her heart and her convictions of duty, she entered upon the arduous and delicate duties of an itinerant's wife. From that hour she was devoted to that work, her highest ambition being to see her husband's usefulness increased, and to help him in his Master's work. As a wife she was faithful, loving and happy. But God saw that her work was done, and called her to her reward in heaven. She spoke of death often, and with great calmness. On Christ she leaned, and, without a fear in her heart, she met the monster, and, by faith in the Savior, conquered him. Her pain was intense and protracted, but no murmur escaped her lips. Only words of trust in God and comfort to her friends was she heard to speak. Her own life was extinguished by an effort to give another life to the world; and she and her babe were buried in the grave together. With the babe at her feet she sleeps, and is at rest.

I preached her funeral discourse; and from my knowledge of her life and character, preached death as a blessing and a privilege.

May God sanctify the bereavement to the good of her family, and sustain her husband with his grace. J. W. RUSH.

THOMAS L. HART was born in Halifax county, Virginia, February 8, 1816, and died at his residence, near Sharon, Madison county, Mississippi, June 13, 1871, aged fifty-five years and four months.

About the year 1838 he came to Madison county, in the state of Mississippi, where he was shortly afterward married to Miss Ann Billingsley. In 1851, under the preaching of the gospel at a camp meeting, he forsook his sins, found peace with God through faith, and "joined himself to the Lord in a perpetual covenant," in connection with the Methodist Church, of which he continued a regular communicant to the time of his death.

Thomas L. Hart was a remarkable man. He worked more nearly up to the full measure of his capacity than almost any one I ever knew. In many enterprises of society there were parts which he did not feel competent to perform; but whatever duty fell to his lot he cheerfully discharged, and was ever ready, as he often expressed it, "to do one man's part." He was faithful and punctual in whatever he undertook. Whether as a member of the board of police of the county, or as a justice of the peace, or as a citizen of the State, or as a member, class-leader and steward of the church, or as the head of a family, he was ever obedient to the behests of duty. He lived with wise reference to this world and the next. In the management of his temporal affairs he was more than ordinarily skillful. Whether one wished to buy or to borrow or to beg, he was prepared to sell or to lend or to give, and to do all three according to the high principles of Christian doctrine. The needy widow or the deserving orphan never asked help of him in vain.

In the church he was ready to sing or to pray or to exhort, and seemed glad to "spend and be spent" in such services to his Maker. His seat in the worshiping assembly was never vacant when it was expected to be filled. In prayer he was always humble and earnest, and frequently fervent and powerful; but singing the songs of Zion seemed to be the favorite exercise of his spirit.

His last sickness was short. He was calm and resigned during his entire sickness, and perfectly rational to the last moment. When he knew that his life had been despaired of, and friends were weeping, and wife and children were sobbing with aching hearts around him, his countenance still wore an expression of undisturbed serenity. Anxious to hear from him some parting words, we said inquiringly: "You seem calm amid the intense excitement around you." "Yes," said he; "but I trust not the calm of stoic indifference. There is a God who rules amid the hosts of heaven and among the children of men. He can give calmness in such an hour as this." As he was habitually a man of few words during his life, he was not otherwise in his last hours. Though we would gladly have heard more, "No anxious cares or fears," "All is well," and "I trust I am dying *in* the Lord, not *out* of the Lord," were almost the only, and yet the sufficient, words of comfort and encouragement we were permitted to receive from his departing soul. Such imperturbable serenity amid the alarms of death we never saw. The entire community was surprised, shocked and profoundly grieved at the unexpected announcement of his death. A principal pillar of the church at Sharon has fallen. He leaves a wife and nine children, whose spirits may the Lord comfort. H.

PUBLISHER'S NOTICE.

We will supply the ADVOCATE to subscribers hereafter at the following rates, viz:

One year	$3 00
Six months	1 75
Three months	1 00

This will enable those who wish to subscribe for the paper on trial to do so without paying the yearly subscription. Agents will take due notice thereof and govern themselves accordingly.

ROBT. J. HARP, Publisher.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending August 21, 1871.

A—N W Ayer & Son $22.50, American Tract Society, T A S Adams $16.20, American Baptist Pub Society, J D Adams, Richard Adair, P Allen.

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Argyle Bitters—Argyle Bitters.—A FEW WORDS FOR EVERYBODY.—These Bitters, so favorably known throughout the country for the last fifteen or sixteen years, have recently been reduced in *price*, while their purity and efficacy remain the same as in former years. They are manufactured of pure, full-strength Bourbon Whisky, and medicinal agents selected carefully and solely for this purpose. *They are warranted pure and unadulterated.*

They are anti-periodic in their effects, and are known to have warned off the baneful influences of malarial poison by their timely use.

They are known to have cured Intermittent Fever by their use alone, and are safe for any age, and are retained by the most delicate stomachs.

They are anti-bacchanalian, tonic, alterative and invigorating, and a certain preventive against Dyspepsia.

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NEW ADVERTISEMENTS.

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A YOUNG LADY OF EXPERIENCE IN Teaching, and fully competent to teach the usual branches of an English education, *including mathematics*, desires a situation in a family or school. Reference is given by permission to Rev. R. J. Harp, publisher of this paper, and Rev. J. E. C. Boremus, agent of the Southwestern Bible Society, 163 Camp street, New Orleans. Address MISS P., Glass Box 2411, New Orleans. au24 1t

CENTENARY MALE INSTITUTE,
Summerfield, Alabama.

THE THIRTY-FIRST ANNUAL SESSION of this school will begin on

THE FIRST MONDAY IN OCTOBER, 1871.

The entire expenses for a session of nine months, except books, will be $230, one-half payable on entrance and the other half on the fourteenth of February, 1872.

A hack will leave Selma for Summerfield on Mondays, Thursdays and Saturdays during the session.

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WESLEYAN FEMALE COLLEGE,
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THE THIRTY-FOURTH ANNUAL SESSION will begin on Monday, OCTOBER 2, 1871, with a full Board of Instruction, composed of *Thirteen Professors and Teachers.* Every facility is afforded for acquiring a finished education in both the solid and the ornamental branches.

The entire expense for board and tuition of a pupil, boarding in the college and pursuing the regular course, is $315 per annum. There is an extra charge for French, music and painting, which are optional branches. Latin, vocal music in classes, and calisthenics are taught without extra charge.

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GREENE SPRINGS SCHOOL,
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THE FIRST TERM of the twenty-fifth scholastic year will begin OCTOBER 2. The price of board, tuition, use of library, room, fuel and attendance is $90 per term of forty months. Washing, sixty cents a dozen. The situation is healthful and retired. In twenty-four years there has been but one death among the students, and that from pneumonia in the winter. Students can reach the Springs by Selma, Marion and Memphis railroad to Greensboro, thence by stage fifteen miles to Havana, within three miles of the Springs; or by Alabama and Chattanooga railroad to a point within six miles of the Springs. For catalogue, giving full information, address the Principal, Havana P. O., Hale county, Alabama au24 4t

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A GREAT CHANCE FOR AGENTS. Do you want an agency, *local or traveling*, with an opportunity to make $5 to $40 a day selling our new 7-strand *White Wire Clothes Lines? They last forever;* sample free. So there is no risk. Address *at once Hudson River Wire Works*, cor. Water St. and Malden Lane, New York, or 16 Dearborn street, Chicago, Illinois. au24 1y

WOMAN'S FRIEND WASHING MACHINE.

IT IS THE INVENTION of a Kentuckian, on the Fulling Mill principle, and is operated by rocking.

Washing of clothes is so simplified by this machine that either a man, woman or child can do the work, and do it well.

It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

The most delicate Fabrics can be washed with it without the least injury.

While it washes, it bleaches likewise.

It will wash Blankets, and give them a new appearance and feeling.

Its construction is so simple it will last for years with care, and cost less than wash tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

Price, $12; with Little Giant Wringer, $18.

The LITTLE GIANT WRINGER requires no adjustment to wring either a collar or a blanket. It can be used independent of the machine, if desired. Price, $..

EDWARD THOMPSON, Proprietor and Manufacturer.
184 PETER STREET, near Julia, New Orleans.

I would ask attention to the following note of the Rev P. M. Goodwyn, of the Louisiana Conference, addressed to the editor of this paper:

"MR. EDITOR: Among your new advertisements I notice one of the 'Woman's Friend Washing Machines,' and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does *its* work, and does it well, in the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the 'Wringer,' it will be found that the job of washing is one that is soon over with. P. M. GOODWYN.

"NEW ORLEANS, July 27, 1871." au17 1m

NEW ADVERTISEMENTS.

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NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY,
Greensboro, Alabama.

THE NEXT SESSION of this institution will open on Wednesday, the fourth day of OCTOBER, 1871. Tuition in the Preparatory Department, $30 per session; in the Academic, $35. Board, where students mess in the college buildings, from $7 to $10 per month; in private families, from $15 to $18. The school is on the University plan; the Faculty distinguished for ability and learning, and ample facilities are furnished matriculates for the most thorough and finished education. The whole annual expense for messing pupils need not exceed $150. For further particulars address Profs. O. F. Casey and Rev. John S. Moore, Greensboro, Alabama, or Rev. Dr. Andrews, Mobile, Alabama.

FACULTY.—Rev. A. S. Andrews, D.D., President and Professor of Moral Philosophy; Rev. John S. Moore, A. M., Professor of Mathematics; O. F. Casey, A. M., Professor of Languages; Rev. T. O. Summers, A. M., M. D., Professor of Chemistry; Rev. M. D. Hush, A. M., Tutor. WILLIAM M. BYRD,
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is of its original, the Seltzer Spring of Germany. The Aperient, based on a correct analysis of the Seltzer Water, is even superior to the manufacture of Nature herself, because it contains all the active medicinal properties of the spring, unalloyed by any of the inert and useless particles found in all mineral fountains. **The genuine article being secured,** you have the Seltzer Water of Europe, purified and perfected, and probably the best, the most genial cathartic and anti-bilious preparation on the face of the earth.

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The whole world challenged to produce a Family Sewing Machine that will sew as *light* and as *heavy:* light-running and easily operated. The best machine for use, the easiest to sell, the most durable—will last a life-time. Lock stitch, noiseless, attachments unequaled. A good business may be established in any city or town in the United States. This machine has established its superiority in every instance where it has come in competition with any machine in the market. Men with capital are finding it to their advantage to make the sale of this machine their exclusive business. *Agents wanted in unoccupied territory.* Machines guaranteed as represented. Address

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SOMETHING urgently needed by everybody. Call and examine, or twelve samples sent (postage free) for fifty cents that retail readily for $10. R. L. WOLCOTT,
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The Child's Corner.

LITTLE HOME-BODY.

BY GEORGE COOPER.

Little Home Body is mother's own pet,
Fairest and sweetest of housekeepers yet;
Up when the roses in golden light peep,
Helping her mother to sew and to sweep.
Tidy as pin in her apron and gown;
Bright as to eyes, of the bonniest brown;
Fingers, and needle so fleet,
Patterns of womanhood, down at my feet!

Little Home-Body is grave and demure,
Wells when you speak of the wretched and poor;
Though she can laugh in the merriest way
When you are telling a tale that is gay.
Lily that blooms in some lone, leafy nook;
Bird that in bower away, moss-sided brook;
Fairies are fine, where the silver dews fall;
Home Girls—these are the best of them all!

Merry's Museum.

A BLIND BOY-MARTYR.

In the reign of "Bloody Mary" of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much entreaty, prevailed on the guard to bring him to the Bishop. This boy had lately suffered imprisonment in Gloucester for confessing the truth.

After the Bishop had examined him concerning his faith and the cause of his imprisonment, he looked on him steadfastly, while tears stood in his eyes, and said: "Ah, poor boy, God hath taken from thee thy outward sight—for what reason he best knoweth; but he hath endued thy soul with the eyes of knowledge and faith. God give thee grace continually to pray unto him that thou lose not that sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry. How often or how long he had endured imprisonment for truth's sake is not known; but, on his final examination, he was brought before the Chancellor of Gloucester.

He was asked: "Dost thou not believe that, after the words of consecration spoken by the priest, there remaineth the very real body of Christ in the Sacrament of the Altar?"

"No," answered the blind boy; "that I do not."

"Then," said the chancellor, "thou art a heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand toward where the pulpit stood.

The chancellor again inquired: "When did I teach thee so?"

Dowry answered: "When you preached there" (naming a day) "a sermon to all men, as well as to me, upon the 'Sacrament.' You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught."

The shameless chancellor, who had turned Roman Catholic, answered: "Then do as I have done, and thou shalt live as I do, and escape burning."

The blind boy said: "Though you can so easily mock God, the world and your conscience, yet will I not do so."

"Then God have mercy upon thee," rejoined the chancellor; "for I will read the condemnation sentence against thee."

"God's will be fulfilled," answered the young martyr.

Hereupon another officer of the Romish Church, being moved with the scene, stood up and said to the chancellor: "Fie! for shame, man! Will you read the sentence against him, and condemn yourself! Away, away, and appoint some other to give sentence and judgment!"

"No, Register," said the hardened man; "I will obey the law, and give sentence myself, according to mine office."

He did so. On the very same day the blind boy was led to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth. Both of them, in one fire, most firmly and joyfully yielded their souls into the hands of the Lord Jesus.

ONLY A PIN.

I have been reading the story of a pin; and it seems to me so good that I have concluded to write it for the boys and girls who read the *Treasury*. It was told by a mother to her children; and here it is:

"Only two or three days ago an overseer in the mills found a pin which cost the company about three hundred dollars."

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. Was it a diamond pin?"

"Oh, no, my dear! not by any means. It was just such a pin as people buy every day, and use without thought. Here is one upon my dress."

"Such a pin as *that* cost three hundred dollars!" exclaimed John. "I don't believe it."

"But mamma says it's a *true* story," interposed Susie.

"Yes, I know it to be true. And this is the way the pin happened to cost so much:

"You know that calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and, indeed, became wedged into it, the head standing out a little way from the surface.

"Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on, until a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery, and laid aside.

"When, at length, they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now in each piece there were from thirty-five to forty-five yards; and, at twelve cents a yard, that would count up to about five hundred dollars.

"Of course the goods could not be classed as perfect goods; so they were sold as remnants, at less than half the price they would have brought had it not been for that hidden pin.

"Now it seems to me that when a boy takes for his companion a profane swearer, a Sabbath-breaker or a lad who is untruthful, and a little girl has for her playmate one who is unkind or disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

"That pin damaged irreparably forty hundred yards of new print; but bad company has ruined thousands of souls for whom Christ died. Remember, 'one sinner destroyeth much good;' therefore avoid evil companions."—*The Child's Treasury*

HOUSEKEEPERS' DEPARTMENT.

To Improve Starch.—To each bowl of starch add one teaspoonful of epsom salt, and dissolve in the usual way of boiling; the fabric thus starched will be considerably stiffer, besides being rendered to a certain degree fireproof.

Tapioca Pudding.—Simmer four ounces of tapioca in a pint of milk ten minutes; then add half a pint of cream, a teaspoonful of pounded cinnamon, four ounces of butter, warmed, same of white sugar, yolks of four eggs, well beaten. A little oil of almonds will improve the flavor. Bake half an hour.

How to Test the Richness of Milk.—Procure any long glass vessel—a cologne bottle or long phial. Take a narrow strip of paper, just the length from the neck to the bottom of the phial, and mark it off with one hundred lines at equal distances; or, if more convenient, and to obtain greater exactness, into fifty lines, and count each as two, and paste it upon the phial, so as to divide its length into a hundred equal parts. Fill it to the highest mark, with milk fresh from the cow, and allow it to stand in a perpendicular position twenty-four hours. The number of spaces occupied by the cream will give you its exact percentage in milk without any guesswork.—*Mississippi Agriculturist.*

The Origin of Dancing. Egypt claims to be the inventor of dancing, as well as of the science of geometry. The legend ascribes the honor to Alethus, the Egyptian Mercury, who, observing that music at sacrifice naturally moved the body, reduced the motions of the feet as the Apollo did the speech. One of the most famous of their dances was the astronomical dance round an altar, which was supposed to represent the sun, while the priests around it were the individual planets; their movements were, as befitted the sacred occasion, solemn and stately. In later and more civilized times the government, dreading the effect of public and self-practiced dancing upon a people naturally much given to licentiousness and immorality, forbade the higher classes to learn the art, and permitted persons of the lowest caste to take it up as a regular and recognized profession. Grace of posture and movement was the chief end attained, and they danced to the sound of the harp, lyre, pipe and tamborine, and in the streets even to the drum. According to Wilkerson a primitive form of the modern ballad, and especially the step of the pirouette, delighted an Egyptian party upward of three thousand five hundred years ago. Their dresses were transparent, and sometimes they appear to have danced entirely naked. The dance was often supplemented by gymnastics, and, among the inferior order of performers, tended toward the species of pantomime and dumb show.

Jones, says the Boston *Journal*, who wears his pocket-book on the left, not only does not let his right hand know what his left hand doeth, but he goes further—he does not let his left hand do anything for fear his right hand might know it.

The Farm and Garden.

Red Clover in the South.—All old readers of Southern agricultural journals will remember the very decided success, fifteen or twenty years ago, of Colonel Croom, near Greensboro, Alabama, in raising red clover; and we have often since seen this fine grass growing in many places from Georgia to Texas. The Marion (Alabama) *Commonwealth* of June 7 has the following: "There was left in our office last Friday a stalk of red clover measuring four feet and three inches in length, grown on the plantation of that clever man and good farmer, Captain Carlos Reese, three miles south of Marion. This clover was planted last November; yet our people have taken up and hugged to their bosoms the notion that nothing is to be expected from clover until the second year—and they will die entertaining that false idea, unless they do as Captain Reese has done, plant and see for themselves. Clover is a quick and profitable growth, but some folks seem to think that they can afford to make cotton and sell it for twelve and a half and thirteen cents, and 'send off' and pay from one to two and a half cents a pound for clover, hay and timothy to feed their stock, and think they profit by the arrangement. To all such we can only say: 'Where ignorance is bliss, 'tis folly to be wise.' There are but few things that our people actually need that cannot be raised in this bright, sunny South, and we urge, we beseech, our planting friends in the future to raise more corn, wheat, potatoes, peas, clover, rye, oats and barley, and let cotton 'go where the woodbine twineth,' or 'where Ward's ducks went,' if necessary—but raise your own supplies. Then will our beloved, down-trodden country prosper—not before."

Harvesting and Storing Onions. The proper time to harvest onions is when the tops have turned to a brown or yellow color, and fallen down. In the Middle and Northern States this usually takes place in the latter part of August, or in September. They should be pulled by hand or with a wooden rake, and then allowed to remain on the ground three or four days to dry. After they are dried, if large quantities are to be stored, they may be thrown into piles containing two or three bushels, and left in this condition two or three weeks, covering them with caps in case of rain. They should then be opened and allowed to dry two or three days before storing.

After cutting off the tops about an inch from the bulb, the latter may be taken to bins in the storehouse or cellar, and kept for market or for winter use. In latitudes south of New York they may be kept in bins, in chambers or on lofts, piled a foot deep, and covered a foot and a half deep with straw or hay, and filled in about the sides of the bins, where spaces should be left, to the same thickness. They should not be disturbed till wanted for market in the spring. Any freezing is an injury, but a little freezing will not injure them materially, if they are not permitted to thaw till the freezing season is past. In latitudes north of this line they must be kept in bins in the cellar. The cellar should be dry, cool and airy.

The Vegetable Garden.—Attention should now be directed toward securing a good crop of turnips. To this end sowing should be made at intervals of ten days, during the present and first of next month. Cow-penned ground, rather sandy, which has been broken up deep at intervals during the summer, seems best adapted to this plant.

The purple top is the earliest, and one of the most certain varieties cultivated at the South.

The Norfolk has generally succeeded well in our experience.

The seven top, or "Johnnie Reb," is a good variety to stand the winter, as its bulb grows entirely under ground. It furnishes a bountiful supply of "greens" in the spring.

A second crop of beets may be planted now; if your soil is rich and well prepared they will make good roots for winter use.

Cabbages may still be set out for winter use; insert deep in the ground as can be done without covering the bud.

If a second crop of Irish potatoes has not been started, the first of this month is not too late to plant them. Potatoes which have been kept dry for three weeks before planting will come up readily if the ground is moist. Take care to plant the whole potato, for cut ones are apt to dry up or rot. Some of the largest Irish potatoes we ever saw were planted on the tenth of August, in Marshall county, Mississippi, and matured before frost.—*The Field and Factory.*

Fruit and Nuts for All.—Do urge the people, Mr. Editor, to plant berry bushes as well as fruit and nut trees. Many and many a plantation and farm are as guiltless of apples, pears, peaches, figs, plums, cherries, grapes, blackberries, strawberries and raspberries, pecan nuts, walnuts, chestnuts, hazlenuts and hickorynuts, as if they cost millions, or would not grow on our soil. Cannot you manage to din into their ears that "places" with these luxuries growing on them are twice as valuable as those "bare fields." Your valuable magazine gives you much influence. Will you not exert it in favor of these home comforts? Cotton, corn and potatoes are the only things thought of—even groundnuts are neglected. A little trouble now would give the farmer an abundance, and leave more for the children coming on; each man should plant trees, for are we not sitting under the shade of those planted by hands long since laid to rest? We shall soon follow, and should leave fruit and shade for the next generation.—*Rural Carolinian.*

To Make Barren Trees Fruitful. The most effectual mode of bringing barren trees into fruitfulness is by *root pruning*. Dig a trench entirely around the tree, at a distance of a few feet from the trunk—say from three to six feet, according to the size of the tree—digging deep enough to cut off all the roots. Let the spade be sharp, so as to make a clean, smooth cut. When this work is completed, shovel the dirt back into the trench, leaving the surface level and smooth. If the soil be not sufficiently rich, a little well-rotted stable manure, mixed with the returned earth, will be of advantage. The work should be done in the fall or early winter. The philosophy of root pruning is thus stated by Downing: "It has the effect of at once cutting off a considerable supply of the nourishment formerly afforded by the roots of a tree. The leaves, losing part of their usual food, are neither able to grow as rapidly as before, nor to use all the nutritions matter already in the branches; the branches, therefore, become more stunted in their growth, the organizable matter accumulates, and fruit buds are directly formed. The energies of the tree are no longer entirely carried off in growth, and the returning sap is employed in producing fruit buds for the next year."—*C. C. Langdon, in the Field and Factory.*

Potato Flour.—Few persons in the United States are aware of the demand for farina, or potato flour, and of the almost unlimited extent of the market that can be found for this product, which is simply the dry, evaporated pulp of the ordinary potato, the whiter and more free from black specks the better. It is used for sizing and other manufacturing purposes, and with the aid of precipitation and acids is converted into starch. In Europe it meets a large and increasing demand, in its primitive state, as potato flour; and in Lancashire alone twenty thousand tons are annually sold, and as many more would be taken if put into the market. When calcined it is used largely for silk-dressing and other purposes. At this time the quotation for potato farina in Liverpool is a little over four cents a pound, while wheat flour is about two and one-sixth cents a pound; so that the potato flour is worth nearly double that of the wheat at the present rate. Consignments to Liverpool are solicited by the brokers there, who promise to take all that can be furnished.—*Agricultural Report.*

Salt for Bees.—I have been raising and managing a small stock of bees for the last ten years, and I find the use of salt a great benefit to them. I salt each hive regularly once a week as I do my cattle. One tablespoonful of salt to each stand of bees will do. The hive must be raised about one and a quarter inch high from the bench or stand. This enables the bees to have free access to the salt that I throw or scatter under the hives. The hives are raised from the bench by placing a small piece of stone under each corner. I never have had the moth to trouble my hives since I have adopted the plan of salting my hives. The bee-raiser will find it of great benefit to salt his bees once a week. It saves bees the labor of hunting salt in the busy part of the season.—*A Practical Farmer in Christian Observer.*

Pretty.—Washington had been visiting a lady in his neighborhood. On leaving the house a little girl was directed to open the door for him. He turned to the child and said:

"I am sorry, my little dear, to give you so much trouble."

"I wish, sir," she replied, "it was to let you in."

A true religious instinct never deprived man of one single joy; mournful faces and a somber aspect are the conventional affectations of the weak-minded.—*Ballou.*

A wise man has said: "Though a man without money is poor, a man with nothing but money is still poorer."

SCHOOLS AND COLLEGES.

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COMMERCIAL COLLEGE,
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Open day and evening the entire year.

Penmanship, Book-Keeping, Mathematics and Languages are practically taught by experienced professors. Persons from fifteen to fifty years of age attend. Instruction given privately to each student, who has a separate desk to himself, and is put through a thorough and systematic course of study to qualify him for the situation he intends to fill. Persons who have neglected their education are here speedily prepared for business. Students from the country may obtain board in the family of the principal.

Terms—Twenty per cent. less than other Commercial Colleges in this city. Cost of full Commercial Course only $100. Average time, three to four months.

The principal has been a professional teacher in New Orleans since 1851.

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VIRGINIA.

This institution, located on the great railroad line from New Orleans to Baltimore, among the mountains of Virginia, is offering peculiar advantages to those who are seeking a thorough collegiate or business education. Two Hundred and Thirty Dollars will cover the expenses for an entire collegiate year of ten months, for Tuition, Board, Fuel, Room-rent, Washing and Contingent Fees. For the character of the school, please consult our own Alumni, or any of the Bishops or of the leading men of the Southern Methodist Church, or the Professors of the University of Virginia, who have authorized this reference. Our Fall Session begins AUGUST 17, 1871. If you desire a catalogue write to

E. E. WILEY, Prest.,
1e8 4m Emory P. O., Va.

HIWASSEE COLLEGE.

The twenty-second annual session of this school will begin on the First Monday in August, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address H. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

MANSFIELD FEMALE COLLEGE.
Owned by the Louisiana Conference.

The fall session of this institution, for the year 1871, will commence on WEDNESDAY, September 27. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and efficient discipline, and a constant regard to comfort and moral improvement.

TERMS FOR A SESSION, PAYABLE IN ADVANCE.

Board, including washing, fuel and room-rent, in gold	$67 50
Regular tuition, in currency	25 00
Music on Piano, Guitar or Melodeon, in currency	25 00
French, in currency	15 00
Use of instrument in music, in curry	7 50
Vocal music in class, in currency	5 00
Incidental fee, paid by every pupil, in currency	2 00

For catalogues, containing particulars, address CHAS. B. STUART, President.
jy20 3m Mansfield, La.

EAST ALABAMA COLLEGE,
(MONTGOMERY AND WEST POINT RAILROAD,)
AUBURN, ALABAMA.

The next session of this institution opens SEPTEMBER 13, 1871, with the following faculty:

J. T. DUNKLIN, A. M., Professor of Languages.

Rev. B. B. Ross, A. M., Professor of Moral Philosophy.

Rev. A. D. McVoy, A. M., Professor of English Literature.

Alex. Hogg, A. M., Professor of Mathematics.

Wm. C. Stubbs, A. M., Professor of Natural Science and Modern Languages.

Tuition in College classes, per annum	$70 00
Tuition in Junior Dept., per annum	55 00
Incidental fee for a year	5 00

Board, $15 to $20 per month.

For catalogues apply to

REV. B. B. ROSS,
Chairman of the Faculty,
jy27 2m Auburn, Alabama.

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.

Rev. J. E. Cobb, President and Professor of Mental and Moral Science, Greek Language and Literature.

J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.

———, Professor of Civil Engineering.

A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department	$25 00
Preparatory studies	$15 00 and 20 00
Contingent fee	1 50

Board in private families, per month, $11. Board with room furnished, $15.

Total expenses for board and tuition will range from $85 to $165 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address

au20 1y W. F. MORELAND.

SCHOOLS AND COLLEGES.

WHITWORTH FEMALE COLLEGE,
Brookhaven, Mississippi.

On the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles from New Orleans, and fifty-seven miles south of Jackson, Mississippi.

The location is healthy. The instruction in all the branches, including French and Music, is thorough. During the past term there were one hundred and eighty-two pupils. The Faculty consists of four gentlemen and six ladies. The total expenses for board, tuition in English, Latin and Greek, English text-books, school-room stationery, medicines and medical attention, for the term of forty weeks, amount to $263. The next session will open on the twentieth of September, 1871.

Catalogues can be obtained from R. J. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

References: Revs R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address

REV. H. F. JOHNSON,
jy6 4m President.

OAK GROVE ACADEMY.

The exercises of the above institution were opened on Monday, JULY 31, 1871.

Students can at this institution, at comparatively no expense, prepare themselves to enter the senior classes of the best colleges, where they can acquit themselves with as much honor as those who have spent $1,500 to $2,000 in the acquisition of an education.

TUITION PER TERM OF FIVE MONTHS.

First class	$8 25
Second class	10 00
Third class	12 50
Fourth class	15 00

Board and washing can be obtained in good families, at $2 per week. Students wishing to board themselves can have cabins free of charge.

The locality of the institution being in one of the most healthy portions of East Tennessee, certainly recommends itself to the young men of the South, who should always remember that while they are cultivating that higher type of their nature, they should also be preserving or restoring a sound constitution, without which there can be no great enterprises.

For further information address

DR. E. COLLINS,
Secretary of the Board, or
PROF. J. T. SHANKLIN,
Pine Hook Landing,
au3 1f Meigs county, East Tennessee.

CORONA.

Corona strives to justify its name,

THE CROWN OF SCHOOLS

for the higher education of women, by judiciously combining in its scheme the special points of excellence found in all other schools. It aspires to superiority in all departments—literary, scientific, æsthetic, domestic and hygienic. The principal, after spending nearly twenty years in studying educational questions and in the practice of teaching, is devoting his whole mind and heart to the task of maintaining not the largest but the best school in the South. His system of education comprehends such an harmonious development of all the powers of mind, heart and body as will fit the young lady for the faithful discharge of the highest and lowliest duties of life.

The methods of instruction are those approved by the foremost educators of the age. The very best aids are employed for imparting real knowledge, such as maps, charts, globes, specimens and apparatus of all kinds. There is no role—learning of the mere letter of text books—no cramming of the mind with disconnected facts.

Assistant teachers of known scholarship and well-tried aptness in teaching are engaged. In physical science and modern languages instruction is given by the eminent professors in these departments of Cumberland University.

The course of study is very extensive. It is arranged into schools after the plan of the best universities, and pupils are graduated in such schools as they or their parents may elect. Music on piano, harp and guitar.

In the boarding department young ladies enjoy all the comforts of an elegant home. The rooms are large, well ventilated, neatly furnished and newly carpeted. Fires in rooms whenever wanted. The table is bountifully supplied with wholesome food.

The location is most favorable in point of health, social refinement and religious privileges.

The health and physical development of boarding pupils are promoted by a system of gymnastic exercises, under a competent teacher, with dumb-bells, wands, rings and Indian clubs, without charge.

The expense of boarding and regular tuition is $250 or $200 a year. Extra branches at usual rates. The annual session always begins on the first Monday of September.

For additional information address

A. B. STARK, LL. D., President.
jy27 2m Lebanon, Tennessee.

CENTENARY COLLEGE OF LOUISIANA

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

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N. JENKINS' ANNIHILATOR.
A Purely Vegetable Compound
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RHEUMATISM AND GOUT

The subscriber takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these affections. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, Delhi, Louisiana, and to the Rev. James E. Bradley, Floyd, Louisiana.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

2. From two to twelve bottles, according to dread on of disease, will cure *permanently any* case of Rheumatism or Gout.

3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

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THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

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Sign of the old, old Coffee Pot.
no26 1y

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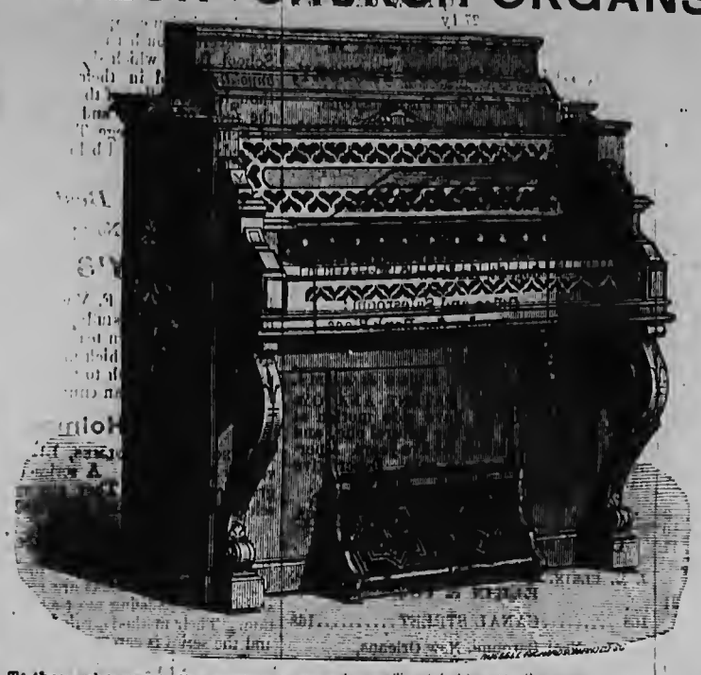

To those who are at all acquainted with the trade in musical instruments, or those conversant with the improvements that during the last twenty years have been made in that most popular of instruments, the Reed Organ, it is entirely superfluous to speak of the reputation or ability of the firm of GEO. WOODS & CO. We will however, mention, for the benefit of any who may be without information on the subject, that the senior partner, Mr. Geo. Woods, has been engaged in the manufacture of Organs for many years, that he is the inventor of many valuable improvements and ingenious devices, and that his confrères in the business are all men extensively known to the trade as being possessed of uncommon skill, taste and experience in their different branches.

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Its Purity, Clearness and Brilliancy, Extraordinary Power,
CAPACITY FOR VARIETY, AND BEAUTY OF EFFECT,

Which is owing in a great measure to the excellence of our famous SOLO STOPS,

VOX HUMANA AND VOX CELESTE,

which differ materially in their construction and effects from other Stops of the same or similar name.

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PATENTED INVENTIONS AND INGENIOUS DEVICES.
Our method of employing SOLO SETS in separate WIND CHESTS.
IMPROVED VALVES AND WOODS' OCTAVE COUPLER.
THOROUGHNESS OF CONSTRUCTION AND ELEGANCE OF DESIGN.

All material used in the construction of our instruments will be found to be strictly of the best quality. Our workmanship will also be found to be of a very high order.

The Cases are constructed with a proper regard to the laws of sound, having acoustic chambers at the ends of the case.

The Fronts of Keys are Ivory, and are not of Holly wood.

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Months	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
JAN	1	2	3	4	5	6	7
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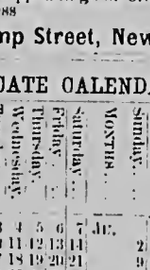

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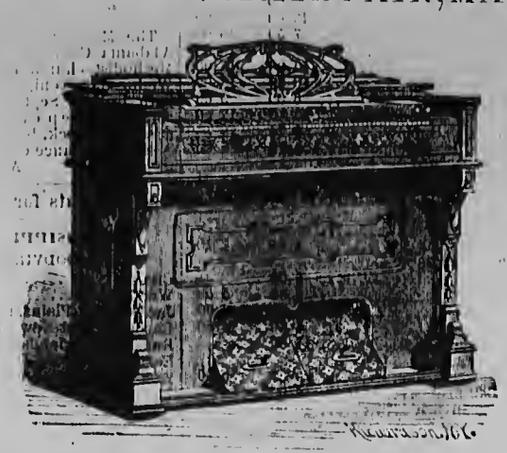

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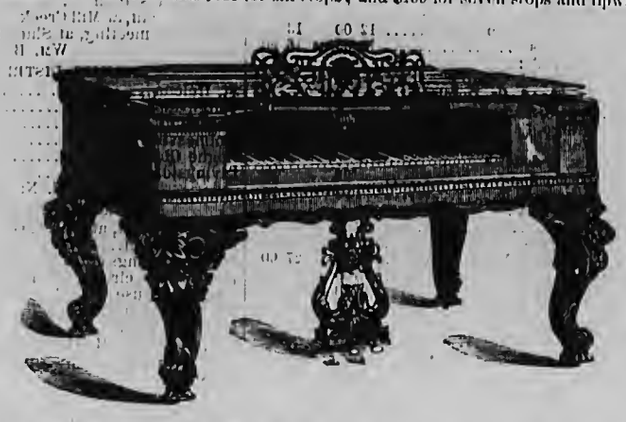

Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6½-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

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COLLEGIATE INSTITUTE,

AT BATON ROUGE LOUISIANA.

THE EXERCISES OF THIS SCHOOL will be resumed on Monday, the second of OCTOBER next.

For circulars, with all necessary information, apply to Rev. R. J. Harp, 112 Camp street, New Orleans, or to myself, at Baton Rouge, Louisiana.
au3 3m W. H. N. MAGRUDER.

SCHOOLS AND COLLEGES.

MARTHA WASHINGTON COLLEGE,

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The College of the Holston Conference.

THE TWELFTH ANNUAL SESSION of this well-known institution will begin OCTOBER 1, 1871, and continue forty weeks.

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The course of instruction embraces every subject of a solid and finished education.

The system of instruction is that of the University of Virginia, at which the President graduated as Master of Arts.

The college buildings are substantial brick structures, commodious, comfortable and elegant.

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All the associations and surroundings are such as to cultivate the taste and refine the feelings.

Abingdon, situated on the Virginia and Tennessee railroad, eight miles from Emory and Henry College, and fifteen from Bristol, amid the mountains of southwestern Virginia, is noted for the beauty and grandeur of the surrounding scenery, a balmy atmosphere, general healthfulness and refined society. Mineral waters abound in its vicinity.

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REFERENCES: The faculty of the University of Virginia, and Emory and Henry College; the Bishops of the Methodist Episcopal Church South; Prof. L. C. Garland, LL. D., University of Mississippi, and Hon. John A. Campbell, Abingdon, Virginia. au3 2m

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THE TWENTY-SIXTH ACADEMIC YEAR

WILL BEGIN ON

MONDAY, SEPTEMBER 4, 1871.

☞ Send for catalogue, containing terms, rules, regulations and full information, to
COL. R. T. P. ALLEN, Sup't,
jy20 2m Farmdale, Franklin Co., Ky.

Scientific.

THE *Richmond and Louisville Medical Journal* says that, in general, the dose of carbolic acid is one grain to an ounce of water. As a gargle, one or two grains to an ounce of water. As an injection, one grain to four ounces of water. As a lotion, fifteen grains to an ounce of water. As an ointment, sixteen grains to an ounce of lard. As a liniment, one part to twenty of olive oil. As a plaster, one part of carbolic acid to three parts of shellac.

THE use of nitrous oxyd gas, says Dr. Mclaren, in the Edinburg *Medical Journal*, should be avoided in all cases of diseases of the lungs in which the breathing is much embarrassed, and when there is evidence of either serious brain or heart disease. One of its greatest advantages as an anæsthetic is its safety, only two fatal cases having been reported; but there is a disadvantage in the rapidity of the patient's recovery from its effect.

PALM OIL.—Palm oil is prepared from the fruit of the palm tree as follows: On its arrival at maturity the fruit is plucked and thrown into a heap on the ground, where it is left for about a month. Fermentation is thus produced. When this is sufficiently advanced the mass is thrown into large iron vats and boiled with water, the fruits being crushed from time to time. After prolonged boiling they are pounded in rude mortars formed from trunks of trees, the kernels are removed and the shells again boiled. The oil then floats on the surface of the liquid and is collected with large wooden spoons. This oil is solid at ordinary temperatures in our climate. Its color is reddish yellow, and it is esteemed in proportion to the depth of its color. Its odor resembles that of the iris or the violet.

PETROLEUM IN THE CAUCASUS.—The petroleum deposits in the region of the Caucasus are very remarkable. For many centuries the springs have been known, and the oil has been collected by skimming. On the eastern shore of the Caspian twenty thousand such wells, all of them quite shallow, are now skimmed. The wells are often close to each other, and the sinking of a new one does not affect the productiveness of another near it. One sunk in 1863, by the very side of another, which for centuries had produced three thousand five hundred pounds per day, yielded forty thousand pounds per day, without affecting the first. The American method of boring wells has lately been introduced, and flowing wells have burst forth from a depth of 250 feet, which have maintained a jet from forty to sixty feet high.

SHAD IN THE HUDSON RIVER.—The propagation of shad in the Hudson river has been prosecuted under the New York Commissioners of Fisheries this year with energy and success. The number of young shad hatched and turned into the river may be counted by millions. The advance of the season, causing the temperature of the water to rise above eighty degrees Fahrenheit, terminates the hatching season. The place selected for operations was Mull's fishery, some ten miles below Albany. To that place the agents employed, with the requisite apparatus, repaired, and encamped about the middle of May and remained till the sixth of July. Owing to the increase of shad by the work of former years, there was less difficulty in obtaining the parent fish for propagation. The catching of the shad and the procuring the eggs is all accomplished in the night—generally between the hours of nine and two.

Mr. Green, who has given his personal attention to the operation at Mull's, reports that on the night of May 15 he caught forty shad, from three of which were obtained 60,000 eggs. The temperature of the water ranged from sixty to sixty-eight degrees. On the twentieth he obtained from seven shad 140,000 eggs. On several occasions over 300,000 eggs were thus secured in a single night. On the fifth of July the water was above eighty degrees and no shad were taken. About half a million young shad were turned loose, and this closed operations on the Hudson for the season. The total number of eggs taken was 8,335,000, from which 7,823,000 shad were produced and turned into the river. Three years from this spring these shad will be large enough for market, and at that time the catch in the Hudson will probably be so large that shad may be sold at a very low price. Enough has already been done in the way of shad culture in the Hudson, in the past two seasons, to make a perceptible difference in the yield in the two succeeding seasons.

CONSCIENCE is a sleeping giant; we may lull him into a longer or shorter slumber; but his starts are frightful and terrible in the hour when he awakes.

You cannot be happy, but as God makes you holy.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market since our last report. Sugar has been in some request, but with trifling receipts and a light stock the movement has been of limited extent. Operations in flour have been to a fair extent at easier prices, and extras have given way 25 to 50c. ₱ barrel. Corn has been steady at the previous reduction. Pork has sold at a further falling off, in round lots, of 25 to 50c. Bacon has also ruled in favor of buyers, showing a net decline of ¼ to ½c. ₱ lb.

Our accounts from the country are more discouraging, both as to the general condition of the crop and the caterpillars, which have already caused considerable damage in some localities. There is now no longer any doubt of the appearance of the real army worm, to an extent which creates general alarm. We have had no further receipts of the new crop.

The river is 13 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi	bales.	1,350
Lake		4
Mobile		917
Texas		219
Total		2,490

On Saturday the demand fell off and the sales were confined to 400 bales, taken by three buyers, at about previous rates, but with a tendency to easier prices. There was some inquiry at concessions to which factors would not submit. On Monday the movement was resumed with more spirit, and 1,200 bales changed hands, partly at easier prices, but without requiring any reduction in quotations except ⅛c. in the outside rate for strict good ordinary. On Tuesday, under encouraging telegrams from New York and discouraging crop accounts, factors were more stringent in their pretensions, and in some cases realized prices showing an improvement of ⅛ to ¼c., but without establishing a general advance. The business embraced 1,000 bales.

This makes an aggregate for the past three days of 2,600 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,442,587 bales, against 1,140,792 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,101,194 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 881,540 bales to Great Britain, 209,492 to other foreign ports, and a decrease of 208,000 to France.

Referring to our remarks above, we quote as follows:

Ordinary	14¼ to 15¼
Good ordinary	15 to 16¼
Low middling	16¼ to 17¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.	20,696
Arrived past three days	2,490
Arrived previously	1,514,783
Made from waste and damaged cotton, samples, etc	19,885—1,537,161
	1,557,857
Exported past three days	5,116
Exported previously	1,523,103
Burned	950—1,529,169
Stock on hand and on shipboard	28,358

STUGAR.—There is little or nothing doing. Now and then small sales are made to the city trade at 9½ to 10⅜c. for common, 10½ to 10⅝c. for good common to fair, 12c. for prime, 12½c. for choice, and 12⅞ to 12¼c. for yellow clarified. Refinery yellow clarified is quoted at 12¼ to 12¾c., and white at 13 to 13½c. ₱ lb.

MOLASSES.—The small lots coming in from plantations are selling at 15 to 25c. for poor fermenting, and 25 to 35c. for good fermenting. Fair refinery refuded is selling at 35 to 40c., prime 50c., choice 60 to 65c.; golden syrup 90c. to $1 ₱ gallon.

PORK.—The market is very dull, and prices are still lower. On Friday, not previously reported, 350 barrels choice and full-weight mess sold at $13.50, and on Saturday 200 barrels do. at $13.50 ₱ barrel. Holders are asking $13.75 ₱ barrel, without buyers at that price. It is retailing at $14.25 to $14.50 ₱ barrel.

BACON.—The market is very dull and unsteady, and prices are irregular and lower. There were sales on Saturday and Monday of 100 tierces, in small lots, at 8½ to 8⅝c. for clear sides, and 20 tierces choice sugar-cured hams at 16c. ₱ lb. On Tuesday 10 casks shoulders sold at 6⅞c., 30 boxes clear sides at 8½c., and 30 tierces choice sugar-cured hams at 15, 15¼ and 15½c. ₱ lb.

DRY SALT MEAT.—On Monday a lot of 6 casks shoulders sold at 5¾c. ₱ lb.

LARD.—The market is quiet, with a fair stock on hand. Tierces are quoted at 10¾ to 10¾c., kegs 11¼ to 11¾c. On Saturday 25 tierces refined sold at 10¾c., and on Monday 125 kegs refined at 11¼c. On Tuesday 40 tierces refined sold at 10¾c. ₱ lb.

BREAKFAST BACON is dull at 16c. ₱ lb. On Tuesday 10 boxes Western sold, in two lots, at 9¾c. ₱ lb.

MONETARY.—Gold, 111¾ to 112.

American silver half dollars, 106½ to 107½, and Mexican dollars at 2 to 2½ per cent. premium in gold.

The stock market has continued inactive, the only sales reported being 100 shares Louisiana Levee Company on Saturday at $8.50, and 100 at $8.75; 250 do. on Monday at $8.75, 100 at $9.25, and 100 (a resale) at $9.50; and about 200 same on Tuesday at $9.25 to $9.75 and $10.87½, 5 People's Bank at $63.50, and 50 Barra Barra Copper Mine at $8.25.

On Saturday $3,700 City Appropriation Certificates sold at 95½, and on Tuesday $4,300 at 94 to 95¼.

CATTLE MARKET.

NEW ORLEANS, Aug. 22, 1871.

Texas cattle, choice, per head	$45 to 55
Texas cattle, second qual., per head	25 to 40
Texas cattle, third qual., per head	10 to 14
Dogs, per lb. gross	5½ to 7c
Sheep, first quality, per head	$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	6 to 10
Yearlings, per head	6 to 8

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bagging, ₱ yard:		
Kentucky	20	21
East India	19½	20
Bale Rope, ₱ lb:		
Kentucky	— —	— —
Bran, ₱ 100 lbs	1 05	1 10
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	0 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	— —
Adamaatine	— —	— —
Star	10¼	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	19 00	— —
Anthracite	— —	— —
Western, ₱ bbl	50	— —
Coffee, ₱ lb:		
Havana (currency)	25	20
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Braziers'	30	33
Sheathing	— —	— —
Copper bolts	33	35
Yellow metal	25	26
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	— —	21
Russia	30	— —
Corn meal, ₱ bbl	3 00	— —
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4¼
Logwood, St. Domingo	4¼	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	20	30
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	5 75	6 00
Superfine	4 75	— —
Fine	4 50	— —
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	— —
Almonds, soft shell	16	22
Raisins, M. R., ₱ box	— —	— —
Raisins, layer	3 10	3 15
Lemons, Palermo, ₱ box	4 00	4 25
Lemons, Malaga, ₱ box	— —	— —
Oranges, La., ₱ M	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, ₱ bushel:		
Oats	48	50
Corn, shelled	65	70
Beans, ₱ bbl	8 00	8 50
Gunpowder, ₱ keg	8 50	9 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	30 00	31 00
Hides, ₱ lb:		
Country dry flint	15	16
Texas stretched ditto	— —	— —
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	— —
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Shell lime	— —	— —
Rockland, etc	— —	— —
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	16 00
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	— —
Moss, ₱ lb:		
Gray country	— —	— —
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	15
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	3 25	3 50
Pitch, ₱ bbl	3 25	3 50
Rosin, No. 1	3 00	3 50
Rosin, No. 2	2 25	2 50
Rosin, No. 3	1 75	2 00
Spirits Turpentine, ₱ gal	48	50
Varnish, bright	50	85
Nuts:		
Cocoa, ₱ 100	5 00	—
Pecans, ₱ lb	18	20
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	2 25
Tanners', ₱ gallon	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated	25 00	26 00
C. S., undecorticated	— —	23 00
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Beef tongues, ₱ dozen	— —	— —
Pork, mess	13 50	13 75
Butter, Northern	33	34
Butter, Western	21	22
Cheese, American	11	12½
Potatoes, ₱ bbl	— —	— —
Onions	3 00	3 50
Apples	— —	— —
Cabbages, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	7¼	8½
India, (gold, in bond)	— —	— —
Carolina	— —	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown	10	— —

Special Notices.

CAMP MEETING.

There will be a camp meeting at Salem church, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the first Sabbath in October. Ample provisions will be made to meet the wants of visitors. Ministers of the gospel are of course invited. L. B. PHILLIPS, P. C.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected. ANGUS DOWLING, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DISTRICT.

Clinton	Sept. 9, 10
Woodville	16, 17
Jackson and Plains, Pipkin's cha'l	23, 24
Bayou Sara, at New Hope	30, Oct. 1
Buffalo, at Friendship	Oct. 8, 9
East Feliciana, at Oak Grove	15, 16
East Baton Rouge, at Jones' Creek	21, 22
Liberty, at Woodland	Nov. 4, 5
Meadville, at Meadville	11, 12
Wilkinson, at Midway	18, 19

J. L FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley, at Pleasant Val'y	Aug. 5, 6
Brookhaven station	12, 13
Brandywine ct., at Abbott school house	19, 20
Wesson, at Wesson	26, 27
Martinsville circuit, at Providence camp ground	Sept. 2, 3
Crystal Springs	9, 10
Jackson circuit, at Byron	16, 17

GEO. F. THOMPSON, P. E.

SEASHORE DISTRICT.

White Plains mission	Aug. 31
East and West Pascagoula circuits, at Zion	5, 6
Green circuit, at Vernal	12, 13
Enon circuit, at Augusta	19, 20
Rankin circuit, at Clear Creek	Sept. 9, 10

W. W. HURST, P. E., Brandon, Miss.

MERIDIAN DISTRICT.

Marion and Toomsuba circuit, at Bethany	Aug. 5, 6
Clarke circuit, at Manassas	12, 13
Paulding, at Philadelphia	19, 20
Enterprise station	26, 27
Jasper circuit, at Mill Creek	Sept. 2, 3
Preachers' meeting, at Shubuta	Aug. 2, 3

WM. B. HINES, P. E.

SUMMIT DISTRICT.

St. Helena	Aug. 5, 6
Tangipahoa	12, 13
Arcola	19, 20
Holmesville	26, 27
Bogue Chitto	Sept. 2, 3
Livingston	9, 10

J. NICHOLSON, P. E.

JACKSON DISTRICT.

Camden circuit, at Forest Grove	Aug. 5, 6
Canton station	12, 13
Sulphur Springs ct., at Madisonv'e	19, 20
Brownsville circuit, at Tinnen's school house	26, 27
Raymond circuit, at Bolton	Sept. 2, 3
Carthage circuit, at Conway	9, 10

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Vicksburg	Aug. 5, 6
Clover Hill	12, 13
Lower Deer Creek	19, 20
North Warren, Hildale and Cane Ridge, at Wesley	26, 27
South Warren, at Asbury	Sept. 9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

BRANDON DISTRICT.

Morton	Aug. 12, 13
Brandon ct., at Richland Academy	19, 20
Trenton circuit	26, 27
Sylvarena circuit	Sept. 2, 3
Garlandsville	9, 10

F. M. WILLIAMS, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion Junction, at Asbury chap'l	Aug. 5, 6
Spring Hill, at Spring Hill	12, 13
Peachtree, at Peachtree	26, 27
Suggsville, at Galastowa	Sept. 2, 3
Jackson, at Union	9, 10
Choctaw Corner, at Choctaw Cor'r	16, 17
Rembert Hills, at Hamden	23, 24

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pensacola	Aug. 5, 6
Milton	12, 13
Pollard ct., at Lathram's chapel	19, 20
St. Stephen's, at Paul Bapton	26, 27
Eastern Shore	Sept. 2, 3

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Gainesville, at Warsaw	Aug. 5, 6
Greene, at Sardis	12, 13
Belmont, at Brewersville	19, 20
Demopolis	26, 27
Forkland	Sept. 2, 3

S. H. COX, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DISTRICT.

Shelly Island	Aug. 26, 27
Richland	Sept. 2, 3
Waterproof	9, 10
Winnsboro	16, 17
Lind Grove	23, 24
Bastrop	30, Oct. 1

B. F. ALEXANDER, P. E.

SHREVEPORT DISTRICT.

Mooringsport ct., at Willis' school house	Sept. 2, 3
Keachie circuit, at Liberty	9, 10
Caddo circuit, at Friendship	16, 17
Springville ct., at Holley's school house	23, 24
Pleasant Hill circuit, at Beulah (camp meeting)	30, Oct. 1
Amacoco circuit, at Oak Grove	Oct. 14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

NEW ORLEANS DISTRICT.

Carondelet street	Aug. 6
Felicity street	13
Baton Rouge	19, 20
Louisiana avenue	Sept. 10
Piaquemine	17
Cadiz street and Carrollton	21
Thibodaux	Oct. 1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Bellvue	Aug. 26, 27
Franklin	Sept. 3, 4
New Iberia	9, 10
Opelousas	23, 24
District Conference, at Abbeville	Oct. 19-22

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VOL. XVII. NEW ORLEANS, THURSDAY, AUGUST 31, 1871. NO. 33.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, Aug. 23.—There is no longer any doubt about the appearance of the army worm in unusual numbers through the richest cotton counties of Alabama. The rains now falling will aid their development.

ST. AUGUSTINE, FLA., Aug. 24.—The steamship Lodona was wrecked seventy-five miles south. Twenty persons lost. The mess boy, who was picked us yesterday, hrings the news.

The vessel is a total wreck. The survivors are the captain's son, first and second mates, chief and first assistant engineers, fireman, four sailors and mess boy.

SELMA, ALA., Aug. 25.—The army worm commenced operations on the twenty-first in this vicinity, and are now committing fearful ravages. The cotton crop will be materially shortened.

WILMINGTON, Aug. 25.—For two days we have had reports here that yellow fever prevailed in Charleston. Information was received to-day which removes all doubt as to its existence there, and, it is feared, in epidemic form.

A letter received this morning from one of the most prominent clergymen of Charleston states that a malignant type of yellow fever is there, and that the writer has himself seen four cases.

Information from another source states that the disease is there and thought to be spreading.

WASHINGTON, August 27.—Dispatches from Captain Hall, commanding the Polaris, dated Halsteinberg, the first instant, were received at the Navy Department to-day, reporling the arrival of the expedition there July 31, where they were agreeably surprised at finding the Swedish expedition, consisting of a brig and a small steamer, under command of F. W. Vonotter, which had been to Disco and Uppernavik, and is now on its return homeward.

With the exception of a gale which broke upon the Polaris, on the evening they left Fiscano, and July 28, a gale that made the sea, with ils icebergs all around them, one of wild grandeur, with Greenland's icy mounlains, along which they were coasting, they experienced no danger whalever.

The Swedish expedition brought highly favorable news from the Uppernavik, that the season for arctic navigation is better than has been known for several years; that no ice, save occasional bergs between Holsteinberg and Disco, and belween the latter place and Uppernavik, has been seen for several weeks.

CHARLESTON, S. C., August 27.—Since last Friday three new eases of yellow fever are reported, and one of the eases previously reported died. The first excitement occasioned by the appearance of the disease is subsiding. The feeling in the community is quiet and hopeful.

JACKSONVILLE, FLA., August 27.—Brig Pomora, of Richmond, Maine, went ashore twenty-five miles south of Cape Conaveret, August 17. The cargo of cotton can be saved; no lives lost. Steamer Lodona was stranded six miles north of Capo Conaveret. The beach is strewn with her cargo for thirty miles. The captain and twenty men were lost; the first officer, second officer, chief engineer, first assistant engineer, chief cook, one fireman, Captain Harvey's son, mess boy and five seamen were saved.

The brig Welsh, of Philadelphia, is ashore fifteen miles south of Conaveret. Her cargo of sugar washed out. Captain Watson was drowned, and his body buried on the spot. The brig H. G. Berry, of Baltimore, is ashore fifty yards from the Welsh, and is a total wreck. Her cargo consisted of sugar and molasses.

The bark Hilda, from New Orleans, bound to Cowes, stranded six miles south of St. Augustine. Her cargo of tobacco and staves will prove a total loss. One man was drowned.

BOSTON, Aug. 27.—The Bangor express ran into the Revierè train seven miles from Boston. Eighteen men and three women are dead, and forty to fifty persons are wounded.

The particulars of the accident on the Eastern railroad, at Reviere, are appalling. The express ran into the accommodation train at full speed, with such force that the engine and tender reached the center of the last car, which was demolished. This car was crowded with passengers, sitting and standing. The woodwork instantly took fire, and the scene which followed was terrible. The boiler of the engine burst and the victims were enveloped in a cloud of steam and deluged with hot water.

The flames were at last extinguished, hut there were but few of the passengers in the car (who were not instantly killed by the collision) who escaped the fatal effect of the steam. The other cars in the accommodation train took fire from the upsetting of the kerosene lamps, but the passengers got out in time.

WASHINGTON, Aug. 28.—A mail train going thirty-five miles an hour and a freight train going eighteen miles an hour collided on the Erie railroad, near Westport, Pennsylvania, by which six persons were instantly killed, and a large number of persons severely injured. The engineer was fatally injured.

The total population of the United States is 38,555,983, composed as follows: Natives 32,889,437, foreigners 5,566,466, white 33,586,988, colored 4,380,009, Indian 25,731, Chinese 63,254. Of the Indians and Chinese, the Territories contain 4,503 of the former and 7,075 of the latter. The Indian Territory and Alaska are not included or mentioned in any of the census tables above epitomized.

CHARLESTON, S. C., Aug. 28.—Diligent inquiry fails to discover any new cases of fever in the last twenty-four hours. The whole number of persons now ill with the fever hardly exceeds a dozen. The disease seems to yield readily to medical treatment, except in cases which were neglected in the early stages.

The apprehension of an epidemic is gradually subsiding.

MOBILE, Aug. 28.—The *Register* has kindly furnished the following particulars of the explosion yesterday: The steamer Ocean Wave left the city on Sunday morning, with about two hundred persons on board, for an excursion to Fish river. On her return she stopped at Point Clear, reaching there at five P. M. The boat was made fast, and the band and part of the passengers went ashore. After remaining half an hour the whistle was blown, and the passengers just got aboard when the boiler exploded with great force. Fragments of timber and metal flew in every direction. The forward part of the boat and cabin were carried completely away. The chimney fell backward toward the rear of the boat, crushing the upper cabin, and the boat immediately sank, with her bow submerged. About sixty or seventy persons were killed and injured by the explosion.

So far the bodies of nineteen of the dead, eight ladies among the number, have been recovered. Twenty-eight wounded have been brought to the city, and one of the number, a little girl, has since died. It was appalling and heartrending. Wilder scenes of grief are seldom witnessed. Many of the passengers were little children, and many little hats and bonnets came ashore to tell of the little victims beneath the waves.

Captain Eaton swam some time with both legs broken. A boat reached him just too late, and he went down. The two pilots were killed. The engineer and wife were severely injured, and all the firemen killed.

It is impossible to correctly estimate the loss. By some it is supposed that at least thirty or forty persons are still buried in the debris of the wreck or at the bottom of the bay. A diver has gone to the scene of the disaster. The accident has cast a gloom over the whole city, and a universal sadness prevails.

The Ocean Wave has been for some time considered unsafe. The boat has always been an unlucky one.

A criminal responsibility rests somewhere, and it should be visited to those to whose recklessness and incapacity it is attributable. The system of inspection everywhere is loose, careless and reckless. The boiler was not so much exploded as it was torn open, with a long seam. It was so rotten as to literally tear open. Had it been stronger, so as to explode with greater violence, the destruction would have been greater. The force of the explosion was upward and forward.

MOBILE, August 29.—Thirty-five dead bodies have been recovered. It is feared many more are under the wreck.

The excursionists were mostly working people, with their families.

A submarine diver thoroughly examined the wreck of the Ocean Wave, and failed to discover any bodies. He reports the steamer terribly shattered. The force of the explosion was tremendous.

The community is still excited, and an investigation will be held as to the cause of the explosion. So far the casualties are fifty-five, of whom twenty-nine were killed and twenty-six wounded. Many more missing bodies will come to the surface in a day or two.

Three more of the wounded died this afternoon.

The reported death of Willis Meriwether is incorrect.

CHARLESTON, Aug. 29.—A few new cases of yellow fever reported. Three old cases fatal since yesterday. Many unacclimated persons leaving. Opinion is divided as to whether the disease will or not spread.

WASHINGTON, August 29.—The United States steamer Congress has returned from Greenland, having made the run of two thousand five hundred miles in less than thirteen days. Her officers report that the steamer in returning passed a hundred icebergs, but no packed ice. The season has been very mild, not unlike May in New York. Day became perpetual as the steamer advanced north.

The Polaris, Captain Hall's vessel, sailed northward from Greenland on the seventeenth, with three parting cheers from the crew of the Congress. The Congress is the largest ship ever seen in Disco bay.

FOREIGN.

VERSAILLES, Aug. 23.—The prolongation of Thiers' term is assured.

Another two hundred million of francs have been paid.

It is stated Thiers adopts the disarmament of the National Guard as a government measure.

LONDON, Aug. 23.—A collision occurred on the Midland road, near Leicester, by which many persons were injured.

A meeting in favor of the ballot, at Birmingham, passed resolutions condemning the action of the House of Lords.

Gambetta proposes to the French Republican Union the dissolution of the present Assembly on the first of May, 1872.

The bill proposes the dissolution of the National Assembly on the grounds that its discussions have proved fruitless, and provides for the election of a Constituent Assembly. The bill also provides for the resignation of Thiers when the Constituent Assembly is elected.

A special to the *Times* says: "The discussions upon the dissolution of the Assembly are exciting. A conflict is apprehended, and grave consequences are probable."

A church in Bolano, Italy, was struck by lightning. Thirty-two persons were killed and injured.

A foreign ship arrived at Shields with cholera.

Baron Buest's retirement from the Austrian cabinet is reported.

The potato blight in Ireland has been exaggerated. It seems the official statement says the crop is a good one.

VERSAILLES, Aug. 23.—The court-martial establishes the fact that the Federals, disguised as firemen, fed the flames with petroleum. Cellet, the prison director of the Commune, swears he received orders from Ferret to shoot the hostages, but he declined.

The Assembly approve of the new additional taxes, and decided to proceed to the immediate discussion of the question of the disarmament of the National Guard.

The government is acting in concert with Italy to prevent cholera.

In the court-martial to-day the argument for the prosecution was concluded, and counsel for the prisoners commenced to sum up.

BERLIN, Aug. 23.—Four cases of cholera here, two of which were fatal.

PARIS, Aug. 25.—The Radical journals unanimously favor a dissolution of the Assembly.

The government has forbidden public rejoicings in this city on the fourth of September, the anniversary of the revolution in Paris last year against the Bonapartes.

It is reported that assurances have been received at Versailles that the Prussian troops in France will be reduced to fifty thousand on the first of September, and those who remain will be lodged in barracks.

BERLIN, Aug. 28.—The Prussian *Cross Gazette* confirms the report that a second meeting between the German and Austrian Emperors has been arranged, and states that it will take place on the seventh of September, at Salsbourg. The Emperor Francis Joseph will be accompanied by Count Von Buest.

A firm basis was laid at Gastein for relations whereby Germany and Austria are to assume joint attitude. Italy has unconditionally agreed to the same policy, and communications have passed between the three governments looking to the establishment of a complete understanding.

LONDON, Aug. 28.—The *Herald* correspondent at Salsbourg telegraphs: I am in position to affirm that a new secret treaty, offensive and defensive, has been concluded between Prussia and Italy.

BERLIN, Aug. 29.—There were three hundred and twenty-nine deaths in Koenigsberg for the week ending the twenty-fifth, including one hundred and twenty-seven from cholera.

No deaths have occurred at Dantzic for the last two days.

The New York Roman Catholic City Government.

We give an extract from a three-column article recently published in the *Evangelist*, a Presbyterian paper of this city. From it our readers will learn that the editor has had an interview with Judge Hilton, and has come to the conclusion that all the charges of knavery made against our city officials are false, as also are the statements that our city government is under the control of Irish Catholics, and that he does not believe New York is worse than any other city under the sun. In commenting on this the *Herald*, on Sunday last, re-echoes the words of the *Evangelist*, and winds up with this question: "Who can assert, after reading the above, (from the *Evangelist*,) that the government of the city of New York is in the hands of the so-called Irish Catholics?" Now this is evidently an attempt to rob our Irish Catholic citizens of a credit that belongs to them beyond all manner of doubt, as may be seen by the following list made up hastily from memory, and without calling upon Controller Connolly for information which his modesty, we fear, might prevent him giving:

P. B. Sweeny, President Park Commissioners, Roman Catholic.
Richard B. Connolly, Controller, Roman Catholic.
Benard Smyth, Receiver of Taxes, Roman Catholic.
Richard O'Gorman, Corporation Counsel, Roman Catholic.
James B. Nicholson, Commissioner Charities, Roman Catholic.
Owen W. Brennan, Commissioner Charities, Roman Catholic.
William Hitchman, President Fire Department, Roman Catholic.
John H. Williams, President Board of Ex., Roman Catholic.
Matt. T. Brennan, Sheriff, Roman Catholic.
Michael Connolly, Register, Roman Catholic.
J. H. McCunn, Judge Superior Court, Roman Catholic.
J. R. Brady, Supreme Court Judge, Roman Catholic.
C. P. Daly, Judge Court Common Pleas, Roman Catholic.
James M. Sweeny, Clerk Superior Court, Roman Catholic.
L. Clancy, Clerk Marine Court, Roman Catholic.
Thomas J. Barr, Police Commissioner, Roman Catholic.
Robert C. Hutchings, Surrogate, Roman Catholic.
Richard O'Gorman, President Commissioners Emigration, Roman Catholic.
Thomas J. Creamer, Tax Commissioner, Roman Catholic.
John Galvin, President Board Assistant Aldermen, Roman Catholic.
William H. Moloney, Clerk Board Assistant Aldermen, Roman Catholic.
Thomas Coman, President Board Aldermen, Roman Catholic.
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Wm. J. Kane, Civil Judge, Roman Catholic.
Benard Smyth, President Department Public Instruction, Roman Catholic.
John Mullaly, Health Commission, Roman Catholic.

A careful examination of this list will show that every department of our city government is headed by or is under the control of an Irish Catholic, with the exception of the mayor's office, and that, after the dastardly attempt of its occupant to deprive a number of our citizens of their rights, we have neither the right nor the wish to claim. Does the *Herald* or the *Evangelist* desire any further proof of their error?—*Public School Journal.*

"You can't stand there," said a watchman to a thin man in a suit of rusty black, who was endeavoring to maintain a favorable position for viewing a late fire. "You must come down, sir." "Allow me to remain, if you please; I am a reporter, and it is necessary that I should see what is going on." "I don't care," responded the guardian; "if you want a report of it you'll see it in all of the papers to-morrow."

THE *Sunday School Workman* thus defines true criticism: "To be earnest, but kind; to be forcible, yet gentle; to be plain, and very practical; to direct the criticism in such a way as to effect a real good."

REV. HENRY LONGUEVILLE MANSEL, D. D., dean of St. Paul's church, London, died on Monday of last week, in his fifty-first year.

Baptized Children—Their Relation to the Church.

MR. EDITOR: I have been a Methodist fifty years, and a preacher forty-five years; I have read our standard works, especially the writings of Wesley and Fletcher; I have heard Bishops McKendree, Soule, Roberts, Waugh, Capers, Bascom and Andrew, to say nothing of the episcopal lights remaining among us; I have heard Dr. Newton, of England, and most of the distinguished Methodist preachers of America who have flourished within the last forty years; I was a member of the Lonisville Convention that laid the ground-work of our Southern organization; I have been a member of every General Conference of the Methodist Episcopal Church South, and was a member of several before the division, and I never read, or heard, till recently, the opinion, coming from a Methodist—any Methodist preacher—that the children of non-professing parents were not entitled to baptism. I knew that Calvinists—say, for instance, Presbyterians—will not allow the baptism of children, without at least one of the parents be a professor of religion; and this I know is based on the doctrine of election: that children, or the children of elect parents, alone are entitled to the rite of baptism with them. But I always understood the Methodists to teach that children were entitled to the rite, not because their parents were of the elect, but because Christ died for them—for every sinner. I always understood the Methodists to teach that man has two representatives, called by Paul the first and second Adam; that because of our connection with the first Adam we had fallen under sin, and had become guilty and corrupt; that "By one man's disobedience many were made sinners; that all had sinned and come short of the glory of God; that by one man sin entered into the world, and death by sin—so death passed upon all men, for that all have sinned."—Rom. That because of our connection with the first Adam we became subject to death, "That by man came death."—First Cor. xv, 21. That the first man is of "the earth earthy, and that we bear the image of the earthy.'—47 49.

I have been taught by the Methodists to believe that we have been redeemed by the second Adam, that he died to ransom our race, and that by the grace of God he tasted death for every man; so that "By the righteousness of one the free gift came upon all unto justification of life."—Rom. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."—Ibid. That in Christ, our second representative, we have gained, or may gain, all that was lost by our first representative—even the resurrection of the body and victory over death.

Now, Mr. Editor, when I baptize a child—any child, the offspring of saint or sinner—I baptize it because it has an interest in the atonement, and belongs to Jesus Christ by redemption. I argue that the child has the right, not because of the faith of the parent, but because it is the property, by redemption, of Jesus Christ, who is the head of the church. "All souls are mine, saith the Lord: as the soul of the father so also the soul of the son." All parents should be Christians, and set a good example before their children; but because the father sins, the child shall not necessarily be cut off. "The soul that sinneth it shall die."

But some one inquires: Do you baptize children to bring them into the church? I answer, in one sense I do. That is, by baptism we recognize the right of children to a place in the church, which Christ has purchased with his own blood. We baptize them, "Because of such is the kingdom of heaven." Abraham was justified before he received the sign of circumcision, and was circumcised because he had been justified by faith.—Rom. iv, 11. Will any man say that the children whom Jesus took in his arms and blessed, and of whom he said, "of such is the kingdom of heaven," were *baptized* children? I presume that they were of the kingdom of heaven before they were baptized, and have a right to the privileges because they are of the kingdom. But I do not make them members of any particular branch of the visible church of Christ. Allow that baptism makes the child a member of the church, represented by the officiating minister or administrator, and see to what it will lead. Here is my child born of Methodist parents; it is placed in the hands of a Roman Catholic nurse; the child is carried to a Romish priest and privately baptized; is it thereby made a member of the Romish Church? Or, my child is sick, my pastor is absent, I wish the child baptized, and apply to a Presbyterian minister, and he performs the solemn act. Do I thereby transfer my child to the Presbyterian Church? Or, the Presbyterian's child is sick, his pastor is absent, I baptize his child, it recovers—do I claim it as a member of the Methodist Episcopal Church South? No, no! All children belong to Christ. He sends his ministers into all the world to preach, baptize and teach. As one, I go. I baptize every penitent believer who applies, if he has not been previously baptized. I baptize every child that is solemnly offered to God through my ministry, and when it comes to years, if it wishes to be recognized as a member of the branch of Christ's church which I represent, and gives evidence of his fitness, I will receive him according to the rules of the Discipline. Now he is not only a member of the universal church of God, but a member of the Methodist Episcopal Church South. Or if he prefers another branch, and becomes identified, say with the Presbyterians, still he is a member of the church of God, but not in pastoral connection with the minister who baptized him.

Mr. Editor, we are in danger of being led away by the specious arguments of those who transfer the authority of Jesus Christ to the so-called priests of Christianity, or who seek to invest the church or the sacraments of religion with a saving efficacy. There is no priest but Jesus Christ. He alone can forgive sins. There is no power that can cleanse and purify the sinful heart of man but the Holy Ghost. Baptismal regeneration, confirmation by the laying on of the hands of the Bishop, the doctrine of apostolic succession, and the arrogant assumption of those who claim to be *the church*, are all to be avoided as you would the face of the old serpent that deceived the mother of our race. In our zeal for mental and moral training we are to be careful not to substitute learning in the ministry for a call from God to preach, education for religion, or Sunday schools for the church of God, or parental nurture for the regeneration. Our children are all born in sin, and all need to be born again. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." *J. B. McFerrin, in Nashville Christian Advocate.*

INCLUDING DR. AND MRS. DURBIN there were in the immediate circle, a month ago, five persons of the age of "threescore and ten," or over. Dr. Durbin himself is now nearly seventy-one, and, though he has been actively engaged since he was first licensed to preach, (at the age of eighteen,) almost fifty-three years ago, is now in the enjoyment of comparatively excellent health. We believe he has been sick but a single day during his long official life. During his missionary secretaryship he has buried two sons, one of them five or six years ago, and the other early last spring.—*New York Christian Advocate.*

THE system of church-support by weekly contributions is growing in favor in Massachusetts. Recently a report was made to Governor Claflin, of that State, in which it was shown that five small churches alone increased their receipts $7,000 last year by recourse to this plan. It is found that every member of a congregation is willing to furnish regular contributions in this way, and that it increases the interest in church affairs.—*Nashville Christian Advocate.*

ENGLISH PAPERS announce the death of Edith Mary, daughter of the poet Southey, and wife of the Rev. John Wood Warter, B. D., of Christ church, Oxford, rector of West Tarring, who edited Southey's "Doctor," and gave to the public his "Commonplace Book and Letters." Mrs. Warter was the daughter of Southey's first wife, and was born in 1805. Mrs. Southey died in 1837, and in 1839 Southey was married to Caroline Bowles, the poetess.

NEVER dare go where you have reason to question whether God will go with you; a Christian should never willingly be where there is not room for his Savior.

TO TELL A MAN he is all wrong and leave him and go your way is not a very kind or helpful proceeding.

The Christian Advocate.

THURSDAY, AUGUST 31, 1871.

THE CLOSING SCENE.

BY T. BUCHANAN READ.

[The following is pronounced by the *Westminster Review* to be unquestionably the finest American poem ever written.]

Within this sober realm of leafless trees
The russet year inhaled the dreamy air,
Like some tanned reaper in his hour of ease,
When all the fields are lying brown and bare;

The gray barns, looking from their hazy hills,
O'er the dim waters widening in the vales,
Sent down the air a greeting to the mills,
On the dull thunder of alternate flails;

All sights are mellowed, and all sounds subdued,
The hills seemed further, and the streams sang low,
As in a dream the distant woodman hewed
His winter log, with many a muffled blow.

The embattled forests, erewhile armed with gold,
Their banners bright with every martial hue,
Now stood like some sad beaten host of old,
Withdrawn afar in Time's remotest blue;

On slumberous wings the vulture tried his flight,
The dove scarce heard his sighing mate's complaint,
And, like a star slow drowning in the light,
The village church vane seemed to pale and faint;

The sentinel cock upon the hillside crew—
Crew twice, and all was stiller than before—
Silent, till some replying warder blew
His alien horn, and then was heard no more.

Where erst the jay, within the elm's tall crest,
Made garrulous trouble round her unfledged young;
And where the oriole hung her swinging nest,
By every light wind like a censor swung;

Where sang the noisy masons of the eaves,
The busy swallows circling ever near—
Foreboding, as the rustic mind believes,
An early harvest and a plenteous year;

Where every bird which charmed the vernal feast
Shook the sweet slumber from its wings at morn,
To warn the reapers of the rosy east;
All now was songless, empty and forlorn.

Alone, from out the stubble, piped the quail,
And croaked the crow through all the dreary gloom;
Alone the pheasant, drumming in the vale,
Made echo to the distant cottage loom;

There was no bud, no bloom upon the bowers,
The spiders wove their thin shrouds night by night,
The thistle down, the only ghost of flowers,
Sailed slowly by—passed noiseless out of sight.

Amid all this, in this most cheerless air,
And where the woodbine shed upon the porch
Its crimson leaves, as if the year stood there
Firing the floor with his inverted torch;

Amid all this, the center of the scene,
The white-haired matron, with monotonous tread,
Plied the swift wheel, and with her joyless mien,
Sat like a fate, and watched the flying thread.

She had known Sorrow—he had walked with her,
Oft supped, and broke with her the ashen crust,
And in the dead leaves still she heard the stir
Of his black mantle trailing in the dust.

While yet her cheek was bright with summer bloom,
Her country summoned and she gave her all;
And twice war bowed to her his sable plume—
Re-gave the sword to rust upon her wall;

Re-gave the sword, but not the hand that drew
And struck for liberty the dying blow;
Nor him who, to his sire and country true,
Fell 'mid the ranks of the invading foe.

Long, but not loud, the droning wheel went on,
Like the low murmur of a hive at noon;
Long, but not loud, the memory of the gone
Breathed through her lips a sad and tremulous tune.

At last the thread was snapped—her head was bowed!
Life dropped the distaff through his hands serene;
And loving neighbors smoothed her careful shroud,
While Death and Winter closed the autumn scene.

LETTER FROM DELHI, LOUISIANA.

DELHI, LA., Aug. 1, 1871.

MR. EDITOR: This town is one of excellent appearance, liveliness and thrift. There is nothing dirty-looking about it. Have you ever seen Vicksburg from the deck of a steamboat? If so, you cannot have forgotten the impression conveyed that you there saw one of the most rusty, dirty mixtures of houses you had *ever* seen. But when you see our little city, *en route*, the impression is so different that you by no means feel it would be afflictive to lodge here awhile. There is a good deal of business done here sometimes; but I think the country around must fill up more before the merchants here can compete with Vicksburg. The lands around are rich, however, and if newcomers were tolerably sure of health, I know of no better country than this for them. Here grow the finest peaches, pears and apples, together with other fruits, that can be found anywhere. I really believe so. Corn, cotton and other things usual in this latitude are said to do finely if reasonably cared for.

The woods abound with game, and the streams with perch, trout, bass and other fine varieties. All these, with bear also, may be had by the moderately zealous sportsmen in a range of twenty miles of town.

The social character of the people is of a high order, and they appear to be very moral; but religiously, I think, they take matters too easily. There seems to be but little "hungering and thirsting after righteousness." They attend church well, and with the exception, now and then, of a few thoughtless young people, the proprieties of the house of God are well observed. The church building is owned jointly by the Presbyterians and Methodists. The Baptists occupy it also on one of my days. The Sunday school is a union Sunday school, and there is a sort of union feeling evident that consists quite well with a state of ease in Zion. Something like a dozen new houses have gone up this year, and others are being built. I think Delhi and adjacent country very desirable if one could have health; but of this one can only judge by trial.

Our church quite lately lost one of its best members—Mrs. Mary Owens, who died very suddenly. She bore an excellent name in the community, and as a church we felt the loss, though believing it her gain.

On Sunday morning, about ten o'clock, a fearful accident occurred, which, alas! is only one of many of the same sort. A lady, well known and highly respected here—Mrs. Fox—the wife of our postmaster, and the mother of seven children, out of patience with attempting to start a fire in a stove, seized the can of kerosene and *poured it on the coals!* Instantly the can exploded; the burning contents enveloped her almost entirely. She was alone, but ran down stairs toward a deep pond, where she was seen, and a young man threw her into the water, and with help from others extinguished the flames. They at once procured a blanket, and bore her up stairs, sending also for Mr. Fox, who was in another part of town. But, alas! she was blistered or charred almost entirely, and, after about four hours of such agony as may be imagined, her spirit ceased to regard her awful calamity.

Now how much, in such cases, is owing to thoughtlessness, and how much to the rascality of oil dealers, may not be known. Certain am I, however, that adulterated oils are very common. I bought a can of oil, on which I thought I *could* rely for non-combustibility, for I had seen oil of that name tested with burning coals and lighted matches for about five minutes, and yet no burn. But on trying mine at home, two months after, to show some friends how *perfectly* safe that oil was, *it caught fire;* and, after the first catching, would ignite with *the match three inches from the vessel!* These facts I can show by several witnesses, and the oil is one of the most popular known, and no doubt deserves to be, though *behind* the merchant of whom I bought adulteration *had taken place!*

But I beg pardon for this long letter; yet I am not sure that it is not a matter of duty to hold these facts and warnings up to our fellows, with such reproof of adulteration as may tend to rouse *the people* against all, *even mere dealers* who do not test *every gallon* of oil they sell!

F. T. R.

MINISTERIAL SUPPORT.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—FIRST CORINTHIANS IX, 14.

MR. EDITOR: Over twelve years ago I was admitted on trial in the traveling ministry of the Methodist Church. I was young, had been converted, felt called to preach, preferred the Methodist Church, and freely consecrated myself to her service. At the close of my second year I was received into full connection, and ordained to the office of a deacon. At the close of the fourth year I was ordained to the office of an elder, and I married. I have now been a traveling elder nearly nine years. During that time I have been exclusively devoted to my calling, except a part of two years. I have not farmed, merchandised, taught school, or engaged in anything but the work to which I consecrated myself in early life. Five years I have spent in stations, and in three different charges I have enjoyed the benefit of a parsonage. My support has been as good as that of the most of my brethren, and we have always practiced economy. And now here I am, passing the meridian of life, and spending the strength of my days in the Methodist ministry, with a family (three children) growing up around me.

"No foot of land do I possess,
Nor cottage in the wilderness;
A poor wayfaring man," etc.

The support I am receiving from the church is hardly sufficient. Every year I am getting a little behind, with no means to fall back on. My children are getting old enough to go to school, and consequently my expenses are increasing, but my salary is not.

"Wife, what had we better do?"

"Well, really, I cannot decide. You must not locate, but I would like so well to have a settled home. Do as you think best."

Mr. Editor, could you resist that? I believe my business is to preach the gospel. There is nothing else in this world I could be happy in doing. I believe in the itinerancy, and in an unsecular ministry. But a support, the education of my children, keeping out of debt, etc.—I wonder if the stewards know all this! How easy it would be for them to remedy these evils! What a power in the land would a body of itinerant, unsecular ministers be! But we cannot have it, because the church is unwilling to give the ministry an adequate support. Does the church call for an unsecular ministry? Is there a cry for more laborers? Where is the cause? Is not my experience the experience of many? Does not this state of things turn young men from the ministry? Brethren, "think on these things."

ITINERANT.

A TIME OF POWER.

CASTOR CT., LOUISIANA CONFERENCE, August 4, 1871.

MR. EDITOR: We have just closed one of the most remarkable meetings ever witnessed in this country, even by the oldest inhabitants. We commenced on Tuesday night, July 25, at Gewin's school house, where a good number of the membership at Indian Village have been holding weekly prayer meetings since last December, which have been largely attended by the neighborhood. The revival which closed last night is the evident result of those prayer meetings. The meeting was largely attended, and a deep interest was manifested in the first hour's service. Penitents crowded the altar, Christians sang and shouted, and sinners trembled. On Friday morning we moved over to the church at Indian Village. The introductory sermon was preached from the text, "Thy kingdom come," and never have I seen a greater manifestation of power than attended each hour's service during the meeting, and never have I seen the membership so fully aroused to a sense of their duty, so untiring in their efforts to win souls to Christ. On Sunday seventeen were baptized and received into the church, in the presence of as large a congregation as was ever seen together in this section of country. From Sunday night until the close of the meeting was a time never to be forgotten. God came down in mighty power; scores of weeping penitents crowded the altar, nor would they leave until they had found the pearl of great price; and then so overpowering was the evidence of sins pardoned that at different times many were borne from the house to the open air, where they lay side by side, as though they were dead; but soon they were made alive unto God, and then the shouts of new-born souls and happy Christians, making the forest ring for hours with God's praise, rendered it one of the sublimest scenes ever witnessed by those present. We closed the meeting last night. Sixty-nine were added to the church, while the number converted was still larger. I was assisted by Revs. C. A. C. Herlong, J. B. Sanders and — Armstrong—a Baptist minister.

J. W. HEARN.

A HEALTH PAPER says that the habit of taking a nap after dinner is a bad one. Ten minutes' sleep before dinner is worth more than an hour after. It rests and refreshes, and prepares the system for vigorous digestion. If sleep is taken after dinner it should be taken in a sitting posture, as the horizontal position is unfavorable to healthful digestion.

LIKE the tree, we should be constantly growing outward toward men and upward toward God.

IT IS WELL.

Slowly, slowly, a lifeboat, freighted with a precious soul, was drifting down the mystic river of Death. The blessed haven loomed in view, and safe anchorage was nearly gained—a long voyage closed. The tumult of the retreating waves of sorrow and toil was hushed, and the peaceful atmosphere of heaven already began to refresh the weary soul, when, softly, sweetly came echoing through the stillness: "It is well with me." This was a message from a dying friend.

Fellow-voyager, is it well with thy soul? Is your title to the home of the blessed secured by penitence and faith in Jesus, and sealed by the Holy Spirit on thy heart? Then it is well.

Believer, art thou in trouble? Do the waves of sorrow, the chill blasts of disappointment, and the rough winds of adversity sometimes tose thy little bark? Listen to the voice of the heavenly pilot: "It is I; be not afraid."

"The bark sails safe through foul and fair,
His hand is on the helm."

So he bringeth them to their desired haven.

"Soon will your sorrows all be o'er,
And you shall sweetly tell,
On Canaan's calm and pleasant shore,
That all at last is well."

But, friend, if perchance you have neglected this great preparation for safe entrance to that peaceful haven, then delay no longer; but seek for pardon and peace, and that hope in Christ which will prove a sure anchor to thy soul, and then it shall be well with thee.

"Savior, perfect my trust,
Strengthen the might of my faith,
Let me feel as I would when I stand
On the rock of the shore of death;

"Feel as I would when my feet
Are slipping over the brink;
For it may be I'm nearer home,
Nearer now than I think."

A CAMP GROUND.

At a meeting of the Board of Commissioners for the location, etc., of a camp ground for the Brookhaven district, J. J. Hennington in the chair, and J. F. Enochs secretary, it was

Resolved, 1. That the camp ground be and is hereby located in the vicinity of the town of Crystal Springs, on the plot selected by J. J. Hennington and J. F. Enochs.

2. That J. J. Hennington, J. F. Enochs, J. W. West, J. W. McMillan, W. Graves, J. H. Thompson and H. J. Bracey, of the Board of Commissioners, be and they are hereby appointed a board of trustees to receive and hold for the use of the Methodist Episcopal Church South the titles to the property, according to forms of Discipline.

3. That J. J. Hennington, J. F. Enochs and J. W. McMillan be and they are hereby appointed a committee to complete the further duties of the board under the following restrictions: 1. That they prepare for holding the camp meeting during the full moon in August next, the presiding elder to give public notice of the opening day. 2. That they divide the ground into lots, and give notice to the respective Quarterly Conferences for the membership to make choice by the first of June next, otherwise the lots will be open for occupation by those desiring to tent on the ground. 3. That the committee conduct the meeting on the self-sustaining plan, allowing suitable lots for boarding tents and stock inclosure, making the necessary rules for their government.

4. That Bro. G. F. Thompson, presiding elder, be and he is hereby requested to inform the respective Quarterly Conferences of the location of the camp ground; and to request each Quarterly Conference to appoint a committee to raise not less than $50 by or before the first of January next, and forward (through the pastor in charge) to J. J. Hennington, Crystal Springs, to enable the commissioners to carry out the instructions of the District Conference to have an arbor built, and other necessary improvements.

5. That a copy of the proceedings of this meeting be published in the *Copiahan, Copiah Herald, Brookhaven Citizen* and NEW ORLEANS CHRISTIAN ADVOCATE.

On motion the meeting adjourned.

J. J. HENNINGTON, Chairman.
J. F. ENOCHS, Secretary.

THESE old tempers are all alive yet, though under restraint. They do not yield without a struggle. They are enemies to his sanctification. They are to be kept down and stifled till the breath is out of them. He will have to watch and pray and fight for this conquest.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."—*Pacific.*

Lake Providence District Conference, Louisiana Conference.

MR. EDITOR: The Lake Providence District Conference met, according to appointment, in Delhi, August 9.

The attendance was better than last year, and the religious part of the work was more satisfactory. No committees were appointed, but things of interest were discussed as they came up in pastor's reports. Rev. J. E. Bradley read a memoir of Rev. W. G. McGaughey, of Lake Providence circuit, who had died before entering upon his work. Bro. McGaughey had been connected with the church in this section for a number of years, and wielded an extended influence for good.

The conference continued the Historical Committee of last year, adding other names, and expressing confidence in the necessity and advantage of such a committee. It is the business of this committee to gather and record all items of interest in connection with the church in this district that can be obtained.

The conference resolved that hereafter each minister in the district should be expected to prepare an elaborate sermon on some important doctrinal point—the list of which should be selected by the presiding elder—and preach the same at some hour during the session of the conference. Also that the various interests of the church—*i. e.*, missions, Sunday schools, finance, etc.—should be divided among the lay members of the district, who would be expected to prepare during the year careful essays thereon, to be read in conference for its consideration and action. The object of this is that the conference may have the mature reflections of the body upon matters of moment. Generally these things are jumped up in a moment, and attended to in haste, without the advantage of deliberate attention thereto.

Revs. C. F. Evans, of Monroe, and J. D. Parker, of New Orleans, were present, and gave aid and pleasure during the meeting.

The following are the delegates to the Annual Conference to be held at Monroe: J. Harvey Brigham, H. P. Wells, H. W. Drake, Rev. J. H. Boult. Alternates: Rev. T. M. Mann, Thomas S. Maybin, W. E. Rapp, D. P. Chapman.

The next conference is to be held at Rayville.

The publishing interests of the church were considered, but we thought resolutions unnecessary, as we intended to do all we could in that direction anyhow, especially for the NEW ORLEANS CHRISTIAN ADVOCATE.

I may mention that a prominent member of the conference presented a novel method for relieving the preachers of the trouble as to the time of holding the Annual Conference, and he was requested to lay the matter before the members thereof through the columns of the ADVOCATE.

F. T. RAWSON, Sec'y.

THE WESLEYAN CONFERENCE.

The one hundred and twenty-eighth annual session of the Wesleyan Conference of Great Britain commenced on Wednesday morning, July 26, in the Oldham street chapel, Manchester. Over seven hundred ministers were present. After devotional exercises the first business of the day was proceeded with, namely, the filling up of those vacancies in the Legal Conference, through death or superannuation, which have occurred during the year. In the economy of British Wesleyanism, when a member of the Legal Hundred has been a supernumerary four years, he is deemed to be superannuated, and his place becomes vacant. It was found that in Great Britain there were five vacancies, one occasioned by death, and four by superannuation; in Ireland two, one occasioned by death and one by superannuation. These vacancies were then filled by the following-named gentlemen: James Crose, J. W. Greeves, John Tindell, Charles Garrett, John C. Wilson, B. Bagly and W. McMullen. Next the Conference proceeded to ballot for its president and secretary. The predictions, for weeks previous to the sitting of the Conference, were to the effect that Luke H. Wiseman would be chosen president, he having received the highest number of votes at the Conference last year. The result elected a close poll: For president, John H. James, D. D., 201; L. H. Wiseman, M. A., 1[illegible] Charles Hayden, 46; other perso[illegible] 36. Dr. James was declared elect[illegible] For secretary the vote was as f[illegible] lows: Luke H. Wiseman, M. [illegible] 334; George T. Parks, 41; H. [illegible] Williams, 20; other persons, [illegible] Mr. Wiseman was declared elect[illegible]

The first Annual Conference [illegible] the Wesleyan body was held at [illegible] Foundery, in London, June [illegible] 1744, the following persons be[illegible] present: John Wesley, Charles W[illegible] ley; Rev. John Hodges, rector [illegible] Wenvo; Rev. Henry Piers, vicar [illegible] Bexley; Rev. Samuel Taylor, vi[illegible] of Quinton, and Mr. John Merito[illegible] five preachers and one layman. T[illegible] conversations related chiefly to d[illegible] trinal points, but on the last day [illegible] the session church polity and d[illegible] cipline were introduced, and a re[illegible] lution adopted declaring the Chu[illegible] of England "a congregation of E[illegible] lish believers;" a definition to wh[illegible] members of that church co[illegible] scarcely take exception on [illegible] ground of comprehensiveness.

It was in the year 1765 that [illegible] first Conference convened in M[illegible] chester. There were in England [illegible] that time 25 circuits; in Scotla[illegible] 4; in Wales, 2, and in Ireland [illegible] The total number of travel[illegible] preachers was 92. At this Con[illegible] ence the question of caring for [illegible] worn-out preachers was discus[illegible] and it was resolved that ev[illegible] preacher in full work should c[illegible] tribute half a guinea annually, [illegible] a full guinea as entrance money [illegible] being received into the trave[illegible] ministry. Church debts and chu[illegible] architecture were dwelt upon in [illegible] tail, and during the debate it [illegible] resolved that, in the constructi[illegible] churches, the windows should [illegible] sashed, opening downward. It [illegible] also determined that no more [illegible] pulpits should be erected, and [illegible] the preacher get as near on a [illegible] and as close to his hearers as p[illegible] ble. The preachers were exhor[illegible] to carry a copy of the Bible [illegible] them, and to economize their t[illegible] in the study and memorizatio[illegible] such passages as might be used [illegible] proof texts in defense of the d[illegible] trines of Christianity. Somebo[illegible] complained that he had witnes[illegible] hard treatment of horses by two [illegible] the preachers, and it was therefo[illegible] enacted that each preacher sho[illegible] see with his own eyes his ho[illegible] "rubbed, fed and bedded," [illegible] "never to ride hard."

At this first Manchester Con[illegible] ence a debate sprung up in re[illegible] to the "rich members," it ha[illegible] been ascertained that some o[illegible] eort were of a too selfish and ov[illegible] ous disposition, "attending ge[illegible] ally to the wants of their own fa[illegible] lies, and being slow in making [illegible] tributions to the cause of the L[illegible] Some of the members had mar[illegible] unawakened or half-awakened [illegible] bands and wives, and thus [illegible] Christian zeal had abated, and [illegible] had, in a great degree, adopted [illegible] manners and practices of the wo[illegible] and had become lukewarm in r[illegible] gion.

It is one of the paradoxes, in c[illegible] nection with the proceedings of [illegible] Wesleyan Conference, that a la[illegible] part of the Conference work is [illegible] before the Conference itself is [illegible] session. The meetings of the p[illegible] paratory committees, so called, [illegible] nearly or quite a week before [illegible] assembling of the Conference, [illegible] among the most interesting and [illegible] structive of the meetings. The m[illegible] bers of these preparatory comm[illegible] tees discuss general education, m[illegible] sions, home and foreign, theologi[illegible] training, chapel building and oth[illegible] topics. Our British brethren [illegible] tach the greatest importance to [illegible] nominational schools. They fe[illegible] and justly, the importance of e[illegible] cating Methodist youth in Meth[illegible] ist doctrine. They feel that a you[illegible] man is almost as good as lost to t[illegible] ministry and the church if he [illegible] ceives his education outside the p[illegible] of a Wesleyan school; and exp[illegible] rience attests the correctness [illegible] their views. We, in this coun[illegible] are learning this lesson slowly. [illegible] few comprehend the vital neces[illegible] of giving our sons and daugh[illegible] an education at the hands of [illegible] structors who are in accord with [illegible] polity and doctrines of Methodism. [illegible] *Western Christian Advocate.*

SOME minds seem to be govern[illegible] by a sort of evil fate, which ma[illegible] them energetic in whatever co[illegible] cerns worldly business, but ba[illegible] ward in religious work. How co[illegible] mon are the complaints, "I hav[illegible] time," and "I am not adapted [illegible] this work"—made, too, by men w[illegible] never lack either time or talent [illegible] trade, for political meetings, [illegible] study, for any kind of secular wo[illegible] which their hearts are set on.

IN THE Antarctic seas there [illegible] sea-weeds which have stems ab[illegible] twenty feet high, and with a diam[illegible] ter so great that they have been c[illegible] lected by mariners in those regio[illegible] for fuel, under the belief that t[illegible] were drift-wood. They are as th[illegible] as a man's thigh.

LEISURE is a very pleasant [illegible] ment to look at, but it is a very b[illegible] one to wear. The ruin of millio[illegible] may be traced to it.

The Christian Advocate.

THURSDAY, AUGUST 31, 1871.

THE WIDOW'S ANSWER.

Ah me, with so many little months,
That care must a widow feel!"
said the deacon, with grief profound,
ch as only a Christian can feel;
w the widow was knitting a stocking
nd just rounding off at the heel.

Care!" deacon," she murmured with saintly
smile,
nd gently she shook her head,
nd turned soft eyes to her merry boys
t play near the garden bed;
Mouths, be as 'em, as red as a cardinal
flower,
even pairs of sweet lips," she said.

Not one too many, the curly pates;
ven Johnny, the baby, there!
have given them all to the dear Lord Christ,
rusting in faith and prayer;
nd God he leads them as he leads me;
don't know the meaning of care."

Not know the meaning, widow, widow!
nd working as work you must?
ot know the terrible meaning of care
hat cuts at the brain like rust?"
The gray-haired deacon doubtingly smiled.
But I take the Lord on trust,"

ays the smiling widow; "I'm just as sure,
f my little stock be spent,
nd the cruse run low, and the flour be gone,
nd the money be needed for rent,
hat he who knows when a sparrow falls,
nd whither a thought is sent;

And where the down of the thistle blows,
nd the course of the fickle wind,
nd how the underworld paints the rose,
Without leaving a drop behind;
nd why there are never two leaves alike,
Though a million leaves you find;

And why ocean, bound by a mighty will,
s yet in ravastness free —
an, without stint from his bountiful store,
ives to my babes and me,
s that day must follow the risen dawn,
Or that rivers find the sea."

THE ROMANCE OF LUTHER'S LIFE.

Dr. Dollinger has thus far sustained his protest against papal infallibilty with admirable wisdom and firmness. But in assuring the world that he is still determined to remain in the Roman Catholic Church, he says, as reported by telegraph: "No Catherine Bora shall lead me astray."

This would pass for a very pungent witticism, if it came from one who joined with certain traducers of the Reformation in saying that a beautiful nun made Luther a Protestant, and that marriage was his motive in abandoning the church of which he was a monk. We can hardly think that so good a historian as Dr. Dollinger seriously credits such an old story. Nevertheless, he either attributes to Catherine a wonderful power of fascination, or reflects severely upon the consistency of Luther. Let us glance at the facts.

In the convent of Nimtschen, Saxony, were nine nuns who seem to have let the light and breath of the Reform in at their windows, and panted for liberty. Among them was Catherine von Bera, nobly born, poor, devout, gentle, obedient, and by no means intent upon raising a commotion in a convent, which was named "The Throne of God," and which had stood for nearly three hundred years. Nor was she dreaming that, after almost three hundred other years should pass away, it should be but a pile of ruins, part of which were to be removed to make room for a boy's school. With her eight young friends she was listening to such whispers of truths as heaven might send that way, and reading the word of God which had got into their hands.

"This is not the place for us," said one of them, quite afraid of her voice, yet confident of sympathy.

"What shall we do?" was the question of the little band, as in a corner they devised plans of relief.

They resolved to write to their parents and guardians, most of whom had wealth and influence. They declared: "The salvation of our souls will not permit us to remain any longer in a cloister. Take us home and we will serve you always."

We can almost hear their fathers and mothers exclaiming in reply: "For what are you under vow and vail but for the salvation of your souls! Be quiet, or you will cause us and the church a tempest of troubles."

Filial entreaties had failed, and the nine nuns grew more resolute and bold.

"Let us keep and act together," said one of them.

"Never will I forsake the rest of you," said they all; "and when the hour comes, we shall retire in a body, with order and courage, to some respectable place, where we can find friends and homes."

Had they yet heard of Luther, and his thesis, his protests, his tracts, his sermons, his battles with priests and pope, his translation of the Bible in the Wortburg Castle, and his growing favor with the people? Had any of them caught a glimpse of him in 1519, when he spent a few days at Nimtschen? It was now 1523, and did they know that several monasteries, not far distant, had been abandoned by inmates who had got hold of the gospel? Did they write to Luther?

The only fact about it, known to us, is that Luther heard of them, and their eagerness to escape, and resolved to help them. He put a word into the ears of Leonard Koppe, recently a councilor and government auditor, and two other Torgau men, who acted their part with consummate skill and courage. On the eve of Easter, 1523, they had a wagon, somehow, at the spot where it was likely to be needed.

The nine young nuns said, "Help comes from God," and they left the convent, none opposing, for none may have detected them. The tradition is that they crept through the window of Catherine's cell. To this day the antiquarians of that town show a slipper, which they say Catherine lost in the hurry of the flight.

A wagon rolled up to the gate of the old Augustinian monastery, at Wittemberg, in which Luther still resided, and the nine nuns were free in the darkness of the night and of their world. Without relatives to own them, homeless, shelterless, and fearful of being betrayed by strangers among whom they might seek refuge, they exhibited great emotions of joy and anxiety. Louis Cranach should have been there to paint the scene.

They soon found rest and safety in homes of the citizens, chiefly, no doubt, through Luther's agency. With his usual sympathy for all in need of kindness, he promptly sent forth his appeals. On the third day after their escape he wrote to the elector's secretary: "These eloped nuns have come to me; they are destitute, but as very respectable citizens of Torgau have brought them, there can be no suspicion of their moral character. You ask what I intend to do with them. I shall report the facts to their relatives, so that they may provide for them. If they refuse, I shall look to other persons, for several have promised aid."

The Wittembergers proved more friendly than all relatives, and gave them homes. It is a high commendation of the character of Catherine that she was adopted into the family of Philip Reichenbach, an honorable magistrate of the city, in which she won the esteem of the best of the people.

Great was the noise over the flight of the nuns and speedy the imitation of their example. From several convents young women were escaping. Luther was assailed as the author of all this enormous mischief. Leonard Koppe was alarmed and fearful of violence against himself, and wished to conceal his part in the affair. But Luther, always brave and candid, wrote to him: "Would to heaven I could in this, or in some other way, rescue all troubled consciences and empty all convents! I would not be afraid to confess my own agency in the business nor that of my assistants. You know that I advised and sanctioned the enterprise, that you executed it, and that the nuns consented and earnestly desired it. * * * It is not right that young girls should be locked up in convents where there is no daily use of God's word, and where the gospel is seldom or never heard, and where temptations are most severe. * * * Women were not created to spend a lazy and useless life in a convent."

Already had Luther proved himself the great German Reformer. Rome had excommunicated him, and he cared little about it. He was glad to see reformed priests and rising scholars marrying good wives. They and his aged father were urging him to do likewise. He somewhat admired Eva Schonfield; but he thought Catherine von Bora rather proud, so reserved was she in womanly dignity. "No," said he; "God may change my heart, but now at least I have no thought of taking a wife. My mind is not thus inclined, while I am daily expecting a heretic's death and punishment." (*November, 1524.*)

A month previously he had written to the theological student, Baumgartner: "If you have made up your mind to marry Catherine, make haste, for another suitor near at hand seeks her. I should be delighted to see you as her husband."

The other suitor was Dr. Glacius, vicar of the Castle church of Wittemberg. The one declined to press his suit; the hand of the other was refused by Catherine. She complained to Armsdorf, and asked him to entreat Luther to make no more pleas for his friends.

Some months later the lawyer Schurff said of Luther: "If this monk should marry, he will make all the world and the devil himself burst with laughter, and he will destroy the work he has begun."

"Well, then, I'll do it," replied Luther boldly, raising his head. "I will play the devil and the world this very trick. I will please my father and marry Catherine."

It was a sudden resolution; the courtship was short, the wedding quiet. Melancthon wrote: "On the thirteenth of June, 1525, Luther quite unexpectedly married Catherine de Bora." He was forty-two and she twenty-seven years of age. A roar of slanders began at once; it dies away before the simple facts of their sacred union and their blissful life.

Luther's home, with its music, its wit, its table-talk, its piety, its trials, and its unfailing comforts, makes the charm of his biography. His was the grandest marriage among the Reformers. The year following the wedding he wrote to a friend: "My rib, Kate, salutes you. She is amiable and obliging in all things, to a greater degree than I could have hoped, thank heaven, so that I would not exchange my poverty for the wealth of Croesus." He often called her playfully, "My Lord Kate," "Master Catherine," "Mrs. Doctor and Professoress." Her softening influence upon his strong, rough Saxon nature was generally noticed. Erasmus said: "Since Luther's marriage he begins to be more mild, and does not rave so fearfully with his pen as formerly." When finishing his Commentary on Galatians, his favorite work and most popular to this day, he said: "This is my letter to which I am betrothed; it is my Katy von Bora!" He would often say: "I love my Kato; I love her more than I do myself. I would rather die myself than that she and the children should die." She outlived him nearly seven years, dying in 1552.

Few writers have questioned the statement of Erasmus that her appearance was magnificent, her beauty extraordinary. Romish writers lay stress upon her beauty, as if that were damaging to Luther. Chardon found a portrait of her, writes one of Luther, in a lumber room at Orleans, and wrote: "I will bet that there is no man who would not wish to have so beautiful a wife as Catherine von Bora." It justifies the opinion which Bossuet has given of her appearance. "She has a noble, expressive and animated face." Her portrait was often drawn by such eminent artists as Holbein and Cranach. Luther, who ascribes to her almost every excellent trait of character, seems not to mention her beauty.

In the sphere of home she was a model. Not strongly intellectual and literary, nor simply amiable and complacent, she was dignified, properly self-reliant, independent and sympathetic. On her tombstone, in the city church of Torgau, is a recumbent statue of Catherine, the size of life, with an open Bible pressed to the heart. It was from that book she learned the elements of woman's true character and mission, and so lived as to commend to all wives and mothers its precepts and consolations.—*Prof. W. M. Blackburn, in Interior.*

THE BIBLE IN MEXICO.

Miss Melinda Rankin, says the *Christian Union*, who has so long labored for the good of the Mexicans, furnishes for the *Bible Society Record* the following incidents of a Mexican missionary:

"I took a locality in the immediate vicinity of the Romish church, where I supposed priestly power most dominant, and visited thirty-three Mexican families. In each house I inquired for their Bible or Testament. Some member of the family would go to some secret place and bring me the book, with evident marks of having been well read. Some of the Testaments I recognized as having been circulated some eight years previous. I was uniformly asked: 'Why do you want to see our Bibles?' I told them I had been informed that they let the priests have them, and that they burned them. With a significant smile they said: 'We read our Bibles at night, when the padres are not about.' I called upon a Mexican woman, whose daughter had formerly been my pupil, and had just before died with the yellow fever. The mother burst into tears upon my asking to see her Bible, saying: 'I put it into the coffin of Parhasus; as she loved her Bible so much when living, she wanted it buried with her.' I called upon another family; the man met me at the door. I asked him for his Bible; he too replied: 'My boy has just died, and I put the good book into his coffin by his side.' I called upon another family; the man I had known as a lover of the Bible for some years, and through him I had sent many Bibles into Mexico. I was much shocked to learn that this peaceable man had been shot by some lawless Americans while attending to his stock on the prairie. The widow told me this with streaming eyes; and upon my asking to see his Bible, she replied: 'I keep it just as he left it, with all the marks as he placed them.' She said: 'He was accustomed to sit up many hours after night to read.' I asked her if she would let me take the book for a few days—I carried it to the man who had expressed so much doubt of the good use of the Bible among the Mexicans; and after looking carefully over this well-worn Bible, and listening to the other facts I was able to relate, he acknowledged his error, and lent his aid toward a Bible society we were then establishing in Brownsville."

A CLERGYMAN asked some children, "Why do we say in the Lord's Prayer, 'Who art in heaven,' since God is everywhere?" He saw a little drummer-boy, who looked as if he could give an answer, and turned to him for it. "Well, little soldier, what do you say?" "Because it's headquarters."

GAVAZZI PREACHING IN ROME.

The Apostolic Church has organized again in Rome, and the celebrated Gavazzi is preaching the gospel there. Writing from Rome to a clergyman in Dublin, he says:

"MY VERY DEAR FRIEND: Thanks to God, I am at last in Rome, after twenty-two years of exile: and I am in Rome preaching the gospel of Jesus Christ while the Pope is still here; and I am in Rome lecturing six times a week in two different places, and lecturing against the most popish errors in spite of that fearful inquisition which would gladly even now receive me within its charitable portals. That is to me the most marvelous feature of the case: to find in the same place two such antagonistic agencies. Really the finger of God is here, and the fact will prove even to the most blind and fanatic that all is over with the temporal power of the Pope, and that Italy is the true and sole mistress of the Eternal City. As to the spirit of our people here, if you except, as a matter of course, the antipathies of all kind and sex, and their bigoted devotees, (who, however, are only a minority, nay, a fraction in our population,) it is the most promising I ever met with after Venice. The work is hard just now, and full of dangers, even personal, and yet I hope it will succeed in the most splendid way, and will end in a complete triumph. I commenced my preaching in a sufficient hall not far from the Pantheon, and without any previous notice, in order to avoid obstacles and disturbances; and yet, in a few evenings, it was so crowded as to oblige my keepers to close the doors to prevent crushing, to the disappointment of hundreds. I have accepted the kind offer of the Scotch colony here, which gave me the use of their new church out of Porta del Popolo, and where already we have a second crowded house, although my lectures there are at half-past three in the afternoon. In the hall I preach on Sunday morning, and lecture thrice weekly; in the church I lecture twice, but, owing to the wishes of the people, I shall lecture there three times also by the next week. My first course during January and February was on the benefits of the gospel; my second, at the hall, is on the church, and that of the Porta del Popolo is on the creed of Pius the Ninth. You can easily imagine the arts and war of the priests, especially the Jesuits, against such daring as this; they cannot forgive me to have brought before the people their Sanhavar conspiracy against Christ, gospel and liberty, in the very center of their power. But here I am, by the grace and blessing of God, in spite of them all, the same as ever, nay, with redoubled strength, being almost rejuvenized by the realization of all my hopes and expectations. But I have a serious grief in the midst of so many consolations, and that is the scandal offered to my Romans by the tomfooleries of the English Ritualistic party here. The so-called 'Old English Church,' door to door to the Scotch place where I lecture, is nothing else than a popish exhibition under a Protestant name. From such a Jesuitical nest many perversions to Romanism happen every year. I have to fight against their influence, holding forth to my Italians that the church is not at all Protestant, or purporting the true Christianity of Ridley and Latimer, but only a pretext to lead astray as many dupes as they can. Pray for the blessing of God on our mission, and the spread of the true gospel of our dear Jesus, even in Rome. Believe me, your affectionate friend,

"ALLESSANDRO GAVAZZI.

"ROME, via San Marcello, March 9, 1871."

STUDENTS are negligent of their bodies. Other men look to their tools: a painter will wash his pencils; a smith will look to his anvil hammer and forge; a husbandman will mend his plow-irons, and grind his hatchet if it be dull; a falconer or huntsman will have an especial care of his hawks, hounds, horses, dogs, etc.; a musician will string and unstring his lute; only scholars neglect that instrument (their brain and spirit, I mean) which they daily use.—*Burton.*

TURNING AN HONEST PENNY.—One of the liberal papers at Rome has just published the affidavits taken in the Eternal City a few years ago, when it was discovered that a firm of fathers of one of the religious orders were getting rich in trading in the "bones of saints," and such "relics," any amount of which they were prepared to furnish at the shortest notice and on the most reasonable terms. The thing was hushed up then, but unluckily the papers were not burned.

THE apostle Peter did not say, believe in the Lord Jesus Christ and ye shall be converted, and watch, pray, struggle, read, fast, work, and you shall be sanctified. But to one and all he said: "Repent and be baptized, every one of you, in the name of the Lord Jesus, and you shall receive the Holy Ghost."

RELIGIOUS INTELLIGENCE.

REV. DR. FORSYTH, a Presbyterian, has been appointed chaplain at West Point.

THE BRITISH WESLEYAN CONFERENCE.—The British Wesleyan Methodist Conference opened its *one hundred and twenty-eighth annual session* in the city of Manchester on Wednesday, July 26th. There were present about six hundred ministers, and a considerable number of lay delegates—the latter gentlemen coming as members of the various connectional committees and as representatives of the several districts.

BROWN UNIVERSITY was founded in 1764, and is the seventh American college in point of time. When the College of Rhode Island was moved from Warren to Providence, in 1770, it had no library. Two years later President Manning writes: "We have about 250 volumes, and these are well chosen, being such as our friends could best spare." In 1843 the library contained 10,235 volumes, seventy-three years from its commencement. The present number of volumes exceeds 38,000.

SOMETHING NEW FROM INDIA.—One of the English journals printed in India states that the Rajah of Mysore has applied for an accomplished female teacher to take charge of the education of the ladies residing in his palace. Here is another of the excellent fruits of the introduction of missionary female instruction in the East. Until the establishment of the native mission schools by the wives of the missionaries no instruction of the kind was ever sought for. *New York Christian Advocate.*

"THE publication of the newspaper *Turquie* has been suspended by order of the Turkish government, in consequence of an attack on the Pope which has appeared in its columns." That is rich. The only friend left for the poor Pope is the Mohammedan Sultan, who stops a newspaper because it attacks the Pope. We wish the Pope all joy in his new ally. The next monarch to retire from business is the Sultan, and his new love for the Pope will not prolong his reign.—*Observer.*

THE New York *Advocate*, noticing the return of Rev. F. S. DeHass from Europe, says that among other relics of interest brought home by him is a complete and very ancient copy of the Pentateuch. This manuscript is of rare value, being older, it is believed, than any other in this country, and older also than the oldest of those in the British Museum. Dr. DeHass found it in possession of a sheik in the vicinity of Jerusalem, and became the fortunate purchaser. Tischendorf and other eminent Hebraists have examined the manuscript, and agree in pronouncing it very ancient, Tischendorf expressing the opinion that it antedates the Christian era."

THE Romanists are doing all they can to soothe the Pope after the loss of his dominions, and the presents given him on the occasion of his twenty-fifth anniversary amount to $5,000,000. The Queen of Wurtemberg sent him $40,000 in gold, the ex-Empress $20,000, while an unknown American was still more generous, for he presented the Pope with $250,000. We would like to know the name of this enterprising American. But all the money the Pope gets does not console him for the loss of his scepter. He cannot hurt the hair of the head of a heretic now. And the old giant chained can only growl as the world moves on and laughs at his ruin.—*Observer.*

M. E. CHURCH IN BUENOS AYRES.—By a letter from Rev. H. G. Jackson, Buenos Ayres, June 3, says the *Northwestern Christian Advocate*, we learn that our mission work is prospering in Montevideo and Rosario. In Buenos Ayres, Bro. Jackson says they are doing the best they can do under the circumstances, and are expecting to have public religious services in the basement of their new church on Sunday, the fourth or eleventh. The windows and seating for the audience floor of the building are on their way out from this country. Yellow fever has disappeared since the above was written. At Rosario they had the misfortune, on the Sunday night after the first religious services in the Spanish tongue, to have their church broken open and rifled of all their Spanish books, including hymn and note books.

THERE ARE NOW eight ministers or evangelists connected with different evangelical churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are held every week at least twenty services, and these are attended more or less regularly by from four to five hundred persons. Hitherto the different denominations have labored together harmoniously. Every Monday morning the ministers and evangelists, along with several brethren connected with the different churches, meet together to pray for the blessing of God, and by study of the word of God to render more solid "the unity of the spirit in the bonds of peace." These meetings are held alternately in the halls belonging to the Baptist, Methodist, Free and Waldensian churches.

A MEETING was held at Heidelberg, on Sunday, August 6, to take measures for the foundation of the "Church German." Forty delegates were present, coming from various parts of Germany, Austria and Switzerland. A committee was appointed to draw up a constitution for the new church. Its main points will be the principles of the Council of Constance of 1414, subordination of the Pope to the council, separation of Church and State, participation of laymen in the management of the church, free election of bishops, communal election of pastors, and modification of the Confessional. The delegates are divided in opinion as to whether the new church should acknowledge the primacy of the Pope. The committee were instructed to submit their report for ratification at a meeting to be held at Munich in September.

IN HUNGARY, as well as Germany, the spirit of church reform is abroad. A pamphlet representing the views of a large party of Hungarian priests has been published, in which the following are given as the essential features of the proposed reform: "1. The use of the language of the country in divine service, and a revision of the calendar of saints' days (the saints' days, as a rule, to be kept on Sundays.) 2. A total reform of the present ecclesiastical discipline. 3. An improved education for the clergy. 4. Modifications of the monastic rules, or total abolition of monastic orders. 5. The abolition of disciplinary punishment referring simply to dogmatic matters. 6. The introduction of diocesan synods; and, 7, the abrogation of the law imposing celibacy on the clergy." The reform, it will be seen, is much more radical than that contemplated in Germany; and there is reason for the hope that it may meet with great success. *Independent.*

THE SYNOD OF CHINA.—Under this suggestive title the *Evangelist* says that the China Synod embraces about fifty ministers and sixteen churches. These are divided into eight presbyteries, namely, Pekin, Shantung, Ningpo, Foochow, Canton, Japan and Siam. The presbyteries of Foochow and Pekin were constituted at the meeting of the synod in Shanghai last fall. As this was the first meeting of the synod, more than half of the presbyteries were unrepresented, and failed to send up any report. During the previous year, however, fifty-four members had been added to the eight churches in the presbytery of Ningpo, making a total membership of four hundred and thirty-eight in that presbytery. One man had been licensed to preach the gospel, and nine more were in training for the same service. All these churches are contributing toward their own support; the members of one of them having engaged to give one-tenth of all their earnings to the Lord. Some of the converts have been called to endure scourgings and imprisonments for the gospel, and yet they have not renounced their faith.

AT THE RECENT MEETING of the Wesleyan Missionary Committee of Review, at Manchester, England, the Rev. W. J. Davis (from South Africa, author of the Kafir Dictionary and Kafir Grammar) gave a very interesting account of the establishment and growth of the mission in South Africa, showing the difficulties with which the Rev. W. Shaw had had to contend at the outset, and how much the society were indebted to him for what he had done. He stated that in 1823 there was but one chapel, and now there were 137, besides 693 native huts and other buildings in which worship was held on the Sabbath day, and they had 800 services now held every Sabbath day. In 1823 there were 63 members of society, all Europeans; whereas now they had 11,374 members, and 2,963 on trial; of whom more than 10,000 had been converted from heathenism. In 1823 there were two local preachers, Europeans; now 850, of whom 750 had been converted from heathenism; and thus it was that they supplied more than 800 places of worship. In 1823 they had one Sunday school, and about 100 children, all Europeans; now 168 Sunday schools, and 11,163 scholars. In 1823 there were no week-day schools; now 106, with 6,227 scholars. The attendance on the ministry in 1823 was about 400; but now there were 50,000 to whom they ministered the word of life; and the whole country was open to them. The advancement in the arts and appliances of civilization was equally gratifying; and the revivals had been not only remarkable, but lasting. Some of the young Kaffirs were becoming good classical and mathematical scholars, and gave evidence that the Kaffir intellect could attain to anything; and it was upon such young men that they relied for the future of Methodism in that mission.

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HELPFUL HEARERS.

The preacher nsnally sees before him in every congregation some who help him in the act of preaching. Were they there alone, a mere nnclens and handfnl, and the rest of the people away, he conld still preach with animation and interest. There is something stimulating and enconraging in mere numbers; bnt the presence of a certain few is felt, in a pecnliar way, to inspire and aid in the delivery of the gospel message. On the other hand, there are hearers who nnnoy and worry, and who contribnte to depress and embarrass, rather than to strengthen and help.

The incorrigible church sleeper is the reverse of a standing compliment to the worthy preacher who is laboring with all his powers of lungs and of thonght to wake np his andience to a sense of eternal things. He may in a measure get used to chronic cases of somnoleney, but generally the depressing effect will tell in spite of every effort to throw it off. Paul found it easier to raise Entychus from the dead than to keep him awake during that long sermon which lasted till midnight. Whether or not this circumstanee is a rebuke to the sleepers of the sanctnary, it should be some comfort to those whose ministrations are afflicted by them. A sleeping hearer is worse by far than an empty pew or a lifeless post. We can comprehend his infirmity, sympathize with him in his constitutional proclivity, and we might even hazard the opinion that it is better for him to come than to stay away. If he does his best—goes to bed early the night before, takes his coffee as usual, and does not overfeed—he must be borne with, and all parties mnst be resigned to the inevitable. At a venture some stray arrow may hit him between the dreamy naps, and the wakeful interludes of prayer and song may be a partial means of grace. Some of the best Christians we have known have been deep and habitual sleepers; but they have not been helpful hearers. There are various degrees of sleepers. While some make a full and unconditional surrender, others spend their entire time and strength in the laudable effort to maintain their consciousness. They rub their eyes, change position, nod, and then sit straighter than ever, to show that they are most attentive. Snch persons deserve credit for a resolute and determined spirit, and illustrate the power of will to overcome the weakness of the flesh. They trouble the preacher, but it may be partly his own fault, because there is a presumption that he is himself somewhat wanting in liveliness.

There are, besides, wide-awake hearers who are not helpful. They may be entirely "at themselves," but restless, looking as if they wished to know more of their neighbors than of the sermon; twitching and jerking nervously, turning from this side to that, casting their eyes up to the ceiling, gazing out of the window, scanning faces and costumes around them, and never continning "in one stay." There are the cold, the indifferent, the critical, the belligerent, all with a set of opposition, running from half-concealed contempt to defiance. They are there from other motives, it may be, than the best; but they make a part of that strange conglomerate which we call a congregation. It is the preacher's business to reach them if he can, to arrest their attention, and to win them to seriousness and to Christ. Their presence is as that of the enemy in battle, calling out courage and exertion, but not supplying the means and munitions for the conflict.

There are occasionally good people and regular hearers who purposely sometimes—unconsciously often—act as a break npon the progress of the preacher. They seem to show dissatisfaction, look awry, hide their heads behind the back of the pew, and wriggle about as if the seat were too hard or too narrow. If their favorite preacher is not in the pulpit, or if the matter in hand does not suit the frame they are in, or if the style and manner are not altogether to their taste, they are sure to enact this offensive pantomime.

A hearer may be a helpful one, thongh nnconverted. If he be a sincere inqnirer after truth, he will be reverent and attentive, and his good breeding will supply what personal piety has failed to bestow. He may have the prejndice and misapprehension of the woman at Jacob's well, or of Nicodemns, bnt he will be open to conviction and sincerely occupied with the services of the sacred honr. An honest donbter and skeptic is far better than an indifferent and trifling soul, and is likely to draw out the strength and sympathy of the preacher. The serious and awakened penitent always aids the sermon, and enriches it with the highest elements of power. The preacher is encouraged by the prospective harvest, his deepest feelings of tenderness and compassion are aronsed, and the grandest exhibitions of divine love and mercy flow spontaneously from his lips. He is refreshed by the penitential tears which sparkle aronnd him like dew upon the grass, and his soul is kindled by the nnutterable emotions of those who are agonizing to enter in at the strait gate. The easy preaching in a revival is largely owing to this reaction upon the mind of the preacher. He has a helpfnl audience.

But there are none so helpful as some who are among the oldest and most experienced in the things of God. They are capable of appreciating the spirit, the matter and the good of every sermon. The temper in which they hear enables them to find and separate the wheat from the chaff, and to bring out the beautiful and the good, even when surrounded with blemishes and imperfections. They have the rare capacity of enjoying all gospel subjects, and of appreciating the most diverse styles of preaching. They have breadth of understanding, unfailing considerateness, spiritual discernment and broad sympathies. They are enlisted with the subject, although it may be foreign to their present experience and wants; and they are enlisted for the preacher, because they know his heart, and that he is dealing with the needs and conditions of others. Next to the divine anointing, such people in an audience are the preacher's best allies. They hold up his hands and cheer his heart, and are as a body guard about him when he lifts the standard of the cross. They are in full sympathy with the work of Christ, and the droppings of the sanctuary fall upon them as the rain upon the well-tilled fields. They visibly feed upon the word, and "take the water of life freely." The river, "the streams whereof make glad the city of our God," is flowing full and fresh in their souls, and there is in them something that responds to every presentation of religious truth. "As in water face answereth to face, so the heart of man to man;" and "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

These helpful hearers are men and women of prayer, who love the gospel for its own sake, and with whom hearing is not a patient endurance, but a joyous privilege. Young preachers on their first circuits have found a sprinkling of them at their appointments, and have felt their bracing and comforting influence while they have gone tremblingly through the delivery of their message. Ministers of the largest experience will recall the faces of some, in every congregation they have served, whose presence was to them a refreshment and a tower of strength. Their features shone and pulsated with waves of light, while the moistened eye and the suppressed emotion reflected the sermon as in a glass. Blessed mission that some are performing in this way! and blessed are the memories of others who, after being helpful hearers below, are now in the heavenly places above! The helpful hearer is doing a threefold work: he is inspiring the preacher, winning souls to Christ, and saving himself.

OUTWARD—TO THE PACIFIC.

BY BISHOP KEENER.

SACRAMENTO, August 14, 1871.

The fertile region between Kansas City and Omaha I passed mainly during the night. In the morning Council Bluffs came into view: high hills covered thinly with soft verdure, without tree or bush, with ridgy sides. The effect is at first very pleasant to the eye, and seems to give more atmosphere to the landscape than if the hills were wooded. This smooth-surfaced hill and mountain never leaves the traveler on this route until the Nevada mountains are reached; it at length wearies, and one longs for the sight of wooded sides and tops.

Omaha is upon a broken, elevated site, half a mile from the river. It is now building a railroad bridge across the Missouri, of grand proportions, upon piers made by sinking iron tubes into the bed of the river, and filling them with concrete, at a cost of one or two millions. The place is an offshoot of Chicago; is largely advertised, contains twenty thousand inhabitants, and has, I think, very nearly attained its growth. It has nothing like the support and promise and position of Kansas City. Indeed the further I traveled westward the more was I impressed with the belief that, next to St. Louis, Kansas City is the best located town west of the Mississippi river. The further you go west the thinner the soil.

From the Missouri out for a thousand miles the valleys and plains have been graded by nature for railway purposes. The water system of the Nile sources is not more marked than this railway system of the Rocky and Humbolt mountain slopes. The Pacific road was the cheapest and easiest road ever built, until within twelve hours of Sacramento. The engineering by which a child can walk over the Simplon has been surpassed here by nature; for the locomotive rises and passes over the Rocky mountains so gradually, mile by mile, that you attain an elevation of eight thousand feet without cut or embankment, or anything to make the fact apparent, except the thinness and coldness of the atmosphere. The road is a single track, with capital bed, and is in fine running order. Cars are all that could be desired. Snow fences are an item, and are distributed all along the high points of the road. Snow sheds occur as you approach the Sierra. The immense cost of these fences, and the general leanness of the region through which the road passes, led me to doubt if it paid. But, upon inquiry, I learn that it has an immense freight and passenger business from San Francisco to Utah, Nevada, Montana, Colorado and Idaho, which are all mining regions. Besides, the company has land grants of great value in California, and is rich enough to control all the railway enterprises in this State. Its stock is controlled by eight or ten men, each of whom is thereby a millionaire.

It was far out in the dreary regions between Cheyenne and Ogden that I saw, for the first time, that curious, harmless little creature—the prairie dog. There was quite a colony of them, and at the door of their burrows several of them were sitting up and looking very saucily at the train; had evidently become used to the latest rush of steam, and not at all inclined to go further. They are brown, about half way between a squirrel and guinea-pig, and have a very sociable face. There were no symptoms of their imposed friends—the owl and rattlesnake. Just after passing this warren an antelope came into view, distant four hundred yards, standing alone upon a bare hill-top, and looking steadily at us. There was nothing between this little creature and the blue sky, as he stood to us, and all around was sand and rock. Presently he concluded to be frightened, wheeled and ran swiftly far away. In all, some eight or ten antelopes, a few water fowl, the prairie dogs and a dozen or two Indians were the only signs of life that interrupted the three days of steam passage over the great desert, which consumes so large a part of our American continent. Twelve hundred miles without a single tree—almost without a bush—is something hard to imagine. There is not so very much of this Western world, after all. The pioneer must make up his mind very soon where he will stop; for only a little way beyond Kansas and there is nothing left to choose from, excepting this strip on the Pacific coast. This railroad has let in much light upon our inheritance. The charm of an unknown and immeasurable region beyond must now be sought southward—Mexico. Central America and the lands of the Orinoco is the course to which the "Star of Empire" must henceforth take its way.

I used to wonder why people came back from this trans-continental railway trip and were so monosyllabic in their raptures; but the fact is, there was nothing to say—they had seen nothing but clay and alkali and lava, and bowlders as big as a kitchen; of course, friable red granite. Even the sage brush could not find a lodgment upon the sides and tops of the hills, though apparently willing to grow anywhere on any terms, and in its color and size looking much like a stone. On the other hand, one's admiration increases for the hardihood of those who have made their way out, day by day, over these Siberian steppes, in thirst and weariness, and dreariness and dangers, until months were consumed in the passage. It was only less than the campaign of marchings of Israel through the deserts of Sin and Zin, without the cloud that led or the stream that followed.

The next features of this route to the land of gold are the gorges and canyons through which the train curves and glides as a snake through the grass. There are mountains of rock on each side, billows of stone each higher than the other, congealed as by a word, with an ocean still behind; now all arrested just over some peaceful stream, as if God, by a "thus far," had protected it from surging mountains that are too proud to look down, holding their heads far away. Sometimes jagged, overhanging cliffs appear as if the thunder of the train, aided by winter frosts, might bring down a thousand tons a thousand feet.

Among these dry places, fit for the haunts of the "unclean spirit," the Mormon has found a Dead Sea, a Jordan, a New Jerusalem and a Sodom. Emerging from Webber Canyon, the train stops in the valley of Salt Lake. Naturally beautiful to one who has sickened over dreary wastes, this vale burst suddenly upon the sight like a vision of the promised land. Wheat fields just reaped, green patches, houses, the broad expanding lake, its margin of rich land, and just across it, twenty miles distant, a range of hazy, clean-cut mountains, the sun just going down behind them and purpling the atmosphere, composed a painter's landscape grand as Italy can yield. The train runs round the head of the lake, and you look down its length, one hundred and twenty miles, toward the radiant home of the Latter-day Saints. A train leaves Ogden, and in two hours you are there. The Northern Methodists have a church in the city, and recently a great notorious light has visited those that sit in that valley: but with what success time alone can disclose.

This letter is too long. Suffice it to say that I am here in Sacramento, on Saturday afternoon, with two appointments for to-morrow. Bro. Klose, of the *Spectator*, after the style of the first century, met me at the Three Taverns, a day out on this iron Appian Way, and bade me welcome to California—whom, when I saw, I thanked God and took courage.

EUROPEAN CORRESPONDENCE.

ROME, August 7, 1871.

MY DEAR STEWARDS: It was Dean Alford, I believe, who, in writing of his visit to Rome, failed to mention the Colosseum—the only traveler ever known to be guilty of such an omission. But I can tell you why he made the omission: the subject was too big for him. And following the Dean's wise example, I would gladly, if I could, omit Rome altogether from my letters, for I am actually dismayed before the mass of material that has accumulated upon my hands. Only look for a moment at the subject-matter in bare outline—matter that *will* come up, unless I close my bodily eyes to the objects that surround me, or suspend memory and reflection altogether; in other words, turn lunatic. See! Rome, ancient, modern—a stone of human configuration here that connects the period of 700 years before Christ with the Rome of to-day, as seen in a piece of masonry there, and which I can see without changing my position, the mortar that cements which is hardly yet dry; nor only so, but it is highly probable that that single stone, a relic of the flint period, an epoch far removed from any written records, tells of a far greater antiquity for the city of Rome than the date of B. C. 700 years. That single stone is the first thing, and with that for the heading of the first chapter, while around me there lie broken columns, and walls, and arches, and aqueducts, and monuments, and basilicas, and temples, and palaces, and piles of masonry of every description, all having their story—what hope is there of ever getting through with such a subject? The bare outline is not yet fairly begun. Take the first object of interest that I visited—let us begin there—the Colosseum. Of course I must not make Dean Alford's mistake, or I should not be a greater man than he. I shall be sure to mention the Colosseum; but at the same time I hear some one aside say: "What will he do with it?" Answer: Drop the subject as quickly as possible, my friend; it is a little too heavy to carry it far. I saw the Colosseum first by moonlight—a most auspicious time to feel its weight—within two hours after my arrival in Rome. Its weight is as follows, viz: Eighteen hundred years, the largest theater, the only Colosseum in the world; one-third, still standing, of a gigantic elliptical structure, whose external circumference measures one thousand seven hundred and ninety feet, or upward of one-third of a mile; its ancient height standing, perhaps, for one-fourth of the circumference or more, four stories of galleries that provided seats, according to the books—and seeing is believing—for eighty-seven thousand spectators, five thousand wild animals, and perhaps twice as many human victims slain in the gladiatorial combats that continued during one hundred days at its inauguration; the arena, by no great effort of the imagination, yet echoing with the shrieks and streaming with the blood of thousands, *thousands* of unhappy men and beasts; the galleries yet vocal with the shouts of yet wilder beasts in human shape; the material yet remaining of the stupendous ruin, worth two millions and a half of dollars—"a noble wreck in ruinous perfection;" generations gone of men and women, kings and peoples, princes and plebeians, crowding now the vast amphitheater; ghostly spectators, to the number of millions—mute witnesses for judgment to their iniquity; guilty may represented—that is something of the weight which, with this, I gladly throw off.

But history awaits my escape from the Colosseum, and summons me to fresh burdens of recollection and reflection. The centuries have heaped rubbish upon the city that was once the mistress of the world, and buried it deeper than graves are usually dug; so that, with the exception of the capitol and a few buildings on elevated sites, the Rome that was now lies open only to the spade of curious inquiry. Excavations are being prosecuted all the time, and the remains of pride and glory are at intervals unearthed. Pride, glory, remains, unearthed—words are these that tell of the inevitable succession, the fall of pride, and

"The path of glory leads but to the grave."

The number and extent of the ruins still preserved is very considerable. Rome was called the Eternal City, and properly, for the wonderful vigor with which many of its structures have survived fire and wars and barbarian incursions. The ancient capitol and forum stand immediately adjacent and hard by the palace of the Cæsars gradually yields to excavation. The capitol has been rebuilt several times, but is still ancient enough to tell of venerable empire and gorgeous magnificence sunk into decay. The forum presents to view only a few broken columns, but they seem to be so many pedestals from which Cicero and Cataline and their contemporaries are still haranguing the assembled wisdom of Rome. The palace of the Cæsars would hardly shelter a bat now, but it is probable that the Antonines dwelt there, under whose wise and peaceful reign the empire and mankind in general of that age enjoyed the highest degree of prosperity. The nearly perfect arch of Titus, erected to his honor on his return from the destruction of Jerusalem, is almost exactly eighteen hundred years old to-day. Later, the column of Trajan, the column of Marcus Aurelius, the sumptuous baths of Caracalla with their rich mosaic pavements bear witness to the observer's eye of the skillful and successful handcraft of a thousand years ago, and more. Columns of the temple of Jupiter and the temple of Saturn still standing, are memorials of the spattered shrines of false gods, and a warning of the desolations determined upon idolatry. The Appian Way—the great military road, the "queen of roads"—built in the third century, is still to be seen, but has been excavated for only about ten miles, the remainder still lying under ground. The long Claudian aqueduct, built full eighteen hundred years ago, out of use now still presents miles of unbroken arches. The tombs of the Scipios and other great men are in wonderful and sacred preservation. In all these things, and many others which I have seen, and do not pretend to mention, ancient Rome has an identity to-day on this spot as distinct and clear as that which it could well claim in its glory, and which sharply separates it, as by a chasm wide and deep, from Rome modern. I sought for some connecting link, some bridge to cross the interval, nor found it until I entered the catacombs, the burial places of the early Christian centuries. Here death, which first separates, and then brings together again those whom it has separated, gently conducts us across from the Rome that was to the Rome that is. They are gone, the generations that once thronged these now deserted avenues and palaces and temples, and are like water spilt upon the ground, that cannot be gathered up again. It was thus at last that the burdened memory had to dispose of the Cæsars and Ciceros, of whom I had read from my boyhood I could only with great difficulty realize that I actually looked upon objects familiar with their presence and identical with their career; for I had never, in the boldest dreams of my future, entertained but a very slender hope that I should at some

time be where I am now. The poet has said thus much in immortal verse, and I may not improperly have occupied a paragraph of my letter to you with a similar experience. I will add two or three of the poet's lines:

"And I am here!
Ah! little thought I, when in school I sat,
A school-boy on his bench, at early dawn
Glowing with Roman story, I should live
To tread the Appian."

But the difficulty to realize my situation culminated at the point of intensest interest, when I thought of one other name and character, which, in anticipation, I had, as it were, reserved for my contemplations last. Paul. I make his name a sentence of itself. It is more than a sentence. It is a volume, a library. Paul was here. Here are buildings on which his eye must have rested. Here are walls that have heard his voice. Here he was stationed for two years of his itinerancy. It was along this Appian Way, doubtless, that he was led out to execution, taking a scaffold on the way to glory. His hired house is in dust now, and likewise the earthly house of his tabernacle; but you know what he said—read it in Second Corinthians, v, 1. But why do I so boast myself of standing in Paul's tracks? Have not others, a plenty, been in Rome? Even so; but Job said: "Whom I shall see for *myself*." So I.

But I see that Rome will claim another letter. W. V. TUDOR.

REVIVAL ITEMS.

Rev. L. Ercanbrack, writing from Webberville, Texas, August 15, says: "We have recently had a glorious revival of religion at Webberville. Some one hundred and seventeen or one hundred and eighteen have been converted; forty-three have joined us, and a good many have united with the Baptists and a few with the Presbyterians."

Rev. E. W. Simmons, East Baton Rouge circuit, Mississippi Conference, writes that at two meetings—one held at Bethel and the other at Antioch—seventy-two were added to the church.

Rev. C. L. Dobbs, writing from Lawrenceville, Alabama, August 21, says: "We have just closed a protracted meeting at Clopton, Alabama. The church was very much revived. I don't know the precise number of conversions. Fifteen were added to the church. The amounts assessed the church for missions, superannuates and Bishops were raised; several hundred dollars were also subscribed for church repairs."

Thanks to Laymen and Preachers.

We have to acknowledge this week our indebtedness to the exertions of two laymen for thirty subscribers—one sends ten and the other twenty; while for twenty-five others we are indebted to three of our preachers, (seven, eight and ten,) making fifty-five from five persons. One of these brethren, who sent ten subscribers and a draft for $30, says: "It is my determination to do everything in my power to put the ADVOCATE in every Methodist family on my circuit before the close of the year."

WE HAVE RECEIVED the first volume of *Our Home Journal*, handsomely bound. This journal, published by James H. Hummel, 106 Camp street, New Orleans, is devoted to agriculture, science, and the industrial interests of the South generally. Great credit is due Mr. Hummel for the enterprise and taste displayed in the publication of this beautiful and valuable paper. We are glad to learn that it has already become a successful and profitable undertaking.

HEALTH OF THE CITY.—We can assure our friends at a distance that the city is free from yellow fever. We have never known a healthier season, and there is every prospect of continued exemption from all epidemic diseases.

A CHILD, while walking through an art gallery with her mother, was attracted by a statue of Minerva. "Who is that?" said she. "My child, that is Minerva, the goddess of wisdom." "Why didn't they make her husband too?" "Because she had none, my child." "That was because she was wise, wasn't it, mamma?" was the artless reply.

BOOKS AND PERIODICALS.

THE LOUISVILLE DEBATE is a volume of 704 pages, published at Lexington, Kentucky, by J. D. Trapp, of the *Apostolic Times*. The book contains the reported debate between Elder L. B. Wilkes, of the Christian Church, and Rev. Jacob Ditzler, of the Methodist Episcopal Church South. Mr. Ditzler is widely known as an able debater, and thoroughly posted on the subject of baptism, while his opponent, Mr. Wilkes, is a representative man in his denomination. We suppose that the subject is thoroughly and ably handled by both parties, and, judging from the size of the volume, they have pretty well exhausted the theme. The question discussed, What is Christian baptism? embraces a wide range, and all interested can here find the views of the Campbellites and their vindication, as well as one of the latest and most satisfactory defenses of the doctrines of our church.

WE HAVE RECEIVED from the publishers, Sower, Potts & Co., Philadelphia, the Normal Elementary Algebra, by Edward Brooks, A. M. The author of this work is a teacher of large experience, and author of several valuable text books. He is principal of the Pennsylvania State Normal School, and favorably known as an educator. The present volume is strictly elementary, but its extent, matter and method appear to be admirable.

THE ILLUSTRATED CHRISTIAN WEEKLY for August 26 is promptly at hand with a varied table of contents, and an unusual number of fine engravings. The great Central Park of New York is depicted in a series of illustrations, and the editor promises to illustrate Prospect Park of Brooklyn in a few weeks. We notice that the publishers offer to send the first three months of the paper, stitched in paper covers, postpaid, to any address, for *only fifty cents*. This affords an excellent opportunity to all to examine this beautiful illustrated weekly. Address Illustrated Christian Weekly, New York.

THE September number of Scribner's Magazine is splendidly illustrated, and contains the following among other excellent articles: Pictures from Canada; Mercator, the Path-finder of the Seas; The River of Egypt; The Co-Education of the Sexes; An Adventure in Japan; A New Study of an Old Force.

LIPPINCOTT'S MAGAZINE for September is one of the best numbers yet issued. It has in its table of contents: Scrambles Among the Alps; Shall we Throw Physic to the Dogs? The City of Monuments; Wild Ireland, and Insect Locomotion, besides Our Monthly Gossip, Literature of the Day, etc.

GOOD HEALTH for September has articles of unusual interest. Among these we note: National Health; Near-Sightedness or Myopia; Sunstroke; Medical Treatment of Insanity. This periodical is published by Alexander Moore, Boston. Price, $2 per annum.

LITTELL'S LIVING AGE for August 19 has a fine table of contents. Hugh Miller; The Character of Christ; The Function of Physical Pain—Anæsthetics; The Literary Life; A Wrestle with Niagara, and Roman Notes are the titles of some of the articles.

THE ATLANTIC MONTHLY for September has the following principal articles in its table of contents: Twin Love; The Field and the Garden; American Life in France; Our Whispering Gallery; The Romance of Mallone Hollow.

THE SUNDAY SCHOOL JOURNAL for September is an excellent number of a very superior publication. It is specially adapted for the use of teachers and young people. Carlton & Lanahan, publishers, New York.

THE UNIVERSITY MONTHLY for August has: No. 5 on Storm Signals; Examination Papers; The Uses of Greek and Latin; Composition Writing; Cyclones, and other articles of merit and interest.

APPLETONS' JOURNAL is rich in art and literature. The number of September 2 is one of special interest. The illustrations are helpful, and have much artistic merit.

EVERY SATURDAY for August 26 has a likeness of Sir Walter Scott, a Peep at St. Pauls, and Scenes at Long Branch; also a picture of Frond, the historian.

ARTHUR'S LADY'S HOME MAGAZINE can always be safely commended for its high moral tone and literary excellence. The number for September is handsomely illustrated.

THE CHILDREN'S HOUR, by the same publishers, is always "a thing of beauty" in its line. The September number is as charming as heretofore.

THE New York Teacher and American Educational Monthly for September is duly to hand.

THE GIFT OF GOD.—The water-carriers in Egypt, as they bear about their bottles of water on their shoulders, cry: "The gift of God! the gift of God!"

Obituaries.

Sister REBECCA J. RANN departed this life on the third of August, 1871. She leaves a husband, two little children and many friends to mourn her loss. She died in the faith of the gospel.

At four o'clock on Saturday morning, August 12, 1871, after suffering for several months, Sister ANN KING, consort of William L. King, of Yazoo county, fell asleep in Jesus without a struggle. Her place cannot be filled here on earth. Death seems to select the brightest marks.

Proper obituary notices will appear soon.
THOS. W. FLOWERS.

Died, at Winona, Mississippi, August 1, 1871, EDWARD MANN, only child of N. R. and Alice C. Arendal.

"Little Mann," as he was lovingly called, was one year and ten months old—a child of rare beauty and brightness, greatly endeared to his grandfather, R. H. Powell, and his family, as well as to his now afflicted parents. What a painful vacuum death has made there! Is this a stroke of our Father's love? Whom he loveth he afflicteth. May the bereaved say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord;" and as David: "He is dead. Can I bring him back again? I shall go to him, but he shall not return to me."

"I take the little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest." W. P. B.

Died, at the residence of H. H. Bradford, in East Baton Rouge parish, on Thursday, August 17, 1871, MARY LOUCATIE, oldest daughter of H. H. and Victoria Bradford, aged two years and ten months.

"Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

"I take the little lambs," said he,
"And lay them in my breast;
Protection they shall find in me,
In me be ever blest.

"Their feeble frames my power shall raise,
And mold with heavenly skill;
I'll give them tongues to sing my praise,
And hands to do my will."

His words the happy parents hear,
And shout with joys divine:
"O Savior! all we have and are
Shall be forever thine."

A FRIEND.

MRS. MARY FRANCIS GREEN, wife of C. M. Green, died near Burnt Corn, Alabama, August 4, 1871, aged about forty years.

Thus has passed away one whose life was a consistent and beautiful illustration of our holy Christianity. In early life she joined the Methodist Episcopal Church South, and continued an acceptable member of the same until admitted into the church triumphant. Of refined sensibilities and cultivated manners, the deceased was an ornament to the domestic circle, a devoted wife, and a prudent, loving mother. Guided by conscience, under the teachings of the Bible, she made the will of God the rule of her conduct, and in all the relations of life left no duty unobserved, no office of kindness unperformed. Never, during an intimate acquaintance of many years, has the writer known her to use a harsh or unkind word. During a painful and protracted sickness no word of murmuring or complaining escaped her lips.

She was calm and serene in Christian resignation to the will of her Heavenly Father, and only hoped to be spared the pangs of death; but in this she was not gratified. Conscious that death was approaching, she desired to embrace her two boys. In a few hours after she entered into rest. Beloved by all who knew her, she so lived that death had no terrors for her. In her sickness she said that she had no fear of death. The last audible words she was heard to say were, "Glory be to God!" and her spirit fled. May God bless the bereaved husband and children.

"Let me die the death of the righteous, and may my last end be like his."

H. J. HUNTER, Pastor.

Died, at the residence of Mrs. Narcissa Taylor, after a severe illness of four weeks, at forty-seven minutes past four o'clock A. M. on the third of August, 1871, MARY D. GILL, wife of William H. Gill, and daughter of Samuel and Narcissa Taylor, of Sumter county, Alabama, aged thirty-seven years, eleven months and twenty-six days.

She was the subject of much and intense affliction for the larger portion of the last three years. She was strongly attached to her family and many friends, and, had it been God's will, would have preferred to live longer, especially to raise her children, for whom she had great solicitude; but God saw fit to take her away in the prime of life, and she and we had to say: "The will of the Lord be done." She joined the Methodist Episcopal Church South, under the preaching of the Rev. O. P. Thomas, about two years ago, in Gadsdville, Alabama. Her standard of piety was very high, and she often expressed to the writer a wish to be ill for a full enjoyment of the largest blessings of God's gracious goodness. By afflictions God seemed to temper her mind for heavenly things, so that she became more and more like our heavenly Master as she neared the better land. During the last of her sickness her organs of speech became partially paralyzed, which prevented her expressing herself to us on any subject, although she often made efforts to do so.

Mary leaves a devoted husband, three children, a fond mother, two affectionate sisters and two brothers, and a large circle of dear and loved friends to lament her loss; but they mourn not without hope. Blessed be God for the Christian's hope. What is life without it? Mary, we bade thee good by; but we will meet thee again, and then in that bright beyond, *the Jerusalem above*, we will no more say farewell. HUSBAND.

North Carolina *Advocate* please copy.

MRS. MARTHA A. SCOGIN died at the residence of her father, in Butler county, Alabama, July 6, 1871, aged twenty-three years, five months and eighteen days.

Her father, Rev. S. F. Pilley, and mother, S. H. Pilley, are among the most faithful old soldiers of the cross. Long have they been fighting the good fight of faith, and still they are at their post in the army of Christians, battling against sin and for the cause of the Savior. The old man is well known all through our connection here as a superannuated member of the Alabama Conference, but even in his old age a highly gifted preacher. He has a son, also a member of our Conference, and a daughter, the wife of another faithful itinerant; another son at their home in South Butler, who gives promise of usefulness as a minister, if the church will aid him a little in procuring the necessary education, which, I am happy to learn, she is taking steps to do through the instrumentality of our excellent presiding elder. Three other brothers and two other sisters, in addition to those above mentioned, and a little child and husband are left to mourn the death of Sister Scogin. Her infant, W. B. Scogin, died February 7, 1871, aged four months and twenty-six days. A merciful God called the little angel child home first, it may be, to welcome the mother, who was then suffering with consumption. She did not tarry long after the death of her child. At an early age Sister Scogin assumed the obligations of her baptism before the world, and the distinguishing characteristic of her conduct, though so young, was Christian propriety and decorum. The precise time of her conversion she could not tell; neither could she remember when she first began to pray and seek the protection of God. But she had the more important knowledge of present acceptance with God. Her piety was practical. It was principle controlling the emotional nature, teaching her spirit how to suffer patiently those evils in this life which a sensitive nature is often made to feel, but cannot control. She had learned to suffer. During her last sickness, while consumption was bringing her with rapid steps nearer and nearer to the grave, no expressions of impatience were uttered. Quietly the struggle went on between her disease and life. She had a desire to live to educate her little girl. For herself she had no fear. About half an hour before she breathed her last her brother asked her if she suffered pain. She answered: "No." "Is the mind perplexed?" "A little." Her answer was in allusion to her child. She asked him to pray. The prayer was offered, and just as it was ended anxiety seemed to disappear from the mind, and she gently slept in Jesus. Leaving one little child in the care of God among her friends, her spirit took up its rapid flight to rejoin the little angel child in the better land. Her spirit left its earthly tenement about the time the sun was setting in great beauty. Though I was thirty miles away from the place where she died, long will I remember the beauty of that setting sun. The material heavens conveyed to my mind the idea of a vast audience room in some superhuman place. The richness, gorgeousness and magnificence of its drapery so stirred my love of the beautiful and sublime in the works of God that I instinctively called my wife from the room, where she was busying herself, to join me in enjoying the glory of the scenery. The colors of the cloudy hangings of the sky were various. Snowy whiteness, and dark, orange and golden, silvery-lined, pink and saffron hangings were so mingled and grouped, and their exquisite tints so noiselessly spread out with the cloud as to baffle all attempts at description, while they wafted in silent grandeur amid the rays of the setting sun. Little did we know then that this was the time when Sister Scogin was leaving this world for the glory land. Though when I saw her, about five days before, she appeared to be hastening near the shores of time, yet I was not prepared to hear she was dead so soon. But two days after, this I learned, at her burial, from Mother Pilley, that this was the very time when she breathed her last. Fit emblem was that scenery of the royal palace above, to which she has gone—the house not made with hands, eternal in the heavens, in the city of the New Jerusalem. Christians may not inhabit gorgeously-arrayed palaces in this world, especially when they are members of itinerant families, but their homes in heaven will be glorious. What richly-adorned earthly palace is worthy to be compared with the beauty and grandeur of God's works in this world? How much less with the home of the redeemed, where Sister Scogin has gone, at the right hand of God.

W. G. PERRY.

Agt's & Publisher's Department

LETTERS AND FUNDS

Received by mail at the Branch of the Southern M. E. Publishing House, 112 Camp st., for the week ending August 28, 1871.

A—R T P Allen $30, American Baptist Publication Society, Francis D Allan $10, B Adams & Lyons, American Tract Society, Lizzie D Adair 75 cts, Applegate, Pomsford & Co.

B—A L Beeman, D P Bradford $9, H W Balch, J L Borden, Barnes & Wilkinson $22, John E Bishop, Burnett & Co $30.60, A S Barnes & Co, J W Burke, J W Burke & Co, C J Brown $12, Edwin Belanger.

C—C S Cozine, G W Chatfield, J J Cassidy, J A Campbell, S H Cox $3, Caxton, Remsen & Haffelfinger, N. A Cravens $3, Cook, Coburn & Co.

D—E G Daniel $1.25, R H Downer, W R Dennis, F J Dibble & Co.

E—L Ercanbrack.

F—Thos W Flowers $6, R H Flinn, J M Franklin $5, Mrs E A Fullilove $25, R W Freeman.

G—Jas A Godfrey $10, Chas H Galloway, Wm H Gill $3, H T Gilman, F M Grace, Jos Gorton, B Griffith.

H—Wm S Hardy $4.50, Harper & Bros, L M Horton $33.50, T W Hines $17.50, W B Hines, G W Howard, W W Hurst, H T Hines.

J—Thomas G James.

K—Charles H Keener, J C Keener.

M—Thos Mullett $2, O M Mucsh $20, M C Manley $5, J Z T Morris $6, J Dudley Marff, D Merchant $67, A A McShaffer, T J Mortier, Jethro Moore $75, John Massey, H H Montgomery, J W Medlock, J H Mims.

N—C R Norman $2.90.

P—Philip Phillips, F J Patillo, C J Pearce, R M Powers, Perkins & Goodwyn.

R—Fisher T Rawson 2 lots, Wm J Ramsay, Geo P Rowell & Co, A H Redford, Mrs M W Read $18, Mrs C Ramsey.

S—J W Sandell $29.75, Jas T Shanklin, W R D Stockton 2 lots $35, W W Sharpe & Co, W T Smithson, H R Singleton, Sower, Barnes & Potts.

U—University Publishing Co.

V—George T Vickers.

W—John F Wynn, R Westerfield $3, Fred White, W Wadsworth $5, Wm Wood $3.30, W C Wilkinson $3, Samuel Wilddood, Francis Walker, R M Walmsley, Andrew Wood.

Y—N B Young $25

Argyle Bitters—Argyle Bitters.—A FEW WORDS FOR EVERYBODY. These Bitters, so favorably known throughout the country for the last fifteen or sixteen years, have recently been reduced in *price*, while their purity and efficacy remain the same as in former years. They are manufactured of pure, full-strength Bourbon Whisky, and medicinal agents selected carefully and solely for this purpose. *They are warranted pure and unadulterated.*

They are anti-periodic in their effects, and are known to have warned off the baneful influences of malarial poison by their timely use.

They are known to have cured Intermittent Fever by their use alone, and are safe for any age, and are retained by the most delicate stomachs.

They are nail-bacchanalian, tonic, alterative and invigorating, and a certain preventive against Dyspepsia.

It is the safest, pleasantest and most efficacious family medicine now used. au31 1m

NEW ADVERTISEMENTS.

WANTED.

A SITUATION AS TEACHER in a High School or College in Louisiana, by a graduate of the *Louisiana State University*, Baton Rouge, Louisiana.

REFERENCES—Faculty of the above-named University, or the publisher of the *Advocate*. Address CHRISTIAN ADVOCATE, New Orleans, or REV. JOHN PIPES, au31 3t Mansfield, Louisiana.

Tuskegee Female College.

LEADING INSTITUTION OF EASTERN Alabama. Sixteenth annual session begins SEPTEMBER 20, 1871.

Perfect collegiate organization; eight departments represented; twelve able officers and teachers; an eminent professor of music, teaching piano, organ, violin, zithern and melodeon; accomplished lady vocalist; unsurpassed literary course; Latin, German and French taught; splendid art department; physical culture free; boarding in charge of president. Expenses, from $250 to $320.

Send for circulars.

REV. GEORGE W. F. PRICE, au31 3t President.

$10 From 50 Cents.

SOMETHING urgently needed by everybody. Call and examine, or twelve samples sent (postage free) for fifty cents that retail readily for $10. R. L. WOLCOTT, mh30 6mcom 181 Chatham Square, N. Y.

NEW ADVERTISEMENTS.

IT IS THE INVENTION of a Kentuckian, on the Fulling Mill principle, and is operated by rocking.

Washing of clothes is so simplified by this machine that either a man, woman or child can do the work, and do it well.

It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

The most delicate Fabrics can be washed with it without the least injury.

While it washes, it bleaches likewise.

It will wash Blankets, and give them a new appearance and feeling.

Its construction is so simple it will last for years with care, and cost less than wash tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

Price, $12; with Little Giant Wringer, $18.

The LITTLE GIANT WRINGER requires no adjustment to wring either a roller or a blanket. It can be used independent of the machine, if desired. Price, $5.

EDWARD THOMPSON, Proprietor and Manufacturer,
184 PETER STREET, near Julia, New Orleans.

I would ask attention to the following note of the Rev. P. M. Goodwyn, of the Louisiana Conference, addressed to the editor of this paper:

"MR. EDITOR: Among your new advertisements I notice one of the 'Woman's Friend Washing Machines,' and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does *its* work, and does it well, in the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the 'Wringer,' it will be found that the job of washing is one that is soon over with. P. M. GOODWYN.

"NEW ORLEANS, July 27, 1871." au17 1m

NEW ADVERTISEMENTS.

INFORMATION WANTED.

JAMES D. PETERSON, a deaf mute, son of the late James Peterson, a Methodist minister, who died in Montgomery, Alabama, in 1842, wishes to know the address of his mother's relations, by the name of Demarest, part of whom lived, years ago, in Texas, and others near Vicksburg, Mississippi. Any person seeing this card, who may be able to give the proper address of any of the family aforementioned, or call their attention to it, will greatly oblige Mr. Peterson. Address CHRISTIAN ADVOCATE, au31 2t 112 Camp St., New Orleans.

VINEGAR—how made—of Cider, Wine or Sorgo, in ten hours. au31 3m F. SAGE Cromwell, Conn.

WANTED.

A YOUNG LADY OF EXPERIENCE IN Teaching, and fully competent to teach the usual branches of an English education, *including mathematics*, desires a situation in a family or school. Reference is given by permission to Rev. R. J. Harp, publisher of this paper, and Rev. J. E. C. Doremus, agent of the Southwestern Bible Society, 163 Camp street, New Orleans. Address MISS C., Glass Box 2311, New Orleans. au24 4t

CENTENARY MALE INSTITUTE,
Summerfield, Alabama.

THE THIRTY-FIRST ANNUAL SESSION of this school will begin on

THE FIRST MONDAY IN OCTOBER, 1871.

The entire expenses for a session of nine months, except books, will be $220, one-half payable on entrance and the other half on the fourteenth of February, 1872.

A hack will leave Selma for Summerfield on Mondays, Thursdays and Saturdays during the session.

au24 2m JOHN MASSEY, Principal.

WESLEYAN FEMALE COLLEGE,
Macon, Georgia.

THE THIRTY-FOURTH ANNUAL SESSION will begin on Monday, OCTOBER 2, 1871, with a full Board of Instruction, composed of *Thirteen Professors and Teachers*. Every facility is afforded for acquiring a finished education in both the solid and the ornamental branches.

The entire expense for board and tuition of a pupil, boarding in the college and pursuing the regular course, is $315 per annum. There is an extra charge for French, music and painting, which are optional branches.

Latin, vocal music in classes, and calisthenics are taught without extra charge.

For catalogue, containing full information, address Rev. J. M. Bonnell, D. D., President.
C. W. SMITH,
au24 2m Secretary of Faculty.

GREENE SPRINGS SCHOOL.
HENRY TUTWILER, LL.D., Principal.

THE FIRST TERM of the twenty-fifth scholastic year will begin OCTOBER 2. The price of board, tuition, use of library, room, fuel and attendance is $90 per term of three months. Washing, sixty cents a dozen. The situation is healthful and retired. In twenty-four years there has been but one death among the students, and that from pneumonia in the winter. Students can reach the Springs by Selma, Marion and Memphis railroad to Greensboro, thence by stage fifteen miles to Havana, within three miles of the Springs; or by Alabama and Chattanooga railroad to a point within six miles of the Springs. For catalogue, giving full information, address the Principal, Havana P. O., Hale county, Alabama au24 6t

A GREAT CHANCE FOR AGENTS. Do you want an agency, *local or traveling*, with an opportunity to make $5 to $20 a day selling our new 7-strand *White Wire Clothes Lines? They last forever*; sample free, so there is no risk. Address *at once Hudson River Wire Works*, cor. Water St. and Malden Lane, New York, or 16 Dearborn street, Chicago, Illinois. au24 4t

W. H. PIERSON. E. L. HEWS.

PIERSON & HEWS,
DEALERS IN
Fine Clothing & Furnishing Goods,
NOS. 15 AND 17 CAMP STREET,
NEW ORLEANS, LA.
fe11 1y

Port Gibson Collegiate Academy,
FOR YOUNG LADIES.

THE EXERCISES OF THIS SCHOOL will be resumed on the twentieth of SEPTEMBER, 1871. The session will close June 18, 1872.

Facilities are afforded for the acquisition of a first-rate education.

For information address
REV. B. JONES, President,
au3 3m Port Gibson, Miss.

200,000 CHILDREN
Are now singing from the New Sabbath School Book,

SILVER SONG,
BY W. A. OGDEN.

Greatest success of any book before the people. Thousands of letters received in its praise. Examine it and you will use no other. Price, in board covers, $3.60 per dozen; $30 per hundred. Single copies, 35 cents, post paid. Contains 176 pages.

Specimen Pages Free.

W. W. WHITNEY, Publisher, Toledo, Ohio.

For sale by Book Dealers generally.

jy6 4t 4mcow

NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY,
Greensboro, Alabama.

THE NEXT SESSION of this Institution will open on Wednesday, the fourth day of OCTOBER, 1871. Tuition in the Preparatory Department, $30 per session; in the Academic, $35. Board, where students mess in the college buildings, from $7 to $10 per month; in private families, from $15 to $18. The school is on the University plan; the Faculty distinguished for ability and learning, and ample facilities are furnished matriculates for the most thorough and finished education. The whole annual expense for messing pupils need not exceed $150. For further particulars address Profs. O. F. Casey and Rev. John S. Moore, Greensboro, Alabama, or Rev. Dr. Andrews, Mobile, Alabama.

FACULTY.—Rev. A. S. Andrews, D.D., President and Professor of Moral Philosophy; Rev. John S. Moore, A. M., Professor of Mathematics; O. F. Casey, A. M., Professor of Languages; Rev. T. O. Summers, A. M., M. D., Professor of Chemistry; Rev. M. D. Rush, A. B., Tutor. WILLIAM M. BYRD,
au17 tf President Board of Trustees.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESSION of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

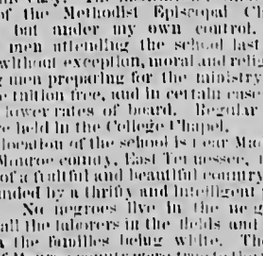
Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.
F. M. GRACE, President.

P. S. 1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address H. A. McKenzie, steward of the college. The health of the country is proverbial.

P. S. 2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

jes 3m



The Great Equivalent.—The world may be safely challenged to produce so perfect a simulation of anything in nature as

TARRANT'S SELTZER APERIENT

is of its original, the Seltzer Spring of Germany. The Aperient, based on a correct analysis of the Seltzer Water, is even superior to the manufacture of Nature herself, because it contains all the active medicinal properties of the spring, unalloyed by any of the inert and useless particles found in all mineral fountains. **The genuine article being secured,** you have the Seltzer Water of Europe, purified and perfected, and probably the best, the most genial cathartic and anti-bilious preparation on the face of the earth.

SOLD BY ALL DRUGGISTS.

au24 1m

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.	
Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address
PROF. A. R. HOLCOMBE,
se10 1y Jackson, La.

The Child's Corner.

THE OLD LADY.

[illegible]

The Boy Hugh Miller.

Hugh Miller was a Scotch boy. He did not wear fine clothes, or go to a fine school, or have anything fine. Indeed, he never, even when a man, cared much for fine things, unless they were good and useful at the same time. His father was a sailor; a right honest, brave fellow, who had often risked his life for others; but he was drowned in a storm one night when Hugh was only a little boy of five, and nothing was ever heard either of him or his sloop afterward.

When every one else had given up all hope, Hugh would go to the banks and sit and look out for "the sloop with the two stripes of white and the two square topsails," but she never came. So he was an orphan. Hugh's mother worked hard at the needle to keep him and his little sisters in comfort; and he was put to school. He was very ready to learn. In playtime he loved to wander by the seashore and in the woods. He must have been a very cheerful companion, for the best of the scholars soon joined him in these excursions; and they all agreed they got good from them, and never forgot either them or Hugh.

Hugh had learned, when a very small boy, that "the art of reading was the art of finding stories in books," and he almost always carried a book with him when he went to the seaside, and would get a little time to read by himself, or would read aloud to his companions. He tried many things while a mere boy, just as boys do now; he made verses, and he began to excel. He found out at last that he could write prose better than poetry, and he wrote such prose, when a man, as few men have been able to beat. There were a great many caves near where Hugh lived; one was called Pigeon's Cave, which Hugh and another boy discovered, and where they were shut in nearly all one dark and rainy night by the rising tide. It was very deep, and they were very much interested exploring it. The pigeons, much disturbed by the sight of visitors, whirred by them through the gloom; flocks of seagulls screamed over their heads, and a shoal of porpoises made a small tempest in the water. In the midst of their explorations night came on, and they found their fine cave was neither more nor less than a prison. They climbed every way in vain, for the shelf of rock, by which they came, was covered by the tide, and there was no other way to get out.

"What will my mother think?" cried the poor little fellow who was Hugh's companion. "I would care nothing for myself, but my mother!" and he burst into tears. Hugh did his best to comfort him, and forgot his own sorrow and alarm in his sympathy for his little friend. Night came on, as I said, both dark and rainy, and they lay down in one corner of the cave with their arms around each other's neck.

Toward morning two boats paddled in, the men shouting their names. They were out in search of the missing boys; and, not finding them in the woods, and concluding they had fallen from the cliffs, a boat had been manned to cruise round and find them, dead or alive. They were alive, and glad enough to be found.

Hugh loved nothing better than to spend his afternoons seeing what was to be seen; and in this way his eyes were sharpened to observe things. Bees, butterflies, dragons and spiders he watched closely; nor would he hurt the smallest living thing. Weak people and little children loved him dearly as he grew up; he was so tender-hearted and kind.

When he was old enough, Hugh was apprenticed to a mason, and, as the quarry where he worked was near the shore, he was often seen going along the beach with his hammer in his hand, striking off bits of rock, many of which he carried home in a bag. The people did not know what to make of it. He gathered and gathered till he had a whole store of stones, and went to all sorts of places to find more.

These rocks gave him a great deal to think about; and at last he wrote a whole book about them, telling how some of the stones contained the pictures of creatures which lived long before man. He told how the country looked thousands of years ago; how there were very odd fishes; and that millions on millions of tiny creatures, with the neatest snils, that do not exist now, sailed on the sea in fleets that covered whole miles, though no human eye was there to see them, presenting a sight such as for beauty we cannot see now-a-days. And he led them to see in nature, nature's God, the wonderful Creator, who is at the same time our Father and our Friend. This is not to introduce you to a great and good man, who, though dead, has written books which will some day interest you very much.

Besides, it shows the value of *seeing eyes*—that is, those *habits of observation* which help people to gain knowledge from the commonest things around them. Use your eyes, children; you are now on vacation visits all over the country, some by the seaside, some by the hillsides. Open your eyes and furnish your minds with a great deal to think of when you go home.—*Child's Paper.*

Hillel and Maimon.

The wise Hillel had a disciple named Maimon, in whose natural gifts he greatly delighted. But soon he perceived that Maimon trusted too much in his own wisdom, and wholly discarded the aid of prayer.

The youth said in his heart: "Why should we pray? does the Almighty need our words in order to aid and bless us? Then is he human? Can man's sighs and petitions change the counsels of the Eternal? Will not the All-merciful of himself bestow what is good and needful?" Such were the young man's thoughts.

But Hillel was grieved in his soul that Maimon considered himself wiser than the divine word, and he determined to reprove him.

One day, when Maimon went to Hillel, he found him sitting in his garden, leaning his head upon his hand; and he said: "Master, where are thy thoughts?"

Then Hillel raised his head, and answered in these words: "I have a friend who lives upon the produce of his lands, which, until now, he has cultivated with care, and has been richly rewarded for his pains; but now he has thrown aside plow and mattock, and no more cultivates his field. Thus he will soon come to poverty and lack the necessaries of life."

"Has a spirit of ill humor seized him, or has he become a fool?" asked the youth.

"Neither," answered Hillel. "He is well skilled in all human and sacred wisdom. But he says, 'The Lord is almighty,' so that he can easily supply my wants without my bending my head to labor. He is good, so that he will open his kind hand to bless my table. And how can it be contradicted?"

"How!" said the youth; "is it not tempting the Lord God? Hast thou not told him so, master?"

Then Hillel smiled and said: "I will do so now. Thou, my beloved Maimon, art the friend of whom I spake."

"I!" said the youth in amazement.

"Ay," said the old man; "dost thou not tempt the Lord? Is prayer less than labor? and are spiritual gifts less than the fruits of the field? And is he who commands thee to labor for earthly goods another than he who bids thee raise thy heart to heaven to implore heavenly blessings? O, my son, be humble, believe and pray!"

So spake Hillel, and Maimon went away to pray, and henceforth his life was a godly one.

While China is taking further steps to shut out Western civilization, Japan is inviting it in. A mint has been opened at Osaka capable of coining $40,000 and one hundred and sixty thousand smaller coins a day; three telegraph lines are projected; and a new lighthouse in the Akashi straits is to be furnished with the latest improved combination lenses from Europe. Hon. H. Capron, late Commissioner of Agriculture at Washington, has accepted a similar position offered him by the Japanese government for the purpose of improving their agricultural and industrial enterprises. His salary is to be $20,000 a year; here it is said to have been $3,500. The Japanese and Chinese are essentially different races. The former are much the more intelligent and active-minded, and, as it would appear, the more liberal and receptive of the two.

Rev. Dr. Cumming, of London, writes to the *Advent Herald* this synopsis of the Apocalypse. It is orthodox in faith, if it errs in knowledge.

"I do not think you entirely accept my firm belief that the Apocalypse is an itinerary from Patmos to Paradise that is to come, but you and I are at one in seeing all its stations in the light of that sunrise which will have no western declension. My hope, like yours, is not primarily any object on this side of the personal appearing of the Son of God. Between the cross and the crown there is much to encourage, but nothing to dim the splendor or diminish the orb of the Sun of Righteousness."

The Farm and Garden.

The Use of Concentrated Fertilizers.

The cause of failure in the use of concentrated fertilizers is often due to the manner in which they are applied. It is difficult for those who have been accustomed to use bulky manures to realize that the full fertilizing potency of a bushel of animal excrement may be held in a large-sized tablespoon, and that a handful of one adds to plant structures as decidedly as several shovels full of the other. A full dose of opium, as given to patients, furnishes quite a dark, bulky powder or pill; but if we separate the alkaloid principle upon which its hypnotic power depends, we have only a little, delicate white powder, which a breath of wind will blow away. The 1-8 grain powder will affect the human organism as powerfully as ten times the weight of opium. If we were so forgetful of "potencies" as to administer as much, or even one-quarter as much, of the white concentrated powder as of the bulky dark one, we should destroy our patient's life, or at least do great injury to his health. So, if in the use of genuine superphosphate or guano, or ground bones and ashes, we forget their power, and apply too much, or apply them too directly, we endanger the life of our plants.

An experiment made upon corn affords an illustrative case in point. At the time of planting, upon a field divided by a narrow strip of sward land, we directed that on one side a tablespoonful of the mixed bone and ashes should be placed in each hill, and well covered with soil; upon the other, four rows were to be treated similarly, and upon the remainder the hills should receive a double quantity. It is curious to observe the effects. The first field and the four rows are remarkably thrifty. The corn came up well, and has manifested remarkable vigor from the start. On the other hand, the over-dosed corn appeared for a long while as if it had been paralyzed by some wasting disease. It could not bear up under so much of a good thing. More free ammonia was formed at the start than could be appropriated by the tender plants, and many of them perished from over-stimulation and heat, produced by the fermentative changes of the active bodies in contact. The corn that survived is at present growing finely, and will, no doubt, afford a large yield. Now, if this had happened in the course of our regular agricultural labors, and without any understanding of the nature of the fertilizing substance used, it is probable it would have been condemned as a worthless or dangerous article. This has been the case with hundreds of experiments, and is, indeed, a perfectly natural conclusion to reach. But we must learn to reason, learn to have patience, learn the character of the substances we employ upon our lands. We must be careful how we reach conclusions; we must examine closely to see if they are based upon correct grounds. There are well-established principles in agriculture; let us cling to them, and when we get results that are puzzling or paradoxical, we must study causes, and not judge hastily.

Uses of Ashes.—Dry, clean wood ashes are richly worth twenty-five cents a bushel, we think, to any farmer who wants more manure. You can scarcely use them on any crop without very sensible results. A handful thrown around the corn plants at the first hoeing will greatly increase their growth, and give them a highly dark green color. Scattered in the hill before the potato is covered, or about the hill just before hoeing, will have similar results. Sown broadcast on the mowing fields, at the rate of as small an amount as five bushels to the acre, will greatly increase the growth and color of the crop. Besides this, their beneficial results will continue for several years in succession. Strewed over young cabbage plants, squashes, melons, or any of the garden vegetables, such as tomatoes, beets, onions, turnips or carrots, wood ashes not only tend to disturb the insects that infest the plants, but have a decided influence on their growth and quality. All the ashes made on the farm should be collected with care, kept dry and applied to the crop. Nothing could be better for the young orchard. Spreading ashes broadcast over the surface would be more useful than as a mulch for the trees. The roots will soon find it, if spread. It is better to use a moderate quantity annually than to apply a large amount at one time.

Ashes may be safely used in composts of loam, muck, straw or dry fibrous materials; they would tend to reduce them. If in composts, where the droppings of cattle are a portion of the material, the ashes should be applied immediately before the compost is to be used, and the composts be slightly covered by the soil. The easiest and best way, however, is to apply ashes in a dry state and unmixed.—*Planter.*

Gardening for the Season.

With the middle of August or first of September we reach our "second spring;" and, after removing the debris or remains of our early plants and vegetables, we can open the fall gardening campaign.

Cabbage, cauliflower and other plants, started in summer, may now be transplanted on cloudy or showery days, and it will be well to shade them a little from the hot rays of the sun by pieces of bark, shingles or other simple contrivances. Cabbage seed, to produce plants for winter and early spring, may yet be sown in rich, well-prepared and partially shaded beds; and onions may also be sown at once for transplanting in October or November.

Turnips—if not already well started and growing abundantly—must be put in without a day's delay, making the ground deep, fine and rich. The same remark applies to beets, carrots, parsnips, salsify, etc.; and all these should be shaded a little when they first come up, or the hot sun may kill them.

Celery should be transplanted now, as we directed in a special article some time since; and spinach, lettuce and radish seed may be sown for fall and winter use.

In planting your fall crop of Irish potatoes, sprinkle the whole tubers or cut pieces lightly with slaked lime, if convenient; and use a compost of vegetable mold and wood ashes as a manure.

Ground for strawberry beds and patches may now be grubbed, plowed, subsoiled and cross-plowed; and we will give a special article on the subject of manures, planting, etc., before the middle of October. The plants need not be set before November, but it will be a great advantage to work the ground over at intervals before that time.—*Our Home Journal.*

Tropical Fruits in Florida.—At all points below latitude twenty-nine degrees on the St. Johns river most tropical fruits succeed perfectly, and with little trouble. The pineapple is grown south of Tampa, on the shores of Biscayne bay, and in the vicinity of Key West; and a friend, writing from Mellonville, on the upper St. Johns, under date of July 31, says that "bananas are now blooming finely here, notwithstanding the freeze last Christmas." The cocoanut grows on the shell-keys and coral reefs at the lower extremity of the peninsula, south of the Everglades—the only place in the United States where this beautiful tree is found.

Housekeepers' Department.

Laundry Polish for Linen.—Add to starch made in the usual way a small lump of white sugar, or a bit of white wax or spermaceti, or a few thin shavings of white soap and a teaspoonful of salt. After the clothes are rinsed in the blue water starch them, and dry on the clothesline; then wring them from cold water, roll up tightly, and let them lie awhile. Iron smoothly in the usual way. Then place the bosom, or piece to be polished, on a board with a single fold of muslin over it, pass a damp cloth over the linen, and polish with an iron made for that purpose, such as may be bought at the hardware or kitchen furnishing stores.

To Put Up Green Corn.—I am a true lover of green corn, and I keep it from one year's end to another, and have it brought to my table at any time when the notion takes me, as fresh and good as when first taken from the patch. Here is the way I work it:

I have the corn shaved from the cob and packed away in a common stone jar, with salt in alternate layers—a layer of corn, say an inch thick, followed by a layer of salt sufficient to cover it, and so on till the jar is filled. Pieces of boards are then fitted over it, and a stone laid on to weigh it down; for a pickle will soon rise, and all the corn must be kept beneath the surface. Cloth or paper is next tied over the mouth of the jar to keep out dust—and that is all of it.

But there will be something more to do when I wish you to use my corn, and therein lieth my secret. It will be too salty for the table, as packed away, of course, and if I soak the salt out in the ordinary way I spoil the whole thing, for the milk and life of the grain go out with the salt. I have it soaked, nevertheless; but the work is commenced by first dropping it into a kettle of boiling water. This cooks the milk in the corn at once, renders it insoluble, after which it may be soaked through as many waters as desirable, without impairing its flavor or virtues in the least.

I have eaten corn four years old kept in this way, and treated as above, and so perfect was it that, had the roasting-ear season been at hand, I should never have suspected otherwise than that it was just from the cob.—*J. P. Stelle, in Journal of Agriculture, July, 1870.*

Mankind love mysteries—a hole in the ground excites more wonder than a star in the heavens.

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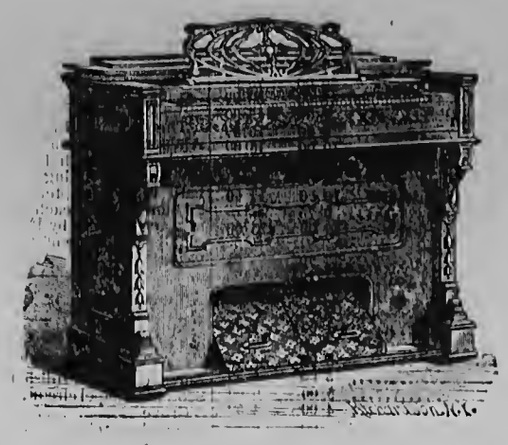

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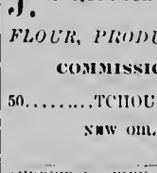

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Scientific.

EARTHQUAKES IN NEW ENGLAND.—An important paper on this subject, by Mr. William T. Brigham, has lately been published in the memoirs of the Boston Society of Natural History.

The author gives a list of the well-authenticated earthquakes which have occurred in New England, together with such historic information respecting them as he has been able to collect.

Two hundred and twenty-seven are recorded as taking place between the years 1638 and 1869, and in addition to these, four others occurred before the landing of the Pilgrims, according to the traditions of the Indians.

It appears from this paper that these phenomena have been far more frequent during the winter than in summer, one hundred and forty-eight being noticed during the former season, and seventy-four, or half the previous number, during the latter season.

A large number of these earthquakes were felt *throughout* New England, some were noticed in Canada, and others had a wider range. Not a few appeared to be confined to narrow limits, and to have a local character.

Mr. Brigham considers that the New England earthquakes indicate three local regions: 1. An elliptical area in Canada, of which the city of Montreal is the western focus. 2. A region around the mouth of the Merrimac river, extending south as far as Boston. 3. An area in Connecticut, embracing New Haven, Lyme and East Haddam.—*Churchman.*

TWO CURIOUS DISCOVERIES.—Turning from the deplorable spectacle of the fierce fratricidal strife which is devastating the world's fairest capital, it is pleasant to find elsewhere in France traces of the scientific zeal and ingenuity which have made her more illustrious than her victories. All Frenchmen, it seems, are not absorbed in the agreeable effort to cut each other's throats. Here and there throughout that unhappy country are still a few tranquil spirits, who, in the midst of war and misfortune, continue to woo science as earnestly as in times of peace. Of this class is a certain worthy professor of the College of Saintes, in Charente Inferieure. His researches have led him to a discovery which may be of great utility, and is certainly most curious. This is no less than what he himself calls bottling the sun—that is to say, fixing its heat in a closed vessel in such a way as to be used at will. The process is as simple as its results are remarkable. A vase constructed for the purpose, of some material not mentioned, is exposed during a quarter of an hour to the action of the sun's rays. Then it is hermetically sealed with a cork, through which a small hole has been drilled. Before this hole a powerful lens is held, and the imprisoned rays made to converge on the wick of a candle placed at the distance of about a yard from the vase. Almost instantly the candle is lighted. The experiment, we are told, was many times repeated, and always with the like success. As the French journal wherein we find this account enthusiastically remarks, it is prodigious, and may pave the way for very important results. Presently some one will be inspired to find a means of bottling the sun's light as well, so that we may dispense with gas and all other artificial illuminators, and rejoice in perpetual sunshine night and day.

A discovery of probably more immediate practical value is that claimed to have been made by M. Zaliwski, and reported to the French Academy of Sciences at a recent sitting. M. Zaliwski we take to be a Pole, and, if so, he offers an honorable contrast to many disorganizing countrymen who are occupied in ruining Paris. He asserts that a hollow cylinder, of tin, for example, open at the top and sharp-edged at the bottom, properly ballasted and put in a vessel of water, will presently move from west to east. This direction, he states further, never varies, and what is still more curious, the movement becomes readier and more perceptible the oftener the cylinder is used for the purpose. Should M. Zaliwski's assertions be borne out by trial, the experiment will afford an easy and accurate method of correcting the aberrations of the compass on iron vessels. This difficulty, it is well known, has long been a serious obstacle in modern navigation, and the means adopted to rectify it have not always proved entirely safe. A regulator so simple, sure, inexpensive and convenient as that suggested by M. Zaliwski would be of almost incalculable service to seafarers, and, indeed, to humanity at large.—*New York Times.*

He who calls in the aid of an equal understanding, doubles his own; and he who profits by a superior understanding, raises his powers to a level with the height of the superior understanding he unites with.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market since our last report. Sugar has been in moderate request at previous rates, but with trifling receipts the movement has been of limited extent. Very little has been done in molasses. Flour has continued dull at the previous decline. Pork also has been quiet, without any further change in prices. Bacon has shown more firmness and a part of the business has been done at an advance of ¼ to ⅛c.

The weather has continued clear and warm, but the accounts from the country are still discouraging. We hear more general complaints of both the boll worm and the army worm, and of the crop otherwise being unusually unpromising. The reports from the Red river district on Tuesday were decidedly gloomy.

The receipts of new crop to date are only 12 bales, against 94 last year, 212 in 1869, and 476 in 1868.

The river is 13 feet 10 inches below high water mark.

Cotton.—The following are the arrivals since the twenty-fifth instant:

Louisiana and Mississippi.....bales...	1,395
Lake.....	1
Arkansas.....	114
Mobile.....	109
Texas.....	5
Total.....	1,524

On Saturday there was very little inquiry and only one trifling sale was reported. On Monday the demand continued limited and the offerings light, while under an advance of 1-16d. at Liverpool and ⅛c. at New York low middling showed an advance of ⅛c., and other grades ruled in favor of factors. The sales embraced 650 bales. On Tuesday we noticed a moderate inquiry, but most factors had covered up their samples or were asking above the ruling rates, and the business was confined to 450 bales, a part of which was at previous rates and the residue at an advance of ⅛ to ¼c. Strict ordinary sold at 15½c., good ordinary at 16¼c., and as high as 17c. for a desirable list not strict, strict good ordinary to low middling at 17¼c., strict low middling at 17⅞c., and Liverpool middling at 18c. Offers of 18½ were refused for middling; held at 19c.

This makes an aggregate for the past three days of 1,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,144,637 bales, against 1,140,998 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,102,242 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 856,466 bales to Great Britain, 299,585 to other foreign ports, and a decrease of 207,806 to France.

Referring to our remarks above, we quote as follows:

Ordinary.....	14½ to 15½
Good ordinary.....	16½ to 17
Low middling.....	17½ to 17¾
Middling.....	18¼ to 18½

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales		20,636
Arrived past three days	1,528	
Arrived previously.....	1,525,538	
Made from waste and damaged cotton, samples, etc	15,136	1,516,202
		1,536,838
Exported past three days	3,630	
Exported previously.....	1,535,539	
Burned.....	950	1,510,119
Stock on hand and on shipboard		26,779

Sugar.—There is little or nothing doing. Small sales are made to the city trade at 9½ to 10⅜c. for common Louisiana, 10½ to 10⅝c. for good common to fair, 11c. for good fair, 11¾c. for fully fair, 12c. for prime, 12¾c. for choice, and 12⅛ to 12¼c. for yellow clarified. Refinery yellow clarified is quoted at 12¼ to 12¾c., and white at 13 to 13½c. ℔ lb.

Molasses.—The small lots coming in now from plantations are very inferior in quality, and consist of remnants of cistern bottom, which are sold at 12 to 18c. ℔ gallon. Fair refinery reboiled is selling at 35 to 40c., prime 50c., choice 60c.; golden syrup 90c. to $1 ℔ gallon.

Pork.—The market has continued dull, without any movement since our last review, and mess sold at $14 to $14.25. ℔ bbl. It is retailing at $14.25 to $14.50.

Bacon.—There has been an active demand since our last review, and the market has ruled higher. The sales on Saturday and Monday embraced 200 casks at 6⅞ to 7c. for shoulders, 7⅝ to 7¼c. for clear sides, 8¼ to 8⅝c. for clear sides, and 14 to 14¼c. for sugar-cured hams. On Tuesday the market was more buoyant, when 200 casks sold at 7⅛ to 7¼c. for shoulders, 7¾c. for clear rib sides, 8⅝ to 8¾c. for clear sides, and 14½ to 14c. for good to choice sugar-cured hams.

Dry Salt Meat is without any movement. Shoulders are quoted at 6c. ℔ lb.

Lard.—The market is dull, with a fair stock on hand. Tierces are quoted at 10¾ to 10½c., kegs 11¼ to 11½c. On Saturday 80 tierces refined sold at 10½c., and on Monday 50 kegs do. at 11¼c. On Tuesday 70 tierces refined sold at 10½c. ℔ lb.

Bulk Meat.—Clear is quoted at 9¼ to 10c. On Monday 75 boxes Western sold on private terms. On Tuesday 21 boxes sold at 9½c. ℔ lb.

Monetary.—Gold, 111¼ to 112.

American silver half dollars, 105½ to 106¼, and Mexican dollars at ½ to ⅝ per cent. premium in gold.

The sales of City Appropriation Certificates include $1,560 on Saturday at 94½, and $2,300 on Tuesday at 91¼.

In warrants we note sales of $1,000 State on Monday at 50.

CATTLE MARKET.

New Orleans, Aug. 29, 1871.

Texas cattle, choice, per head.....	13 to 15
Texas cattle, second qual., per head	9 to 11
Texas cattle, third qual., per head	6 to 8
Hides, per lb. gross.....	6½ to 7
Sheep, first quality, per head.....	3 to 4
Sheep, second quality, per head...	3 to 3
Sheep, third quality, per head....	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head.....	50 to 100
Texas cows, with calves.....	to 80
Calves, per head.....	8 to 12
Yearlings, per head.....	10 to 15

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-teeth.....	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	7 50	15 00
Spades.....	9 00	15 00
Axes.....	10 00	15 00
Potato diggers.....	10 00	18 00
Shovel plows.....	6 00	9 00
Half do. with cutters...	10 00	12 00
Many's D. S. plow.....	9 75	— —
Corn mills, Coleman's...120 00		425 00
Bagging, ℔ yard:		
Kentucky.....	20	21
East India.....	19½	20
Bale Rope, ℔ lb:		
Kentucky.....	— —	— —
Bran, ℔ 100 lbs.....	1 02½	1 05
Bread, ℔ 100 lbs:		
Pilot.....	5 00	— —
Loaf.....	5 00	5 50
Crackers.....	5 00	6 00
Navy.....	4 00	4 50
Cream crackers.....	11 00	— —
Bricks, ℔ M:		
Lake.....	3 00	10 00
English fire.....	42 00	50 00
American fire.....	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford.....	— —	42½
Tallow.....	— —	— —
Adamantine.....	— —	— —
Star.....	16¼	17½
Chocolate, ℔ lb:		
No. 1.....	35	55
Sweet and spiced.....	35	67
Cider, ℔ bbl:		
Western.....	16 00	17 00
Coal, ℔ ton:		
Cannel.....	14 00	— —
Anthracite.....	— —	— —
Western, ℔ bbl.....	50	— —
Coffee, ℔ lb:		
Havana (currency).....	25	26
Java.....	26	28
Cordova.....	24	25
Copper, ℔ lb:		
Braziers'.....	30	33
Sheathing.....	— —	— —
Copper bolts.....	33	35
Yellow metal.....	25	26
Cordage, ℔ lb:		
Manilla.....	22	29
Tarred, American.....	— —	21
Russia.....	30	— —
Corn meal, ℔ bbl.....	3 20	3 25
Cotton seed:		
Rough, ℔ ton.....	12 00	13 00
In sacks.....	15 00	16 00
Dyes, ℔ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4¾
Fustic, Tampico.....	5	— —
Indigo, ℔ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ℔ dozen:		
Western.....	15	22
Feathers, ℔ lb.....	90	95
Fish, ℔ box:		
Cod.....	1 40	— —
Herrings.....	60	— —
Mackerel, No. 1, ℔ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	— —
Mackerel, No. 3.....	9 50	— —
Flaxseed, ℔ lb.....	4	6
Flour, ℔ bbl:		
Double extra.....	5 50	— —
Superfine.....	4 50	— —
Fine.....	4 25	— —
Fruit, ℔ lb:		
Prunes.....	12	13
Figs, drum.....	11	12
Dried apples.....	5½	6½
Currants, new.....	12½	— —
Almonds, soft shell.....	16	22
Raisins, M. R., ℔ box.....	— —	— —
Raisins, layer.....	3 10	3 15
Lemons, Palermo, ℔ box.	4 00	4 25
Lemons, Malaga, ℔ box..	— —	— —
Oranges, La., ℔ M.....	— —	— —
Glass, ℔ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ℔ bushel:		
Oats.....	48	50
Corn, shelled.....	65	70
Beans, ℔ bbl.....	8 00	8 50
Gunpowder, ℔ keg.....	8 50	9 50
Gunny bags, ℔ bag.....	19½	20
Hay, ℔ ton:		
Western.....	27 00	30 00
Hides, ℔ lb:		
Country dry flint.....	15	16
Texas stretched ditto.....	— —	— —
Dry salted.....	14	15
Wet salted, city slaughter.	9	13
Iron, ℔ ton:		
Pig.....	32 00	31 00
Country bar, ℔ lb.....	4	5
English.....	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet.....	5	8
Boiler.....	7½	8
Nail rods.....	10	12
Cotton ties.....	4½	5
Castings, American.....	5½	— —
Leather, ℔ lb:		
Sole, hemlock.....	33	35
Sole, oak.....	42	48
Harness.....	43	50
Calf skins, ℔ dozen.....	42 00	75 00
Texas, rough, ℔ lb.....	21	32
Lime, ℔ bbl:		
Western.....	1 10	1 20
Shell lime.....	— —	— —
Rockland, etc.....	— —	— —
Cement.....	2 75	— —
Plaster Paris.....	2 15	— —
Lumber, ℔ M feet:		
Boards, yellow pine.....	14 00	16 00
Boards, cypress.....	35 00	40 00
Floor'g and ceil'g, dressed.	16 00	23 00
Floor'g and ceil'g, rough..	17 00	17 50
Weatherboards, dressed..	17 00	18 00
Weatherboards, rough....	12 00	13 00
Scantling.....	10 00	12 00
Shingles, ℔ M.....	3 75	4 00
Laths.....	2 75	— —
Moss, ℔ lb:		
Gray country.....	— —	— —
Black country.....	6	8½
Select water-rotted.....	9½	10
Nails, ℔ lb:		
American, 4@6d.....	4 75	4 90
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, ℔ bbl.....	3 25	3 50
Pitch, ℔ bbl.....	3 25	3 50
Rosin, No. 1.....	3 00	3 50
Rosin, No. 2.....	2 25	2 50
Rosin, No. 3.....	1 75	2 00
Spirits Turpentine, ℔ gal.	48	50
Varnish, bright.....	50	85
Nuts:		
Pecans, ℔ lb.....	18	20
Oils:		
Lard, ℔ gallon.....	75	80
Coal oil, in barrels.....	28	29
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm.....	1 75	2 00
Whale, refined.....	85	1 00
Cotton seed, crude.....	42½	45
Cotton seed, refined.....	50	60
Castor.....	2 00	2 25
Tanners', ℔ gallon.....	90	1 00
Oil cake, ℔ ton:		
C. S., decorticated.....	25 00	26 00
C. S., undecorticated.....	—	23 00
Provisions, ℔ bbl:		
Beef, prime.....	17 00	20 00
Beef tongues, ℔ dozen...	— —	— —
Pork, mess.....	11 00	14 25
Butter, Northern.....	33	34
Butter, Western.....	21	22
Cheese, American.....	11	12½
Potatoes, ℔ bbl.....	— —	— —
Onions.....	3 00	3 50
Apples.....	— —	— —
Cabbages, ℔ crate.....	15 00	20 00
Rice, ℔ lb:		
Louisiana.....	7½	9½
India, (gold, in bond).....	— —	— —
Carolina.....	— —	— —
Sugar, ℔ lb:		
Havana, white.....	— —	— —
Havana, yellow.....	10	— —
Havana, brown.....	10	— —

Special Notices.

CAMP MEETING.

There will be a camp meeting at Salem church, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the first Sabbath in October. Ample provisions will be made to meet the wants of visitors. Ministers of the gospel are of course invited.

P. B. Phillips, P. C.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected.

Angus Dowling, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Forest circuit, at Hillsboro.....Sept. 30, Oct.	1
Scotland Chapel circuit, at Walnut Grove.....Oct.	7, 8
Philadelphia circuit, at Pilgrim's Rest camp meeting.....	11, 15
Decatur mission, at Chunkey station	21, 22
Lake circuit, at Centerville.....	28, 29
Brandon circuit, at Brandon.....Nov.	4, 5
Morton and Strong River, at Shiloh.....	11, 12
Trenton and Polkville.....	18, 19
Sylvarena circuit.....	25, 26
Garlandsville circuit.....Dec.	2, 3
Fannin circuit, at Fannin.....	9, 10

F. M. Williams, P. E.

MERIDIAN DISTRICT.

Spring Hill ct., at Camp Ground camp meeting.....Sept.	23, 24
Clark circuit, at Chandler's Camp Ground camp meeting.....	29, Oct. 1
DeKalb circuit, at DeKalb.....Oct.	7, 8
Wayne circuit, at Frost's Bridge camp meeting.....	12-15
Marion and Toomsuba circuit, at Coga's chapel.....	21, 22
Paulding circuit, at Pleasant Hill.	28, 29
Meridian station.....Nov.	4, 5
Enterprise ct., at Bascom's chapel.	11, 12
Enterprise station.....	18, 19
Jasper circuit.....	25, 26
Preachers' meeting, at Quitman. Oct.	4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property.

Wm. B. Hinds, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Santee.....Oct.	7, 8
Columbia mission, Union Academy	14, 15
Gainesville mission, Byrd's chapel	21, 22
Handsboro ct., at Ocean Springs.	28, 29
White Plains mission, at White Plains..... Nov.	4, 5
East and West Pascagoula circuits, at Salem.....	11, 12
Enon circuit, at Napier's Mills...	18, 19
Green circuit, at Adamsville.....	25, 26
Raukin circuit, at Wesleyana.....Dec.	2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. Hurst, P. E., Brandon, Miss.

JACKSON DISTRICT.

Jackson station.....Sept.	16, 17
Camden circuit, at Thomastown .	23, 24
Madison circuit, at Pearl River...	30, Oct. 1
Sulphur Springs, at Sulphur Spr's. Oct.	7, 8
Yazoo City station.....	14, 15
Yazoo circuit.....	21, 22
Mt. Olivet circuit, at Mt. Olivet	28, 29
Carthage circuit.....Nov.	4, 5
Brownsville circuit.....	11, 12
Raymond circuit.....	18, 19
Sharon circuit, at Sharon.....	25, 26
Canton station.....Dec.	2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. Montgomery, P. E.

WOODVILLE DISTRICT.

Clinton.....Sept.	9, 10
Woodville.....	16, 17
Jackson and Plains, Pipkin's ch'l	23, 24
Bayou Sara, at New Hope.....	30, Oct. 1
Buffalo, at Friendship.....Oct.	8, 9
East Feliciana, at Oak Grove ...	15, 16
East Baton Rouge, at Jones' Creek	21, 22
Liberty, at Woodland.....Nov.	4, 5
Meadville, at Meadville	11, 12
Wilkinson, at Midway.....	18, 19

J. L. Forsyth, P. E.

BROOKHAVEN DISTRICT.

Pleasant Valley, at Pleasant Val'y Aug.	5, 6
Brookhaven station	12, 13
Brandywine ct., at Abbott school house.....	19, 20
Wesson, at Wesson	26, 27
Martinsville circuit, at Providence camp ground .....Sept.	2, 3
Crystal Springs	9, 10
Jackson circuit, at Byron.....	16, 17

Geo. F. Thompson, P. E.

SUMMIT DISTRICT.

St. Helena.....Aug.	5, 6
Tangipahoa	12, 13
Arcola	19, 20
Holmesville.....	26, 27
Bogue Chitto.....Sept.	2, 3
Livingston.....	9, 10

J. Nicholson, P. E.

VICKSBURG DISTRICT.

Vicksburg.....Aug.	5, 6
Clover Hill.....	12, 13
Lower Beer Creek	19, 20
North Warren, Mildale and Cane Ridge, at Wesley	26, 27
South Warren, at Asbury.....Sept.	2, 10

John A. B. Jones, P. E., Port Gibson, Miss.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion Junction, at Asbury chap'l Aug.	5, 6
Spring Hill, at Spring Hill.....	12, 13
Peachtree, at Peachtree	26, 27
Suggsville, at Gainstown.....Sept.	2, 3
Jackson, at Union	9, 10
Choctaw Corner, at Choctaw Cor'r	16, 17
Rembert Hills, at Marden	23, 24

M. S. Andrews, P. E.

LOUISIANA CONFERENCE.

LAKE PROVIDENCE DISTRICT.

Shelly Island ..... Aug.	26, 27
Richland ..... Sept.	2, 3
Waterproof	9, 10
Winnsboro	16, 17
Lind Grove	23, 24
Bastrop	30, Oct. 1

B. F. Alexander, P. E.

SHREVEPORT DISTRICT.

Mooringsport ct., at Willis' school house..... Sept.	2, 3
Kenchie circuit, at Liberty.....	9, 10
Caddo circuit, at Friendship	16, 17
Springville ct., at Holley's school house.....	23, 24
Pleasant Hill circuit, at Beulah (camp meeting).....	30, Oct. 1
Amaroco circuit, at Oak Grove. Oct.	14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

John Pipes, P. E.

NEW ORLEANS DISTRICT.

Caronelet street.....Aug.	6
Felicity street	13
Baton Rouge.....	19, 20
Louisiana avenue.....Sept.	10
Plaquemine	17
Cadiz street and Carrollton.....	24
Thibodaux .....Oct.	1

Linus Parker, P. E.

OPELOUSAS DISTRICT.

Bellvue .....Aug.	26, 27
Franklin .....Sept.	3, 4
New Iberia.....	9, 10
Opelousas	23, 24
District Conference, at Abbeville. Oct.	19-22

J. D. Adams, P. E.

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VOL. XVII. NEW ORLEANS, THURSDAY, SEPTEMBER 7, 1871. NO. 34.

NEWS OF THE WEEK.

DOMESTIC.

Southwest Pass. Ang. 30.—The steamship Cortes experienced a hurricane on the twenty-fonrth instant. She reports the loss of the steamship Mississippi off Hillsborongh Inlet, Florida. The crew and passengers were all saved by the Cortes, and will arrive at New Orleans to-morrow morning.

The Mississippi, Captain Henry, sailed from New York for New Orleans on the nineteenth instant, with a full cargo of assorted merchandise, mostly dry goods and shoes, valued at $500,000. The vessel and cargo are probably a total loss.

New York, Aug. 31.—The Cnnard steamer Java, which arrived from Liverpool last night, reports that on the night of the twenty-fifth of August, abont eleven o'clock, the saloon being full of passengers, the cry of fire aport was heard; the Java's engines were stopped, and then came a crash that shook the vessel from end to end.

Those who rushed on deck saw one-half of a large vessel on one side and the other half on the other side across the quarter deck. Boats were get ont at once, and after searching carefully abont they returned, having saved one man, from whom it was ascertained that the vessel run down was the Norwegian bark Annita, from Portsmouth to Quebec, with twelve hands on board, seven of whom went down with the bark.

It was for some hours a matter of doubt as to whether the Java was injured or not.

St. Thomas, West Indies, Aug. 22, via Halifax, Aug. 31.—A terrific hurricane, which veered from every point of the compass, prevailed yesterday and last night. An earthquake added horror during the night. Hundreds of dwellings were swept away, and not a house on the island undamaged.

Six thousand people are houseless, one hundred and fifty were killed—thirty corpses were hauled from under the ruins. Vessels were torn from their anchors.

The island of St. Kits is said to be a mass of ruins.

Cairo, Sept. 1.—The steamer Carrie V. Kountz, which left last night for New Orleans, with a full cargo, struck a snag near Wolf Island, below Columbus, and sunk in eight feet of water.

Meridian, Miss., Sept. 2.—The square bounded by Front, Johnson, Rhodes and Commerce streets, was burned this morning, except the savings bank building. Loss, $100,000. The buildings were mostly modern wooden structures. There was very little insurance. A large portion of the goods were saved.

Little Rock, Sept. 3.—The Missouri, Kansas and Texas railroad is completed within five miles of Fort Gibson.

New York, Sept. 4.—The Rev. George E. Trull, rector of Emanuel Church, has adopted a new prayer book, and withdrawn from Bishop Potter's diocese.

Mobile, Sept. 4.—General crop accounts received here by responsible merchants, say the cotton prospects in Alabama and Mississippi are very discouraging—caused by drouth in some localities and too much rain in others, and also suffering from worms. Planters are holding back their cotton for higher prices.

Memphis, Sept. 4.—Cotton reports from Arkansas are very gloomy. The shedding which has been ruining the crops in the uplands since the drouth set in, is now destroying the crops in the bottoms.

Charleston, Sept. 4.—They were four deaths from fever during the twenty-four hours ending at noon to-day. All the cases so far have been unacclimated persons.

Savannah, Sept. 4.—The statement in the New York *Herald*, to-day, to the effect that the yellow fever existed in this city has called forth the following from Mayor Scriven:

I learn that the New York *Herald*, of this morning, asserts the existence of yellow fever in Savannah. The statement is wholly without foundation. There is not now nor has been any yellow fever in Savannah the present year, and the city is freer of disease of any kind and healthier than in any previous year. A retraction of the statement of the *Herald*, so far as Savannah is concerned, is requested.

John Scriven, Mayor.

Montgomery, Sept. 5.—The great industrial exposition of the Alabama Agricultural and Mechanical Association will open October 21 and close November 4, instead of the time heretofore announced. Twenty thonsand dollars is offered in prizes for improvements in all departments of agrienltural, mechanics, arts, mannfactures, etc. Competition is open to Alabama and the world. Invitations have been issued for all classes to participate. Preparations are going on on a grand scale, and ample accommodation will be provided for all exhibitors and visitors.

Charleston, Sept. 5.—The board of health reports no yellow fever deaths within the last twenty-four hours.

FOREIGN.

Berlin, Ang. 30.—Provincial correspondence says no formal treaty has been concluded between Germany and Anstria, bnt they have come to a good understanding as to the maintenance of peace.

Dr. Kirk, of Zanzibar, writes that Dr. Livingstone is still in the conntry west of Tangimyike, and that the Arabs there connt him as a resident in that region. Feeling is manifested toward him. He is recovering slowly hnt safely, and will leave no donht in geographical problem whether Lake Tangarmyka is the real head of the Nile, or empties by the Congo.

Rome, Aug. 30.—The Pope, in receiving the homage of the Papal Guards, said: "I cannot name the day of our deliverance, bnt the time is not remote when we shall issue together from onr prison."

Paris, Aug. 31.—It is reported that the depnties of the left will resign in a body. Conservative journals are satisfied with the progress made for the prolongation of Thiers' powers. The Radical jonrnals blame the government for giving any consideration to the preamble assuming constitntional powers.

Versailles, Aug. 31.—After a feverish debate, the amendment to the preamble assuming constitutional powers, and which eulogizes Thiers' conduct, was adopted by a vote of five hundred and twenty-three to thirty-four. One hundred members abstained from voting.

The discussion of the preamble, whereby the Assembly assumes constitntional powers, proved tumultuous. While Baragnon was speaking, Testelin shouted: "Yon licked the Emperor's boots!"

A violent scene of ten minutes was closed by the president putting on his hat. Gambetta opposed the assumption of constitntional powers, declaring he would not accept even a Republic from the present Assembly. Finally the preamble assuming constitutional powers was adopted by four hundred and thirty-three to two hundred and twenty-seven.

The subject of the dissolution of the Assembly is settled for the present. A caucus held by the extreme left, Gambetta presiding, showed that the party was so divided that they determined to abandon the issue.

Berlin, Ang. 31.—A town in East Prussia, sixty miles from Koenigsburg, of four hundred and seventy-nine inhabitants, had ninety-two cases and forty-eight deaths from cholera.

Paris, Sept. 1.—Thiers sent to the Assembly his first message since the prolongation of his powers. He thanks the Assembly for its expression of confidence; repeats his protestations of devotion to the country, and hopes to succeed in the rehabilitation of France.

Berlin, Sept. 1.—The prolongation of the term of M. Thiers by the French Assembly will greatly facilitate the evacuation of French soil by the Germans.

Versailles, Sept. 1.—The powers of Europe have sent congratulatory dispatches to M. Thiers upon the prolongation of his term.

Advices from the departments say that the people generally approve the prolongation.

London, Sept. 3.—The *Herald's* special correspondent at Albacete, Spain, telegraphs as follows: By invitation, I accompany the king on a three weeks' tour through the provinces. We started Saturday morning, reaching Albacete at night. We stopped at thirty-six stations and the king was received with tremendous enthusiasm. The king's speaking was of the poorest. He is receiving petitions and winning the hearts of everybody. In a personal conversation, the king assured me that he desired Spain to be well understood in the United States, and that true friendship would exist between them. We go to Valencia to-morrow.

London, Sept. 4.—In Dublin yesterday there was a monster demonstration. There was a vast procession and one hundred thousand people at the meeting in Phœnix Park. Smyth, Butt and Nolan spoke. Resolutions were adopted demanding the release of all Fenians now in prison.

Several collisions took place as the people were retiring. The police drew staves and the people used sticks and stones. The mob was finally dispersed. Many arrests have been made.

The International Conference of the Young Men's Christian Association met to-day at Aldersgate. Among the speakers were Wetmore, of New York; Revell, of Chicago, and Wonnamaker, of Philadelphia, who gave statistics to show the progress of the Christian associations in the United States, and spoke with pride of the labors of the organization.

Berlin, Sept. 5.—The Prussian *Cross Gazette* says it was decided at Gastein to leave the Roman question entirely to Italy.

Brussels, Sept. 5.—A large number of workmen have struck. They demand a reduction of hours.

Versailles, Sept. 5.—A tumultuous discussion occurred in the Assembly to-day over the motion for the return of the Assembly and seat of government to Paris.

Paris, Sept. 5.—The trial of the female incendiaries was concluded to-day. Four were sentenced to death, one to imprisonment in a fortress and to ten years solitary imprisonment.

The *Journal* says President Thiers and Chevalier Negro, the Italian minister, have had an angry discussion over participation of the Italian Gastein Conference.

SOUTHERN REVIEW.

To the many inquiries during the last two months respecting the delay of the July number, our friends will find the answer in a card of the publishers in the St. Louis *Christian Advocate*. The publishers announce that the *Review* will be out on the first of September. We are in no way responsible for the delay. It was owing, it appears, to "the want of copy from the editor, whose engagements had called him out of town."

From our late connection with the publication, it is proper to state, that we furnished as full and correct a list of the subscribers as we were able to obtain, and forwarded the names to St. Louis early in June. The list has since been revised and corrected by our clerk, who had charge of the books, assisted by the Rev. E. N. S. Blogg, who was selected for that purpose by the president of that company. The names, post offices, credits, etc., were all carefully examined and their correctness duly certified by the gentleman named.

A few names in North Carolina and Georgia were unavoidably omitted, in consequence of the subscription book having been taken from our table at the close of the Conference in Augusta. This was remedied as far as possible by advertising in the Raleigh and Southern *Advocates* and the *Episcopal Methodist*. If, however, any subscribers obtained at Greensboro or Augusta, or elsewhere, should fail to receive the *Review* for July and October, 1871, they will please notify the publishers at St. Louis.

John Poisal.
S. S. Roszell.

To the Ministry of the Mississippi and Louisiana Conferences.

Dear Brethren: That you may efficiently work for Centenary College, as suggested by its worthy president, Rev. C. G. Andrews, I propose that each one hold a *centenary meeting* in the work, to which we have been assigned, (say about the first Sabbath in November prox.) Bro. Tudor will hold a centenary mass meeting at Carondelet Street Church, New Orleans, on the evening of the first day of November, at which time we will have some speeches on *home education*: and we hope to accomplish much for the college there. Now, let each preacher in our two Conferences do the same, and although the proceeds from each appointment may be small, still, added together, they will make quite a large amount. Send amounts collected by draft or post office order to Colonel D. C. Hardee, Treasurer of Board, Clinton, East Feliciana parish, Louisiana. Dear Brethren: Don't fail to obtain at least $100 each for Centenary, and as many students as possible.

Yours in Christ,

B. F. White, Agent.

Jackson, La., August 28, 1871.

MORE OF THE SAME SPIRIT.

Mr. Editor: A short time since I sent you a paragraph upon the arrogant bearing of "churchmen" at the Military School at West Point. Here is another specimen:

The Virginia Military Institnte is under the management of the same class of men. General Smith is at the head of it. In the institntion are the sons of parents of different denominations. Those who will sing in the choir of the Episcopal Church can have *standing* permits to meet the choir for practice; those who wish to attend the meetings of the choir of the Methodist Church have to get a permit *every time* they wish to attend a meeting! Every one can imagine with what inconvenience this would be attended. And here is the reason this course is adopted, to hurry the young men into attendance on "the church."

Indeed the general has descended to direct appeals to induce them to leave their own church and attend his. A noble work this! H.

TEMPERANCE AND ITS ENEMIES.

Mr. Editor: I have for some time thought of snbmitting a few items of news to the Advocate. I have traveled a great deal, have seen, heard and felt much, and scarcely know where to begin. However, the sad results of the war, instead of having the effect of driving our people to the mercy-seat, where Jesus answers prayer, that by a life of humility and piety (as we desired and expected), that the God of nations, the Judge of all the earth, would send us aid and deliverance from the oppressions of our snbjugators, we have become greater sinners, not only forsaking the good way, but actually opposing reformation. Dram-drinking and drunkenness had become so prevalent and making such rapid strides, that the thinking and better part of our citizens became alarmed for the youth of the land, and have reorganized the great temperance societies that, in other years, had accomplished such good and glorious results in saving drunkards, moderate drinkers, rendering public social drinking a reproach, and banishing the decanter from the sideboard; but, astonishing to say, that in a town *aspiring to the title* of city, not a thousand miles from your city, certain men, who lay claim to be somebody, institute a burlesque and organize a society, whose pledge is: first, that we will drink the best liquers; second, that we will pay for what we drink; third, that we will not treat except at our own homes; and, would you believe it, that men, who should be the guardians of public morals, by precept and example, are among them. It is even so. A conspicuous one is a colonel and editor, another the head of a town or city council, and said to be a member and officer of a church. This all to oppose an infant council of friends of temperance, who already had taken hold of some of the worst drunkards and reformed them. These men are encouraged by the bishop and rector, who refuse even to announce from their pulpit an appointment for a temperance meeting, with the declaration that they are opposed to the institution, and assigning as a reason that they or he (the rector) would have his morning wine and his egg-nog before preaching. God save us from such inspiration, and from such a ministry and succession. The first mentioned company led off, some time ago, in a grand picnic for the Sunday school, and sent an invitation to all the adjacent towns and country for a grand reunion of all socts. It was had at a point on the railroad. The time passed away delightfully. The time to return finds them all at the depot; but the train will be delayed. The scholars, teachers, superintendents and ministers (there are four) are passing off the delay in singing Sunday school songs; but these men have the violence, and now commence the dance and draw off a few, and desire all to participate, but are refused. Now, these men seem astonished that we refnse to another grand display. There has been such a mania for snch things that we could not have a school examination, wedding, or even a religious meeting without whisky and a dance; but these are becoming stale. Now arises another devise of Satan, and these same lead off in the skating rink (I believe they call them); yet the church stands on the rock, and the temperance cause advances. I have written this much to encourage truth, and believing that evil should be held up to contempt, especially in high places; for religion, faith, temperance and charity must triumph. So believes a friend of temperance.

Yours, etc., J. Nicholson.

CENTENARY INSTITUTE.

Mr. Editor: I wish to call the attention, through the Advocate, of the old friends and patrons of the Centenary Institute, Summerfield, Alabama, to the fact that the institution is still on its career of usefulness. Both departments, male and female, are fully officered, and the prospects of the institution were never better since the war. Captain Massey has still charge of the male school—a man well adapted to the place he fills, and has filled for years, to the entire satisfaction of the trustees and patrons, as far as I know, and I need not spend time in any useless commendations of such a man. It is enough to say he is still at his post, and ready to take charge of all the young men and boys who may come, and treat them as heretofore.

The Rev. A. D. McVoy, late of Auburn, Alabama, has been elected president of the female college—a man well known in the State as an experienced and successful teacher. I am happy to say that he is already at his post, actively engaged in making arrangements for the opening session, October 1. I can confidently commend the Centenary Institute to all its former friends and patrons, and most unhesitatingly say to all, who may have sons and daughters to educate, that they will find in this institution moral, religious and literary advantages equal to any in the State or elsewhere.

For further particulars refer to the advertisement in the Advocate or to the teachers at Summerfield.

Truly, etc., A. H. Mitchell.

P. S.—Arrangements have been made for running a daily line of hacks between Selma and Summerfield. A. H. M.

Summerfield, Ala., Sept. 1, 1871.

Rev. J. S. McCarver, writing from Springfield, Texas, says: "We are suffering from drouth, no rain for nearly four months, cotton crop cannot reach above one-fifth the usual amount; corn not above half crop. A death-like stillness enshrouds business; we can only move slowly. * * * God's work is graciously reviving all over; our Conference finances will be low, but the increase in numbers will be large, and we are trying to arrange for economical living.

Rawley Springs, Virginia.—This delightful watering place is more than maintaining its popularity. Up to the first instant, the number of arrivals this season, we are informed, had been one thousand six hundred. On the fifteenth of August the company were entertaining four hundred persons. Many invalids have been restored to health, and they are much encouraged.

An Illinois church was carried bodily six miles on a freight car.

The British Wesleyan Conference and the Class Meeting Test.

Early during the present session of the British Wesleyan Conference, the discussion on class meetings, as a test of membership, took place, when the case of Rev. Thomas Hughes was under consideration. It will be remembered that two years ago Mr. Hughes published a book on "The Condition of Membership in the Church of Christ, viewed in connection with the Class Meeting System in the Methodist Body." In this book, he objected to the meeting in class as a "test" of church membership. This book was brought under the consideration of Conference last year, when a resolution was passed declaring that, if his view remained unaltered, he would eventually disqualify himself for ministerial connection with the Methodist Conference, but making him a supernumerary, in the hope that he would have further opportunity for considering the question. The same resolution required that the superintendent of his circuit should make a special report to the present meeting. That report was made on Friday of the first week, and on Saturday, Mr. Hughes was asked by the president if any change had taken place in his own views. Mr. Hughes made a speech of nearly two hours in defense, but the president said it was unsatisfactory, unless to afford convincing proof that his opinions were still the same. Mr. Hughes said he was bound to confess they were unchanged; but in answer to the president he hesitated to say whether he would abstain from all publication of his views. He was given till Monday to make up his mind.

Our London exchanges report that on Monday, accordingly, the question was repeated, when Mr. Hughes said that as to his present intention his mind was a blank. He had not and did not intend to agitate his opinions, or create a schism. Several ministers expressed their dissatisfaction with this answer, but Rev. Luke H. Wiseman, the secretary, said he had a very clear view on the subject, and this was not a case for expulsion. They had seen the spirit Mr. Hughes had evinced, and it was clear that he was no firebrand. He wished his answer had been more definite, but he believed him to be a man of scrupulous honor, and he believed he would do even more than he had promised. He thought that a special report should be made to the next district meeting and to the Conference, being placed, meantime, under a judicious superintendent, and with these safeguards he was prepared to move that Mr. Hughes be appointed to a circuit. The motion was seconded by Rev. John Wesley Thomas, and supported by Rev. James Lowtit. Rev. S. Romilly Hall opposed this resolution, believing that immense mischief had already been done to Methodism by Mr. Hughes. Dr. Jobson expressed similar opinions to Mr. Hall, and moved a resolution making Mr. Hughes a supernumerary, under the care of a judicious superintendent. In the course of a long discussion, Dr. Osborn was, perhaps the most outspoken on the question of retaining class meetings as a test of membership, which is the real question at issue. Dr. Jobson's motion was carried by a majority of two-thirds of the Conference.—*New York Christian Advocate.*

Extempore Preaching.—At one of the meetings preliminary to the opening of the present English Wesleyan Conference, Dr. Osborn said that he "quite agreed with much that had been said as to the impossibility of retaining their hold on the country if extempore preaching, properly so-called, fell into desuetude. The habit of extempore preaching, he had maintained in the Conference, and should be prepared to maintain everywhere, was vital to Methodism. He who had not the gift of extempore preaching had not the gift upon which Methodism was founded, and by which alone it could be kept up. At the same time, he wished to intimate that there did not subsist in his mind anything like the broad contrast that was indicated by Mr. Downing between learned exposition and powerful preaching. Both were essential. Learned exposition they had always had in connection with powerful preaching. Dr. Clarke was not quite forgotten, nor was Benson. He hoped it would never be supposed that there could not be in the Methodist ministry a combination of learned exposition with powerful application and earnest entreaty and affectionate, faithful expostulation. He trusted these things would be found in combination to the end of time."

The Christian Advocate.

THURSDAY, SEPTEMBER 7, 1871.

For the Advocate.

EVEN-TIDE.—PERDITA.

Ah! the radiant Day is dying;
Close her blue eyes, drooping low;
Hide them 'neath their cloud lids lying:
Shut the sunray's golden flow!

Ah! the stilly night-time creepeth—
Darkness fold- o'er everywhere—
And each green leaf slowly sleepeth
In the crimsoned, twilit air.

Lo! the breezes drift the shadows
Through dim, floating amber mists,
O'er the tinted, grassy meadows,
Full of blooms by dew-lips kissed!

Thus our hearts, mid folding shadows,
Calmly hush each tired beat
Into silence low and dreamless,
With the daisies on our feet.

Thus they sleep—earth's many loved ones—
Through the twilights of long years,
Till the sweet moss almost hideth
Mem'ries green in fallen tears.

There's the voice whose gentle accents
Once made music in our hearts,
And the dear hand, whitely slender,
Lost its cunning of love's arts.

Ah! they sleep—earth's fairest loved ones—
Low 'neath many a shady hill,
And the slighted hearts, so cherished,
Never feel love's tender thrill!

Hush! the radiant Day is dying;
Close her blue eyes, once so bright;
And her soul, to heaven flying,
Bears some life upon its flight!

Onward, upward, wings the twilight—
Star-white ghost of brighter day;
Open all the ruby portals
Of the sunset on her way!

MINISTERIAL SUPPLY.

MR. EDITOR: This question is now making some stir in the religious papers, and as the writers who touch upon this most important question appear to have different views of the matter, perhaps something from this "outside" part of our State may be acceptable to your paper.

The question as to who, and the qualifications necessary, will not enter greatly into the discussion undertaken by this correspondent; and for the reason that it is our firm conviction that it lies entirely beyond the province of man to decide who shall preach on the one hand, and the impossibility on the other of fixing a standard of qualification in accordance with the divine purposes. We are ready to admit that deep piety and a fair acquaintance with one's own language, joined to knowledge of the world, are requisites which should be insisted upon; but that to deep piety there shall be inexorably attached the absolute knowledge of this and the other department of human learning as a pre-requisite for declaring the truth as it is in Christ, we do not believe. And just here we agree with one of your correspondents that many a man, from the bias of friendship or the lack of sound judgment on the part of those leading the Quarterly Meeting, has been foisted into position in the church, and commissioned to preach, who would have done more good as a simple member.

These things being all true, and their evil consequences seen and felt, are no more to be regretted than the other view, to wit: of men who have ranged the fields where academic honors flourish, and who, for all their mental culture, have done as much mischief, if not more, than those less cultured. Where the one has little you can expect but little, and *vice versa*. We might compare our sister churches, if it were proper to draw vain distinctions, with our own, and taking their high standard on the one hand, and our less taxing one on the other, and what difference is there in results when the balance sheet is fairly made out? Do we not cover as much ground, and in numerical strength compare favorably? But none of these things seem to us to touch the kernel of the matter. While our time is spent in modifying plans, devising ways and suggesting formulas, the world is buried in sin, and each revolution of the sun hurries into eternity multitudes of precious souls. What, then, is the church's duty? Is it not to take the best material she has, and put it to use in spreading the gospel, even if that material does not stand all the tests invented by human pride? We think so. Our eyes behold the coming storm as well, and see the great desolation hat surrounds us. And because the mutterings of the tempest are heard, and the waving grain stands ready for the reapers, we think the dry discussion of questions, beyond our power to adjust, should be left aside until the whole church of Christ has put the ship of Zion in proper trim to meet living issues, and not lose precious time over dead lions. Look over our State, and if your vision be not obscured you will soon perceive that a trip to China or the isles of the sea is not essential to the discovery of genuine heathen, so far as *hearing the gospel* is concerned. And when this fact shall be squarely brought before our next Annual Conference, then say whether the churches must first settle who must preach, and what must be the standard of preparation. Ah, my brother, we are too much taken up with the worldly view of the question, and too little imbued with that earnest spirit of sacrifice for Christ's cause. We study more the dress that we should wear than the figure we should present to a godless world. If church history teaches one lesson of wisdom, it is this: that in proportion to the high learning of her ministers, and the exaltation of her standards of learning as qualifications, by so much has her piety been weakened, until heresy of all sorts was the result; and when this took place a reaction followed, leading to profound ignorance and the grossest licentiousness. The simple, unvarnished gospel of Jesus, presented in plain and becoming words by one fully authorized, *is the power of God unto salvation*. Men desire, however, to ornament it with the meretricious tinsel of world-learning; and just in the proportion that this is done does it become milk and not strong meat. We need men to preach this plain gospel—men who are filled with God's divine spirit rather than with the lore of ages—those who will penetrate the forest wild, and minister to the humble in their house of logs. Your correspondents, perhaps, behold large wastes in their sections of the country, and none ready to supply them; so here can be viewed a field ripe to the harvest, and from which floats the Macedonian cry, "Come and help us;" people who are willing to stop the plow and forego many necessary labors, if the word preach is heard upon the breeze; people whose hearts are not bound to the car of avarice, and whose minds are not befogged in the murky atmosphere of an exalted learning. And shall the church stand still, heed not the cry, and leave their souls a prey to the devil, until such time as in her wisdom she shall have settled the important point of who shall preach, and how much said preacher shall know? We cannot believe it; for when it is told her that, in the highly civilized State of Louisiana, men and women over twenty years of age heard the first sermon of their lives only a few days ago, will not her heart stop its beat, and her cheek crimson with shame?

And yet this is the plain truth. It is stated with pain; but duty compels the statement as a quietus to those who are so great sticklers for standard qualifications. Let us suppose for one moment that Dr. McCosh, a ripe scholar—one up to the highest mark of the standard—completes, publishes and sends forth his contemplated answer to the visionary Darwin, and in that erudite answer slays his enemy—scholarly speaking—what then? Will one in ten thousand of those who have believed Darwin, rather than God, repent, confess their presumption and sin, and return to the Father of Lights? We doubt it; and believe that some mediocre preacher, imbued with the Holy Spirit, would rather gain the victory in such a contest than the profoundest scholar of the day. Where has the learning of Germany led to? Has it not borne the most of her great scholars into the deepest skepticism? And the honorable exceptions, are they not little children in heart, because the power of the gospel taught them true wisdom?

You, my brother, as a watchman on the walls, will, I am sure, give no uncertain meaning to this matter. While there is much to watch over and provide for, let not these duties keep you from looking this greatest of all matters in the face. Urge upon the men who are born of the Spirit to search themselves, to pray over the question of being a herald of the cross. Our church will soon have no officers to lead the hosts of the Lord; and this we conceive to be the great want of the day, and not those things which savor of being over-wise.

INDAMORA

LAKE CHARLES, August 2, 1871.

SELMA DISTRICT CONFERENCE.

MR. EDITOR: The Selma District Conference, Alabama Conference, was held at Spring Hill, Marengo county, August 10–12, 1871. Rev. Mark S. Andrews, presiding elder, occupied the chair. There are eleven charges in the district. Nine of the preachers having these in charge were present—two were absent. Laymen and local preachers were present from seven charges. Religious services were held each morning except one, and each night except one. All the subjects which usually come before such conferences were discussed freely and fully.

The following are among the resolutions adopted:

Resolved, That in the opinion of the District Conference of the Selma district of the Alabama Conference, the sale of spirituous liquors by members of the Methodist Church, to be used as a beverage, is wrong; first, because it is contrary to the teachings of the Bible; and second, because it violates the spirit of the Discipline of the Methodist Church, if not its letter.

Resolved, That the several Methodist preachers in this district be and they are hereby requested to read the foregoing resolution to all of their congregations.

Resolved, That the presiding elder be and he is hereby requested to preach in each circuit and station within the district, upon the duty of supporting the ministry.

Resolved, That we believe it to be the duty of the members of the Methodist Episcopal Church South, both to the church and the children of the church, to patronize the schools and colleges of our own Conference.

Resolved, That the Alabama Conference, at its next session, be respectfully requested to organize and provide for supporting at least two missions in this district—one in the lower part of the district, to be called Coffeeville mission; the other in the central part of the district, to be called Flat Woods mission.

"Why is it that so few preachers have been and are now being licensed from the several charges to preach the gospel?"

This question was pressed upon the attention of the conference by the elder, and remarks were made upon it by Revs. T. S. Abernathy, Sr., E. V. Levert—two of the oldest members of the Alabama Conference—and by others; after which this resolution was adopted:

Resolved, That the first Friday in October be set apart as a day of fasting and prayer that God may call and send forth more laborers into the vineyard.

Orrville, in Dallas county, was selected as the place for the meeting of the next District Conference.

The following persons were elected as members of the next Annual Conference: Levi W. Reeves, of Dayton; T. Ialow, of Peach Tree; Dr. John Bradfield, of Uniontown, and P. G. Wood, of Selma.

The following were selected as alternates: J. R. John, of Selma; B. R. Eppes, of Spring Hill; W. E. Kennedy, of Uniontown, and Rev. George Watson, of Choctaw Corner.

PROF. DAVIDSON, of the Coast Survey, says that Mount Rainer, a peak of the Cascade range, in Washington Territory, is definitely ascertained to have an elevation of fourteen thousand four hundred and forty-four feet. California is now trying to discover a peak within its borders higher than this, and thinks it has it in Mount Whitney.

THE poor of London are becoming poorer. Year by year, owing to improvements in which the poor do not share, and to the progress of railroads, from which they derive no benefit, the rents of the worst houses in London are rising, while the deterioration of those who are forced to occupy them is rapidly increasing.

"WE ARE not told to develop our individualities—we are told to bear fruit."

DANCING.

MR. EDITOR: A few evenings ago a minister stated in a temperance speech, in one of our little towns, that in his "opinion there was but one greater evil in the Christian world than drinking ardent spirits as a beverage, and that was dancing." The statement was entirely unexpected, and has led your correspondent to take the subject into consideration. After mature thought, I am absolutely overwhelmed at the greatness of this very popular evil:

1. At least four-fifths of the drunkenness found among the middle and higher classes owes its existence to the associations of the dance, and ninety-nine hundredths of the drunkenness among females of this class is owing to the associations of the dance. This one item makes it the greater evil of the two. Being the prolific cause or occasion of a large majority of the drunkenness of the better classes of society, makes it as a social evil far greater than if it only affected the lower classes; but when we learn that it is the prolific occasion of nearly all of the drunkenness of females of this class, it becomes an enormity indescribable. Again, more young men are led to filch from the employer's drawer, from this than any other cause. Hence a majority of thieves (from this class of society) owe their existence, as thieves, to the customs and influences of the dance. The young man lacks a quarter or a half dollar to make his outfit for the dance, and he takes it, intending to replace it; honor is lost, integrity gone, the first step is taken, and ruin follows. Again, the surroundings of the dance have been one of the most fruitful sources of bankruptcy known, on account of the excess of vanity in dress. The dance has been the occasion of as much premature disease, physical suffering and early death as any other evil in civilized society. The manner of dress, the excessive heat and fatigue, together with the frequent imbibing of impure drinks and keeping of late hours, have been the causes of unnumbered cases of pulmonic affections, which have not only entailed suffering on the individual, but has entailed mortal disease and slow torturing death upon countless thousands of innocent ones. Again, the dance has produced untold and unmeasured sorrow, by sowing family discord, and giving occasion for jealousies between husbands and wives. Again, there are probably in the Christian world one-half million prostitutes. Of that number there are annually about thirty thousand that fall from this class of society, and we find that nearly *all* of these make the fatal step in the dance. Again, I find, after careful inquiry, that there are more young persons of this class who fatally postpone union with the church and a religious life from the love of the dance than from any other one cause. Again, the circumstances of the dance, with their effects, have proven *the great* barrier to vital piety, a growth in grace, and high attainments in purity and holiness in the membership of the church of God. "By their fruits ye shall know them." The church which most practices dancing is the least holy, and has made the least progress where all denominations have been placed on equal footing. Again, dancing comes nearer being "Satan in the garb of an angel" than any other evil; as a consequence it is more difficult for the unconverted to see the evil in it, and thus it becomes the greatest obstacle in the way of the advance of pure Christianity among men. But, says one, can we not engage in the private dance at home, without incurring guilt or danger? Let us see. The children learn to dance, the parents and friends admire and praise, the children become vain of their accomplishments, and desire to be seen. The tempter comes, the door has been opened, and the children eagerly go forward, *possibly* to ruin. The more safe way is *not* to place the children in the way of temptation. Confining the influences of the dance to the middle and higher classes of society in the Christian world, we see it *the great evil of the day*. It also does its dread work in the more unrefined classes of society. Since impure Rome has seen the "round dance," *so dreadfully impure*, and since we see the fearful results the dance occasions, shall we not raise our voice of warning? Let us remember that the dancing of a damsel was the occasion of John the Baptist's being beheaded. Young ladies of America, remember that, under the excitement of the dance, Herodias' daughter was equal to the task of bearing John's head, all bleeding, in a charger.

FELICIANA.

JACKSON DISTRICT CONFERENCE,

MISSISSIPPI CONFERENCE.

MR. EDITOR: The fifth District Conference for Jackson district was held at Sharon, Madison county, Mississippi, July 27, 28 and 29, 1871, Rev. H. H. Montgomery, presiding elder, in the chair.

The roll being called, all the stations and circuits were found to be represented by pastors and lay delegates except two, represented by laymen in the absence of the pastors. The religious exercises were conducted by the chairman. John T. Cameron was elected secretary, and Rev. A. B. Stewart assistant secretary. The introductory sermon was delivered by Rev. C. G. Andrews. Committees were appointed on the various subjects before the conference.

The Sunday school cause throughout the district is in a growing and flourishing condition, using almost entirely the literature of our church. Owing to the want of church buildings of our own, some of the Sunday schools are *union* in name, though using the lesson papers, *Little People*, etc.

The spiritual condition of the church, as to attendance on the public and social meetings, ordinances, family religion, etc., was searchingly inquired into, with results generally satisfactory and encouraging in many of the charges, while in others the attendance upon the social meetings is, to say the least, indifferent; numerous accessions in some of the charges, and all hopeful for the future. Bro. J. T. Cartiss read an excellent essay on the subject of ministerial education, and also one on the establishment of an orphans' home in the district. Bro. W. L. C. Hunnicutt read an essay on Sunday schools, and was requested to forward a copy to the NEW ORLEANS CHRISTIAN ADVOCATE and *New Monthly Magazine* for publication.

In response to a communication from Bro. Thomas Reid, president of the Ministerial Educational Society, the sum of $940 was subscribed, payable in ten annual installments, bearing interest at ten per cent.; and a resolution adopted that every member of this conference be a committee of one to raise all they can for the objects of the association, in notes to be made payable to Rev. C. G. Andrews and his successors in office.

The financial interests of the district were referred to a committee of one from each charge in the district, who reported the following:

The committee appointed to agree upon and report some plan of finance in all the charges in the district have had the same under consideration, and respectfully report the following: That the stewards, at their first meeting, ascertain the whole amount of expenditure required for the station or circuit for the year; that a list of all the membership and contributors to the support of the gospel be made, and the amount so ascertained to be assessed according to ability and willingness, and every charge so divided into convenient working districts, and a committee of ladies and gentlemen appointed to call upon every person willing to give, and solicit a promise from them that they will systematically and regularly pay a certain amount every week, month or quarter, thereby getting the whole amount at or before the end of the year.

The plan so reported was adopted, and a resolution passed expressing unqualified disapprobation of the course of some of our charges in waiting until the close of the year to bring in the support of our pastors, and recommending that the above plan be sent to the Board of Stewards in each charge in the district.

On the subject of missions the following preamble and resolution were adopted:

WHEREAS, It has been ascertained, during the inquiries on the subject of missions, that there is much territory within this district which should be occupied; therefore,

Resolved, That this conference request the Annual Conference to supply the demand, if possible, by establishing missions.

Thomas Green, E. C. Pastell, D. C. Langford and John T. Cameron were elected delegates to the Annual Conference, and M. J. McKie, Guilford Nicholson, W. G. Kearny and G. W. Galloway alternates.

The next District Conference will be held at Clinton, Mississippi.

The conference, by resolution, unanimously tendered their thanks to the citizens of Sharon and vicinity for the kind and hospitable entertainment of its members during its session. The thanks of the conference were also tendered to the superintendent, teachers and pupils of the Sharon Sunday school for the entertainment afforded by singing, etc. Preaching at eleven A. M. and eight P. M. during the session of the conference, which adjourned on Saturday evening, July 29. The religious services were continued for several days, and there were a number of accessions to the church.

Previous to adjournment the conference requested the secretary to forward, with the above synopsis, the following preamble and resolutions, adopted at its session of 1870, with a request that they be published:

WHEREAS, There is evidently in many parts of the country a serious and hurtful misapprehension with regard to the position of the Methodist Episcopal Church South on the subject of dancing; therefore,

Resolved, 1. That it is the sense of this District Conference that not only are all public balls and dances to be avoided by Christians as sinful, but that private and social dancing ought to be discouraged by all proper means as of dangerous tendency.

2. That it was not the intention of the General Conference of our church, by any change which it may have authorized in our Book of Discipline, to approve or countenance dancing, they believing and intending it to be prohibited by the rule forbidding such diversions as cannot be used in the name of the Lord Jesus.

3. That we adopt the sentiment of the late address of our Bishops on this and kindred subjects as our own.

JOHN T. CAMERON, Sec'y.

THE KING AND THE PRINCE.

Many years ago, it is said, there lived a certain king, who had a deep sense of the value of his soul, and of the danger he was in as a sinner. He often meditated profoundly on the day when the Lord Jesus shall come to judge the world; and his thought was: "How shall such a sinner stand before him?" For he knew something of the heinousness of sin, and he knew not that the blood of Jesus Christ is a full and sufficient atonement for the sins of the whole world, and that "whosoever believeth in him is justified from all things, from which he could not be justified by the law of Moses."

This king was one day sitting alone, meditating on his lost condition and on the day of his final account, when his brother, a gay, light-hearted courtier, entering the room, was desirous to know the cause of his sadness.

"O brother!" said the king, "I have been a great sinner against God, and know not how to die, nor how to appear before God in judgment."

His brother made a jest of these expressions, and tried to persuade the king not to give way to such melancholy thoughts. To this the king made no further reply at the time; but that night he sent the public executioner to sound the trumpet before the prince's door.

It was the custom in that kingdom, at the period of which we write, that, when a man was to be executed, the public executioner came and sounded the trumpet at his door.

The prince, hearing the sound of the trumpet, sprang from his bed, and, seeing the messenger of death before his door, hastily rushed out, and entering the king's presence, earnestly besought him to say wherein he had offended, and why he was to die.

"Alas, my brother," replied the king, "you have never offended me! And is the sight of my executioner so dreadful? Then shall not I, who have so greatly offended against God, fear to be brought before the judgment-seat of Christ?"—*Gosse's Narratives.*

FROUDE says: "Thought is but a poor business compared to action."

The Christian Advocate.

THURSDAY, SEPTEMBER 7, 1871.

THE NEW PREACHER.

At a pleasant country station,
Full of eager expectation,
Sat a waiting congregation,
At chapel one Sunday morn.

The sun poured in a flood of light,
Which fell on heads by time made white,
On sunny curls and eyes of light,
That lovely Sunday morn.

There sat the young and beautiful—
There sat the good and dutiful—
The aged and the sorrowful—
That Christian Sunday morning.

There for the first, with form and feature
Resembling much a fellow-creature,
Within the pulpit their new preacher
Appeared that Sunday morn.

He spoke with freedom, zeal and power;
To him it was a blissful hour;
Twelve, struck the clock above the choir,
That did the pince adorn.

Some lingered at the close of meeting,
To give their brethren friendly greeting;
I've not the power of repeating
All that was said that noon.

For butcher, baker, lawyer, teacher,
People of every trade and feature,
All criticised the humble preacher
That they had heard that morn.

The lawyer said: "He'll not suit me;
No flow'ry strains, nor fineney,
No logic, or philosophy,
His sermon did adorn."

An old man said: "He spoke too low—
My hearing is not good, you know—
Besides, he reads too much; and so
I cannot like the man."

A sister said: "He is too tall,
His hands too large, his eyes too small:
I do not like his looks at all;
They've sent us the wrong man.

"And then his wife, depend upon it,
She'll not suit here with that gay bonnet;
I'm sure she had a flower on it,
And she our preacher's wife!"

Another pious soul sincere,
Who gave full fifty pence a year,
Said to his consort fair: "My dear,
I never in my life

Did go to chapel to criticise;
But this vain man (he wipes his eyes,
And in a lower tone he sighs)
I never will support."

But there are some both wise and good,
A blessing to the neighborhood,
Who spoke as Christians always should,
With Christian charity.

O could the wind have talked and heard,
Each idle, criticising word:
"The servant's not above his Lord,"
Methinks 'twould sadly moan.

Useless attempt to please mankind;
Fault-finders you will always find—
Though all the virtues be combined
In any great divine.

THE OTHER SIDE OF THE WORLD.

In traveling through China I have gathered a number of items showing the difference between the Chinese and ourselves. Some of these items may have an interest for such of my young readers—and I trust they are all such—as desire to know what is going on in the world we live in.

By way of introduction, then, when two Chinese meet, instead of shaking hands with each other, they stand at a distance, and each one shakes his own hands, putting them together and making a churning motion. It is not respectful to take the hat off on going into the house of a stranger; but a stranger, on being introduced to you, considers it a mark of politeness to inquire your age. This inquiry was made of me many times while in China. This offers ladies and gentlemen a fine opportunity to tell the truth.

Men and women dress very much alike, except the hair, the men shaving off all but that on the crown, which they braid into a long cue, hanging down the back to the feet. They braid silk into it, to lengthen it out. The women do up their hair in a fantastic way, sticking it together with some compound which seems to be a mixture of grease and wax.

A fashionable Chinese woman's shoe is from an inch and a half to two inches in length. I have procured a pair which I saw the lady have on, about an inch and three-quarters in length.

In writing a Chinese never uses a pen, but a soft brush instead. This brush is attached to a long stem like a wooden pencil, and is held in the fingers perpendicularly. The ink is kept in a hard cake, and rubbed on a stone with water as it is wanted.

A Chinese book begins at the backside, and instead of the lines going across the page horizontally, the first line runs down at the right hand side of the page to the bottom, and then another commences at the left of this, and so on until the page is full. The title of the book, chapter or page is placed at the right hand of the leaf. Only one side of the page is printed, it being made of bamboo wood, and very light and thin. To provide for this, the paper is so folded that every leaf is double, so that in turning over the leaves, both sides are printed, but the leaves are double. Any marginal notes, instead of being at the bottom, are at the top of the page, where there is generally a wide margin.

There is no such thing as orthography in Chinese. Each character is a word by itself, and no man in the world can write a Chinese word by hearing it pronounced. The same word has the same meaning in all places, but may be pronounced wholly different in different provinces of the empire so that the people of one province cannot converse with those of another.

There are upward of fifty thousand of these Chinese characters, and every one of them represents a word of one syllable. There is no such thing as polysyllables in Chinese, but often two words are put together in a name, like our compound words. In all such cases the accent is on the second word, as Heng-*keng*, Pe-*king*, Foo-*chow*, Can-*ton*, etc.

White is worn as mourning, and must never be seen at a wedding. I have seen men come on board to do business with the white silk braided into their long cue, in addition to being dressed in white as mourners. At a wedding the bride wears a red vail, and the bridegroom has red silk braided into his hair.

Engagements of marriage are never made by the parties concerned, but by the parents, who employ a third person, called a "go-between," who looks up suitable matches and reports to the parents of each party respectively, and is paid a fee or a commission.

All wives are purchased of the parents, and in multitudes of cases the parties married never see each other until the husband lifts the vail after the wedding ceremony. As the result of the state of things here described, there is not much real conjugal affection among the Chinese.

In China dressmakers and milliners are men, and men do the washing and sprinkling down the clothes, by taking their mouths full of water, and blowing it on the garment to dampen it.

In Chinese schools there are no questions and answers as with us, but the pupil commits a given lesson to memory, and, when time comes for recitation, walks out on the floor directly in front of the teacher, either singly or in a class, as the custom may be, then faces about with his back to the teacher, and rattles off the lesson at a railroad speed.

In writing their names the Chinese always write the surname first, instead of the Christian name, as with us.

Instead of long dresses, the Chinese men and women wear long sleeves, reaching six or eight inches beyond the tips of the fingers.

A Chinese woman, instead of kissing her child as a way of showing her affection, smells it.

In China divorce is accomplished by selling the wife. The greatest possible revenge is for a man to kill himself, as a means of punishing the one who has wronged him. Such an event terribly frightens the surviving party, as he expects the spirit of the deceased, according to his threat, to return and torment him.

It is considered very praiseworthy and very meritorious for a wife, on the decease of her husband, to hang herself. Monuments are erected to such in the north of China, and perhaps in other places, and the event is accompanied with great rejoicing and hilarity.

The Chinese, instead of knives and forks, use chop-sticks in eating their food, or rather putting it into their mouths. These chop-sticks are about ten inches in length, and the size of a common wooden pencil, made of wood or ivory. Both sticks are held in one hand, one of them very much as we hold a pencil in writing, and the other with the lower end between the second and third fingers, and the upper between the thumb and forefinger, like the first. In this way they use the sticks with great dexterity, picking up articles of food as with a pair of tongs. While to the uninitiated this is about as awkward an apparatus as can well be imagined, the Chinaman will take a small fish-bone out of his mouth or pick up any little thing with as much facility as we would do it with our fingers. The Malays, on the other hand, use neither knives nor forks, nor yet the chop-sticks, but pitch in with their fingers. Rice, fish and cabbage, with greasy gravy covering all, is conveyed to their mouths with their fingers. They use only the right hand in eating, and are little more cleanly than the swine. Part of our crew is made up of these Malays.

A story of close management is told about a Yankee who lately settled down in the West. He went to a neighbor, and thus accosted him: "Wal, I reckon you hain't got no old hen nor nothin' you'd lend me for a few weeks, have you, neighbor?" "I will lend you one with pleasure," replied the gentleman, picking out the very finest one in the coop. The Yankee took the hen home, and then went to another neighbor and borrowed a dozen eggs. He then set the hen, and in due course of time she hatched out a dozen chickens. The Yankee was again puzzled; he could return the hen, but how was he to return the eggs? Another idea. He would keep the hen until she had laid a dozen eggs. This he did, and then returned the hen and eggs to their respective owners, remarking, as he did so: "Wal, I reckon I've got as fine a dozen of chickens as you ever laid your eyes on, and they didn't cost me a cent, nuther."

When Sir Walter Scott was urged not to prop the falling credit of an acquaintance, he replied: "The man was my friend when friends were few, and I will be his, now that his enemies are many."

A WORD ON READING.

"We boys love stories." Of course you do. I like them myself, but the danger is that with such a multitude of exciting, sensational ones as are sold now-a-days, you will read nothing but stories. And that would be "paying dear for the whistle," would it not? If for the sake of books that have not the slightest foundation in truth, nor, indeed, in the probable, written only to amuse, not more than a single grain of wheat hidden in a whole page of chaff, you lose all relish for a higher and better style of reading, you do yourself a grievous wrong.

I am not condemning you to dry, dull books. Indeed I am not. My own young days are not so far away but I know quite well what you want. But only think of the books that are waiting to take you all over this great world of ours; up into the arctic seas; down below the equator, showing you all the strange forms of life in those tropical regions; into the depths of the sea, and pointing out the still stranger forms of life there; whole volumes of travel and adventure, that will add to your stock of knowledge, as well as enlist your eager interest; and histories without end, that will charm you like a fairy tale, if you only give them a chance; taking you through not the world merely, but through the past centuries, showing the grand discoveries and dreadful struggles which have made the world what it is now.

Then think of the stirring tales of real heroes, who have fought the battles of life and came off conquerors; have struggled through a boyhood of poverty and trial and temptation into a noble, resolute manhood. Isn't there enough in such examples as these to interest? Doesn't it set your blood tingling to think what others have done and what you may do?

Now a word about the newspapers. I always feel hopeful of a boy who reads habitually the daily or weekly papers. I set all such down for live, wide-awake boys, when I see them taking such an interest in the current news of the day.

But I wait first until I see to what part of the paper they turn most eagerly. If, as the sheet is unfolded, they run over the telegraph column to find out what is passing in other countries, as well as in our own, then I know that there is an intelligent interest. Their ears have been open to the discussions among the older members of the family, and the mind has been at work, too. There is no excuse for ignorance now. When all the nations of the earth are knocking at each other's doors, we may learn what we will.

If I see the eye brighten over some noble deed of charity to the poor and suffering, then I am glad; for I know there is a generous spark down in their own hearts that shall yet kindle into a flame of its own, and gladden others some day with other noble deeds.

But if I see them with eager interest reading the horrible details of crime and murder, hope dies out of my heart, and I turn away with real pain. It is a crying evil of our day, this publishing in such minuteness these loathsome details of crime. I see no end or purpose of justice to be answered by it, but only fearful harm. Your young hearts should turn in instant recoil from such brutal tales.

Boys! if the public journal, that should be a school of better morals, spreads this snare before you, do not walk into it. It will blunt all your finer feelings, and familiarize your mind with forms of cruelty and sin that otherwise you would never come in contact with. Every one knows that anything made familiar to the mind loses half its deformity. Never suffer yourself to read one of these articles. If your eye catches the startling heading, pass it instantly by. Do not fill that mind of yours, which should be all manly and noble, with these dreadful pictures of sin and guilt.

I have said nothing about those poisonous books—low and vulgar—that sometimes find their way secretly into some boy's pocket. I trust there is no need to caution you against these. Never, never read anything you would blush to have your mother or sister see. Read! but pray be careful what you read.—*Hearth and Home.*

Protestant and Catholic Pastors. Much that is said about the assiduity of the Romish priests in visiting their sick parishioners, and of the way they put the Protestant pastors to shame in this particular, has no foundation in fact, but is one of the imaginative fancies of penny-a-liners. The servant girls in our families may be sick and in trouble for weeks and weeks without the priests coming near them. The poor parishioners seldom find their reverences seeking them out when they are in want or when they meet with accidents. Only last week a good Irish girl, whose friends live in the city, and whose family are scrupulous in attending to religious duties, said to us that their priest never came to see them, even when they were sick. "If we send for him he won't come till we get a certificate from the doctor that the sick person is going to die." It is true that the flock is looked after to see that none stray away to the Protestant field, and that they come to confession and pay the various assessments. But sympathizing pastoral ministration of the shepherd, or visits to find out and relieve their sorrows, the poor Romanists, according to their declarations, do not receive from their priests to any great extent.—*Congregationalist.*

MANAGEMENT OF CHILDREN.

There is a tendency, we think, at the present day, to put children too forward, not so much for the sake of showing off their extraordinary merits to an admiring world, as from the better motive of early accustoming them to the conversation of grown people and the usages of society, and of inspiring them with confidence, ease and self-possession: No doubt those results are very valuable; but the mistake which many people make is in forgetting that children are something like dogs, which require to be very well trained before they can safely be recommended to the familiarity of strangers. And it is to be remembered that the moment children cease to respect any of the grown-up people with whom they associate, not only is the whole benefit of the intercourse lost at once, but real injury is inflicted on the moral tone of the child. For this reason children should be brought as little as possible into the society of men and women who cannot command their respect; while of those who can, the influence should be hedged round by all the numerous impalpable barriers which judicious parents know perfectly well how to interpose between children and the most popular and careless of their adult playfellows. The confidence which well-bred children repose in an eligible stranger, without being either rude or troublesome, is charming to everybody who has any natural taste for their society.

But closely allied with the mistaken license allowed to their children in matters like the above, is the disposition to laugh at, and thereby to encourage, all traits of singularity, oddness or affectation which children may exhibit, as marks of genius, which ought not to be repressed. Of all the dangerous errors into which parents can fall, this, in our opinion, is the worst; for nothing so soon hardens into second nature as juvenile eccentricity; and few things are more injurious to success in life than marked oddities of manner and gesture when they reach the point of grotesqueness. The majority of the world agree with Mr. Peter Magnus; they don't see the necessity of originals. And what is more, so many "originals" are only sham ones, after all—that is to say, their singularity is merely a bad habit which they can't shake off, and is only very partially innate. When you see a child doing anything unlike other children, anything queer, surprising or uncouth, however comic or however clever it may seem, never laugh at or applaud it. Children, naturally very self-willed, and with real natural peculiarities, can soon be broken of such tricks, if treated with absolute indifference. But once let the idea find its way into their brains that such sallies, naught though they be, are regarded as marks of genius, and the mischief is done.

To come back to the point from which we started—the management, namely, of young children—there is one thing to be laid down: let there be no divided rule in a house. Don't let the children see that the father means one thing and the mother another in their bringing up. They see the difference, if it exists, in a moment; and when they do, farewell to all wholesome parental influence. Husbands and mothers may talk too freely before their children, forgetful of their rising intelligence. And, indeed, nothing is more common than to get a wink from the head of the house, implying that you are to be on your guard before Johnny or Tommy, who is listening open-mouthed to your witty narrative, while he himself the next moment will offend against his own precautions in the most brazen-faced manner by plunging headlong into your domestic controversy, in which, to speak metaphorically, knives are freely used on both sides. *Macmillan's Magazine.*

God is no doubt pre-eminently our Father in heaven, but he is also, be it recollected, our Father on earth, the ever-present and all-pervading Lawgiver of creation, both in its moral and physical aspects.

If the stars should appear but one night in a thousand years, how would men believe and adore and preserve for many generations the remembrance of the city of God which had been shown!

RELIGIOUS INTELLIGENCE.

The value of the church edifices of the Episcopal Church in New York city is placed at $7,500,000, exclusive of the ground on which they stand. This is about $1,500,000 more than the Roman Catholics, and $3,000,000 more than any Protestant denomination.

The *Christian Herald* estimates the immersion population of Middle Tennessee—including Calvinist, Missionary, Separate and Primitive Baptists—at twenty-seven thousand. The field, however, it characterizes as inadequately worked up. The Baptists are not strong in the cities and towns. More organization is a desideratum.

Baptism of Chinese Converts.—On the tenth of May the large Wesleyan Methodist church in Melbourne, Victoria, was filled with a deeply interested congregation, assembled for the purpose of witnessing the baptism of three Chinamen who had recently turned from the worship of "dumb idols" to the service of "the living God."

Micronesia.—This is the name given to a portion of the Central Achipelago, in the Pacific ocean, and includes the Kingsmill Group. This group lies on both sides of the equator, and consists of fifteen principal islands, having a population of about sixty thousand. A most prosperous Christian mission is established here, and many have embraced the truth as it is in Jesus.

The Congregational National Council will meet at Oberlin, Ohio, on Wednesday, November 15. The basis of representation has already been announced, but may as well be recapitulated. It consists of one delegate for every ten churches in a local conference, one also for a fraction of ten greater than half of ten; one additional delegate for each general association of churches, and one for each ten thousand church members.

The death of Dr. Mansel, dean of St. Paul's, deprives the English Church of one of its brightest ornaments, and the world at large of a strong and vigorous thinker. No man living has done so much to fix the tone of thought in the church as he, in conjunction with his master, Sir William Hamilton. It is by his work, "The Limits of Religious Thought," in which he applies the philosophy of Hamilton to religion, that he will be mainly remembered. *Christian Witness.*

The Roman Catholic boasting disappears under any fair show of figures. New York is claimed as a papal town, yet according to the Archbishop's figures their property is worth only $5,400,000. The Episcopalians alone have $7,500,000; Presbyterians, $4,550,000; Reformed Dutch Church, over $2,000,000; Methodists, ditto; Baptists, $1,750,000; and the Jews even $1,500,000—more than a quarter of the Roman Catholic property. The Protestant property is $20,000,000, or almost four times that of the Romanist, and including only evangelical sects. The papists can quote Paul: "Where is boasting, then?" Is it excluded by the law of faith? No, but by the law of works.

The College of Cardinals.—During his pontificate, Pius the Ninth has witnessed the deaths of nearly a hundred cardinals, and has all but twice renewed the Sacred College. There are alive to-day only nine cardinals who were presented with their hats by his predecessor, Gregory, and the youngest of these is seventy-five years of age. Several others are more or less infirm; especially Cardinals Billiet, Barnabo, Quaglia, Asquini and Barili. Twenty-two hats—an unusually large number—are just now vacant; and the members of the Cardinalate now at Rome and belonging to the Curia are only twenty-eight in number, of whom three or four are reduced, more or less, to a state of inactivity by age or sickness.

Giving up their Idols.—Mr. Timpany, a missionary among the Telooguos of India, writes to the *Macedonian:* "During the past two months twenty have been baptized—among them some men of promise. One was a priest, and, unasked, delivered up to me his heathen gods. He is a very intelligent man." Rev. Mr. Jewett, of the same mission, writes: "One of the converts received yesterday was a young priest of a Mala village. He delivered to us five brass idols, and a cup of holy water which he inherited from his forefathers. Tens of thousands have worshiped them. He is a fine, tall youth of twenty years. The Lord may call him to preach the gospel." He writes in a more recent letter: "We have prayed for converts; they have come in by the hundreds."

The Roman Catholics of England are making heavy claims upon the British government for educational aid. Estimating their proportion in the home population of the empire at 1,800,000, they reckon 300,000 children who are entitled to the privilege of primary day schools. For these young pupils two thousand women and one thousand men—in every case Roman Catholic—are requisite. To secure this staff an annual increase of one hundred mistresses and fifty masters is demanded. The entire State support asked for includes: a capitation grant for 300,000 scholars; also other grants, (1,) on the results of examination, (2,) for pupil teachers, (3,) for night schools, and (4,) in support of training colleges; and school pence paid out of the rates for children attending Roman Catholic day schools. The female Catholic teachers are obtained from the sisterhoods, the Sisters of Notre-Dame being specially singled out for this work.

Methodism Not Successful in Cities.—Rev. D. D. Lore, D. D., sketching San Francisco, which city he recently visited, says: "The various Christian denominations are well represented in this city. The Methodist Episcopal Church has eleven places of worship. The majority of them are small. Howard Street Methodist Episcopal church is the best and most valuable church building owned by us. The next best is the First Methodist Episcopal church, recently erected. It is not a large, yet a very pretty church edifice, and stands on the spot where the first church was erected. Although our denomination has the largest number of places, except the Presbyterian, which has twelve, we are not strong in membership or position in San Francisco. As in all other cities and centers of population, there is some hidden cause which prevents our maintaining the advance taken by us as the pioneers in all new fields. We were first in San Francisco; we are far from first now. This result is so universal that it should start thorough inquiry after the cause by those who watch over the general interests of the church. We have long since reached our conclusion in regard to it, and freely publish it. We believe it is found in connection with the frequent change of our pastors."

A full report of the Augsburg Synod, (Israelites,) which met in Germany on the eleventh ultimo, was recently published in the New York *Herald.* The session was mainly occupied in bringing to an orderly decision many questions of ceremony affecting the practical affairs of modern Judaism. The results reached were as follows: 1. In marriage an exchange of rings is allowed. A person who does not observe all the Jewish rites may yet be a lawful witness at a marriage. Weddings are permitted during Omer, and between the first and ninth day of Abh—superstitions beliefs to the contrary notwithstanding. A widow may marry after her child by her first husband is a year old. Civil marriages are legal, though religious ceremony is to be desiderated. The non-observance of Chalizah (fifth book of Moses) is no impediment to the marriage of widows. A certificate of death issued by a competent authority sufficiently establishes the identity of a person, and on this proof a widow may re-marry. A male child born of a Jewish mother is entitled to all Jewish privileges, even if not circumcised. The use of any or every kind of vehicle and playing on the organ are permitted on the Jewish Sabbath. The eighth and final session closed with the passage of a synodic manifesto, the main points of which are condensed below: 1. The Augsburg Israelite Synod declares that Judaism, having passed through several phases of development, has now arrived at a highly important juncture. The spirit of the true knowledge of God and of veritable morality more and more pervades the nations, and is embodied in their social condition, in art and science. 2. While the substance and aims of Judaism remain unalterable, the vast changes which have taken place in the convictions of mankind require a renovation of its forms. 3. Judaism has never recognized a contrast between faith and knowledge; it is therefore entirely in conformity with its inmost principles, and with its reverence for the past, if it now aims to remove, in a spirit of progressive enlightenment, that which is antiquated and obstructive. 4. The synod purports to be the organ of this movement. It will prevent the loosening of the ties which bind together their Israelite brethren, and will promote the interests common to all. 5. Its only power is the power of truth, of serious conviction and firm purpose. The synod is well aware that, with means such as these, it will surmount all impediments and ultimately secure the victory. 6. The synod is not a party. It does not intend to divide the brethren, but vouchsafes freedom of opinion to all. Aiming at the preservation of Judaism by harmonizing it with the present time, it hopes to accomplish a work of reconciliation.—*Christian Union.*

A boy eight years old, in one of our public schools, having been told that a reptile "is an animal that creeps," on being asked to name one on examination day, promptly replied: "A baby."

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REV. LINUS PARKER, D. D.

THE AUTUMN GATHERING.

The last of summer and the beginning of autumn is the time with us "when kings go forth to battle." In our Southern Conference things are most favorable for camp and protracted meetings. The fervid heat begins to abate, and the lassitude of the past months yields to the cool nights and bracing breath of the fall. It is more a season of leisure for man and beast, and the country people, especially, can afford to gear up their teams and spend a week or two at a time in attending the appointed services. The weather is usually favorable for out-of-door gatherings. A grove or a bush arbor, with a good spring at hand, are the most that is needed for a basket meeting, while the camp meeting can be ventured with the cheapest and most temporary arrangements. There seems to be something in the very atmosphere, the electrical adjustments, the meteorological conditions, peculiarly favorable to serious thought and deep religious impressions. The brown fields, the changing forests, the maturing harvests, and the hazy skies solemnize the mind, and put the soul in sympathy with the appeals of the gospel. Every season, doubtless, has its voices of truth and instruction. "The glories of the circling year" are manifold, and shine in each chapter of the volume which issues annually from the hand of Providence. The accepted time of salvation is always, while life and opportunity continue; and we should deprecate that habit of faith and effort which adjourns the expectations of immediate fruit to any set time or endeavor.

But there is reason in the special and extraordinary means resorted to at this season, and they have always been wonderfully blessed. The message of autumn is that of ingathering. Now everything is maturing. The corn is ready for the crib, the cotton is opening its snowy flakes, and the sugar-cane is growing sweeter and riper every day. The flowers and fruits of the summer have perished with the using; odorous, luscious, beautiful and refreshing, they are gone, and have given place to the more substantial and more enduring bounties of the year. There is a call, not boisterous it may be, but clear and emphatic, to save that which must be soon lost forever. The nuts are dropping in the forest, the precious staples are waving signals of distress to the loitering laborer. The brooks are swelling, the summer birds are songless, and on the wing for other climes, and many forms and sounds of insect life are rapidly disappearing. "We are going" is the farewell voice of the leaves, the birds, and the insects; going, but doubtless to return, even as man departs to live again, and also to come back flushed with the glories and triumphs of a better resurrection. It is thus that there is a gospel in the season which harmonizes with the endeavors put forth to bring in the spiritual sheaves. Nature and grace work together to this end as at no other time, and preachers and people derive peculiar inspiration from the sombre but beautiful phenomena of nature. The harvest is not passed, but it is passing. Whatever of advantages the season has will soon be beyond improvement, and the winter, with no store of gracious comfort, will be rendered more bleak and cheerless by the remembrance of wasted opportunities.

In this latitude, the set time to favor Zion has ever been at this season, and our people should go up to the feast of tabernacles with a strong and earnest faith. No appointment should fail of a protracted meeting, for by holding them good is always done, and not unfrequently a revival flame is kindled, which spreads throughout the circuit or district. The revival of camp meetings is a fact of great significance. If they were a necessity in new and sparsely settled countries, they are a grand utility in every community. They have been organized upon a large and permanent basis throughout the North and West, and we rejoice that the conviction of their importance is growing in the South. They are needed for the cities, and for old communities, even more than for the frontiers, in some respects. The novelty, the freshness and the seclusion are most grateful to the denizens of towns and cities, and are good for soul and body. The good done will more than repay the expense and trouble, and in rural neighborhoods, camp meetings can be held without great and burdensome cost. Let everything be plain, simple, rustic, and guarded from the encroachments of outward show and extravagance. Our Southern groves are the very places for them, and our fall season the most propitious. These favoring conditions call us out from our well appointed churches and from the religious routine of the year to the open air, and to worship amidst the inspiring surroundings of nature.

In all of our efforts during the season, we should not lose sight of the special end, the sanctification of believers, raising them to a higher and more devoted Christian life, and the immediate conversion of sinners. The preaching, the praying, the singing should be directed to this result. The preacher should not attempt to embrace subjects, which are sometimes necessary and admissable, but keep to the point of an ever-present salvation. Prayer need not go over the whole ground of warranted supplication. The condition of the Jews, the far-off heathen, the affairs and welfare of the nations, the widow and the orphan are to be prayed for, but not with particular emphasis in a protracted meeting. There are a great many edifying hymns that can well be dispensed with on such occasions, and some very agreeable tunes that do better service elsewhere. Keep the preaching, the praying and the singing to the single point of awakening and converting sinners, and of arousing believers to the necessity of a deeper spiritual life. It is the time for gathering, not so much for plowing and sowing now; not so much for building up, but for the use of the sharp gospel sickle. Whatever we have been during the year, let us be reapers now, and work with might and main, because the time is short. This autumn, with its brown face and withering herbage, and falling leaves, is linked with the last call of the gospel to thousands of impenitent souls. It is the preacher's last opportunity to pluck the brand from the burning, and to pull the perishing out of the fire. Fruitless, hitherto, they have reached another harvest, and are not yet consumed. But "every tree that beareth not fruit is hewed down and cast into the fire" at last. It is a time to dwell much upon the mission of the Comforter, and to claim the promise of the Father. It is a time to examine the grounds of our belief in the Holy Ghost, and with united and importunate prayer to seek the baptism from heaven. It is this which will qualify the church for her great work, and will send up from every quarter the tidings of deep and powerful revivals. Let us, with one accord, pray for the Holy Ghost.

EUROPEAN CORRESPONDENCE.

GENEVA, August 14, 1871.

MY DEAR STEWARDS: Rome must again claim our attention; but again I am restrained from those meditations in which I could, indeed, indulge almost as well at home as here, but which my recent observations would multiply, so as that, through very despair of reaching their conclusion, I must not begin their utterance.

Go with me without the walls for a few moments. (Aside.)—What stolidly practical things these guide-books are; how they do take the romance out of things! Illustration: I have just referred to mine for exactness' sake as to a point of locality, and I will quote part of the paragraph that I wanted, as follows: "About midway on the unattractive route, a small chapel on the left indicates the spot where, according to the legend, St. Peter and St. Paul took leave of each other on their last journey. (Omnibus in the afternoon every half hour, from the corner of the Palace Venezia, six soldi; fiacre one and a half—two francs.) But at last, is there is not in the practical parenthesis, that closes the above paragraph, a latent sarcasm, a fitting comment on the incredible legends and stupid impostures in which Roman Catholic mythology abounds? Everybody that writes of Pagan Romanism, as it is seen in Italy and elsewhere on the continent, has to tell of the sacred marvels that are shown in the churches, or rather *basilicas*—let the heathen name stand. I have seen wonderful things enough to do me good, believing their story the rest of my days, *e. g.*: the block on which John the Baptist was beheaded, the chains of St. Peter, the impression of the Saviour's feet on the stone where he met Peter fleeing from Rome. I cannot occupy precious paper with more of these absurdities.

But I was taking you to see a remarkable specimen of church architecture just without the walls of Rome. The church is called St. Paul's without the walls. I omit the poverty, also outside the walls, that is in part the expense of the magnificence of which I am about to write. The church is a marvel of beauty. I had seen magnificent pavements and ceilings and decorations and high altars in many churches of Europe, but had taken all calmly, nor ever been very considerably transported. But the church of which I speak, St. Paul's, impressed me as even colossal St. Peter's did not. St. Peter's is great in size and architecture, but St. Paul's is a colossal gem. It were vain to attempt any description of it to the imagination; but a bare hint of the appearance of objects, distant and unseen, is often all the satisfaction which imagination demands, and enough may be said for that purpose. Rome is truly a city of churches, and St. Paul's is the diamond in the setting, fittingly made up of St. Peter's, Santa Maria Maggiore, the Laterau Basilica and other churches: all grand, imposing, and many of them full-jeweled, like the costliest watch. The exterior of St. Paul's is plain, unpromising, rough, ugly, which serves a good purpose, rather than otherwise, to heighten the effect of the interior opened the first time to an observer's eye. Entered, an immense hall, three hundred and eighty-six feet in length, receives the visitor, vacant of pew or stool, and thus revealing to advantage its perfect proportions. Its floor is a tesselated pavement of marble of various colors, of exquisite workmanship and taste. The delicately carved ceiling of stone corresponds with the pavement. Its aisles are colonnades formed by eighty columns of polished granite, in four parallel rows. Its walls are paneled with alabaster, porphyry and others, the rarest, most beautiful marbles of every rich and varied hue, that the quarries of Rome, Greece and Egypt could be made to surrender. The high altar is supported by four columns of Oriental alabaster. Now add to all this ornamental mosaics in elegant profusion, and you have one vast mosaic of a temple, to which it would seem the spirit of worship ought to be native and congenial. Æsthetically considered, weighty and massive as is the interior, so perfect are the proportions, so harmonious and entertaining the beauty, as that the contemplative, so far from feeling oppressed with magnitudes, is conscious of a lightness and an elevation, as though he were floating in mid-air, the blue sky now inviting a higher ascent, and again the green earth soliciting his nearer approach.

The Vatican, the Pope's residence, is the most magnificent palace in the world. Absurd as the sacred marvels of Rome are, there is no imposture in the marvels of art, painting and sculpture which the Vatican contains. The "Transfiguration," by Raphael, was all that I had time for, and I was there all the time that was allowed.

But speaking of the Vatican, his holiness demands our first respects. I did not see the Pope. He considers himself a prisoner. He sees rifle beads drawn upon him if he dares to walk in his garden in the cool of the day. The boundary line of his dominion and Victor Emanuel's is at the very threshold of the Vatican. The Italian guards of the latter and the Swiss guards of the former can and do easily converse with each other, without stepping from their respective posts a foot. Rome is the capital of the Italian kingdom now, but the affairs of Italy do not appear to be settled. The Roman question is still a question. Rome is quiet, but not serene. Even to a foreigner, catching the sentiments of the people, half by guess, the agitation of the public mind is most apparent. The faithful—that is, the strictly Catholic population—will not believe but that the Pope's original authority will soon be reclaimed, and more firmly than ever re-established. They regard him as in Christ's place, and in his present situation they see the exact parallel of our Lord's in the adversities of His life in the flesh. For example, and the story that follows is interesting as well as necessary to illustrate the parallel: In the days of Pope Leo the Twelfth, fifty years ago, a band of robbers was the terror of a portion of Italy. They eluded arrest; they were caught by guile—we might say holy treachery. A priest approached their haunt under a flag of truce. They conferred with him; he promised them pardon and liberal pensions and safe escort to the frontier, if they would leave the country, never to return. They agreed, and were escorted as far as Civita Vecchia, where, in violation of the priest's engagement, they were surrounded and thrown into prison. In prison they lingered and died, one by one, until at King Victor Emanuel's late visit to his capital, only seven of a band of forty or more still survived. Among these was the robber chief himself, Antonio Gasparone, seventy-seven years of age, and his youngest surviving comrade was only ten years younger. Upon their own solicitation they were pardoned by the king, and released after forty-six years of imprisonment. They are now at large, their days and deeds of iniquity done, and are provided for at charitable asylums. What now say the Italian Catholics? What one said to me, with whom I conversed: Barabbas is set free; Christ, in the person of his vicegerent on earth, is imprisoned. It is not difficult to see something else, viz: That the days are passed in which a robber, without mercy, can only be put down by a Pope without faith. A revolution in Rome, at least a revolutionary outbreak, though it will be hopeless, is far from unlikely. Protestant predictions about a doomed Pope are rife and multiplied; but all is with God, for "who hath known the mind of the Lord or who hath been his counsellor."

A word of personal concern, and this will cease to tax your patience. Dissuasive considerations, urged from the first of my sojourn in Europe, and culminating at Naples, have prevailed, and forced me reluctantly to relinquish the idea and hope of attempting the Holy Land at this season of the year. This, therefore, finds me at Geneva, which is not a little cramped-up canton town of Switzerland, but a city of spaces and expanses, and enterprise and watches. The sermon in the English church yesterday was on the widow's mite—a begging sermon. A stranger from Geneva happens in, say at Carondelet Street Church. The pastor preaches for a special collection. The stranger objects: "These Methodists are always begging." Would I have been right to charge the Episcopalians with begging everlastingly, from the accidental circumstance of happening in yesterday at the time of a special collection? Nevertheless, it is the sin of Methodists that they do not beg more. There ought to be a special collection every Sunday.—Giving more, the people would get more, from God, in every way.

W. V. TUDOR.

DAVID G. HUMPHREYS.

David George Humphreys, whose obituary I undertake to write, deserves our notice on many accounts. His family, his surroundings in life, his character, his hardships and triumphs interest and instruct us. He was born on the Hermitage Plantation, situated on the bank of the Bayou Pierre, Claiborne county, Mississippi, May 17, 1794, and died at the same place, January 11, 1871, having lived seventy-six years, seven months and twenty-five days.

The family from which he descended is a numerous, and, I may say, illustrious one.

Ralph Humphreys was a cavalier of Wales, whence he was driven to Ireland, and his descendants to America. One branch of the family settled in Connecticut, one in Pennsylvania, and another in Virginia.

Colonel David Humphreys, of Connecticut, was aid-de-camp to General Putnam, and afterward to Washington. Major General A. A. Humphreys, of Pennsylvania, and others of the family, distinguished themselves in the late war between the States.

From the Virginia branch descended David H., of Kentucky; Perry W., of Tennessee; James, of South Carolina; Absolom, of Georgia; John, of Virginia, and Ralph, of Mississippi.

Ralph Humphreys, the grandfather of David G., married Agnes Wilson, niece of James Wilson, a member of the Convention of 1787, which adopted the constitution of the United States, and one of the signers of the Declaration of Independence.

In the spring of 1788 he boarded a flatboat, with his family, descended the Monongahela, Ohio and Mississippi rivers, landed at Natchez on the tenth of September, and settled in the winter of that year at Grindstone Ford of the Bayou Pierre, Claiborne county, Mississippi.

George W. Humphreys, son of Ralph and father of David G., married Sarah, daughter of Major David Smith, a descendant of the Huguenots, who distinguished himself in the Creek war.

In 1791 he settled on the Hermitage Plantation, where David George was born. The county was then a wilderness; the settlements few and far between. Majestic trees and thickets of cane covered the land, and savages roamed the forests. Their only highway was the Bayou Pierre to the great Father of Waters; their vessels of navigation—rafts, canoes, skiffs and flatboats. This was long before steam was known as a propelling power. Their articles of trade were oak staves. Amid these scenes of rural wildness, George passed his boyhood and became inured to danger and hardship. Schools there were none; books and papers scarce. Not much of letters could be learned under these circumstances, but as his father and kindred were educated, he was not without instruction. He acquired, therefore, that discipline of mind and that knowledge which fitted him for a successful and happy life.

In his early manhood, twenty-two years of age, he married Mary Coburn, daughter of Samuel Coburn and Margaret Bussuet, with whom he lived, and whose heart beat in unison with his own for fifty-five years. Industrious, enterprising and frugal, property accumulated. He saw that he could be rich, and his heart began to be set on riches. "Then," said he to me, "was the time of my danger. Worldly feelings grew stronger; avarice began to awaken as property increased, and sordid temptations beset me. But that feeling is gone; I do not think I am avaricious now; with my substance I wish to honor God.

He united with the church at a quarterly meeting, held by Dr. E. M. Drake, in Port Gibson. The exact time and place of his change of heart he could not tell. He knew that old things had passed away, that he loved God, the word of God and the house of God, and that he had peace within and the hope of heaven. He became a diligent reader of the Bible, a constant worshiper at the home altar, a regular attendant at the house of God, and a liberal supporter of the church and of benevolent institutions. I think he gave more for religious and educational purposes than any other person in the vicinity of his home.

Twenty-seven years he was president of the board of trustees of the academy, and I do not know that he ever failed to attend a meeting.

As a man of business, he was diligent and careful, and maintained a boundless credit during his life. His hospitality was free, large and unostentatious; his friendship, warm, earnest and unchanging; his conversation, chaste, good-humored, instructive. I never found him in low spirits, and never heard him complain. In sickness and in health, prosperity and in adversity, he maintained tranquillity of mind. In politics he took no active part; never aspired to office, though his kindred aspired to offices of trust and honor. He sought no public place, while many others of the Humphreys family adorned the bar and the pulpit.

Mr. Humphreys was a Southern planter of the highest type, without pride or pretension; a gentleman by nature and by practice; a Christian by the grace of God and the mercy of Christ, "diligent in business, fervent in spirit, serving the Lord." The prime of his manhood was elegant; his latter years, serene; his end, peace. He honored God and God honored him.

Fort Deposit—Alabama Conference.

FORT DEPOSIT, ALA., Aug. 31, 1871.

MR. EDITOR: The secretary of our late district meeting, which convened in this place on the tenth instant, will furnish you, I suppose, a synopsis of its proceedings for your columns. Suffice it for the present to inform you, that, though the attendance was smaller than we had anticipated, the exercises were very interesting; to me at least, of a solemnly impressive character. We hope for great good as the result.

Our religious exercises, during and since the close of the conference, were attended with the power of the Holy Spirit, and the blessing of the Great Head of the church. Our dear Bro. Shores, our most excellent and laborious presiding elder, remained with us a week after the conference closed, preaching the word, and laboring with the mourners, of whom we had as many as twenty-five at the altar at one time. A goodly number professed conversion, and fourteen joined the Methodist Episcopal Church South. And they are just such a lot of members as would do credit to any body of professing Christians, and we pray that they may be steadfast in the faith, and zealous in the service of the Lord through all the remnant of their days on earth.

The church has been considerably revived, and deep impressions were made upon many minds and hearts around us. Oh! for still greater displays of the divine goodness in our midst, as there are yet many precious souls to be converted and sanctified, and made fit for the kingdom of heaven. To God be all the praise and glory for His grace and mercy in Christ Jesus our Lord.

Truly and fraternally yours,

F. L. B. SHAVER, P. C.

RAMBLING NOTES.

Under this heading, Dr. T. O. Summers, Jr., is writing some entertaining letters to the Nashville *Christian Advocate*. We make such extracts as our space permits from the letter of August 10, written from but not about New York city:

The geology of the country between Cincinnati and Baltimore is very interesting indeed. We passed through the Silurian formations and rocks of undetermined age. At the Ferry, nature seems to have done her best in rolling and tumbling together huge masses of rock, which stand on either side, frowning at the rapid rush of the waters of the Potomac. When we crossed the bridge the rain had ceased, and a beautiful rainbow was glittering on the Maryland heights, and all was quiet along the Potomac that night.

We spent Sunday in Baltimore. Of course we went to see Superintendent Magruder's Sunday school, of which we heard so much at the convention in Nashville. Our very cordial greeting was attended with an apology for the small attendance, as a large division of his army of little ones had gone into summer quarters. But there were a good many there notwithstanding, and we were regaled with some delightful singing. After the opening of the school, Dr. Morgan made a very interesting little speech, followed by an earnest prayer. We heard Dr. Huston preach in the morning on Heb. xi, 1. A storm coming up from the bay cut the doctor short in the midst of an interesting discourse. A great camp meeting was on foot for Annapolis Junction, from which you will no doubt receive reports. I do not know but that it would be better for you to pull up stakes in Nashville and return to your old home. You certainly live fresh in the memory of your old parishioners, many of whom crowded around me at the close of the evening service, to hear from you, and of you, and they all bade me carry back their blessings and their prayers. Southern Methodism has a strong hold here. May the Lord prosper them more and more abundantly!

It will be seen that the young professor of chemistry in the Southern University is making his hands tributary to his work at Greensboro:

We left Washington at five o'clock in the afternoon, and arrived at Philadelphia that night at twelve. While at breakfast the next day Dr. J. H. McQuilkin, professor of physiology in the Philadelphia Dental College, called on me and invited me to dine with him. The doctor is a thoroughly scientific man, and a prodigious worker. His microscopic investigations have furnished valuable contributions to the profession to which he belongs. In addition to his large practice and professional duties, he edits the *Dental Cosmos*, a large and valuable scientific journal, published by S. S. White. After dinner, we went to the Dental College and examined the buildings, apparatus, etc. It is certainly very complete in all its arrangements, and enjoys a well-deserved reputation, both in Europe and America, for superior educational advantages. After tea, the doctor carried me around to the regular meeting of the Academy of Science, of which he is a member. We had the pleasure of hearing the great Leidy demonstrate some specimens of interest, which had been presented to the academy. He is a very clear speaker, and has none of the dictatorial Huxleyism about him whatever. Prof. Cope, the author of the "Hypothesis of Evolution," followed with a few additional remarks upon the same subject, and gave evidence of great scientific ability. After the adjournment of the academy, Prof. Cope carried me up stairs and showed me some geological specimens from Alabama, and asked me to send him, from time to time, anything that I might find in my geological investigations around Greensboro, promising in exchange, duplicate specimens for the cabinet of the Southern University. I also met with Dr. George H. Horn, who is making collections of *Coleoptera*, and as I am going to the land of bugs, I engaged to send him specimens in alcohol. Prof. Cope kindly promised to assist me in making my classifications, he being engaged at that work all the time in the academy, which is said to possess the largest and most valuable geological collection in the world. Their ornithological collection is absolutely bewildering. We also had some conversation with Prof. Leidy. Speaking of Owen's last work, "The Anatomy of the Vertebrates," I asked him what he thought of the revolution in the theories of the great anatomist, who once had thus formulated the opinions of the scientific world: "Man is the sole species of his genus, the only representative of his order." He replied: "It is well that he did revolutionize his opinions on this point. I cannot imagine how he could have ever made such a foolish statement.' So you see the drift of the scientific mind of the present day. Uniformitarianism seems to be the pole-star of all their investigations.

The next morning Dr. Carson, professor of materia medica in the University of Pennsylvania, carried me through the medical department of the University. The educational advantages of Philadelphia are certainly very fine. The collections in the large museums of the city furnish to the student unbounded opportunities for actual investigation in all branches of science. Dr. Carson is a grand old gentleman. I spent several delightful hours in his company. He spoke with much affection and esteem of Dr. Callender, superintendent of the Tennessee State Lunatic Asylum, and professor of pathological psychology in the University of Nashville. He said: "Callender was the best student I ever saw; I tried my very best to stump him on his examination, but he answered every question promptly and fully. He is a noble fellow, and I love him from my very heart. When he bade me good-by he took me by the hand and said: "God bless you!" I had respected him before; I loved him then. Before leaving Philadelphia, of course I went to Independence Hall, and saw the old cracked bell that once rung notes that will never again sound forth on our air. It might as well remain cracked forever, for its mission is ended. I was delighted with Philadelphia, and was astonished to find it so much larger than New York. There are forty thousand more houses, and the people live much more comfortably and with much less expense. I left the Quaker City at three o'clock in the afternoon, and arrived at New York at six, passing through some fine towns and a beautiful country.

THE *Spectator* of the seventeenth of August announces the arrival of Bishop Keener on the Pacific coast:

We are pleased to announce the safe arrival in Sacramento, by the overland train of Saturday, the twelfth, of Bishop Keener, whose coming to this coast has been anticipated with much interest by all our people. He occupied the pulpit of the Seventh Street church, morning and evening of the following day, to the edification and spiritual profit of many. His discourses were clear, forcible, practical expositions and applications of Scripture truth. The morning sermon was one of the most lucid, concise and satisfactory presentations of the faith which justifies the soul, and the work by which faith is made perfect, to which we have ever listened. Those who have itching ears, and go to church to be entertained with fanciful, frothy, amusing novelties, such as were once confined to the theater and the circus, but of late years are common to places of worship, so called, will not admire Bishop Keener's preaching. While such as not only "endure," but love "sound doctrine" upon which the soul may feed, and develop into healthy vigorous Christian maturity, will hear him gladly and pronounce him one of the ablest *gospel* preachers they have heard.

The Bishop's health is good, and his former slender form has expanded to a much nearer approach to the ordinary Episcopal standard than in his earlier years. He thinks our previous representation of his working capabilities, overstated and misleading; but we spoke of him as he was when we labored with him twenty years ago. With the pressing necessities of the work now before him on this coast, and the disposition of our preachers and people to make the best possible use of Episcopal labors when they are accessible, the danger is not on the side of less, but of more than he can endure.

He left on Monday, the fourteenth, by the inland route, for Oregon, intending to spend the short time intervening between this and the meeting of the Columbia Conference in visiting such parts of that work as the brethren may indicate, and time will permit.

Let the prayers of the whole church accompany him on his rugged journey and exhausting labors, that his health may be preserved, and his visit to this coast may be made a great blessing to every part of our Zion.

BISHOP DOGGETT.

We are deeply pained to hear of the family afflictions of Bishop Doggett. We sincerely hope and pray that the sick may soon be restored to health. The Richmond *Christian Advocate* of August 31 says:

Bishop Doggett has not been able to attend any District Conference this summer or any other meetings outside the city, on account of the serious illness of his eldest daughter. It is uncertain whether he can leave home for his conference in the West. The church will not fail to remember the afflicted family of the Bishop at the throne of grace.

Married.

At the Presbyterian church in Brandon, Mississippi, on the twenty-ninth of August, by Rev. G. W. Chatfield, Mr. HOWELL H. BATTE and Miss MOLLIE G., daughter of General Robert Lowry.

Obituaries.

A mother in Israel has fallen. MRS. RACHEL CHARLTON is no more. She breathed her last at the residence of her son, William Charlton, near Clinton, Mississippi, on the sixteenth of July, 1871.

The deceased was born in Sumner county, Tennessee, October 13, 1791. At the age of sixteen she was united in holy wedlock with James Charlton, with whom she lived in the enjoyment of conjugal felicity, that "only bliss of Paradise that has survived the fall," for forty-eight years, or until the thirty-first of August, 1855, at which time she was left a disconsolate widow. A few months after the decease of him who had been so long the partner of her toils and the sharer of her joys, she bade farewell to the place of her nativity—the sacred spot endeared to her by all the sweet reminiscences of childhood's halcyon days, and all the cherished memories of wifehood and motherhood—and came to spend the evening of life with those of her children whom the vicissitudes of time had domiciled in Hinds county, Mississippi. Here she received that respect and those delicate attentions—sweet evidences of filial regard—which are so pleasing to age, and which children properly trained in youth never fail to render to a superannuated parent; and enjoyed perhaps as much of earthly happiness as usually comes to those whose way of life has "fallen into the sere and yellow leaf," and whose strongest chords of earthly love death's ruthless hand has severed.

She was the mother of thirteen children, eight of whom survive.

Although a model of morality and integrity in all the varied relations of life, Sister Charlton did not find "the pearl of great price" until she had nearly passed the prime of life. It was in the fall of 1829, while attending a camp meeting at Cane Campground—then included in a circuit of which Rev. Fountain E. Pitt, was pastor—that she was enabled to feel her sins forgiven. She then joined the Methodist Episcopal Church, and from that time forward, during the remaining forty-two years of her earthly pilgrimage, she was over the same firm, earnest, devoted Christian—a most exemplary follower of the meek and lowly Jesus. Much might be said of the many heaven-born graces that adorned her spotless character, but we deem it sufficient in this brief sketch to call attention to those two superlative virtues, which shed a brilliant luster over her whole life, and diffused a heavenly radiance in every circle in which she moved. We allude to her unwavering faith in Christ as her only hope of salvation, and her meek submission to the will of God under the darkest dispensations of His providence. When the Remorseless Conqueror, Death, had blighted her fairest prospects, crushed her fondest hopes, and swept away the objects of her warmest love, like Job, she bowed in meek submission, and gave praise to Him whose high prerogation it is to give or take away; and even when enduring the severest bodily afflictions, not a word of murmuring or complaint ever escaped her lips. In bearing afflictions, she made the Son of Mary her model; she often spoke of his severe sufferings and his unexampled patience and resignation, and expressed the deepest regret at her lack of conformity to his blessed example.

For a long while before her exit from the scenes of earth, she was enabled not only to contemplate the King of Terrors without an emotion of fear or regret, but even to look forward to the day of her dissolution as the happiest of her earthly pilgrimage. And yet, she was not one of those who spend the hours of affliction in fruitful longings for release from this fleshy prison in which we dwell; she ever evinced a patient willingness to await the Master's call, however long it might be delayed, and however much she might suffer. When, at last, the messenger arrived, she hailed him with unfeigned delight. Retaining her consciousness to the last, she remained calm and placid while the surging billows of the dark river were heaving around her, and when she had outridden the storm, even as she neared the Heavenly coast she spoke sweet words of cheer to the weeping watchers on the mundane shore. Some such death-bed scene Pollock had in his mind's eye, when he compared the dying Christian to the

"Morning star which goes
Not down behind the darkened West, nor hides
Obscured amid the tempest of the sky,
But melts away into the light of Heaven."

W. C. BLACK.

Bolton, Miss., August 10, 1871.

Nashville *Advocate* and Gallatin (Tenn.) *Examiner* are requested to copy.

The subject of this sketch, Bro. THOMAS APPLEWHITE, was born in the State of North Carolina, December 21, 1801. In 1831 he was happily converted to God; which enabled him to embrace fully the glorious light and liberty of the gospel. Immediately on receiving this precious faith, he united with the Methodist Episcopal Church; in 1833, he moved to the State of Georgia, and in 1856 he came to Louisiana. Here he made a large circle of acquaintances, and drew around him many warm and devoted friends. Bro. Applewhite served the church faithfully as class leader, almost from the commencement of his religious life, and for a series of years he was superintendent of Sabbath schools also. He magnified his offices by his fidelity and his deep and earnest devotion to the cause of Christ. He was emphatically a self-sacrificing and cross-bearing Christian; a uniform and constant attendant upon the services of the Holy Sanctuary; ever ready to assist with his songs of praise, his earnest prayers, and flowing tears. Many a time has the writer experienced a kind of inspiration in preaching on witnessing the glistening tear or hearing the earnest expression: "Bless God," or the jubilant shout: "Glory Hallelujah." He was also as ready to respond with his means in the most generous manner to the calls which the church, from time to time, made upon him. He was severely attacked with gastric fever or irritation of the stomach about the last of July, and died August 16, 1871, aged sixty-two years seven months and twenty-five days. He seemed deeply impressed, from the commencement of his sickness, that his dissolution was fast approaching. He conversed freely on the subject of death, and assured the writer, together with the numerous friends who visited him, that his peace was made with God. He had nothing to fear when the mortal conflict came. The sting of death was extracted by the conquering faith which he exercised in the blood of the Lamb. And as his mortal vision was closing to all things earthly, his moral pathway loomed up even to the perfect day; and his last articulate expression was: "Glory hallelujah."

Thus has passed away one of the good men of earth, rich in good works, and full of faith and the Holy Spirit. He leaves an aged and devoted companion and seven children, and many friends to mourn his loss.

"Our friend is restored to the joy of his Lord,
With triumph departs,
Him speaks by his death to our echoing hearts:
'Follow after,' he cries, as he mounts to the skies,
'Follow after your friend
To the blissful enjoyments that never shall end.'"

N. M. SKIPWORTH.

TRIBUTE OF RESPECT.—The following tribute of respect was offered and adopted in our third Quarterly Meeting Conference, in memory of Bro. THOMAS APPLEWHITE, deceased.

Preparatory to entering upon the business of our third Quarterly Meeting Conference, Minden district, Louisiana Conference, the roll of members was called and one was not, Bro Thomas Applewhite, who, for a long series of years had faithfully served the church as class leader and Sunday school superintendent, having gone to his reward in heaven.

In the inscrutable providence of God, Bro. Applewhite ceased to labor and to live on the sixteenth ultimo, at his own residence in Webster parish, Louisiana, in the sixty-third year of his age, surrounded by a most affectionate family and weeping friends. He was a man universally esteemed by those who knew him, and exemplified in his daily walk the religion which he professed. During his illness he gave the most satisfactory evidence of his acceptance with God. Living or dying, he was resigned to the will of the Master, and he died as he lived—a Christian hero. Therefore, be it

Resolved, That while we, as a Conference and a church, deeply regret the loss of Bro. Applewhite, yet we sorrow not as those who have no hope.

Resolved, That we earnestly condole with the aged and afflicted widow and her orphan children.

Resolved, That a suitable obituary be prepared, and that it, with these resolutions, be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Resolved, That a copy of the above proceedings be furnished the family, and the resolutions spread upon the book of record for this Quarterly Conference.

Submitted by N. M. SKIPWORTH,
Pastor.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS AND FUNDS

Received by mail for the week ending September 4, 1871.

A—W J Adams, C G Andrews $8 90, Francis D Allen, Adams, Blackman & Lyon, American News Company.

B—E M Bounds, Robert Bubbington, Geo Bright, A T Baker.

C—P C Chisholm, J T Cameron, R. Crawford $22 60, J S Carson, W L Callender, E H Cushing, Collins & McLeester, W W Candler, George W Chatfield, W J Carlton $74 95, Claxton, Remsen & Haffelfinger.

D—C L Dobbs $3, F J Dibble & Co., W H Dennis.

E—F C Evans $18.

F—J M Franklin, William Finn.

G—E M Graham, $2 25, G M Gilmore, Thos C M Golland, Joseph Gorton, Charles B Galloway.

H—L M Horton $34, J W Hearn $30, W C Halsip, Alexander Hood, G T Howard, Mrs M K Horn 50c, Joseph W Hall 50c, P Howard $9, J. W. Hall $2 50, D S Herron. Hitchcock & Walden, Robert H Harris, M R Hollister.

J—W J Jones.

L—Rev E V LeVert, W H Lazenby $1 50, B F Larrabee.

M—E H Mounger $1 75, H H Magruder $2 50, M C Manley $8 80, Manley & Co., J A Miller, T Moody $32, John Massey, O M Marsh $20, J E Moss, A D McVoy, J W McNeill.

P—George W Price, R M Powers 2 lots and $2 45, J A Pace, James A Peebles.

R—J M Roberts, A H Bedford agent, E H Rogers $3 75.

S—E W Simmons 2 lots and $9, J L Scales 2 lots and $9, William Shapard, John D Saint, N M Skipworth 2 lots and $18, H A Steinbauer, S E Swope $4 50, W R D Stockton $107, F L B Shaver, A R Stewart.

T—H Y Taylor, Tate & Briggs, J L Terry, Tyler & Gwinner, W T Turner, Tusse & Co. $5, Calvin Taylor, W L Turner $2 90.

W—P G Woods, W M Winn $2 80; Alexander Wood, Benjamin F White, H O White $25, George W Wiley.

Y—N H Young 2 lots and $25.

The Celebrated Argyle Bitters.—From one end of the country to the other these unrivaled Bitters have received certificates of their efficacy and health-giving properties, without solicitation from their proprietor or agents.

As a counteracting malarial poison, as a good family medicine, as a tonic, pure and lasting, as a delightful, gentle stimulant of the vital functions, as a preventive and cure of dyspepsia, they stand firm and unshaken in their reputation.

In malarious latitudes, in damp climates, they have no parallel in the many worthless decoctions, with far-fetched and farcical names (too numerous to mention), and passed off upon an innocent and unsuspecting people as valuable medicinal agents, but which, like "Dead Sea fruits, turn to ashes on the lips," and result in disgust and loathing, wrong and injury.

For fifteen years and more, these Bitters have found a place in the bosoms of thousands of our most industrious and respected mechanics, lawyers, doctors, the clergy, and are the boast and pride of the farmer and planter—the bone and sinew of the land.

They are now offered for sale at reduced prices. se7 1m

NEW ADVERTISEMENTS.

Tuskaloosa Female College,
Rev. B. F. Larrabee, M. A.,
PRESIDENT AND PROPRIETOR.

THE ENSUING SESSION OPENS ON THE twenty-fifth of September, with a Faculty of ten ladies and two gentlemen.

The buildings have been enlarged and improved. Furniture, pianos, and apparatus new and superior. Rooms all handsomely carpeted, and the boarding department made a pleasant home.

This is now the most progressive Female College in the South, equal in its appointments and methods of teaching to the best in the United States.

Tuskaloosa is noted for health, and for its refined and cultivated society.

Two hundred and twenty-five dollars in advance pays all expense ten months for board and tuition, including washing, lights, incidental fees, books and stationery, and tuition in full English course, with Latin and Greek.

Music, modern languages, and art, taught in the most approved manner at usual rates.

For full particulars, apply to the President.

Tuskaloosa, Ala., August 24, 1871. se7 6w

TREES—FRUIT AND ORNAMENTAL.

FOR AUTUMN OF 1871.

WE RESPECTFULLY INVITE THE ATtention of planters and dealers to our large and complete stock of

Standard and Dwarf Fruit Trees.
Grape Vines and Small Fruit.
Ornamental Trees, Shrubs and Plants.
New and Rare Fruit and Ornamental Trees.
Bulbous Flower Roots.

Descriptive and illustrated priced Catalogues sent prepaid on receipt of stamps, as follows:

No. 1—Fruits, 10c. No 2—Ornamental Trees, 10c. No. 3—Green-House, 10c. No. 4—Wholesale, free. No. 5—Bulbs, free.

Address ELLWANGER & BARRY,
Rochester, New York.
Established in 1840. se7 1t

A GREAT CHANCE FOR AGENTS. Do you want an agency, *local or traveling*, with an opportunity to make $5 to $10 a day selling our new 7-strand *White Wire Clothes Lines? They last forever;* sample free, so there is no risk. Address *at once Hudson River Wire Works*, cor. Water St. and Malden Lane, New York, or 16 Dearborn street, Chicago, Illinois. au24 1y

IT IS THE INVENTION of a Kentuckian, on the Fulling Mill principle, and is operated by rocking.

Washing of clothes is so simplified by this machine that either a man, woman or child can do the work, and do it well.

It will thoroughly WASH, RINSE and BLUE one hundred (100) ordinary Pieces of Clothing in forty-five (45) minutes, without the LEAST WEAR of the clothing, the breaking of a button or the pulling of a thread.

The most delicate Fabrics can be washed with it without the least injury.

While it washes, it bleaches likewise.

It will wash blankets, and give them a new appearance and feeling.

Its construction is so simple it will last for years with care, and cost less than wash tubs in the aggregate. Any one can repair it, as there are no cog-wheels or cranks to replace.

☞ Price, $12; with Little Giant Wringer, $18.

The LITTLE GIANT WRINGER requires no adjustment to wring either a collar or a blanket. It can be used independent of the machine, if desired. Price, $7.

EDWARD THOMPSON, Proprietor and Manufacturer,
181 PETER STREET, near Julia, New Orleans.

I would ask attention to the following note of the Rev P. M. Goodwyn, of the Louisiana Conference, addressed to the editor of this paper:

"MR. EDITOR: Among your new advertisements I notice one of the 'Woman's Friend Washing Machines;' and if you will allow me I will say a word or two in regard to it, for the benefit of any who might like to have an outsider's opinion of it. Walking down Camp street some days since, I noticed one of these machines in front of a store, and, interested as I always am in everything that promises to be labor-saving and useful, I stopped to examine it. My first thought was: Here is the true principle on which to construct a machine for washing clothes. A day or two after, having consulted my good wife, I ordered one sent to my house; and having had it tested most thoroughly, under my own eye, I do not hesitate to say that its performance comes fully up to all that Mr. Thompson, the proprietor and manufacturer of it in this city, claims for it. The machine does *its* work, and does it well, in the time specified in the advertisement; and if the person managing it is active in handling clothes, and putting them through the 'Wringer,' it will be found that the job of washing is one that is soon over with.

P. M. GOODWYN.

"NEW ORLEANS, July 27, 1871." au17 1m

NEW ADVERTISEMENTS.

INFORMATION WANTED.

JAMES D. PETERSON, a deaf mute, son of the late James Peterson, a Methodist minister, who died in Montgomery, Alabama, in 1842, wishes to know the address of his mother's relations, by the name of Demarest, part of whom lived, years ago, in Texas, and others near Vicksburg, Mississippi. Any person seeing this card, who may be able to give the proper address of any of the family aforementioned, or call their attention to it, will greatly oblige Mr. Peterson. Address

CHRISTIAN ADVOCATE,
au31 2t 112 Camp St., New Orleans.

WANTED.

A YOUNG LADY OF EXPERIENCE IN Teaching, and fully competent to teach the usual branches of an English education, *including mathematics*, desires a situation in a family or school. Reference is given by permission to Rev. R. J. Harp, publisher of this paper, and Rev. J. E. C. Dorennus, agent of the Southwestern Bible Society, 163 Camp street, New Orleans. Address MISS C., Glass Box 2311, New Orleans. au24 4t

WANTED.

A SITUATION AS TEACHER in a High School or College in Louisiana, by a graduate of the *Louisiana State University*, Baton Rouge, Louisiana.

REFERENCES—Faculty of the above-named University, or the publisher of the *Advocate*.

Address CHRISTIAN ADVOCATE,
New Orleans, or
REV. JOHN PIPES,
Mansfield, Louisiana.
au31 3t

CENTENARY MALE INSTITUTE,
Summerfield, Alabama.

THE THIRTY-FIRST ANNUAL SESSION of this school will begin on

THE FIRST MONDAY IN OCTOBER, 1871.

The entire expenses for a session of nine months, except books, will be $230, one-half payable on entrance and the other half on the fourteenth of February, 1872.

A hack will leave Selma for Summerfield on Mondays, Thursdays and Saturdays during the session.

au21 2m JOHN MASSEY, Principal.

GREENE SPRINGS SCHOOL.
HENRY TUTWILER, LL.D., Principal.

THE FIRST TERM of the twenty-fifth scholastic year will begin OCTOBER 2. The price of board, tuition, use of library, room, fuel and attendance is $90 per term of three months. Washing, sixty cents a dozen. The situation is healthful and retired. In twenty-four years there has been but one death among the students, and that from pneumonia in the winter. Students can reach the Springs by Selma, Marion and Memphis railroad to Greensboro, thence by stage fifteen miles to Havana, within three miles of the Springs; or by Alabama and Chattanooga railroad to a point within six miles of the Springs. For catalogue, giving full information, address the Principal, Havana P. O., Hale county, Alabama au24 4t

WESLEYAN FEMALE COLLEGE,
Macon, Georgia.

THE THIRTY-FOURTH ANNUAL SESsion will begin on Monday, OCTOBER 2, 1871, with a full Board of Instruction, composed of *Thirteen Professors and Teachers*. Every facility is afforded for acquiring a finished education in both the solid and the ornamental branches.

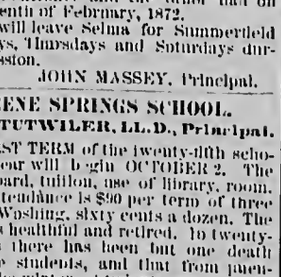
The entire expense for board and tuition of a pupil, boarding in the college and pursuing the regular course, is $315 per annum. There is an extra charge for French, music and painting, which are optional branches.

Latin, vocal music in classes, and calisthenics are taught without extra charge.

For catalogue, containing full information, address Rev. J. M. Bonnell, D. D., President.

C. W. SMITH,
au24 2m Secretary of Faculty.

"DOMESTIC"



The whole world challenged to produce a Family Sewing Machine that will sew as *light* and as *heavy*; light-running and easily operated. The best machine for use, the easiest to sell, the most durable—will last a life-time. Lock stitch, noiseless, attachments unequaled. A good business may be established in any city or town in the United States. This machine has established its superiority in every instance where it has come in competition with any machine in the market. Men with capital are finding it to their advantage to make the sale of this machine their exclusive business. *Agents wanted in unoccupied territory.* Machines guaranteed as represented.

Address
"Domestic" Sewing Machine Co.,
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W. H. PIERSON. E. L. HEWS.

PIERSON & HEWS,
DEALERS IN
Fine Clothing & Furnishing Goods,
NOS. 13 AND 15 CAMP STREET,
NEW ORLEANS, LA.
fe11 1y

NEW ADVERTISEMENTS.

SOUTHERN UNIVERSITY,
Greensboro, Alabama.

THE NEXT SESSION of this institution will open on Wednesday, the fourth day of OCTOBER, 1871. Tuition in the Preparatory Department, $30 per session; in the Academic, $35. Board, where students mess in the college buildings, from $7 to $10 per month; in private families, from $15 to $18. The school is on the University plan; the Faculty distinguished for ability and learning, and ample facilities are furnished matriculates for the most thorough and finished education. The whole annual expense for messing pupils need not exceed $150. For further particulars address Profs. O. F. Casey and Rev. John S. Moore, Greensboro, Alabama, or Rev. Dr. Andrews, Mobile, Alabama.

FACULTY.—Rev. A. S Andrews, D.D., President and Professor of Moral Philosophy; Rev. John S. Moore, A. M., Professor of Mathematics; O. F. Casey, A. M., Professor of Languages; Rev. T. O Summers, A. M., M. D., Professor of Chemistry; Rev. M. D. Rush, A. B., Tutor. WILLIAM M. BYRD,
au17 tf President Board of Trustees.

HIWASSEE COLLEGE.

THE TWENTY-SECOND ANNUAL SESsion of this school will begin on the FIRST MONDAY IN AUGUST, 1871. The entire expense for board and tuition, for forty weeks, will be $150. The board is of the best description that the country affords, being furnished by the steward from his own farm and prepared by the hands of his own family. We had boys from five different States last year, and not a word of complaint was ever made on this point, which is often the subject of just complaint at boarding schools. The fare is peculiarly grateful to Southern boys, who require a more generous diet when they change their climate.

The manner of governing the school is paternal, as the entire exemption from temptations in the surrounding country renders the discipline easy. The institution is under the care of the Methodist Episcopal Church South, but under my own control. The young men attending the school last year were, without exception, moral and religious. Young men preparing for the ministry may receive tuition free, and in certain cases can obtain lower rates of board. Regular services are held in the College Chapel.

The location of the school is near Madisonville, Monroe county, East Tennessee, in the midst of a fruitful and beautiful country, and surrounded by a thrifty and intelligent population. No negroes live in the neighborhood, all the laborers in the fields and servants in the families being white. The citizens of Monroe county were true to the South in her late struggle, and have adhered to Southern churches.

Students arriving by the East Tennessee and Virginia Railroad will get off at Sweetwater, forty miles south of Knoxville, whence they will find conveyance to the college, seven miles distant.

Our post office is Madisonville, Tennessee.

F. M. GRACE, President.

P. S.—1. Families from the South will find good board in the neighborhood, and a delightful summer retreat at White Cliff Springs, sixteen miles distant from Madisonville. For information on this point parties may address D. A. McKenzie, Steward of the college. The health of the country is proverbial.

P. S.—2. Younger boys may be safely sent to this school, as all are under the immediate oversight of the principal, both when in school and when at the boarding house.

je8 3m

TARRANT'S SELTZER APERIENT.

The Great Equivalent.—The world may be safely challenged to produce so perfect a simulation of anything in nature as

TARRANT'S SELTZER APERIENT

is of its original, the Seltzer Spring of Germany. The Aperient, based on a correct analysis of the Seltzer Water, is even superior to the manufacture of Nature herself, because it contains all the active medicinal properties of the spring, unalloyed by any of the inert and useless particles found in all mineral fountains. **The genuine article being secured,** you have the Seltzer Water of Europe, purified and perfected, and probably the best, the most genial cathartic and anti-bilious preparation on the face of the earth.

SOLD BY ALL DRUGGISTS.

TARRANT'S SELTZER APERIENT.

au17 1y

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

Collegiate department, per session	$60 00
Preparatory department, per session	40 00
Incidental expenses	5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from $15 to $20 per month.

For further particulars address

PROF. A. R. MOLCOMBE,
se10 1y Jackson, La.

The Child's Corner.

THE GOOD OLD SWISS LADY.

In a nice little house—
Not built on the sand—
Lived a good old lady
From Switzerland.
The house it was neat,
Oh! quite clean and sweet,
Not a speck of dirt to be seen;
And the brass knocker winked,
And the window-panes blinked,
At each glance of the sun, I ween.

But the good old lady—
Now gone to her rest—
The language of Switzerland
Ever loved best;
Of "Merricany" she mastered
A short phrase or two,
And one of those phrases
Was: How do you do?

On a bright, dewy morning
In June, or before,
Was a cricket match played
Near the old lady's door,
And an unlucky ball
Came driving and dashing,
A clear, bright window-pane
Crashing and smashing.

She rushed to the window
And put her head through,
With her "Ha boy! hi boy!
How d'ye do! How d'ye do."
And roaring with laughter,
The cricketers cried:
"I'm quite well, I thank you,
How are you? How are you?"

THE COWSLIP-BALL.

The grass and the meadow flowers stood tall in the fields, and haying time was drawing near.

"Life is short," said a Dandelion, addressing his companion flowers. "We are ornamental; the human race love to gaze on us; but they are such a grasping, utilitarian set that, because they think they can get a little more pecuniary advantage out of us when we are dead and dried, to work goes the scythe, and down we must go!"

"Down we must go!" echoed the Daisy. "The human race forget all we have done for them in our lifetime; it, however, is a satisfaction to remember it one's self."

"I wonder, now, which of us is of the most importance to mankind?" said the Buttercup, and it was perfectly evident, from the tone in which he spoke, that he was satisfied it was himself.

"Perhaps each flower would kindly name his particular line of usefulness," said the Daisy, "and then we shall be able to judge—the Buttercup, for instance?"

"I have a great gift," said the Buttercup modestly. "If I am held up to the cheek of a little child it is at once apparent whether he has a predilection for butter or not. If such is the case, I cast a yellow glow on his face; if not, I make no sign."

"Hum!" said the Dandelion; "is that so *very* useful?"

"Eminently so," answered the Buttercup. "Let us imagine a case. Suppose the farmer yonder misses a pound of butter from his dairy, he has only to summon all the children of the village about him, and hold one of us up to their faces in turn, and it would be at once apparent who was the guilty party."

"I doubt if that would go down in a court of law," said the Dandelion quickly.

"Possibly not," replied the Buttercup; "but we are not all lawyers!"

This remark seemed unanswerable, though the Dandelion felt sure there was a weak point in it somewhere; so he began to talk about himself.

"I am of a curious, mechanical turn of mind," said he, "which I endeavor to use for the benefit of mankind. When my yellow petals fall off there comes in their place a ball of white fluff, which acts as a clock. School children have only to blow on it, counting each puff to find out what time it is. Thus, you see, they never need be late for school, if they happen to find one of us on the way."

"That depends upon whether you keep the same time as the school clock," said the Buttercup, and the Dandelion felt that his yellow friend was too much for him; so he changed the conversation again.

"What can you do, Daisy?" he asked.

"Mine is a very important mission," said the Daisy. "I am gifted with a wonderful spirit of divination in affairs of the heart. Suppose a young girl wishes to find out if her lover be faithful to her. She consults me. Not only in England, but in all parts of the world I am looked upon as an oracle. In France, in Germany, in Italy, in Australia even, where everything goes by the rule of contrary, and my petals are lilac instead of white. One by one young lovers of all countries pluck them off, murmuring words in their own language; and whatever sentence lingers on their lips, as the last petal falls, they know to be the truth."

The Daisy paused, and looked up to see what effect her statement had made. The Buttercup and Dandelion were evidently impressed, for they made not a single remark on the subject.

"Now, Cowslip," said the Dandelion, "hold up your head, and tell us what you can do."

Now this was not kind of the Dandelion, for he knew perfectly well that the Cowslip was incapable of holding up her head.

"Alas!" said she, "I am a very ignorant creature. I can tell no one, least of all the human race, anything that they did not know before; but little children like to play with me, and sometimes make me into pale yellow tea."

"Ha, ha, ha!" laughed the Daisy, and the Buttercup, and the Dandelion; "what a gifted creature the Cowslip is! She can make pale yellow tea!"

When the Cowslip heard this scornful laugh she drooped her head lower and lower, and large tears fell from her yellow eyes on to the grass beneath, and the blades whispered:

"How salt the dew tastes this morning!"

In the old manor-house near there lay a little child ill with a fever; she moaned and tossed on her bed while her mother sat beside her.

"Shall I read to you, my child?" said the mother.

"No, thank you, mother. I want to go out, and help Jenny at the farm feed the chickens."

"But you are too ill, my darling."

"Then ask Jenny to come and see me. I want her. She'll tell me about the things outside."

"Your uncle, the professor, is coming to see you," said the mother; "and he's so clever; he'll tell you such wonderful stories. You'll like that, won't you, dear?"

"No, thank you, mother dear. I don't like clever people when I'm ill. I want Jenny."

Meanwhile a young girl from the farm-house was hurrying through the meadow in search of flowers. She passed by the daisies and the buttercups and the dandelions, and chose out all the cowslips—our little friend among them. Her heart bounded as she found herself chosen, and she bid farewell to the spot of grass which her tears had made greener than all the rest of the field. The young girl sat down under a tree, and strung all the cowslips together into a large ball, so fresh and fragrant, and with it she made her way to the old manor-house, and begged admittance to the sick child's room.

"And right glad to see you Miss Nellie'll be," said the housekeeper; "she's been asking for you all this morning."

So Jenny and the cowslip-ball visited the darkened room. The child raised herself in bed.

"Oh! Jenny, I am so glad it's you," she cried; "and what a delicious cowslip-ball!" The small, feverish hands clasped the fragrant treasure, and Jenny sat down by the child, and soothed her with her simple country talk.

When Jenny left the room the mother whispered:

"Your visit has done my child good; she has taken more notice of that cowslip-ball than of all the fine books and toys I have got for her." Jenny's eyes brightened as she made her courtesy.

"I had nothing else to bring the dear little lady, ma'am," she said.

"Mamma," said the child when Jenny was gone, "isn't it a sweet ball? When I press it against my face I could fancy I was out in the meadows."

The heart of our little friend, the Cowslip, was filled with thankfulness when she heard these words.

"Then I am really of some use, after all," she thought.

Little Nellie was never to play in the fields any more. The next day the fever left her, but so weak and tired that she sank quietly into a long, sweet sleep. Rare hot-house flowers were scattered over her by loving hands; but no one liked to remove the withered cowslip-ball which lay on the bed beside her; so it was placed in the little coffin and buried with her.—*Beata Francis, in Good Words for the Young.*

"MY GOD, WHERE ARE WE GOING!"—At an early hour in the morning a few of the citizens of the town and vicinity of G—— might have been seen hastening toward the depot. A run of twenty minutes brings the dashing train to a bridge, sixty feet below which, as in a channel cut through the rock, runs the now swollen waters of Lee's Creek. The recent freshet had undermined one of the principal piers. There is a fearful crash, and, as the coaches fall through the awful space, one is heard to exclaim: "My God, where are we going!"

Whether these words were uttered by lips devout or profane, will probably never be known. A moment longer and the wreck is in flames, and so dreadful is the burning, that of the twelve or fifteen persons fatally involved, the charred remains of but few could be identified even by their friends. My God, where are we going! Reader, where are we going? We are going!

Another incident in connection with this same railway disaster—for these are facts, as the writer has occasion to believe. Amid the wreck some coin was spilled upon the floor of the broken car. As the fire progressed one poor sordid soul was seen gathering the pieces of gold in his hand. Whether he escaped, or whether he was overtaken by the flames and perished, grasping his treasure in his fist, we know not.—*The United Presbyterian.*

The Farm and Garden.

Cultivation of the Huckleberry.

We have been furnished, says an exchange, with the following interesting article from the pen of Prof. Balls:

It was scarcely supposed, until within a few years, that any of the several species of huckleberries were susceptible of improvement by cultivation, or that a hybrid of value could be produced by crossing one variety upon another. This, however, after various experiments, has been accomplished by a gentleman residing in Stafford county, Virginia; and has been pronounced by Mr. Philip R. Freas, of Germantown, Pennsylvania, Mr. Horace Greeley, and other celebrated pomologists, as one of the most important discoveries of the age.

Botanists and explorers during the Seminole war discovered, in the swamps of Florida, and limited to a few locations, a species of *Vaccinnium*, which could hardly be called a huckleberry. It was fully as large, often larger than the fox grape, having an acrid taste, but a most fragrant perfume, and containing a large per centum of juice.

Capt. Tucker, of Fernandina, Florida, of world-wide celebrity as a pistol shot, who was attached to General Taylor's staff, brought from Lake Ocke-cho-bee some of these plants to Virginia. They were easily acclimated in Stafford county, and were preserved there until six years ago as curiosities in gardens; when Fountain Rose, Esq., ascertaining that they were really a variety of *Vaccinnium*, conceived the idea of crossing them by the usual method, on the small sweet huckleberry, so common in our woods. An account of Mr. Rose's experiments would scarcely interest the reader; results, therefore, will only be given.

The acridness of the Florida berry was entirely wanting in the new berry, and the sweetness of our small berry retained, with the size, juiciness and flavor of the Florida species. From a bushel of these hybrids Mr. Briggs last year produced over five gallons of wine, which surpasses that made from currants and wild grapes. After fermentation, the wine contains as much alcohol as Sherry. The aroma of the new fruit cannot be equaled as a flavoring essence for ice cream and custard. Mr. Rose produced on one square in his garden, say the twelfth of an acre, thirty-nine bushels of the "Osceola huckleberries," as he has dubbed them. The plant is easily propagated from suckers, grows to the height of thirty inches, and stands four feet six inches apart in rows.

What revolution or innovation this new fruit is to effect in wine-making, it is difficult to calculate; but it is not improbable that it will seriously affect the cultivation of the Catawba grape, now so extensively used for that purpose. Some of the plants have been sent to G. Thorburn's establishment, and to Mr. Greeley, New York; and Philip R. Freas, of the Germantown *Telegraph*, has been appointed agent for the sale of a limited supply in the vicinity of Philadelphia. The latter gentleman has now some hundred suckers growing finely in his garden, which will produce fruit in 1872. The color of the berry is a deep purple, exceedingly brilliant, and, as already stated, as large, if not larger than the fox grape.

It is predicted that the cultivation of this fruit will make Stafford the richest county in the State of Virginia, not excepting Frederick or Loudon.

LONGEVITY OF THE PEACH.

HOW TO EXTEND IT.

Though horticulture is steadily advancing in the South, and a rapid reform from the older modes of culture and propagation is taking place, still we see very little notice taken of the peach. A change is very much needed in regard to the selection of more suitable stocks or seedlings to work the peach on. In parts of England the peach stock is entirely discarded, and the plum generally used to prolong the longevity of the trees. I have some experience in the adaptability of the peach on the plum; the roots are free from the borer, and the trees in a better state of health, and almost adapted to all kinds of soils. The peach can be successfully grafted on the plum. I would recommend the old system of "saddle-grafting," which is performed as follows: The crown of the stock is cut with a keen knife, in the shape of a wedge; the scion is prepared by inserting the knife at the end of the scion, as if cutting out a bud by drawing it upward, with the edge of the knife inclined in about half way the thickness of the scion and the length that is required; the scion is turned over, and drawing the knife upward the same length as on the other side, all the pithy wood drops out, and the two sides that form the saddle are, in comparison, like buds with all the pithy substance taken out. Care must be taken in fitting both the barks of the scion and stock. The great cause of so many failures in grafting the peach is owing to its soft, pithy nature; but this can be overcome by the mode here stated. This mode of "saddle-grafting" is somewhat different from the old way, by splitting the scion and paring the sides. This is very tedious and slow, while with two draws of the knife the scion is prepared. The stocks should be one year old, and when a few hundred are grafted they are tied in small bundles and packed in damp sawdust. By spring they will be well united and may be planted out in nursery rows.

I have seen the peach growing on the plum in Kentucky, which was grafted some thirty years ago by an old English gardener. I have never seen a more healthy tree; it showed no signs of decay or insects. The variety was the old *Teton de Venus*. It had fruited finely and free from rot. I am confident that our Southern horticulturists do not pay proper attention in the selection of stocks. Likely it is a little more expensive. But good, healthy trees, on good stocks, will always sell at a good price, and pay the propagator well. The peach is the poor man's fruit, and there is not the least doubt but it is as profitable as any other variety.—*J. P.; in Our Home Journal.*

ROSES AND ROSE PESTS.—Annually, as summer comes and the roses begin to bloom, we are beset with inquiries what to do for the rose slug, the little fellow who eats out all the green, and leaves the leaves beautifully skeletonized. Nothing is more easily kept down. Watch for their first appearance and crush them; a few minutes on each plant will do. The rosebug is another troublesome thing on flowers; they are easily shaken off into a bowl of water. All through the garden, hand-picking and watchfulness will be found the best remedy for all the larger class of insects. Speaking of roses, we suppose all our readers may know that the flowers of the perpetual kind should be cut away as soon as the petals are faded. The buds then push out again, and flowers come from the new growth.

Rare roses are increased by layers, buds and cuttings; layers are made of the strong growths as soon as the wood gets a little hard; a slit is cut in the upper side of the shoot to be layered, and is bent down into rich soil. Everything roots sooner in rich than in poor soil. The cut used to be made on the under side, but they are then liable to break on bending down. Budding is done by taking out a piece of bark of another kind, and then tied in. It is nice amusement for ladies, and any florist can explain the process to those who do not know.

Budded roses are not very popular, owing to the tendency of the kinds used for stocks to throw up suckers, which, unless the intelligence of the grower is equal to keeping them off, in the end kills all the kinds budded on them. Rose cuttings are generally easily raised by those who know a little about it. In proportion as one becomes a skillful florist, the failures to strike rose cuttings increase. Almost every one who puts in a few "slips" of half ripe wood into a pot of earth, and sets the pot under a shady fence, succeeds; but as soon as he or she "knows all about it," they can't strike roses. Here, at least, is an encouragement to the new beginner.—*Gardener's Monthly.*

FRUIT CULTURE.—*Old Errors Corrected.*—1. Instead of "trimming up" trees, according to the old fashion, to make them long-legged and long-armed, trim them down, so as to make them even, snug and symmetrical.

2. Instead of manuring heavily in a small circle at the foot of the tree, spread the manure, if needed at all, broadest over the whole surface, especially where the *ends* of the roots can get it.

3. Instead of spading a small circle about the stem, cultivate the whole surface broadcast.

4. Prefer a well-pulverized, clean surface, in an orchard with a moderately rich soil, to heavy manuring, and a surface covered with a hard crust and weeds or grass.

5. Remember that it is better to set out ten trees, with all the necessary care to make them live and flourish, than to set out a hundred trees and have them all die from carelessness.

6. Remember that tobacco is a poison, and will kill insects rapidly, if properly applied to them, and is one of the best drugs for freeing fruit trees rapidly of small vermin, and is better used in this way than to make men repulsive and diseased.

HOUSEKEEPERS' DEPARTMENT.

WILLOW LEAVES FOR YEAST.—A correspondent of the *Journal of Agriculture* states that the leaves of the common basket willow (*salix nigra*) make an excellent yeast, if treated in the same way as is usual with hops. "The discovery," he says, "was made in my family last summer, and after a thorough trial I was convinced that nothing is equal to it, as it rises much quicker than hops—in half the time—imparts none of that hop flavor so disagreeable to some, and, in fact, makes better bread every way. The thing is well worthy the attention of every good housewife; and lest some should hesitate in consequence of not knowing the medical properties of the willow in question, I will add that it is a healthful tonic, from which no harm can possibly arise."

KALSOMINING VS. WHITEWASHING.—The inconvenience of the ordinary whitewash is that it rubs off with the slightest touch. Many receipts are afloat to prevent this disadvantage of using simply suspended lime. The kalsomining process is simple, cheap, and forms a fine finish. The following is the process: Soak four ounces of fine white glue in one quart of warm water for twenty-four hours; then add a pint of water, and place the vessel that contains the glue into a vessel of boiling water, until the glue is perfectly dissolved. Put five pounds of good Paris white into a bucket, and add hot water enough to make it of the consistency of cream. Add to it the glue water, and mix thoroughly by stirring. The beauty and success of the result depends much on the application of the compound. It should be put on evenly with a good brush, no streaks being left. The consistency may be properly produced by the addition of hot water. Two coats should be given, and, if well done, it is equal to any other more expensive finish. Paris white is common chalk that has been ground to fine powder and thoroughly washed. It is a cheap article.

A TRAVELER was relating that he saw in the course of his travels in Japan a church a thousand feet long. A friend checked him as he was going on, and the traveler added, "and two feet broad." Everybody laughed at this absurdity, when the story-teller flew into a passion, and exclaimed: "It's my friend's fault; if it hadn't been for him I'd have made the church square!"

AN EARLY SETTLER of Indiana planted two trees in front of his cabin, saying to his wife that they should be the trees of their lives. In 1834 the one named after the man fell, and he survived it but a month. Recently the woman's tree died, and she lived but a day or two longer.

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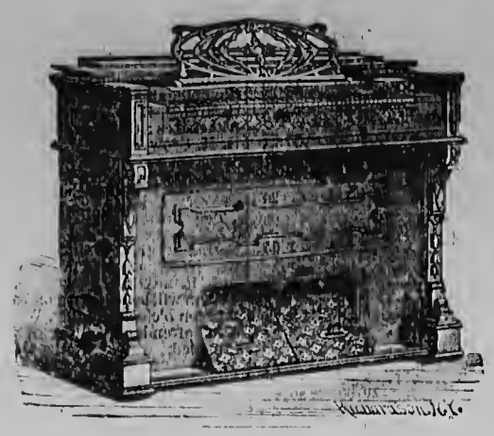
VICTORIOUS

—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



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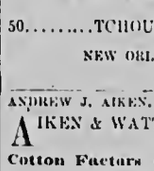

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au3 3m W. H. N. MAGRUDER.

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The system of instruction is that of the University of Virginia, at which the President graduated as Master of Arts.

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This school has combined the discipline of the camp with the comforts and pleasures of home life, which can hardly be found elsewhere.

THE TWENTY-SIXTH ACADEMIC YEAR

WILL BEGIN ON

MONDAY, SEPTEMBER 4, 1871.

☞ Send for catalogue, containing terms, rules, regulations and full information, to

COL. R. T. P. ALLEN, Supt.
jy20 2m Farmdale, Franklin Co., Ky.

Scientific.

SPONTANEOUS IGNITION OF COAL.—The spontaneous ignition of coal when piled in large heaps, as well as under other conditions, has been carefully investigated by Prof. E. Richters, of the Mining School at Wahlenburg. He states that all coals absorb oxygen, though with different degrees of intensity; and although this in itself is insufficient to ignite a mass of coals, it must be remembered that this absorption produces in a shorter time a much greater and constantly increasing degree of heat. This latter increase is due to the fact that elevation of temperature is the cause of increased absorption of oxygen, which itself causes a still further evolution of heat. By heating three different kinds of coal for a fortnight, at a temperature of 158 degrees to 176 degrees Fahrenheit, Richter found that they lost as high as 3.6 per cent. of their heating power. The same effect can be produced by heating the coal for three or four days only, at a temperature of 220 degrees Fahrenheit, and in a few hours the same can be produced at 300 degrees Fahrenheit. This loss of power must be ascribed to oxydation introduced or rather inaugurated by the absorption of oxygen.

NOVEL DENTISTRY.—An English dentist, Mr. Coleman, has suggested a novel method of dealing with carious teeth. Instead of operating on the tooth in the usual way he removes it from the mouth, cleans it of all decayed and diseased parts, treats it to washings of carbolic acid, fills it and then returns it to the socket. Out of fourteen cases treated in this manner he has been successful with nine. Startling as the new idea may seem, it is already receiving favorable attention from other dentists, and may make considerable of a revolution in the practice of dentistry. We have had a practical experience in this matter, which is in point. Some years ago a bungling dentist, in attempting to remove a decayed tooth, took out the adjoining sound one instead. The carious tooth was then removed and the sound one replaced in its own socket. A still further blundering perpetuates the reminiscence, for the tooth was put in back side foremost, and yet took a firm hold, which it still retains. There are methods for deadening the pain in extracting teeth either by general or local anæsthetics. We have known of a simple local application, and that not by freezing, which entirely does away with pain without affecting the consciousness of the patient. With such appliances at hand, and the filling done outside of the mouth, dentistry may become shorn of its terrors.—*Christian Union.*

THE TASMANIAN DEVIL.—An English magazine gives an account of an animal found in Van Dieman's Land, of which brief mention has already been made. If all that is said of it is true, it must be the most uncanny creature of the brute kind that walks or leaps on the face of the globe. Mr. Leakey, the writer, seems to exhaust the dictionary in his search for words adequate to the subject. The animal is of the marsupial family and about the size of a dog. It is glattonous and sluggish, and will gorge itself with food and then sleep heavily; but the slightest provocation or resistance of its will puts it into an ungovernable fury, so that it acts like a veritable fiend. It is irritable to the last degree, and in its senseless fury will rush at anything, be it a mastiff or a barn door. The sense of fear does not seem to exist among its instincts, and so long as a shred of its body remains alive to fight, it will neither give truce nor quarter to the object of its wrath. It has no regard for inequality of battle, but will fight anything, anybody and any number indifferently until its life goes out with an infernal snarl. It has a diabolical face, a look of sarcasm by the drawing down of the lips, and eyes of uncompromising ferocity. Even if taken young, nothing can soften its character; it will never learn to make friends with its guardians or not to be surly, but will fight with the bars of its cage, and usually dies in some mad struggle with them. Its growl is incessant, and Mr. Leakey even credits it with swearing. In striving to explain such a character it has been suggested that hunger in its case may amount to positive pain, or that it may be a branch of the marsupial family that has inherited insanity. It is proposed to try the creature with the rocket, which no known beast, not even the ferret, will face. If it will face this the proof of insanity will be strong. In hearing such an account we are reminded of the striking language once used by Prof. J. D. Dana in regard to the lower animals: "He (man) sees his own debased appetites and fierce passions in full exhibition among the brutes, that he may learn to call them beastly and brutal, and become the more conscious of his fall as the depths are discovered to be even lower than the natural level of the animal."—*Christian Union.*

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The commercial year has commenced with some symptoms of revival in several branches of the wholesale trade, and a better demand for our leading staple, stimulated by the crop accounts and the general tenor of Liverpool and New York advices. Operations, however, have been restricted by scant supplies, a considerable portion of the stock unsold being held by factors above the ruling rates. The business, nevertheless, has been to a fair extent, and factors have enabled to establish an advance of ⅛ to ¼c.

The crop accounts continue decidedly discouraging. The worms are reported nearly everywhere, and although as yet they have done serious injury only in a few instances, there is a general apprehension that in the next week or ten days their ravages will prove disastrous. The general aspect of the crop, moreover, discourages hopes of even an average yield, the plant being in many cases remarkably unfruitful and nearly everywhere unpromising. In opposition to these accounts an occasional report comes in of a favorable character, but the general effect of the news has been to make most persons reduce their estimates to 3,000,000 bales or less.

The river is 13 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

Louisiana and Mississippi.....bales..	1,564
Lake.....	5
Mobile.....	8
Texas.....	20
Total.....	1,597

On Saturday the demand was more general and 1,100 bales changed hands at figures showing no quotable change but a general tendency in favor of factors. On Monday buyers came forward with continued spirit and took 1,350 bales at stiffer rates, showing an advance of ⅛c. in good ordinary and the better qualities. On Tuesday the demand was quite active but operations were again restricted by the high pretension of factors, many of whom asked still higher prices. The sales nevertheless summed up 950 bales, a considerable part of which was at prices indicating a further advance of ⅛c. Average good ordinary sold as high as 16¾c. and strict at 16⅞, 17 and 17¼c., the last for "Orleans." There was some inquiry for new crop, trifling lots of which sold on the basis of 19c. for middling.

This makes an aggregate for the past three days of 3,550 bales.

Referring to our remarks above, we quote as follows:

Ordinary.....	14⅜ to 15⅜
Good ordinary.....	16⅛ to 17⅛
Low middling.....	17⅝ to 18
Middling.....	18½ to 18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.		25,323
Arrived past three days...	1,597	
Arrived previously.....	..	
		26,920
Exported past three days.	1,468	
Exported previously.....	..	1,468
Stock on hand and on shipboard..		25,452

SUGAR.—The demand is confined to the city trade, and sales are being made only in a job way at 9 to 9¾c. for common and good common Louisiana, 11¾c. for fully fair, 12c. for prime, and 12½c. for choice.

MOLASSES.—What little is coming in now from plantations is very inferior in quality, and consists of remnants of cistern bottom, which are sold at 12 to 18c. ₱ gallon. Fair refinery reboiled is selling at 35 to 40c., prime 50c., choice 60c.; golden sirup 90c. to $1 ₱ gallon.

PORK.—There was an active demand on Friday, the first instant, and 1,000 barrels mess were sold, in several lots, at $13.87½ to $14 ₱ barrel. On Saturday, the second instant, there was no movement, and on Monday, the fourth instant, only a lot of 75 barrels mess was sold at $14. On Tuesday the market was dull, with mess offering at $14 ₱ barrel, and no sales. It is retailing at $14.25 to $14.50.

BACON has been in good demand, with a light stock on hand since our last review of the first instant. The sales of the first, second and fourth instant, (Friday, Saturday and Monday,) embraced 250 casks at 7⅜ to 7⅝c. for shoulders, 7¾c. for clear rib sides, 8¼c. for clear sides, and 50 tierces sugar-cured hams at 14⅞ to 15c. Choice sugar-cured hams are becoming scarce, and are quoted at 15 to 15½c. On Tuesday shoulders and sides were in light supply, and in request at 7½c. for shoulders, 7⅝ to 7¾c. for clear rib sides, and 8¾ to 8⅞c. for clear sides. Ordinary sugar-cured hams are dull at 10 to 14c.; but choice are scarce, and command 15 to 15½c.

DRY SALT MEAT is without any movement. Shoulders are quoted at 6c. ₱ lb.

LARD.—The market is dull, with a fair stock on hand. Tierces are quoted at 10 to 10¼c., kegs 11 to 11¼c. On Friday 45 tierces refined sold, in two lots, at 10⅛ to 10¼c., and on Monday 60 tierces do. at 10¼c. On Tuesday 50 tierces refined sold at 10⅛c., 75 kegs kettle rendered at 11c., and 100 kegs refined at 11¼c. ₱ lb.

BREAKFAST BACON is quoted at 9½ to 10c. ₱ lb.

MONETARY.—Gold, 112½ to 112¾.

American silver half dollars, 106¾ to 107, and Mexican dollars at 1¾ to 2 per cent. premium in gold.

The only sales of bonds reported are $2,500 Jefferson City eight per cents on Friday at 73; $1,000 City tens on Saturday at 92¾; $1,000 do. on Monday at 92½; and $3,000 on Tuesday at 92½, and $2,500 at 92¾.

The sales of City Appropriation Certificates include $1,700 on Friday at 94¾, and $3,000 at 94¼.

CATTLE MARKET.

NEW ORLEANS, Sept. 5, 1871.

Texas cattle, choice, per head.....$25 to 35	
Texas cattle, second qual., per head	18 to 24
Texas cattle, third qual., per head	10 to 14
Hogs per lb. gross.....	7 to 8c
Sheep first quality, per head..... $4	to 5
Sheep second quality, per head...	3 to 4
Sheep third quality, per head....	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head.....	50 to 100
Texas cows, with calves.....	.. to 60
Calves per head	8 to 12
Yearlings, per head.....	10 to 15

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-tooth.....	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	7 50	15 00
Spades.....	9 00	15 50
Axes.....	10 00	15 00
Potato diggers.....	10 00	18 00
Shovel plows.....	6 00	9 00
Half do., with cutlers...	10 00	12 00
Manly's D. S. plow.....	0 75	— —
Corn mills, Coleman's....	120 00	425 00
Bagging, ₱ yard:		
Kentucky.....	20	21
East India.....	19½	20
Bale Rope, ₱ lb:		
Kentucky.....	— —	— —
Bran, ₱ 100 lbs.....	1 02½	1 05
Bread, ₱ 100 lbs:		
Pilot.....	5 00	— —
Loaf.....	5 00	5 50
Crackers.....	5 00	6 00
Navy.....	4 00	4 50
Cream crackers.....	11 00	— —
Bricks, ₱ M:		
Lake.....	9 00	16 00
English fire.....	42 00	50 00
American fire.....	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford.....	— —	42½
Tallow.....	— —	— —
Adamantine.....	— —	— —
Star.....	10½	15½
Chocolate, ₱ lb:		
No. 1.....	38	55
Sweet and spiced.....	35	67
Cider, ₱ bbl:		
Western.....	16 00	17 00
Coal, ₱ ton:		
Cannel.....	10 00	— —
Anthracite.....	— —	— —
Western, ₱ bbl.....	50	— —
Coffee, ₱ lb:		
Havana (currency).....	25	26
Java.....	26	28
Cordova.....	24	28
Copper, ₱ lb:		
Braziers'.....	30	38
Sheathing.....	— —	— —
Copper bolts.....	33	36
Yellow metal.....	25	—
Cordage, ₱ lb:		
Manilla.....	22	28
Tarred, American.....	— —	21
Russia.....	30	— —
Corn meal, ₱ bbl.....	3 20	3 25
Cotton seed:		
Rough, ₱ ton.....	12 00	13 00
In sacks.....	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y.....	4	4¼
Logwood, St. Domingo...	4¼	4½
Fustic, Tampico.....	5	— —
Indigo, ₱ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ₱ dozen:		
Western.....	15	22
Feathers, ₱ lb.....	90	95
Fish, ₱ box:		
Cod.....	1 40	— —
Herrings.....	60	— —
Mackerel, No. 1, ₱ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	— —
Mackerel, No. 3.....	9 50	— —
Flaxseed, ₱ lb.....	4	6
Flour, ₱ bbl:		
Double extra.....	5 50	— —
Superfine.....	4 50	— —
Fine.....	4 25	— —
Fruit, ₱ lb:		
Prunes.....	12	13
Figs, drum.....	14	18
Dried apples.....	5½	6½
Currants, new.....	12½	— —
Almonds, soft shell.....	16	22
Raisins, M. R., ₱ box.....	— —	— —
Raisins, layer.....	3 10	3 15
Lemons, Palermo, ₱ box.	4 00	4 25
Lemons, Malaga, ₱ box..	— —	— —
Oranges, La., ₱ M.....	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, ₱ bushel:		
Oats.....	48	50
Corn, shelled.....	65	70
Beans, ₱ bbl.....	8 00	8 50
Gunpowder, ₱ keg.....	8 50	9 50
Gunny bags, ₱ bag.....	19½	20
Hay, ₱ ton:		
Western.....	27 00	30 00
Hides, ₱ lb:		
Country dry flint.....	15	16
Texas stretched ditto.....	— —	— —
Dry salted.....	14	15
Wet salted, city slaughter.	9	13
Iron, ₱ ton:		
Pig.....	32 00	34 00
Country bar, ₱ lb.....	4	5
English.....	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet.....	5	8
Boiler.....	7½	8
Nail rods.....	10	12
Cotton ties.....	4½	5
Castings, American.....	5½	— —
Leather, ₱ lb:		
Sole, hemlock.....	33	35
Sole, oak.....	42	48
Harness.....	43	50
Calf skins, ₱ dozen.....	42 00	75 00
Texas, rough, ₱ lb.....	24	32
Lime, ₱ bbl:		
Western.....	1 10	1 20
Shell lime.....	— —	— —
Rockland, etc.....	— —	— —
Cement.....	2 75	— —
Plaster Paris.....	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine.....	14 00	10 00
Boards, cypress.....	35 00	40 00
Flour'g and ceil'g, dressed.	10 00	23 00
Floor'g and ceil'g, rough..	17 00	17 50
Weatherboards, dressed..	17 00	18 00
Weatherboards, rough....	12 00	13 00
Scantling.....	10 00	12 00
Shingles, ₱ M.....	3 75	4 00
Laths.....	2 75	— —
Moss, ₱ lb:		
Gray country.....	— —	— —
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ₱ lb:		
American, 4@6d.....	4 75	4 90
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, ₱ bbl.....	3 25	3 50
Pitch, ₱ bbl.....	3 25	3 50
Rosin, No. 1.....	3 00	3 50
Rosin, No. 2.....	2 25	2 50
Rosin, No. 3.....	1 75	2 00
Spirits Turpentine, ₱ gal.	48	50
Varnish, bright.....	50	85
Nuts:		
Cocoa, ₱ 100.....	5 00	—
Pecans, ₱ lb.....	18	20
Oils:		
Lard, ₱ gallon.....	75	80
Coal oil, in barrels.....	28	30
Coal oil, in cases.....	30	35
Linseed, raw.....	95	1 10
Sperm.....	1 75	2 00
Whale, refined.....	85	1 00
Cotton seed, crude.....	42½	45
Cotton seed, refined.....	50	60
Castor.....	2 00	—
Tanners', ₱ gallon.....	90	1 00
Oil cake, ₱ ton:		
C. S., decorticated.....	25 00	26 00
C. S., undecorticated.....	— —	23 00
Provisions, ₱ bbl:		
Beef, prime.....	17 00	20 00
Beef tongues, ₱ dozen...	— —	— —
Pork, mess.....	14 00	14 25
Butter, Northern.....	33	34
Butter, Western.....	21	22
Cheese, American.....	11	12½
Potatoes, ₱ bbl.....	— —	— —
Onions.....	3 00	3 50
Apples.....	— —	— —
Cabbages, ₱ crate.....	15 00	20 00
Rice, ₱ lb:		
Louisiana.....	7½	9½
India, (gold, in bond)...	— —	— —
Carolina.....	— —	— —
Sugar, ₱ lb:		
Havana, white.....	— —	— —
Havana, yellow.....	10	— —
Havana, brown.....	10	— —

Special Notices.

CAMP MEETING.

There will be a camp meeting at Salem church, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the first Sabbath in October. Ample provisions will be made to meet the wants of visitors. Ministers of the gospel are of course invited. U. B. PHILIPS, P. C.

Montgomery District.

The Conference of this District has just closed. The reports of pastors show that about three hundred have been added to the church on application. The following are the delegates elect: J. H. Harris, Rev. John G. Motley, E. T. Glenn and H. C. Armstrong. Alternates: George N. Gilmer, J. E. Cobb, H. M. Crowder and W. C. Hart.

W. SHAPARD.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected. ANDUS DOWLING, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Forest circuit, at Hillsboro....Sept. 30, Oct. 1	
Scotland Chapel circuit, at Walnut Grove.....Oct. 7, 8	
Philadelphia circuit, at Pilgrim's Rest camp meeting.....	14, 15
Decatur miss., at Chunkey station	21, 22
Lake circuit, at Centerville.....	28, 29
Brandon circuit, at Brandon.....Nov.	4, 5
Morton and Strong River, at Shiloh.....	11, 12
Trenton and Polkville.....	18, 19
Sylvarena circuit.....	25, 26
Garlandsville circuit.....Dec.	2, 3
Fannin circuit, at Fannin.....	9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Spring Hill ct., at Camp Ground camp meeting.....Sept.	23, 24
Clark circuit, at Chandler's Camp Ground camp meeting.....	29, Oct. 1
DeKalb circuit, at DeKalb.....Oct.	7, 8
Wayne circuit, at Frost's Bridge camp meeting.....	12–15
Marion and Toomsuba circuit, at Cuga's chapel.....	21, 22
Paulding circuit, at Pleasant Hill.	28, 29
Meridian station.....Nov.	4, 5
Enterprise ct., at Bascom's chapel.	11, 12
Enterprise station.....	18, 19
Jasper circuit.....	25, 26
Preachers' meeting, at Quitman..Oct.	4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Santee....Oct.	7, 8
Columbia mission, Union Academy	14, 15
Gainesville mission, Byrd's chapel	21, 22
Handsboro ct., at Ocean Springs.	28, 29
White Plains mission, at White Plains.....Nov.	4, 5
East and West Pascagoula circuits, at Salem.....	11, 12
Enon circuit, at Napier's Mills...	18, 19
Green circuit, at Adamsville.....	25, 26
Rankin circuit, at Wesleyana.....Dec.	2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HUNT, P. E., Brandon, Miss.

JACKSON DISTRICT.

Jackson station.....Sept.	16, 17
Camden circuit, at Thomastown .	23, 24
Madison circuit, at Pearl River...	30, Oct. 1
Sulphur Springs, at Sulphur Spr's. Oct.	7, 8
Yazoo City station.....	14, 15
Yazoo circuit.....	21, 22
Mt. Olivet circuit, at Mt. Olivet..	28, 29
Carriage circuit.....Nov.	4, 5
Brookesville circuit.....	11, 12
Raymond circuit.....	18, 19
Sharon circuit, at Sharon.....	25, 26
Canton station.....Dec.	2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTOOMERY, P. E.

WOODVILLE DISTRICT.

Clinton.....Sept.	9, 10
Woodville.....	16, 17
Jackson and Plains, Pipkin's cha'l	23, 24
Bayou Sara, at New Hope.....	30, Oct. 1
Buffalo, at Friendship.....Oct.	8, 9
East Feliciana, at Oak Grove....	15, 16
East Baton Rouge, at Jones' Creek	21, 22
Liberty, at Woodland.....Nov.	4, 5
Meadville, at Meadville.....	11, 12
Wilkinson, at Midway.....	18, 19

J. L. FORSYTH, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Jackson, at Enon.....	9, 10
Choctaw Corner, at Choctaw Cor'r	16, 17
Rembert Hills, at Hamden.....	23, 24

M. S. ANDREWS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Keachie circuit, at Liberty.....	9, 10
Caddo circuit, at Friendship.....	16, 17
Springville ct., at Holley's school house.....	23, 24
Pleasant Hill circuit, at Beulah (camp meeting).....	30, Oct. 1
Anacoco circuit, at Oak Grove. Oct.	14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

LAKE PROVIDENCE DISTRICT.

Waterproof.....	9, 10
Winnsboro.....	16, 17
Lind Grove.....	23, 24
Bastrop.....	30, Oct. 1

B. F. ALEXANDER, P. E.

NEW ORLEANS DISTRICT.

Louisiana avenue.....Sept.	10
Piquenique.....	17
Cadiz street and Carrollton.....	24
Thibodaux.....Oct.	1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

New Iberia.....	9, 10
Opelousas.....	23, 24
District Conference, at Abbeville. Oct.	19–22

J. D. ADAMS, P. E.

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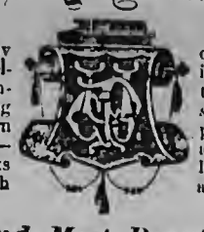

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VOL. XVII. NEW ORLEANS, THURSDAY, SEPTEMBER 14, 1871. NO. 35.

NEWS OF THE WEEK.

FOREIGN.

London, Sept. 6.—An explosion occurred this morning in a coal mine near Wigan, in Lancashire. Some fifty persons were in the seam of the mine at the time of the catastrophe. It is feared all have been suffocated by the foul air. A party who were sent down to ascertain the condition of the men buried alive are still in the mine, and have, it is thought, perished. The neighborhood of the disaster is thronged with relatives and acqnaintances of the supposed victims, and scenes of the most heartrending description are taking place. Details of the harrowing event are awaited with great anxiety.

Eighteen thonsand emigrants left Mersey for America during August.

Constantinople, Sept. 6.—The Grand Vizier, Aalie Kibrosli Pacha, is dead.

Lonnon, Sept. 7.—The German Bishops, in secret conference at Fulda, omitted high mass. The omission is considered significant of earnest business.

The cholera is beginning to abate in the Baltic provinces of Prnssia. Only a few cases have occurred in Paris. The cases now under treatment are said to be different from Asiatic cholera. Anxiety throughout Germany is decreasing.

Versailles, Sept. 7.—There was an animated debate in the Assembly to-day npon the bill introduced by M. Ravinet, providing for the return of the Assembly to Paris. The reporter of the committee, M. Creranne, said the effect of the bill was decentralization, which he claimed would injure order and safety.

Louis Blanc and Leon Say warmly advocated the cause of Paris, and warned the Assembly that Paris, in ceasing to he capital of France, will become the capital of riot.

Salzburg, Sept. 7.—The Emperor of Austria, with a brilliant snite, received the Emperor of Germany and Prince Bismarck. The emperors engaged in conversation for fifteen minutes, after which they attended a grand banquet.

Glasgow, Sept. 7.—A large meeting was held here in snpport of the strike at Newcastle. Resolutions were adopted favoring the enactment of a law making nine hours a days work. The meeting passed off quietly and orderly.

Paris, Sept. 7.—It is intimated that the relations between the Italian minister and Napoleon render his position here untenable.

The Assembly have passed a bill imposing the burdens of the war upon the whole nation, and providing for the immediato distribntion of one hnndred millions of francs among the sufferers from the Commune.

Thiers and Bazaine had an hour's interview. Negotiations for the evacnation of France by the Germans are not going smoothly.

London, Sept. 8.—Trausmansdorf, who is a partisan of Dr. Dollinger, has been appointed German embassador to Rome. This appointment produces a deep feeling of discontent in the Vatican.

Rome, Sept. 9.—The Pope has sent a letter to M. Thiers congratnlating him upon the continuance of his term of office.

The *Papal Journal* of to-day, contains a severe criticism upon Napoleon.

The Alfieri Society threatens to burn the Vatican. Precantions have been taken against such a crime; but in case an attempt should be made, and anarchy should ensne, the person of the Pope will be protected by the flags of foreign ombassadors.

London, Sept. 11.—The press of Frankfort deny that negotiations for peace, between Germany and France, have been transferred to Versailles, and assert that Count Von Arnim and the other negotiators will soon return to Frankfort and resume their conference, now that certain questions of principle have been settled.

Pesth, Sept. 11.—The Emperor Francis Joseph has written a letter expressing disapproval of the attitude of the episcopacy on the promulgation of the decree of papal infallibility. Bishop Jeckelfalnsky has accordingly announced his submission to his sovereign's command.

Paris, Sept. 11.—The evacnation by the German troops of the four departments contiguous to Paris will be completed on the thirteenth. Negotiations have commenced in relation to the evacuation of the whole of France.

Valparaiso, Aug. 12.—The yield and exportation of coal this year from Chili has been extraordinary. A serious fire has occurred in this city. Several severe storms have occurred in the southern part of the country. Smallpox has broken out in the southern towns.

DOMESTIC.

San Francisco, Sept. 7.—California has gone Republican by from three thonsand to five thousand majority. The entire State ticket is elected.

The resnlt in San Francisco is in doubt as to mayor, bnt the prospect now is strong that Alvord, candidate of the tax-payers, is elected.

Charleston, S. C., Sept. 6.—Five fever deaths are reported for the past twenty-four honrs.

The cool weather is having an unfavorable effect upon the sick, bnt there are hardly any new cases.

Washington, Sept. 8.—The Statistical Bnreau has made an official statement of the tobacco orop for the year ending July 1, 1871, which shows: Prodnotion of smoking tobacco, 30,500,000 pounds; chewing tobacco and snnff, 64,500,000 ponnds; cigars over 1,250,000 ponnds. Importation of leaf tobacco over 8,250,000 ponnds; cigars, 789,926 pounds.

Over 7,000,000 barrels of fermented liquor were prodnced during the year. The opinion of the bnreau is, that the consumption of malt liqnors has increased and the consumption of whisky has decreased during the year.

Louisville, Sept. 8.—A collision occurred at eleven o'clock P. M., between two passenger trains on the Louisville and Nashville railroad, at Randolph Station, about eight miles from this city. One person was killed and two others fatally injured: their names are Mr. Bnchanan, of Ashville, North Carolina; Dr. James Thomas, of Rome, Georgia, and Mr. Griffith, of Nashville.

The train bound South ran into the coach next to the rear one of the train from Memphis and Nashville as it was going up on the side track.

Kingston, Jamaica, Sept. 9.—There was a hurricane on the twenty-first ultimo. At Ortignan Island every estate was damaged. The loss is immense. Five churches were prostrated on Tatala Island, eight hundred houses and forty estates were destroyed on St. Kitt's Island. The growing crops were destroyed on the Island of Saba.

Lexington, Sept. 11.—A terrible murder was committed last night at the residence of John Harper, owner of the race horse Longfellow, near Midway, Kentucky. Jake and Betsy Harper, brother and sister of John Harper, had their throats cut by some unknown person. The object of the murder is supposed to have been for the purpose of robbery. Some negroes, living within a few feet of Harper's residence, know nothing of the occurrence until this morning. No clue has been obtained to the perpetrators of the bloody deed.

Three of the negroes living on John Harper's place have been arrested as the murderers of Jake and Betsy Harper. Blood was found on their shirts, and the evidence against them is very strong. Other negroes employed on the place are missing, and it is believed they are implicated in the horrid affair. A party of citizens are in search of the missing negroes.

Memphis, Sept. 11.—A train on the Mississippi Central railroad ran off the track below Grenada, yesterday, upsetting the engine, killing the engineer and badly wounding the fireman.

Washington, Sept. 12.—The President has left Long Branch for a Western trip.

The Ku-Klux Committee reassembles to-morrow. It is proposed to send sub-committees to Mississippi and Tennessee.

It has transpired that Controller Connolly, of New York, on the thirteenth of August, transferred half a million of registered bonds to his son-in-law.

San Francisco, Sept. 12.—Booth's majority is 5,400.

Houghton is elected from the first district by 2,874 majority. Coughlin and Sargent, in the second and third districts, are elected by large majorities.

Augusta, Me., Sept. 12.—Indications here, derived from a careful footing of the returns received to noon to-day, are that Perham's majority will be nearly 11,000. The exact official majority for Perham last year was 8,238.

In the Senate, with the Lieutenant Governor's casting vote, the Republicans have one majority.

The House stands: 51 Republicans, 22 Democrats, 1 Independent.

Portland, Me., Sept. 12.—Election returns, as far as received, indicate a Republican majority of eleven thousand.

CARROLL PARISH, LOUISIANA.

Mr. Editor: Others have shown in this field, and we are now gathering the rich, ripe harvest. We held a two days' meeting at Hollywood church, near the Arkansas line, the latter part of last month, and the resnlt was eleven accessions to the church. The spirit of divine love was very considerably made manifest. Bro. Thomas Reanan (local preacher) was with me, and performed excellent dnty. He will probably offer himself to the Conference at its next session, to be received on trial, and, if admitted, will make a worthy member.

Our third Qnarterly Conference took place at Oak Grove, Carroll parish. By prearrangement, we commenced the meeting on the Wednesday preceding. The presiding elder, Bro. B. F. Alexander, was with us at the onset and till Sabbath afternoon, and did some remarkably fine preaching. On Sabbath morning, before the sermon, he made a money speech for the preacher in charge, and raised abont the amonnt by subscription and cash apportioned to that point. We all regretted his departnre, but the fight went on, and the result, as far as known, was nineteen additions and twenty-one conversions. The meeting lasted a week, and was one of the happiest I ever saw. Nothing occnrred, so far as I knew, to disturb the harmony; the world was respectful, the seekers anxious and the whole church in a blaze of glory.

We feel greatly indebted to the dear local brethren for invaluable services.

A spirit of revival is exhibiting itself all over my work. "The harvest" to be gathered "is indeed plenteous, bnt the laborers are few."

James E. Bradley.

Floyd, Carroll Parish, August 30, 1871.

Georgetown Circuit—Mississippi Conference.

Mr. Editor: I feel grateful to the good Master for the manifestation of His presence, as seen and felt at two appointments upon my circuit.

Pleasant Grove enjoys the treasure of two real class leaders, and a *live* Sunday school superintendent. At this place I held an eight-days' *basket* meeting, and at its close twelve souls stood up, professing to have found peace with God, ten joined the church, and the whole church membership testified to God's reviving presence. The Sunday school superintendent had the pleasure (on the Sabbath following the close of the meeting) to greet a happy band of young pilgrims, all in the church militant, and nearly every one converted. We left the altar crowded with weeping penitents at the close of the eighth day. "Bethesda" has, likewise, felt it was good to wait upon the Lord.

The meeting here lasted six days, resulting in conversions, three; additions, four; while many weeping ones we had to leave uncomforted. The church was greatly comforted and revived.

Several of the Lord's embassadors labored with me at both meetings, hence the results. May the Lord abundantly reward them. Bro. Linfield, of Crystal Springs station, bore the burden and heat of both meetings, greatly to the edification of ministers and people. May the Lord spare him long to the church! I find a great improvement in family religion on my works since spring. Morning and evening sacrifices give testimony of faith in Christ. I am sorry to say, though, some seem able to live without family prayer. I am striving to present to the Master "a church without spot or wrinkle," or any such thing.

Robt. B. Downer, P. C.

Nothing should be reckoned bad, or called an evil, if God sent it; whatever He sends is good.

THE BLACK HAWK CAMP MEETING

Mr. Editor: Did you ever hear of a camp meeting in town? We closed one in this village last night, at midnight, of great interest. Our venerable brother, H. Williamson, a year ago, demonstrated the practicability of camp meetings, by having one on Tallahatchie river. This year, our District Conference was a glorious camp meeting at Bethel, Attala county, Mississippi. The brethren in attendance caught the spirit, and began planning for camp meeting on several circuits. Black Hawk took the lead. The pastor, Bro. K. A. Jones, had the hearty co-operation of his church, who joyfully followed their beloved shephord. They all worked with a will, and put up an immense arbor for preaching. The vacant houses, shops and college buildings were occupied as tents by the people from abroad. Bro. Jones is a fine manager of a meeting. The meeting started well, progressed well, and ended well. The church all over the circuit is greatly revived, indeed, a fine revival at Sweetwater, the week before, prepared the way for this. Sixty joined the church. Seventy-five were converted. Thanks be to God.

W. P. Barton.

September 7, 1871.

Montgomery District.—The Conference of this District has just closed. The reports of pastors show that about three hundred have been added to the church on application. The following are the delegates elect: J. H. Harris, Rev. John G. Motley, E. T. Glenn and H. C. Armstrong. Alternates: George N. Gilmer, J. E. Cobb, H. M. Crowder and W. C. Hurt.

W. Shapard.

From Belton, Texas.—The Rev. W. R. D. Stockton, while writing on business under date of the sixth instant, communicates the gratifying intelligence that a protracted meeting is in progress in Belton, attended with encouraging results. Several had been converted, and there were many penitents.

St. Louis District Camp Meeting. The St. Louis *Christian Advocate* of the sixth instant says:

The St. Louis District, or Marvin Camp Meeting, was held last week, the services closing on Thursday night.

The regular attendance upon the meeting was not so large as we hoped it would be, but was quite as full, as could have been reasonably expected. The weather a part of the time was very unfavorable. It is estimated that at least four thousand persons attended the Sabbath service.

There were about forty conversions, and a large number of cold and backslidden professors were reclaimed and reinstated in the love of God. The revival in the church was not less demanded, nor will its results be less decisive of permanent good than the conversions of sinners.

Western Conference.—The Western Conference commenced its second session August 30, at Council Grove, Kansas. Bishop Marvin presides in the absence of Bishop Doggett, who is still detained at his home in Richmond, Virginia, by the illness of his daughter. A telegram, received from Bishop Doggett on the twenty-eighth ultimo, stated, we are informed, that he expected to attend the sessions of the Conferences in Missouri.

Since the above was put in type we have received a note from Bishop Marvin, who says:

"Conference is moving off finely. The brethren have had a good year almost everywhere. With a few exceptions they are in high spirits. There has been a very encouraging increase within the year. Bros. Stateler and Blackwell are here from Montana, demanding a dozen preachers. We will make two districts in Montana. Dr. McFerrin is with us and in a first rate mood.

"Rev. Joseph King was elected secretary, and A. N. Bailey assistant secretary."

We had requested the appointments to be sent by telegraph. We regret that they do not reach us before going to press.—*St. Louis Christian Advocate.*

TRANSFERS WANTED.

The San Francisco *Spectator* complains that no transfers have as yet been sent to the Pacific coast. We can fully sympathize with the *Spectator*. Louisiana is needy, as much so, probably, as California. We give the most of the *Spectator's* article, hoping that those in the larger Conferences who may not have a mind to come to Louisiana, will go to the aid of our work on the Pacific:

Among the most mysterious, inscrutable and perplexing problems of our life has been, and is, the failure of the church to strengthen her forces on this coast. The languishing condition of the church, resulting mainly from the insufficient supply of competent men, has caused the ceaseless cry for help in every available way known to us, and to the only source from which help could come, extending as it has through a period of twenty years, presents an instance unparalleled in the history of the church. The most distressing feature of the case is the utter failure, even after these long, wearisome, wearing years, and the expenditure of so much earnest effort to secure the needed assistance or even to arrest and fix the attention of any considerable part of the church upon this matter of such deep solicitude here, and of such vital importance to the whole church.

Indeed, it seems utterly impossible for us to get the ear of our people beyond the mountains, so as to get this matter properly before them. When Bishop Keener was appointed to take charge of and visit this work, knowing his readiness of comprehension and efficiency of action, we felt hopeful of results, feeling assured that he would have the full benefit of the experience, counsel, influence and cordial co-operation of his associates of the Episcopal college, who have previously visited and are acquainted with this work. To give all the aid possible to this last effort to move what seemed to be immovable, and to bring the men to this coast who seem determined not to come, we wrote numerous private letters and have also presented our necessities as clearly and forcibly as we were able in a series of articles through the *Spectator*. But these, like the numberless previous efforts, running through the whole period of our existence on the coast, have resulted in *nothing*. Rev. Darney Ball, said to be an able, experienced and valuable man, was transferred in March last, by Bishop Pierce, from the Baltimore to the Los Angeles Conference, and will be out in time to attend the approaching session of that body. But of the five or six men, who had promised and were relied on to accompany Bishop Keener to this coast not one came. Furthermore, we are informed that when the determination of these men to transfer and move west was known, all possible influences were brought to bear by the leading men of the respective Conferences to which they belong to keep them where they are.

The circulation of the *Spectator* in the Conferences east of us is limited, yet it is sent to all of our Bishops, and in exchange to all the papers published in the interest of the Methodist Episcopal Church South. We had hoped through the assistance of these to get the subject of which we are writing before the church. But if one of the prominent organs of the church has copied, or even referred to one of our articles, or uttered a single word to call attention to the necessities of this work, it has escaped our notice. Perhaps they have more important interests to engage their attention. At any rate, so far we can judge, those to whom we have so long and imploringly looked, never appeared more deaf to our entreaties, or more indifferent to our necessities than now. With unfaltering faith in that God, to the interests of whose church our feeble but unflagging energies have been, are and shall be consecrated, we dismiss this subject and abide the result.

The famine in Persia is more terrible than previously reported. Twenty-seven thousand deaths have taken place in Ispahan alone, from starvation. The condition of the province of Mozanderan is still worse. The rice crop is a complete failure, and the cattle plague, smallpox, typhus fever and cholera prevail.

A sermon of four words on the vanity of earthly possessions—Shrouds have no pockets.

A SHIPWRECKED SOUL.

Did you ever hear the cry: "A man overboard?" In the silence and darkness of midnight it is a sound to thrill one's nerves, and echo in memory for a lifetime.

I was once upon a steamer when this terrible cry rang through the vessel, waking nearly every sleeper, and starting men and women out of their berths as from a horrible dream. There were the hoarse shouts of command; the sudden cessation of the huge engine's beating and throbbing; the rattling of chains, as hurrying hands lowered the boat; the splash of oars for a few seconds; and then all was still. How still! No one ventured even a whisper, as every ear was strained to catch some returning note of hope from the boat swallowed up in the darkness.

A half hour passed, and then one and another began to say sadly: "It is too late!" Yes, it was too late; and presently the voices of the men were heard, as they slowly neared the vessel, and then filed reluctantly over its side, answering in low, despondent tones to our anxious inquiries, that they could find no trace of the lost captain; for search during their absence had revealed that an officer of the army was the missing man.

There was one of the deck-hands, a fair-haired, blue-eyed young man, who had helped to lower the boat, and had stood leaning against the guards till its return, who seemed to feel as if the general sadness at this mournful event was a thing rather to be contemned, and who, in speaking of his companions' ineffectual search, used very flippant and profane language. "What's the use of whining?" said he, with an oath. "He'll find good society and shipwrecked men enough down there in the seaweed, I'll warrant."

"My son," said an old man who stood by, laying his hand on the youth's shoulder, "a drowned body may seem a slight thing to you; but how about a *shipwrecked soul?*"

The young man started, and his cheek flushed, as the awful solemnity of the question realized itself to him. His offensive indifference was evidently the result rather of thoughtlessness and subjection to bad influences than of a hardened conscience.

The group standing near delicately withdrew, and left the two by themselves. It was "a word in season." For the remainder of our voyage no oaths were heard from that young man's lips; and there was a subdued manner about him, so noticeable that we could not but be hopeful that he was learning to know the only "way" by which the voyager to eternity may escape the awful shipwreck of the soul.—*Gospel Watchman.*

Charles Scribner.—This eminent publisher and excellent man, we are pained to say, died in Lucerne, Switzerland, on the twenty-sixth of August, aged fifty years. His health has been very delicate for many years past, and he was on a foreign tour with his brother and brother-in-law, when he was attacked with fever and died on Saturday last. Mr. Scribner was born in this city, educated at Princeton, studied law, and, on account of his health, turned his attention to the publishing business, in which he attained and deserved the highest success. His taste was good; his conscience enlightened; his principles sound; his resources ample, and he gave his whole soul to the useful and honorable work in which he was engaged, issuing only such books as he believed would be for the benefit of the public. He was an humble, gentle Christian, a kind-hearted, pleasant man, and affectionate friend.—*New York Observer.*

Death of the Rev. Peter Taylor. Many hearts, says the Nashville *Christian Advocate*, will be pained at the announcement of the death of the Rev. Peter Taylor. This sad event took place, as we are informed by a note from the Rev. D. H. Marimon, of the Vanceburg circuit, at a quarter past four on the morning of the twenty-second of August. Bro. Marimon says that Bro. Taylor was born in Lancashire, England, February 28, 1809. He joined the Kentucky Conference in 1834. He died in the full assurance of hope. We trust that we shall receive a memoire of this excellent minister. His removal will be deeply deplored by his brethren of the two Conferences in Kentucky, by whom he was much beloved and esteemed as a holy man and a good preacher, of the true Wesleyan stamp.

The Christian Advocate.

THURSDAY, SEPTEMBER 14, 1871.

HE LEADS US ON.

He leads us on,
By paths we did not know,
Upward He leads us, though our steps are slow.
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone
We know He leads on.

He leads us on
Through the unquiet years;
Past all our dream-land, hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'er clouded days
We know His will is done;
And still He leads us on.

And He at last,
After the weary strife—
After the restless fever we call life,
And the dreariness and aching pain—
The wayward struggles which have proved in vain.
After all our toils are past,
Will give us rest at last.

A PRAYER.

BY G. H. BARNES.

Father, when the amber morning
Lighteth up the sable awning
Night o'erspreads, with light adorning
Ocean, sky and land—
With its earliest pencilled ray
Help me, prayerfully, to say:
Father, guide my feet to-day;
Closely clasp my hand."

Saviour, when the dusk of Even
All the beams of Day has driven
Through the sunset ports of Heaven,
Down the distant West,
May I count each duty done,
Count another victory won?
Shield me till the morning sun;
Give me peaceful rest!"

SELF-CONSECRATION.

It is never to be forgotten that true religion puts its stamp on the individual man. Separating him from the mass, like gold from the ore, it impresses on his soul the image and superscription of God; he is brought into personal communion with Jehovah. From this communion life flows, in a full, gushing stream upon his heart and quickens the whole man. He has root in himself. On the diligent cultivation of this root the beauty and vigor of piety depend. "Keep your heart with all diligence, for out of it are the issues of life." Each Christian must receive this stamp; in the mind of each the image of God be seen; on the forehead of each the mark of the Lamb be written, and in the heart of each the spring, fed from the fountain, well up to everlasting life. Hence arise obligations common to all Christians alike, obligations pertaining to their very condition and inseparable from it. Every one, who claims the Christian name or breathes the vow of discipleship, is bound by these obligations, and cannot break them off but by ceasing to be a Christian. There must be, in every case, a personal consecration. How direct is the command: "Follow thou me!" How marked the apostle's formula of discipleship: "Giving first yourselves unto the Lord." The whole man, body and spirit, must be laid on the altar; every power and faculty be consecrated to God. Every disciple, for himself, makes of himself the offering. The Jew of the olden time devoted to the altar the choicest of his herd and of his flock, but the Christian brings a nobler gift. "Here, Lord, I give myself away." How solemn the vow! "I am the Lord's; property, time, talents, influence, all are comprised." But why speak of these when I myself am no more my own, but devoted unreservedly to God. Consecrated by a solemn vow, I can never cease to be a hallowed offering. My own heart prompted the gift, my own lips breathed the vow, my own hand signed the deed, and I gave, "'twas all I had to give," myself unto God. "One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself with the name of Israel." Not the church alone is sacred, but each individual Christian thus hallows himself. The church is a collection of hallowed vessels; on each separately is inscribed: "Holiness to the Lord." The church is a glorious temple, built up of individual Christians, each fitted and polished by the hand of the Great Builder. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." How far we fall short of this perfect consecration, and how easily we excuse our imperfect service! Yet God asks no more than He gives To each He comes in the full affection of a heart, large enough to embrace them all, and but seeks a like measure in return. To each He comes the perfect Saviour, and from each but asks the undivided heart, as freely given to Him as He gave Himself to suffering and death to purchase our redemption. Have we so consecrated ourselves? Do we daily live as thus dedicated: Not our own, but God's? How full of significant meaning the question: Am I the Lord's; really, truly, unreservedly His, now and forever?

"SHE HATH DONE WHAT SHE COULD."

The grateful deed her hand has wrought,
Where'er the gospel is conveyed,
Like balmy gales with odors fraught,
In purest light shall be displayed.

Touch'd with like zeal for every woe,
Sisters in every clime shall rise
To emulate her deeds below,
And share her bliss above the skies.

To grief's sad house and couch of pain,
With hasty steps shall they repair;
From lowliest act shall ne'er refrain,
One pang to ease or sorrow bear.

The orphan's tears they wipe away,
Break proud oppression's cruel rod;
And thus religion pure display,
And undefiled they walk with God.

Lured by the Shepherd's gentle call,
His tender lambs to Him they guide,
That when the storms of life shall fall,
Within His fold they safe may hide.

Their hands shall pluck from life's fair tree
The balmy leaves for sin's deep wound,
And scatter with profusion free
Till health and life and joy abound.

To distant climes they haste away,
And heathens tell of Jesus' love;
The shades of death are changed to day,
Light beams on earth like that above.

Thus mercy's deeds have they performed.
And what they could they still shall do;
Their life with every grace adorned,
And heaven on them shall God bestow.

A CONTRIBUTOR.

Sectarianism and Church Unity.

MR. EDITOR: Allow me a brief space in your columns, that I may have an opportunity of making myself understood by the author of an article in your paper, who signed himself "Unitas." There would be little cause of controversy between us had he entirely understood me, or had he, in his verbal criticisms, been less hypercritical. That misconception of my meaning may be entirely owing to my own obscurity, and hence this effort to make amends. Unfortunately, human language is often ambiguous, and different writers use the same term with different significations; in such cases the author's evident meaning must be considered, which meaning is generally obvious on consulting the context.

In the article reviewed, the term "Sectarianism" was repeatedly used as opposed to "a corporate unity," and the writer's meaning should have been determined by that opposition.

There may be two distinct corporations without any difference of laws, doctrines, modes of government or worship. The Northern and Southern Methodist Churches are two such cases; so, also, two incorporated cities.

It is true that the following sentence was used: "The work of sectarianism is to destroy the sectarian spirit," an expression so obviously paradoxical that the writer had no fears of its being misunderstood. The meaning of which paradox is: That the division of the church will, eventually, result in the destruction of that intolerant spirit which has its highest forms under the shadow of a "sole universal church."

Witness, for instance, the history of the Roman Catholic Church. Was there any tolerance while she remained the sole church? If the different bodies of Christians could be again united, that history would repeat itself. A priestly hierarchy, proud, intolerant, oppressing conscience, would again place its foot upon the necks of emperors. The Inquisition would resume its awful work and locate its "Gehennas" in the public squares of our cities. Corruption would first creep in, then intolerance. If there was but one church, its power over conscience would become limitless; this power would tempt bad men into the ministry, in order to make use of that power to secure wealth and aggrandizement. They could not be assailed as in the case of a number of sects, watching each other, and clamoring against the very germ of corruption as it appears in a sister body.

But it seems to me of no use to go into a detailed argument to prove that this would be the result of a church united under one government. It must be obvious to one who has traced the history of the Roman Catholic Church, and who considers that human nature is the same now as in the times of the apostles, who founded the primitive church.

The history of Christianity, since its division into different bodies, has been the history of the progress of tolerance.

It is true that the word of God teaches tolerance, as "Unitas" says, but God makes use of instruments to spread his various truths. Sectarianism has been the instrument for destroying bigotry. It is furthermore true that there is, and always has been, a great deal of intolerance among the sects, but God, who makes the wrath of man to praise him, has evolved, out of the strife of sects, the steady growth of the great spirit of toleration.

Out of battles grow mutual respect, and upon mutual respect is founded friendship and tolerance.

The "village oracle," puffed up with a sense of superiority over rude and rural competitors, and swelling with the most arrogant conceitedness, comes back from an experience of metropolitan polemics humbled in his estimate of his own abilities, less assured of the certainty of his own opinions, and respecting the talents, sincerity and opinions of others. Under a united church controversy would not occur; not because men would not differ in their interpretations of Scripture, but because it would not be allowed. Under the sole dominion of Rome, the Waldenses differed from the church, and Rome, with her mace of iron, crushed the controversy. Under the blighting and materialistic idea that it is a sin to divide the corporate church, which is an error most mischievous in this day, the intolerant spirit grew and fattened.

Under that idea the awful conflicts of the Arian and Athanasian became necessary; the religious wars of France sprang out of it; while the flames that consumed Huss were lighted by it. Under that utter misconception of the nature of the Christian church, the famous decree of the council of Constance, that "no faith is to be kept with heretics," had its birth. And what shall we say more to prove that, as long as Christians believe it to be a sin to divide the "body" of Christ into "different folds, yet having the same shepherd;" as long as they say, "there can be but one true church corporate," so long will there be, while human nature remains depraved, religious strife and a bitter intolerance.

For instance, what churches are now most arrogantly intolerant? I answer: Those who believe it a great evil to divide the *visible* body of Christ—the Roman Catholic, the High Church Episcopalian, and the *High Church* Baptist.

What churches are most tolerant? The Methodist and Presbyterian, who believe that the visible church unity may be broken, and yet consist with the attainment of all the ends of the establishment of Christ's church.

"Unitas" thinks sectarianism did not *cause* these effects. I used the term cause in its often-accepted meaning of "occasioning."

He thinks God was charged with doing evil in the expression: "Sectarianism is the order of God." In the first place, it is denied that the division of the churches' corporality is an evil.

It could not be logically inferred from the expression used by C. C., without a distortion of the language from its obvious meaning, that God taught Arminianism to some and Calvanism to others. "God's ways are not as our ways;" "God makes the wrath of man to praise him."

He himself says: "I will bring a sword upon you," though often that sword which *He* sent was held in the hand of malice, robbery and red insurrection; and yet no one thinks that God charges himself with doing evil that good may come.

We believe that Providence separated the Lutheran from the Romish Church. We hold that Providence thrust out Methodism from the pale of the English Church. Did God do evil? Yet good has come.

"Unitas" sits in hypercritical judgment upon the use of the term "necessitate" in the expression: "Inherent and educational differences in human minds necessitate different beliefs," etc. It is obvious that an absolute necessity was not intended. We, Arminians, believe that human crimes are not absolutely necessary, and yet who would object to such an expression as the following: "As long as human depravity and ignorance remain as now, so long will innumerable crimes necessarily follow."

But, Mr. Editor, I will not take up your space with any more definitions. Twenty-seven years ago, under Providence, the Methodist Episcopal Church was divided into two branches. We *believe* that immense good has followed that separation in the South. It is true, that much rancorous and jealous feeling has *incidentally* attended the separation, but that the good has vastly overbalanced the evil. We think this separation is the "order of God," without charging *Him* with creating the puritanic and fanatical spirit of persecution in the hearts of our Northern brethren, which directly caused it.

They now and then reach forth their hands through the pale of separation and say: "Come back." Our answer has been: "*Cui bono.*" We are no superstitious adherents to the old effete, intolerance breeding, Romish idea, that it is a sin to be separated. We are doing our work. Go and do yours. Peace be with you. Pray, in which of these bodies is the most intolerance? Which one wishes to "disintegrate" the other? Which one has shown the most brotherly love and forbearance, and which has the greatest zeal to occupy *vacant* churches?

Finally, Mr. Editor, we repeat: Sectarianism has accomplished, as an instrument in God's hands, a glorious work. The death-knell of High churchism, that awfully distorted conception of the true nature of Christ's church, has been sounded.

The old ship of Zion, which has *carried* so many over the sea of life in safety, without regard to the spiritual condition of its occupants, by the sheer strength of its *corporate* timbers, is now at Rome—a rotting hulk. She was badly damaged in the last war; before many years it will not be possible to keep her afloat.

Allow me to call the attention of "Unitas" to the fact that the word "co-operate," in the original article, was a misprint. It should have been "corporate."

Allow me, also, to thank him for his critical manipulations, as they have compelled me to an unusually diligent consultation of Webster.

C.

Few Thoughts on the Duty of the Church to Educate Young Men for the Ministry.

BY REV. JULIUS T. CURTISS.

NUMBER ONE.

MR. EDITOR: It is not my purpose to advocate the idea of making the ministry a profession, and thereby bidding for young adventurers into this great and responsible enterprise by holding out to them the inducement of an education. No, not by any means. But I do propose to advocate the idea that, under certain conditions, it is the imperative duty of the church to educate young men for the ministry. That this *duty* is imperative, when properly considered, I am persuaded none will attempt to deny. It is, to my mind, a question that will not admit of debate. And it does seem to me that the great and incalculable importance to the future success and prosperity of the church, of an educated ministry, is very apparent. It has *always* occurred to me that, under our peculiar itinerant system of spreading Scriptural holiness and truth over the land, it was much more necessary and important that our ministry should be educated, than that of any other branch of the Christian church. All other churches are congregational, they have a settled pastorate, and, as they are supplied with the gospel by a very different system from that of ours, if they have an uneducated man among them, he must look out for himself, and find a congenial element in which to labor. But, according to the true *spirit* and *intention* of our general, distributing, itinerant system, it is quite different. But *practically* it is *nearly so* with us. It is very clear that our preachers are not distributed according to the *spirit* and *intention* of our great and grand itinerant system. Why are not some of our uneducated preachers appointed to our city stations? They are good men and useful. Simply from a want of adaptation to these important positions. They are uneducated men; that is the great trouble. And the appointing power is compelled to supply the entire work, according to these circumstances and difficulties. And who will say that our itinerant system sanctions or authorizes any such thing?

And, therefore, our grand distributing, itinerant machinery has always been running against a heavy friction; which has very materially disturbed its movements and that progress and rapid advancement, which it might otherwise have made. It does seem very clear to my mind that we, as a church, do not see and understand the situation as it really is. I am fully satisfied that, with all the boasted intelligence and education of the ministry of some of our sister churches, we have a larger number, by far, of thoroughly educated ministers in our church than can be found in any other; and we will throw *in* our uneducated men. But that does not relieve the difficulty at all. Our educated men are not distributed out enough. In other words, every minister should be an educated man. I am tired of hearing it said: "Your ministry are not educated like ours." We must take this reproach away by instituting a higher standard of ministerial education. Our church has suffered greatly for the want of it.

We have heard it remarked, and seen it stated, that we must have men adapted for all kinds of work; we must have men to suit all classes of the work. No one will attempt to controvert that idea as it reads; but no error is more fatal than that contained in the spirit of the remark, and nothing is more fatal to that diffusive itinerant system in our church. There is no man, I am persuaded, so blind to the truth, that would say that an uneducated man can do better, more good among an uneducated people even, than an educated man.

We are then informed, with quite a show of triumph, that a great number of our ablest and most useful men were unlettered, uneducated men, and that they attained to great distinction and renown in the church; and that they were "diffused" abroad, too; filled any and every important station and position in the church. Well, so they did. But were the people as well educated then as they are now? Was there as great a demand for an educated ministry then as now? But how long, will you tell me, was it before they gained their great distinction and renown? How long did it take them, studying and toiling, in the far background, and being "diffused abroad" upon large, poor circuits and missions, before they were able to take rank with the foremost and the best, and claim these positions and honors? And would you say that a man of them could not have succeeded almost infinitely better and sooner than he did, if he had had the advantages of an early, thorough education? Then here comes shooting up a hissing, sputtering little sky-rocket, and, exploding, leave the startling *fact* on record that our Lord chose ignorant, unlettered men, poor and mean, for his apostles, to preach and disseminate his gospel. Now, that these apostles were poor—were not of the aristocracy, of the high and the noble, but were of humble birth—I will not stop here to question. But I do not think that any man is authorized to say, from the Scriptures, that they were illiterate, unlettered men at all. I am satisfied that Matthew knew something about books. He was a custom-house officer. Luke was an educated physician. But it is absolute folly to pursue such puny, silly arguments against an educated ministry further.

Some churches have always made the ministry a profession, and they educate men for it, as they do for the law, medicine or any other calling—making an education a necessary and essential prerequisite to a call to the ministry; while others have recently waked up, from the long slumber of indifference, to see the great importance of an educated ministry. They are now trying to meet the stern demands of the times, and they are doing their utmost to place their ministry ahead of all others in intelligence and education. And you will find it to be true that all churches, who reduce this high and holy calling down to the level of the other professions, seek to impress the people with the intellectual, and not the spiritual qualifications of their ministry. And some of them seek to impress the people, everywhere, with the idea by their large supply of self-esteem and "pushability," with the addition of newspaper puffs and laudation societies, that wisdom and intelligence will die with them; and they succeed far beyond what many of us think or believe. Whether they are better educated or not they succeed largely in making the people believe they are, and it amounts to about the same, with them, as if it were so.

Now we must avoid that rock. We must steer clear of that fatal error of degrading the ministry, by making it a profession and opening the door for the offering of strange fire upon the altar. That our ministry should be educated, none will or can deny. But the trouble is, how are we to do it? Shall we take up young men indiscriminately and educate them *for* the ministry, in hoping that they may sometime become ministers? That will never do at all. Here is an educational aid association, with a fund contributed by the church, for the purpose of educating such young men as are called to preach, or that say that they are. Now do you propose to aid a young man when he comes forward and simply says: "I am called to preach, and I want you to help me?" If so, there is very great danger of misapplying that fund. Now, how and upon whom do you propose to bestow your aid? This is a very important question for you to consider. The object of all this interest on the subject of ministerial education is to raise the standard of education to meet the demands of the times, and not to open a chance for rivalry between the ministry and the law or medicine. If such should be the case, there are many young men who desire and pine for an education, who would be induced, for the sake of it, to impose upon the church, and there would be no remedy.

PROF. HUXLEY, the retiring president of the British Association for the Advancement of Science, has been succeeded by Sir William Thomson, who, on taking the chair, delivered an address of an elaborate type, telling what science had done during the year, and concluding thus:

"I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Reaction against the frivolities of teleology, such as are to be found, not rarely, in the notes of the learned commentators on Paley's Natural Theology, has, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent old book. But overpoweringly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us, through nature, the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler.

The Christian Advocate.

THURSDAY, SEPTEMBER 14, 1871.

FOURSCORE.

Her hair is white and her eyes are dim,
But her life is like a quiet hymn,
Chanted low at the close of day,
When the light is fading away.
And she sits in her corner, knitting, knitting,
While her busy thoughts are flitting, flitting
Over the fourscore years that are fled,
Recalling the distant and the dead,
The faded hopes and the vanished joys,
Broken and lost like her childhood's toys,
Yet woven into a life's varied maze
With many a shining thread;
And with memory's retrovorted gaze
Over the years that have sped their flight,
She sees that the dark on life's tapestried wall
Was as needful as the light.
As she sits in her corner knitting, knitting
The gray and delicate links that fall
From her shining needles, each one fitting
Into a perfect whole,
She thinks how from deeds as noiseless and small
Groweth the wonderful wed of life,
And the stature of the soul.
The children's children throng around her,
Fair faces and locks of gold;
For many a chord of love has bound her
To the new as well as the old.
A peaceful present, a busy past,
Rich with the blessing of God,
Their lights and shadows together cast
Over the long, long pathway trod;
Then opens the boundless future before her,
With its "trembling hope" of bliss,
The higher life that shall soon restore her
The loved and lost of this:
And the holy light of the land immortal
Beams on that time-worn face,
As her steps draw near to the heavenly portal,
The goal of the earthly race.

—*Religious Magazine.*

THE PRIEST AND THE BOY.

A father asked the priest his son to bless,
Who forthwith told him he must first confess.
"Well," quoth the boy, "suppose, sir, I am willing,
What is your charge?" "To you, 'tis but a shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"And who do you confess to?" "Why, the Dean."
"And does he charge you?" "Yes, a whole thirteen."
"And do the Deans confess?" "Yes, boy, they do
Confess to Bishops, and pay smartly too."
"Do Bishops, sir, confess?" If so, to whom?"
"Why, they confess, and pay the Church of Rome?"
"Well," said the boy, "all this is mighty odd.
And does the Pope confess?" "O, yes, to God."
"And does God charge the Pope?" "No," quoth the priest,
"God charges nothing." "O, then, God is best.
God is able to forgive, and always willing;
To him I will confess, and save my shilling."

PERVERSENESS.

BY O. J. VAUGHAN.

"And ran greedily after the error of Balaam for reward."—Jude 11.

We have grasped the character, we have almost drawn the moral, when we have thus apprehended the meaning of the one word "error." It is the synonym of "perverseness." It is the opposite of rectitude. It is the opposite of that singleness, simplicity, unity of view and aim, which God makes the characteristic of saintliness, the condition of progress, of attainment, of grace. "I came out to withstand thee, because thy way is perverse before me." "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body also shall be full of darkness." And "if the light that is in thee be darkness, how great is that darkness"—the darkness of duplicity, of self-deception, of hypocrisy, of the life-lie!

My brethren, in vain were the history of Balaam written in the Bible, read year by year in the churches, if we leave him as a remote, obsolete, unreal, half-imaginary man—if we take no pains to set him "evidently" before our mind's eye, alike in the brighter and in the darker traits of his character and of his life. He too, unwilling we may be to think it, was a man of like passions as we are; he, too, had his innocent childhood, his developing youth, his gradually shaping and forming self, his opportunities as well as his trials, his efforts after good as well as his lapses and relapses into evil; he, too, is—let the thought have its solemn import and weight—was, and therefore is, and therefore shall be; like us, being born, he is still looking for judgment!

Mark then in him, as in a real person, these special points of interest. Place the better first.

Balaam had a religion. Not of Israel, he knew and he worshiped Israel's God. Like Melchizedek, like Job, like many an unrecorded nameless man (doubtless) scattered here and there on God's earth, Balaam had received from tradition, or had elaborated for himself, by such arguments as St. Paul deemed sufficient, that belief in "the Eternal Power and Godhead" which marked him off, absolutely, from the world of polytheists and idolaters. To have kept his faith pure, in a God-multiplying, God-corrupting age, was something.

It was more, to be a worshiper of the God thus known. There are men among us, in a Christian age, who have a religion indeed, but no worship. Strange, frightful, condemning inconsistency! Not only to "hold the truth in unrighteousness"—over-masteriug passion, involuntary infirmity, might account for that—but to believe in a God, and not to worship—not even to seek, not even (like lost spirits) to tremble before him—who shall excuse this? Balaam believed, and therefore worshiped.

You may say, it was an insincere worship. You may say, it is a strange plea for worship to propose to us Balaam's. I cannot agree with you. Something did come of Balaam's worship. Balaam would have been a more wicked man still, if he had not diligently worshiped.

Look at the history. We are apt to read the Scripture narratives as though the one only question were—was the person in question, on the whole, righteous or wicked? This is not our business. Judgment is God's. We have to weigh actions, and to estimate consequences, one by one. We hold no such doctrine—we find no encouragement for it in the Bible—as that of *apotheosis* and *apodiabolosis*—one man all good, another man all evil; and, therefore, we say even of Balaam, we say it of Pilate, we would say it, if we could, if Scripture gave us any opening for it—perhaps Scripture does give us just one opening for it—even of Judas: "This was right and that was wicked," leaving it to God to pronounce sentence upon the soul and upon the man.

Balaam had an aspiration. He was not satisfied to be as the wicked. He would at least end well. "Let me die the death of the righteous, and let my last end be like his!" The future world was before him—its judgment first, then its eternity—and it was something, it was more than all have, so much as to wish for that heaven "wherein dwelleth righteousness."

Stranger still, Balaam had an inspiration. God dealt with him. God communicated to him of his secrets. "Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God and knew the knowledge of the most high; which saw the vision of the Almighty, falling into a trance, but having his eyes open—

"I shall see him, but not now—
I shall behold him, but not nigh—
"there shall come a star out of Jacob, and a scepter shall rise out of Israel—
"Alas! who shall live
When God doeth this?"

Balaam had a conscience. His conduct, in each particular, was regarded in a conscientious light. A king's messenger came for him; he must take counsel with God. The answer is unfavorable; God refuses; depart! They return, with larger offers, with more urgent entreaties; even then—though it was wrong to ask leave—he will not go without leave; he persuades himself that he has it; imagining it to be revoked, he will go back; again the voice seems to say, Go with the men; he goes, and there, before disappointed king and sullen or threatening nobles, he bears, again and again, a true and manful testimony, pronounces God's benediction upon a foe whom he was summoned to curse, and returns to his far home without the reward; the more his heart was set upon it, the stronger surely the force of that conscience which has triumphed in him to spurn it!

I will dare to say a thing which I doubt not has been in your hearts before I utter it; namely, that a superficial reader, a shallow thinker, or a half-believer, is inclined to justify Balaam, thus far, at the expense of Balaam's God; to say, If God said, "Go with the men," how could he afterward be angry because he went? if the prophet did wrong in going, had not God the Lord (the words, strange as they sound, are in substance in Scripture) first "deceived the prophet?"

We are brought thus into the heart of a great mystery, which nevertheless the Bible bids us face bravely if we cannot solve.

Those words of the prophet Ezekiel, concerning him who comes to God with an idol in his heart, and whom God answers accordingly, enunciate a principle of the divine procedure. He who applies to God for license to do wrong—he who prays to God, not with a frank but with a false heart—he who first resolves, and then consults—he who brings to his prayer for God's direction a mind made up to disregard it—he who, not satisfied with one plain answer, must come again and yet again to the throne of grace, as though to change the purpose of the unchangeable, and constrain his sanction for a self-indulgence already forbidden—to such an inquirer God will vouchsafe no further light; rather will he visit with a judicial delusion the soul which sought, which implored, which compelled it; the "word behind thee, saying, This is the way, walk thou in it," shall become a lying word to the man who will have it so; God himself shall resent (with reverence be it spoken) the insolence which insists upon his permitting the prohibited; at last he himself shall say, or seem to say, "Go with the men," and yet his anger shall be kindled because the man went.

We may be shocked, we may be staggered, we may be irritated by the enunciation of the principle; yet is it not scriptural, is it not experimental, is it not true, is it not just? Would you dare to treat thus any human superior? Would you dare to come and come again to a father, to a master, to a sovereign, for a second answer which shall contradict the first? Would it be good for you that you should be suffered thus to presume? Brother! would it be good for you to be suffered thus to use the mercy-seat of the All-Holy? May there not be, in the deepest inmost hiding-place of the divine counsels, even a purpose of compassion in this mysterious rule: "He that setteth before his face the stumbling-block of his iniquity, and so cometh to inquire, I the Lord will answer him by myself, and let him go his own way, his desire granted, yet a leanness withal in his soul?"

It was thus with Balaam. It was thus with the disobedient prophet, when he allowed the voice of a man to reverse the clear direction received in the ear of his soul from his God. It was thus with King Ahab, when he would have "a prophet of the Lord besides" to get an oracle of confirmation for the lying spirit in his flatterers. "Thou shalt persuade him, and prevail also; go forth and do so"—was the sentence, upon an obstinate sinner, of a judicial delusion in the name of the Lord. It shall be thus in the last awful catastrophe of the willful self-deceivers—they have listened all their life long to the lying spirit; at last "God shall send them strong delusion"—it is the very word of the text, "an energy of errors"—"that they shall believe the lie."

The subject has been one of perpetual self-application. It suffered us not to wait for a more formal distribution. Gather up, I pray you, in conclusion, these brief lessons.

Rest not in religion. Balaam was religious. You see what came of it. Religion means restraint. Balaam put a restraint upon himself. First he will not go, because God refuses leave. Then he will not go, unless he can get leave. Then, when he goes, he will only speak the right word. He keeps to it. He does speak only the right word. He loses all by his religion. He returns a disappointed man; but he has done his duty. He was religious, and he has religiously acted. Yet this same religion, which makes him punctilious as to the letter, has no word for him concerning the spirit. He does not curse, but he teaches Balak now to seduce. Better, ten thousand times, that he had cursed, than that he had tempted! But that religion which stopped the malediction suffered the seduction.

What was wanting? Why was it that the religious man was so wicked—that he threw that frightful stumbling-block before Israel—that he died at last among God's enemies, slain, with the five kings of Midian, as the worst, the deadliest foe of God's people—that his name is put between the names of Cain and of Korah, and handed down to all time loaded with a church's execrations? Why? Because religion is not what God asks. Religion may tie the hands, may fetter the steps, may gag the mouth; religion does keep many men decent, respectable, conscientious, honored in their generation; but religion never touches the heart, never brings the self will into harmony with the will of God, never cleans the breast, and clears the soul, and cleanses the shrine, for a noble, a confiding, a self-forgetting communion with the unseen; gives no sufficient motive, inspires no available strength, for difficult decisions, for ambiguous turnings, for the self-crucifixions involved in the cross, for the transformation which qualifies for heaven. For these things—and at any moment of your life these things may be suddenly required of you—for these things, nothing negative will avail you—no mere check, no mere chain, no mere forgoing or refusing; there must be a positive thing for these emergencies; that which Balaam lacked, and therefore came twice for leave; that which Balaam lacked, and therefore went with the princes, by God's permission, yet under God's anger. There must be a positive thing, which religion is not; and that positive thing, being interpreted, is the love of God.

Finally, "keep yourselves from idols." Oh, it is not easy. So many things look beautiful in God's world—are beautiful—let none gainsay it. Pretend not, for it is unreal, that the neglect of men, that the contempt of men, that the hatred of men, is intrinsically better than the honor, the admiration, the confidence, the love. Pretend not to like poverty better than riches, or sickness than health, or solitude than society, or isolation of spirit than the love of the lovely. Pretend not to see nothing attractive, nothing admirable, I had almost said nothing divine, in that character which realizes your ideal, in that soul which seems to make God himself so true to you and so lovely. It is not to a condition of unlovingness that God calls you. Not such was Christ's. God himself is love. Only this; keep the throne for your God. Let nothing, let no one, sit where he has set his own seat, in the shrine of that soul which is from him and for him. Be willing to wait for your consolation. Suffer earth and time to dress themselves for you in sober, somber, sad apparel. "To exalt duty, and sacrifice inclination"—I quote another's words—"to be neither deterred by pain, nor tempted by pleasure; to yield to no pity for one's own hardships and woes; to forbear from fantasies concerning the unequal portions of happiness and misery dealt out in life; to find what there is to do, and forthwith to do it heartily"—such be it to live! And then, in prospect, or, at last, in experience—then, to die shall be gain!

A BARRIER TO FRATERNITY.

Bishop James in a recent address to the "Lay Electoral Conference" of Colorado, said that he "anticipated the time when there will be but one Methodist Church in the United States."

The good Bishop is looking a long time ahead, we opine. Never will Southern Methodists consent to union with those of the North, so long as they maintain among us those reckless slanderers, who disgrace "official organs" published in the South, by reproducing as truth what the writers are obliged to know is false. Is a man at liberty to publish for the truth what he *knows* is so exaggerated and misinterpreted (even where there may be shadow of probability,) as to turn the truth itself into a lie?

The cunning with which these misrepresentations are got out is noteworthy. An editor will refuge in the statement of "persons who have been in Washington." Who knows but that they were some of the subornsd witnesses who had testified there to what every Southern man knows to be generally false—who, therefore, are no more trustworthy than the credulous and discreditable retail slanderer, of whose dirty work the following is a specimen:

"We learn directly from persons who have been in Washington, and who are prepared to speak in the case, that the Ku-Klux oaths, signs, grips, passwords, disguises for men and horses, clubs with which victims have been beaten and killed, garments worn by persons when shot, etc., have accumulated in the hands of the committee *almost without measure*, and that, though many of the Republican papers of the South have failed to give these facts to the people, they are established beyond all cavil and the possibility of the future to deny or gainsay. The Methodist Episcopal Church has suffered, both among the white people and the colored, much more than we have ever claimed in these columns, while the African and Zion churches have shared with us terribly in these persecutions. We pen these lines merely to call attention to an article in another column from the *New National Era*, Washington, District of Columbia, which briefly indicates the results of the investigation at Washington, and to say that we fully believe that article to be strictly truthful, and that the half has not been told."

And this is part of the story quoted made up by a partisan political sheet, to secure the success of the Republican party:

"The 'school teachers' and 'preachers of the Methodist Church North,' seem to be the especial abhorrence of these (Ku-Klux) assassins; and hundreds of school houses and Methodist churches have been given to the flames; and Christendom will stand aghast when it is made known the *scores* of school teachers and Methodist preachers, who, by this agency, within these three years, have been whipped, shot, hung, and, in some instances, it is believed, burned at the stake. * * *

"A single instance of these thousand outrages perpetrated upon an American citizen on foreign soil, would be thought ample cause for war; and our entire navy would hasten to enforce the nation's indignation. And such abuse as is daily meted out to these humble Methodist preachers, if offered one of our missionaries on heathen ground, would arouse the whole American church, until every wind was laden with demands for 'protection.' * * *

"Christian men of our country! Humane men! All decent men, we appeal to you! Is any party or purpose *worthy of life* in this land which seeks supremacy through such hell-born measures?"—*Southern Christian Advocate.*

On Rowland Hill's idea of not letting Satan monopolize all the good tunes, a down-East Sunday school superintendent has introduced a new sacred song, the refrain of which reads: "Take, now, this Bible—this Bible—this Bible; Take now this Bible—the Bible of your sire."

Prayer the Key of Day.—Prayer is the key of the day and the lock of the night. And we should every day begin and end, bid ourselves good-morrow and good-night with prayer. This will make our labor prosperous and our rest sweet.

Delinquent members are those upon whom if the church depended, there would be no church.

RELIGIOUS INTELLIGENCE.

There is a deep interest among the Jews in Germany in the investigation of the claims of Christianity, and they are attending in crowds the preaching of the gospel in the Christian churches.

The Prussian government has resolved shortly to propose the final removal of all legal disqualifications of the Jews, and to grant new rights to the corporations combining for worship in synagogues.

The most extensive Hebrew library in the world, collected in Amsterdam, Holland, has been purchased by the congregation of the Jewish temple on Fifth avenue, New York, for the Jewish Seminary.

One of the innovations in some of the English High churches is the employment of brass bands during the celebration of the Holy Communion. This practice is now said to be adopted at St. Alban's, Holborn, and at St. Augustine's, Kilburn.

Sunday-School Statistics.—It is estimated that the whole number of scholars in the Sunday schools of Great Britain and Ireland is over 3,600,000, and of teachers not far from 350,000; and that there are in the United States 4,000,000 scholars and 400,000 teachers in our Sunday schools.

Mr. E. Remington, of Ilion, New York, who presented the Methodist Episcopal Church with the St. Charles Hotel property, in Syracuse, for publishing and educational purposes, recently doubled his previous endowment subscription of $25,000, and gave his check for the $50,000, making $170,000 given in two or three weeks.

The Roman Catholics of Ireland now scarcely exceed four millions, while the Episcopalians and the Presbyterians reckon a million and a quarter of adherents. Other denominations are quite insignificant. There are but forty-one thousand Methodists of all sorts, and only about four thousand five hundred Independents, with a like number of Baptists, in all Ireland.

It is reported that according to the last report of the Holy Synod at St. Petersburg, a special commission is to be formed "in order to examine the proposals made by certain members of the English Church to be admitted into the orthodox religion." It is stated that one hundred and twenty-two Englishmen have expressed a desire to enter the Russian Church.

The old Roman Catholic church of St. Basil, at Seville, Spain, has been opened for Protestant evangelical worship. The church buildings comprise a good day school, and a Sunday school is in full operation. In Seville there are now five congregations of Spanish Protestants, with Spanish evangelical preachers, and upward of seven hundred Sunday scholars.

The *Athenæum* states that Mr. Walter Besant and Mr. E. H. Palmer are engaged upon a joint work on the History of Jerusalem, from the days of Herod to modern times. It will contain, among other things, the story of the short-lived Christian kingdom, and—which will be new to most readers—the life of Saladin, as told by the Arab chroniclers. The book will appear in October.

Colonel Conwell, who told the story of the gamblers in China who were led to give up their games by the repetition of Phœbe Cary's hymn, "One sweetly solemn thought," writes to the *Tribune* that the reformation of these men has been permanent; that the old man spoken of in the anecdote has returned to California and has become a hard-working Christian, while "Harry" has renounced gambling and all its attendant vices.

The Wesleyan Missionary Society of London is making special efforts to raise funds to build churches at Rome and Naples. A site has been procured in Naples, on which it is proposed to erect a suitable building at the expense of £5,000. An equal sum is asked for, to erect a chapel at Rome, to replace the present lowly hired rooms. Disused churches or convent chapels have been rented or purchased in Padua, Parma, Vicenza and Mezzano.

The minutes of the forty-first General Assembly of the Cumberland Presbyterian Church, have just been published. As far as can be ascertained, the number of ministers is 1,116; licentiates, 198; candidates, 214; congregations, 1,863; elders, 6,198; deacons, 1,523; added by experience and letter, 7,850; dismissed by letter, 1,338; suspended, 212; total in communion, 96,335; churches organized, 78; houses of worship erected, 40; number of Sabbath schools, 518; average number of teachers, 3,502; average number of scholars, 26,466; value of libraries, $12,442.

The *Honolulu Friend*, of the first instant, has an account of the sailing of the Morning Star for Micronesia, having as passengers, Rev. Mr. and Mrs. Snow, Rev. Mr. and Mrs. Bingham, Rev. A. A. Sturges, Mrs. Doane, and two Hawaiian missionaries with their wives. In the farewell religious services, Rev. Dr. Stone, of San Francisco, took part, offering a prayer in English. Prayer in Hawaiian was offered by Rev. B. G. Parker. It is added that "recent intelligence from the Gilbert Islands is most cheering. The King of Apiang has died, but his son has come out firm on the side of the gospel. Multitudes are learning to read, and the general interests of the mission are most encouraging."

The papal party in France continue to promise the Pope an intervention in his favor, and are doing their best to bring M. Thiers to adopt their policy. In Austria also intrigues are being carried on through some of the women of the royal family to thwart the action of Count Beust and force the Emperor to adopt reactionary measures. A few days ago Cardinal Antonelli received Count Kalinsky, the Austrian embassador; and, in conversation, he said to him he could not comprehend how Austria accredited an embassador to the Pope and another to the King of Italy, in the same city. The Austrian replied: "Your eminence, how can she do otherwise, when that city is the capital both of the King of Italy and the Pope?"

Protestants in the National Assembly.—The Paris correspondent of the *Daily Review* says: The last elections showed that this present time is wonderfully favorable for evangelizing France. I hear that there are now in the House sixty Protestants; ten of them are pious, Christian men of eminence, who may all exert a wide influence. Four elders of the Reformed Church of Paris are members of the House. Two other members belong to the Church Taitbout. At Paris itself, out of twenty-one members to be elected, five were Protestants. The second, named M. Andre, is a pious banker, who presides over Christian meetings every Sunday. M. de Pressense was elected the sixth, whilst a distinguished bishop, Mgr. Treppel, and a Rationalistic pastor, M. Coquerel, who were both candidates, were defeated.

Da. Talmage, missionary of the Reformed Church of America, at Amoy, China, reports, in the *Sower and Gospel Field*, six students in their theological seminary. He says the English Presbyterian mission in that city has also a theological school, and that, in addition to the regular instruction in the Chinese language and literature given by the Chinese teachers, and the more informal instruction given by the missionaries in each of the halls, more formal lectures are delivered in both institutions by the missionaries of both missions, at which all the students attend; also such of the helpers as are able. He reports schools for girls, parochial schools in connection with two of their churches, and women's meetings. These meetings, though silent in their influence, doubtless are already beneficial to the character of the church.

The missionaries learn to use a strange language in reading, writing and talking much sooner than they venture on it in public prayer. They sometimes need special encouragement to make this last hazardous undertaking. It seems not only difficult, but so peculiar, that it is hard for them to realize that it is prayer, or can be acceptable Jehovah. It seems more like saying a lesson, and almost a mockery, as they try to pick up the unfamiliar words necessary to express their ideas. One missionary said, that at first it seemed to him almost as though he ought to ask forgiveness in English after he had stammered through his first prayer in Arabic. And yet the native converts long to have the new missionaries acquire the ability to pray in their languages as soon as possible. They sometimes urge and encourage them to undertake the service. Sometimes they may be heard also offering up their petitions for their new missionaries, that God would help them and teach them how to pray in their languages. Missionaries have been much moved at times by overhearing such supplications, and have the sooner made the effort to pray publicly in a strange tongue, that they might gratify this strong desire of the native believers.—*Independent.*

The Presbyterian Board of Foreign Missions is taking vigorous measures to spread a pure gospel in Roman Catholic countries and communities. On the continent of Europe it operates through the local evangelical societies, employing *native* preachers and colporteurs who are familiar with the language of the country. This is the moment when those societies ought to be largely aided from this country; this is the seed time; the ground is broken up; and those societies are trying to improve the opportunity to give the word of life to the whole population. The Presbyterian Board sends all money raised for this purpose directly to the field and work, not a dollar being lost by agency or commission. We earnestly ask that the churches will take up collections and individuals forward their donations for this immediately important cause.—*Observer.*

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THE PROBLEM OF CORRUPTION.

We need not go beyond our Bibles to find records of depravity which equal anything known in these times. The corruption prevailing in the days of Malachi was probably more widespread in the Jewish commonwealth than that which is witnessed in the arena of modern civilization. These men robbed God, they were profane, licentious, covetous, dishonest to the last degree. The state of morals in the Roman empire, in the days of Augustus and afterward, was worse, in every respect, than in any of the capital cities of existing Christian nations. There is a general alarm felt at the revelations of venality, fraud and dishonesty which have been lately made, as existing in this country and elsewhere. The recent disclosures in New York have stirred the public as it has seldom been stirred; and here, in Lonisiana, an amount of rottenness has been brought to light in political circles, which would be astounding but for the fact that we have become somewhat used to it. The Tammany ring in New York, and the carpet-bag plunderers in New Orleans, have shown themselves wonderfully alike in their proclivity to outrage every principle of truth and honesty.

The fact that the wholesale plundering here was upon the property of rebels goes far to reconcile it to the Northern conscience, but the peccadilloes of Mayor Hall and his associates in office have suddenly waked up an earthquake of public indignation. There, it is the villainy inherent in Democratic politics, and the religious radical journals are using it to favor their party, but what will they do with the equal venality of their loyal friends in the South? The Republican soil here shows as rank a growth as the Democratic there. The radical rule in the South has exhibited a degree of corruption, such as was never known before in this latitude, and this, with a reckless defiance of public opinion on the part of the guilty, which shows that they feel secure of the support of their political friends. The avidity with which the New York *Independent*, and other journals of high moral pretensions, turn the late revelations to party account, shows anything but a righteous zeal for simple and unqualified honesty. And this is, doubtless, one great cause of the prevailing corruption. Party ends must be subserved by every means, no matter at what expense of truth and virtue. With these guardians of religion and morality, the supremacy of their political party is the first great article in their creed. This is the first and great commandment, and the second is like unto it. This instance of official dishonesty must be treated with special reference to the next presidential election, and its bearings upon the success of the Republican party are the main points to be studied.

Thus it is, that a partisan spirit brings the question to a single issue, and refuses to recognize crime, except in its relations to political results. Robbery is exposed and denounced where political advantage is secured; it is ignored or covered up where political damage is likely to ensue. This is about all the honest independence that we find in the religious journals of the North. There is a partisan animus in all, while there is neither the disposition nor the courage to rise up against evil-doers as such, and to expose and denounce all official and social wickedness, without regard to political affinities. The New York ring, composed of papists and Democrats, is bad enough, and ought to be broken up, but is there no palpable corruption elsewhere that calls for exposure? Christian men must divest themselves of political prejudice before they are qualified to indicate or apply the remedies which are demanded, and they must recognize their allegiance to God and truth as something paramount to all questions of political expediency.

The corruption of the times is a fact of society and of public morals, and is to be met by the counter influences of honesty and uprightness. How good men are to bring about a reformation is a difficult problem. The virtue and piety of the country must somehow reach and control the offices and legislation, but this can never be done under a blind subservience to party domination. Good and capable men must come forward, and the honest men must vote for them. The Psalmist's rule of discrimination must apply politically as well as socially; "In whose eyes a vile person is contemned, but he honoreth them that fear the Lord." The property and intelligence of the country may, in time, assert themselves, but these require the assistance of all moral and religious influences. The character of office-holders and legislators in some degree reflect that of their constituents, and the dishonesty, so prevalent in political circles, indicates a fearful demoralization in society.

The love of money is the root of all evil, and covetousness has become the prevailing idolatry of the times. The commandment to be emphasized just now is: "Thou shalt not steal." A special mission is needed for the preaching of honesty, and to promote the revival of integrity in the land. Our social and political corruption is not novel in the history of the world. Things have been worse elsewhere and in other ages, and, on the whole, the human race is growing better. The only marvel is that such wickedness can exist and be tolerated, where there are so many advantages on the side of purity and integrity. What are our Sunday schools, our pulpits, our innumerable agencies for the reformation of the world doing? Has the gospel lost its power to leaven this great festering lump of sin, or is there a fault on the part of the Christian men in failing to estimate the evil, and to apply the remedy? "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?"

THE PACIFIC COAST.

BY BISHOP KEENER.

Roseburg, August 25, 1871.

In approaching California, the eye experiences much relief on the Nevada, at the first appearance of trees. I thought the pine and fir never so soft before. They fringed the rocky heights of this mountain chain as exquisitely as grasses upon the edge of a straggling brook. Coming on down to the valley of the Sacramento the live oak prevails exclusively. Wheat fields, as far as the eye ranges, dotted with these healthy trees, looking like home and an apple orchard. There is no other tree to be met with. The wheat heads had been cut off, leaving a very white, clean straw standing, well cured and full of nourishment for stock. This "white to the harvest" look of all the grass and grain of California and Oregon resembles the cane-fields after a hot sun has followed upon a severe frost. The air at this season of the year is filled with vapor, which, from lack of electricity or other cause, will not condense into fog or dew, but remains night and day as a vail of smoke over the sky. It is the effect of long drouth; and yet nothing seems to suffer but Indian corn. The trees look green, the pears hang full, the plums and apples are plump and cluster upon the finger-like branches until there is scarcely standing room for them, and the wood is barely able to support their weight. This rack, everybody tells you, is smoke from the mountains on fire. The same haze is upon the atmosphere of France, and causes the grape to ripen slowly. Our hot scorching sun of Louisiana brings them on so fast that but little sugar is formed. Here nothing can surpass the sweetness and lusciousness of the white grape. If the Spies carried such back, there was still less excuse for those perverse, leek and onion-longing Israelites. As this climate is Asiatic, I am much disposed to think these grapes like those of the Promised Land. They are like the Malaga, without juice or any acid pulp. Cattle do finely here all the winter; the summer is the hard part of the year for them. Every horse, cow and sheep that I have seen, is of good stock, and in the best condition.

As soon as Sabbath was past, I took car and stage for Oregon, happily ignorant of the things that should befall me. I had read Bishop Marvin's experience over this route with his solitary Dutchman, but it made no serious impression on me. Presently, I found myself seated in an instrument of torture that never occurred to the fruitful brain of Dante—a mail stage. Had he ever passed by this way, he should have had, in his "Inferno," a United States mail wagon, with but one "inside," being driven furiously forever amidst dense forests of pine, fir and larch, along a narrow road, cut on the dizzy mountain sides, on and down with spring and jerk, down to the bottom of the gorge, rattling over the bridges, and then rising up for a new descent. This was not my case exactly. I had with me an odorous Chinaman. I was not alone. This is, by way of warning, not description. Two days and two nights of this riding left me hardly able to walk or to stand upright.

The compensation was a sight of the grandest growth of tree on the continent, whole forests of cedar and larch, not less than one hundred and fifty feet in height. And next, the snowy, sunbright top of Shasta, the highest mountain on this coast but one—only less than Mont Blanc. Upon reaching Ashland, the valley of the Rouge river, introduced into the beautiful succession of grain fields and fertile hills, which glow all over this part of Oregon. I preached at Jacksonville on Sabbath, and here, at Roseburg, last night.

JACOB AND RACHEL.

After Esau had discovered the fraud which his mother Rebecca) and his brother Jacob had practiced against him, he was filled with wrath and resolved on revenge, as soon as his sick father should be dead and the decencies of the mourning had been observed. Rebecca, knowing this, hastened Jacob's departure to Haran, the country of her brother, Laban. Jacob, the heir of wealth, without a servant or a camel, flies alone; he dares take nothing lest he be tracked, pursued and captured. In his wallet he carries a little oil, perhaps some bread, and a few hard dates. How interesting this lone traveler! What experiences await him? What fortunes his wonderful family? Who could have anticipated his future, or the destinies of his far off posterity? He goes forward on his long and lonely journey. He reaches Haran. He sees a well. He asks the shepherds: "My brethren, whence be ye?" And they: "Of Haran are we." And he said: "Know ye Laban, the son of Nahor?" And they said: "We know him." And he said: "Is he well?" And they said: "He is well, behold Rachel, his daughter, cometh with the sheep." And when Jacob saw "Rachel, the daughter of his mother's brother, and the sheep of Laban, his mother's brother." (You see it is his mother this young stranger is thinking of, his mother, his far off mother). Jacob did not sit by as a mere spectator, as Eliezer, his grandfather's servant, had done when he came to secure a wife for Isaac, Jacob's father. Jacob had not the dignity of age, nor the pomp of retinue, as Eliezer had. So he runs and removes the slab that covers the well's mouth, and gallantly watered the flock of Laban, his mother's brother. Jacob kissed Rachel; he thought of his far off home, of his mother, his desolation as a refugee in a strange land and this young woman, his mother's niece, his own cousin, the rush of emotions, tender and sad, overpowered him, and he lifted up his voice and wept. How natural is all this! Jacob told Rachel that he was Rebecca's son, and she ran to tell her father, and Laban ran to meet Jacob and embraced and kissed him. Jacob told Laban all his story. And Laban said: "Thou art my bone and flesh." This man, Laban, was mean and selfish, but he had some threads of goodness and kindness in the web of his evil life. He received Jacob kindly. Jacob remained a month as a guest, but made himself useful in the management of the herds and flocks. It is presumable that somehow he had heard from home, and that it would not be safe to return. Laban now proposes business, and inquires what wages Jacob would demand. Jacob, in the meantime, had fallen deeply in love with his fair cousin, Rachel, and, in the ardor and abandon of his love, offered to serve Laban seven years for Rachel. Laban holds Jacob to his offer. How different from the reception given to Isaac's proposition. When Eliezer came to secure Rebecca for Isaac, he came with a retinue of ten camels and a treasure of many valuable ornaments, and said that Isaac, his master's son, was rich, the heir of great wealth. Laban said to him: "Come in, thou blessed of the Lord," and further: "The thing proceedeth from the Lord," and agreed to Rebecca's instant departure. But here is the son of Isaac, asking his daughter in marriage, but he is a refugee and poor. Laban is in a position to take advantage, he sees the devotion of the young man to his daughter, and, true to his covetous instincts, he exacts the seven years of labor. If we are poor, this selfish world is very apt to make us feel it, and take advantage of our necessities. But how love lightens toil, and gives swift wings to time, it is written: "Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had to her." The years flew by on rosy wings, and Jacob said, when these years were passed: "Give me my wife, my days are fulfilled." "Laban gathered the men of the place and made a feast;" but this apparent generosity was but a covering for another act of covetousness and fraud. He foisted upon Jacob his daughter, Leah, whom Jacob had never wooed nor loved. Being deeply veiled, Jacob did not detect the fraud; but the morning came, and with it the terrible and heart crushing discovery that it was not Rachel, his long loved and long sought bride. "Behold, it was Leah!" Did ever so few words express so much disappointment? Sterne, the author of "Tristram Shandy" and the "Sentimental Journey," selects this exclamation, as above all others in the Bible, in recorded speech, to express the feeling of utter disappointment. This act of Laban's was cruel, as it was covetous and false. At the end of the usual week of marriage festivities, Laban sold Rachel, the second time, for seven years more of toil. This execrable wretch could make merchandise of his children, and trifle with the most tender and sacred feelings of the heart. However, Jacob had little right to expect fair dealing of others, when he had perpetrated a fraud upon his own father and brother. So true it is: "Whatsoever a man soweth, *that* also shall he reap." W.

Galveston, Texas.

EUROPEAN CORRESPONDENCE.

Paris, August 21, 1871.

My Dear Stewards: The greatest natural wonder that I have seen in my "feeble" travels is the great volcano, Mount Vesuvius. Smoke in volumes continually issues from its summit, as from the chimney of a mighty forge; its fires burn as ceaselessly as the waters of Niagara flow; at night, the red-hot lava can be seen at short intervals, bursting forth with the smoke, and lying in great flakes upon its sides. Where there is so much smoke there must be some fire; aye, bowels of fire, to feed whose flame, fuel and draught are ever mysteriously and abundantly supplied. It is strange, so strange; there is Mont Blanc, difficult and dangerous to ascend for the cold; there is Vesuvius, difficult and dangerous to attempt for the heat; fields of snow clothe the one eternally; of burning lava the other. The interior of Vesuvius would be a rare sight; what surgings and boilings and seethings and meltings! To note the wave of liquid fire, starting in the depth of the fathomless abyss, despising gravitation, dashing from side to side of the rocky barrier that contains it, making its way resolutely upward, and finally delivering its eruption, breaking upon the free space outside like the stormy tide upon a rock-bound coast! Vesuvius, a pyramid of rock with heart of fire, is one of God's tents which he has pitched to dwell in on this earth of his, for "our God is a consuming fire." Who can pry into the secret of that tabernacle? He is not confined to place; the curtains of the sunshine drop to form a pavillion for His benignant presence, that occupies the globe, but He has His tent of terrors also. He is august and terrible, and yet He knows how to win the terrified creature to Himself, for as houses are built and tenanted, and vineyards smile on the very slope of Vesuvius, at almost a stone's throw from the lava line, so faith in God, so far from being dismayed by His terrors, comes and nestles under the very brow of the frowning majesty; for God is love. Vesuvius and the rainbow, Sinai and Calvary alike proclaim it.

A few miles from Vesuvius lies a city of houses, streets, shops, villas, but without inhabitants. Many of the houses are commodious and convenient, and seem to invite occupation, but there is no card on them "for rent or sale," and there is no application to rent or buy. The streets are already paved, but no sound of hoof or wheel is heard upon them. Garden beds, bordered with marble, lie waiting in vain to be sown with flowers, and fountains, dry for long ages, beg in vain for water. Temples are there, but no devotees; and theaters, but no spectators nor performers. Doors are open, but no one goes in or out, and no face looks out of the many windows. A town it is, distinct and real, of walls, and gates, and streets, and houses, and temples, and fountains, and public buildings, larger than many a village of our towns of two thousand inhabitants; but is utterly vacant of population. Neither mansion nor cottage has a tenant; frescoed flooring and walls and ceilings in vain invite an owner or an occupant. There are evident traces of former occupation, but no signs of any now. Diomede must have been a rich and luxurious man, who evidently lived in one of the handsomest villas to be seen, but his skeleton lies in the cellar, clutching his gold and silver, and no heir has succeeded to his magnificent mansion. Human forms of solid white ashes, male and female, lie here and there, where they were overtaken in flight by the merciless torrent of flaming lava, and the agonized expression stands still upon their countenances. Remains of all kinds are found there, and which any visitor may see: loaves of bread, figs, beans, walnuts, prunes, rice, shells, honey, paper, rope, thread, hair-nets, wood, nutmegs, honey-beans, eggs, dishrags, hair, fish-bones, paints, jewelry, breastpins and earrings, vases, kitchen utensils, spoons, mechanics' tools, wine jars in restaurants, very numerous. It is an old city; there are evidences that its streets were trodde and its gay villas frequented by great men of the Roman State, Cicero and Sallust, and Pliny a Julius Cæsar; but for only two centuries past has its location be known, and excavations have reco ered its date only within the l hundred years. For eighteen hu dred years it has lain a ruin at t foot of its destroyer—proud, sull Vesuvius, that burns still with fire that consumed Pompeii; it yet unconsumed. Towns and v lages are lying all around the v cano now, and homesteads far upon its slopes. How is it that th are not in terror of Pompeii's fa It will not be in our time; doub less, they think. The ancient calam ty, judgment shall we say? is f gotten, as it is long past. The ch dren have ventured again upon t ground where their fathers perishe secure in the constancy of natu which is the providence of G which is the law of his dispen tion who said to the disciples th invoked fire upon the inhospital Samaritan city, which shut its ga against Him: "I am not come destroy men's lives, but to sa them.", Naples, a tremendous c in size, and population of six hu dred thousand inhabitants, lies too far off for the lava flood reach it, but it is difficult to see th it is any less luxurious in vice, a filthy in its iniquities than was Pom peii. If there was a lesson in t destruction of Pompeii, Naples failed to learn it. W. V. Tudor.

RAMBLING NOTES.

We give our readers further e tracts from the second letter of D T. O. Summers, Jr., published the Nashville *Advocate*. Sorry th our limited space compels conde sation:

At Lewiston, several miles belo the Falls, I took the steamer f Toronto. Just before starting, whi walking on deck, I met Prof. Yea man, who fills the chair of chemist in the University of Nashville. T professor was educated at the Un versity of Toronto, and was, course, familiar with all the poin of interest in the city, to all which he kindly volunteered to ta me. We had a delightful sail acro Lake Ontario, arriving at Toron at two P. M. Saturday. Wishing lose no time, we began immediate after dinner on our rounds of ob servation. We went first to th court rooms, and what a contra to our court houses, covered wi theater, circus and quack-medicin posters, and redolent of decompo ing tobacco juice! Here I foun ample halls with marble floor magnificent libraries, and portrai of great men strung throughout th building, giving it an air of dignit which you never find in America court houses. We next visited th Normal School. The grounds of thi institution are beautifully laid of There was one feature in this tha pleased me very much, indeed, an I think it could be carried out muc more extensively, and hence mor profitably, in the South. There were plots of ground, of various sizes and shapes, with plants repre senting the botany of the country so arranged on them that they may be studied while growing. The botanical name of every plant i affixed to it, to assist the student The art-galleries of this institution are the finest we have ever seen The chemical and philosophical ap paratus is large and well selected A great deal of attention is paid to education in Toronto. Everything is carried on in good old English style. Here diplomas mean wha they say.

Punshon is building an immens church, which he calls the Taber nacle. It is built of yellow brick in which this country abounds. The stone-work is first built in, and then carved afterward. I saw them carv ing the pillars at the door. Th tower will be, at the rate it is now diminishing in diameter, higher than that of any church on the con tinent. Everything about it is solid and plain. Evidently he expects to have large audiences, for no room is lost in that building. There are the old English galleries constructed so as to hold almost as many people as the body of the building. This church will soon be completed Methodism is stronger in Toronto than any other denomination, ex cept the Church of England. The Presbyterian Church has also a largo membership in Toronto, a there are a great many Scotch in habitants.

On Sunday morning, as Punshon was in Europe, I attended the church of the Holy Trinity, the High Church branch of the Church of England. On my way a little in cident occurred which, under th

circumstances, was very interesting indeed. Having no guide, I inquired of an old gentleman whom I met, the way to the church. Though going in the opposite direction, he volunteered to walk with me in sight of the church, but said that he had made up his mind never to enter its doors again. I asked his reason for such a resolution. He replied: "I don't like silver-plated religion—I want the solid material, and I don't get it there." He pointed out the church, and returned to his own. We had a good illustration of what you have been pleased to denominate "bastard popery" in the services of the morning. At night I attended the English cathedral. There was no ritnalistic flummery here. The Liturgy was excellently read by Mr. Dudley, of Baltimere. Dean Grasett preached one of the best sermons I have ever heard, on Ahab and Jezebel, or the danger of unholy alliances. He did not mince matters at all, but gave us good gospel in pure old English style.

The University buildings are all in the Park. They are constructed after the model of Oxford. The main structure is the finest University building on the continent. The hall in which the degrees are conferred is covered with insignia and inscriptions, all in Latin, indicative of the dignity and solemnity of these occasions. The museum is finer than any I have seen, except, of course, that of the Philadelphia Academy of Science. The library contains sixteen thousand volumes. This does not include magazines, reviews, etc. You will find no trash here. There is not a book in it that is not valuable. The arrangement is very beautiful and convenient for the student. There are alcoves constructed throughout the room, each of which contains books of a particular department of literature, so that, for example, if a student wishes to make historical investigations, he goes to the historical alcove and finds there a desk and chair, and all the books upon that subject. Prof. Yeatman procured the keys of the laboratory and carried me through its various departments. This is said to be the most extensive university laboratory on the continent, and, of course, I was anxious to see it. It is really the best I have ever seen, except one, and I am glad to say that one is at the Southern University at Greensboro, Alabama, which was selected by Prof. Lupton from the finest manufactories in the world. The apparatus and arrangement of these laboratories are remarkably similar. There is a fine observatory connected with the University, in which there is a great clock, from which the various clocks of the city are struck by electricity. We next visited the Lunatic Asylum, passing Trinity College on our way. This, too, is a large institution, but we did not go through it.

At two o'clock Monday afternoon, I left Toronto on the steamer Abyssinian, for Montreal. We passed some beautiful Canadian towns, and fine, well-cultivated farms. This St. Lawrence is a grand old river. Our best geologists hold that near the present mouth of the St. Lawrence must have emptied the principal river of the continent during the carboniferous period, which was the period of general emergence. Indeed, the St. Lawrence is at present the greatest rival of the "Father of Waters" in North America. In many respects it far surpasses the Mississippi. The "Thousand Islands," which lie immediately below Kingston, are beautiful beyond expression to the "natural" eye, profoundly interesting to the scientific mind, and to the fisherman absolutely enchanting. St. Peter and Dr. Green would go into ecstasies over it. And then the rapids! Down these our vessel rushed with steam shut off, and by the force of the current alone, at the rate of twenty miles an hour. It is very dangerous, indeed, as we had occasion to determine. As we swept down Cedar Rapids, there were seven huge rafts in the stream, and as they were entirely under control of the current, we were dependent upon the skill of our pilot to avoid them. In doing this we were dashed upon a rock, and came near being lost. One man on the raft nearest us was drowned. We arrived at Montreal in the afternoon, and were greeted with a perfect Babel of tongues on the wharf.

T. O. SUMMERS, JR.

MONTREAL, CANADA, Aug. 16, 1871.

CHANGE OF FORM.—The Texas *Christian Advocate* comes out in its new form, as a sixteen page sheet, looking attractive and fresh. The price has been reduced to $2 in specie, with peculiar advantages to clubs and agents. We agree with Bro. John that Texas ought to have an organ, and that the five Texas Conferences should give the *Advocate* a hearty support. We wish our confrere prosperity and increased usefulness and success in his new departure.

BOOKS AND PERIODICALS.

THE FOUR GOSPELS IN ONE. By a Chicago Bible class teacher.—Chicago: R. A Campbell, publisher, 1871.

In this work, the author has arranged the gospel narrative in the chronological order of the events recorded. Where there are parallel accounts of the same things, instead of inserting them all, there is a selection and blending of all in one statement. The chronological arrangement, and distribution into sections will be a convenience, and contribute much to facilitate the study of the gospels. We should have preferred the placing of the parallel passages in full, and in separate columns, instead of an attempt to unite them in one text, but it is this which is peculiar in the work—the *four* in *one*—a smooth and connected narrative, every word of which is taken from the inspired page. On the whole, we think the book a useful one, and well worth having. Sunday school teachers especially will find it of service.

LIFE AND TIMES OF HENRY LORD BROUGHAM. Written by himself, in three volumes. Volume II. New York: Harper & Bros., publishers, 1871.

The correspondence in this volume comes down to 1829, and the personal history and times cover about twenty-five years. A large part of the volume is about home and foreign politics; and more than all, about the royal family, especially the Princess of Wales and the Princess Charlotte. The trial of Queen Caroline is the subject of nearly three entire chapters. New light is thrown upon many of the leading events of the eventful times extending from 1807 to 1829, and some of the most celebrated characters are revealed more fully than ever before. For sale by Ellis & Bro., Camp street.

THE COUSIN FROM INDIA. A book for girls. By Georgiana M. Craik. New York: Harper & Bros., 1871.

This is number two of the series of books for girls. It is handsomely illustrated, religious in its tone, and calculated to interest and profit the young.

HISTORY OF METHODISM IN TENNESSEE. By John B. McFerrin, D. D. Volume II. From the year 1804 to the year 1818.

The present volume of the History of Methodism in Tennessee is replete with matter of great interest. The author has been diligent in gathering his materials, among which are many important letters and documents, never before published. The period of fourteen years embraced in this volume is peculiarly rich in personal and biographical treasures, and the author has most appropriately sketched many of the most celebrated of the early Methodist preachers. There are many details in reference to families, individuals and places of little interest to the general reader; but to those acquainted with the localities, or connected with Tennessee scenes and society, they must possess a peculiar value. We have gone through the volume, attracted, pleased and profited by every chapter. The engraved likeness of Dr. McFerrin, and that of his venerable mother, which appear in this volume, are excellent specimens of art, and add to the value of the work. The author announces that the work will be completed by a third volume, which may be looked for in the course of a few months.

We quote the introduction to Volume II as follows:

The first volume of this work having found favor, the author is encouraged to persevere in his arduous and yet delightful task. To review the past and to mark the progress of the church of God is pleasant, and serves to inspire the soul of the believer with greater confidence in the future success and final triumph of Christianity. "Upon this rock will I build my church, and the gates of hell shall not prevail against it," is a proclamation of the Saviour that has been verified by the history of the church in past ages, and will be fully confirmed in the establishment of Christ's kingdom throughout the world, when all shall acknowledge Him to be Lord, to the glory of God the Father. It is a matter of gratitude that the Methodists, humble and despised as they were in the beginning, have been the chosen instruments, in the hand of God, of accomplishing much in the extension of the Redeemer's cause and kingdom. One object of this work is to keep Wesleyan Methodists to their true position and legitimate calling, and this by recurring to the past, and seeing how and why our fathers prospered in their high and holy calling.

Another volume will follow, which will bring the History of Methodism in Tennessee to a period where the author thinks there should be a pause for future developments.

Accompanying this volume will be found an engraved likeness of the author's aged and reverend mother, for the insertion of which no apology is offered; and also one of himself, which he has allowed to be inserted at the earnest request of many friends.

Asking the indulgence of the reader, and the smiles of God upon his labors, this volume is sent forth to take its place among the multitude of books, in the making of which there is no end. J. B. McFERRIN.

NASHVILLE, June 15, 1871.

THE HOUSEHOLD for September contains a large variety of articles treating upon nearly every department of domestic life. Among others we notice Household Architecture, by George J. Colby; Furniture; The Fashions; Little Soldier Cap, a story for the children; Echoes from the Poets; About Canning Fruit; Cooking Recipes; Questions and Answers; Dressing for Home; Dancing, etc. This journal is an especial favorite with the ladies, which is a good indication of its merit. Terms, $1 per year. The publishers offer to send six numbers on trial for twenty-five cents, and every lady not already a subscriber will be very likely to try it at this rate. Address, George E. Crowell & Co., Brattleboro, Vermont.

THE NEW MONTHLY MAGAZINE for September has a good table of contents, and is an attractive number. The editor has been sick, and we miss the fine Round Table feast he is in the habit of serving up for his readers. Are our Methodist ladies all taking this excellent magazine, and are the preachers working to extend its circulation? Let every one make a personal matter of it, and go to work immediately to secure new subscribers for this periodical. We fear that our people have not as yet given it the support which it merits.

THE SUNDAY SCHOOL MAGAZINE for October is out in handsome style, with its valuable notes for teachers and Bible students, lesson papers, and a good variety of short articles in prose and in verse. We know not the extent of its circulation, but we know that the Sunday School Magazine should be in every family, and, of course, largely in all of our schools.

HOME AND HEALTH for the current month has something about the Health of our Women; Facts about Life; the New Cancer Cure; Effects of Cundurango; the Great Plague in Buenos Ayres. The editor's portfolio of this number is filled with good things. It is published by William Dupny & Bro., New York.

THE MUSICAL BULLETIN for September contains several excellent pieces of music, besides editorial and selected matter. It is a valuable periodical for all who are devoted to music. It is published by Charles W. Harris, New York.

OLD AND NEW for September has in its table of contents: Some Words About Women; The Sunny South; St. Jerome, Looking Across the War-Gulf; Reminiscences of Brook Farm, and other articles, original poetry, book notices, etc.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending September 11, 1871.

A—Alexander, Ager & Co. 2 lets, T A S Adams $21.

B—Bandanah Manufacturing Company, James S Briggs, D P Bradford $3, O H Brewster J M Boon, Robert Babbington, James A Bradley, P P Briggs.

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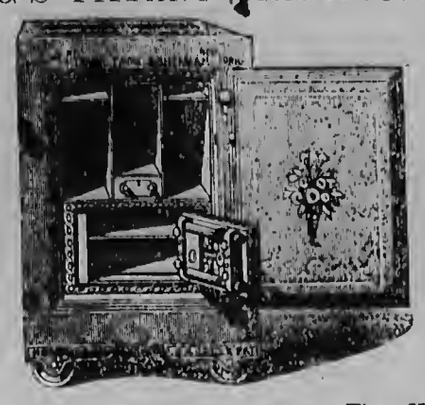

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The Child's Corner.

READY FOR DUTY.

Daffy-down-dilly came up in the cold,
Through the brown mould;
Although the March breezes blew keen on her face,
Although the white snow lay in many a place.

Daffy-down-dilly had heard underground
The sweet rushing sound
Of the streams, as they burst off their white winter chains,
Of the whistling sprigg winds, and the pattering rains.

"Now then," thought Daffy, deep down in her heart,
"It's time I should start!"
So she pushed her soft leaves through the hard frozen ground,
Quite up to the surface, and then she looked round.

There was snow all about her—gray clouds overhead—
The trees all looked dead.
Then how do you think Daffy-down-dilly felt
When the sun would not shine and the ice would not melt?

"Cold weather," thought Daffy, still working away:
"The earth's hard to-day!
There's but a half-inch of my leaves to be seen,
And two-thirds of that is more yellow than green!

"I can't do much yet, but I'll do what I can—
It's well I began!
For unless I can manage to lift up my head,
The people will think that the Spring herself's dead!"

So little by little she brought her leaves out,
All clustered about;
And then her bright flowers began to unfold,
Till Daffy stood robed in her spring green and gold.

O Daffy-down-dilly! so brave and so true!
I wish all were like you!
So ready for duty in all sorts of weather,
And holding forth courage and beauty together.

THE BEST THAT I CAN.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night
But I'm only a part of God's great plan,
And I'll cheerfully do the best that I can."

"What is the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet am I a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought, like a silvery thread,
Kept winding in and out all day
Through the happy, golden head;
Mother said: "Darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the clouds with its chalice full,
How, why, and for what all strange things were—
She was only a child at school!
But she thought: "It is a part of God's great plan,
That even I should do all that I can."

She helped a younger child along,
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said: "I will do likewise the best that I can."

Our best? Ah! children, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day!
But for strength from above (this the Master's plan)
We'll pray, and we'll do the best that we can.

TWILIGHT TALKS.

BY EMILIE GRAHAM.

Our Brothers and Sisters.

"Do you know what an astronomer is? Astra is a Latin word which means stars, and astronomers are men who make it their business to study the stars, and to find out all they can about them.

"During the long nights, while we are sleeping quietly in our beds, these astronomers sit looking through telescopes and other instruments, and doing terribly hard sums, from the time the evening stars first peep out until the broad flood of daylight drowns them.

"They are the postmen who bring us news of our brother and sister worlds that float with us round the sun, and of those other far-off suns—or stars, as we call them—which, if we like, we may think of as uncles to our little earth, and fathers to heaps of cousins whom we shall never see, nor know, so long as we live.

"It is very nice to have a whole family of brothers and sisters. Do you not think so?

"Even if some of them live so far off or are so small that we can only see them through a telescope, still, it is pleasant to think of them, and to believe that they are all well off, comfortable and happy in their own way.

"When on a clear evening you look up into the space above and around you, you see it crowded with thousands of stars, and if the earth on which you stand were transparent, like the air, you would see as many stars beneath your feet as over your head. Almost all of them are true stars—that is, suns, shining with their own light far, far away—but a few, a very few, of them belong to our own family of worlds. They are much nearer to us, and although they only shine with the reflected sunlight, just as our own earth and moon do, they yet look so bright, and so exactly like the stars, that it is impossible, without a proper spy-glass, to tell them apart.

"Astronomers call these worlds planets, from a Greek word which means to wander, because they wander or move round the sun, and have also given each of them a name of its own, in order to distinguish them from one another. They all move round the sun in the same direction with our earth, but two of them are nearer to the sun than we, and the rest are farther off.

"Mercury is the name of the little planet which is nearest to the sun. It would take sixteen Mercuries to make a world as large as ours; still, I dare say the people there find it quite big enough, and like it very much. They have a day and night about as long as ours, but their year lasts only for three of our months, so that a little girl ten years of age in our world would be called forty there. We do not know much about the planet Mercury, because it is so near the sun that we are only able to see it sometimes, for a short time, just after sunset or just before sunrise.

"Next beyond Mercury comes Venus. Venus is twice as far from the sun as Mercury is, but nearer to us than either of the other planets, and as it is nearly equal in size to our earth, it appears like a very large, bright and beautiful star, not so bright, however, as we must look to the good people there, because, since the path of Venus lies between us and the sun, she changes like a little moon, and a large part of her night side is often turned toward us, while we present her with the whole, or nearly the whole, of our broad daylight face.

"After Venus floats our own dear old world, and beyond us, and twice as far from us as Venus, the planet Mars, which is not much larger than Mercury. Still, as Mars, when nearest to us, shows us his sunny side, as we show ours to Venus, we have a fine opportunity for seeing what kind of looking fellow he is. Several astronomers have given a good deal of time to the examination of Mars, and have found out several interesting things about that brother of ours. Not only have they discovered mountains there, as well as upon Venus and Mercury, but seas and snow. You are not to suppose that they see the snow as you see it lying upon the ground when you look out of the window on a winter's day, for you must know that the distance of Mars is at all times so great that, even through the most powerful telescopes, it is only possible to distinguish very large lights and shadows upon it. It has been noticed that the cold countries of Mars become very bright when they are leaned away from the sun—that is to say, when it is winter with them—while, during the other half of their year, which is twice as long as ours, when they lean toward the sun, and become warmed, this great brightness disappears gradually, so that there is very little doubt of its being caused by snow, which melts away in the summer-time.

"Worlds in which there are summer and winter, land and water, mountains, air and clouds from which rain and snow fall, cheerful daylight for work and play, and night for rest, cannot be very different from our own, and I think we may feel pretty sure that there are plants to be nourished by the sunshine, the air, the land and the water, animals to enjoy all that the sun and earth give them, and, also, human beings, with minds to understand what is good, beautiful and true, and hearts to love it. In some respects Mars appears to resemble our own earth more than either of the other planets does, but it is much smaller.

"The next planet beyond Mars, however, is enormously large—fifteen hundred times the size of our world—so that, although it is seven times further from us than Mars—so far that it would take the railroad cars more than two thousand years to reach there—it is still one of the brightest and most beautiful stars in the sky. This is the planet Jupiter, and I dare say you have often had it pointed out to you. Jupiter has four moons, which give the people there a great deal of light, although we are not able to see them excepting by the help of a telescope.

"I have said that Jupiter is the next planet beyond Mars, but that is not exactly so, and I must tell you about something very wonderful which is between them. For a long time it was supposed that the great space which separates these two planets was unoccupied, but some astronomers felt so certain that there ought to be, and must be, a world there, that they set themselves to look for it, and sure enough, after a great deal of looking, they discovered four small planets just about where they had expected to find one. It seemed very strange that, instead of one, there should be four, all about the same distance from the sun, but still stranger that, upon examining them carefully, they should appear not to be round, as all the other planets are, but of an irregular form, like great pieces of rock. What could that mean? There seems only one way of accounting for it, and that is that they are the rough fragments of what was once a world. Only think of it—a great, round, perfect world dashed to pieces by an earthquake or some other terrible power! Most likely there are a great many other pieces, besides the four that have been discovered, which cannot be seen because they are too small, for at that great distance a thing must be pretty large for us to see it, even through the most powerful telescopes.

"Far beyond this broken world floats, as I have told you, the great planet Jupiter and his four moons, and, as distant from Jupiter as Jupiter from the sun, is Saturn with its seven moons and its rings, which are also a kind of moon, although certainly a very strange kind. Have you ever seen a picture of Saturn? I had seen a great many such pictures, and yet, when I looked at Saturn itself through a telescope, it was so wonderful and so beautiful that I felt almost as much surprised as if I had not known what to expect.

"Saturn, so far as we know, is the only planet which has these curious rings, and I will try to describe them to you.

"If you were to break the middle out of a dinner-plate, so as to have nothing but the rim left, and were to hang an apple by its stem just in the center of the hole, you would have something like Saturn and his rings or belts, as they are sometimes called, only there are several belts, one inside another, like the rims of plates of different sizes.

"Sometimes the thin edge of the rings is turned toward us, so that they look merely like odd little threads of light projecting out from each side of the planet.

"At other times Saturn is tilted toward us far enough for us to see the broad side of the rings and part of the space between them and Saturn, with the round, glowing planet in the middle. Oh, then it looks more beautiful than you can imagine, for both planet and rings shine like the brightest moon.

"Besides these rings, Saturn has seven moons, so there can be no lack of moonlight there, but then, while the rings reflect light on one part of the planet, they cast a strip of shade on another; the sun, too, is such a great distance from Saturn that it must appear more than a hundred times smaller than it does to us, and must give less than a hundredth part the light. Still, even a sun of that apparent size, so great is its brightness, yields more light than two thousand full moons such as ours.

"We need not pity those distant brothers of our earth because they are so far from the sun, for the degree of light and heat which any world receives depends a good deal on the quantity and quality of its air, and we may be sure that, in some wise and happy way, Saturn and its inhabitants are just suited to their sunshine, and their sunshine to them.

"I dare say the little boys and girls there, if they have ever heard of our earth, say, 'I wonder the people can bear to live in that world, so near the fiery sun! I should think they would get burnt up!' and yet, you know we are very comfortable here, excepting sometimes in the summer we feel rather warm, and even then the snow lies deep on the tops of our high mountains, where the air is thin and light.

"You may imagine that worlds as far from the sun as Jupiter and Saturn can scarcely travel round it as soon as we do, and you will not, therefore, be surprised to hear that Jupiter is twelve of our years on his journey, and that Saturn's year is as long, nearly as thirty of ours. Their days and nights, however, are short—only about five hours each.

"I am afraid you are getting tired of planets, but I have not quite done yet, because Saturn is not the last of them.

"As far away from Saturn as Saturn is from the sun is a world eighty times the size of this earth, and it takes eighty-four of our years to make one of Herchel's. If we were upon this planet, which is called Herchel after the astronomer who discovered it, to our eyes the sun would appear scarcely larger than a star, but we cannot tell how it may look to the people who live there, because we know nothing about them or their eyes.

"Other planets have been discovered within the last few years, but I believe very little is known concerning them, and I am sure you have heard quite enough about these worlds for one evening, and will be glad to run away and talk about something nearer home."
The Children's Hour.

HERMAN'S GIFT.—There was a little boy of seven, or thereabouts, who, his mother hoped, had begun to lead a truly Christian life; for whereas he had been willful, disobedient and selfish, he had grown lamb-like in his temper and conduct.

"Mother," said the child one day, standing by her knee, "it seems to me I love the Lord Jesus, he shines in my heart so; and I love everybody. Mother, I would give him anything; I would give him my rocking-horse."

"Will you give the Lord Jesus your gold guinea, Herman?" she asked. He looked into her face for a moment, and his eyes fell. He slowly crept behind her chair, then stole to the open window, then down stairs, without saying a word. She knew he thought much of his beautiful gold guinea. Was he ready to part with his little "all" for His sake? It was a hard question.

Two days passed away, and she was afraid Herman had forgotten it. That evening he came to her and said, with a sweet seriousness:

"Mother, I will give my guinea to the Lord Jesus; here it is. What shall be done with it?"

"What should you wish to have done with it?" she asked.

"May it go to help those who are seeking to bring the heathen children to Jesus?" he said. And as he slipped it into her hand, a happy smile overspread her face. "Mother," he said, "I am glad I have got a gold guinea to give Jesus; but I was not ready when you first asked me. I am now."

Herman gave up that which he valued the most. And was he not happy?

O yes, very happy, and with a happiness better than that which a world full of gold could give.

SUGGESTIVE.—A little girl who loves to pray, one night was very tired and sleepy, and was getting into her little bed without saying her prayers. But her mamma told her to kneel down first to pray. So she folded her little hands and said: "Please, God, remember what little Polly said last night, she's so tired to-night. Amen."

THE FARM AND GARDEN.

THE VEGETABLE GARDEN.—There is not a great deal to be done in the kitchen garden this month. It is well to keep the weeds down with the hoe, to keep them from going to seed. The practice is too common to let the garden become a wilderness of weeds in the fall, making a vast amount of unnecessary work the following summer.

Turnips may still be sown. The Purple Top and Flat Dutch, being early maturing varieties, may be sown even after the middle of the month. Kale and mustard sown now give good supplies of "greens" in early spring. It is best to sow some of each, and not depend entirely upon the turnip tops for "greens." Cabbage may also still be set out, especially "collards," on very rich ground, will make good heads before heavy freezes set in. For spring cabbage next year, sow now, seeds of the early varieties, Landreth's Early York, Early Wakefield, etc. When the plants are large enough transplant in trenches eight or ten inches deep and running from east to west; set the plants against the northern edge of the trench. In opening the trench throw the earth on the north edge. During very cold spells straw or corn-stalks may be thrown over the plants. But we have seen plants left entirely unprotected as far north as Memphis, Tennessee, and stand the winter and produce good early cabbage, much in advance of the spring raised plants.

Manure the garden well in the fall and plow it in. A good plan to be able to work your ground early in the spring, is to bed up and hill as if for tobacco hills, the portions intended for early vegetables. The sharp-pointed conical hills shed off the water and the freezes thoroughly pulverize the soil. In the spring, by running a sub-soil plow between the hills and then dragging them down with the hoe, your ground will be in fine tilth for planting.

Celery should be hilled up this and next month for winter use. Draw the stems together and holding the bunch with one hand draw dirt carefully around them, then finish with hoe or plow. Continue to earth up as the plant grows, leaving only a small portion of top out. *The Field and Factory.*

TOO MUCH LAND UNDER THE PLOW is a great evil to Southern progress. An acre, to grow thirty bushels of corn, say $30 and same labor, will grow two tons of clover hay, which, if only $15 per ton, is $30; the "aftermath," second growth, will manure land well; cost no more to prepare and sow than corn, and cost of culture of corn seed being six times. One acre of such land, prepared and sown with five pecks of orchard and five pounds of red clover, will feed more stock than two acres of corn. Why make corn so necessary? Use more pasture and hay, the Swede turnip and sweet potatoes, only sound ones, for horses and mules. Orchard will stand five to ten years anyhow and land get better. Sow in early fall as soon as land is moist a few inches, with clover and orchard, which can be mown in March and grow ample to protect before the middle of June. Less land to plow, less corn and fewer mules needed, and fewer of the "fourteenth" persuasion. Mowing keeps down weeds and bushes. Deep culture and a top-dressing of well-decayed manure, and ashes or lime, or both, one-half to one bushel of salt.—*Southern Farmer.*

CHINA BERRIES AS A FERTILIZER.—The Hawkinsville (Georgia) *Dispatch* gives us the following: "Last year a planter of this county, living near Hawkinsville, made a satisfactory experiment with the common china berry as a manure by using it under his corn. He tested its value by comparison with cotton seed, which he sowed in rows alternately. The yield of the rows planted with the china berry was fifteen per cent. greater than that of the cotton seed. The rows could be distinguished by a more verdant appearance and vigorous growth. The planter is entirely satisfied with his experiment, and will probably make use of all the china berries upon his place the present season. Another farmer of this county assures us that, for garden manure, the china berry is excellent. It is well known that the berry contains a large quantity of oil, and that certain kinds of stock are exceedingly fond of it. We give these statements to the public, hoping, if there is any value in the china berry, that it will be made known."

TOBACCO FOR CHOLERA.—My chickens are dying off very fast; I think they have the cholera. Can you tell me what to do for them? A writer in a late number of the *Poultry Bulletin* says, mix tobacco or snuff with Indian meal and feed freely to the fowls. It is also said that a teaspoonful of strong tobacco juice, occasionally, will cure them. Another writer says that a strong decoction of red or black oak bark is the most reliable remedy he knows of. Given in time, it is an effectual preventive, and in many cases will actually cure. It may be mixed with feed or given as a drink.

HOUSEKEEPERS' DEPARTMENT.

MENDING TIN PANS.—Tell your lady readers to mend their tin pans with putty. It is very easily done, and is much better than to throw them away. Put it on the outside; let it thoroughly dry, and they will never have to mend that place again. I have them that I have used for twenty years.

THURSDAY PUDDING.—Fill a tin mold with stale cake broken up fine, and pour over it a custard made of three eggs to a pint of milk, and let it stand one hour and a half. Add a little sliced citron, and boil it one hour and a half. Then let it grow cold; turn it out carefully, sift fine sugar over it, and serve with sauce.

PRESERVING LEMONS.—This useful commodity at the present season easily loses its flavor and quickly rots. Therefore the following preservative will be acceptable to housekeepers: Place the lemon in a jar filled with water, which has to be renewed daily. By following this simple and inexpensive process, the fruit will remain fresh and retain the flavor for many weeks.

GRAPE CATSUP.—Grape catsup is a new condiment, said to be just the thing, and here is the receipe given by an exchange: "Take five pounds of grapes, boiled and cullendered, two and a half pounds of sugar, one pint of vinegar, one tablespoonful each of cinnamon, cloves, allspice and pepper, and half a tablespoonful of salt. Boil until the catsup is a little thick."

GREEN VEGETABLES.—Green vegetables are now in season, and we need them especially in the spring. They cleanse the blood. We need very little of fatty substance in the spring and summer, in comparison with what we eat in winter. A very good vegetable is the dandelion; another spinach, another sorel, that cultivated here by the French and German gardeners; and to show you the demand for it, a very small restaurant down town orders from forty to fifty barrels of it in the fall for winter use. Dock is also most excellent.

PICKLED EGGS.—Pickled eggs are very easily prepared, and are most excellent as an accompaniment for cold meats. Boil for half an hour three dozen eggs, remove the shells and pack them when entirely cold, in wide-mouth jars, large enough to let them in or out without mashing or breaking. Take as much vinegar as you think will cover them entirely and boil in it white pepper, allspice, a little root ginger, and if desired, a very small quantity of garlic. Salt to taste. A few tiny white onions put in the jar some may think an improvement. When the vinegar has boiled enough to extract the spices, take them out and cover the eggs, cork tightly, when cold, and in a month they are ready for use.

SCHOOLS AND COLLEGES.

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Catalogues can be obtained from R. J. Harp, 112 Camp street New Orleans, Louisiana, or from the president.

REFERENCES: Revs R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address

REV. H. F. JOHNSON,
President.

jy6 4m

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For full particulars, apply to the President.

Tuskaloosa, Ala., August 24, 1871. se7 6w

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Scientific.

CORRELATION OF THE VITAL FORCES. The beautiful principle of the correlation of forces is being constantly verified by new observations increase. The latest case is the fulfilment of a scientific prediction by Dr. Combe, who discovered the law of the mechanical equivalent heat. He said in 1843: "If an animal were engaged in turning a piece of machinery or in ascending a mountain, I apprehend that in proportion to the muscular effort put forth for the purpose, a diminution of the heat evolved in the system by a given chemical action would be experienced." The proposition that muscular exertion is at the expense of bodily heat, and that, therefore, great exercise runs down the vital temporature, have been recently confirmed by Drs. Corfield and Lortet. Dr. Lortet found that in ascending Mont Blanc the temperature of his body fell from 97.3 degree Fahrenheit to 89 6 degree Fahrenheit. He also found when on his way up that if he stopped a few moments the temperature of his body rose briskly to the normal standard; but on the summit itself it was some half hour in coming up to the same point. His pulse, which was 64 per minute at Chamouni, rose in frequency during the ascent, and beat at the rate of 172 per minute at the top. His breathing was much quickened; the inspirations were more shallow and the expirations prolonged; much less air being inspired and expired than usual. Dr. Corfield's observations in ascending Mount Etna were mainly directed to the condition of the pulse, which beat 68 per minute at the start and became very irregular and rose to 115 per minute as he reached the summit.

The great fatigue which results from the mountain ascents has hitherto been regarded as altogether out of proportion to the work accomplished, and has been largely attributed to alteration of external conditions, such as diminished pressure and the breathing of an attenuated atmosphere. Dr. Corfield, on the contrary, believes that the amount of work done is quite sufficient to account for the extraordinary fatigue, and shows that during his own ascent of Etna he was doing the work of *three average laborers*, and this without being accustomed to that kind of exercise. The explanation of the lowered temperature and its quick recovery when at rest, which occurred in Dr. Lortet's case, is probably this: His fund of bodily power over and above that required for the maintenance of the functions, was soon exhausted by the excessive exercise; and after that, if the exercise was continued, it must be partially at the expense of the other functions, as in this instance it was at the expense of the normal supply of animal heat.

VEGETATION OF THE SEA.—In the transparent waters of the Pacific, the vegetation of the sea displays its greatest splendor and richness. Various kinds of moss, of the greatest tenderness and the most splendid blending of colors, forming the richest Oriental carpets that fancy's witchcraft is able to produce, are spread out in enormous dimensions. In the season of calms we can admire the wonderful *nuances* of their colors, in a depth of more than one hundred yards. On the slopes of the elevations at the bottom of the sea is the silky *Anferina*, its ribbed branches resembling trimmings of silk; and small, purple-red *algæ*, which, when standing together, give a red luster to the sea. Sea weed, or *fucus*, forming extensive meadow grounds in the Atlantic ocean, is growing here also. These plants, when by some accident torn off from their native standing place, swim for years on the surface of the water without fading; and we see them floating thousands of miles distant from their original place. A collection of floating berry sea weed, extending from the Azores, near Cape de Verde, and covering a space of sixty thousand square miles, gives to this part of the Atlantic the name of the Sargasso sea, from the botanical name of the sea weed, *Sargassum* baccifernm.

STARVED ROCK AND GLASS MAKING. Starved Rock, a shaft of sandstone, whose base has been washed by the waters of the Illinois river from time immemorial, and which attracted the gaze of the traveler, has now a commercial value, for it is in the center of the great coal basin, that for ages must have a most decided influence in the history of the West. This sandstone, which has been forced up through two thousand feet of rock shasta, and thus made accessible to man, is the glass-maker's sand — the saccharoidal sandstone, or the St. Peter sandstone of the geologists.

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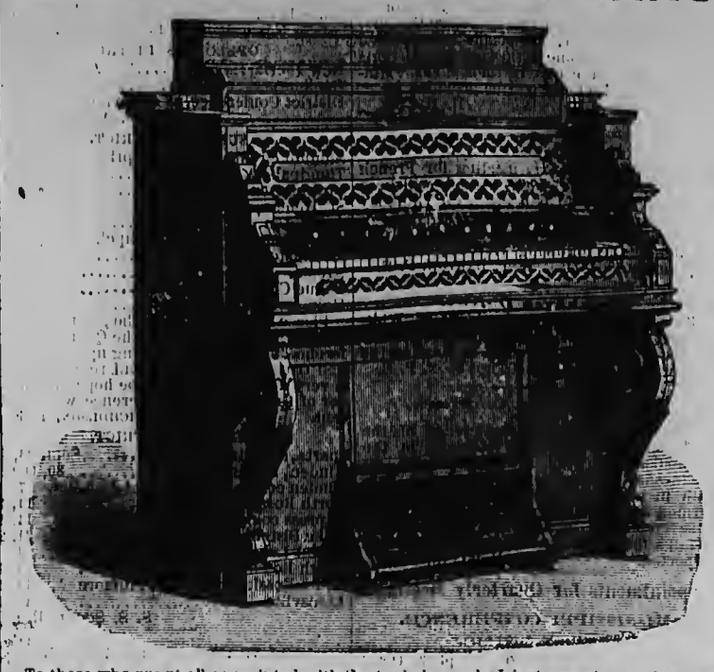

To those who are at all acquainted with the trade in musical instruments, or those conversant with the improvements that during the last twenty years have been made in that most popular of instruments, the Reed Organ, it is entirely superfluous to speak of the reputation or ability of the firm of GEO. WOODS & CO; We will however, mention, for the benefit of any who may be without information on the subject, that the senior partner, Mr. Geo. Woods, has been engaged in the manufacture of Organs for many years, that he is the inventor of many valuable improvements and ingenious devices, and that his coadjutors in the business are all men extensively known to the trade as being possessed of uncommon skill, taste and experience in their different branches.

In offering our Instruments to the notice of all interested in music, we merely ask a comparison between those of our manufacture and those of others, and briefly mention upon what points in our Instruments we base our claims of superiority to the productions of our competitors in business:

QUALITY OF TONE.

Its Purity, Clearness and Brilliancy, Extraordinary Power,
CAPACITY FOR VARIETY, AND BEAUTY OF EFFECT,

Which is owing in a great measure to the excellence of our famous SOLO STOPS,

VOX HUMANA AND VOX CELESTE,

which differ materially in their construction and effects from other Stops of the same or similar name.

Our MANUAL SUB-BASS: smooth as well as effective in quality of tone.
PATENTED INVENTIONS AND INGENIOUS DEVICES.
Our method of employing SOLO SETS in separate WIND CHESTS.
IMPROVED VALVES AND WOODS' OCTAVE COUPLER.
THOROUGHNESS OF CONSTRUCTION AND ELEGANCE OF DESIGN.

All material used in the construction of our Instruments will be found to be strictly of the best quality. Our workmanship will also be found to be of a very high order.

The Cases are constructed with a proper regard to the laws of sound, having acoustic chambers at the ends of the case.

The Fronts of Keys are Ivory, and are not of Holly wood.

The Carvings are hand-made.

The Stops are of Ebony and Ivory, engraved by hand.

Special attention is called to these Organs. Price Lists and Catalogues, containing full particulars of the many numbers, sizes, varieties and prices—ranging from $110 to $650—will be mailed to any one on application.

☞ All Instruments will be thoroughly examined and shipped in good order. Therefore parties can safely order without coming to select. Address

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THE "WALLIS" TIE.

Diplomas for Best Cotton Tie Granted by
Louisiana State Fair, April, 1870.
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MADE OF THE BEST ENGLISH IRON.

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Established in 1826.

BELLS for Churches, Academies, Factories, etc., of which more have been made at this establishment than at all the other foundries in the country combined. All Bells warranted. An illustrated catalogue sent free upon application.

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Stoves! Stoves! Stoves!

THESE are not the best the world ever saw, nor do I pretend to say that they will last for ages and *generations* to come; neither will they bake bread or warm rooms without some *little* wood or coal, and just the least bit of fire, judiciously applied. But I do believe they are just as *good* as any now in use, and with the same care in using and skill in managing will perform as well, and prove as durable and economical as the most approved pattern. For sale by

G. W. W. GOODWYN,

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Also JOB WORK of all kinds, in Tin and Sheet Iron, promptly attended to. Stoves and Stove Pipe repaired and fitted up to order on the shortest notice and on the most reasonable terms, at my new store,

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Sign of the old, old Coffee Pot.
no26 1y

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A MONTHLY AGRICULTURAL JOURNAL, published by GEORGE W. GIFT, Memphis, Tennessee. TERMS—One copy, one year, $1.50; five copies, $6.25; ten copies, $10. MAKE UP CLUBS. ☞ Specimen copies free. ap27 1y

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—AT THE—

HOUSTON (TEXAS) STATE FAIR, MAY, 1871.

THE BLUE RIBBON AND DIPLOMA

—AWARDED TO—

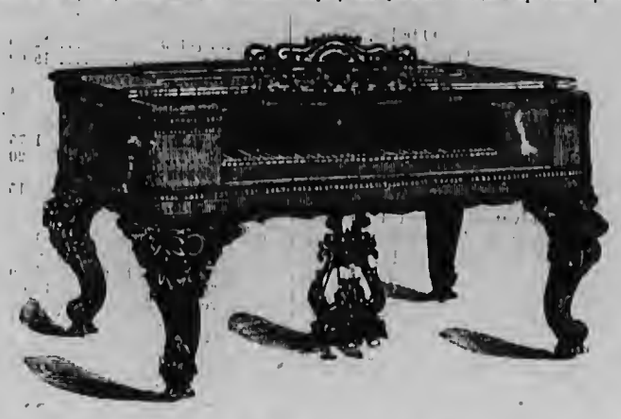
PHILIP WERLEIN, OF NEW ORLEANS,

—FOR HIS TWO ENTRIES—

Best Piano (Cottage Square) and Best Organ made in United States,

OVER ALL COMPETITION.

The Silver-Tongue NEEDHAM ORGANS AND MELODEONS are the most approved, most elegantly cased, cheapest in the market, and of the most improved construction.
Organs at $60, $75, $100 and $125 for six stops; and $150 for seven stops and upward.



Fine new Seven Octave PIANOS, of different first-class makes, at $310 and upward. Second-hand Pianos, of good tone and good make, six octave, at $75 to $100; 6½-octave, $125; 6¾-octave, $150; 6¾-octave, $175; seven-octave, $200 to $225—very good.

☞ Owing to extraordinary facilities, a large and well-established trade, very low rent and small expenses, persons can buy at a less price at this house than elsewhere in the South.

Reference is made to Bishop J. C. Keener, Rev. Linus Parker, D. D., and Rev. Robt. J. Harp, who have bought Pianos from this house.

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SUTTON, POWELL & HUEY,

COTTON FACTORS

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186.....COMMON STREET.....186

NEW ORLEANS, LA.
se17 1y

J. L. DUNNICA, New Orleans. T. A. HAMILTON, Memphis.
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J. L. DUNNICA & CO.,

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60.....CARONDELET STREET.... 60

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31.....PERDIDO STREET..... 31

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G. W. Logan, Jr., "	J. Pluck Smith, "
Robert L. Moore, "	W. H. Sutton, "
John Myers, "	J. P. Toto, "
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Fall session begins SEPTEMBER 4, 1871. Tuesday evening, the fifth, Opening Address and Concert.

One Hundred and Twenty-five Dollars will cover the entire expenses of board, contingent fee, books, and tuition in the English course. Music and extras moderate.

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FOR YOUNG LADIES.

THE EXERCISES OF THIS SCHOOL will be resumed on the twentieth of SEPTEMBER, 1871. The session will close June 18, 1872.

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COLLEGIATE INSTITUTE,

AT BATON ROUGE, LOUISIANA.

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au3 3m W. H. N. MAGRUDER.

DR. VAN NORMAN'S

English, French and German Family and Day School,

FOR YOUNG LADIES AND CHILDREN, 24 and 26 West Fifty-first street, New York, will commence its Fifteenth Year September 21, 1871. For full information send for catalogue. au24 3m

NEW ORLEANS MARKETS.

From the Daily Republican.

[illegible]

The weather was clear and pleasant until Monday when it was raining nearly the entire day. On Tuesday it was cloudy and showery. Our commerce from the country was still discouraging. From some quarters we learn of the crops suffering from drought and in many sections from excessive rains. Planters and country merchants complain of never seeing such dull times in the history of last year's trade and when matters of prompt remittance for supplies is a question that we have to contend with a large falling off.

The river is 14 feet 6 inches above high water mark.

COTTON.—The following are the receipts since the eighth instant.

Louisiana and Mississippi	[illegible]
Mobile	
Texas	
Total	

[illegible]

COTTON STATEMENT.

Receipts this week	1,870 bales	[illegible]
Receipts previously	4,137	
Receipts (crop)	2,824	2,824
Exported this week	2,706	
Exported previously	9,161	9,161
Stock on hand and on shipboard		21,129

SUGAR.—The demand is confined to the city trade, and sales are being made only in a job way at 9 to 9½c for common and good common Louisiana, 10 for good fair, 11¼c for fully fair, 12c for prime, 12½c for choice, 12 to 12½c for yellow clarified, 13 to 13¼c for white clarified, and 11¼ to 12c for Cuba yellow clarified.

MOLASSES.—What little is coming in now from plantations is very inferior in quality, and is sold at 12 to 18c per gallon for inferior to common, and 25c for extra to fancy. Fair refinery is bonded in bulk at 35 to 40c, prime 50c, choice 60c, golden syrup 70c, to $1 per gallon.

POTK.—This article is now in request, and the market is much firmer. Offers of $11 and $11 12½ per barrel were refused on Saturday and Monday for mess, and $11 25 per barrel asked. A lot of 200 barrels mess sold on Saturday at $11. On Tuesday there was a good demand at advancing prices, and 375 barrels mess sold, in three lots, at $11 37½.

BEEF has been in active demand since our last review, and the supply being light have advanced from day to day. On Saturday 50 casks sold, in several lots, at 7½c for shoulders, 7½c for clear rib sides, and 8½c for clear sides. On Monday 200 casks were sold, in several lots, at 7½c for shoulders, on the spot and to arrive, 8¼ to 8½c for clear sides, to arrive, 7½c for clear rib sides, on the spot, and 8c for clear sides on the spot. On Tuesday the market continued buoyant, and the sales embraced 200 casks at 8½c for clear sides, to arrive, 7½c for small clear on the spot, 8 to 8¼c for clear rib sides, and 7¾ for clear sides. Bloaters are now quoted at 7¾ to 8, clear rib sides 8¾ to 9, and clear sides 9 to 9¼c per pound.

DRY SALT MEAT is scarce. It is quoted at 6c per lb.

LARD.—The market is steady, with a fair demand and a very light stock on hand. Tierces are quoted at 10½, to 11½c., kegs 11¾ to 11¾c.

BREAKFAST BACON is scarce and in demand at 11¾ to 12c per lb, as to quality. On Tuesday some 10 boxes were sold, in job lots, at 12¼c per lb.

MONETARY.—Gold, 113⅜ to 113⅝.

American silver half dollars, 108 to 109, and Mexican dollars at 1[illegible] to 1[illegible] per cent. premium in gold.

Treasury warrants we notice sales of $1,000 State on Saturday at 56, and $1,000 on Monday at 53¼.

CATTLE MARKET.

NEW ORLEANS, Sept. 12, 1871.

Texas cattle, choice, per head	$22 to ...
Texas cattle, second qual., per head	18 to 21
Texas cattle, third qual., per head	10 to 14
Hogs, per lb. gross	7 to 8c
Sheep, first quality, per head	$1 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	40 to 80
Calves, per head	8 to 12
Yearlings, per head	10 to 13

New Orleans Wholesale Prices.

[illegible]

Rates of Ocean Liners taken as they Transpire.

ARTICLES.	FROM	TO
Apples, per bbl. [illegible]		
[illegible]		
[illegible]		
Butter, Goshen & choice		
[illegible]		
[illegible]		
[illegible]		
Cheese		
Eggs		
Flour, superfine		
Fruit, dried		
Onions, per bbl		
Potatoes, per bbl with cellar		
Hams, P. R.		
Lard, in kegs:		
Kentucky		
Leaf, in tubs		
Lime, per bbl:		
Louisiana		
Rosendale		
Meal, per bbl:		
Kiln		
Water		
Country		
Oats, per bbl:		
Texas		
Western		
Onions, per bbl:		
Yellow		
Red		
Potatoes, per bbl:		
Burbank		
Peerless		
Pink eye		
Rose		
Sweet, per bbl:		
Nansemond		
Yellow		
Pork, per bbl:		
Mess		
Prime		
Rice, per lb:		
Carolina		
Louisiana		
Salt, per sack:		
Turks Island		
Liverpool, fine		
Liverpool, coarse		
Shot, per bag:		
Drop		
Buck		
Soap, per box:		
Castile		
Family		
Sugar, per lb:		
Crushed		
Powdered		
Loaf		
Extra C		
C		
Yellow		
Molasses, per gallon:		
Cuba, in hhds		
Cuba, in bbls		
Sugar House, in bbls		
Syrup, per gallon:		
Choice		
Prime		
Common		
Tobacco, per lb:		
Medium		
Fine		
Common		
Vinegar, per bbl:		
Cider		
White wine		
Whiskey, per gallon:		
Rye		
Bourbon		
Wheat, per bushel		
Wood, per cord:		
Oak		
Hickory		
Pine		
Wool, per lb:		
Unwashed		
Washed		
Combing		

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Calves, per head	8 to 12
Yearlings, per head	10 to 13

Special Notices.

CAMP MEETING.

[illegible]

CAMP MEETING.

[illegible]

CAMP MEETING.

The [illegible] yearly meeting for [illegible] camp circuit, at Liberty chapel, will be a camp meeting, and will begin on Thursday evening, September 21, 1871.

The camp meeting on Bellevue circuit [illegible] on the following Thursday evening, September 28, 1871. W. P. BARTON, P. E.

Brookhaven District.

Rev. H. F. Sellers, President of Wesleyan College, will dedicate the new church at Brookhaven camp ground, in Macomb circuit, October 1. G. F. THOMPSON, P. E.

Marion District Conference.

The Marion District Conference of the Louisiana Conference will convene in the Methodist church in Marion, Pearl R., on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Cranberry. A full attendance of the official members is expected. ASCOT DOWLING, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

PEARLS DISTRICT.

Pearl circuit, at Hillsboro'	Sept. 30,	Oct. 1
Brandon Chapel circuit, at Walnut Grove	Oct.	7, 8
Philadelphia circuit, at Pleasant Rest camp meeting	14,	15
Decatur mission, at Chunkey station	21,	22
Lake circuit, at Centreville	28,	29
Brandon circuit, at Brandon	Nov.	4, 5
Morton and Forest River, at Salem	11,	12
Newton and Porter's	18,	19
Sylvarena circuit	25,	26
Carthageville circuit	Dec.	2, 3
Pearl River circuit, at Pearl	9,	10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Spring Hill circuit, at Camp Ground camp meeting	Sept.	30, 31
Clark circuit, at Chandler's Camp Ground camp meeting	30, Oct.	1
DeKalb circuit, at DeKalb	Oct.	7, 8
Wayne circuit, at Frost's Bridge camp meeting		12-15
Marion and Tomnubbee circuit, at Cooper's chapel		21, 22
Pershing circuit, at Pleasant Hill		28, 29
Meridian station	Nov.	4, 5
Enterprise circuit, at Bonham's chapel		11, 12
Enterprise station		18, 19
Jasper circuit		25, 26
Preachers meeting, at Quitman	Oct.	4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HIRES, P. E.

SHARKEY DISTRICT.

Mt. Carmel circuit, at Sanders	Oct.	7, 8
Commerce mission, Union Academy		14, 15
Carthage circuit, at Good Hope chapel		21, 22
Hazlehurst circuit, at Ocean Springs		28, 29
White Apple mission, at White Sulphur	Nov.	4, 5
Rock and West Pascagoula circuits, at Salem		11, 12
Enon circuit, at Napier's Mills		18, 19
Gainesville, at Adamsville		25, 26
Rehoboth circuit, at Wesleyan	Dec.	2, 3

The preachers will take their statistical reports for the Quarterly Meetings. Mt. Carmel, as it is Deshpande circuit.

W. W. HUNT, P. E. Brandon, Miss.

JACKSON DISTRICT.

Jackson station	Sept.	16, 17
Camden circuit, at Camden		23, 24
Madison circuit, at Pear River	30,	Oct. 1
Sulphur Springs, at Sulphur Spring	Oct.	7, 8
Yazoo City station		14, 15
Yazoo circuit		21, 22
Mt. Olivet circuit, at Mt. Olivet		28, 29
Carthage circuit	Nov.	4, 5
Brookhaven circuit		11, 12
Raymond circuit		18, 19
Sharon circuit, at Sharon		25, 26
Canton station	Dec.	2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property, churches, parsonages, etc. The discipline directs: "At the fourth Quarterly Conference in the year it shall be the duty of the Trustees to call for that report to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Port Gibson	Sept.	17, 18
Natchez		23, 24
Kingston	Sept.	30, Oct. 1
Fayette, at Fayette	Oct.	14, 15
Rocky Spring, at Grove		21, 22
Cayuga, at Bovina chapel		28, 29
South Warren, Hillside and Cane Ridge, at Behe Hill	Nov.	4, 5
Clover Hill		11, 12
Lower Deer Creek, at Rolling Fork		18, 19
Vicksburg	Dec.	2, 3
South Warren, at Bovina		9, 10

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

WOODVILLE DISTRICT.

Woodville	Sept.	16, 17
Jackson and Plains Pipkin's chapel		23, 24
Bayou Sara, at New Hope	30,	Oct. 1
Buffalo, at Friendship	Oct.	7, 8
East Feliciana, at Oak Grove		14, 15
East Baton Rouge, at Jones' Creek		21, 22
Liberty, at Woodland	Nov.	4, 5
Meadville, at Meadville		11, 12
Wilkinson, at Midway		18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst	Sept.	30, Oct. 1
Martinsville circuit, at Providence camp ground	Oct.	7, 8
Brandywine circuit, at Brandywine		14, 15
Burleston circuit, at Zion		21, 22
Pleasant Valley, at Beholath		28, 29
Scotland circuit, at Caseyville	Nov.	4, 5
Wesson, at Beauregard		11, 12
Georgetown circuit, at Mt. Pleasant		18, 19
Jackson circuit, at Terry		25, 26
Crystal Springs station	Dec.	2, 3
Brookhaven station		9, 10

The pastors in charge will please publish their quarterly meetings as soon as they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Greenwood and McNutt, at Greenwood	Sept.	9, 10
Richland circuit, at Richland		16, 17
French Camp set, at Liberty chapel		23, 24
Bellfountain circuit, at Camp ground	Oct.	1, 2
Attala circuit, at [illegible]		7, 8
Winona circuit, at Friendship		14, 15
Durant circuit, at Spring Hill		21, 22
Koschusko and Bethel, at Koseisko		28, 29
Lexington circuit, at Lexington	Nov.	4, 5
Valden circuit, at Enon		11, 12
Black Hawk circuit, at Sweetwat'r		18, 19

Preachers please have your statistics ready. Trustees, your reports.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Caddo circuit, at Friendship	Sept.	16, 17
Springville ct., at Holley's school house		23, 24
Pleasant Hill circuit, at Beulah		[illegible]
[illegible]		
The District Meeting for Shreveport the [illegible]		
[illegible]		
[illegible]		

The Christian Advocate.

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OL. XVII. NEW ORLEANS, THURSDAY, SEPTEMBER 21, 1871. NO. 36.

NEWS OF THE WEEK.

FOREIGN.

RENCE, September 13.—The n states that Count Remusat, rench minister, declares that e accepts the accomplished n Italy. She only wishes to s spiritual independence of ople secure. A renewal of the relations between France and s therefore possible.

DON, Sept. 14.—Dispatches arious points show that the is dreadful in the central and rn portion of Prussia.

DON, Sept. 16.—Mont Cenis has been traversed in thirty s. The air is excellent and ls perfectly level.

PEN, Sept. 18.—The Russian generally is now vigorous in its s upon Prussia and Germany. ices from Zanzibar announce ceipt of positive intelligence safety of Dr. Livingstone. The rity for this statement is un- onable, and its truth certain. ty of Americans are hurrying he interior with the object of ng the doctor from his peril- osition.

E, Sept. 18.—It is said the Re- cans are preparing for a mani- ion on the twentieth instant, rst anniversary of the occupa- f the city by the Italian troops, e disorders are apprehended.

NDON, Sept. 19.—The hop crop ll, being the third of the amount average crop.

e *Morning Advertiser* has an rial imputing the blame for the n war to the Americans, and he result of the recent battle be the driving of foreigners the country.

Advertiser also says England et join the United States, be- she was not consulted before Rodgers expedition set into n waters.

cholera is increasing at Koe- erg; the ratio of deaths has eed from fifty to seventy, and eighty per cent.

ENNA, Sept. 19.—A ministerial here is imminent.

ron Lingeran has been ap- ted Ambassador Extraordinary t. Petersburg.

RIN, Sept. 19.—The municipal- f Turin gave a banquet to-day oner of the completion of the t Cenis tunnel.

he representatives of the gov- ent who participated in the monies of the formal opening e present.

The King of Italy arrived to-day, had a private audience with nt Remusat.

t the banquet yesterday, Remu- insisted on an alliance of all the in race.

igner Visconti, in replying, advo- d the union of France and Italy.

BERNE, Sept. 19.—The Catholic y of the town of Solothurn, itzerland, has constituted itself a ral municipality.

DOMESTIC.

NEW YORK, Sept. 18.—It is stated t Recorder Parcels, of Long Isl- d City, will be impeached for mis- repriation of money.

The *Sun* says there is no longer a ubt that Mr. Sweeney and Mayor ll have cut loose from Connolly d Tweed.

The citizens' committee adopted a ort recommending civil and crim- l suits against city officials.

Roughs stoned a street car last ght. Several persons were hurt. Several thousand workmen par- ded the streets with flags and ban- rs inscribed "Eight hours a day's rk." A small cannon was drawn eight men, and the cannoniers re a banner inscribed "Eight urs: peaceably if we can—for- bly if we must."

The procession was orderly, and d ten thousand men in line. An mense number followed on the dewalks.

The *Sun* reports intense excite- ent in post-office circles over an leged defalcation in the money rder department.

The *Sun's* article mentions the ame of John W. Norton, and places he swindle at from one hundred housand dollars to one hundred nd fifty thousand dollars.

Norton, however, being a man of wealth, compounded with the gov- rnment, and resigned. John Moore, clerk, who was detected opening etters, and held in one thousand dollars bail, has been in the post- ffice twenty-five years and owns valuable property. Other employes are suspected of similar crimes.

CHICAGO, Sept. 13.—The Illinois Episcopal Convention passed the following additional section to their constitution: "No clergyman shall resort to the civil courts to arrest or avoid ecclesiastical proceedings against him under penalty of suspension."

OMAHA, NEBRASKA, Sept. 13.—The election in Colorado yesterday went Republican.

WASHINGTON, Sept. 14.—Chief Justice Chase has entirely recovered his health and strength.

NEW YORK, Sept. 14.—The Union Torpedo Works, near Fulton street, exploded. Six were killed and seven or eight wounded, and buildings shattered. Three employes were shattered beyond recognition. The explosion was caused by dragging a box just brought up on a truck. The truck, horses and drivers were nearly blown to atoms. The wounded are horribly mutilated. The business was carried on in direct violation of law.

SPRINGFIELD, MASS., Sept. 14.—The State Democratic Convention organized with Edward Avery presiding.

John Quincy Adams was nominated for governor.

The resolutions accept the new amendments, and denounce prohibition.

SAN FRANCISCO, Sept. 14.—The latest returns indicate that the Democrats have two majority in the Senate, but the Republicans have two majority on joint ballot.

WASHINGTON, Sept. 15.—City of Mexico dates to the second instant have been received. There was one hundred and forty-seven members present at the preliminary meeting of Congress.

The whole number of members is two hundred and twenty-seven. The preliminary meeting resulted in favor of Juarez. In the temporary organization Juarists were selected as committee on credentials by a vote of seventy-nine to sixty-eight.

The opposition, alarmed by this vote, left the hall, depriving the meeting of a quorum.

MOBILE, Sept. 15.—Coroner Paine has arrested E. P. Sprague, United States Inspector of Boilers, and Hugh Barney and Bill Murray, owners, charged with manslaughter, in accordance with the verdict of the coroner's jury in the Ocean Wave disaster case. The inspector gave bail in the sum of five thousand dollars, and the owners in two thousand five hundred dollars each.

CINCINNATI, Sept. 15.—The Industrial Exposition has received its finishing touches. Cotton gins, from New Orleans, are in operation.

Owing to the lateness of the cotton crop, the time for the entry of raw cotton has been extended to October 6. The Chamber of Commerce has offered, in connection with the Exposition, a special premium on cotton amounting to nearly two thousand five hundred dollars.

Premiums are offered for the first and second best bales from each of the following States: Texas, Louisiana, Arkansas, Tennessee, Mississippi, Alabama and Georgia. A grand gold metal is offered for the best bales from any of these States.

OMAHA, Sept. 16.—Gallagher, Democrat, is probably elected a delegate to Congress from New Mexico by five hundred majority.

Prof. D. H. Mahon, a West Point educator and one of the most distinguished military officers of the day, suicided by jumping from a boat on her way from West Point.

LOWELL, MASS., Sept 16.—The City Council had a special meeting last night to take action in regard to the smallpox, which seems to be epidemic. It pervades all classes. There are eleven new cases to-day.

BALTIMORE, Sept. 16.—Arrangements have been perfected for the reception and accommodation of the thousands expected here to attend the grand Triennial Convention of Knights Templar of the United States and the General Grand Chapters of Arch Masons, next Monday. It is expected that this will be the largest assemblage of Knights ever convened in the United States.

SAN FRANCISCO, Sept. 18.—At an outbreak in Nevada State prison five guards and Lieutenant Governor Denver were wounded, Mat Pidley, proprietor of Warm Springs, was killed and twenty-nine prisoners escaped.

The death of Cochise is rumored.

The Apaches have driven the miners from Turk Creek. General Crook is confident he can conquer the Apaches if the peace commissioners will let him alone.

The loss at Piocha, Nevada, exceeds a quarter of a million. Three hundred kegs of powder exploded. Four were killed and a number wounded.

NEW YORK, Sept. 19.—Cotton is irregular to-day. Septembers are quoted at 19⅜@19½, Octobers at 19⅛, Novembers and Decembers at 19-16. Sterling is unsettled. Prime 8¼ net. Gold rules at 15 for cash.

NEWS FROM THE CHURCHES.

China Grove Camp Meeting.

MR. EDITOR: This camp meeting began Friday night, September 8, and closed the Wednesday following at an hour by sun.

At the first service the congregation numbered more than twelve hundred persons, the largest we have ever had at the beginning. The first sermon struck the right key, and the good work of salvation at once began, and from service to service it gathered new strength and new trophies. The congregation on the encampment also increased from hour to hour till on Sabbath, at eleven o'clock, there were between five and six thousand persons on the ground. Of this number there were between three and four thousand persons at and under the arbor, the largest congregation that I have ever seen at the place, and I have attended every meeting from the first. To assist in the great and glorious work of salvation there were twenty-one ministers of our church present, besides, several ministers of other churches were upon the ground. The preaching was direct, earnest, and purely scriptural, and sometimes doctrinal, touching and holding the great doctrines of our church. The praying was in faith and power, reaching, in its mighty grasp, the throne of mercy and salvation, and salvation came. The singing was with the spirit and understanding also. Hence, by this trinity of forces—preaching, praying and singing—the strongholds of wickedness were made to tremble, and the serried lines to waver and fall back. This advantage of success was at once perceived, and the trumpet-notes of gospel truth rang in trembling sweetness all up and down the columns of Zion, bidding the mighty host to a determined and united movement, which was most successfully and gloriously accomplished, amid continued and cheering shouts of victory. Thus this blessed work went on till Tuesday morning, at eight o'clock service, when the success was so great that it moved on to twelve, without any more preaching from the pulpit. At four o'clock of the same day the work was renewed, and the shout of victory began at five and was continued, without intermission, till two next morning. Just think of it! A victorious shout running through nine hours! During this time of times there were supposed to be more than fifty bright and powerful conversions. During this unequaled time of God's holy presence there were near five hundred happy Christians at one time, and the sound of praise was as the voice of many waters. Such times were never seen or heard of in this portion of the country before. The Rev. Zacheus Dowling, who has been in the ministry fifty-five years, says he never saw it surpassed, and not even equaled. The old men of this land unite in the same statement. As proof in fact of this great and good work, let me say *the conversions were estimated to be two hundred and the accessions one hundred and ten.* Many of those converted were already members of the church, and a goodly number under Baptist influence, and will, doubtless, join that church.

At eleven o'clock, on Sunday, a missionary collection was lifted, which added up *three hundred dollars*, cash and subscribed.

The good order of the people was the subject of commendation by all visiting brethren and friends.

The next camp meeting at China Grove will commence, as heretofore, on Friday night before the second Sabbath in next September.

ANGUS DOWLING.

OZARK, ALABAMA, September 14, 1871.

Farmersville Circuit, Alabama Conference.

MR. EDITOR: We have had some good old Methodist times on Farmersville circuit. I have had three protracted meetings:

First. At Hickory Hill. Church membership much revived. Many were converted, and fifteen were added to the church. This meeting continued six days. Had no ministerial help.

Second. At Ash Creek. Continued six days. Membership greatly revived. Six members added to the church, and several conversions. This meeting embraced the time of our third Quarterly Conference, on the Saturday before the third Sabbath in August, and we had the valuable services of Bro. Hudson, our presiding elder, for three days.

Our third meeting embraced the first of September, commencing the Saturday before, and continuing for seven days. Church greatly blessed and revived. There were many conversions and twelve additions to the church. The first three days of this meeting we had the valuable services of Bro. Dow Perry, Bible agent, and Bro. Purifoy, local preacher from Oak Hill circuit. Bro. Wilson, local preacher, was also present, and preached one time.

On the morning this meeting commenced I was thrown from my horse, and came very near being killed; but the Lord has saved my life, and, although I am yet suffering from the bruises, yet I have been enabled to preach and attend to all my duties. Bless the Lord.

Yours respectfully,

JOSEPH M. SCOTT.

FARMERSVILLE, Sept. 13, 1871.

Wilkinson Circuit, Mississippi Conference.

MR. EDITOR: I have just closed a meeting at Macedonia, which lasted nine days. The Lord blessed his word and made it the power of God unto salvation in the conversion of many precious souls. We had thirty-three accessions to the church, some of them heads of families. Bros. P. S. Petty and B. F. White were with us, and did excellent work. Bro. White, presenting the claims of Centenary, raised here one hundred and twenty-five dollars, in cash and subscribed. J. H. SHELTON.

BETHEL, September 14, 1871.

THE WESTERN CONFERENCE.

Bishop Marvin, writing to the St. Louis *Advocate*, says of the recent session of the Western Conference which was held at Council Grove, Kansas:

There was a very general attendance of the preachers. Of the lay delegates there were but few present—not more than six or seven.

The business was entered upon in good spirit on Wednesday morning, and conducted with promptness and intelligence to the end.

The matter of support is in a better way in the Conference generally than I feared. Still a great part of the work is unorganized, and there is crying need for missionary aid. The five thousand dollars appropriated by the Parent Board was scarcely sufficient. There were no claimants upon the Conference collection.

The claim for the support of the Bishops was fully met.

There has been cheering progress in the work during the past year. Upon a membership of 1538 the increase was over 600.

The public worship of the Conference occasion was profitable. The preaching was searching and thorough. On Sunday a revival interest arose, and at night four persons joined the church. The meeting was to be protracted.

The preachers went to their work in the best spirits, so far as I could judge. The session closed on Saturday night, the appointments being read out at the close of the missionary meeting. Thirty-five preachers received appointments. Besides this, several local preachers are ready to supply circuits.

I cannot omit to note that the leading men of the Conference are resolved to keep the tone of the itinerancy high. They hold the preachers to a rigid account. They will have no hangers on. This is right. The whole system will fail without the highest degree of promptness and energy.

THE Pope the other day thus advised the young men of Rome: "Never hold in your hand a newspaper of whatever color it be; and in particular, remember that things vomited by hell cannot be read or touched without sin."

Rev. Charles Glidden Young, M. D.

The following biographical sketch of the beloved and lamented Dr. Young is taken from the *Family Visitor*, published in Houston, Texas. The article is, of course, from the pen of the editor, Rev. B. T. Kavanaugh, D.D.:

Rev. Charles Glidden Young, M. D., was the son of Rev. Daniel Young, of New Hampshire, one of the most useful and laborious ministers of the Methodist Church in olden times, in New England, a history of whose life has been published, which forms a part of the history of Methodism in that part of New England.

Dr. Charles Glidden Young was born on the Connecticut river, in the State of New Hampshire, on the ninth of April, 1816, where he grew up to early manhood, accustomed by diligent application to the improvement of his mind, and a close attention to business. When in his youth, he, with his father's family removed to the State of Ohio, where he studied the science of medicine, and in due time graduated in the medical school in New York, and entered upon the practice of his profession in North Alabama, about the year 1834.

In the year 1842 he returned to Cincinnati, Ohio, and was united in marriage to Miss Maria Louisa Chamberlain, of that city, and removed to Greenwood, Louisiana, the same year, where he continued to practice medicine for fifteen years. Soon after, while residing in Marshall, Texas, he was elected president of the Vicksburg and Texas railroad, under whose supervision the work on that road was commenced and progressed up to the breaking out of the late war between the States, when the work was suspended.

In the year 1864, during the war, Dr. Young became interested in the development of the resources of the country, and undertook the erection of a large establishment in Cherokee county, Texas, for the manufacture of iron from the ore found in that section of country, of fine quality and in great quantities. His efforts here were pushed forward with great energy and skill until the works were about completed, when, from a great loss by fire and the explosion of some of the works, the enterprise was abandoned, as the demand for iron at the close of the war had ceased.

He subsequently removed to Rusk, in the same county, when, in reduced circumstances, he was employed as a stationed minister, and was remarkably successful in his work, and was useful in the East Texas Conference, in giving form and system to the financial system of the whole church, which proved very beneficial to the whole Conference.

During his residence in Rusk, he took a very active part in arousing the public mind to the importance and necessity of building the Houston and Great Northern railroad, and it is likely that the success of that great work is more indebted to his efforts, than to any other man.

He was finally elected president of this road, and entered upon the discharge of his duties with that prudence, energy and diligence which characterized his action in everything he undertook. When active operations on this road were about to commence, he removed his family to Houston, where they have remained up to the present time. The duties of his office called Dr. Young to New York, frequently, where he was successful in making every arrangement necessary for the vigorous prosecution of the work upon his road.

When the work was commenced, it was found that he had secured ample grounds for all the purposes of the road in the most favorable localities, and the work was pushed forward with astonishing rapidity. The track having been completed for about twenty-six miles into the interior, on Tuesday, the eighth ultimo, a train was ordered up the road for some purpose, on which Dr. Young, the president; Mr. Noble, the superintendent; Mr. Wilson, the second engineer, and Mr. Turner, with several other gentlemen, took passage.

There being no passenger cars as yet upon the road, Dr. Young and two other gentlemen took temporary seats upon the front end of a platform car, looking up the road; the engine being behind, and the train running backward. About eighteen miles from the city, the train moving at about eleven miles to the hour, and as they neared the fatal spot, the attention of the president and his company was called to a piece of wood put in on the side of the road; no one seemed to notice the piece of wood being upon the track, the engine being behind, until the car struck the log and precipitated the president and two others over the end of the car on to the track, when the cars passed over them. He did not fall upon the rails, but between them. How the fatal injuries were received, no one has been able to determine. The external injuries did not seem sufficient to have caused his death. The train could not be stopped until all the cars had passed over him, and he was found under the V of the cow-catcher.

After having been rescued from his perilous situation, he seemed to be perfectly rational, and at first no serious apprehensions were felt as to the fatal character of his injuries; but it was soon found that some of the vital organs were seriously, if not fatally injured.

He was removed to a house near at hand, and his family sent for. He suffered severely for six or eight hours, and died in quiet peace just before his wife and daughter arrived.

We have been thus minute in giving the details of this most melancholy and disastrous accident, because it resulted in the loss of one of the most able, efficient, and useful men we had in our whole community. Take him all in all, we are justified in saying that in all the elements that go to make up the character of a great man, in a practical and useful sense, we know of no man in our community who was his superior.

As a Christian minister his character shone as bright and as steadily as did his character as a skillful and efficient business man. He was a man of fixed and established principles. So firmly were these established, that he knew no compromise between right and wrong. His talents were of the solid and substantial character—he was not a man of show or display, but of profound thought. His mind was stored with a vast fund of information on all general subjects, and especially was he skilled in the doctrines and principles of Christianity. For a man whose spirit was always calm and self-possessed, he was one of the most zealous Christian ministers we ever knew—zealous in doing good after every possible form.

As a husband and father, he was as uniform and true in his affections and duties as it is possible for human nature to attain. His government in his household combined firmness and affection, blended in an admirable degree.

As a citizen and friend, he was so public spirited that he often sacrificed his own ease and interest for the public welfare. As an officer presiding over the interests of the Houston and Great Northern railroad, associates have assured us that no man in this community can be found who combined so many admirable qualities, and it will be very difficult to fill the place in their board, so suddenly and disastrously made vacant. Surely a great and good man has fallen.

BISHOP DOGGETT.—Bishop Doggett, says the St. Louis *Advocate* of September 13, reached this city on last Saturday and spent the Sabbath with us, preaching at First church in the morning and at night at the Centenary church. His ministrations were greatly to the edification and comfort of the large congregations waiting upon them. The Bishop took his departure on Monday for the session of the Missouri Conference at Palmyra. He expects to fill all his Episcopal appointments in this State. We are glad to hear of some improvement in the health of his daughter, though she continues very low. In his desire to be at his post he is among us, and he will be gladly welcomed and find cordial and prayerful sympathies.

REVIVALS, says the Baltimore *Episcopal Methodist*, are progressing in most of our city churches. At Emmanuel there have been about thirty conversions, and the work is increasing in depth and power at every successive meeting. Trinity, St. Paul, and Holland street are all favored with "times of refreshing from the presence of the Lord." A number of conversions and additions are reported, and the interest increasing at last accounts as we go to press.

HERRING'S PATENT CHAMPION SAFES. We call attention to the advertisement of Messrs. Herring, Farrel & Sherman, 53 Camp street. See advertisement in another column.

The Christian Advocate.

THURSDAY, SEPTEMBER 21, 1871.

DREAMS AND REALITIES.

BY PHŒBE CARY.

[The following poem is the last one sent by Phœbe Cary to *Harper's Bazar*. The *Bazar* says: "It is the song of the dying swan, tender and sweet and beautiful."]

O Rosamond, thou fair and good,
And perfect flower of womanhood,
Thou royal rose of June,
Why didst thou droop before thy time?
Why wither in the first sweet prime?
Why didst thou die so soon?

For, looking backward through my tears
On thee, and on my wasted years,
I cannot choose but say
If thou hadst lived to be my guide,
Or thou hadst lived and I had died,
'Twere better far to-day.

O child of light, O golden head—
Bright sunbeam for one moment shed
Upon life's lonely way—
Why didst thou vanish from our sight?
Could they not spare my little light
From Heaven's unclouded day?

O friend so true, O friend so good—
Thou one dream of my maidenhood,
That gave youth all its charms—
What had I done, or what hadst thou,
That through this lonesome world till now
We walk with empty arms?

And yet, had this poor soul been fed
With all it loved and coveted—
Had life been always fair—
Would these dear dreams that ne'er depart,
That thrill with bliss my inmost heart,
Forever tremble there?

If still they kept their earthly place,
The friends I held in my embrace,
And gave to death, alas!
Could I have learned that clear, calm faith
That looks beyond the bonds of death,
And almost longs to pass?

Sometimes, I think, the things we see
Are shadows of the things to be;
That what we plan we build;
That every hope that hath been crossed,
And every dream we thought was lost,
In heaven shall be fulfilled;

That even the children of the brain
Have not been born and died in vain,
Though here unclothed and dumb;
But on some brighter, better shore
They live, embodied evermore,
And wait for us to come.

And when on that last day we rise,
Caught up between the earth and skies,
Then shall we hear our Lord
Say: Thou hast done with doubt and death;
Henceforth, according to thy faith,
Shall be thy faith's reward.

MY DISTRICT.

NUMBER THREE.

Mr. Editor: I have already alluded to the importance of keeping Quarterly Conference journals correct in trials. This would be very evident, if an appeal should be taken to the Annual Conference, as the Annual Conference would be confined to the records of the court below. But all the business of a Quarterly Conference should be properly and correctly recorded, so that a review of them might show what had been done at other meetings and in other years. A brother, who had been licensed to preach, might lose his license, but from the records it could be shown that at such a time and place he was, by that Quarterly Conference, granted a license to preach. The secretary might certify to that effect, or if the presiding officer of the conference and secretary are yet living, the license could be written out again and signed and dated. I have known of such a case that was arranged just in that way.

I have seen, what seemed to me, to be great carelessness, if not indifference, in some recording stewards in keeping their journals. A sort of rough minute is written by himself, or a secretary at the Quarterly Conference, which would serve as a guide to him in making his final record, as: *Question* 1. *Answer:* No. *Question* 2. *Answer:* No. *Question* 3. *Answer:* See report marked A. But for the recording steward to enter just that on his journals or record book is to place himself in a position to be laughed at, and to put some one at trouble to find that report, marked A, some day. Yet I have found some journals kept just in that way. I suggested to one such steward that some one might desire to know what those questions were. "O, nobody but Methodists will ever see that journal, and they ought to know what the questions were." Yet, I doubt whether he could have repeated them, if he had been asked to do so. *Question* 4 of that journal was answered thus: "There was nothing recommended." *Question* 7. *Answer:* "See the report of the pastor, marked B."

That report was, perhaps, the most important document of the conference. It told of the state of the church, who had been baptized or received into the church otherwise, who died, who removed, who expelled or withdrawn. Some day we may look for it; but it was not recorded, and is now lost. It may be a matter of great importance to some to know what was in that report; yet it cannot be found, because it was "marked B," and is lost. The church may lose something, because the *legal* record of membership is lost.

The recording steward should presume on nothing in making his record. He ought to have his Discipline before him, and copy every question as it is in the book, and write out every answer in full—recording the reports in full. Then "A" and "B" may be filed away in the archives for safekeeping. It has been admitted, if not "decided," that the journals of our Quarterly Conference is the only *legal* evidence of membership in our church. Then every report of the pastor ought to be carefully recorded, and every name in those reports legibly written. And I would entreat our recording stewards to consider how very important is this part of their work.

There is an evil, which I have seen under the sun, and which ought to be removed. It is this: The presiding elder goes to a Quarterly Meeting, and is hoping to have a good meeting—pleasant social time with the preacher of that circuit, as well as a religious time; wants to learn all he can about the circuit, and consult with the preacher about what is best to be done for that circuit; what plans they shall adopt for future operations, so as to get all the church aroused and at work; but he learns, just as the Quarterly Conference closes, that the preacher has an appointment off several miles for Sunday, and will not be with him that night if they have service, nor at the prayer meeting or love-feast next morning; nor at the communion to partake or assist, nor to preach in the afternoon or at night, nor to exhort, nor to take any one into the church. That is enough to make that presiding elder feel that a wet sheet had been thrown on him just as he had left a warm bed! Does that preacher feel any interest in his Quarterly Meeting beyond the pecuniary interest that may be developed in it? Why does he act so? Is he opposed to the presiding eldership or the elder, or is he so far backslidden as not to feel any interest in the success of the Quarterly Meeting, and does not wish to see a good meeting on that occasion? Or, has he such an opinion of his own abilities as a preacher that he cannot *waste* a Sunday in hearing any one else preach? Such a course is an evil. Official and private members will ask: "Why has the pastor left? Don't he like the elder? Suspicion arises, and questions will be asked. Ten years ago, I had one such preacher in my district. He was with me on Sunday at but one quarterly meeting. Everything went off so well that time that we had a good meeting. One began to arrange for appointments this year. But a plain talk got him out of it. If the evil is anywhere else, I hope it will be uprooted.

There is another evil I have seen, that ought to be eradicated. It is this: Official members—some of them punctual to attend the Quarterly Conferences, too—will leave for home—seven, ten to twenty miles off—so soon as the conference adjourns, and we see no more of them till Saturday of the next Quarterly Meeting. They go home, and spend Sunday without going to church anywhere, without having Sunday school or prayer or class meeting. This is one reason why Quarterly Meetings are not interesting and useful as once they were. Because the meeting is not in their immediate neighborhood, they do not seem to feel any interest in it beyond their official duties in the conference. Had they staid over Sunday they might have caught some holy fire and carried it home and to their churches, and thus have helped to kindle a fire that would have warmed the whole church, and saved many sinners, too.

I hope that all the leaders, stewards, trustees, exhorters and local preachers who may read this, and have been leaving Quarterly Meetings Saturday evening or Sunday morning, will resolve to amend, stay through the meeting, pray and sing and labor for a good meeting. O, how it would help for them to do so. I think we would soon have "old-fashioned" Quarterly Meetings, if brethren would do so. Then we would all leave, feeling like giants, refreshed with new wine. Brethren, will you not do so. P. E.

OLD LANDMARKS.

Mr. Editor: Not long since, a party of our acquaintance, being dissatisfied with the late and peculiar kind of music which is being appropriated to church purposes, wrote a short *critique* and denounced it as heartless and soulless and *unfit for devotion*. His criticism brought forth strong denunciations from some, and applause from others. Some argue in favor of changes in our church. They say we are behind the times, that we need something new to keep up with the progress of the age; that our sister churches are introducing them, and the Methodist must do the same. Are we not in great danger in this very particular? If we are to be guided by a love of change and novelty, the church will be certain to suffer. We need break-wheels at this point. Innovations are creeping over us. It is time we begin to watch and endeavor to throw around us strong hedges, lest the most vital interest of our Zion be seriously affected. The reason is evident. The most of the changes through which we are passing are gradual, slow in their progress. Many of good qualities favor them from their apparent harmlessness—some ministers and many laymen. They are to be feared the more from being gradual, and their apparent innocence; if they were otherwise, would be too palpable, hence not tolerated. Men do not become desperadoes in a moment or a day, but by small degrees. The wicked one usually physics in small doses. He weaves by gossamer threads. It is too late when we are bound with a cable to attempt to arrest ourselves. While we have strength is the time to resist. These are practices of the church which, we fear, are drifting us to fatal consequences. The time has arrived when it is rather hazardous to speak of them. They are fashionable. If we do, a thousand stones may fly at us; yet, with all the danger attending the undertaking, it ought to be done. Who is to do it? Will you defend us? If so, we will venture and run all the risks. The word of life says: "Be not conformed to this world." The world and Christianity are antagonistic. We "cannot serve God and Mammon." We cannot follow the maxims and practices of the world, and be consistent Christians. What is true of men, as individuals, is true of them in the aggregate. Therefore, the church cannot follow the ways and customs of the world, and be truly spiritual. Not long since, concerts and fancy suppers were the order of the day, to raise means for church and benevolent purposes. These, no doubt, were innocent in most cases. But they were the beginning of a new era. They had their effects, although sanctioned and even managed, in many places, by the authorities of the church. These, however, were not quite attractive enough; not sufficiently novel to suit the world, and accomplish the desired end; therefore, tableaux and miniature theaters were attached to them. The result is evident now to every one: we are now hardly able to raise means in any other way for the church. What next followed them? Calico balls and lotteries; and, in order to give them countenance and tolerance, they are often headed by members in some churches of high authority. It is now no surprise to meet upon the street, in some places, children of those who claim to be Christians, with lottery boxes, petitioning the passer-by to take a chance. If they are asked if this is not a species of gambling, they are ready with the reply: "O, it is for the church!" What is the effect of this upon the mind of the child? Is he not impressed with the idea that we may even gamble and be guilty of no harm, if done for the church? Furthermore, attend our churches now, and what greets us there? Not only the fashions of the world, but often that strange, cold and lifeless artistic music of the opera; foreign in its origin and foreign in its effects to religion. From whom did we get all these things? Where did they originate? Are they not offsprings of Catholicism—that the end justifies the means. Ah! says one, we must have all these to keep our church alive and moving. We must have our concerts, etc., to raise means necessary to the support of the church; must have operatic music to make the service of our God attractive, and to keep our children in our church; our sister churches have them, and if we do not, all our young people will be lead over to them. We must do wrong, therefore, to keep our children at home. Our neighbors have their sparkling beverages, and feed their children upon them; we must do the same, lest our children lose respect for us. Is it true our religion needs external mixtures and influences to give it success? If so, it is a failure. To argue this shows a distrust in God, and a greater confidence in ceremonies and outward means than in the genuineness of our holy religion. The distinctive feature of Methodism, in former days, was spiritually; that was the sole ground of her unparalleled success; she lived through storms of persecution; while kept free from the world. Must she now, when strong, extending her mighty arms across the world, resort to worldly policies in order to give her influence, and to help her on to conquest and victory? The history of the church shows plainly that all denominations have prospered spiritually in proportion to their devotedness to God; while, on the other hand, worldliness has been a cause of declension. If we pander to the world; if we, in order to be popular, follow the example of others, our holy Shekinah will depart, and leave us a body without life or power. The mission of our church never was popularity; if we seek it as a means of prosperity, we fail to comprehend our calling. May we begin to amend, and search for the old landmarks of our former prosperity and success, and pursue the old ways of our fathers—that of usefulness and true holiness.

OBSERVER.

Few Thoughts on the Duty of the Church to Educate Young Men for the Ministry.

BY REV. JULIUS T. CURTISS.

NUMBER TWO.

Mr. Editor: Our Book of Discipline has a very wise and judicious provision in it, in reference to a call to the ministry, and the reception of all such as profess to be moved upon to take upon themselves the office of a minister in the church, (see page 59, chapter iii); and I think the spirit of this *provision* should apply, in some sort, to this subject, now in hand.

Before we can take up a young man, and apply the money which has been appropriated for the education of young men for the ministry, we must be satisfied that he is going to meet the expectations of the church; we should have some means of trial. He *must* be put upon trial; and I suggest something like the following: When a young man feels moved upon by the Holy Ghost to preach, let his case be brought before the society of which he is a member, and after strict examination as to his call to the work, and as to his gifts and graces, then, if he is found worthy, let him be recommended to the Quarterly Conference for license to preach. Then let him be employed by a presiding elder on some work, under an experienced preacher, who will care for and encourage and assist the young man, and at the end of two years, *if* he is found to be useful and adapted to the work of the ministry, let the Quarterly or District Conference recommend him to the Ministerial Educational Association, as a suitable and proper person to be received as a beneficiary into their association, and then let him be educated. It occurs to me that some such plan of trial is indispensable, and must be adopted. There must be some kind of discrimination in order to save us from reducing and degrading the ministry down to that of a profession. The church cannot, just at this time, provide for the education of all the young men in the land. I wish she could. And as we only propose to educate such as are called to the work of the ministry and design entering upon that work, let us know, as far as we can, who we are aiding—that the church fund be not thrown away. This Ministerial Aid Association has no right or authority to apply the fund coming into its treasury to the education of a man, simply from his statement, that he intends or expects to be a preacher. Mistakes have already occurred right here, and they are likely to occur again and again. There are difficulties arising here that must be considered well, and guarded against; at least they must be met in some way.

When, after due trial, we find a young man who can pass muster, we unhesitatingly say that it is the imperative duty of the church to educate him. The day is passed for educating our ministry on horseback, and graduating them in bush colleges. And I do sincerely hope this old fogy idea will die out, and we may hear of it no more; for it is a fatal error and a hinderance to the prosperity of the church. I would not, for any consideration, disparage our dear brethren in the ministry to-day, whose educational advantages were poor and limited. No, not by any means, for I can sympathize with them deeply, for none or but few of them had advantages inferior to mine. But I would, by all possible means, encourage and stimulate them to diligence and study; that they may educate themselves, now that they are already in the ministry. But I must be allowed to say, from a sincere conviction of its truth, that the want of an educated ministry in our church has served as a great drawback or hinderance for years past. I hail with heartfelt joy and sincere gratitude every evidence of substantial and increased prosperity in our beloved church everywhere, in all her bounds. But, at the same time, I am pained to see so little doing, that needs so much to be done, for the greater efficiency and prosperity of the church. But I cherish the hope, however, and will indulge the confident and pleasing expectation, that our church, alive in so many other noble deeds of usefulness and enterprise, may be made to see that it is to her vital interest and best welfare to set to work to bring up the standard of education in her ministry, so as that it may become diffusive and general. The world is becoming better educated every year. Great discoveries and advancements are being made in every branch or department of science and literature. There never has been a time in the world's history when education excited the entire people so much, and when such interest was manifested as at the present day.

More is being done for educating the rising generation than at any former period of *our* country's history. And, in consideration of this very important truth, it is clearly the duty of the church to educate her ministry; for we must understand one very important truth, and it is this: A call to the ministry, however clear and unmistakable it may be, does not, by any sort of means, imply all the other useful and necessary qualifications for the solemn and responsible functions of a minister in the church of God. Still, God has called many unlettered, *uneducated* men to preach, and they have accomplished much good in the world; and it may be that he will call such again, and very likely he will, but that does not relieve the church from the responsibility at all. She must do what she can to educate them. If the people are becoming better educated, as a matter of course, they will expect the church to supply them with an educated ministry to preach to them.

Then there are gross and fatal errors in the church and in the world, which must be met and rooted up and cast out. The enemies of the church and of the cross are more numerous and insidious to-day than ever before, perhaps; and they have insinuated their false and blasting errors into the very life-blood and heart of the church. To-day, the amount of brazen, bold-faced infidelity, that is found in the church even, is frightful and alarming. And these errors and this infidelity feed and fatten, I awfully fear, upon the ignorance of the ministry. Romanism, Ritualism, High Churchism and a thousand other *isms*, and gross errors and false and strange doctrines must be met and defeated. And how is it to be done? To do this great work, we must have a better and a more general and diffusively educated ministry.

Methodist Protestants in Mississippi.

Mr. Editor: If you will allow me an humble space in your columns I will endeavor to correct what I conceive to be the legitimate impression made by an article that appeared in your paper of the twenty-ninth of June, from the pen of Rev. P. H. Napier, and which reached us a few days ago, copied in the *Methodist Protestant* of the fifth inst. This article contains the sad intelligence that "several circuits of the Mississippi District of the Methodist Protestant Conference were unsupplied at the closing up of union, and were still without pastoral care" when it was written. If, indeed, the union was closed up at the time referred to, then the plain inference is that we have been neglected by our friends, with whom we have negotiated a union; that the present destitute condition of the "circuits" referred to is the result of their negligence, or want of interest in our spiritual well-being. This impression seems to have gone forth at least. Whether the writer intended it or not, which I do not think he did, there is one thing of which I feel satisfied: That the facts contained in the union transaction between the two bodies do not warrant an impression like this. In the first place, with due respect for the opinion of our respected brother, we deny that the "union" has been "closed up," unless such a thing could have been effected contrary to the spirit and design of our Conference. It never was anticipated that the union should be practically effected before its next annual meeting; hence, it made no other arrangement, nor could it have done so, in my humble judgment, with any degree of practicability, for reasons too obvious to be mentioned. It did not make arrangement, but has now means on foot to carry into practical effect the much desired union, if, under the providence of God, it should meet again. The proof of what I here claim in behalf of our Conference, the committee of the Crystal Springs Conference will, doubtless, bear me testimony, that when before them, together with C. F. Gillespie, my colagont, negotiating terms for union with the body which they represented, I told them that which I implied as much—that is, that I wanted no work at their hands that we had work assigned us in our Conference, and that we would continue in that relation until it was dissolved; also, that the union resolution of our Conference anticipated that the whole Conference year should be devoted to the election, return, etc. Now, if these declarations were at variance with the doings and designs of our Conference, why did not Bro. Gillespie so show? He did not. If, then, the doings of our Conference are contained in the former, then this fact is deducible that two months previous to the enunciation, our Conference supplied these then, and now, destitute "circuits," or at least, to my certain knowledge, it did, by its sovereign authority, appoint Bro. Napier to the Madison circuit, which was "unsupplied at the closing up of the union," and of which he now complains is still unsupplied, except such services as a local brother could render. Now, it is clear that if the design of our Conference, contained in these declarations, made before the Crystal Springs Conference or committee thereof, had been carried out, the district would have had a presiding officer to have watched over its interest, and supplied its waste places "with the bread of life," and the necessity for calling the attention of the presiding elders and preachers of the Mississippi District of the Methodist Episcopal Church to our destitute condition would not have existed.

R. S. CLARK.

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AUTUMN WOODS.

Ere in the Northern gale
The summer tresses of the trees are gone,
The woods of autumn, all around our vale,
Have put their glory on.

The mountains that unfold
In their wide sweep, the colored landscape round.
Seem groups of giant kings in purple and in gold,
That guard enchanted ground.

I roam the woods that crown
The upland, where the mingled splendors glow;
Where the gay companies of trees look down
On the green field below.

My steps are not alone
In these bright walks; the sweet southwest, at play,
Flies, nestling where the painted leaves are strewn
Along the winding way.

And far in heaven, the while,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile—
The sweetest of the year.

Let in through all the trees
Come the strange rays; the forest depths are bright;
Their sunny colored foliage, in the breeze
Twinkles like beams of light.

The rivulet, late unseen,
Where flickering through the shrubs, the waters run,
Glows with the image of its golden screen
And glimmerings of the sun.

But 'neath yon crimson tree,
Lover to listening maid might breathe his flame,
Nor mark, within its roseate canopy,
Her blush of maiden shame.

Oh, Autumn! why so soon
Depart the hues that make the forest glad;
Thy gentle wind and thy fair sunny noon,
And leave the wild and sad?

Ah! 'twere a lot too blest
For ever in thy colored shades to stray;
Amid the kisses of the soft southwest
To roam and dream for aye.

And leave the vain, low strife
That makes men bad; the tug for wealth and power;
The passions and the cares that wither life
And waste the little hour.

WE SHALL MEET THEM.

BY H. B. WARDWELL.

We shall meet them again—the departed,
But not as in days that have fled,
When the joy that their presence imparted,
Like light on our pathway was shed.

We shall meet them again, we shall meet them
But not 'mid these scenes of decay,
And not where the visions that greet them,
Unfold with a transient ray.

We shall meet them again o'er the river,
Where the billows of death never roll,
Where pleasures undying, forever
Encircle the path of the soul.

We shall meet them again at the portal
That leads to the mansions of rest;
We shall know them where beauty immortal
Unfolds in the clime of the blest.

We shall meet them again! O, the gladness,
The peace that the meeting shall bring;
Where the death angel comes not with sadness
To hush the glad anthems they sing!

We shall meet them again, we shall meet them
But not 'mid these scenes of decay,
But where the blest visions that greet them
Unfold with celestial array.

GRACE.

BY REV. LEMUEL S. POTWIN.

Is he not a benefactor who restores to a Christian word some of its lost beauty? Such a service will be attempted in this article.

Grace has lost its gracefulness. In its stiff and ungainly place in the theological dictionary it is labeled "Undeserved Favor." In religious discourse the words Divine Grace are a sort of "catch-all," including almost everything good and helpful, without designating anything in particular. If Christians who use this phrase so freely were asked imperatively, "What do you mean by it?" one would answer, "I mean the Holy Spirit," another, "I mean God's goodness," and another, "God's help," and so on. On being put to reflection, they would all include in the term every manifestation of God's mercy, from the grossest bodily comfort to the most subtile spiritual aid. But why all these, or any, are called grace, they cannot tell. For the very reason that the word has no striking individuality to their minds, they employ it as a convenient receptacle for "all and sundry" ideas of divine goodness.

The same word is applied blindly to man's character. His virtues, considered as the fruit of regeneration, are called Christian *graces*. Who can tell why? If you say because they are produced by divine grace, we are brought back to the indefiniteness just spoken of, or to the cold formalities of the dictionary.

Grace has a meaning of its own; not strongly asserted nor easily defined, but real. It is a word hard to weigh and measure. It imparts all the while more meaning than it keeps; is, so to speak, rather a fragrance than a substance. We can catch some of its meaning if we follow one line of its history.

Before the Greek became the language of the New Testament, it had grown exquisitely capable of expressing the beautiful, both in its vocabulary and its whole structure. One of its words of beauty was *kharis*, which through the Latin *gratia* and the French gives us *grace*. Greek mythology had its *Kharites*—Graces—three maidens with beautiful faces and graceful motions. They were the goddesses who blessed the world with gentle, winning ways and favoring smiles. They smoothed the roughnesses of life with courtesy, and crowned the toiling with graceful honors. What, then, was grace among the polished Greeks? Not quite the same as beauty. They had another word for beauty of form and color and beauty of inanimate things. Grace was *beauty of manner*. He was graceful who had a beautiful way of doing things, whether his face were handsome or ugly. How finely adapted, then, was this word for the moral sphere! How easily transferred to beauty of character!

Here is the loss. Grace, in its religious use, has lost the idea of beauty. So completely is this the case that, in reading the Bible, many people give the world a theological sense in passages where it does not have even the moral meaning—*e. g.*, "They shall be an ornament of *grace* unto thy head."—Prov. i, 9. "For the *grace* of his lips the king shall be his friend."—xxii, 11. And probably Zach. iv, 7: "He shall bring forth the head-stone thereof with shoutings, crying: *Grace, grace* unto it."

Now for the restoration. What are Christian *graces* in human character? They are the virtues considered as ornaments to the soul, as we read of the "ornament of a meek and quiet spirit." This adorning is not external, but in the very attitude of the inner man. It is moral and spiritual beauty. In this view read the exhortation of Paul in his charity appeal: "See that ye abound in this *grace* also," and see in it the beauty of liberal giving. Read those deeper words of Peter: "Grow in *grace* and in the knowledge of our Lord and Saviour Jesus Christ," and see in them a *beautiful* conformity to him who is altogether lovely."

How does this apply to God and his grace? Here I raise no dispute with theology. Grace means what theology claims, only more. Searching down to the root of the word, we cannot separate the idea of favor from the charm and sweetness that accompany it. Grace is not a dull stream, flowing from a barren rock. It is a sparkling pool, where graceful vines spread their shade and sweet flowers dip their petals. It is worth mentioning that the word "favor," in old English, often meant good looks, as in the passage: "Favor is deceitful, and beauty is vain." A smile of genuine kindness—what is more beautiful?

What then is God's grace? Not simply his favor for sinners, his mercy, his goodness. It is all these; but with them the idea that they are beautifully *becoming* to God. Grace is the harmony and gracefulness of goodness. It is not merely love, but beautiful love. It is love arrayed in its charms, love beaming with smiles, love bending over the needy. Human virtues are graces. God's great love is *his grace*—the one eternal beauty of his character.

Now, this view of the word may be exaggerated. The idea of beauty is not the main thing, but the distinguishing thing. To speak of the grace of God comes as near to calling Jehovah *beautiful* as reverence will allow. Indeed, there is one passage of Scripture which, in its English garb, boldly breaks over this restraint. Let us enjoy it while we can, before the "revisers" snatch it away. That grand dirge, the Ninetieth Psalm, lights up its close with the word: "Let the beauty of the Lord our God be upon us." Can we not hear an echo of this in the New Testament benediction: "The *grace* of the Lord Jesus Christ be with you all."—*Independent.*

NO HOUSEHOLD GOD.—A little boy, three years old, whose father was irreligious, spent several months in the dwelling of a godly family, where he was taught the simple elements of divine truth.

The good seed fell into a good and tender soil, and the child learned to note the difference between a prayerless and a Christian dwelling. One day, as some one was conversing with the little fellow about the great and good Lord, the child said:

"We haven't got any God at my papa's house."

Alas! how many such houses there are in our world and land—houses where there is no prayer, no praise, no worship, no God! And what homes are they for children; aye, and for men and women, too! How much better is the pure atmosphere of Christian love than the cold, selfish worldliness of a godless home!

Said an ungodly man: "I never was so near heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown"—a godly Scotchman, who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savor over many a wanderer's heart, and lead the sad and lonely one of sorrow and of tears to look forward to the gladness of the eternal gathering, beyond the toil and tears and trials of this weary pilgrimage!

To such homes the weary come for rest, and the troubled for consolation. The Son of Peace is there. Blessed be such homes! and may ours ever be of this number!—*British Workman.*

HABITS OF FLOWERS.

Flowers have habits, or ways of acting, just as people have. I will tell you about some of them.

All flowers naturally turn toward the light, as if they loved it. You can see this if you watch plants that are standing near the window. The flowers will all be bent toward the light, if you let the pots stand in the same way all the time. By turning the pots a little every day or two while the blossoms are opening, you can make the flowers look in different directions.

There are some flowers that shut themselves up at night, as if to go to sleep, and open again in the morning. Tulips do this. I was once admiring in the morning some flowers that were sent to me the evening before by a lady. Among them were some tulips, and out of one of these, as it opened, flew a bumble bee. A lazy, drowsish bee he must have been, to be caught in this way as the flower was closing itself for the night. Or, perhaps, he had done a hard day's work in gathering honey, and just at night was so sleepy that he staid too long in the tulip, and so was shut in. A very elegant bed the old bee had that night. I wonder if he slept any better than he would have done if he had been in his homely nest.

The pond lily closes its pure white leaves at night, as it lies upon its watery bed. But it unfolds them again in the morning. How beautiful it looks as it is spread out upon the water in the sunlight! The little mountain daisy is among the flowers that close at night, but is as bright as ever on its "slender stem" when it wakes up in the morning. When it shuts itself up, it is a little round green ball, and looks something like a pea. You would not see it in the midst of the grass if you did not look for it. But look the next morning, and the ball is opened, and shows "a golden turf within a silver crown." And very beautiful it is, when there are so many of the daisies together, that the grass is spangled with them in the bright sun. It is supposed that this flower was at first called "day's eye," because it opens its eye at the day's dawn, and after a while it became shortened to daisy.

The golden flower of the dandelion are shut up every night. They are folded up so closely in their green coverings that they look like buds that had never yet been opened.

There is one curious habit which the dandelion has. When the sun is very hot, it closes itself up to keep from wilting. It is in this way sheltered in its green covering from the sun. It sometimes, when the weather is very hot, shuts itself up as early as nine o'clock in the morning.

Some flowers hang down their heads at night, as if they were nodding in their sleep; but in the morning they lift them up again to welcome the light.

Some flowers have a particular time to open. The evening primrose does not open till evening, and hence comes its name. The flower named four o'clock opens at that hour in the afternoon. There is a flower commonly called go-to-bed-at-noon, that always opens in the morning and shuts up at noon.

Most flowers last for some time; but there are some that last only a few hours. The red flowers of the delicate and rich cypress vine open in the morning, and in the afternoon they close up, never to open again.

It is delightful to one who loves flowers to see every morning a new set of these bright blossoms appear among the dark green leaves of this vine.—*Worthington Hooker.*

HAWTHORN ON MACAULAY.—I had been more and more impressed by the aspect of one of the guests. He was a man of large presence—a portly personage, gray-haired, but scarcely as yet aged; and his face had a remarkable intelligence, not vivid nor sparkling, but conjoined with great quietude—and if it gleamed or brightened at one time more than another, it was like the sheen over the broad surface of sea. There was a somewhat careless self-possession, large and broad enough to be called dignity; and the more I looked at him, the more I knew he was a distinguished person, and wondered who. He might have been a minister of State; only there is not one of them who has any right to such a face and presence. At last—I do not know how the conviction came—but I became aware that it was Macaulay, and began to see some slight resemblance to his portraits. But I have never seen any that is not wretchedly unworthy of the original.

Do you desire to be made whole. Then let me again remind you, that the place to find the fulfillment of that desire is at the foot of the cross. Stand there and hope in the great Redeemer; there is some life in thee already, the dying Saviour will increase it; stand at the foot of the cross where falls the precious drops of blood, view the flowing of his soul-redeeming blood, and hope thou, nay, believe thou that he shed that blood for thee, and thou art saved.

THE SHEPHERD AND HIS LAMBS.

When the shepherd went to lead his lambs to the pastures of the mountains, he led them in a rough and stony way. And the lambs said: "The way is hard and rough, and wearisome; lead us, we pray thee, in the smooth way." But the shepherd said to the lambs: "The smooth way leads not to my pasture; if ye go in it ye will find no food, and will die; follow me."

And as they went on, and followed the shepherd, the sun arose high, and the heat was great; and the lambs fainted, and said: "Lead us, we beseech thee, into the cool and shady way." But the shepherd said: "The shady way is dark; if ye walk in it ye cannot see my face, and the wolves will pursue you and destroy you; follow me."

And when it was night the lambs were weary; and the shepherd gathered them together, and they laid down and slept. But in the morning, when they awaked, behold one of the lambs strayed away, and was not with them. Then the shepherd said to some of the lambs: "Go seek the lamb which is lost." And they went, and sought till they found it. And as they returned, behold the shepherd came to meet them; and he took the lamb which had been lost and carried it in his bosom. And there was great joy in the presence of the shepherd over the lamb that had been lost and was found.

And as they went up into the mountains the rough way became plain and smooth before them. And they talked with the shepherd, and said: "Why is the way now not rough, but easy?" He answered them: "Because ye have now learned to love my way." Then, when the shepherd had brought his lambs to the pastures upon his mountains, he said to them: "Look abroad now, and behold the end of the ways!" And they looked, and saw that the end of the smooth way was a desert land, in which there were neither pastures nor springs of water. And the end of the shady way was a forest of thorns, in which were wolves and every kind of ravenous beast. And the lambs loved the shepherd, and fed upon the mountains in his presence; neither went any of them astray any more.

Recognition of Friends in Heaven.

A correspondent of the *Methodist Home Journal* (Philadelphia) writes: "I have been somewhat amused, as well as my patience tried, reading in secular papers: 'Preaching tomorrow, half-past ten A. M.; subject, recognition of friends in *heaven*.' Will some brother be so kind as to give us an article or sermon on recognition of friends on *earth*? A poet says:

'What is friendship but a name?
A charm that lulls to sleep,
A shade that follows wealth or fame,
And leaves the wretch to weep.'

Here is where we want the reunion of friends, old friends, old friends who have been long separated by some trivial thing; here is where we want the mantle of charity—not after death. Give me charity here, recognize me here; what shall I care about the recognition of Bishops, elders or laymen, when once seated on an eternal throne, decked with a wreath of deathless laurels; where the rays of the eternal sun will not tarnish the luster of my crown, or the roll of ages move the base of my throne in the presence of the Father, Son and Holy Ghost. A sister on the eastern shore of Maryland, when far in the valley—her husband cried, 'Hold, hold, dear—I want to know if you think now you will recognize us in heaven?' She answered: 'Yes; but if the sight of Christ here on the borders of the land be so great, I think when once in glory, and I fix my immortal gaze on Christ, it will be a century ere I turn to look at the objects glorified by the Lamb!'"—*W. T. Magee.*

INHERITING THE EARTH.—There was another. This aged poor man, "dependent," as we say, "upon charity for his crust," though really dependent only on God, was endeavoring in his humble way to illustrate our Saviour's promise, that "the meek shall inherit the earth." "I went through my lord's park," said he, "and the great house looked so grand. Well, I said: 'Bless the Lord! it is a fine house.' I didn't envy it, bless the the Lord. But I seemed to enjoy the great house. I said: 'That's mine, surely. I enjoy it, I do.' Then the sheep looked so nice, and the cattle, and the horses; and I said: 'Bless the Lord!' They are all my Father's, and they are all mine.' I didn't want to have them, but I did enjoy them so. And the trees, and the grass, and the plantations all looked so beautiful, I fared to enjoy 'em so. I said: 'Lord, they are all Lord ——'s; but they are all mine, too!' And so they were. Well, indeed, would it have been for their proprietor, an unconverted man, had he been capable of enjoying them in the same sanctified manner."—"*The Widow of East Angle*," by the Rev. R. W. Vanderkiste.

RELIGIOUS INTELLIGENCE.

THE Episcopal church at Springfield, Massachusetts, has recently called a young lady, the graduate of a Massachusetts normal school, to the work of an assistant minister. She is to visit the sick and devote herself to the interests of the Sunday school.

THE Church at Zurich has fallen so completely into rationalism that it has set up a double service and two liturgies—one for the use of the orthodox, the other for the benefit of the free-thinkers! This is "comprehensive" enough to suit the broadest of churchmen.

THE Evangelical churches of the United States reported last year that they had on their rolls about 5,400,000 communicants. According to the National Census the whole population of the country was 38,535,153. Very nearly one-seventh of the inhabitants of the land, therefore, are members of these churches.

MISSIONARY SCHOLARSHIP.—A Baptist missionary in Allahabad, India, is preparing a Hindoo dictionary to contain 37,000 words, or 12,000 more than are included in the largest yet published. This will make a valuable addition to the large number of contributions already made by Christian missionaries to literature and science.

TERRA DEL FUEGO.—A mission has been established on this island. An iron house has been built, and two men have banished themselves to the most inhospitable of all habitable parts of the earth, to carry the gospel to a handful of the most degraded savages. In heroism the present age of Christianity, however unheroic it may seem, will compare favorably in history with the most famous ages of the church.

CHRISTIAN UNION.—The Christian Union is a society which was organized during the war by members of various churches (chiefly Methodists), who disapproved of the active interest which the bodies to which they had belonged took in political questions. Their avowed purpose was to form a church in which political questions should not be considered in any manner. The *Christian Union* of this city has obtained from "a little fly-sheet," called the *Christian Union Fraternal Message*, the following statistics of the denomination: Ministers 300, appointments 2000, church organizations 15,000, members 40,000, Sunday schools 900, meeting houses 300, institutions of learning 3, value of property $600,000.

THE REV. J. BALLAGH, of the Reformed Church in America, writes from Japan: "The Emperor's accession to the government, in the revival of Shintoism to the detriment of Buddhism, is a wonderful step of progress and preparation for a true religion. The disestablishment of the Buddhist religion in the government's confiscation of temple glebes and revenues has reduced most of the priests to beggary. Though the people are nearly all Buddhists, yet they care so little for their religion that the withdrawal of government support leave the priesthood destitute. Troops of priests are to be seen daily, in poor and scanty clothing, begging for a pittance from door to door. Others sit out on the thoroughfares, reciting prayers day and night, to receive an occasional cash, in value about the twelfth part of a cent. Their fine temples are going to ruin. At Yeddo, I visited several of them, and felt sorry in some respects to see the evidences of their decay."

THE REV. S. G. MCFARLAND gives in the Presbyterian *Foreign Missionary* a full review of the ten years of his missionary labors in Siam, closing in September, 1870. In Bangkok, there are now two stations where there is regular and stated preaching. A station was established in 1861 at Petchaburi, where two families have been laboring most of the time. It now has three sub-stations—one in the bazar of the city, one in a village about five miles distant, and the other about fifteen miles off. A station was commenced at Chieng Mai in 1867, and occupied by two families. It has grown to become four principal stations and three sub-stations. The three churches have an aggregate of forty-one members. There is a boarding school at Bangkok and an industrial school at Petchaburi. They have about one hundred pupils. Two native preachers are laboring in connection with the mission. Three candidates are pursuing their studies. Several books, including the New, and nearly half of the Old Testament, have been published in Siamese. The missions are fairly well provided with buildings.

DR. BUNT, in a letter to the *Presbyterian*, gives some interesting statements with reference to the church customs of the Swiss. The morning hour for service is nine o'clock; the afternoon two; Sunday school at one. "At church men and women sit apart. The men are in a woeful minority, and scarcely require more than the cross seats on either side of the pulpit. The men occupying these seats stand while the minister announces the text, seating themselves immediately after; the matrons occupying the seats just in front of the pulpit bow toward the minister at the conclusion of his sermon. The pews are uncushioned and unpainted. Many, indeed, at our *Eglise Nationale* are mere benches, without backs. The sermons, too, are long—longer than in most of our American churches. Yet the people, sitting bolt upright, listen carefully to the sermons from beginning to end. It is hardly worth mentioning, yet it is curious enough to a stranger, that no one coughs during the sermon; but that, the sermon being ended, the whole congregation is suddenly seized with a violent fit of coughing, and sounds a perfect chorus of coughs through the lofty spaces of the church. The prayers are partly read, partly extemporized. The liturgy of the National Church of this canton was not long since revised, and is to a gratifying extent truly evangelical and devotional. The preaching which we hear in that church, I am happy to say, is of like character." *Independent.*

THE religious accommodations of London are thus classified: Church of England 461 places of worship, Congregationalists 200, Baptists 176, Wesleyan Connexion 102, Primitive Methodists 77, United Methodist Free churches 60, Plymouth Brethren 31, Undenominational 25, English Presbyterians 21, Methodist New Connexion 12, Society of Friends 11, United Presbyterians 6, Bible Christians 6, Wesleyan Reformers 5, Church of Scotland 3, Countess of Huntingdon's 2, Calvinistic Methodists 2, Moravians 2, and Calvinists (not otherwise described) 2—making a total of 1204. There are also a vast number of mission halls, school rooms, etc., in which religious services are held. Now, estimating these as equal in number to the church edifices, and remembering that London by the recent census was found to contain three million and a quarter of population, every place of worship would need to have accommodations for 1350 individuals in order to hold all the people. The real capacity of the churches is averagely about one-fourth of this. But then it should be considered that the census includes children of tender years. Probably an accurate estimate would be that only half of London can go to church at present, should it wish to do so.

BISHOP GOBAT'S mission in Palestine, under English auspices, is perhaps less conspicuous than its work should make it. Speaking of what he calls "the worst station in Palestine," he says: "At Salt, in Gilead, beyond Jordan, I have two native agents—Behman, an evangelist, and a pious old man, named Job, laboring as Scripture-reader among the women, reading God's word with them in their houses and teaching them to read. Though hitherto very wild and ignorant, they are almost the only women in Palestine who are anxious to learn to read." But persecuting opposition broke out, which in the end, by awakening sympathy in the hearts of the Arabs, so increased the congregation seeking Christian worship that it has swollen from one hundred to about eight hundred souls. Failing to find any room of size enough for all that would come, or that could be used for schooling purposes, the good Bishop undertook last year the the erection of a chapel, now nearly finished; and, although the year has been one of great scarcity all over the country, and the people, ground down by bad government, oppression, merciless taxation, ignorance, and worse religion, are very poor, they gave $160 toward it, besides a great amount of work.—*Independent.*

A CORRESPONDENT of the *National Baptist* writes that Prof. de la Harpe, of the chair of the Old Testament Interpretation, in the Theological Seminary at Geneva, Switzerland, has been engaged since 1846 upon a new translation of the Bible into French, and adds: "Up to 1837, the French version of the Bible was that made in Calvin's time. This was imperfect at first, and various efforts to amend it by incompetent men only increased its obscurity. In 1837, the work of revising the New Testament was begun, and a good translation has now been secured. After that it was deemed best to make a new version of the Old Testament also. For twenty-five years Prof. de La Harpe has been engaged upon it. It passes through the hands of three other scholars before it comes to him. He goes carefully over their work, and then carries it through the press. He seems to be profoundly impressed with the responsibility of his position as the final reviser. He has proceeded now as far as to the Book of Daniel. He told me that he had spent the whole of yesterday on three verses. And pointing to the portions which have been already printed, he said: 'I assure you there is not in all those pages a chapter, nor a verse, nor a word, which I have left without a conscientious feeling that I have done the best I possibly could.'"

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CHRIST'S EXAMPLE IN PRAYER.

The force and authority of the Savior's example in prayer are deserving of special consideration. He is our pattern in holy living. A close imitation is necessary in reference to the tempers and conduct in general. The true following of Christ largely consists in building upon his perfect model, and in seeking the mind that was in him. We are to learn of him as the "meek and lowly in heart." The believer is to walk "even as he walked. In this, as in other respects, we are to put on the Lord Jesus Christ. His love is to be the ideal of ours, and his self-denial and submission are to be the aim of his disciples. Likeness to him in spirit and conduct is the great aim and achievement of the Christian life. The Savior's actions were shaped designedly with this purpose. He is always the great teacher, whether speaking or acting, living or dying, working miracles, or discoursing in parables.

His precepts and commands, in reference to prayer, are explicit and full, and his illustrations of it are luminous and inimitable. He twice delivered that summary of all prayer, known as "the Lord's prayer" by way of eminence. He enjoins and re-establishes secret prayer in its truth and purity. He declares the character of it as the condition of the highest blessings of the kingdom, affirming that: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The power of persevering and importunate supplication is illustrated in the case of the Syro-Phœnician woman, and in the parable of the unjust judge. Prayer and fasting are connected and enjoined for special ends, as the casting out of certain kinds of evil spirits; and certain eminent subjects of prayer are proposed, as the sending out of laborers into the gospel field, and as a safeguard against temptation.

But He who so emphatically commanded and illustrated this most vital duty, prayed himself. We do not now refer to such occasions as the raising of Lazarus, the agony in Gethsemane, and the petition for his murderers on the cross, but to those incidental glimpses of a praying Savior, which occur in the ordinary progress of his ministry. We pause over a passage like this, which immediately precedes the calling of the twelve apostles: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." The connection suggests that this season of prayer was in some measure related to the choice of the apostles, but beyond this, it lets us into the devotional habit and life of Jesus. It was secret, it was prolonged, it was importunate. The soul of the Redeemer was there drawn out in earnest supplication and absorbed in divine communion. After the feeding of the five thousand, and the dismissal of the disciples and the multitude, the narrative proceeds to say: "And when he had sent them away, he departed into a mountain to pray." As in the other instance, the entire night was employed; in this, the most of a day seems to have been consumed. The wonderful miracle was followed by a season of prayer. The Savior withdraws from the world, sends away even his most intimate followers, and seeks a place of solitude where he may conclude the day in this blessed and delightful exercise. Here was much apparent painstaking and trouble to secure the conditions of secret and undisturbed communion with the Father. The transfiguration was ushered in by prayer, and opens out of it as the flower bursts from its bud. On this occasion, the favored three were with or near him, witnesses rather than parties to the solemn exercise. "He took Peter, John and James, and went up into a mountain to pray." We might infer that this had been the Savior's custom, sometimes going alone, at other times permitting the presence of some or of all whom he had specially called to proclaim the gospel. The power of prayer was here displayed in its most wonderful and glorious effects, at the same time that the sublime and expressive transaction brings out in bold relief a habit that pervaded the Savior's life.

We are scarcely permitted to conjecture what were the subjects of prayer which occupied the mind of Christ during these long and solitary hours. That sublimest of all inspired Scriptures, the seventeenth of John, may, however, impart some conception of the scope and grandeur, as well as the indescribable pathos and love of those prayers which were uttered upon the lonely mountain top. Whether the apostle's language refers exclusively to Gethsemane we do not know, when he says: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." These seasons of retirement were, doubtless, marked by sore temptation, by agony of soul, and by the greatest triumphs and sweetest consolations. The Redeemer could not achieve his work without prayer. He prayed because he needed to pray, and because he fully assumed our nature, and in all things was "made like unto his brethren."

We dwell, however, upon the fact as an example to us, and insist upon this particular application. It is for this, doubtless, in a large measure, that the circumstance has such explicit statement in the record. It is to enforce upon all the pre-eminent necessity of prayer; that it is the very life of the soul, and the most characteristic and distinctive of the Christian's duties. It is a sufficient warrant for it, and an adequate solution of all supposed difficulties connected with it, that Christ prayed. He gave a practical exhibition of his well pronounced precepts upon the subject. If our lives are conformed to his, they must be lives of prayer, of habitual supplication, and patient waiting upon God. He was our example herein, and the close and devoted imitator will be careful to follow the Master's footprints in this regard. Let the praying Savior rebuke us and condemn us, and send us with more frequency and with greater boldness "to the throne of grace." Let this single feature of the perfect life imbue us with the purpose and desire to be more Christ-like in prayer.

AN INSTRUCTIVE LIFE.

In another column we publish a sketch of Dr. C. G. Young, whose character and life are among the most beautiful and instructive that we have known. It was our good fortune to enjoy the doctor's intimacy and friendship for the last twenty years, and during all this time he grew upon us more and more, as one of the rarest and best of Christian men. He was young in religious experience when our acquaintance began in 1851, and the fervent zeal which then animated him glowed with a steadily increasing flame to the end of his life. His conversion was one of those sudden and powerful translations into the kingdom of Christ, which so impressively stamps the gospel as the power of God; and the impression of it was comparatively fresh and profound in the minds of the people, when we first met him at his home in Greenwood. Universally known and respected as a man of the highest integrity and intelligence, none ever questioned the reality of the experience which he professed, and the most dissolute and skeptical were profoundly moved. His record in that community is to-day one of the strongest and most convincing vindications of the divine claims of Christianity.

As a Christian physician he ministered to the souls, as well as the bodies of his patients, praying with them, advising them, and often effectually leading them to Christ. While engaged in a large and laborious practice, he was the leading spirit in the church; an industrious steward, devising and doing liberal things; a discreet and helpful class leader, always finding time to attend to the duties of the house of God. His presence was felt in every community where he lived, and in every church with which he was connected, quickening the spirituality and toning up all the active religious enterprises. While he lived in Louisiana, he took a deep interest in church affairs, usually attending the session of Conference as a lay-committee man, and leading off in all judicious and progressive measures of financial and ecclesiastical improvement. In Texas, his influence was felt throughout the church, where he gave his valuable time and great abilities without stint to the cause and institutions of religion.

A lesson which pre-eminently commends itself to the business men of the church lies in this devotion to the work of God amidst the greatest and most absorbing secular pursuits. While at the head of vast enterprises, involving pecuniary interests reaching to thousands and even millions, and requiring a vigilant mastery of details of the most complicated character, he still attended Annual, District and Quarterly Conferences, and preached incessantly. But a short time before his death he was largely instrumental in planting a new church in the fifth ward of Houston, which he was serving with fidelity and signal success. On the twentieth of August, ten days after his death, he was to have administered the sacraments of baptism and of the Lord's Supper at this appointment. A writer in the Houston *Telegraph* says: "Of late, the doctor had been extraordinarily zealous in his preaching, at the District Conference at Hempstead he preached twice, and on the following Sunday at Brenham. On the morning of the fatal day on which he was killed, he prayed with his family with unusual pathos and fervency." And thus preaching, praying and attending to the business of the church, he was at the same time successfully building one of the longest and most important railroads in the Southwest. He came up to the apostolic idea: "Not slothful in business, fervent in spirit, serving the Lord." It will be difficult to find an instance in which this combination has been so perfectly illustrated. The engrossments of business never encroached upon his piety, nor deprived him of time and inclination for actual labors in the church. It is in this respect especially that we would hold up his example to the laymen of Methodism.

And in all the great affairs of business, bringing him into association and contact with the world, he magnified his callings as a Christian, and compelled the respect and reverence of all. No judicial ermine was ever so pure as the ministerial vestments which he wore. He, in the strictest sense, kept himself "unspotted from the world." He was utterly unworldly and spiritual amidst the most exciting and absorbing of worldly affairs. Devoted to the material improvement of the country and to the development of its industrial resources, the higher purposes and truer ends of life were kept in view. Apparently so strongly bound to earth, and so indissolubly involved in its undertakings, his conversation was in heaven.

The Doctor was richly endowed with the magnetism of personal influence. Beyond the weight of character and strength of intellect, there was a peculiar fascination which drew others to him, and secured assent to his plans and convictions. Power and gentleness were united in him. His manner was always quiet, his voice soft, and his face was luminous with intelligence and spirituality. Sweetness and strength were wonderfully blended. With a lamb-like spirit, his courage was leonine, and no amount of provocation ever seemed to ruffle the placidity of his temper, or to deter him from the discharge of duty. His success as a preacher is something wonderful, when we consider the strain of business care which he was under, and the multiform engagements which consumed his time. Souls were converted under his preaching habitually. Earnest but never boisterous, deeply thoughtful and instructive, his sermons were attended by the power and demonstration of the Spirit. The main cause was, doubtless, in his deep personal piety, his strong faith and intimate communion with God. Well may the church glorify God in him. His life is an eminent illustration of the divine grace, and exhibits the surpassing power of the gospel to transform and beautify the soul. His name is as ointment poured forth, because fragrant with the precious and blessed gifts of Christ. What we most admired and loved in him were those elements of character which were made lustrous by the rays of infinite love.

His strong and cultivated mind, with all of its great powers of influence and usefulness, was consecrated to Christ. His natural endowments and studious attainments were equal to the highest positions and employments in the State, but they were laid at the Savior's feet. His life was, indeed, a life of faith of the Son of God, and Christ lived in him, and imbued his whole being as thoroughly as the sunshine glows in the flower, and suffuses the hills with its morning radiance. Great and good, he was Christ-like, and in his daily walk showed forth his Master's praise. His few defects and infirmities of character were lost to his friends in the completeness of his consecration, and in the tenderness and charity which marked his intercourse with others.

OREGON.

BY BISHOP KEENER.

CORVALLIS, September 4, 1871.

Since my last I have touched very near the upper line of Oregon, traveling through the valley of the Willamette to Portland. On every side the "headers" and thrashers were at work. The wheat, dry and ripe enough to eat, "rubbing it in the hand," stretched as far as the eye could reach. It was a warm autumnal landscape, full of comfortable suggestion. The "header" takes off the tops of the wheat stalks; running a stream of wheat-heads into a wagon, that moves with it on a parallel line. It can sickle from twenty to forty acres a day. The thrasher, in the same time, cleans out the grain; then the whole is sacked and piled up in the field, never having been either in barn or bin. The continued dry weather enables the farmer to do this without risk. The old-fashioned reaper requires sheaving and stacking the grain, all of which is escaped by this new piece of Yankee ingenuity. An important fact, in regard to this country, is that the wheat crop never fails. Apples and pears abound from one end of the valley to the other. From all I learn the climate here is not a whit colder than that of Nashville. The fall and spring seasons are raw and showery; the winter months are wet, with short periods of freezing weather. It is, evidently, no resort for consumptives; yet a healthy region, affording to the white muscle a plenty of good bracing atmosphere. To those who have lived in Pennsylvania, Ohio and Illinois, this temperature is a charming change; but to those who have moved from Tennessee or the Carolinas, or further South, the climate affords no special surprise. A good many Missouri people are here, a considerable proportion of whom favor, if they do not affiliate, with our church.

I have now visited the principal towns in the State, Corvallis, Salem, Eugene and Portland, and, I am sorry to say, we have no church building in either of them. In Corvallis we have our college building, which partially answers the place of a church. But circuits have been kept up, in some instances, for four or five years, without securing a single place of worship. This policy is something new in Methodism, and is much like pouring water upon the ground during harvest time.

The college here promises much. It is well manned, is prospectively well endowed, is most favorably known, and is doing fine work for the State and the Church. The agricultural department will, I hope, at no distant day, be followed by a medical and law departments, and a theological. We shall then have a university worthy of this coast. At present the Legislature and officers of the State are disposed most favorably toward this enterprise. Already there is on the farm connected with the college some twenty-two agricultural students, who receive an education at the expense of the State. If properly nursed and fostered this will be, at no distant day, a stronghold of Protestantism. But our people must be patient and wait for the early and latter rains. Colleges and universities cannot be grown as readily as mushrooms. It requires patience, industry and money to build up any institution of learning. Presidents and professors cannot do it alone. They must be aided by the liberal-minded men of the country. Until we have large-hearted Christians in our church, who think as highly of education as large-hearted Catholics, or large-minded infidels do, we cannot compete with these forces, which are now seeking full possession of the school-room. It cannot be longer ignored that the foundations of Jesuit Roma. ism and of atheistic Rationalism are being laid broad and deep in the cities and centers of the Atlantic and Pacific States, and that their cupolas can be seen everywhere overlooking the waters of the Gulf and the broad lakes of the North. In twenty years the product of this vast cultivation will be seen in tens of thousands of American Catholics and infidels. Many a Methodist is now praying for "the spread of holiness over these lands," whose grandchildren will die surrounded by the mummeries and mutterings of nuns and priests. Would that our people could learn the uses of money as well as prayer! How strange it is they will not learn wisdom from the success of the foe. Money must be invested in something besides houses and lands, stocks and railways, if we wish our children to have the benefit of it. The people of the North greatly surpass those of the South in providing for the home-training of their youth. They give to colleges without stint, and by so doing have controlled both the mind, the wealth, and at last, the government of the entire country. Covetousness overleaps itself in the long run.

Near this place is a very thrifty and promising town, named Albany. It is on the Oregon and California railroad, has several neat churches and a very fine courthouse, the court-room of which is seated throughout as a church. In this I preached last night to a large audience. The camp meeting, at which the Conference meets, is to be held some twelve miles beyond Albany. An experiment to be dreaded—a Conference out of doors—that is, on a camp ground. I have seen one Conference wasted by this sort of novelty, but still hope for the best. You will have the report of the result in my next. Our friends have a good prospect of being able to build a church in Albany during the year. Two lots for this p have been recently given t the enterprising president Oregon and California railro Benjamin Halliday.

In 1836, or thereabouts, and Daniel Lee were selec missionaries to the tribes o head Indians on this coast. A tation of these Indians had their way into the States, so information in regard to the r of the Great Spirit. In res the Oregon mission was pr by the Methodist Episcopal C When I was a boy at scho Lees were then getting rea this Christian adventure. Th studying, and also practici Hall's rifle. I used to take a sional shot with Jason, whe tall, bony Canadian, some six inches high, with a sm and low forehead. His fra well strung with sinews hard labor, his soul was of large and fine mold. His religiou acter impressed me with i plicity and fire. They had trip of it overland with a t the Hudson's Bay Company, rived at last in a wilderness, there was nothing but th man, and the red man had n Without cattle or mills, or bors, they found themselves t absolutely alone upon the side of the continent. Preba missionaries ever pioneered a dangerous and difficult region. first chose a spot that is nov the site of Salem, the State c and afterward selected the site for a schoolhouse. They had men of all work, and their p strangely enough, was severely cised by the friends of the chu home. But, I am persuaded a few men in a boundless w ness, whether preachers or la must farm and mill and raise and do many other things, b preach and teach, if they maintain life. It gave me pleasure to see the old school still standing, upon which my souled friend had worked. I not he is now in heaven, recei full reward for a zeal worth earliest days of Christianity good fortune, one of the mis ries, who came out years after had, was in the cars as I pas Portland—the venerable Mr. W He made himself known to me very brotherly, and gave me information in regard to the hi of this mission.

Salem is a town of wide st with two very large and well hotels, and a number of si brick stores. The State office here, and the business of its de ments done with commend economy. The office of the S tary of State, Mr. Shadwick, model of order and neatnes found Governor Grover an aff courteous gentleman, and spe hour with him in most agre conversation. The Legislature i in a large room in a row of buildings that, I suppose, u rent for four thousand dollars year. The waste of Louisiana lation and pompous style aro contrast. The town is ful churches, some of them quite t ful, but we are not represente either. I am sure that in u parts of the South which have peeled by war, with not half th sources of Salem, we have, in past five years, erected many decent houses of worship. The a fair share of sympathy wit here, and the Methodist Epis Church has a fine position a prosperous academy.

TELL THE NEWS.

We give account this wee some excellent meetings. A many items concerning the sta the church have been crowded Revivals prevail in every part o church. We earnestly invite brethren to send us account their work, protracted meeti camp meetings, and the convers Everything pertaining to the co tion and progress of the church be of interest to our readers. us hear, then, from the field w the conflict is going on. Let u the good news to all the pe Send us, brethren, the items; more the better.

THOSE OF OUR READERS, in quest of a good school for boys, are referred to the advertisement of the Collegiate Institute, at Baton Rouge. The exercises will be resumed on Monday, October 2. This school has at its head a Christian gentleman, who has no superior as an educator. Prof. Magruder and his school are so widely known, that they need no endorsement from us. This Institute has done an important work for education in the Southwest, and is a model in every respect. We can, from our personal knowledge of the Institute and of its able and experienced Principal, most heartily commend it to the patronage of our friends and of the public generally.

CENTENARY FEMALE COLLEGE, SUMMERFIELD, ALABAMA.—We take pleasure in commending the above named institution to the favorable notice of our readers. The president, Rev. A. D. McVoy, is just such a gentleman as we would expect to draw around him a faculty possessing the highest order of qualifications, and with his great energy and fast hold on the confidence of the people, we are not surprised to hear of the prosperity of the college. The health of Summerfield, as well as the cultivation and refinement of its population, is proverbial. See advertisement.

HEALTH OF THE CITY.—A prominent city physician assures us that at this time there are no well marked cases of yellow fever in the Charity Hospital. He estimates that there are not a dozen cases in the city under treatment, and that the health of our metropolis is altogether satisfactory. The weather is now clear and cool, and we believe unacclimated persons have little to fear from any epidemic disease.

COLLEGE ENDOWMENT.

We quote the following from an excellent editorial in the *Southern Christian Advocate*. While perusing it, let our readers think of Centenary, the Southern University, and other of our struggling colleges:

No institution can be considered fully manned for a thorough prosecution of the curriculum adopted in all first-class colleges, a four year's course, without five or six accomplished professors, and if the lower classes be large, with one or more assistant teachers. Divide the tuition fees among these, after paying all incidental expenses, and keeping buildings and grounds in good order, and even with very full classes, the pay of each will be scant. But crops are short—cotton rules low—a panic comes—a hundred contingencies intervene, and classes are not full. Then must the teachers leave or starve? Neither; let our institutions be endowed—handsomely endowed—so as to command the services at all times of the best talent in the land. Colleges cannot be self-sustaining. This fact, says a recent writer, seems to be much better understood in the Northern States than with us of the South, as the following statement of the amounts recently received by the institutions named will show: Amherst College, Massachusetts, $350,000; Bethlehem College, Pennsylvania, $500,000; Princeton College, New Jersey, $300,000; Cornell University, New York, $870,000; Harvard College, Massachusetts, $483,000; Hamilton College, New York, $202,500; Rochester University, New York, $200,000; LaFayette College, Pennsylvania, $260,000; a Methodist College, New York, $250,000; Rutger's College, New Jersey, $255,000; Tuft's College, Massachusetts, $500,000; Chicago University, $258,000; Yale College, Connecticut, $750,000—with others, making an aggregate of near $9,000,000—all of which has been recently contributed in Northern States for the support of colleges. If we would not be tributaries—hewers of wood and drawers of water—to these people, we Southerners must awake from our slumbers and provide for the education of our youth or they will fall into other hands.

If we can stimulate our Southern Methodists to look ahead—to do something better than spend their wealth in pampering their families, or providing to leave their children rich; if we can excite a dozen or twenty or fifty prosperous Christian men, in each State, to forecast for the future—to lay their plans to *make* money to be devoted—as these Northern Christians are devoting their wealth—to building up and endowing our colleges, we need never fear for their success. They already have a strong grasp upon the affections of the people; and every year will add to their influence and consequent prosperity. They will have patrons and pupils. These latter will go out into the State—many of them as teachers—diffusing the education they have received among the masses, multiplying the candidates for college education, raising constantly the standard of education in the primary schools and academies, furnishing more thoroughly prepared pupils to the college classes—and thus they will transfuse into every rank and for generations to come the blessings, which liberality primarily conferred upon the college, by generous donations for building and endowment.

Without some such comprehensive benevolence as we suggest we see only a perpetual struggle—half life, half death, perhaps ere long all death—before our Southern Methodist colleges.

Who will lay the corner-stone of a new policy? Who lead off in a "new departure?" Who will appropriate $50,000—or $5000—to begin a grand and glorious work in our Southern Methodist colleges?

BOOKS AND PERIODICALS.

GOOD WORDS is as beautiful as ever in its typography and illustrations. The September part has the following table of contents.

The High Mills, by Katherine Saunders, author of "Gideon Rock," chapters XVIII–XXI.; In the Harvest Field, by Isabella Fyvie Mayo; Jersey Notes, by Richard Rowe; Truck, by Alfred S. Harvey; Westminster Abbey, May, 1871, by H. H.; The Sylvestres, by M. De Betham Edwards, author of "Kitty," "Dr. Jacob," etc., chapters XXXIX–XLIII.; Historical Sketch of Solar Eclipses, by the Rev. C. Pritchard, M.A., F.R.S., Savilian Professor of Astronomy; The Religious Aspect of the Late War, preached in Westminster Abbey, by Arthur P. Stanley, D.D., Dean of Westminster; An Unfinished Song, by Austin Dobson; First Impressions of France and Italy, by Nathaniel Hawthorne, IX—Rome; The Mother and the Angel, by a Railroad Surfaceman; Thoughts on the Temptation of Our Lord, by the editor, VI—The Third Temptation.

GOOD WORDS FOR THE YOUNG is a most superior publication. The September part has the following table of contents: The Doctor's Brat, by Madame Colmache; Helpfulness, a Lilliput Lecture, by the author of "Lilliput Levee;" How Rita Became a Lacemaker, by Linda Mazini, chapters IV, V; My Father's Friend, A Tale of Long Ago; When I was Young, by Charles Camden, chapter XII; Little Bertha, by J. Stillman; Locusts and Wild Honey, by Lieutenant Colonel Drayson, R. A.; Hoity-Toity and the Village Fool, by Charles Camden; The Dominie's Gramphie, by Mrs. G. Cupples; Down in a Diving Bell, by Edward Howe; Child-Wisdom, by Mary Howitt; "Who Beareth me shall Overcome," by Helen Zimmern; Field-Flowers, by J. E. Bendall; The Neglected Toad, by Beata Francis; My Daisy, by F. C.

A REQUIEM FOR LEE, by Mrs. Laura S. Webb. This is a small duodecimo of twenty-nine pages, about one-half of which is devoted to a poem, descriptive of the life and character of the great Confederate chieftain. It is the heartfelt tribute of a lady to the genius and goodness of Lee, and its sentiments will strike a responsive chord in the Southern heart.

THE GALAXY is the first of the monthlies for October to reach our table. It contains an engraved likeness of Anthony Trollope. The table of contents has: A Correspondence, The Romance of the Negro, Popular Fallacies, The One Term Principle, and other articles. Scientific Miscellany, Current Literature, the Club Room and Nebulæ are able as usual.

THE SOUTHERN MAGAZINE for September has among other articles: Spider Web Papers; The Brilliant Era; General Marmaduke's Expedition into Missouri; Woods, and Their Relation to Climate.

THE AMERICAN AGRICULTURIST for the current month is splendidly illustrated, and filled with the best selection of original matter. This periodical is a marvel of excellence and cheapness.

THE SOUTHERN FIELD AND FACTORY, published at Jackson, Mississippi, is an excellent periodical, and steadily improving in interest and value. The September number is the best we have seen.

IN LITTELL'S LIVING AGE of August 26, we note articles On Literature and Dogma; the Tasmanian Devil; Humboldt; Greenland; besides poetry and miscellany.

BUNKE'S MAGAZINE FOR BOYS AND GIRLS for September abounds in articles calculated to instruct and gratify the young folks.

THE NATIONAL SUNDAY SCHOOL TEACHER, with the Little Folks inclosed, is to hand. The September number is a good one.

THE SOUTHERN FARMER for September is full of instructive and suggestive articles, suited to the season and latitude.

PETERSON'S LADIES NATIONAL MAGAZINE for this month has been received.

Married.

In Canton, Mississippi, September 4, 1871, by the Rev. Charles B. Galloway, Mr. C. B. ANDERSON and Miss J. M. GURLEY.

Obituary.

ANN TAYLOR CAMPBELL was born in Wyth county, Virginia, October 4, 1789, married to the Rev. George C. Light, July 3, 1808, and died in Canton, Mississippi, May 10, 1871—gathered in like a ripe shock of corn in the garner above.

She united with the Methodist church when about fifteen years of age, consecrating her young heart and life to God and His cause, and thus spent about sixty seven years of her natural life in the church and service of God. She was firm, true, unswerving and faithful. Having considered well and decided in favor of Christ and His service, nothing ever turned her from the great work undertaken. It was thus with her in all that she considered and deemed worthy her attention and efforts to accomplish. Thus, in September, 1809, Dr. Light thought it better to leave his mother-in-law in Virginia and move to Ohio, and, although feeble in health, she consented and cheerfully acquiesced in his plans, and made the journey of four hundred and ninety miles on horseback, with a babe about three months old. So feeble was she, that the first hundred miles were made by stages of ten to twenty miles a day. Her husband proposed that they should retrace their steps and return to her mother's. Her reply was: "I have turned my face Westward, and to the West I will go." And this principle was manifest through all her subsequent life.

Dr. Light re-entered the Kentucky Conference in 1822, and remained in the ranks of traveling preachers till his death, February 28, 1860, sustaining a superannuated relation from the previous November. Sister Light had an experience of thirty-eight years as the wife of an itinerant preacher in Kentucky, Missouri and Mississippi, and realized all that variety of pleasant and unpleasant scenes, receptions, treatment, etc., which may be found in such a relation in that length of time. Yet she did not shrink from her duty nor discourage her husband in his work. Her energy, industry, frugality and patient cheerfulness encouraged him and kept him moving on in the work; for her industry knew no bounds, except nature's entire exhaustion. As an incident:

For several years she was almost deaf and dumb. It was an effort, with mouth at her ear, to speak loud enough for her to hear, and she could only discern the day from the night; yet she must be doing something. She could knit better than anything else, and made great demands on the family of her son-in-law, (Rev. A. D. Barlow's, with whom she had lived since the death of Dr. Light), for knitting yarn. She knit, during the war, about two hundred pairs of socks for the soldiers of the Lost Cause. Nor did she feel right if one came and left without a pair of socks. She loved Methodist preachers above all other people, and although it was so difficult to converse with her, yet, when she learned that one was visiting the family, she must come in, sit by him, ask questions, tell of Burke, Crouch, Collins, Browning, Green of Missouri, McKendin and others, whom she had known long years ago. With the simplicity of a child she would hold them by the hand or arm, rub her hand over the head speak of her prospects of heaven, and ask them to pray for her and the family. There was sweet simplicity in all her actions.

My acquaintance with her began at the session of the Conference at Natchez, in December, 1844, while a large number of us staid at Mr. Little's. It was pleasant in its beginning, and continued so to the end—more than twenty-one years.

A number of her relatives have occupied very distinguished positions in the nation—as the Campbells of Virginia and Prestons of South Carolina—yet she did not glory in these, but in the cross of Christ. While vision was granted her she read much, both of the nation and church. She tried to keep posted in reference to the movements of both—of the leading men of both. Often, after vision inded so that she could not read, and hearing failed so that she could not hear others read, she would come to her daughter's room, and remark: "I have been reviewing such a book, and calling up the men prominent in the book. What has become of such and such persons? Are they living yet?" Then she would inquire about the preachers who were at a certain camp meeting or conference. Her mind was active, and she could have given many pleasant and interesting sketches and incidents of the scenes and preachers of fifty or sixty years ago—more than seventy years ago.

She was pure, simple, good and true. Her life ended like the sun, full-orbed, going gently and quietly out of sight, leaving a halo of glory behind, to keep the eye still looking in that direction.

Thus, another link that united us to the past and early days of our church has been severed, and we feel that *our* ship is leaving the past years far in the rear. May we still keep our eyes fixed on the star, Jesus Christ, "ever looking unto him."

All her children, except Rev. Dr. J. A. Light, of Texas, and Mrs. Barlow, of Canton, Mississippi, had preceded her to the goodly land. May they be faithful and meet her there. H. H. MONTGOMERY.

The Nashville *Christian Advocate* and St. Louis *Christian Advocate* are requested to copy.

DIED March 19, 1871, at the residence of her father, in East Feliciana parish, Louisiana, Mrs. INDIANA RILEY, daughter of W. B. and Martha Fanver, and consort of Mr. John Y. Riley, of Wilkinson county, Mississippi, aged twenty four years.

She embraced religion early in life, at what age the writer does not know, but believes from that time forth she was a consistent Christian. The writer first became acquainted with her in 1867, since which time she has always been attentive to all the ordinances of the church and ever at her post, when possible, at the appointed hour of worship. Her religion was of that quiet, unobtrusive kind, which the apostle designates as betokened by "a meek and quiet spirit." Her afflictions were protracted and painful, but borne without a murmur. At times, during her illness, she seemed to her friends to be indifferent to everything, but that was *seeming* not *real*. There are times in the history of every good man or woman, who passes through deep affliction, when the feelings are too deep for utterance, when the spirit is holding communion with the spirit world, when it seems a very profanation of sacred things to mention the deep feelings of the soul, because we feel that our nearest friends are not in sympathy with us, and we fear they cannot appreciate our situation; when "the heart knoweth its own bitterness, and a stranger doth not intermeddle with our joy." The last forty-eight hours of her existence demonstrated to her friends the nature of those deep self-communings and that apparently quiet indifference and seeming forgetfulness of her sorroundings. As friends gathered around to perform the last sad offices of sympathy and kindness to the departing, and to take a last sad look and a last farewell, there was verified the sentiment that "the chamber where the good man meets his fate is privileged beyond the common walks of men, quite on the verge of heaven." That chamber was lightened up by the presence of the Son of God. Her joy was full, her foregaze into heaven was rapturous. Her only anxiety was that she might live until her husband and father got there. (They were absent on the first day that she was thought to be dying). And God, in mercy, spared her to deliver her last messages of love and counsel to both. She realized what some are disposed to doubt: the communion of departed spirits with the living. We have sometimes seen a candle, just before it was exhausted, burn with unusual brilliancy, sending out with its last effort the blightest glow; so Sister RILEY before "the last grand clash of darkness over the spirit," when the "extinguisher was put down on the lamp of life," beautifully illustrated that her intellectual and spiritual light grew brighter unto the perfect and eternal day. It was remarked by all that her mind was clearer than ever before. She forgot nothing; all the peculiarities of all her friends were mentioned, and a word in season was administered to each; those who were absent were remembered, and a message sent to them. Her love was amplified; her spiritual vision was extended and intensified. With perfect composure she held converse with mother and sister that had gone before (whom she said were in the room waiting for her), and then turned to her living loved ones and gave directions for her funeral, and committed her two littles ones to her husband, with injunctions that they should be trained to meet her in heaven, and then she passed away, whispering back to us across the tide words of hope and love, and leaving a memory of heavenly sweetness enshrined in the sacred depths of all our hearts. It is worth the toil and weary pilgrimage of years to be permitted such a death-scene, and a thousand lives of sacrifice to have such a dying experience. W. E. BALLARD.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending September 18, 1871.

A—Alexander, Agar & Co., Thomas K Armstrong $6.

B—Barnes & Wilkinson, Thomas W Broughton, Jr, William C Black $5, A S Barnes & Co., A M Barrington $2.80, E Lee Blanton, Horace Bishop, Robert Babbington.

C—J H Curry, D L Cogdell, Claxton, Remsen & Haffelfinger, M Cryer, T Cameron 50 cts, Collins & McLeester, J A Campbell 2 lots $4.95, J E Collins, Robert Crawford, Bascom G Cravins, Jas E Cobb, Collins & McLeester.

D—A S Douglass, Dr H M Dunlap.

F—R T Forsyth, Thomas W Flowers $10.

G—Thomas Garnett $5, Charles B Galloway, D A Givins $4.50, John S Griffith.

H—Joshua T Heard $7.50, William Hoover, L M Horton $33.50, W C Halsllp $50, Amos Hitchcock, P Howard $6, William Headen $119.74, J T Huffmaster $2.90, H J Harris, M J Howard, Charles Hutchings $1.60, J P Holmes $15.

J—Benjamin Jones, Jessup & Moore, H F Johnson 2 lots, J M Johnson, L A Jones, Joseph W Jordan, G John, Robert B Johnson $3.60.

K—Robert W Kennon.

L—E T Lewis, E A Lanier, W E M Linfield $6.55.

M—J A Monroe, J Marshall, W J Martin, T Moody, G & C Merrinn, James H Mims, John S McCarver $50, J H Mays, H H Montgomery, J W McNeill $12, Thomas Mullett $6, James Malone, Thomas H McClendon $40.

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R—A H Redford, John Ritchie $5, J K Randall, J W Rush.

S—W R D Stockton 2 lots $17.30, E W Simmons, C B Stuart, C S Stewart, Hiram R Singleton, W D Shea $3, Mrs Martha M Stein $1, Fletcher, Swann, Mrs St Helena Spencer, Miss H A Steinbauer 2 lots $12.35, D C Standley, R A Sibley $2.50, Joseph M Scott $8.75.

T—J P Tolman.

V—W G Veal.

W—George Woods & Co, Henry O White $12, F M Williams, J E Watts, Fred White $10, A B Wheatly, Francis Walker.

Y—E W Yancy $12.

NEW ADVERTISEMENTS.

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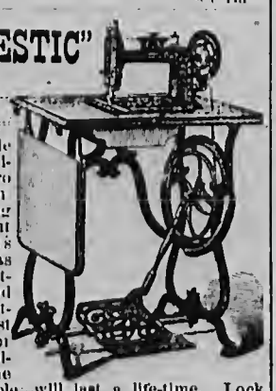

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The Child's Corner.

"I CAN'T."

Never say: "I can't," my dear;
Never say it.
When such words as those I hear
From the lips of boy or girl,
Oft they make me doubt and fear;
Never say it.

Never mind how hard the task,
Never say it.
Find some who knows, and ask,
Till you have your lesson learned;
Never mind how hard the task,
Never say it.

Men who do the noblest deeds
Never say it.
He who lacks the strength he needs,
Tries his best, and gets it soon,
And at length he well succeeds,
Never say it.

THE BABIE.

BY HUGH MILLER.

Nae shoon to hide her tiny taes,
Nae stockings on her feet,
Her supple ankles white as snaw
On early blossoms sweet.

Her simple dress of sprinkled plak,
Her double, dimpled chin;
Her puckered lip and baumy mou',
With nae one tooth between.

Her een sae like her mither's een,
Two gentle, liquid lidings;
Her face is like an angel's face—
We're glad she has nae wings!

A STORY FOR THE LITTLE FOLKS.

THE POCKET-KNIFE; OR, EDDIE'S THREE STEPS.

"Edward, leave my work-box alone," said a lady, whose faint voice showed her to be very weak, to a boy who was fidgeting with her spools, one evening, near the sofa on which she lay.

Do you think he stopped at once, as you would have done? Oh! no; but spying a large pocket knife at the bottom, he pretended not to hear what his mother had said, and taking out the knife, exclaimed:

"O mamma! what a spendid knife! Mayn't I have it?"

"Put it down at one, my son," she answered. "I cannot trust you with so dangerous a plaything."

Still Edward held the knife, showing no intention to obey, and his mother, too ill to contend with the disobedient boy, rang the bell that hung near her.

"Take Edward to bed, Jane," she said decidedly to the servant who came. In vain he struggled and screamed, everturning the work-box in his resistance. He was carried at last from the room in Jane's strong arms, while the tears rolled down his mother's pale cheeks with grief that she was unable to govern this passionate, willful boy. Her husband was a sea captain, and too often from home to aid her in training their unhappy son.

Thus, by a want of proper obedience, did Edward take the *first* of the three steps.

The next morning, quite forgetting his naughtiness, Edward went into his mother's sitting-room, before she was awake, for his school-books, and there under the table, where it had fallen from the ove turned work-box lay the knife.

"What a beauty it is!" thought he, as he picked it up and examined it, trying the blades and wishing it were his.

Just then, Jane called him to breakfast.

"I don't believe mother will want it before I get home," he thought. "I'll just take it to show Jim Gordon; it's a great deal handsomer than his." So slipping it into his pocket, he went to his day's duties with a half-guilty feeling, and yet rather proud to be able to show off to his crony Jim.

So the *second* step was taken: direct disobedience and defiance to his mother's command.

Many a trouble Edward had that morning in keeping his ill-gotten prize from the boys, who, like himself, broke the command that says: "Thou shalt not covet." Finally, the teacher's notice was attracted, and he was punished for his disturbances.

In no very pleasant humor, Eddie went home, and, finding his mother reading, concluded she had not yet examined her work-box, but as it stood quite near her, he could not put back the knife without betraying himself, so he went out to play with it still in his pocket.

A little way down the street, Annie Wilson was sitting on a door-step, building a house for her paper dolls. Eddie was a great friend of Annie's, because she was gentle and let him rule in everything. He was quite a hero to her, and when he sat down to help her, and took out the wonderful knife with such importance, she was quite impressed with his condescension. But Annie was unusually frolicsome this day, and Eddie's temper had been too much ruffled to bear her little teasing tricks quietly.

"Let me alone, Annie Wilson," he cried quite savagely, "or I won't fix a thing for you."

With unusual perversity, Annie would not be warned, but kept tipping over the sticks he had whittled and was piling up to build the house. She had no idea how angry he was getting until at last the bright blade of the coveted knife made a sudden dart and was buried, not in the wood, but in her own little white arm! Quickly the blood covered her white apron, and the crowd that gathered at her screams believed she was alarmingly wounded.

Among those attracted by the excitement was Jane, and taking but a glance, aided by a quick imagination, she ran back, and rushing to Eddie's mother, exclaimed:

"Och! ma'am; Annie Wilson's kilt intirely, and the police has got our Eddie."

The poor lady heard no more, but fell like one dead at the feet of the foolish girl, and for many hours knew nothing further of her unhappy boy.

To this point had Edward's *third* step brought him—the indulgence of his terrible temper following naturally in the path he had made so easy by the two wrong steps that had gone before.

Sure enough, Annie's father, furious at finding his child covered with blood—wounded he did not know how seriously—had handed the passionate boy over to the police. That night Edward passed behind the bars of a dismal cell in the station-house. What a miserable boy he was! No one heeded his cries. No one answered his frantic pleadings to be let out. They were all too used to such things there to mind them. Even a little bird on a neighboring roof seemed to mock him through the bars, by fluttering its free wings before *his* cage. How he wished he had never touched the knife! He was sure the disgrace would kill his mother, and then he thought of her prayers for him and her efforts to make him obedient and gentle. He was almost sure he should be hung, and he knew he was too wicked too die, so he was nearly wild with fear and grief. Poor boy! he was bitterly punished. At last sleep mercifully came to make him forget his sorrows.

When he awakened, he found his uncle, the owner of the now hateful knife, waiting for him; but he looked very grave, and said he could do nothing until they had seen the judge. Terrible words! With a faint heart, Edward was led by the officer, accompanied by his uncle, to the court-room.

While the judge was questioning them, Mr. Wilson came in, bearing Annie in his arms, looking very pale, and having her arm bandaged. As soon as she saw Edward, she slipped from her father's arms, and, running to him, she burst into tears, and, putting her well arm round his neck, said:

"O Eddie! I'm so sorry. You didn't mean to hurt me so!" Then to the judge: "Please, sir, let him go home. His mamma is very sick. It was my fault for teasing him, and he'll never do so any more—will you, Eddie?"

The judge was touched by the little girl's forgiving spirit, and told her she might take him home and try to make a better boy of him. As Edward's uncle promised to pay all it would cost to make Annie well again, Mr. Wilson was satisfied to let him go.

But almost the hardest part was yet to come.

Reaching home, Eddie stole softly up stairs, ashamed to be seen, and looked through the crack of the door into his mother's room. There she lay on the bed, so marble-white, with her eyes closed, that he was sure she was dead. With a loud cry, he fell forward against the door. A stern-looking old woman came quickly toward him, saying:

"Go down, you wretched child. Have you not done mischief enough yet?"

But the cry had roused his mother, and she motioned so eagerly for him that the nurse dared not refuse her. Trying very hard to be still, Eddie clasped his mother's hand and heard her whisper:

"Thank God! you are safe, my poor child! Ask Him, for Jesus' sake, to forgive and help you."

The pitying Saviour spared Edward the misery of parting from his dear mother at that time, and day by day he sat beside her as she grew stronger, and listened to her instructions with a willing heart. He never forgot that lesson. His uncle gave him the knife, but he could never bear to look at it.

As Edward's mother grew better, and when he was tempted to disobey her or yield to his old temper, he would think of the knife, and say in his heart: "Lead me not into temptation, but deliver me from evil," as his mother had taught him, and Jesus gave him strength to overcome those faults. He was only a boy, but he was greater than the great Emperor Napoleon. How, do you ask? Turn to the sixteenth chapter of Proverbs, and you will see that the wisest man who ever lived, instructed by God himself, says in the thirty-second verse: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—*Methodist.*

SAVED AND HAPPY.—He was a boy in Sunday school. For ten years he had gone in and out, repeating his lessons, reading the Bible, listening to his teacher, and yet his heart had not been touched. People were interested in the lad, because of his intelligence and general good behavior. He was a favorite with the teacher, because of his ready answers and respectful attention. But what was passing in his mind, and whether or not he had any but a very passing interest in the eternal things that they talked about, could not be known. He listened, but he spoke no word by which his teacher could know of his real feelings. And so one day, after soliciting Divine help, he resolved to speak to him. For this purpose he asked him to accompany him home after the afternoon school. And then, in the quiet of the room, the teacher put the startling question, "John, are you saved?"

He looked quite struck. He blushed, then turned pale, stammered, and at last said: "No teacher."

"Not saved, John? Then, of course, you are lost," said the teacher sadly.

John looked sad, too. He did not like to think that.

"But you need not be lost, John. If you come to Jesus he will save you."

"But how can I come, teacher? I don't know where to find him."

"He is here, waiting. You can come to him in prayer."

John went home and thought about it. The next day he came to his teacher. "I am saved now, teacher, and I am quite happy."

"But how do you know, John?"

"I came to Jesus. I said, 'Just as I am, O Lamb of God, I come;' and then I know he saved me, because he put this text in my heart: 'Him that cometh unto me I will in no wise cast out.'"

"That is right, John; you are saved."

John did not hide his light; he told everybody he was saved. If we all did the same, how many others might have the blessing!—*Teacher's Golden Hour.*

WEEDS.—I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the side of the fence. In an instant he sprang over the fence, and cut it off close to the ground.

"Is that your field?" I asked.

"O no," said the farmer, "but bad weeds don't care much for fences, and if I should leave that thistle bloom in my neighbor's field I should soon have plenty of my own."

THE FARM AND GARDEN.

HOW TO KEEP IRISH POTATOES IN THE SOUTH.—Dry in a dry time, not permitting rays of hot sun to pour down on them. Spread them out on dry floor, well ventilated, for some time after digging, unless the weather should threaten to freeze them; in that event, cover lightly with straw, hay or fodder, which remove when the weather moderates. House or shelter, with dirt floor, raised sufficiently above surface of ground to prevent moisture from settling on it—ditch all around and conduct water off. Pile up your potatoes in conical bank, sprinkling dry dust from the road or elsewhere over the heap, frequently, while basketful of potatoes are being emptied. When pile is complete cover the whole about three to six inches deep with sound, dry cotton seed; stack up boards, planks, flat rails or bark, on the outside of the cotton seed, and secure them in their places so that they may not be easily removed. Keep out pigs, dogs, or any others likely to depredate by scratching into the heap. It is believed they will keep.—*Practical Planter.*

WARREN LELAND ON POULTRY RAISING. A gentleman in Michigan made inquiries of the New York Farmers' Club about poultry raising, and Mr. Warren Leland answered:

1. I give my fowls great range. Eighteen acres belong to them exclusively. Then the broods have the range of another big lot, and the turkeys go half a mile or more from the house. The eighteen acres of poultry-yard are rough land of little use for tillage. It has a pond in it, and many rocks, and bushes, and weeds, and sandy places, and ash heaps, and lime, and bones, and grass, and a place which I plow to give them worms.

2. When a hen has sat I take her box, throw out the straw and earth, let it be out in the sun and rain a few days, and give it a good coat of whitewash on both sides. In winter, when it is very cold, I have an old stove in their house, and keep the warmth above freezing. There is also an open fireplace where I build a fire in cool wet days. They dry themselves, and when the fire goes out there is a bed of ashes for them to wallow in. Summer and winter my hens have all the lime, ashes and sand they want.

3. Another reason why I have such luck is because my poultry-yard receives all the scraps from the Metropolitan Hotel. Egg-making is no easy work, and hens will not do much of it without high feed. They need just what a man who works requires—wheat bread and meat. Even when wheat costs two dollars I believe in feeding it to hens. As to breeds I prefer the Brahmas, light and dark. I change roosters every spring, and a man on the farm has no other duty than to take care of my poultry. I often have three thousand spring chickens.

THE COTTON SEED OF THE SOUTH.—The weight of the clean cotton crop of the Southern States may be estimated at one million tons, and the cotton seed of the crop at that weight. We will deduct the seed necessary for planting, inevitable waste and injury to seed in bulk, and the distance of much of the seed from market—there will result at least one million of tons that should find a way to the markets and manufacturers. This seed will readily command twelve dollars to fifteen dollars per ton in the New Orleans market, and will thus show a value of twelve million dollars, which might be added to the income of the planter, less the expenses of transportation and sale. If to this estimate, we add the profit of the home manufacturer, there might be realized in the South the gross amount of forty million dollars from this source. That we cannot be charged with having made an excessive estimate, we adduce as impartial, the New York *Tribune*, which says:

"The oil contained in the cotton seed food for farm stock, is fully equal to that in corn for making fat hogs, mules and horses, sheep and poultry. True farm economy demands that a good share of this oil be transformed into fat bacon and hogs' lard. Cotton seed meal gives nearly fourteen per cent of flesh-forming substances," or four times the amount found in corn meal. It is stated on good authority that fully two-thirds of every planter's crop is seed; that is, inasmuch as he sells his lint by weight, and as there are two pounds of seed to every one of lint, he really only sells and realizes on one-third of the whole crop. To show the loss of the planter from his inability to utilize his cotton seed: If we take the average 2,766,927 bales for each year, which at four hundred and fifty pounds to the bale and two thousand pounds to the ton, gives 622,542 tons of cotton, with two pounds of seed to one of cotton; this estimate gives 1,245,086 tons to the average yield of each year, half of which is kernels and half hulls, equal to twenty-five million five hundred thousand of bushels. Chemical analysis of the kernel has shown that it is richer in flesh-producing elements than corn. As a substitute, therefore, for stock feeding, for corn, it is not unreasonable to place its value at an amount approximating to the price of corn on the plantation, say one dollar and twenty-five cent per bushel. The analysis of the hulls contains from sixty to eighty per cent of fertilizing properties. Taking into consideration the price paid for the very larger quantities of manipulated fertilizers now made by Southern planters, and the absolute necessity in many sections for the use of some restorative to the exhausted lands, it is fair to put the value of the hull at twenty dollars per ton, showing a total value of the year's crop of cotton seed of over forty-four million dollars."

These estimates differ in their details, but arrive at similar conclusions, that the cotton seed, utilized, would add about five per cent to the price realized by the planter upon the sale of clean cotton, and that if manufactured at home, it would add about fifteen per cent to the amount of cotton sales. This is an accession to our resources worth the attention of planters and factors. It should make a regular market demand in our city for an article so valuable.

We propose to show that the available value of cotton seed will be sufficient to pay for the provisions imported for cotton culture. The cotton States may be estimated to have paid out for provisions imported from the West, last year, and for fertilizers:

Five million bushels corn at $1 10	$5,500,000
Animal food	3,500,000
Fertilizers	2,500,000
Total	$11,500,000

The sale of the cotton seed would pay this sum.—*Carolina Farmer.*

HOUSEKEEPERS' DEPARTMENT.

TO SOFTEN KID BOOTS.—Melt a quarter of a pound of tallow, then pour it into a jar, and add to it the same weight of olive oil, stir, and let it stand; apply a small quantity occasionally with a piece of flannel. Should the boots be very dirty, cleanse with warm water. It will soften any leather.

CURE FOR EARACHE.—As soon as any soreness is felt in the ear, let three or four drops of the tincture of arnica be poured in, and the orifice be filled with a little cotton to exclude the air, and in a short time the uneasiness is forgotten. If the arnica be not resorted to until there is actual pain, the cure may not be as speedy, but it is just as certain, although it may be necessary to repeat the operation. It is a sure preventive of gathering in the ear, which is usual cause of earache.

POLISHING SHIRTS.—The *Scientific American* says: Put a little common wax in your starch, say two ounces to the pound; then if you use any thin patent starch, be sure you use it warm, otherwise the wax will get cold and gritty and spot your linen, giving it the appearance of being stained with grease. It is different with collar starch—it can be used quite cold; however, of that anon. Now, then, about polishing shirts: Starch the fronts and wristbands as stiff as you can. Always starch twice; that is, starch and dry, then starch again. Iron your shirt in the usual way, making the linen nice and firm, but without any attempt at a good finish; don't lift the plaits; your shirt is now ready for polishing, but you ought to have a board the same size as a common shirt board, made of hard wood, and covered with only one ply of plain cotton cloth. Put this board into the breast of your shirt, then take a polishing iron, which is flat and beveled a little at one end—polish gently with the beveled part, taking care not to drive the linen up into wave-like blisters; of course, this requires a little practice, but if you are careful and persevere, in a short time you will be able to give that enamel-like finish which seems to be so much wanted.

The Smallest Idol the Greatest.

The youthful Queen of Madagascar was crowned three years ago.

Arching over the throne of her coronation was the proclamation: "Glory to God in the highest, peace and good-will to man." At her right hand was a Bible, presented by the British and Foreign Bible Society. Thus the gospel was sincerely enthroned in Madagascar.

This is the more remarkable, because thirty-three years ago, the last living public witness for the gospel was put to death by the reigning power, at the foot of the hill on which this coronation took place, and because this martyr missionary was a young woman like the queen.

Two years ago the young queen, together with her husband, the prime minister of her kingdom, was baptized in the name of the triune God, on the very spot of the martyrdom, in a church built there as a memorial of that bloody scene.

So far there was a poetic beauty of victory in place and circumstance.

This, however, is not all. One year ago another grand step was taken, which was the signal for the rising of a great light there where the people sat in darkness.

The queen brought forth the royal idol and publicly destroyed it. This was the signal for a general destruction of idols, and the general proclamation of Christ as Lord of all.

One of the significant things in this great movement is that the royal idol was the most insignificant of all the idols in the kingdom. A mean, diminutive thing, three inches long, without beauty, and absolutely worthless. Yet upon that insignificant thing hung the idolatry of a kingdom. While it remained in the royal household idolatry stood; when it was brought forth and destroyed, idolatry fell, and Christ was proclaimed and received instead.

Beloved fellow-Christian, seeking Jesus as a reigning Saviour within, what is the lesson here for you?—*The Christian at Work.*

COUNTRY HEARERS.—When Albert Barnes preached before our seminary class, on their graduation, he said: "Young gentlemen, one thing never forget; preach your best sermons in the country! I have charge of a city church. I have noticed that young men, preaching for me, chose their best themes and their best thinking, because they were addressing a city congregation. It is a mistake. I tell them so, and I tell you so. The mass of a city congregation read little but the daily papers, and read and think as they live, on the run. On anything but business or social pleasure they think less than they read. People in the country read books; they have time, and they take time to think, and if you much make a difference, preach your *thought* in the country."—*Rev. J. Cooke.*

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Scientific.

COMMERCIAL FALSIFICATIONS.—Not only is flour sometimes adulterated, but sometimes alum, sulphate of copper and sulphate of lime have been detected in baker's bread. Butter may contain water, flour and earthy substances. Tea is adulterated with Prussian blue, indigo, gypsum, chromate of lead and copper compounds. "Ground coffee" contains besides the berries of the *Coffea Arabica*, chicory, roasted corn, acorns and leguminous seeds. Cayenne popper has been known to contain red lead, and sometimes colored sawdust. Mustard is falsified by the addition of wheat flour colored with tumeric, while the flavor is kept up by a dash of red pepper. Vinegar sometimes contains sulphuric acid in large proportion. Pickles are often made beautifully green with highly poisonous copper salts.

THE ORIGIN OF GAS LIGHTING.—The distinguished Scotch philosopher, Dr. Chalmers, at a time when all the streets and lanes of great cities were lighted with oil burnt in lamps, held that the time was not distant when a carburretted hydrogen gas would be substituted instead; and on getting his house repaired, he actually introduced into the walls a system of tubes and pipes for the passage into the various rooms of the gaseous fluid yet to be employed as the illuminating agent. But among all the vague speculations and ingenious devices, there were two individual minds who were giving shape and form to them—Murdock in England, and Le Bon in France. The combinations of circumstances, however, favored the former, and I think no impartial investigator of the subject will fail to render to William Murdock, of Redruth, Cornwall, the sole merit of the practical application of coal gas to the purpose of artificial illumination, about 1800. And it is a noteworthy fact that this discovery was first exhibited publicly as a rejoicing over the hush of war and the renewal of peace, on the occasion of the grand illumination in England, commemorative of the peace of Amiens, in 1802.—*Prof. J. L. Smith.*

GRAPHITE.—Graphite is a mineral of increasing value in the arts, and offers great opportunities for invention. The *Scientific American* makes a summary of its virtues. It is used for crucibles, stove polish, glazing gun-powder, lead pencils, iron castings, electro-plating, priming for black colors, packing steam joints, lubricating machinery, in the manufacture of Bessemer steel, in printing ink, in preventing the incrustation of boilers, in agriculture, and for fire-proof safes. The most extensive crucible works are at Passau, in Bavaria; at Battersea, near London, and at Jersey City. It is said that $600,000 worth is used annually for stove polish alone. Graphite is found in association with rocks of all ages, and has been a great puzzle to geologists, as it appears in utter disregard of all laws of deposition, injection or stratification. Its value in arts depends on various qualities which adapt it for the different purposes. Purity is not so much of a consideration as its grains or textures. A compact grainy variety is best for pencils, while a loose mold with shiny particles and scales is better for crucibles. There is abundant room for discovery both in finding new deposits and in preparing it for its various uses.

CAUSE OF THE CHOLERA.—A curious theory in regard to the cause of cholera is just now receiving much attention. It is that of Raspail, who holds that animalculæ are its primary origin. It is an old theory, it is true, but none the worse for that; and what gives it importance just now is the fact that there is a remedy for it. In 1849-50, during the ravages of the cholera in the West Indies, it was found, on examining microscopically the water of the localities where the disease existed, that it was impregnated with animalculæ foreign to the place, which disappeared simultaneously with the disease. These animalculæ would die when placed in contact with camphor, which seemed to be to them a deadly poison. This is the evidence in support of Raspail, and a thorough microscopical investigation of the water in localities affected, and of the evacuation of a sufferer from this pestilence of the Ganges, it is evident will establish the fact that the disease is propagated by animalculæ.

In view of this, it is suggested that all water for drinking purposes should be well boiled and kept tightly covered, for it is in the water where the greater number of animalculæ are found. We should also carefully abstain from all liquids which have not been thoroughly purified by fire. A judicious use internally of a few drops of spirits of camphor daily, destroys the animalculæ as fast as they enter the system, thereby arresting the disease.

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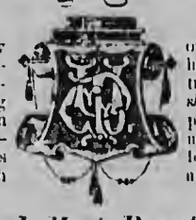

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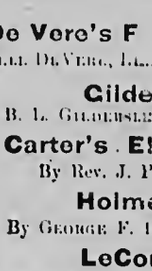

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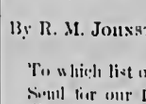

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

The wholesale trade has continued active, and the general market shown a fair degree of animation, but, owing to scant supplies, the movement in our leading staples has been of limited extent. At the same time, in view of the crop accounts and light receipts, and notwithstanding a material decline at New York and discouraging accounts from Liverpool, prices of the medium and better grades have further advanced ¼c. The previous active demand for flour subsided on Monday, and it barely maintained Friday's quotations, but on Tuesday the market was more active and prices stiffer, showing a net improvement of 12½ to 25c. ₱ bbl. Corn has been in light supply, and ruled rather more in favor of sellers. On Tuesday, especially, the landing was bare, and the sales from warehouses were at advanced rates. Pork suffered an unfavorable reaction on Monday, giving way 25c. ₱ bbl, but on Tuesday recovered its previous position. Bacon has continued buoyant, its closing rates shewing a further improvement of ¼ to ½c.

The weather was showery on Saturday and Monday and rainy and cloudy on Tuesday. The intelligence from the country received since has been more discouraging. We hear of the ravages of the caterpillars from localities where they had previously appeared but had done no injury, and low estimates of the yield from all quarters. The result will depend very much on the extent of the damage done by these pests, and on the weather for the rest of the season. An early killing frost would, with the general backwardness of the crop, be more fatal than the worms. The sugar prospect is fair, but no more. The second year's stubble is generally admitted to be a failure, and more will have to be laid aside for seed. Crop estimates now range from about last year's yield—say 145,000 bhds—up to 175,000 and 180,000.

The river is now 13 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi	1,298
Lake	1
Mobile	211
Texas	233
Total	1,743

On Saturday the demand continued fair, but, operations being restricted by scant supplies and the high pretensions of factors, the business embraced only 400 bales, while factors were enabled to establish a further advance of ¼c. in the medium and higher grades. On Monday the same causes checked the movement, and the sales were confined to 350 bales. Saturday's advance being maintained, notwithstanding the loss of a previous improvement of 1-16d. at Liverpool, and a decline of ¼@¼c. at New York. On Tuesday there was no material change. If anything, under the strong tenor of the crop accounts, and notwithstanding the decline at New York, factors were more stringent in their pretensions, and realized stiffer prices, but without establishing any quotable advance. The sales were again confined to 350 bales. Our quotations are for old crop. New sold to a trifling extent at 20@20¼c. for strict low middling, 21¼c. for strict middling, and 21½c. for good middling.

This makes an aggregate for the past three days of 1,100 bales.

Low Ordinary	14 to 15
Ordinary	15½ to 16½
Good ordinary	17½ to 18½
Low middling	19 to 19½
Middling	20 to 20½
Strict middling	20½ to 20½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	1,743	
Arrived previously	5,478	7,221
		32,544
Exported past three days	3,200	
Exported previously	11,978	15,178
Stock on hand and on shipboard		17,366

SUGAR.—The supply of Louisiana plantation is exhausted and the trade is now confined to a limited local demand for immediate wants. We quote 9@9¾c. for common and good common Louisiana, 10¾c. for good fair, 11¼c. for fully fair, 12c. for prime, 12¾c. for choice, 12@12½ for yellow clarified, 11¼@12c. for Cuba yellow clarified, 11@11¼c. for Porto Rico, 11¾@12¼ ₱ lb for Demerara. Refinery yellow clarified is selling at 12¼@12¾c., white at 13¼@13¾c. ₱ lb.

MOLASSES.—There is little or none coming in from plantation. Fair refinery reboiled is selling at 35@40c., prime 50c., choice 60c. ₱ gallon. Golden syrup is held at 90c@$1 ₱ gallon.

FLOUR.—The stock on hand is large, but consists mostly of choice extra. All the grades below good treble extra are very scarce. On Saturday there was a good demand for treble extra and the grades below, but on Monday the market was quiet, while on Tuesday it was active again. The sales on Saturday embraced 5000 bbls at $5 for superfine; $5 25 for single extra; $6@6 12½ for double extra; $6 25@6 50 for treble extra; $6 75@7 for choice treble extra and $7 25@7 for choice and family extra. On Monday the active demand of Saturday suddenly subsided, and the market was dull and the sales were confined to 2500 bbls at $6 for double extra; $6 50 for treble extra, and $6 75 for choice extra. On Tuesday the market was much firmer. There was an active demand for treble extra and all the grades below, which are very scarce. The sales embraced 3400 bbls, in lots, at $5 25 for superfine; $6 50 for low treble extra; $6 62½@6 75 for good treble extra; $6 87½@7 for choice treble extra and $8@8 25 ₱ bbl for choice and family extra. Double extra is quoted at $6 25 ₱ bbl.

CORN.—Has been in light supply and fair demand at full previous prices. There were sales on Saturday and Monday of 5500 sacks at 73c. for mixed; 74c. for white mixed and yellow and 75c. for white. On Tuesday there was none on the landing, but some in warehouse sold at advanced rates. One hundred sacks white mixed sold in warehouse at 78c. and 100 white at 80c. ₱ bushel.

OATS.—Are in light supply and firmer with a fair demand. There were sales on Saturday and Monday of 4000 sacks at 53@55c. for St. Louis, as to quality, and 57@58c. for Galena. On Tuesday, 1000 sacks sold at 54c. for second hand bags and 55@56c. for prime to choice St. Louis.

BRAN.—Is in fair supply and dull, and prices have declined. The sales on Saturday and Monday were confined to 400 sacks at $1 ₱ 100 lbs. On Tuesday 1000 sacks sold in lots at $1 10@1 12½ and 150 sacks, in two lots, at $1 15 ₱ 100 lbs.

HAY.—The market is entirely bare. On Monday a lot of 75 bales choice Western just received sold at $36 ₱ ton. On Tuesday a small lot arrived, but it was not discharged, hence there were no sales.

PORK.—The market was dull on Saturday and Monday, when prices ruled lower. On Saturday 500 bbls mess sold, in two equal lots, at $14 ₱ bbl and 50 bbls rump pork on private terms. On Monday 100 bbls mess sold at $14 25 ₱ bbl. But on Tuesday the demand was active with advance prices, when 600 bbls mess sold, in six equal lots, at $14 25, $14 37½ and $14 50 ₱ bbl. Subsequently the stock was held firmly at $14 50 ₱ bbl. It is retailing at $14 75@$15 ₱ bbl.

BACON.—The market has been quiet but firmer, with a light stock and fair demand. There were sales on Tuesday and Monday of 200 casks, in lots, at 7¾ c. for shoulders, and 9¾@9¾c. for clear sides. On Tuesday the demand was active and prices were firmer with light supplies. The sales embraced 200 casks at 8@8¼c. for shoulders; 9¼c. for clear rib sides; and 9¼@9¾c. for clear sides. Shoulders are now quoted at 8¼c.; clear rib sides 8¾c.; clear sides 9¼@9¾c. ₱ lb.

CATTLE MARKET.

NEW ORLEANS, Sept. 19, 1871.

Texas cattle, choice, per head	$25 to 35
Texas cattle, second qual., per head	18 to 24
Texas cattle, third qual., per head	10 to 14
Hides, per lb. gross	7 to 8c
Steers, first quality, per head	$4 to 5
Steers, second quality, per head	3 to 4
Steers, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 110
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	10 to 15

MONETARY.

Gold was in only moderate request on Saturday and Monday, but under a sharp upward turn in Wall street on Tuesday, quite a good demand sprung up and the business was larger than usual.

Ruling in agreement with New York, the market has advanced ¼ ₱ cent. since Friday, opening on Saturday at 113¾@113¾ (against 114¼ at New York), and closing at 113¾@113¾ (against 114 in that market); opening on Monday at 113¾@113¾, (against 114¼ at New York), and closing at 113¾@113¾ (against 114¼ at New York); and opening on Tuesday at 113¾@114, (against 114¼ at New York), and closing at 114@114¼, (against 114¼ at New York).

The sales of silver include a few trifling sums on Monday at 109 for American half-dollars. American half-dollars are now quoted at 108@109 and Mexican dollars nominal at 1¼@1¾ ₱ cent premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	—
Corn mills, Coleman's	120 00	425 00
Bagging, ₱ yard:		
Kentucky	—	—
East India	—	—
Bale Rope, ₱ lb:		
Kentucky	—	—
Bran, ₱ 100 lbs	1 02½	1 05
Bread, ₱ 100 lbs:		
Pilot	5 00	—
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	—
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	—
Candles, ₱ lb:		
Sperm, New Bedford	—	42½
Star	10¼	15½
Chocolate, ₱ lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	19 00	—
Anthracite	—	—
Western, ₱ bbl	50	—
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Brazlers'	30	33
Sheathing	—	—
Copper bolts	33	35
Yellow metal	25	—
Cordage, ₱ lb:		
Manilla	22	23
Tarred, American	—	21
Russia	30	—
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	—
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	—	—
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	—
Herrings	60	—
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	—
Mackerel, No. 3	9 50	—
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	5 50	—
Superfine	4 50	—
Fine	4 25	—
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Dried apples	5½	6½
Currants, new	12½	—
Almonds, soft shell	16	22
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Western	—	—
Hides, ₱ lb:		
Country dry flint	15	16
Texas stretched ditto	—	—
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4½	5
Castings, American	5½	—
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Shell lime	—	—
Rockland, etc	—	—
Cement	2 75	—
Plaster Paris	2 15	—
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	—
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	—
Moss, ₱ lb:		
Gray country	—	—
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ₱ bbl	—	—
Pitch, ₱ bbl	—	—
Rosin, No. 1	—	—
Rosin, No. 2	—	—
Rosin, No. 3	—	—
Spirits Turpentine, ₱ gall.	—	—
Varnish, bright	50	85
Nuts:		
Cocoa, ₱ 100	5 00	—
Pecans, ₱ lb	18	20
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	—
Tanners', ₱ gallon	90	1 00
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Onions	3 00	3 50
Apples	—	—
Cabbages, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	7½	9½
Sugar, ₱ lb:		
Havana, white	—	—
Havana, yellow	10	—
Havana, brown	10	—

ANNUAL CONFERENCES.

CONFER'NCE	PLACE.	TIME.	BISHOP.
W. St. Louis	Kansas City	Sept. 27	Doggett.
Kentucky	Paris	Sept. 27	Wightman.
Pacific	San Jose	Oct. 4	Keener.
Tennessee	Lebanon	Oct. 4	Pierce.
Ind. Mission	Boggy Dep't	Oct. 4	McTyeire.
St. Louis	St. Louis	Oct. 11	Doggett.
Louisville	B'wling Gr'n	Oct. 11	Wightman.
Holston	Morristown	Oct. 18	Pierce.
Trinity	Sherman	Oct. 18	Marvin.
Arkansas	Van Buren	Oct. 18	McTyeire.
Los Angel's	El Monte	Oct. 25	Keener.
N. W. Texas	Corsicana	Nov. 1	Marvin.
Little Rock	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth	Nov. 15	Paine.
N Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Special Notices.

CAMP MEETING.

There will be a camp meeting at Salem church, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the first Sabbath in October. Ample provisions will be made to meet the wants of visitors. Ministers of the gospel are of course invited. U. B. PHILIPS, P. C.

CAMP MEETING.

There will be a camp meeting at Beulah camp ground, twelve miles southeast of Pleasant Hill, in Natchitoches parish, Louisiana, commencing on Friday before the first Sabbath in October. The people are expected and invited to come with wagons and tents provided, to take care of themselves. Ministers are invited and will be provided for.

R. PARVIN,
P. ALLEN.

CAMP MEETINGS.

The fourth quarterly meeting for French Camps circuit, at Liberty chapel, will be a camp meeting, and will begin on Thursday evening, September 21, 1871.

The camp meeting on Bellfountain circuit begins on the following Thursday evening, September 28, 1871. W. P. BARTON, P. E.

Brookhaven District.

Rev. H. F. Johnson, President of Whitworth College, will dedicate the new church at Providence camp ground, in Martinsville circuit, October 8. G. F. THOMPSON, P. E.

Mariana District Conference.

The Mariana District Conference of the Alabama Conference will convene in the Methodist church in Mariana, Florida, on Wednesday evening before the fourth Sabbath in next September. The introductory sermon will be preached on Wednesday night, at seven o'clock, by Rev. W. P. H. Connerly. A full attendance of the official members is expected. ANGUS DOWLING, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Forest circuit, at Hillsboro	Sept. 30, Oct. 1
Scotland Chapel circuit, at Walnut Grove	Oct. 7, 8
Philadelphia circuit, at Pilgrim's Rest camp meeting	14, 15
Decatur miss., at Chunkey station	21, 22
Lake circuit, at Centerville	28, 29
Brandon circuit, at Brandon	Nov. 4, 5
Morton and Strong River, at Shiloh	11, 12
Trenton and Polkville	18, 19
Sylvarena circuit	25, 26
Garlandsville circuit	Dec. 2, 3
Fannin circuit, at Fannin	9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Spring Hill ct., at Camp Ground camp meeting	Sept. 23, 24
Clark circuit, at Chandler's Camp Ground camp meeting	29, Oct. 1
DeKalb circuit, at DeKalb	Oct. 7, 8
Wayne circuit, at Frost's Bridge camp meeting	12-15
Marion and Toomsuba circuit, at Ceca's chapel	21, 22
Paulding circuit, at Pleasant Hill	28, 29
Meridian station	Nov. 4, 5
Enterprise ct., at Bascom's chapel	11, 12
Enterprise station	18, 19
Jasper circuit	25, 26
Preachers' meeting, at Quitman	Oct. 4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit, at Santee	Oct. 7, 8
Columbia mission, Union Academy	14, 15
Gainesville mission, Byrd's chapel	21, 22
Handsboro ct., at Ocean Springs	28, 29
White Plains mission, at White Plains	Nov. 4, 5
East and West Pascagoula circuits, at Salem	11, 12
Enon circuit, at Napier's Mills	18, 19
Green circuit, at Admusville	25, 26
Rankin circuit, at Wesleyana	Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Camden circuit, at Thomastown	Sept. 23, 24
Madison circuit, at Pearl River	30, Oct. 1
Sulphur Springs, at Sulphur Spr's	Oct. 7, 8
Yazoo City station	14, 15
Yazoo circuit, at Tranquil	21, 22
Mt. Olivet circuit, at Mt. Olivet	28, 29
Carthage circuit, at Goshen	Nov. 4, 5
Brownsville circuit, at Brownsville	11, 12
Sharon circuit, at Sharon	18, 19
Raymond circuit, at Clinton	25, 26
Canton station	Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Natchez	Sept. 23, 24
Kingston	Sept. 30, Oct. 1
Fayette, at Fayette	Oct. 14, 15
Rocky Spring, at Grove	21, 22
Cayuga, at Reives' chapel	28, 29
North Warren, Mildale and Cane Ridge, at Belle Illi	Nov. 4, 5
Clover Hill	11, 12
Lower Deer Creek, at Rolling Fork	18, 19
Vicksburg	Dec. 2, 3
South Warren, at Bovina	9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Jackson and Plains, Pipkin's cha'l	Sept. 23, 24
Bayou Sara, at New Hope	30, Oct. 1
Buffalo, at Friendship	Oct. 8, 9
East Feliciana, at Oak Grove	15, 16
East Baton Rouge, at Jones' Creek	21, 22
Liberty, at Woodland	Nov. 4, 5
Meadville, at Meadville	11, 12
Wilkinson, at Midway	18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst	Sept. 30, Oct. 1
Martinsville circuit, at Providence camp ground	Oct. 7, 8
Brandywine ct., at Brandywine	14, 15
Burtenton circuit, at Zion	21, 22
Pleasant Valley, at Rehobath	28, 29
Scotland circuit, at Caseyvills	Nov. 4, 5
Wesson, at Beauregard	11, 12
Georgetown ct., at M't Pleasant	18, 19
Jackson circuit, at Terry	25, 26
Crystal Springs station	Dec. 2, 3
Brookhaven station	9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

French Camps ct., at Liberty chap'l	Sept. 23, 24
Bellfountain circuit, at c'mp gr'nd	Oct. 1, 2
Attala circuit, at ———	7, 8
Winona circuit, at Friendship	14, 15
Durant circuit, at Spring Hill	21, 22
Kosciusko and Bethel, at Kosc'sko	28, 29
Lexington circuit, at Lexington	Nov. 4, 5
Valden circuit, at Enon	11, 12
Black Hawk circuit, at Sweetwat'r	18, 19

Preachers please have your statistics ready. Trustees, your reports.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Springville ct., at Holley's school house	Sept. 23, 24
Pleasant Hill circuit, at Beulah (camp meeting)	30, Oct. 1
Anacoco circuit, at Oak Grove	Oct. 14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

LAKE PROVIDENCE DISTRICT.

Lind Grove	Sept. 23, 24
Bastrop	30, Oct. 1

B. F. ALEXANDER, P. E.

NEW ORLEANS DISTRICT.

Cadiz street and Carrollton	Sept. 24
Thibodaux	Oct. 1

LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Opelousas	Sept. 23, 24
District Conference, at Abbeville	Oct. 19-22

J. D. ADAMS, P. E.

SUMMIT DISTRICT.

Summit circuit, at Muddy Spring	Sept. 23, 24
Tangipahoa	30, Oct. 1
Franklinton, at Warner's	Oct. 7, 8
St. Helena, at Darlington's	14, 15
Covington	21, 22
Greensburg, at Pipkin's chapel	28, 29
Livingston	Nov. 4, 5
Arcola	11, 12
Bogue Chitto	18, 19
Holmesville	25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent.

J. NICHOLSON, P. E.

MINDEN DISTRICT.

Sparta, at Sparta	Sept. 23, 24
Minden, at Minden	30, Oct. 1
Minden colored ct., at Mount Zion	Oct. 7, 8
North Bossier, at Concord	14, 15
Cypress colored ct., at Concord	14, 15
Lake Bisteneau, at Perritt's chap'l	21, 22
Mount Lebanon, at Mt. Lebanon	Nov. 4, 5
South Bossier, at Fillmore	11, 12
South Bossier col'd ct., at Fillmore	11, 12
Louisville	18, 19

S. S. SCOTT, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Rembert Hills, at Hamden	Sept. 23, 24

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Franklin street	Sept. 23, 24
Cottage Hill, at Ward's	27
Eastern Shore	Oct. 7, 8
St. Stephen's, at Pine Grove	14, 15
Citronelle circuit, at Manvilla	21, 22
Mt. Pleasant ct., at M't Pleasant	28, 29
Pollard circuit	Nov. 4, 5
Milton	11, 12
Pensacola	18, 19
St. Francis street	25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Butler, at Butler	Sept. 23, 24
Gaston, at Christopher's ch'pel	Sept. 30, Oct. 1
Eutaw	Oct. 7, 8
Greene, at Palmetto	14, 15
Livingston	21, 22
Gainesville, at Stumpterville	28, 29
Demopolis	Nov. 4, 5
Belmont, at Belmont	11, 12
Forkland, at Forkland	18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

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Bishop J. C. Keener, New Orleans.
Bishop Paine, Mississippi.
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MISCELLANEOUS.

N. JENKINS' ANNIHILATOR
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FOR THE PERMANENT CURE OF
RHEUMATISM AND GOUT

THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these affections. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured*, through their instrumentality.

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1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, SEPTEMBER 28, 1871. NO. 37.

NEWS OF THE WEEK.

FOREIGN.

BRUSSELS, Sept. 19.—The terms of the striking engineers have been accepted by three of the employing firms of this city.

LONDON, Sept. 20.—The *Times*, discussing the municipal affairs of New York, advises the citizens to put aside party interest, as otherwise the evil will be checked for a time only and will reappear in an aggravated form.

The strikes continue. There has been a large number of sympathetic meetings.

The first anniversary of the occupation of Rome by the Italian troops was celebrated with great enthusiasm today. The city was literally covered with festoons, flags, flowers and greenery. The shops were all closed, and political associations participated with full ranks, accompanied by bands of music and carrying flags and banners, bearing inscriptions in honor of united Italy.

The crowds in the streets were immense and orderly.

Many visitors arrived in the city by the Mont Cenis tunnel railway to season to witness the festivities.

VERONA, Sept. 20.—King Victor Emmanuel arrived yesterday on a brief visit. The city is illuminated in honor of his presence.

LONDON, Sept. 21.—The Congress of the International Society commenced in London to-day. Delegates from Italy, Spain, France, Germany, Belginm and Switzerland are present, and Carl Marx presides. The object of the meeting is to arrange for immediate action on the continent.

VERSAILLES, Sept. 21.—President Thiers has been presented by King Amedeus, of Spain, with the Order of the Golden Fleece.

M. Thiers held a lengthy interview with Herr Von Arnim on the subject of the delayed treaty between France and Germany.

Rochefort's trial has been concluded, and he has been sentenced by the courtmartial to transportation to the penal colony for life.

LONDON, Sept. 24.—The Congress of the International adjourned after arranging for movements in Germany, Italy and Spain.

The Wigan mines are still burning, with frequent explosions.

There is a heavy gale in the channel. No disasters are reported.

LONDON, Sept. 25.—A steamer was wrecked on the coast of India and one hundred and thirty-eight natives lost.

Four thousand additional Spanish troops will be sent to Cuba by the first of October.

DOMESTIC.

OMAHA, Sept. 20.—The new constitution has been heavily defeated. The women's suffrage clause, which was submitted separately, was also disastrously defeated.

WASHINGTON, Sept. 22.—The following are the sub-committee appointed by the full Kn-Klux Committee to take testimony in Alabama, Mississippi and Tennessee:

Senators Pratt, Rics and Bayard; Representatives Buckley and Robinson.

For North Carolina, South Carolina, Georgia and Florida: Maynard, Schofield, Lansing, Voorhies and Senator Blair.

In case of the refusal of the authorities to furnish information relating to the finances, taxation, etc., of the States, a sub-committee of three is authorized to go to the States and obtain it by such means as they deem advisable.

Governor Alcorn, of Mississippi, is here. He goes to New York to-night. Alcorn will resign the governorship and take a seat in the Senate at the next session.

Three thousand Knights Templars were in procession to-day at Baltimore. Not a single untoward incident occurred.

The War Department forbids the use of spring wagons except in emergencies.

CHARLESTON, Sept. 22.—Eight fever deaths in the last twenty-four hours. There has been no spread of the disease corresponding with the increased mortality, which is attributed to the influence of the cool weather of Thursday upon the sick.

CHICAGO, Sept. 22.—The Grand Lodge of Odd Fellows of the United States have adopted an amendment to their constitution, confining the privilege of the order to free white men.

SALT LAKE CITY, Sept. 22.—The Mormon Adjutant General of militia has bought from the United States ten thousand stand of arms and one hundred and fifty thousand cartridges.

It is rumored that the grand jury will indict several members of the Mormon priesthood, including Brigham Young, for adultery.

SAN FRANCISCO, Sept. 23.—The three story brick iron front block on the south side of Market street, opposite Samsom street, is in flames and will be totally destroyed. It contains eight stores, seven of which are occupied as wholesale. The loss will not be less than one million dollars.

NEW YORK, Sept. 24.—A meeting of the workingmen last night decided on a general strike in most of the trades throughout the United States and Canada, early next spring, and measures were adopted for a permanent organization to render it successful.

NATCHEZ, Sept. 24.—Twenty cases and eleven deaths from yellow fever are reported to the Board of Health since it originated. One death and two new cases to-day. Eight cases are reported this afternoon at Vidalia, Louisiana, opposite Natchez, a place of eight hundred inhabitants.

VICKSBURG, Sept. 24.—There is yellow fever here, with five deaths in the last twenty-four hours. There were several new cases to-day.

MEMPHIS, Sept. 24.—Private dispatches from Vicksburg and Jackson report twelve new cases yellow fever in each place.

JACKSON, Miss., Sept. 24.—Three fatal cases of yellow fever here in the last twenty-four hours. Several new cases are reported under treatment this afternoon.

NEW YORK, Sept. 25.—A special dispatch from Havana states that the Eastern part of the Island of Cuba, which comprise the insurrectionary districts, is completely pacified—the principal leaders with their followers having either surrendered or been captured. A proclamation by the Captain General, declaring the insurrection at an end, will shortly appear.

JACKSON, Miss., Sept. 26.—The existence of yellow fever here is denied by the medical faculty. There are positively but sixteen cases of illness from all causes in the city to-day. Seven persons have died during the past four days; four Saturday, two on Sunday and one yesterday. About twelve persons have been affected with a severe type of malarious fever during the past ten days, but yellow fever nurses and physicians deny the existence of yellow fever.

NOTE.—The above is authentic, after a searching investigation by the medical men.

VICKSBURG, Sept. 26.—One death from yellow fever, and three new cases in the past twenty-four hours.

CHARLESTON, Sept. 26.—There have been five deaths from yellow fever in the past twenty-four hours.

HEALTH OF NATCHEZ.—From the sexton's reports published in full for the two weeks ending Wednesday, September 21, it will be seen that no deaths from yellow fever have been reported in the city since Monday last, and that only three deaths from that disease have been reported altogether. There are still seven or eight persons sick Under-the-Hill, whose physicians pronounce them to have yellow fever, and there are some six or seven cases, as far as we can learn, so pronounced on the hill. The physicians say the yellow fever is spreading very little, if at all, and most of them express no apprehensions of its becoming serious. That the type of the disease is, so far, very mild is evident from the fact that only three deaths have occurred from it in the city, and nearly all the patients are now convalescing. As for the whole number of persons now sick from all causes, we feel assured that it is smaller than usual at this season of the year. So far we can see no good cause for alarm, and what little apprehension was at first produced is perceptibly subsiding.—*Democrat, September* 23.

EXPLOSION AT THE ICE WORKS.—The vase absorption in the Louisiana Ice Works, corner of Tchoupitoulas and Delachaise streets, exploded about nine o'clock last night, and the accident fractured the left leg of a young man named John Hart, one of the employes of the establishment. He was taken to his residence, corner of Water and Amelia streets, where the broken limb was adjusted and the wound dressed by Dr. Chambers, who pronounced his condition as exceedingly precarious, from the fact that he had also inhaled a large quantity of ammonia.

Several other workmen near by the injured works were also slightly injured by the inhalations.

The injury done to the Ice Works is estimated to be about three thousand dollars.—*Picayune, Sept.* 21.

NEWS FROM THE CHURCHES.

Covington, Louisiana Conference.

MR. EDITOR: "After more than an Ahab's drouth, the Lord has sent us a refreshing spiritual shower." With the assistance of Bro. G. T. Vickers, I have built and organized one new church, received about sixty-five new members, fifty or more were baptized, organized four Sunday schools, and some twenty persons have professed religion. We have just closed a protracted meeting at Covington, assisted by Bros. T. B. White, of New Orleans, and George T. Vickers, during which twelve professed religion, and many of the members were revived. There are still many persons under serious impressions, and, I hope, before the conference year is over, many more may be brought to the Lord. All praise, power and glory be under Him, who said: "I will be with you, even unto the end of the word." H. R. SINGLETON.

Webberville Circuit, Texas Conference.

MR. EDITOR: Some good news from the Lone Star State may, perhaps, interest your readers. We began a meeting in Webberville on the eighth of July and continued it one month, lacking a day. This place has been notorious for wickedness for years, and two successive overflows of the Colorado, on which it stands; and other causes had so decreased the population that the three churches here, altogether, Methodist, Presbyterian and Baptist, hardly made a respectable church as to the numbers. Most of the families living in the town and vicinity were Baptist or Baptist inclined. We had but two members in town, both ladies. At the close of the first week only two conversions; yet we were encouraged to go on, the interest gradually increased, forty or fifty mourners sometimes at the altar; conversions were multiplied daily. The members of the different churches became more and more interested, as their children and loved ones came to the altar and sought and found peace in believing. Many, who had wandered far from God and the church, were reclaimed and again declared that God had power on earth to forgive sins. A divine influence seemed to pervade the whole community. The congregations were large and serious. The morning prayer meetings were seasons of great refreshing to the members and young converts. Many, who had never spoken in public before, arose and testified to what God had done for their souls. The "former days" seemed to have returned, and "sons and daughters did, indeed, prophesy." O how refreshing to see so many young converts get up before deeply interested congregations, and with deep emotion say: "I love Jesus;" "my soul is full of love to God and his people;" "God for Christ's sake has pardoned my sins;" "I came to this meeting a few days ago a miserable sinner, and now my sins are all forgiven." These are some of the many expressions uttered on these occasions. The meeting resulted in the conversion of about one hundred and twenty, and since that a sacramental meeting of the Presbyterians, lasting several days, resulted in the conversion of fifteen more, making in all one hundred and thirty-five. That was a meeting of great power, stirring the heart of the whole church. Forty-six have joined the Methodist Episcopal Church South; a few more the Baptists and a small number the Presbyterians. The meeting, though under our charge, was distinguished by union and perfect harmony. A young men's prayer meeting is held once a week, and nearly all pray and speak in public. On Wednesday and Sabbath nights a general prayer meeting is held and well attended; and, would you believe it, on Thursday night, at a little boy's prayer meeting, led by an experienced brother, some twelve to fifteen little ones from nine to thirteen years old prayed. On Friday evening, at five o'clock, a female prayer meeting was held. Thus we hope to train these lambs of the flock, and hereafter make them pillars in the church of God. We also held a nine days' meeting at Colorado chapel, closing it Sunday, August 20. This was a good and profitable meeting to the little church there. Six were converted, and three joined.

We closed a protracted camp meeting, held on the head waters of Sandy, in Bastrop county, September 7. Twenty-seven were converted and twenty-five joined the Methodist Episcopal Church South.

L. ERCANBRACK, P. C.

Camp Meeting—Vaiden Circuit, North Mississippi Conference.

MR. EDITOR: Last week, I sent you an account of a village camp meeting at Black Hawk. Now, I send you, and through you the church, good tidings of a country camp meeting, which we closed this morning at Enon, ten miles east of Black Hawk, on the Vaiden circuit. Bro. T. C. Parish, the preacher in charge, seconded by a noble band of brethren, on short notice, put things in good order, arbor, tents, etc., for a camp meeting, which was intended to be on the self-sustaining plan of each one providing for himself and his family, but the multitude came as of old, and crowded the tents and tables of the generous tenters and enjoyed an old fashioned camp meeting. The tenters' hospitality was equal to the emergency, and not one of them complained, but I was sorry to see any departure from our plan of *self-sustaining camp meetings*. Our meetings are so much blessed, that I do not want them to fail under their own weight, as they must do, if a few must entertain the multitude.

The meeting resulted well. The church was greatly refreshed; backsliders reclaimed; forty-five added to the church, and as many or more converted. The best order observed by all classes. We have had three camp meetings already on the Yazoo district, all glorious in their results, and we have had no rules of order, no police, and nothing but the very best order. I never saw the people so eager for the word. The demand is far beyond the supply. I have three more camp meetings in the next three weeks. We ascribe all to the glory to God.

Yours in Christ, W. P. BARTON.

Rev. H. J. Harris, writing of Scotland Chapel circuit, Mississippi Conference, says: "We have been favored with a glorious 'season of refreshing from the presence of the Lord' at Scotland Chapel, Neshoba county, Mississippi. I began a meeting at this church on Saturday, the twelfth instant, which lasted until the following Sabbath week. The result was an addition of forty-eight members to the church by letter and otherwise. Among these there were many souls newly born to God. Some who had 'gone back' were reclaimed. Five of the number were formerly connected with the Baptist church. The fruits of this blessed work are such as I trust, under God, will be of value to the church. I was assisted at the meeting by Bro. John A. Vance, of Lake circuit, and Bros. W. A. Ray, William Dominick and Harrison Hays, of the local ministry. The venerable John G. Dorkin, a superannuated preacher, cheered us by his presence and helped with his prayers. To God be all the glory."

Rev. D. W. Dillehay, of the Mississippi Conference, writing from Fannin, Mississippi, September 18, says: "It may not be amiss to state for the encouragement of the church generally, that we have just closed an unusually interesting, protracted meeting of ten days, in Fannin. God has graciously manifested His saving power in converting about twenty-five persons, and reviving His work. Seventeen were added to the Methodist Episcopal Church South in this place. Other branches of His kingdom are increased in interest and number."

A CORRECTION.

[We cheerfully give the subjoined note from "Rector" a place in our columns, omitting only the concluding paragraph, which is not material to the matter in dispute.—ED.]

MR. EDITOR: A communication headed "Temperance and its Enemies," which appeared in your issue of September 7, merits the description given to certain historical tales. It is "fiction founded on fact."

The writer having spoken of an organization, which he says was instituted as a "burlesque," and having held up to reproach some persons whom he supposes to be concerned in it, continues:

"This all to oppose an infant council of friends of temperance, who already had taken hold of some of the worst drunkards, and reformed them. These men are encouraged by the bishop and rector, who refuse to announce from their pulpit an appointment for a temperance meeting, with the declaration that they are opposed to the institution, and assigning as a reason that they or he (the rector) would have his morning wine or egg-nog before preaching."

In regard to the first part of this quotation from that article, there are a good many persons here who would like to know who are these "worst drunkards" that have been reformed. As to the part wherein "the bishop and rector" are coupled together, "the rector" begs to say, most emphatically, that he, alone, is responsible for the action charged upon both. How your correspondent came to charge "the rector's" sin upon "the bishop" I cannot imagine, inasmuch as the occurrence took place when the bishop was not present. I am also at a loss to know how "these men" were encouraged by the bishop, as I doubt if he ever heard of their society. In regard to "the rector's" own part in the matter, I have just this to say: He *did not* "refuse to announce an appointment for a temperance meeting." But, inasmuch as this meeting was to be on Sunday, "the rector" remarked that he did not approve of such meetings on that day, and, therefore, if he read the notice, he would have to notify his congregation that such was the case; otherwise, they would suppose that he did not object to the meeting. The party presenting the notice then withdrew it. In conversation immediately afterward, "the rector" stated that he was opposed to the principles upon which he understood the so-called temperance society to work; but he did not give any such reason as that charged by your correspondent. He did state that he sometimes drank wine at dinner, and that at certain times, when he was affected with hoarseness, he had found an egg-nogg very beneficial, if taken a half-hour or so before service; but he did not give that as "a reason" for his opposition to the institution, or for refusing to read the notice. This, Mr. Editor, is a true statement of the case. Respectfully, "RECTOR."

SUMMIT, MISS., Sept. 13, 1871.

REV. THOMAS CLINTON, of the Mississippi Conference, writes us that the wife of Rev. J. D. Willis died on the thirteenth instant, and "went to the home of the good." Speaking of himself, Bro. Clinton says: "In 1819, I began to preach, and was sent a missionary to the Mississippi Conference, from Charleston, South Carolina, January, 1820. I am now too feeble to do any labor to advantage. Still I will try."

A WISE TEMPERANCE LAW.

The State of Ohio has probably the best law that has yet been tried in this country, to restrain the sale of intoxicating beverages. Prohibitory laws have failed; the seller and buyer unite in evading their provisions. Licenses laws scarcely check the evil, but rather foster and encourage it. But the law which makes the liquor dealer responsible for all the evil he may do is thus far working admirably. It is thus described by an exchange:

"The law of the State of Ohio gives to the wife an action of damages for liquor sold to her husband; to the husband for damages for liquor sold to the wife; to the children for liquor sold to their parents, and to parents for liquor sold to their children. Judgments in these cases are a lien, not only against the property of the vendor, but upon the premises where the liquor is sold, no matter by whom owned.

"This law has been vigorously prosecuted in many counties, and the selling of liquor in saloons has, in many places, been broken up. The plaintiffs never have any difficulty in getting the verdict, because popular feeling is always against the saloon keeper. It is, as a measure of temperance, much more efficacious than a prohibitory law. It operates directly upon saloons. Under a prohibitory law, liquor continues to be sold, the purchaser being an accomplice of the seller, and public opinion being generally opposed to the law. But in this case public opinion is opposed to the saloons; they are looked upon as a perpetual inducement for men to become loafers and idlers; and men drink five times in a saloon to the once they would drink at home."—*Observer and Commonwealth.*

ILLINOIS CONFERENCE.—Dr. McFerrin reached home, September 12, from his Western tour, in which he visited the Illinois Conference, which convened at Ashley, September 6. He says: Bishop Kavanaugh was present, in good health, and presided in his usual pleasant manner. The attendance of preachers and laymen was full, and a vast number of visitors was present. The multitudes waiting upon the ministry of the word were great—all the churches in the town were filled to overflowing. On Sunday the whole town and country around about assembled in a grove, where a stand and seats were prepared, and where, for nearly two hours, they listened to one of Bishop Kavanaugh's moving discourses. It was wonderful to see a man, in his seventieth year, hold an immense congregation spell-bound, preaching against a strong wind blowing from the prairie. The Lord was present to own his word and to move the hearts of the people; many a soul bounded with joy, and many a sinner resolved to amend his life. In the afternoon and night all the churches in the town were filled, and a good work of grace commenced. The meeting was continued, under the direction of Bro. Garrett, formerly of the Memphis Conference. There was a good work of grace in many portions of the Conference during the past year, and a net increase of some six hundred members.—*Nashville Christian Advocate.*

THE DEATH OF THE REV. JOHN MORROW, an old and highly esteemed local preacher, of Nashville, is announced as having taken place at his residence in Edgefield, recently, after long illness. After notice of his early life and prosperous secular business, the *Union and American* says: "He was licensed as a preacher in the Methodist Church about 1810, and was ordained as a deacon November 3, 1844. In his early days he filled regular appointments throughout the country as a local preacher. For thirty years he was a member of McKendree church, and sixteen years superintendent of the Sunday school. His connection with the McKendree church ceased when he became a member of Tulip Street church in Edgefield, and devoted himself to the building up of that church. He lived as a Christian throughout a long life, and died triumphantly in the hope of a blessed immortality."

INTERESTING TO COTTON PLANTERS. Mr. William Lawton, of Charleston, now in England, writes to a friend, in Barnwell, South Carolina, as follows: "If our crop of cotton falls below 3,500,000 bales, high prices will surely rule the coming season, but it must not be pressed too freely on sale. The consumption is very large, and spinners fully employed. I know of one firm of sea island spinners who are clearing £4000 per week at their mills.

The Christian Advocate.

THURSDAY, SEPTEMBER 28, 1871.

[For the Advocate.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." JOHN XIV, 2.

O! what a thought! how full of hope!
Where mind may rest secure from fear—
Giving the finite ample scope
Beyond this changing atmosphere—
In Christ, the Beautiful and True!
Will bring eternal life in new.

Feeble the light of reason's ray,
To lead us to that dwelling-place,
And cold philosophy's display
Beyond this world no path can trace.
One! only One! the Infinite!
Through Jesus, leads the soul aright.

He is our guiding star on earth,
However dark our lonely way,
The Angel of our spirit's birth—
Fringing each cloud with golden ray;
Opening the portals of the tomb,
Disrobing death of all its gloom.

Riches of grace surpasses far
The honors gained by wealth or fame;
The halo of the morning star
Shines brighter than the hero's name;
The laure's which adorn him now
Wither before the sainted brow.

Friendship, how sweet to those who feel
The power of truth divinely given;
Immortal pleasures to reveal,
Which makes the fellowship of Heaven—
Where no rude touch or jarring string
Shall to the ear a discord bring.

S. B. T.

FIELD FLOWERS.

BY J. E. BENDALL.

It was a morning brightly fair,
So balmily and so freshly strong,
Joy seemed to fill the very air,
And every bird had found a song;
While fields, and flowers, and sunny sky
Shared in the living ecstasy.

The farmer stood among his fields,
The dew-drop shone on stalk and spray,
And thought of what the crops would yield,
The wheat, the barley, and the hay.
But did he see the field flowers fair,
That bloomed so brightly everywhere?

The corn-flower, and the speedwell blue,
The pimpernel and poppy gay?
Ah! yes, he spied them, as they grew
In every field and grass-grown way;
And vexed was he—to him indeed
A flower was nothing but a weed.

Said he: "The seed was good, I know,
That has been scattered far and wide,
Yet now the grain begins to grow
The hurtful weeds spring side by side;
Some *enemy* at dusk or morn
Surely has sown them 'mid the corn!"

While thus the farmer musing stood,
His little daughter, happy child!
Ran to and fro in merry mood,
Seeming with pleasure fairly wild;
To her such wonderful delight
Was every flower that met her sight.

In eager haste, with hands so small
She gathers, but above the rest,
Although she loves them one and all,
She likes the scarlet ones the best.
The poppies please the children so,
Perhaps 'tis just for them to grow.

Then laden with her treasures sweet
She ran up to her father's side,
As still he stood among the wheat;
And thus the little maiden cried:
"Dear father, see! what lovely flowers
God has sent in these fields of ours!"

—*Good Words for the Young.*

Building of the Tower of Babel.

[From the German of the "Evangelical Apologist."]

The arrogance of the immediate descendants of Noah characterizes all nations of all times. It is designed, without God, to rear a tower whose pinnacle shall reach unto heaven; without the Bible, without Christianity, to reform our social life, to create a superior civilization. But as of yore, so even now, the presumptuous architects come to grief. Well says Schiller, having reference to the atheistic philanthropists of his day:

"For years they've poured into the sieve
And hatched on the rocks;
But the rocks are not warmed,
The sieve is not filled."

From Confucius down till yesterday—what then have the philosophizing apostles of morality accomplished for the well-being of mankind? Much they have talked, much they have written; after the order of charlatans, they have treated their fellows to their opinions by the pound; one taught this, another the opposite; one recommended practices which were anathematized by another; and, finally, they have accomplished nothing more than, according to the song of Cosmopolitan renown, Dr. Eisenbarth, accomplished—giving sight to the seeing. Inasmuch as they had no knowledge of the indwelling, inbred sinfulness of human nature—not taking a correct diagnosis of the existing evil—they could, of course, not devise the proper remedies.

How differently acts the "Physician of Gileath!" He does not attempt to sweeten the bitter waters of a river; but corrects the evil at the fountain-head. Neither does he fill old bottles with new wine; but goes to the source of the matter, gives, after godly sorrow, a new heart, and, behold! all things have become new. Says Christ: "The kingdom of heaven, *i. e.*, the doctrine of salvation, through faith, is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Truly; as leaven, vivifies, raises, transforms and, so to speak, regenerates the meal, so operates Christianity upon the human family. What our infidel doctors of ethics would inculcate by their pedantic and bombastic mandates is intuitively accomplished by the true Christian, constrained by the love of Christ. As Schiller has it:

"What the depths of profundity cannot unfold,
Instinctively practices the child-like soul."

France was ever the hot-bed of the atheistic "benefactors" of mankind. It is a fact worthy of notice, that when a Frenchman turns in disgust from the tyranny of Catholicism, he does not embrace the Christianity of the Bible, but surrenders himself to naked materialism. He hastens from one to the other extreme, from superstition to infidelity. It is reported that even Pere Hyacinthe connives to the absurdities of communism; and, we venture the opinion, that his religious creed is principally made up of materialism. With these men, "mighty in words," the Bible is but a book of myths; Christianity a matter of science. That this spirit of negation can accomplish nothing but ruin, became manifest in Paris eighty years ago. After all religion was discarded, Robespierre and his colleagues soon became what all men, without Christianity, will become—hideous cannibals, fierce and demoniacal. During the last four months we have witnessed in this same modern Babylon similar scenes. Cheerfully they built on the tower of anti-Biblical civilization; social life was to be governed by atheistical principles; but, the confusion of tongues transpired, and ruin was inevitable.

It is well known that, in the year 1848, an attempt was made in Germany to rear a similar tower. It is an acknowledged fact that all the leading German revolutionists of that time were avowed infidels. They did revolt, not only against the political government, but also against the church, against the religion of the Bible. But what these infidel, though, perhaps, patriotic philosophers could not effect, because God was not in their programme, accomplished a pious king, namely, the rearing up of a united, mighty German empire. Every victory gained by the German forces was by King William I, now Emperor of Germany, attributed to divine interposition.

It may not be uninteresting to our readers to learn how some of the most celebrated builders of the "Babylonian tower" have fared, after their plans were frustrated. *John Ronge*, discarding the Roman Catholic Church, instead of embracing Protestantism, formed a few separate congregations, calling them *German* Catholics; whereas he, himself, soon after avowed himself a Rationalist, was, in 1849, elected representative to the German diet in Frankfort-on-the-Main, created great sensation as a radical politician, seduced, at the same time, another man's wife, hurriedly absconded, and perished miserably in London. *David Strauss*, though still living, fares not much better. Scarce had his "Leben Jesu," (Life of Christ)—a book in which the author attempts to prove that the Bible is a compilation of myths—scarce had this book appeared, and in the midst of the jubilee in the kingdom of atheistic erudition, he was unexpectedly forced to resign his position as professor of theology at the University of Jena; at the same time his wife, an actress, succeeded in a suit for divorce; he himself soon after became subject to misanthropy, and now barely vegetates in Weimar, scantily supporting himself by his literary labors. Though his friends have repeatedly interceded for him, not one of the various German universities has consented to engage his services. A.

LETTER FROM CHINA.

The following letter of Bro. Lambuth was written to the Sunday School at Bayou Sara:

SHANGHAI, CHINA, July 22, 1871.

Thomas Garnett, Esq., Superintendent Sunday School, Methodist Church, Bayou Sara:

MY DEAR BROTHER: I have never had the pleasure of knowing you or any of the dear young friends connected with the Sabbath school at Bayou Sara. It was through Bro. Montgomery, of the Mississippi Conference, that I heard of you and of what you had done for the cause of missions. I trust you will continue to manifest a deep interest in the work of the Lord among the heathen. It is through this, your sympathy for the work in which we are engaged, that our hearts are cheered and encouraged. We are laboring among a people who are very superstitious, and in all their thoughts and actions are opposed to anything which has any approach to purity of heart. To live a life of purity does not enter their minds, and to love their neighbors as themselves they think an impossibility. Many of them think the doctrine of our Saviour too pure for men to embrace and observe. They laugh at the idea of a place called heaven, which can contain all the people who go to it. All, without an exception, believe they must first go to hell, and there be punished by the chief of devils (Nelu is his name) or some of his subordinate devils, who receive their power from him. But we have found some upon whom the spirit of God has been working, and they not only believe in the power and goodness of God, but they rejoice in the blessed plan of salvation whereby a sinful world is redeemed and saved from eternal death. These, of course, profess faith in Christ, and are made happy in him and have a good hope of eternal rest among the people of God. But the heathen worship idols, the work of their own hands. They worship the very devils they fear and dread, and, indeed, it is because they fear and dread them that they fall down and offer homage to them. There is no god among all the heathen that they worship simply because they love them, but they dread the consequences of not worshiping them in this life. In order to save themselves any great punishment in hell they will be profuse in their praises to certain demons while on earth, that their favor may be secured by this acknowledgment of their power, and, consequently, a lighter punishment.

This is exactly what is done in China by the people to the officers of the government. What these people do to gain the favor of the gods and demons of the world of darkness, and what they do in this world to living men who hold the position of officials, is an exact counterpart. Just as they have been taught to bribe the officials here, so they are led to believe the same can be done in reference to a world to come. We are trying to teach them a better way, and we trust that, through the blessing of God, some good has already been accomplished. The way is being prepared for the entrance of the gospel of our Savior among these people, and we have been permitted to see some who are willing to stand up among their own people and testify of the goodness and love of God to them. I send you photographs of the orphan boys and girls' schoolhouses. I will also send you some of our Sunday school papers. I shall be glad to get any story for the paper from any one of the schools, to be translated. I shall be glad to hear from any of you.

I remain your brother in Christ,

J. W. LAMBUTH.

AN EDUCATED MINISTRY.

MR. EDITOR: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." "Much *learning* will never have this effect on—well—'J. T.'" As *multum in parvo* is my motto, "Julius T. C." can read this, "not hastily," "without desiring to bring himself into notice."

I am not the opponent of education, especially in the ministry. Such an anomaly I never heard of. Its necessity is felt and acknowledged in proportion to the position filled. The Christian ministry is the highest position on earth. I maintain, however, that it is not now, never was, never will be *sine qua non* in a successful preacher; if so, the inspired word would not have said: "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are: *That no flesh should glory in his presence.*"

With regard to the unlettered Englishman spoken of by Dr. Winans, "J. T. C." assumes that he was an "idiot," "and that God did not call *him to preach.*" How does he know? All unlettered men are neither "idiots nor fools;" but many of them have "mind and energy, study hard and educate themselves." I agree, when you say, there have been very illiterate men called to preach, and they have done immense good. That is all Dr. Winans said or meant in regard to the Englishman. Sir, you have no right to judge who the Spirit "calls to the ministry, and then *dictate* their action; for you *do say* of unlettered men, although soundly converted and called by the Spirit of God: "Not to be in a hurry to thrust themselves out;" "if they could have been educated" "how much easier and sooner," etc. Ergo, you could make a better selection, dictate a better course. I think the *young man mistaken.* A long time ago, one said: "I am not eloquent;" but he went and was accredited; and thousands since have gone out, because the Master said: "I will be with you." Perhaps you "would like to know what the man means." Just what I say. "Not what you say." I "intimate" you claim the spirit of prophecy when you say "the time is coming." I am not informed in that way on the point. I agree, also, when you say that if you were heard on my circuit, "water would still flow as it does." But look at your argument, for "out of thine own mouth will I judge thee." First—You say the Englishman was *not called.* Second—You believe in a sound, sensible conversion, then in a sensible impression that "woe is me," etc., and then let him tarry at school until he is mentally qualified to distinguish B from a bull's foot. Therefore, God *may call* an "idiot or a fool." But you are only a *young man.* "Study to show thyself approved unto God. A workman that thou needeth not to be ashamed."

I am J. J. C.,

AN ITINERANT PREACHER.

"MINISTERIAL SUPPORT."

MR. EDITOR: The above is the heading of an article in the ADVOCATE of the thirty-first ultimo. The article purports to have been written by an "itinerant" of something "over twelve years" experience. The theme is one upon which more has been said and written, perhaps, than almost any other that has been discussed in our pulpits and by the Methodist press. The ministry and the laity in council, by letters, and in almost every way, have sought a remedy for the evil of which your correspondent complains. I have had an experience of more than twice "twelve years" in the itinerant ministry. I have had almost every appointment known to the regular work, except that of bishop. I have preached to Indians, negroes and white people. I have been missionary, stationed preacher, circuit preacher and presiding elder. I am "growing old" now. My wife is "growing old," and we are both becoming infirm and ill-able to endure the changes and hardships of itinerant life. I have traveled over almost the entire territory of my Conference. *I* have *had* to teach school sometimes. Sometimes I have plowed in the field; then I have worked as a common laborer, and at a trade learned when I was a boy. Necessity, I felt, demanded these things of me. God gave me more than three times as many children as the brother who writes you after "over twelve years" experience. He has spared them all; most of them are grown and they are scattered abroad. Although I have labored to build up schools and colleges, not one of my children has ever been permitted to graduate at any. Indeed, they have never, but in one instance, failed to pay tuition at Methodist schools. Their education has cost me hundreds of dollars, and yet it has never been complete.

Two or three times in my ministerial life I thought I was settled—my family at least; but then my expectation was disappointed, and to move seemed invitable. Still I am "on the wing." I can sing with my brethren:

"Not one of land do I possess," etc.

In all the years of *my* itinerant life I have not received an adequate support from the church for *three years* of the time, I am confident. Often, indeed, has the question recurred with me: "Wife, what shall we do?" Wife has as often replied: "You must not locate."

But now, I ask, what is to be done? In vain you point us to men who have been as long, and some of them longer, in the ministry, and are now unembarrassed and comfortable. Some may say: "You that are 'falling behind' every year are wanting in economy; your families are extravagant; to say the least, improvident." There may be some truth in this, but as a general rule it does not hold good. And you will find that the large majority of truly itinerant preachers are in the same case with your correspondent of the date given, and the writer of this. Is there no remedy? If not, our system is defective, and should be improved; or, there is a want of piety among us that must be supplied in some way to excite liberality. I feel a great deal more on this subject than I will venture to express.

Now, after a life time—from my very boyhood given to the ministry—I feel compelled to retire, disappointed of the hopes cherished that in the "sear and yellow leaf of life" I would have home and comfortable shelter for dear wife and myself. But I have no complaint against the Great Master. On the contrary, I bless his holy name for unnumbered mercies. I have many things to regret, but not of sacrifice or suffering for Christ's sake. Had I a thousand lives to give, "Lord, they should all be thine." But I have well nigh reached the "length of my tether!" May God give to my brethren grace to endure more, if need be, than I have suffered, and give me grace to live holy, die happy, and get to heaven for Christ's sake.

"ITINERANT," Senior.

September —, 1871.

Reflections Growing Out of What I Saw.

MR. EDITOR: To one who looks at the true state of man, and connects the condition in which he is found with the meagerness of the supply demanded by his needs, there comes a profound sadness. This sadness, however, admits of two classifications: One, growing out of man's unwillingness to make a wise use of the means calculated to elevate and eternally save him; the other, springing from the fact that large communities are found, reaching out after the means competent to release them from the bondage of sin—and reach in vain.

In some recent explorations this latter class were met with, and the question arose: "Why is it that the church, the sacred organ, through which Christ and eternal life is offered to a perishing world, does not hear and heed the Macedonian cry as it comes up from the valley and the hilltop? Here was opened at once a wide field for the mind to range over, and many cogent reasons were presented, covering the whole ground. But as suggestion, rather than analysis, is the object now proposed, the facts being given, it is desired that men of more experience solve the problem. Let this thought be taken up at the beginning of the investigation: Why does the church concentrate in great centers and bring to bear so much of her power upon some one point within a given area? Is it because the tendency of human society is congregational, seeking crowded cities; or, is there some providential design in this herding of the *world* and the followers of Christ? If it arise from the example of the world, it were wise to pause before going too far, lest the power of the gospel be expended at the center, and every creature get not his part. If it be providential, let us patiently work on until a fuller revelation of God's purpose be shown.

Having a sure testimony, however, and being somewhat antiquated, we come back to the point and ask: How can the church, in the persons of her ministry, neglect the prime, authoritative command of her King, and give time, talent and energy to minor things, savoring largely of the things of the world; such as seeking prepared fields, the cultivation of the human family, position and a modest share of worldly applause, to the neglecting of the poor, the maimed, the halt and blind? Again: Why is it that a large area of this State is almost as much in need of preachers as the isles of the ocean, and why are people left to grope their way to eternity in darkness? Can the elders answer. Can the young men, covered with the dew of life, and free from the sufferings which age brings, those whose hearts are moved to pray, claim the word of life; those who lag in the multitudinous trains which crowd the great towns and spend the flower of their days in spasmodic efforts, answer this question before the Judge of all? Can the church at large, in view of her vows, and the vast outlay of love expended in her behalf, suffer thousands to perish at her door, and look forward to a judgment complacently?

Such were some of the thoughts presented to the mind during a ride through the grand forest. Did they breed from the deep silence around, or were they the offspring of the soft breeze, chiming the sweetest melody through the branches of the hoary monarchs by the road side? Reader, not so! There had been heard a voice of lamentation from many a hamlet; there had been seen destitution in the extreme for the word of life, and the blasting effects of neglect were visible on every hand; and to all this, add imploring entreaties for help; and the thoughts and questions above were the native births of these.

Shall immortal beings send forth an appeal for the "bread of life," and that appeal fall upon the hearts of God's children and make no impression. Shall it be that the organic body of the church will pass by in silence this shout of life, and suffer her garments to become soiled with the life's blood of those bought with a great price?

It is hoped that those who may assemble in council, at the end of this year, will take this matter to heart, and devise good things for this and other waste places; and such as may have knowledge of good men, will at once open a correspondence to secure messengers of life for this too long neglected people.

Men of deep piety, true zeal, apt to teach and willing to *trust* God, are the men needed.

The simple gospel, and not refined speculation, is what God will bless to the saving of men. It is the only POWER he recognizes, and they who have felt this power acting upon and in their own hearts are the men for the times and the people.

With room for forty appointments, a people willing and anxious to hear and ready to contribute, will not the brethren seriously, prayerfully and steadily keep this matter before them until the meeting of Conference.

INDAMORA.

LAKE CHARLES, August 15, 1871.

A ROMISH PRIEST was called as a witness in court a few days ago in England, and refused to answer when asked what the prisoner had stated to him at the confessional. The court informed him that the law recognized no such right of his to conceal a crime if it had been divulged to him, and, unless he answered, he would be committed for contempt. The question was withdrawn by the counsel, and so the conflict prevented. When the priest was asked if he would refuse to expose a murderer who confessed to him, he declined to say what he would do. This certainly shows the relations between the confessional and crime. A criminal goes to the priest, confesses, gets absolution by paying for it, and the priest shields him by silence from the claims of justice. And this is called religion!

REAL happiness is cheap enough, yet how dearly are we in the habit of paying for its counterfeit.

NO PERSON ever got stung by hornets who kept away from where they were. It is just so with bad habits.

The Christian Advocate.

THURSDAY, SEPTEMBER 28, 1871.

FAR AND NEAR.

BY H. E. WARNER.

There is a country bright and fair,
A summer land beyond the sea,
Art, riches, beauty, all are there,
Yet it was nothing unto me.

Sometimes a ship was wafted o'er
With sun-filled fruits which it had brought.
A wandering beggar at my door,
Awoke, perchance, a passing thought.

But late, I wring the honored hand
Of a tried friend, in mute farewells,
And saw him sail for that fair land
Of sun and song, and there he dwells.

And now, how near it seems to me,
How home-like, since he calls it home,
How fly my thoughts across the sea,
How long they stay, how slow they come.

Again, beyond the soundless sea,
Mysterious, silent, one beloved,
Unto a land long known to me,
Though little prized, has now removed.

Oh, wondrous change! my spirit thrills,
Dear country, with the thoughts of thee.
When shall I gain thy restful hills?
Oh, when thy clustering glories see?

O, bounteous land! ah, happy bowers!
I pine, I faint, thy joys to share.
Fly, laggard Time; slow-footed hours
Pass on, pass on, and bring me there.

OPEN THE DOOR TO THE CHILDREN.

BY MRS. M. A. KIDDER.

Open the door for the children,
Tenderly gather them in;
In from the highways and hedges,
In from the places of sin.
Some are so young and so helpless,
Some are so hungry and cold;
Open the door for the children,
Gather them into the fold.

Open the door for the children;
See! they are coming in throngs;
Bid them sit down to the banquet,
Teach them your beautiful songs;
Pray you the Father to bless them,
Pray you that grace may be given;
Open the door for the children,
"Of such is the kingdom of heaven."

Open the door for the children,
Take the dear lambs by the hand;
Point them to truth and to goodness,
Lead them to Canaan's land.
Some are so young and so helpless,
Some are so hungry and cold:
Open the door for the children,
Gather them into the fold.

"THE UNION PRAYER BOOK."

This is the title of the revised liturgy of the Protestant Episcopal Church just issued. It has been introduced into the Emmanuel Church of New York city, of which Rev. Dr. Thrall is rector. Before using it the rector withdrew from the Episcopal Church, of which he has been one of the most useful ministers. It will also be used in the Rev. Dr. Cooper's, independent Episcopal church of this city, he having also retired from the Episcopal Church. The two features of the work that will most attract the attention of Methodists are, first, the *installation* of bishops—not ordination—and, second, the consecration—not baptism—of infants. From the New York *Times* we have the following account of the work, which has not reached our city at this writing:

The book has been compiled by various divines, both in America and England, and its principal aim is to present to the public a form of prayer in which there is "nothing that needs explanation." The main portion of the liturgy, which has been used for centuries, both in England and America, has been retained, and it is said that the various changes and additions which have been made are solely for the purpose of more clearly setting forth the Christian doctrine, and for uniting the various branches of the church. The order of the service has been simplified. The Psalter has been taken from the version of the Bible now in common use, and classified according to the different Sundays of the ecclesiastical year. The tables of lessons have been very much altered; the Apochrypha is entirely left out, and the chapters so arranged that the wholo of the important parts of the Bible will be read through in two years. The book of the Prophet Job and the revelation of St. John, which were both excluded from the old table, are inserted in this. The thirty-nine articles have been reduced to thirty-one, while in those that remain, in every case the language has been simplified, and some of them have been materially altered. The Absolution after the General Confession has been dispensed with, and in its stead are several texts of Scriptnre setting forth God's willingness to forgive those who repent. Several new canticles have been introduced, which will be sung in turn. In the Apostles' Creed the sentence, "He descended into hell," is left out, and the sentence, "and baptism for the remissions of sins" has been omitted for the Nicene Creed. In the prayer for the President of the United States "and all in judicial and executive authority" is added. There are also several additional prayers, among them being a prayer for youths at the various institutions of learning, and a prayer for the missionaries. Several prayers and psalms have been added to the Litany, which is to be used, as under the old ritual, as a separate service, or, at the discretion of the pastor, to be used instead of the usual morning or evening prayer. In the communion service, besides the ten commandments given by Moses in the Old Testament, eight commands of Christ from the New are given, and after the invitation to his congregation to communicate the minister may also extend the invitation to all other members of whatever denomination that may be present. The old form of absolution is also omitted in this service, and instead of the usual benediction a short prayer may be used in its stead. The baptism of infants is termed "the consecration of children to the Lord," and instead of the minister saying, "I baptize thee in the name of the Father," etc., he says, "We consecrate thee to the Lord," but should the parents or sponsors wish it, the pastor will say, "I baptize thee, in which case water will be applied, but it is the aim of the compilers that children shall not be baptized till such time as they can answer for themselves, although "consecrated" when infants. The order of confirmation is performed by the minister laying his hands upon the head of every one of the candidates separately, not the bishop, as of old. The bishops of this new denomination will be "installed," not consecrated, while a presbyter of any denomination, providing he is duly certified, will, after examination, and on expressing his desire to join this branch of the church, be admitted to the ministry. The book contains several occasional services, besides a selection of family prayers. The advocates of this new system of universal prayer are scattered throughout the length and breadth of the United States. It is the work of several years' study, and congregations will, it is thought, soon discover its usefulness. It is so very general in its doctrines that dissenters of almost every grade will be able to use it, and it will, doubtless, be the means of forming a branch of the church composed of those who have hitherto disliked the old prayer book, because of its stringent formalities and rubric, and others who have had no forms of prayer, because there was none applicable to their particular opinion. It is not issued for the purpose of developing new Christian sects, but as a center ground upon which the one common faith may find harmonious utterance.

BOOKS.

The desirable treasure of wisdom and knowledge, which all men covet from the impulse of nature, infinitely surpasses all the riches of the world; in comparison with which precious stones are vile, silver is clay, and purified gold grains are sand; in the splendor of which, the sun and moon grow dim to the sight; in the admirable sweetness of which, honey and manna are bitter to the taste. The value of wisdom decreaseth not with time; it hath an ever-flourishing virtue that cleanseth its possession from every venom. O celestial gift of divine liberality, descending from the Father of light to raise up the rational soul even to heaven; thou art the celestial alimony of intellect, of which whosoever eateth shall yet hunger, and whoso drinketh shall yet thirst; a harmony rejoicing the soul of the sorrowful, and never in any way discomposing the hearer. Thou art the moderator and the rule of morals, operating according to which none will err. By thee kings reign and law givers decree justly. Through thee, the rusticity of nature being cast off, wits and tongues being polished, and the thorns of vice utterly eradicated, the summit of honor is reached, and they become fathers of their country and companions of princes, who, without thee, might have forged their lances into spades and plowshares, or perhaps have fed swine with the prodigal son. Where, then, most potent, most longed-for treasure, art thou concealed? and where shall the thirsty soul find thee? Undoubtedly, indeed, thou hast placed thy desirable tabernacle in books, where the Most High, the Light of light, the Book of Life hath established thee. There then all who ask receive, all who seek find thee, to those who knock thou openest quickly. In books Cherubim expand their wings, that the soul of the student may ascend and look around from pole to pole, from the rising to the setting sun, from the north and from the sea. In them the Most High incomprehensible, God himself is contained and worshiped. In them the nature of celestial, terrestial and infernal beings is laid open. In them the laws by which every polity is governed are decreed, the officers of the celestial hierarchy are distinguished, and tyrannies of such demons are described as the ideas of Plato never surpassed, and the chair of Crate never sustained.

In books we find the dead as it were living; in books we foresee things to come; in books warlike affairs are methodized; the rights of peace proceed from books. All things are corrupted and decay with time. Saturn never ceases to devour those whom he generates, insomuch that the glory of the world would be lost in oblivion if God had not provided mortals with a remedy in books. Alexander, the ruler of the world, Julius, the invader of the world and of the city, the first who in unity of person assumed the empire in arms and arts, the faithful Fabricius, the rigid Cato, would at this day have been without a memorial if the aid of books had failed them. Towers are razed to the earth, cities overthrown, triumphal arches moldered to dust; nor can the king or pope be found, upon whom the privilege of a lasting name can be conferred more easily than by books. A book made, renders succession to the author; for as long as the book exists, the author remaining immortal, cannot perish, as Ptolemy witnesseth in the prologue of his Almazatt, he (he says) is not dead, who gave life to science.

What learned scribe, therefore, who draws out things new and old from an infinite treasury of books, will limit their price by any other thing whatsoever of another kind? Truth, overcoming all things which ranks above kings, wine and women, to honor which above friends obtains the benefit of sanctity, which is the way that deviates not, and the life without end, to whom the holy Boetius attributes a threefold existence, in the mind, in the voice, and in writing, appears to abide most usefully and fructify most productively of advantage in books. For the truth of the voice perishes with the sound. Truth, latent in the mind, is hidden wisdom and invisible treasure; but the truth which illuminates books, desires to manifest itself to every disciplinable sense, to the sight when read, to the hearing when heard; it moreover, in a manner, commends itself to the touch, when submitting to be transcribed, collated, corrected and preserved. Truth confined to the mind, though it may be possession of a noble soul, while it wants a companion and is not judged of either by the sight or the hearing, appears to be inconsistent with pleasure. But the truth of the voice is open to the hearing only, and latent to the sight (which shows us many differences of things fixed upon by a most subtle motion, beginning and ending, as it were, simultaneously). But the truth written in a book, being not fluctuating, but permanent, shows itself openly to the sight, passing through the spiritual ways of the eyes, as the porches and halls of common sense and imagination; it enters the chamber of intellect, reposes itself upon the couch of memory, and there congenerates the eternal truth of the mind.

Lastly, let us consider how great a commodity of doctrine exists in books; how easily, how secretly, how safely they expose the nakedness of human ignorance without putting it to shame. These are the masters that instruct us without rods and without fernles, without hard words and anger, without clothes or money. If you approach them they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.—*Richard De Bury, Written A. D.* 1344.

TEACHINGS FOR THE TEACHER.

Prepare the lesson for the next Sabbath as soon as the duties of the Sunday school are over. Do not lose the momentum that has been given to your own powers by your surroundings, by the contact of mind with mind. Now you can think quickly and well; you are searching after knowledge on several points. As the sailor improves the favorable breeze, so seize upon your opportunity to master the lesson for the coming week.

Besides, now you realize the peculiar wants and necessities of your class. Their difficulties, their doubts, their dangers, the points at which they are exposed, are distinctly before your mind. If the lesson contains any truths adapted to meet these wants, any appropriate warnings or encouragement, these you will quickly perceive. As the physician welcomes a remedy for a disease under which some unfortunate patient is languishing, so will you lay hold of those truths which promise to promote the spiritual health of those committed to your care. Think, too, how many new thoughts, how many new illustrations, you will gather if the subject is before you—not for an hour or a day—but for a whole week. The calm and full mind, the full heart, reaches and moves other hearts. If you would be a successful teacher, it is not enough to glance at the lesson. It must not only be studied, but mastered. At the outset pierce to the very core of the word. Break the shell, and find the kernel. Examine some of the best commentaries for the explanation of terms and the removal of obscurities and difficulties. Think for yourself, and make up your own mind what truth is taught. Above all, with a deep sense of need, with a humble and a believing spirit, go to the Great Teacher. Did he ever send one away empty? Grasp, as far as you can, the full meaning of God's word, and study carefully all its bearings. Having the subject, at the outset, thus fully before you, during the week, in your walks, in your business, in your relations with men, you will find many illustrations; the truths will open more and more; your own interest in them will deepen; and you will long to impart to others the new views that warm your own heart.

Before going to your class, once more examine the lesson with a special view to the points of spiritual interest, the great and vital truths taught, and in order to take these into your own heart and to make a part of your own being. Then you will no longer go to your class troubled, confused, anxious, hopeless of making any definite impression. Then your class will no longer be inattentive and uneasy. The youthful mind loves knowledge and eagerly seeks it. Give them the knowledge of Jesus Christ fresh from a glowing heart.

Make the class do the thinking. Instead of telling them, make them tell you not only the truth contained in the lesson, but their application. The difference, not only in interest but in power, is wonderful. The teacher who, instead of pouring knowledge into his class, makes them, by skillful questions and hints, tax their own resources and give forth knowledge, not only arouses the attention, but confers a lasting benefit. The saying of our Saviour, "It is more blessed to give than to receive," we usually apply to property. But it is equally applicable to thoughts. Thoughts pent up in our own breasts, like scattered coals, die out. Give them expression, and they increase not only in number, but in value. Teach a child to think and to give forth his thoughts, and you dig a well of far more value than the well of Jacob, for you unseal the fountains of a human heart.

Every teacher knows, or should know, the power of sympathy—that key that unlocks the heart of the child and puts the teacher in possession of his attention, his confidence, his affections. One teacher comes, intelligent perhaps, and wise and earnest, having much to say both good and profitable, but he makes little impression. Another teacher appears, and every eye brightens, every countenance lights up with a smile. He has touched a chord in their hearts. They feel that he is interested in something that interests them. It may be only a look, a pressure of the hand, a passing remark, a tone of the voice—where sympathy really exists in the heart, it will have no difficulty in finding a way to manifest itself.—*Sunday School Workman.*

THE FIRST WITNESS.

Those who have once been enslaved by the terrible appetite for intoxicants, but have found complete deliverance from it by the power of Christ through faith, were requested in the *Christian at Work* of August 19 to send in their testimony of the facts to Rev. W. E. Boardman, or Henry C. Houghton, M. D., at No. 50 West Thirty-third street, New York. On the day of the date of the paper, one who had seen it sent in as requested a statement of facts, from which the following is condensed:

"Great reluctance was felt to making the statement, overcome only by gratitude to the blessed Saviour, and by a feeling which all appreciate thus expressed. But if, by making it, even one victim may be enable to find deliverance, as I have done, oh! how vast the compensation. The appetite was formed by insidious degrees. The serpent was trifled with for the pleasurable feeling it seemed to afford the nervous system, which was much deranged. Resistance proved unavailing. Placed by Providence in comfortable circumstances, surrounded by kind friends, I saw my position, and everything that endeared life to me, torn away from me by degrees, all in vain. The tempter grew stronger and stronger, and resistance weaker and weaker. The fear of God was continually before me, and remorse and anguish rose to such a degree that Gough himself could scarcely have described it. Vows, however solemnly made, were soon broken. Sometimes they enabled me to abstain, though not totally, for three months, but only to plunge deeper and deeper into the vortex. A written covenant, signed with my own blood, was of short avail. The victory was finally gained, when all hope of every other means was gone, by simple faith in Jesus. I thought I was sliding into the pit of perdition, and nothing I could do would save me. At last I was enable *to cast myself just as I was* upon Christ, and was saved. Twenty-two years Christ has upheld me amidst all facilities to fall. Often the temptations have been strong, but he has enabled me to triumph. Sometimes the conflict has been very great, but he has kept me through all. Safety only in Christ. I know I need daily his grace to keep me, as I did at first to save me.

"A strong word for others: I know—and if my own soul depended on the truth of the word, I should say it—that if the greatest slaves to intemperance, renouncing all human help, would throw themselves on the precious Saviour, the answer would be: 'I will, be thou clean,' but he alone can strengthen them to do it."

RELIGIOUS INTELLIGENCE.

Mr. David Strang has been taken by the Presbytery of Egypt on trial for licensure.

Sales of Bibles in the Sandwich Islands have not been so great for many previous years, as during the last year.

In Spain, the American Bible Society is pushing forward the distribution of the Scriptures, freely and satisfactorily.

The value of landed estates devoted to the support of the ministers of the Established Church of England is set down at $150,000,000.

Henry Young, Esq., of Sing Sing, has endowed a professorship in the Union Theological Seminary, at Hampden Sidney, Virginia, by the gift of $30,000.

In Uruguay, South America, Bible distribution and sale are being made by the agent of American Bible Society, with encouraging success. A priest of learning and prominence has lately renounced the Roman faith.

At the Annual Convention of the Diocese of Central New York, held at Christ church, Oswego, the sum of $60,000 was subscribed, to complete the fund for the support of the Bishop, making the whole sum raised for the purpose $70,000.

There is a good demand for the Holy Scriptures in China, but difficulties in meeting it present themselves, and one of them is a peculiarity of the Chinese language, viz.: that while the general written Chinese is read by all educated, Chinese is spoken by none.

A Hopeful Mission.—Rev. W. C. Van Meter, who has been greatly successful in attracting the poor and outcast children of New York to the Howard mission, and inspiring them with ideas of a higher and better life, is planning to open schools on a large scale in Italy.

The New York *Advocate* announces that Mr. Rolph, of Stamford, has given to the New York East Conference Seminary, the fine sum of $5000, grounds in Stamford valued at $50,000, besides grounds also for the Seminary and church, the building costing $40,000. Mr. Rolph is one of the best, as well as most liberal of men and Methodists.

More Bulls Coming.—Foreign advices report that Prof. Fredericks, one of the excommunicated Dollinger leaders, continues in the exercise of his religious functions, and that the Archbishop of Munich will probably place an interdict upon the church in which he officiates, and excommunicate those who sanction his proceedings.

There are now five ministers of the Methodist Church in Utah. The church at Salt Lake City, organized May 24, 1870, has a membership of fifty-one; that at Corinne of thirteen; that at Evanston of nine. There are five Sunday schools, with an aggregate enrolled membership of four hundred. Three day schools are sustained, having two hundred scholars enrolled. The value of church property is estimated at $10,000.

Truth Spreading.—Many centers of light are forming amid the darkness and superstition that have so long enveloped Mexico. At Cos three hundred and fifty have united with the church on profession of their faith, thirty-one of whom have joined within two months. Many who have heard of the wonderful work of God, have gone more than a hundred miles to see for themselves, some of whom have remained to be instructed in the truth and to carry it back to their homes.

Sons from Afar.—Our Mission Rooms, says the *Northwestern Christian Advocate*, announce that at least seven native Chinese preachers will be admitted into our several conferences during the current conference year; four have already been, and three more are to be admitted—one each in the Vermont, Black River and Baltimore Conferences. These all have served a probation, passed an examination in the studies assigned them, and received the approval and recommendation of the superintendent, Dr. Maclay, and his associates.

A midnight prayer-meeting has been held in the Baptist church at Stonington, Connecticut, for nearly two years. Every Saturday night a band of Christians, mostly railroad employes, meet for prayer, praise and conference on the arrival of the steamboat train, and continue the meeting until midnight. As the train comes at nine o'clock, and leaves about one, it gives opportunity for Christians to come from Providence, Westerly, and other places along the road, to help in the meetings. Several conductors and other men on the road have been converted.

In Labrador, there are at present, thirty-seven Moravian men and women missionaries. The number of persons under their care is something over one thousand, which is about one hundred less than the number ten years ago. This decrease is the consequence of disease. Heathenism has now entirely disappeared from the Labrador coast, and the natives, with a very few exceptions, are connected with the mission. A comparison with the condition of the scattered heathen, who live in the extreme north and in the interior demonstrates how much the mission has accomplished.

The leading publishers of Sunday school lessons in this country, together with the American Sunday School Union and several of the denominational publishing houses, have agreed on a uniform series of Bible lessons for 1872. Each publishing house or society will prepare such schedules or comments as it prefers in presenting these lessons to the public; but the Scripture passages and themes will be the same in every case. Thus a large share of the Sunday schools of the United States will be studying the same lessons throughout the next year. The lessons for the first quarter relate to "Christ after his Ascension;" of the second to "Elijah and Israel;" those of the third are "Studies in the Epistles;" those of the fourth pertain to "Daniel and his Times." We hail the presentation of this scheme with pleasure, and hope that its adoption will be universal.

Mr. Muller, of Bristol, England, never asks for money to sustain his Orphanage; but he prints an annual statement of the work he is doing, which is far more effective in securing contributions than any begging circular could possibly be. During the last year he has met with many obstacles in his work; but they have all been overcome. Mr. Muller is at the head of what he calls a "Scriptural Knowledge Institution;" and this has the care not only of the Orphanage at Bristol, but of various schools and missions in other parts of the world. As many as one hundred and fifty missionaries are assisted from the funds of this society. From the beginning above $2,500,000 have been received by this institution. The erection of the five orphan houses alone has cost $575,000. The expenses of these houses for the last year were $113,300, and the expenses of all departments of the institution $195,000. For the coming year considerably more will be required. The funds are supplied without solicitation. They never fail to be sufficient, and the greater part of them is given anonymously. During the past year three hundred children have been admitted into the Orphanage, bringing up the whole number to two thousand and thirty-three.

The Brooklyn Tabernacle, Rev. T. DeWitt Talmage pastor, enlarged to hold about four hundred more people, was rededicated on Sunday last. Rev. Dr. Stephen Tyng, Sen., preached in the morning, and the pastor in the evening. The gratifying announcement was made that the voluntary contribution to the support of the church had been during the year $18,899 82, while the expenses had been $17,385, the income exceeding the outgo by over fifteen hundred. This shows that a free church can and will be supported. The pastor stated that all that remained in the way of their prosperity as a church was a floating debt of $21,000, accrued in the building of the Tabernacle, whereupon the people came up and subscribed the whole amount. Hon. G. DeWitt, of Belleville, New Jersey, a Baptist, offered $900 if a baptistery were put in the Tabernacle. Mr. Talmage gladly accepted the offer, and will baptize by immersion those who prefer that mode to sprinkling. After the money had been raised, George W. Morgan played the "Hallelujah Chorus," the people sang "Praise God, from whom all blessings flow," and there was such a scene of handshaking and congratulation as has seldom been seen anywhere. The pastor will preach a jubilee sermon next Sabbath morning.—*Methodist.*

We have before spoken of Latas, the popular Greek preacher of Athens. He is compared to Hyacinthe and Gavizzi, in the Roman Catholic Church, and seems to be drawing crowds after him, just as Spurgeon is wont to do in London. He came in 1867 from a convent near Jerusalem, and took at first but an humble position in the choir of one of the principal churches of the city. As soon as he began to preach all were astonished at his eloquence. He was sent by a wealthy Greek gentleman for some time to a German university; but is now again in Athens, drawing crowds to hear his sermons. He is said to be as modest as he is gifted, and devoutly to attribute all his success to the grace of God. Rev. Dr. Hill, the Episcopal missionary in Athens, recently listened to one of his discourses, and speaks of it as one of the grandest he had ever heard. The audience of twenty-five hundred persons were held for nearly two hours as it spellbound, while this eloquent preacher, the Archimandrite, Dionysios Latas, unfolded, in comparative purity, the great doctrines of grace and salvation by Jesus Christ our Lord. It is a good omen for the Greek Church. It is doubtless something of the fruit of the missionary toil in which Dr. King and others from our own land have borne so conspicuous a part.

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GOING TO SCHOOL.

A thorough education is the foundation of the subsequent career. It matters not what business or profession may be chosen, a liberal culture is always desirable. It is the best endowment, even where the learned professions are not thought of. The educated mechanic or farmer will succeed better, other things being equal, than those who have had no training in the schools. A mind strengthened and developed by mathematical and classical studies, and thoroughly acquainted with natural science, is more capable in the most practical affairs, than one whose early instruction has been neglected. No attainments of knowledge, and no improvements of the mind are thrown away, although house-building or plowing be the vocation of life. There is scope for the choicest powers in the counting-room, in the workshop, and in the cotton field. Education fits men and women for the greatest excellence in every calling. If there were no law, medicine or literature to occupy us, a college course would lose but little of its importance. The common pursuits of life are elevated and improved, and, ordinarily, are made more profitable, when under the control of disciplined intellect.

One of the practical advantages of a good education is, that it qualifies its possessor for every and any pursuit. He can choose where others cannot; he can turn from one thing to another, and realize a degree of independence and self-reliance, of which those of more limited resources are deprived. He can turn his attention to any profession for which he has a taste; he can comprehend and apply the discoveries of science in the cultivation of the soil, or he can invent, or improve upon the inventions of others. He can teach; he can write; he can keep accounts; he can trade and command employment, wherever skill and intellect are in requisition. There are but few things that the uneducated can do; there are few things that the educated cannot do. They have that which qualifies them for success and eminence in any department which opens in their path.

To them we may, with some grain of allowance, apply the lines of Milton:

"The world was all before them, where to choose
Their place of rest, and Providence their guide."

In this low utilitarian view of the subject, boys and girls are acting wisely who press their way through all difficulties, and resolve to obtain a liberal education. The father who sells property that he may educate his son, is making a good investment. The education will be of more value to the boy than ten times its cost in real estate. It is money put at compound interest, and is, as a business venture, a surer thing than capital in trade. Parents can, in no other way, make better temporal provisions for their children than by sending them to school. Whether sons or daughters, and whatever their prospects of inherited wealth, this is the only sure capital in life.

As a means of enjoyment and happiness, education cannot be too highly estimated. The capacity of enjoyment is enlarged, and sources of pleasure are opened of the most ennobling and enduring character. The refinement of taste, the powers of thought, the expanded fields of knowledge, the habit and love of study all contribute. The wonders and beauties of nature are more than half lost to the ignorant, and the highest and best appreciation of the "foot-prints of the Creator" in the structure of the earth and of God's handiwork in the order of the heavens, is impossible to them. To the uneducated the classics and the higher mathematics must ever remain as countries undiscovered and unexplored. Here is a world of delight from which they are forever shut out, and springs of pleasure of which they can never taste. The aroma and flavor of the old authors are beyond the power of translation, and the beauty and perfection of the languages in which they thought and wrote and sung can find no compensation in modern tongues. The processes by which Kepler, Newton and Laplace reached their mighty results and discoveries, are a positive blank to the unlearned. Education, as the key of knowledge, is also the instrument which opens to the mind an almost boundless expanse of pleasures and delights. Without it we are denied the happiness designed for us, and our life is comparatively a mental death. As a source of pleasure, nothing can be compared with the thorough cultivation and attainments of a generous curriculum at school. The pleasures of sensual indulgence, the gratifications of wealth, the excitements of social intercourse are mean in comparison.

It is, however, in connection with religion that education is most essential. It is not as essential as religion, nor is it altogether essential to religion in the individual experience. Neither are we to conceive of it as separated from spiritual culture. They are to go hand in hand, and to be the complement of each other. The mental and the spiritual are to be developed and drawn out side by side. Religion, without this higher education of the intellect, is a blessing and a power in the world; but, at the same time, religion furnishes some of the strongest motives for its attainment. Under the influence of piety, the cultivation of the intellect becomes an imperative duty. The mind is God's gift, and is to be improved for the glory of the giver. Education supplies to the Christian the highest means of usefulness, and is a talent capable of the largest improvement for the service of the truth. The Christian, who has missed of education, is deprived of that which might have made him tenfold more useful than he is. Wesley and his humble co-laborer, John Nelson, were men not very unequal in natural powers and in spiritual gifts. Watson and Carvosso might be compared. But the difference in mental culture makes the difference in the breadth and durability of their influence. With the same degree and depth of piety, education vastly increases the power to do good. The church needs educated Christians, both in its laymen and preachers. Piety, united with broad culture and intelligence, is the best and most potent type of religion. We are not sure but this union gives us a better quality of religion, more stable, and less liable to perversion and delusion. In religion, the enlightened mind has peculiar sources of enjoyment in the realms of nature and of revelation. It is probable that Newton appreciated the Nineteenth Psalm more perfectly than did its inspired author. Is it unlikely that such scholarly souls as Clark and Alford found greater delights in the Scriptures than the ordinary and unlearned reader? The bearings of intellectual improvement, united with piety, upon the world to come are, of course, beyond our comprehension. If we knew all, we might, perhaps, find a reason here for diligence in study. The future life surely does not obliterate this most powerful impress upon the mind's imperishable structure; but, on the contrary, it may recognize and give to it an immortal stamp.

In the mental, as well as in the spiritual, pupils and masters are working for eternity. Going to school has a deep significance for parents who have it in their power to put their children in this path to independence and happiness. It appeals to them as the wisest utilitarians, as economists, and, above all, as Christians. As you love your children, as you value their earthly happiness, as you desire their Christian usefulness and their salvation, send them to school. To our youth, to both young men and maidens, we say go to school. Surmount all obstacles, overcome all hindrances, and determine upon the highest practicable scholarship. Let this be the goal in subordination to the higher ends and purposes of religion. Lay now, by hard study, the foundations of character and usefulness, and qualify yourselves for the noblest employments, and for the gravest responsibilities of life.

OPENING OF CENTENARY.

A communication from Bishop Keener, in reference to Centenary College and its new president, will be found in this week's issue. Let it be borne in mind that the fall term opens next Monday, the second of October. President Andrews is himself a graduate of Centenary in its most prosperous days, and is one of the many valuable men which this old and honored institution has sent out to adorn and bless the country. He stands among the foremost in his Conference as a preacher and faithful pastor, and the only objection we have heard to the acceptance of his present position is, that the pastorate sustains an almost irreparable loss by his withdrawal from it. He enters upon his duties with a filial devotion to his *alma mater*, in the early prime of manhood, with scholastic attainments of a high order, and with such qualifications as promise the most gratifying results. Rev. A. R. Holcombe, A. M., professor of mathematics and adjunct professor of natural science, is a veteran educator, a man of the most solid acquirements, and of the largest experience. His long and successful devotion to the education of youth entitles him to the respect and gratitude of the church. Mr. G. H. Wiley is professor of ancient and modern languages, a post which he has held with distinction. He has been in the college for many years, and stood by it through all its struggles and vicissitudes. The professor of natural science, Dr. T. S. Jones, is represented to us as well fitted for the chair which he fills. Mr. R. S. Holcombe, principal of the preparatory department, has a good report for scholarship, and is a gentleman whose qualifications give assurance of efficiency in the duties which he is called to discharge.

This old institution, with its devoted faculty, healthy location, and ample buildings, now in process of thorough repair, is, we believe, about to enter upon a career of greater vigor and usefulness than ever. The friends of education must send students. There is ample room for two or three hundred, and something like this number ought to be there this year. Send your own boys, and get your neighbors to send theirs. These halls should be filled from the territory of the two Conferences. Besides students, the college needs money, much money, to thoroughly furnish it for its work. Are there none among us who can give five thousand or ten thousand, or even more to begin an endowment worth while? The money and patronage, which ought freely to come in this year, would enable us to place Centenary on an equal footing with the best colleges of the country.

COLUMBIA CONFERENCE.

BY BISHOP KEENER.

ALBANY, OREGON, Sept. 11, 1871.

Since my last, the Columbia Conference has transpired; a body of true men—not more of them than were in the boat with the Master, when it was in the midst of waves and winds contrary. The craft, with its precious freight, is heading the right way. Methodist preachers are the same the world over, specially Southern preachers. The same indomitable force bears them on to ultimate success in every latitude and region. Here are churches to be built, and schools sustained; here men have to live by faith—in two senses. But here, too, are staunch members, who are with us and will never be in any other fold, worthy to stand side by side with the noble band who toil to clear this heritage. From causes various, we have lost more than one good opportunity on this coast for acquiring position at principal points. The country is, however, very new, and its real centers are being developed daily, and, in some instances, offer to us fresh advantages for gaining strength. As yet, but few churches have been erected; our people have used school-houses, and by the favor of other denominations have been protected from the weather. I think the time has come when the desire to set up for themselves has become the ruling one. Every department of the church suffers through this lack of houses, but the Sabbath school probably most of all. The Conference reported but three Sabbath schools. Two preachers were received *on trial*—Thomas V. B. Embres and Granderson Curtis. A few men of energy and fair pulpit ability can find here a most promising field of labor, and a climate to be preferred to any north of Tennessee. Railroads are beginning to pierce the State, and presently a large population will press the vast fertile valleys of the Bear River and the Willamette. A large emigration has flowed this way from Missouri and other Southwestern States. All of these emigrants, or nearly all, are heartily with us. And, if our church will present them only an ordinary opportunity, they will attend our preaching, and many of them will affiliate fully with our members. But if we present only a shell, or a shed, for their reception, as matter of course, their friendship soon languishes, and they turn sadly away from our altars.

The experiment of holding the Conference at a camp meeting resulted no better than I feared. The Conference got through its business, and the congregation on Saturday afternoon and on Sabbath was a good one. But, on the whole, it was a waste of power. The Annual Conference session is an opportunity for effecting decided permanent good; and when it convenes in a town it usually makes an impression favorable to our cause. But the attention demanded for gathering up the work of the year past, and in arranging for the year to come, is quite incompatible with the uninterrupted labor required at a successful camp meeting. I see in the life of Bishop Heading, however, an account of a Conference held in New York, "near to a camp meeting," which resulted in the conversion of fifty souls; though "there were eight thousand present on Sabbath and one hundred tenters." The missionary meeting on Saturday afternoon was something of a success, yielding some $220. This was thought to be a fine collection. I am amazed at the weight that is attached on this coast to the shekel of the sanctuary. As its earth is more or less mixed with gold, and its rocks, when crushed, yield precious metal, I came out prepared to see a people, for once, who value specie as a sailor just paid off—capable of pouring out their substance into the treasury of the Lord. But, for all that I have observed, they seem to be not a whit less calculating and cautious in parting with money than we at home: "He that loveth silver *is* not satisfied with silver." The Conference love-feast was after the ancient type.

The mere physical labor of filling a circuit in Oregon is not so great as in Texas, or among the swamps of Louisiana. The distance between appointments are not greater; for that part of the State that is mountainous is very thinly settled, if at all, and the people live quite thickly together in the one great valley that sweeps from its southern to its northern limit. The Walla Walla country is in Washington Territory, and it is represented to be a beautiful, healthy, fertile, grain-growing region, with a pleasant mild climate—that is, in the Umatilla district, on which Rev. C. H. E. Newton is presiding elder. Brother Newton was formerly of the Alabama Conference. He has been doing a good work, and speaks earnestly of the opening prospect of his district. There are three circuits in it to be supplied.

The average value of lands, throughout the valleys of Oregon, is from $15 to $30. In color, it is like that near Opelousas, Louisiana; Fort Smith, Arkansas; Macon, Mississippi; Eutaw, Alabama. In the winter and spring, rains are constant and the mud deep; in the summer, the dry season is continuous and the roads filled with dust. Scarcely any snow or ice for three winters past. Timber is abundant and durable. The fir and the cedar grow to such immense size, that clearing would seem to me quite impossible; but that is not necessary, for the valleys are mostly prairie, while the hills and mountain sides are wood land. I leave to-day for Portland, to take steamer on the Pacific, for San Francisco. I do not fancy the sea, but that overland trip I shall never attempt again.

CENTENARY COLLEGE.

ALBANY, OREGON, Sept. 8, 1871.

REV. L. PARKER, D.D. — *Dear Brother:* By a letter, just received from the Rev. C. G. Andrews, A. M., of the Mississippi Conference, he informs me of his acceptance of the presidency of Centenary College. He was duly elected by the Board of Trustees, in July last, but it was thought best not to announce the fact until it could be certainly known that he would accept. Bro. Andrews has decided upon this new course of usefulness and service to the church, after due thought and consultation with the friends of Methodism in the Southwest and his own brethren. Averse to any engagement that would take him out of the pastorate, he enters upon this arduous undertaking, as he did upon that in answer to a call from the church, and from the promptings of his heart to obey what seems to be the indication of Providence. That he will be heartily sustained and welcomed to this position by the faculty of the college, the members of the Mississippi and Louisiana Conferences, and the members of our church, I cannot doubt; and that the college begins a new period of growth and prosperity, I have faith to believe. Let our people in the Southwest rally to the support of the noble men who are, at no little sacrifice, laboring to establish an institution that, for more than twenty years, has contributed many valuable ministers and laymen to the Methodist Episcopal Church South. Yours truly,

J. C. KEENER,
President of Trustees.

RAMBLING NOTES.

The Nashville *Advocate* of the tenth instant contains another letter from Dr. T. O. Summers, Jr., from which we extract as follows:

Having taken in all of interest in the city, I left at six o'clock A. M. by the Grand Trunk railroad for Lake Champlain. We crossed Victoria Bridge which spans the St. Lawrence. This bridge is two miles in length—the longest in the world. Our steam engine was fed with peat, in which this country abounds. We arrived at Rouse's Point, at the head of Lake Champlain, about eight o'clock. Here I took the steamer Vermont, the finest vessel I was ever on. Lake Champlain was once, according to geology, covered with salt water and frequented by whales and seals. A large part of the skeleton of a whale—*Beluga Vermontana*—has been dug up on the borders of the lake. The formation along the shores of this lake has given the name to the Champlain epoch. There are deposits situated above the height at which accumulations are now in progress. Some of these are three hundred and ninety-three feet above tide-level and contains shells to a height of three hundred and twenty-five feet. The scenery is grand.

Going down the lake we had the Adirondacks on the right and the Green mountains on the left. The former mountains present a wilder appearance than any I had ever seen. No doubt many of your readers have been much interested in the series of articles which came lately in Scribner, on "Sport Life in the Adirondacks."

About two o'clock we arrived at Fort Ticonderega, the scene of Abercrombie's defeat in 1758, Ethan Allen's victory 1775, and Burgoyne's 1777. The portion of the town lying between Lakes George and Champlain is a high promontory—the remains of a mountain ridge. Mount Defiance stands at the extremity of the promontory, and is seven hundred and fifty feet above the surface of the lake. There is a vein of graphite in the town from which about thirty tons of black-lead are produced annually. There are also a great many lumber-mills and factories in the place.

I took the stage here for Lake George, which lies four miles distant from Lake Champlain. The ride passed through some very picturesque country—made more interesting by its historical connection. We passed a house in which Washington combed his hair and washed his face, I don't remember which. We drove by so rapidly that I did not have the opportunity to cut a splinter off the door-post. They say they have the identical mirror in which he saw reflected the veritable image of himself. I could not see it, and as they did not offer to show it to me, I rather suspect that it was fifty cents a sight, and so I passed on without farther inquiry. Lake George is said to be the prettiest spot on the continent. It is the Loch Lomond of America. Its waters are as clear as crystal, and remarkably pure that they might be transported thence to Canada to be consecrated for use in the Roman Church. The lake empties into Lake Champlain by a small outlet about two miles in length, which has a depth of one hundred and fifty feet in a channel and a half, and as it never apparently varies, and is remarkably clear, it forms a very valuable watercourse. The islands in this lake are said particularly supposed to be exactly the same in number as the days of the year.

We arrived at Fort William Henry a little after sundown, and were greeted with a salute from one of its guns. Here is one of the finest hotels in America—standing at the foot of the lake and commanding a view for fifteen miles. This is a favorite summer resort, and though very gay, I did not see much evidence of dissipation. Early in the morning we left for Glen's Falls, nine miles from the fort, where we took the Rensselaer and Saratoga railroad for New York, *via* Saratoga and Albany. At Saratoga we found fifteen thousand people, wild with the excitement of gambling and dissipation. It is a perfect Baden Baden. Why will that Christian people will visit such places? Its very atmosphere is polluting. It is a wonder that God does not visit upon it the fate of the cities of the plain.

We reached Albany about 10 o'clock and took the steamer Vibbard for New York. A delightful breakfast on these Hudson River boats costs you *four dollars!* Again and the Hudson are to me Mecca and Jerusalem of America. "whither the tribes go up to worship"—Nature; but after passing through Lake George, Hudson's scenery loses half of its interest. All tourists should take the Hudson first. We arrived at New York at sunset. We stopped at the Grand Central Hotel—the Hotel de Ville of the United States.

Dr. Atkinson, professor of physiology in the Boston Dental College, called on me and took me in his carriage to Central Park, where he showed me all the points of interest, and their name is legion. The botanist has here a fine field for investigation.

On Sunday I attended Dr. Deems' "Church of the Strangers" morning and night. The church was crowded. The doctor preached to the edification and delight of the congregation. The morning service was closed by the venerable Dr. Maddin, of the Tennessee Conference. Dr. Deems' Sunday school, the choir of his church, and the music they gave us too. The "Church of the Strangers" is the great sort of Southern people who live in the city, and many a man who does not attend church at all under ordinary circumstances, drops in here and hears words "whereby he might be saved."

I leave to-day for Nashville.

T. O. SUMMERS.

THE GRAND CONCERT of sacred music, to be given in the Carondelet Street church, about the 20th of October, for the relief of the Algiers church, promises to be the most successful musical entertainment of the season. It will consist of the very cream of sacred music, rendered by some of our first class artists. It will include full choruses, as well as solos, duets, etc. A full programme and the precise time will be given next week. Our friends are earnestly solicited to patronize the concert liberally. J. G. MILLER.

STATE OF THE CHURCH.

The San Francisco *Spectator* reports revivals in California, and says:

The accounts of the work of God in this State are highly gratifying. We hear a good deal of complaint in the matter of the support of the ministry, but in most cases the cause is traceable to the severe drouth and consequent pressure in money matters. Altogether we have great cause to be grateful that our church is making onward movement.

The Raleigh *Christian Advocate* has accounts of successful meetings and many conversions in North Carolina, and remarks editorially:

Methodism has never had so bright prospect in North Carolina since we have been observing its operations. The eyes of the leading, prominent men in the State, outside of her pale, are turning to her in respect and expectation, as never before. If concord can prevail in her councils, if harmony, such as she now enjoys, can be perpetuated and all the elements she possesses stirred into activity, she is bound to be the leading religious power in the State, and become acknowledged as such. Many there are, we know, who will shut their eyes to this fact, and refuse to see it, but in a few years they will be compelled to feel what they refuse to see. *Work* is the watchword now. Let every member do something, and feel that he is of no account, dead weight, an incubus, unless he *works*.

The editor of the Raleigh *Christian Advocate* testifies to the value of District Conferences:

Our District Conferences have all now been held, and reports of their proceedings have been sent in. We have attended as many of them as our duties would allow. This has been a great year for us in North Carolina. From our stand point we can but survey the field with feelings of great satisfaction and delight. Not one of these Conferences has been a failure, or anything approximating a failure. No measure inaugurated since the war, by our church, has been so wise and timely. It is impossible to calculate their value to us. Under the blessing of God they are putting life into our whole machinery. In them the preachers commune together and catch fresh zeal. Our leading laymen through their instrumentality are brought in contact with each other, to compare notes over the wants and condition of the church. Thus a bond of sympathy is created between them, and a spirit of united effort in the promotion of the interests of the church excited. We have yet to meet with the first layman who has been in attendance on one of these Conferences, who was not delighted and profited.

The *Southern Christian Advocate* abounds in encouraging items and says:

Southern Georgia is in a blaze. Dr. Key, of Macon district, and Rev. J. Blakely Smith, of Americus district, met one day last week in our office and told of good meetings in more places than we can remember. Despite the prognostications of evil, on the part of some, the church grows. We have received similar intelligence from the Griffin and LaGrange districts, North Georgia Conference. In First Street church, Macon, Dr. Hicks is having a good meeting. It grows daily in interest. Large and attentive congregations, with, at times, very many mourners at the altar, occasional conversions and weekly additions to the church give promise of great good. On Sabbath, August 27, it was the privilege of the editor to preach at Reynolds, about forty miles from Macon, on Muscogee railroad. An excellent meeting had been in progress there for a week or two; and on that day, ten or twelve persons were received in the church. Let the brethren report the revivals. It does good; it encourages others. And be sure to get all new converts to subscribe for their church paper.

The Nashville *Christian Advocate* contains columns of good news. Of the Elm Street church in Nashville it says:

We believe Dr. Young, the pastor, has received one hundred and four members during this Conference year. His church is now enjoying great prosperity. He has handed us this interesting slip: "You wanted to hear from us on Monday. Yesterday was a time of refreshing. Our Elm Street church was never fuller than it is to-day. At the close of the morning service six persons were baptized, seven received into full connection, and four by letter. At the close of the evening sermon thirty persons presented themselves for prayers — five of whom joined the church. The excitement is in progress a considerable degree, and we judge from past experience, and observation, it may continue several more. Our brethren have a sermon every night. Our ministerial brethren are extremely kind, for which we return them hearty thanks. The church is working day and night."

The *Western Methodist* of the sixteenth instant contains a good many notes of revivals, of which we give a few samples, as follows:

Gracious influences prevail in Arkadelphia, Arkansas, and in the vicinity. The *Southern Standard*, September 2, says: "A very interesting revivel of religion has been progressing at the Methodist church in this place, conducted principally by the beloved and eloquent pastor, Rev. J. F. Carr. The altar is crowded nightly with mourners, and we are pleased to learn that there have been several conversions. The meeting continues to increase in interest, and will probably continue several days longer. We also learn that a very interesting revival closed last week, at New Hope church, in this county."

A very gracious revival is now enjoyed by the brethren of Hernando Street church, where meetings are held night after night by the pastor, Rev. L. D. Mullins, aided by several brethren. Fifteen persons have professed faith in Christ, and as many as eighteen have been added to the church. The good work promises to increase in power and extent—may it sweep the city.

The Rev. B. F. A. Lilly, now supplying Charleston circuit, North Mississippi Conference, writes, September 5: "God has graciously revived His work on the Charleston circuit. I have just closed a meeting at Pleasant Hill church, which lasted only one week. I had no ministerial help, but God and the good brethren were with me. I can say that I have not witnessed such a time of refreshing from the presence of the Lord for thirty years. Between forty and fifty, it is said, professed faith; I joined in twenty-two adults and seven infants by holy baptism."

The Rev. Amos Kendall, presiding elder of the Grenada district, North Mississippi Conference, writes, September 6: "We are still having 'times of refreshing from the presence of the Lord.' Four miles from Water Valley, a meeting conducted by Bro. Barton, assisted by Rev. J. Hunter and Rev. O. Martin, local preachers, resulted in sixty conversions and sixty-three accessions to the church. At Mount Olivet, on the Oxford circuit, there were thirty-six conversions, and at Church Grove, thirty. Bro. Harrison has just closed a meeting in the Water Valley station, with some twenty additions to the church. Some of the preachers I have not heard from for several weeks, but I have reliable information of the conversions of five hundred souls on some six different appointments, since the Week of Prayer. I leave to-morrow for the first of our three camp meetings."

SLOCOMB, BALDWIN & CO.—Nearly half a century has passed since the extensive hardware establishment of the above named firm commenced its business career. The firm is composed of gentlemen after the old *regime*. They are fully identified with Southern interests, and thoroughly conversant with the wants of planters, as well as other branches of Southern industry in articles of their line. A heavy capital and vigorous enterprise, aided by the experience of fifty years, have enabled them to extend to such proportions, both in the quantity and variety of their wares, as to invite the custom of all purchasers who wish to obtain articles of the best manufacture with the latest improvements.

We assure purchasers that they will be well repaid for calling at their large warerooms, 74 Canal and 91 to 95 Common street, adjoining the City Hotel. See advertisement on the fifth page of this issue.

SOUTHERN REVIEW.—A number of our subscribers whose subscriptions have been forwarded by us, have complained that the *Review* did not reach them. We have promptly notified the publishers of such complaints, and have been assured by Bro. Poisal that the *Review* has been mailed faithfully to them, and, in some instances, the same number as often as three times to one address. All further inquiries should be directed to Liven H. Baker, President, St. Louis, Missouri.

ROBERT J. HARP.

THE MISSOURI CONFERENCE.—This Conference, says the St. Louis *Christian Advocate*, is now in session at Palmyra. Bishops Doggett and Marvin are present, Bishop Doggett presiding. We learn, as we go to press, that the Conference is progressing in its business harmoniously. In our next issue we will be able to give the appointments, with, perhaps, further information of its proceedings.

BOOKS AND PERIODICALS.

THE SONG KING is a collection of music by H. R. Palmer, designed for singing classes, schools and conventions. It contains one hundred and ninety-one pages, embracing a musical dictionary, directions for vocal culture, and a good many new and excellent pieces of music. Published by Root & Cady, Chicago, Illinois.

THE SUNDAY MAGAZINE for this month contains the Story of the Mine, America and Americans, Mercy Before Sacrifice, How to Study the Old Testament, The Stilling of the Tempest, the Poetry of the Old Testament, and other articles of interest.

LE BON TON is a splendidly gotten up journal of fashions, published by T. Taylor, New York. The plates and engravings in the October number are very numerous and very fine.

PETERS' MUSICAL MONTHLY for October contains an excellent selection of new and original music. It is a beautifully printed periodical, published by J. L. Peters, New York.

LITTELL'S LIVING AGE of September 16 contains: The Financial Condition of France, The Descriptive Poetry of Chaucer, A French Convict Colony, and other articles.

THE FIRESIDE VISITOR is a handsome eight page sheet, recently started at St. Louis. It is published monthly by H. L. Aldrich & Co., at fifty cents per annum.

LIPPINCOTT'S MAGAZINE, the Atlantic Monthly and the Little Corporal are among the October magazines received this week. They are superior numbers.

THE SOUTH is a new weekly paper, published in New York, by Tardrew & Co. It is an eight page journal, handsomely printed and well edited.

THE October number of the SUNDAY SCHOOL JOURNAL, published by Carlton & Lanahan, has been received.

HEARTH AND HOME, Appleton's Journal and Every Saturday are the finest illustrated papers that reach us.

Married.

By Rev. J. D. Adams, on the fifth of September, 1871, at Franklin, Louisiana, Mr. A. G. FREDE to Miss LULA CLEGG.

Obituaries.

Major THOMAS C. FEARN was a native of Huntsville, Alabama, born July 17, 1829. In May, 1857, he was married to Miss Mary K. Andrews, who, with six children, survive him in widowhood and orphanage. In 1860, he made a profession of religion, and connected himself with the Methodist Episcopal Church South, in Jackson, Miss. He gave promise of usefulness in the church. The war came and disturbed somewhat these hallowed relations and prospective hopes. The claims of home and privileges of the church yielded to those of patriotism and Major Fearn entered the service of his country. Trained to business, to its activity, enterprise and promptness, he efficiently, and with unsullied honor, served his country in the Quartermaster's department. After the war, he devoted himself to the high duty of providing for the sustenance of his family. Trained to duty, he knew its high law, and devoted all of his energies to the prosecution of his business. For the last three years he was subjected, at intervals, to spells of epilepsy, which terminated his life on the sixth of August, near Whiteboro, Texas. In obedience to duty, with prompt and persevering energy, death found him far from loved ones and in a strange land. It denied to him and to them one message of love, one sweet farewell. He never spoke. In a moment, on the highway, he was seen to fall from his buggy. Attention and skill were given, but afforded no relief, and, after an illness of two days, he unconsciously passed into the presence of his Maker. He died a stranger, yet among friends, who had learned in the mysterious art of Masonic brotherhood, to plant the sweet acacia over the grave of a fallen brother. In the last years of his life he manifested a growing interest in the enterprises of the church, and, when at home, worshiped God with his family. We indulge the hope that this interest was an eternal one, and, in its rich, unfading fruition he now rejoices. As a man, he was prompt and energetic in business. Frank, generous, and noble in his impulses, he was popular and won to himself a large circle of friends. These enter the communion of grief that brings his widow and orphans to weep over his grave. Inscrutable Providence! touch with Thy grace this holy grief and mingle Thy joys in these hushed and hallowed hours of resignation and prayer!

W. HARRINGTON.

DIED, on the ninth day of August, at the residence of his grandmother, Mrs. Mary L. Branch, Sabine parish, Louisiana, when the sun was casting its last rays and tinging the west with its golden lines, our precious little RAGAN, son of James F. and Sue E. Garnor, aged three years eleven months and five days.

It is a solace to know that death brought no terror with him. He came gently as a sinless angel, and took our darling from us. A short time since our band was complete, and a joyous happiness stole over our hearts, but the flowery perfume soon ceased to greet us, and one of our number was called by a voice from afar, and departed. The Lord pours his balm into sorrowing hearts, and we lifted our weeping heads at his command. God called his precious flower to transplant it in heaven.

His fame still bears a thrilling strain,
But fancy's watching all in vain
For eyes that often turned to mine
When life and beauty, child, were thine.

Little Ragan was not only an affectionate and a dutiful child, but a sweet companion for his now heart-broken mother, and though not quite four years old, intellect had marked this child. He was conscious of his death.

Little Ragan will sleep quietly on; will not heed the silent tears we drop. God has gathered into his kingdom our fairest blossom, where it will bloom in perpetual beauty, and whose sweet fragrance will gladden our drooping hearts when we remember that he is crowned with the fullness of a perfect life.

Bayou Toro, August 20, 1871. J. A. B.

Mrs. ANN KING, the daughter of Aaron and Jemima Spell, was born in Pike county, Mississippi, on the twenty-fifth of August, 1812, and was happily united in wedlock to William L. King, in Holmes county, Mississippi, May 25, 1838. She professed religion and joined the Methodist Episcopal Church South in the fall of 1840, moved to Yazoo county in 1845, and resided there until her decease, which occurred August 12, 1871.

Sister King lived a consistent Christian from the time of her conversion until she bid a final adieu to earth to join the church triumphant in heaven. She was confined to her bed for six months, and bore her affliction only as a true Christian can, patiently, and resigned to the will of God. She, knowing the hour near at hand when she must bid adieu to her loved companion, children and friends, was asked by her pastor if her way was clear to a better world, lifted her eyes toward heaven, and with a countenance becoming with love, said: "There is not a single doubt, or shadow or fear in the way. All is bright." These words were spoken distinctly. Many of her relatives and friends were listening to her last and dying words, as they fell feebly but distinctly from her lips, and with power they reached the hearts of all around her. She never made a show of religion, but always endeavored to do right, and never did a wrong knowingly. In a few minutes her strength failed, and she seemed to rest quietly. Death came, but there was no fear. She quietly fell asleep in Jesus, without a murmur. The deceased was a devoted wife, and a prudent, loving mother. Guided by conscience, and by the teachings of the Bible, she made the will the rule of her conduct, and in all the relations of life left no duty unobserved, no office of kindness unperformed. Her funeral oration was preached by her pastor, at the residence of her bereaved husband; after which she was followed by a large procession of relatives and friends to her last resting place, to await the resurrection morn, when soul and body will be reunited and be ever present with the Lord. May the bereaved meet her in heaven.

THOMAS W. FLOWERS.

Nashville *Advocate* please copy.

DIED, at her residence, near Brownsville, Alabama, on the eighth of July, 1871, Mrs. MARY DENSLER, wife of Dr. H. L. Densler.

She was born in Washington county, Georgia, March 30, 1808, joined the Methodist Episcopal Church in 1828, married in 1830, and moved to Alabama, where she has since lived. Energy, firmness, amiability and the highest qualities of intelligence and piety were characteristic of her long and devoted life. In the relation of hostess, wife and mother, the beauties of her heart of hearts were chiefly manifested. There was a freedom in the daily communion rarely exhibited between parents and children; a familiarity, blended with the most perfect confidence and sublime respect. As a believer in Christ, and partaker of his salvation, abiding faith sustained her through every trial and tribulation, the last being the loss of one of her gifted boys, who had returned to her embrace after the war with bright prospects in the future. Her last words of hope were: "I have trusted my Saviour all these long years, and have never been deceived nor forsaken. I trust Him still." Hence, we sorrow not as those who have no hope; and as nothing can come to us except through the hands of Him "who giveth and taketh away all things," we commend the bereaved to her God. She is happy, blest, and free. Wife, mother, friend, a long farewell. We would not call thee back. B.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending September 23, 1871.

A—American Baptist Publication Society, D Appleton & Co., E & H T Anthony, E P Angell 35c,

B—George Bright, Barnes & Wilkinson, E T Baird, A S Barnes & Co., Mrs Jeannette M Barrow, W C Black & Co. $1 45.

C—Robert Carter & Bro., Miss Kate S Carrie $2, George W Chatfield $30, J E Collins, L Carley $2 50, Henry P Cooper, H C Clarke $19 10, Claxton, Remsen & Haffelfinger, Thomas Clinton $12, Thomas W Castle, J L Caldwell 50c.

D—B D Dashiell, DeGolyer, Bolles & Co., Dodd & Mead, D M Dunlap.

E—L Ercanbrack 95c.

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G—Thomas Garnett, William Garrettson & Co.

H—C Hutchings 50c, W C Halsip 2 lots, J W Hall 2 lots and $3 50, E J Hale & Son, R Hearn.

J—H F Johnson 2 lots, R B Johnson.

K—Bishop J C Keener 2 lots.

L—James R Langston $6, T A Lancaster $10, George M Liverman, N T Lupton.

M—W H N Magruder $15, David Merchant, J H Mims 2 lots, Heman B Magruder, S C McCormick $6 50, W A Monroe, Mrs McCreary, H M Moss, A H Mitchell $8 90.

N—W K Norton, Thomas Nelson & Sons.

P—E G Price $20 50, S M Pettengill & Co. $43 64.

R—J K Randall, Roberts Brothers, A H Redford.

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T—Richard W Thompson, William S Turner $8 90, J T Talley.

U—University Publishing Company.

W—J O Woodward $3, D J Wright, John A Whiteside $4 50.

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The Child's Corner.

WHAT THE BIRDS TOLD.

BY M. H. K.

"What a dreary, sorrowful world is this!"
Said the owl from his hollow tree;
"Yet the lark is glad from the dazzling light,
And the robin can sing in glee.
Poor foolish birds, they are merry now,
But the angry storms will beat
Through the leaves that shelter their hollow nests
With the snow and the cutting sleet."

But higher and higher the blithe lark soared
Till the earth lay far below;
The verdant valleys, the waving woods,
Smiled bright in the sunlight's glow.
"What a beautiful world the Father made!"
She sang as she upward flew;
"The land, the water, and over them all
He has spread the warm sky's blue.

"Wherever on wayward wings we soar,
O'er ocean, o'er earth, through air,
The humblest, the weakest, by night and day,
He guards with a patient care.
He has given us some song to sing,
And we utter them not in vain,
For he hears the hum of the lowliest bee,
And the sparrow's tremulous strain."

From her peaceful nest, on the swaying bough,
The robin sang soft and low:
"Oh! kind is the Father that made the leaves,
And bid the green grass grow.
He made the brooklets that we drink,
The fruits that are rich and sweet
He hangs on the boughs, when the flowers are gone,
That we may be glad and eat.

"We know that the summer that lingers now
Will vanish at his command;
That the flowers will die, and the leaves will fall,
When the winter shall shroud the land.
But the frailest wing will its good hand guide
Through spaces of pathless air,
To climes where the date and the citron grow,
And summer dwells always there.

"He loves the creatures that He has made,
And nothing is mean or small,
For tender compassion and boundless love
Are lavished alike on all.
So the world is bright if our hearts are bright,
And fair if our souls are fair;
For the gifts of His beauty may come to all,
With the bounty of sun and air."

DUMPY DUCKY.

BY LUCY LARCOM.

Quack, quack, quack!
Three white and four black.
Your coat, you saucy fellow,
Shades off to green and yellow.
Do you think I like you best
Because you are prettiest?

Quack, quack, quack!
White spots on his back—
Chasing his long-necked brothers,
I see him, old duck-mothers.
You need not quack so loud,
Nor look so stiff and proud.

Quack, quack, quack!
Ducks, you have a knack
Of talking and saying nothing.
And showing off fine clothing.
Like many folks I see
Who wiser ought to be.

Quack, quack, quack!
Please to stop your clack!
They call me Dumpy Ducky;
Do you not think you are lucky,
You ducklings all, to be
Named for a girl like me?

Quack, quack, quack!
What is it that we lack—
You with a pond for swimming,
I with my bucket brimming;
You with your web-toes neat,
I with my stout bare feet?

Quack, quack, quack!
You make a funny track
When you waddle through the garden.
And, ducks, I beg your pardon.
But I do not choose to try
A swim in your pond; not I!

Quack, quack, quack!
Now you may all turn back—
Your home is in the water:
I am the Dutchman's daughter,
And my plump little sisters cry:
"We want a drink!" Good-bye!

—*Our Young Folks.*

THE NEGLECTED TOAD.

BY BEATA FRANCIS.

He was very, very ugly; his coat was mud-color, his form unsightly and his mouth frightful. He knew he was ugly, and the fact preyed on his mind night and day; but he could not help it; do what he would, long as he might, he could not improve his figure, or his complexion, or his features, one iota.

Some people said, that inside his ugly little head there was something bright and beautiful and dazzling. That might or might not be the case, our poor little Toad did not trouble himself about it. If it was there, what was the use of it? What pleasure did it give to himself or any one else? Everybody disliked and avoided him on account of his ugliness; even little children, who petted his cousins the frogs, would not touch him on any consideration, and sometimes they teased him, and threw stones at him.

Once a village schoolboy gave him a kick which lamed him for a long time, saying: "I'll larn ye to be a Toad."

The poor Toad did not resent the unkindness; he only limped away, saying to himself:

"Ah! that's all very well, and very natural; but what I want to know is, how *not* to be a Toad. If any one would teach me that, I would bless him indeed!"

Then he gazed at his own reflection in a puddle long and earnestly. "Yes," he thought, "I am perfectly hideous; no wonder the schoolboy gave me a kick, who could resist it? I look as if I were made to be kicked!"

On one occasion it happened that he was strolling along a lane where a very little child was playing; she crept softly toward him and pointed to him, saying: "Pretty! pretty!" The Toad's heart gave a grateful throb of joy, and he tried to throw a kind and pleasing expression into his eyes as he looked up at the little one; but just then the child's sister, who had charge of her, came up and seizing her by the hand pulled her away, exclaiming: "Don't go near the nasty thing, it'll spit at you, and kill you!" and the child began to scream and cry as she was borne off.

This little incident affected the poor Toad even more than the kick.

"Why, I would not hurt any one if I could," he thought, "and I could not if I would! I know I am ugly, but that is no reason I should be venomous. I wish I could go back to the days of my childhood, when I lived in the pond, and never troubled myself about how I looked, or what was thought of me. I used to think then what a fine thing it would be to be able to walk as well as to swim, and to associate with human beings; but it's nothing but disappointment, after all!" And he shuffled disconsolately back to the garden where he lived.

One summer's day, as he was taking a solitary, aimless walk along a gravel path in the shrubbery, his attention was suddenly attracted by an object which fairly dazzled his eyes by its brilliancy, and a large peacock Butterfly settled on a carnation close to him.

"Most radiant, exquisite, and unmatchable beauty!" exclaimed the Toad, unconsciously quoting from Shakespeare. "What would I give to be like you!"

"You are really too polite," said the Butterfly, turning herself a little round, so as to show her wings to more advantage.

"How delightful it must be," went on the Toad, "to create admiration wherever one goes!"

"Well," answered the Butterfly, rather superciliously, "one gets a little tired of this sort of thing. Every child that sees me wants to catch me."

"Ah!" said the Toad, mournfully, "no one will ever want to catch me!"

"Really?" said the Butterfly, affecting a well-bred air of surprise. "But you are joking, perhaps?"

"I never was more earnest in my life," answered the Toad, and he crawled a step nearer the Butterfly, and looked her straight in the face.

The Butterfly recoiled a little. "Well, to be sure," she said, "you are rather plain; but, after all, it doesn't signify!"

"Of course it doesn't signify to you," replied the Toad; "but to me it signifies very much, very much indeed!"

The Butterfly opened and shut her wings gently in the sunshine, and considered a moment. At last she said:

"You know we can't all be beautiful!"

"No," said the Toad, dreamily. "I suppose we can't all be beautiful. But why should you be beautiful and not I?"

The Butterfly was incapable of following the Toad's train of thought. To her her own beauty seemed a natural right, and she was inclined to take his remark as a personal affront to herself.

"Well, I'm sure," she began, and then she couldn't think of anything else to say, and buried her trunk in the calyx of the carnation, though there was no honey there, to hide her embarrassment.

"I dare say it's all right," went on the Toad, "only I don't understand it."

"I don't see that there is anything to understand," said the Butterfly, forgetting her breeding in her excitement; "it's simple enough. I am beautiful because my wings have exquisitely-painted peacock's eyes on them, and you are ugly—I mean ordinary—because your coat is so dingy, and your mouth so wide."

"I know that," said the Toad. "That is not what I mean at all. What I want to know is, why is this thus?"

"Well, I must be off," said the Butterfly, who felt that the conversation was getting beyond her; "I have so many engagements. The honeysuckles are expecting me every minute, and I know the tiger-lily feels hurt because it is so long since I visited her. I promised to look up the lavender-bed, too, if I had time."

"Before you go," said the Toad hesitatingly, "might I venture to ask a great favor of you?"

"Name it," said the Butterfly graciously.

"You are mistress of the art of fascination. Will you give me a hint how to make myself a little less uncouth—a little more attractive?"

"I can show you how one should poise one's self, if you like," answered the Butterfly, hovering daintily over the carnation.

"It is a most elegant performance," said the Toad admiringly; "but, you see, it would be quite useless for me to attempt that sort of thing."

"If you wish to pay a hurried visit, and yet be gracious and graceful," continued the Butterfly, "I think it should be done in this sort of way;" and she darted rapidly to a neighboring lily, just kissed her pure white petals and returned.

"Beautiful!" exclaimed the Toad enthusiastically; "but ask yourself, supposing even I were able to accomplish such a manœuvre, how would it suit my figure?"

"Then," went on the Butterfly, pursuing her own train of ideas, when you want to alight, this is the best way;" and she fluttered airily down again on to the carnation's crimson cushion.

"That, alas! would be equally impossible," said the Toad in a voice of deep disappointment, for he began to suspect that the Butterfly was more intent on showing off her own accomplishments than in helping him.

"I am afraid I have nothing more to suggest," said the Butterfly. "The honeysuckles will be in despair, and I never expose my wings to the evening dew. The sun shines as long as he can to accommodate me; but one does not like to be *exigeante*."

Away she flew, darting hither and thither in the sunlight, greeting now one sweet flower and now another, brilliant and beautiful, welcome everywhere. The Toad meanwhile crawled drearily along the gravel walk. He was but a young toad, and life seemed very long and uninteresting to him at that moment.

For some days after this little interview he wandered listlessly about the garden, occasionally catching a glimpse of the beautiful Butterfly as she flittered about, and looking after her with longing eyes; but she was too preoccupied to notice him with even a passing salutation. As time went on, however, he began to crave less for notice and admiration; he occupied himself with his own thoughts, and lived chiefly under a plank in the tool-house. Day after day he grew more accustomed to his life of solitude and satisfied with his own resources. His neighbors laughed at him for what they called his "old bachelor ways," some of which were rather peculiar. For instance he was very orderly and regular in his habits, and carried his love of tidiness to such an extent that when the time came for exchanging his old coat for a new one, he rolled it carefully into a small ball and swallowed it out of the way. He cared less and less for the opinion of the outside world, and became gradually quite contented with his lot.

The bright summer days sped away, and the flowers in the garden grew scarce. The green leaves on the trees turned scarlet and golden, then dropped from the branches, and rustled and danced over the lawn till they were swept away by the gardener. Then the snow fell thick and fast, till lawn and flower-beds and gravel walks all looked alike in their smooth white covering. How cold it was! The Toad lay snug under his plank in the tool-house, and congratulated himself.

One day he ventured forth from his hiding-place for a moment to take a glimpse at the white world without between the cracks in the wall, when his attention was arrested by a melancholy little voice close to him saying: "Oh dear! oh dear!" He looked up, and saw in a dark corner of the tool-house what he would have taken for the form of a dusty-looking moth, but that the tone of the voice enabled him to recognise the object of his admiration and envy in days gone by—the peacock Butterfly!

"Good gracious!" exclaimed the Toad, "what on earth brings you here?" He did not mean to be discourteous, but living alone under a plank in the tool-house does not improve one's manners.

"I have been here for a long time," answered the Butterfly. "I was forced to seek shelter, for every flower in the garden, and even the sun himself, has deserted me. I managed to find my way into this gloomy place, and, ah me! it is so deadly dull!"

"I don't find it dull," said the Toad. "I am very happy here."

"Ah! very likely," said the Butterfly. "You are used to it, and you have not been accustomed to sunshine and admiration all your life as I have."

"True," replied the Toad.

"But what depresses me most of all," went on his companion, "is a growing conviction which I cannot shake off, that I am not the Butterfly I was. I feel so stiff and disinclined to move, and that must destroy grace, don't you think so?"

"I never was graceful myself," said the Toad. "I don't know anything about it."

"Then," went on the Butterfly, "a horrid thought has come into my mind—that the peacock's eyes on my wings are not so brilliant as they used to be. Dear old Toad! I beg you to tell me if this is really the case, or merely a morbid fancy."

"Come into the light," said the Toad, "and I will tell you."

The Butterfly crawled languidly out of her corner, and stood trembling with anxiety, waiting for the Toad's verdict. "Don't deceive me," she said.

Presently the Toad spoke, but very reluctantly, for he had in truth a kind heart.

"I am sorry to say," he said, that I consider your wings decidedly faded."

The Butterfly moved sulkily away. One does not always like to hear the truth, even when one has begged for it.

The Toad retreated to his snuggery, and pondered. "After all," he thought, "I believe I have the best of it. One cannot miss what one has never enjoyed; and if one has no wings with peacock's eyes on them, one is not afraid of their fading."

For the Toad, you see, had become a philosopher.—*Good Words for the Young.*

THE READY RECKONER.—"Father, do you remember that mother asked you for two dollars this morning?"

"Yes, my child; what of it?"

"Do you remember that mother didn't get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, father?"

"I remember that we are not rich. But you seem in a brown study. What is my daughter thinking about?"

"I was thinking how much one cigar costs."

"Why, it costs ten cents—not two dollars, by a long shot."

"But ten cents three times a day is thirty cents."

"That's as true as the multiplication-table."

"And there are seven days in the week."

"That's so, by the almanac."

"And seven times thirty cents are two hundred and ten cents."

"Hold on. I'll surrender. Here, take the two dollars to your mother, and tell her that I'll do without cigars for a week."

"Thank you, father; but if you would only say a *year*. It would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet and lots of pretty things."

"Well, to make my little girl happy, I will say a *year*."

"Oh! that will be so nice! But wouldn't it be about as easy to say *always*? Then we would have the money every year, and your lips would be so much sweeter when you kiss us."—*Everybody's Paper.*

WHAT LITTLE BOYS ARE GOOD FOR.—"Get out of my way! what are you good for?" said a cross old man to a little bright-eyed urchin, who happened to stand in his way. The little fellow, as he stepped one side, replied very gently: "They make men out of such things as we are." Some people don't like to have little children about them. But whoever read of little folks bothering the blessed Jesus? He always had a place for children, in his heart and in his arms, and among his blessings.

A LITTLE BOY had his first pocket-knife, and for several days used it himself, and extended the privilege of the occasional use of his treasure to his playmate. One evening, he was kneeling at his mother's knee, saying his customary prayer, which he closed in these words: "And, please, God, give little Jimmy Baily a knife of his own, so he won't want to borrow mine all the time."

THE TEST OF LOVE.—"I do love God," said a little girl to her papa one day, when he had been talking to her about loving God.

"Perhaps you think so, Maria."

"O, I do, indeed I do," papa."

THE FARM AND GARDEN.

FARM WORK FOR SEPTEMBER.—*Cotton.* The farmer should keep well up with the cotton, as it opens. If it gets ahead of the pickers during this month, it will be difficult to catch up later in the season. The heavy dews of September will require that the cotton picked in the forenoon should be sunned before being stowed in the gin-house or elsewhere. Every farmer knows this, but some are tempted to neglect it. If you have heretofore neglected it, the gin-gearing and all other apparatus for putting the crop in readiness for market, must be repaired, cleaned up, greased and put in order generally. See that everything about the gin is fit for use before the day comes for using it.

Corn.—Early corn may, and ought to be gathered during the latter part of this month. Put it up with the shuck on—in that way it is less liable to be injured or destroyed by weevil.

Oats.—Fall oats should be sown at once. Also clover and other domestic grasses. The land should be broken deep, thoroughly pulverized and manured *on the surface*. After sowing clover seed the land should be rolled, and this whether the oats have come up or not—indeed where oats and clover are to be sown on the same land, we are inclined to the opinion that the oats should be *harrowed* in, and permitted to come up before sowing the clover. Then sow clover and *roll in*. Unless the *stalk* of oats have begun to form, the rolling will not injure it.—*Practical Planter.*

THE PECAN TREE.—The *Southern Farmer*, Memphis, Tennessee, says: This tree can be grown as readily as a hickory nut or walnut. Why not grow them as a profitable crop? We have seen trees in bearing on our friend B. Whitfield's place, in Hinds county, Mississippi, on high upland, and certainly some of our "swamp" planters can grow them around their homestead, have a pretty lawn, yet make money by the operation. Select best Texas pecans, largest and thinnest shells, and plant in December, January or February. By transplanting every two years (cut off tap-root first year), for two or three times they will fruit in eight or ten years, and when fifteen years old will bear a bushel each; when fully matured, one or two barrels of the best, will be worth generally twenty to thirty dollars per barrel. Plant, say thirty feet apart, and leave to your children a snug income.

HOLLOW HORN REMEDY.—The following remedy is highly recommended: "First, put a little turpentine between and back of the horns; then take two teacups half full of salt and water and pour one in each ear—both at the same time—once a day for three successive days. This cures the hollow horn every time."

IF POSTS OR RAILS are needed for service during the winter, the trees may be cut now, while in full leaf. Allowed to lie as the trees are cut, the evaporation from the leaves will drain the timber nearly dry, when a short exposure afterward will very effectually season it. The economy of using posts and rails peeled is very great; the loose bark retains moisture between it and the wood, and the sap-wood soon rots. When peeled, the sap-wood dries, and will last many years longer.—*Hearth and Home.*

SWEET HERBAGE cannot grow in soil which is wet and cold, and the amount of this wet, poached-up grazing land in New England will astonish those whose attention has been particularly called to it. It is not necessary to traverse the pastures, and mire our feet to find out the wet places. The cattle have discovered them before us, and the neglected, unnutritious water grasses too plainly reveal, even at a distance, the cold soil.

THAT digging among such plants as raspberries and strawberries must be a stupid practice is patent on the least consideration. Why manure a piece of land and then destroy the roots seeking to occupy it? When the roots have been mutilated, how can the plant be expected to bear drouth or carry fruit?

HOUSEKEEPERS' DEPARTMENT.

FRIED BREAD PUDDING.—Cut stale bread into slices; prepare egg as for custards, without sweetening, pour over the bread and soak till soft, then remove carefully to a buttered pan and fry till brown. Eaten with sauce, but good without.

MUSKMELON PICKLES.—Take them when just ripe, pare and slice about an inch and a half thick; put them in alum water; let them stand one night. Take out and drain well. Allow three pounds of sugar to three pints of vinegar; boil well and skim; pour over the melons, drain off the syrup, heat and pour back nine mornings; the last time add cinnamon and cloves to suit the taste; boil the syrup down till just enough to cover the pickles.

FRICASSEED EGG-PLANT.—Peel and slice the egg-plant; lay the slices in salt water two hours, to remove the bitterness and the black which they would otherwise have: after soaking, drain off all the water; have enough boiling water in a clean, bright saucepan to cover the slices; throw in a great-spoonful of salt, and lay in the egg-plant; let them boil till thoroughly cooked; then drain off the water, pour in sufficient milk to cover the slices, and add two tablespoonfuls of butter, rolled in flour; let it simmer gently, shaking the pan over the fire till the sauce is thick, and then stir in the beaten yolks of three eggs just before serving.

OMELET WITH JELLY.—Beat separately the yolks and whites of four fresh eggs; add to the yolks sufficient sugar to sweeten to your taste, and a dessert spoon even full of corn flour very smoothly beaten in a teaspoonful of cream. Beat this with the yolks till perfectly smooth, and stir in the well-beaten whites very gently so as to break the froth as little as possible; pour the whole into a frying-pan in which some butter has been melted, but drain off the butter before adding the eggs, etc. Put it over the fire—two or three minutes will cook the under side; hold the pan to the fire till the under side looks firm; then spread raspberry or strawberry jam over one-half; turn the other over it, and serve immediately.

SCHOOLS AND COLLEGES.

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Catalogues can be obtained from R. J. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

REFERENCES: Revs. R. J. Harp and Lians Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address

REV. H. F. JOHNSON,
President.

jy6 4m

TUSKALOOSA FEMALE COLLEGE,
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THE ENSUING SESSION OPENS ON THE twenty-fifth of September, with a Faculty of ten ladies and two gentlemen.

The buildings have been enlarged and improved. Furniture, pianos, and apparatus new and superior. Rooms all handsomely carpeted, and the boarding department made a pleasant home.

This is now the most progressive Female College in the South, equal in its appointments and methods of teaching to the best in the United States.

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Tuskaloosa, Ala., August 24, 1871. se7 6w

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Owned by the Louisiana Conference.

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EARTHQUAKES.—Mr. C. F. Varley, the electrician, ventures to suppose that earthquakes may be sometimes due to electrical shocks. The suggestion is derived from the fact that during the earthquakes of March 17, powerful currents of electricity were flowing through the telegraph cables toward England. He supposes that between the exterior crust of the earth and the interior red-hot mass there may be a non-conducting layer of hot and dry rock which acts as an insulator. Thus the world is a huge Leyden jar which discharges itself on occasion, causing an earthquake.

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IN AN ACTION recently tried in England against a railroad company, it was testified that experience has shown that, by tapping, defects can be detected in the wheels but not in the axles, but that the only way to find out whether an axle is sound or not, is to break it. The plan adopted is to break several specimens taken at random from a lot of axles, in order to find out whether the iron is good. If the test be satisfactory, the rest of the axles are taken on trust. The breaking of railway-axles very seldom occurs. In the case before the court, which was an action for damages against a railroad company, arising from injuries caused by the breaking of an axle, it was proved that this particular axle had been in use for fifteen years, and that after it broke a fractnre extending around into the depth of half an inch was discovered.

THE toad as an entomologist is lauded of in the *American Naturalist.* It is very useful in destroying insects injurious to vegetation, and where the intelligent gardener favors the introduction into the garden. The toad, also, as we see from Mr. Emerie's list, devour the beneficial insects, such as ground beetles, which are carnivorous in their habits. He writes that the toad is of a retiring disposition, loving dark corners and shady places. It has a slow, jumping motion. The moment it sees an insect, its eyes brighten and sparkle, the toes twitch, and, quicker than the eye can follow, the tongue is thrown out, the insect transfixed, and drawn into the mouth. Unlike the frog, the toad does not spring after its prey, but remains seated. Having kept frogs in the aquarium, I have noticed that they will spring two or three times their own length from the moss to catch a fly on the glass, using their tongue, as it were, on the jump. They seldom miss their mark. As far as my experience goes, neither of these animals will eat anything without motion or motion. I have, however, been deceived a frog by moving a dead fly in the sight of the creature, which it always took readily.

THE fact has been brought out by the recent deep sea explorations of the Mediterranean Sea that its waters contain matter in suspension in a very fine state of division, which it derives from its rivers, and for its western basin largely from the ocean. The bottom water is almost everywhere turbid, and the bottom muddy. Very little life exists over it when thus muddy, and this is attributable to the fact that life cannot exist where there is a constant deposit of the finest silt going forward, as it tends to cover the surface of the animal, and prevent aeration. Thus oyster beds will not flourish in the range of river deposits. These facts corresponded with those observed by Dredal, who detected the particles in the surface water of the Mediterranean by electric light, and attributed the deep blue color of the waters, as well as those of Lake Geneva, to their presence. The facts are stated, in the *American Journal of Science*, to explain to geologists how non-fossiliferous clay-beds may have been formed in past time. Dr. Carpenter suggests as another reason for the absence of life over the bottom of the Mediterranean the stagnation of the waters, due to an almost total absence of vertical circulation. If this last mentioned cause is a true one, it should have crowded life from the bottom where it is rocky, as well as from the muddy part.

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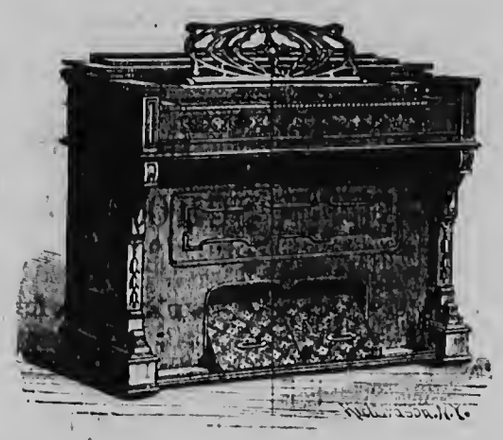

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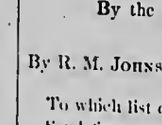

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

The general market has exhibited increased activity since our last issue, nearly every branch of the wholesale trade participating in the movement, partly in supplying orders from the interior and partly in sales to country merchants and city dealers. Operations in Western produce have been to a fair extent. Flour has been in good request, especially shipping grades, superfine ruling more in favor of sellers, and double and triple extra showing an irregular advance of 12½@37½c. ₱ bbl. Corn has been in light supply, fully maintaining its previous improvement. Pork and bacon have been quiet but firm at previous rates. Our leading staple has come forward more freely but the receipts nevertheless, show a large falling off compared with last year, and the supply, although offering rather more scope to buyers, is still insufficient to excite an active movement. Operations, moreover, have been restricted by buyers, in view of the course of other markets, claiming greater concessions than factors have been willing to admit, but the general tendency has been in favor of the former and the closing rates show a falling off of ⅛@c. in the medium and lower grades and about ¼c. in middling and strict middling. The offerings of new crop show some increase and the difference between it and old crop has lessened. The quality of the receipts is highly satisfactory, especially as to color and staple.

The weather has been clear and pleasant, and inspired a rather better feeling with regard to the crops. The accounts, however, of the ravages of the worms are more general and discouraging, and reviewing the whole field, from the intelligence received here with regard to the districts tributary to this city and the reports from other points, there appears to be no disposition to increase crop estimates. With a slight modification, we repeat our remarks of last week, that the popular estimate is 3,000,000 bales.

The river is now 13 feet 10 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi.....bales..	2,515
Lake	2
Mobile	425
Texas	110
Total	3,082

On Saturday the inquiry was fair, but mostly from buyers who claimed a reduction of ¼c., which factors, generally, were unwilling to admit, and the sales were confined to barely 300 bales, at prices showing an irregular decline of ⅛ to ¼c., the falling off being the heaviest in the lower grades. On Monday 300 bales changed hands at rather easier prices, hardly showing a quotable decline, factors being unwilling to meet the demand at the prices offered and buyers refusing to go on unless at further concessions. On Tuesday the supply was rather better, and as the telegrams from New York were not encouraging, factors met the demand more freely, giving way ⅛ to ¼c. in some instances, and ¼ to ½c. in others, but without coming down to the limits of many of the pending orders. The business consequently did not exceed 600 bales, and included low ordinary at 14¼, strict ordinary at 15⅜@16, strict good ordinary to low middling, new crop, at 18¾c., and strict low middling to middling at 19¼c. An offer of 19c. was refused for strict low middling, held at 19¼c. The downward tendency continued throughout the day.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas), are 11,671 bales, against 19,709 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 33,708 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 15,300 bales to Great Britain, of 81 to other foreign ports, and a decrease of 1,191 to France.

We quote:

Low ordinary	13¾ to 14½
Ordinary	15 to 16
Good ordinary	17½ to 18
Low middling	18½ to 19¾
Middling	19½ to 19¾
Strict middling	20 to 20¼

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,323
Arrived last three days	3,082	
Arrived previously	10,020	13,102
		38,425
Exported last three days	2,371	
Exported previously	15,773	18,141
Stock on hand and on shipboard		20,284

SUGAR.—On Tuesday cane cutting was commenced on a plantation down the coast and to-day the mill commenced grinding, hence we may look for the first receipts of the new crop very soon. The old crop of Louisiana plantation is nearly exhausted. There is a brisk local demand for immediate wants, and we quote 9@9¾c. for common and good common Louisiana, 11c. for good fair, 11½@11¾c. for fully fair, 12c. for prime, 12¼c. for choice, 12½@12¾c. for yellow clarified, 13@13½c. for white clarified, 14c. for Cuba yellow clarified, Porto Rico, 11@11½c. Demerara 11¼@12¼c. ₱ lb.

MOLASSES.—The small lots now coming in from plantation are all poor in quality and are selling at 15@20c. for Inferior and 25@35c. for common. Fair refinery reboiled is selling at 40@45c., prime 50c., choice 60c. ₱ gallon; golden syrup 60@65@$1 ₱ gallon.

COAL.—Is in light supply. The demand is fair and prices have ruled firmer. There were sales on Saturday and Monday of 4000 sacks at 2½@3c. for mixed and white mixed and 3½@3¾c. for mixed, yellow and white. On Tuesday, owing to the scarcity, the sales were confined to 600 sacks at 3¾c. for some white in second hand bags and 3¾c. for prime white and yellow.

GRAIN.—Are in light supply and firmer with a good demand. There were sales on Saturday and Monday of 2500 sacks at 55c. for Mixed and 56@56½c. for St. Louis and 57@58c. for choice. On Tuesday 500 sacks at 55@56c. for St. Louis and 58c. for choice.

HAY.—The market has been steady, with a fair supply and moderate demand. There were sales on Saturday and Monday of about 100 bales, in lots, at 85c. for shoulders, 95@$1 for clear rib sides, and 90@95c. for clear sides. Subsequently shoulders were held at 85c., clear rib sides 95c@$1, clear sides 90@95c. On Tuesday the market was quiet, but steady and firm. There were no important sales, but shoulders were quoted at 85c. nominal, clear rib sides 95@$1, and clear sides 90@95c. ₱ lb.

MONETARY.

Gold has been in only moderate request, and ruling in agreement with New York. The market has shown some irregularity, but closed at a net decline of ¼ per cent. opening on Saturday at 111@111¼ against 111¼ at New York), and closing at 111@111¼ (against 111¾ in that market), opening on Monday at 111@111¼, against 111@111¼ at New York, and closing at the opening rates (against 111@111¼ at New York); and opening on Tuesday at 111@111¼, against 111 at New York), and closing at the opening rates in both markets.

The sales of silver include $300 and $10,000 in American half-dollars on Monday at 10c., $5,000 on Tuesday at 10c. There are now no Mexican dollars offering. American quarters are now quoted at 19¾@19¾ and Mexican dollars nominal at 14@14½ ₱ cent. premium gold.

CATTLE MARKET.

NEW ORLEANS, Sept. 26, 1871.

Texas cattle, choice, per head	$25 to 35
Texas cattle, second qual., per head	18 to 24
Texas cattle, third qual., per head	10 to 11
Hogs, per lb. gross	5 to 7c
Sheep, first quality, per head	$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80
Calves, per head	8 to 12
Yearlings, per head	10 to 15

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	60 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Star	10¢	15½
Chocolate, ₱ lb:		
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	10 00	— —
Western, ₱ bbl	50	— —
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	22	28
Tarred, American	— —	21
Russia	30	— —
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Feathers, ₱ lb	90	95
Fish, ₱ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₱ bbl	21 00	27 00
Mackerel, No. 2	13 00	— —
Mackerel, No. 3	9 50	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	12	13
Figs, drum	14	18
Currants, new	12½	— —
Almonds, soft shell	16	22
Almonds, shelled	38½	42
Grain, ₱ bushel:		
Cow peas	1 50	1 75
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hides, ₱ lb:		
Country dry flint	15	16
Dry salted	14	15
Wet salted, city slaughter	9	13
Iron, ₱ ton:		
Pig	32 00	31 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12
Cotton ties	4¾	5
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	12 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	— —
Boards, cypress	35 00	40 00
Floor'g and ceil'g, dressed	16 00	23 00
Floor'g and ceil'g, rough	17 00	17 50
Weatherboards, dressed	17 00	18 00
Weatherboards, rough	12 00	13 00
Scantling	10 00	12 00
Shingles, ₱ M	3 75	4 00
Laths	2 75	— —
Moss, ₱ lb:		
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 10@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Varnish, bright	50	85
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	18	20
Walnuts	15	— —
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	28	29
Coal oil, in cases	30	35
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	7 10	7 25
Olive, 11@12 oz	7 60	8 10
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 25	2 50
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, pints ₱ doz	— —	2 00
Northern Ale, qts ₱ doz	— —	2 00
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Potatoes, Louisiana, ₱ bbl	4 50	5 00
Onions	3 00	3 50
Cut hams, ₱ crate	15 00	20 00
Rice, ₱ lb:		
Louisiana	7½	9½
Saltpeter, ₱ lb:		
Refined	11	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14	16
Castile, imitation	11	16
Sardines:		
Quarter boxes	21	22
Spices, ₱ lb:		
Cassia	40	— —
Cloves	15	— —
Ginger, Race	14	— —
Nutmegs	95	— —
Pepper	19½	— —
Pimento	12½	— —
Spirits, ₱ gallon:		
Brandy, Cognac	7 00	15 00
Brandy, Rochelle	6 75	7 00
Brandy, Bordeaux	5 50	6 50
Brandy, American	4 50	5 00
Gin, Holland	4 60	4 75
Alcohol	1 85	1 90
Absynthe, ₱ dozen	24 00	26 00
Vermouth	9 00	11 00
Starch, ₱ lb:		
Western	5	— —
Sugar, ₱ lb:		
Havana, white	— —	— —
Havana, yellow	10	— —
Havana, brown	10	— —
Crushed	14½	14½
Pulverized	14½	14½
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Pacific	San Jose	Oct. 4	Keener.
Tennessee	Lebanon	Oct. 4	Pierce.
Ind. Mission	Buggy Dep't	Oct. 4	McTyeire.
St. Louis	St. Louis	Oct. 11	Doggett.
Louisville	B'wling Gr'n	Oct. 11	Wightman.
Holston	Morristown	Oct. 18	Pierce.
Trinity	Sherman	Oct. 18	Marvin.
Arkansas	Van Buren	Oct. 18	McTyeire.
Los Angel's	El Monte	Oct. 25	Keener.
N. W. Texas	Corsicana	Nov. 1	Marvin.
Little Rock	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth	Nov. 15	Paine.
N. Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtsburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE.—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Special Notices.

LADIES' FAIR.

On the seventeenth of October proximo, the ladies of the Methodist Episcopal Church South will give a fair at Shreveport, to assist them in raising means to build a parsonage. Any aid extended them in donations of needlework, toys, paintings or money by their friends in New Orleans can be left with Bro. Robert J. Harp, No. 112 Camp street.

CAMP MEETING.

There will be a camp meeting, fifteen miles south of Natchitoches, in Natchitoches parish, commencing on Friday, the twentieth day of October, at Friendship church. The people are expected and requested to come with provisions and tents, in order to entertain themselves. The ministers are invited, and will be provided for. R. PARVIN, P. C.
P. ALLEN, A. P.

CAMP MEETING.

There will be a camp meeting at Salem church, East Pascagoula circuit, Mississippi Conference, commencing on Thursday before the first Sabbath in October. Ample provisions will be made to meet the wants of visitors. Ministers of the gospel are of course invited. U. B. PHILIPS, P. C.

CAMP MEETING.

There will be a camp meeting at Beulah camp ground, twelve miles southeast of Pleasant Hill, in Natchitoches parish, Louisiana, commencing on Friday before the first Sabbath in October. The people are expected and invited to come with wagons and tents provided, to take care of themselves. Ministers are invited and will be provided for.
R. PARVIN,
P. ALLEN.

Brookhaven District.

Rev. H. F. Johnson, President of Whitworth College, will dedicate the new church at Providence camp ground, in Martinsville circuit, October 8. G. F. THOMPSON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Forest cir uit, at Hillsboro ... Sept. 30, Oct. 1
Scotland Chapel circuit, at Walnut Grove ... Oct. 7, 8
Philadelphia circuit, at Pilgrim's Rest camp meeting ... 14, 15
Decatur miss., at Chunkey station ... 21, 22
Lake circuit, at Centerville ... 28, 29
Brandon circuit, at Brandon ... Nov. 4, 5
Morton and Strong River, at Shiloh ... 11, 12
Trenton and Polkville ... 18, 19
Sylvarena circuit ... 25, 26
Garlandsville circuit ... Dec. 2, 3
Fannin circuit, at Fannin ... 9, 10
F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Clark circuit, at Chandler's Camp Ground camp meeting ... Sept. 29, Oct. 1
DeKalb circuit, at DeKalb ... Oct. 7, 8
Wayne circuit, at Frost's Bridge camp meeting ... 12-15
Marion and Toomsuba circuit, at Ceda's chapel ... 21, 22
Paulding circuit, at Pleasant Hill ... 28, 29
Meridian station ... Nov. 4, 5
Enterprise ct., at Bascom's chapel ... 11, 12
Enterprise station ... 18, 19
Jasper circuit ... 25, 26
Preachers' meeting, at Quitman ... Oct. 4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit, at Santee ... Oct. 7, 8
Columbia mission, Union Academy ... 14, 15
Gainesville mission, Byrd's chapel ... 21, 22
Handsboro ct., at Ocean Springs ... 28, 29
White Plains mission, at White Plains ... Nov. 4, 5
East and West Pascagoula circuits, at Salem ... 11, 12
Enon circuit, at Napier's Mills ... 18, 19
Green circuit, at Adamsville ... 25, 26
Rankin circuit, at Wesleyann ... Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.
W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Madison circuit, at Pearl River ... Sept. 30, Oct. 1
Sulphur Springs, at Sulphur Spr's ... Oct. 7, 8
Yazoo City station ... 14, 15
Yazoo circuit, at Tranquill ... 21, 22
Mt. Olivet circuit, at Mt. Olivet ... 28, 29
Carthage circuit, at Goshen ... Nov. 4, 5
Brownsville circuit, at Brownsville ... 11, 12
Sharon circuit, at Sharon ... 18, 19
Raymond circuit, at Clinton ... 25, 26
Canton station ... Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."
H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Kingston ... Sept. 30, Oct. 1
Fayette, at Fayette ... Oct. 14, 15
Rocky Spring, at Grove ... 21, 22
Cayuga, at Reives' chapel ... 28, 29
North Warren, Mildale and Cane Ridge, at Belle Hill ... Nov. 4, 5
Clover Hill ... 11, 12
Lower Beer Creek, at Roll'g Fork ... 18, 19
Vicksburg ... Dec. 2, 3
South Warren, at Bovina ... 9, 10
JOHN A. B. JONES, P. E., Fort Gibson, Miss.

WOODVILLE DISTRICT.

Bayou Sara, at New Hope ... Sept. 30, Oct. 1
Buffalo, at Friendship ... Oct. 8, 9
St. Francisville, at Oak Grove ... 15, 16
Baton Rouge, at Jones' Creek ... 21, 22
Port Hudson, at Woodland ... Nov. 4, 5
Liberty, etc., at Meadville ... 11, 12
Meadville, at Midway ... 18, 19
Wilkinson ... 25, 26
J. J. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Hazlehurst ... Sept. 30, Oct. 1
Martinsville circuit, at Providence camp ground ... Oct. 7, 8
Brandywine ct., at Mt. Zion ... 14, 15
Burleton circuit, at Shiloh ... 21, 22
Pleasant Valley, at Sweetwater ... 28, 29
Southland circuit, at Ca... Nov. 4, 5
Wesson, at Beauregard ... 11, 12
Georgetown ct., at Mt'r Pleasant ... 18, 19
Jackson circuit, at Terry ... 25, 26
Crystal Springs station ... Dec. 2, 3
Brookhaven station ... 9, 10

The pastors in charge will please publish their quarterly meetings as soon as they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.
GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Bellfountain circuit, at c'mp gr'nd ... Oct. 1, 2
Attala circuit, at ... 7, 8
Winona circuit, at Friendship ... 14, 15
Durant circuit, at Spring Hill ... 21, 22
Kosciusko and Bethel, at Kosc'sko ... 28, 29
Lexington circuit, at Lexington ... Nov. 4, 5
Richland circuit, at Richland ... 6
Vaiden circuit, at Bluff Springs ... 11, 12
Black Hawk circuit, at Sweetwat'r ... 18, 19

Preachers please have your statistics ready. Trustees, your reports.
W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DISTRICT.

Pleasant Hill circuit, at Boulah (camp meeting) ... Sept. 30, Oct. 1
Anacoco circuit, at Oak Grove ... Oct. 14, 15
Shreveport station, at Shreveport ... 28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.
JOHN PIPES, P. E.

LAKE PROVIDENCE DISTRICT.

Bastrop ... Sept. 30, Oct. 1
B. F. ALEXANDER, P. E.

NEW ORLEANS DISTRICT.

Thibodaux ... Oct. 1
LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

District Conference, at Abbeville ... Oct. 19-22
J. D. ADAMS, P. E.

SUMMIT DISTRICT.

Tangipahoa ... Sept. 30, Oct. 1
Franklinton, at Warner's ... Oct. 7, 8
St. Helena, at Darlington's ... 14, 15
Covington ... 21, 22
Greensburg, at Pipkin's chapel ... 28, 29
Livingston ... Nov. 4, 5
Arcola ... 11, 12
Bogue Chitto ... 18, 19
Holmesville ... 25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

Minden, at Minden ... Sept. 30, Oct. 1
Minden colored ct., at Mount Zion ... Oct. 7, 8
North Bossier, at Concord ... 14, 15
Cypress colored ct., at Concord ... 14, 15
Lake Bistenean, at Perritt's chap'l ... 21, 22
Mount Lebanon, at Mt. Lebanon ... Nov. 4, 5
South Bossier, at Fillmore ... 11, 12
South Bossier col'd ct., at Fillmore ... 11, 12
Louisville ... 18, 19
S. S. SCOTT, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Eastern Shore ... Oct. 7, 8
St. Stephen's, at Pine Grove ... 14, 15
Citronelle circuit, at Manvilla ... 21, 22
Mt. Pleasant ct., at Mt. Pleasant ... 28, 29
Pollard circuit ... Nov. 4, 5
Milton ... 11, 12
Pensacola ... 18, 19
St. Francis street ... 25, 26
H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Gaston, at Christopher's ch'l ... Sept. 30, Oct. 1
Eutaw ... Oct. 7, 8
Greene, at Palmetto ... 14, 15
Livingston ... 21, 22
Gainesville, at Sumpterville ... 28, 29
Demopolis ... Nov. 4, 5
Belmont, at Belmont ... 11, 12
Forkland, at Forkland ... 18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?
S. H. COX, P. E.

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RHEUMATISM AND GOUT.

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1. From one to two bottles will cure *invariably* any *first attack* of Rheumatism or Gout.

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3. It will cure many cases of Neuralgia from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, OCTOBER 5, 1871. NO. 38.

NEWS OF THE WEEK.

FOREIGN.

MUNICH, Sept. 28.—The kingdom of Bavaria is about to recall the ambassadors to foreign States, and will in future be represented only as a portion of the German Empire.

BERLIN, Sept. 28.—A Protestant league is in the course of formation throughout Germany, the object of which is the expulsion of the Jesnits from the country.

MADRID, Sept. 30.—Marshal Serrano has been proposed for the presidency of the Cortes.

All quiet in Spain, and the recent agitation on the part of the Carlists was utterly unsuccessful.

LONDON, Oct. 1.—Constantinople dispatches report ninety cholera deaths on Saturday. The supply of water was failing.

A steamer and a brig foundered in a gale off the mouth of the Cumber. Sixteen lives were lost.

Dispatches from Great Grimsby give harrowing accounts of the ships wrecked within sight. The master of the American ship Bertha Thayer was swept from the deck.

PARIS, Oct. 2.—The Germans commenced withdrawing from the department of Oise Sunday afternoon.

Differences have arisen between France and Italy, respecting the Pontifical debt.

Victor Hugo has written to President Thiers, strongly interceding for clemency in Rochefort's case. No intimations have been given that the appeals in Rochefort's favor will be entertained.

LONDON, Oct. 3.—Sam Dickinson writes from Theran, on the seventh of September, giving an account of the condition of affairs in the famine district. He says during the month of July eight hundred thousand persons perished in the city of Meschid, and that forty thousand inhabitants of the province have been carried off into slavery by Afghans.

The pestilence still rages, and its horrors are increased by destructive inundations.

DOMESTIC.

MEMPHIS, Sept. 27.—There was a slight frost here this morning, dispelling all fears of yellow fever.

KNOXVILLE, Sept. 27.—Colonel D. M. Nelson, son of Judge T. A. R. Nelson, of the Supreme Circuit, shot and killed General J. H. Clanton, of Alabama, this evening, in a personal rencounter.

MILWAUKEE, Wis., Sept. 27.—A fearful fire is raging along the coast of Lake Michigan, between Monotowoc and Manapee. Farmers are burying their household goods to save them. All communication has been cut off, and unless it rains the loss of property and life will be fearful. The wells are all dried up. Persons who escaped through the fire with their horses badly singed counted twenty houses and barns in ashes.

NEW YORK, Sept. 27.—Advices state that a coolie vessel recently foundered off the coast of Martinique, all on board perishing. Two hundred dead bodies were washed ashore.

The salvage of the steamer Juniata, recently grounded off the Florida coast, was seventeen thousand five hundred dollars.

GALVESTON, Sept. 27.—The following official order was received here to-day by telegraph:

AUSTIN, Sept. 27.—To Dr. G. W. Peete, Health Officer, Galveston, Texas: Enforce a rigid quarantine against New Orleans and Berwick's Bay at once. E. J. DAVIS, Governor.

In compliance with the above order all vessels leaving New Orleans or Brashear City after six o'clock to-day will be quarantined here for twenty-five days.

SALT LAKE CITY, Sept. 28.—There is much excitement here to-day by the reported arrest of Brigham Young. No arrest has been made, but it is expected. It is stated on good authority that Brigham Young will meet all the charges brought against him as a law-abiding citizen, and will offer no opposition to an arrest.

WORCESTER, MASS., Sept. 28.—The final vote of the Republican State Gubernatorial Convention resulted as follows: William B. Washburn six hundred and forty-three, B. F. Butler four hundred and sixty-four. Mr. Butler declares that he accepts the action of the convention as final. Resolutions indorsing President Grant were adopted.

WASHINGTON, Sept. 30.—Owing to the interruption of the mails between New Orleans and Galveston by the quarantine at the latter city, arrangements have been made by the Post Office Department to send mails between New York and Galveston by Mallory's line of steamers, weekly, during the continuance of the quarantine.

GALVESTON, Sept. 30.—By the constitution of Texas, foreigners who have declared their intention of becoming citizens have the right to vote. Governor Davis has issued an order disfranchising seven hundred white Democrats (foreigners) of Galveston county, because they qualified as voters by declaring their intention before a clerk of the court, there being no Federal judge present. The Davis order was issued in pursuance of an opinion from his own attorney general.

RICHMOND, Sept. 30.—A special to the *Enquirer* says a riot occurred this evening in Danville, from an attempt on the part of negroes to rescue a negro from arrest. After a futile effort on the part of the mayor to disperse the mob, the military were called out and the riot act read twice. Stones being thrown, the military ordered a charge of bayonets. One of the most turbulent rioters was bayoneted and a policeman shot by some unknown person. Great excitement prevails. Stores are closed and the people are ordered to their homes.

KNOXVILLE, TENN., Sept. 30.—Nelson gave himself up this afternoon, and gave bond in twenty-five thousand dollars to answer the indictment for killing General Clanton. His father, William G. Brownlow, R. C. Jackson and Joseph Jaques are his bondsmen.

WASHINGTON, Oct. 2.—A special dispatch from Salt Lake City reports a rumor that Brigham Young has been indicted and will be tried this week.

The Mormons continue to buy arms, and Mormon journals advocate open resistance. It is understood that the Federal authorities ask for reinforcements.

LOUISVILLE, Oct. 2.—On Saturday, near Paoli, Indiana, Prof. Wilbur, aeronaut, fell from a balloon, when a mile high. His head was mashed to a jelly.

ST. LOUIS, Oct. 2.—The Eleventh Annual Fair of the St. Louis Agricultural and Mechanical Association opened to-day. All the departments are well filled. The four hundred entries in the cotton department, from nearly all the Southern States, attract attention.

SALT LAKE CITY, Oct. 3.—Brigham Young's arraignment has been postponed on account of illness. He remains at home in custody of the marshal. The arrest caused some excitement, but there is no popular excitement.

JACKSON, Miss., Oct. 3.—The board of directors of the Mississippi State Fair called upon all the physicians and druggists of this city to ascertain beyond question the sanitary condition of Jackson, and the report is that the city was never more healthy at this season of the year, and that the cold weather and frosts now prevailing preclude all fear of further sickness. The State Fair will, therefore, commence October 23.

DEATH OF THE REV. JAMES F. DOWDELL.—We deeply regret, says the Nashville *Advocate*, to state that the Hon. and Rev. J. F. Dowdell, who was ordained as a local elder by Bishop McTyeire at the last session of the Alabama Conference, died at his residence near Auburn, Alabama, September 12. Before the war he was a member of Congress for several years, during which time his influence as a Christian statesman was largely felt. He was colonel of the thirty-seventh Alabama regiment during the war; about which time he was licensed to preach. He was president of East Alabama College for several years. He was a man of fine literary attainments, having graduated at Randolph Macon College about 1840, in the same class with the Rev. James L. Pierce and the Hon. D. A. Clopton. He was a genial Christian gentleman. We have enjoyed the hospitalities of his happy home, and greatly lament his departure. He died of a complication of diseases—of course, in peace. We hope to have a memoir of this excellent man for insertion in our columns.

THE King of Siam is said to have resolved on the liberation of all the slaves in his kingdom, universal emancipation to take place in Siam on the first of January, 1872. A tax is to be laid for the purpose of remunerating owners. It is announced, moreover, that the king is laying out many new roads and building many fine bridges, with intent to develop the varied internal resources of the country. The proposed visit of his majesty to Calcutta is understood to relate to his projected improvements.

LETTER FROM BASTROP, LA.

MR. EDITOR: The summer is past, and the equinox is upon us. The nights are getting cool, and at the present time fires in early morning are quite comfortable. Times are still hard, and there is no probability of better. The worms, since the last ten days, have become general all over the parish, and will destroy all the young and tender bolls. Many planters have complained of the boll-worm doing a good deal of damage to their crops, and in many places the cotton shed all its forms for about two weeks. Taking all these calamities, together with the wet spring, the cotton crop will be a sorry one indeed—about a half average crop. As for corn, in many places it was almost a total failure. It was thought, some time back, that there would be a fair crop of cotton made in this parish, but the shedding of the forms during a spell of dry weather, and the general destruction of the worms has made it *certain* that not more than half a crop can be gathered.

The Baptists had a good revival at Oak Ridge, a week or so ago. There were some twenty odd conversions. May it be extended to other places and to other churches. The preachers are becoming more zealous and more earnest in their preaching, and it must and will have its effect upon the church and people. A. S. H.

BASTROP, Sept. 20, 1871.

THE OLD MISSIONARY DEBT.

We had hoped, before this date, that this heavy *incubus* would be lifted from the church; and we shall deeply regret it if we are compelled to present this question again to any of the Annual Conferences. If, however, the amounts promised us at the several Annual Conferences, at their sessions last year, are not paid, previous to the approaching sessions, *we have no alternative except to call again on the Conferences where deficiencies exist.*

The following Conferences are deficient as follows:

CONFERENCE.	AMOUNT.
Baltimore	$1512 00
Virginia	1434 00
North Carolina	1341 75
North Georgia	1561 85
South Georgia	1600 00
Florida	158 75
Alabama	33 00
North Alabama	349 05
Louisiana	758 88
Mississippi	679 30
North Mississippi	461 75
Memphis	412 30
Tennessee	74 35
Kentucky	411 00
Louisville	299 85
Western	150 00
Little Rock	94 60
Arkansas	72 50
White River	367 50
Texas	577 95
Trinity	200 00
East Texas	349 00
West Texas	215 40
Columbia	304 00
Pacific	427 85
Los Angeles	108 00
Illinois	33 00

The West Virginia, South Carolina, Holston, Missouri, West St. Louis, Indian Mission, Northwest Texas and St. Louis Conferences, have paid the amounts apportioned to them. The subject was not submitted (by an omission) to the North and South Georgia Conferences last fall, and hence no subscription was taken in either of these Conferences. The amount apportioned to the North Georgia Conference was $1700; and to the South Georgia, $1600. They will take action at the approaching sessions.

The amount apportioned to the Western Conference was assumed by the Alabama Conference.

A. H. REDFORD, Treasurer.

NASHVILLE, TENN., Sept. 25, 1871.

A NEW FIRM.—Our readers, in need of legal advice, are referred to the card of Sawyer & Harding, which appears this week. These gentlemen have just entered upon the practice of the law, after a thorough and laborious preparation, and we predict for them a prosperous and honorable career.

A CONCERT.—We acknowledge the reception of tickets to a concert and tableaux to be given this evening, Thursday, by distinguished artists, for the benefit of the author of a "Requiem for Lee." The concert is to be given in Lyceum Hall.

TRUE religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

RETURNED.

The following communication, addressed by Rev. W. H. Milburn to Bishop Bissell, explains itself. In a brief note he informs us that he has joined as a local elder the church from which he started in the ministry twenty-eight years ago, and that his orders have been recognized by the Illinois Annual Conference.

JACKSONVILLE, ILL., Sept. 23, 1871.

Right Reverend W. H. A. Bissell, D.D., Bishop of Vermont:

RIGHT REV. AND DEAR SIR: For reasons which seemed weighty and sufficient, I determined in 1864 to quit Methodism, and to enter the Protestant Episcopal Church; and was ordained deacon in 1865, and presbyter in 1866, by your venerated and beloved predecessor, the great and good Bishop Hopkins. As I have not since then removed my canonical residence from Vermont, I address this communication to you, Right Reverend Sir, as my Bishop. A connection of seven years with your church has satisfied me that I made a mistake in entering it. When a man finds that he has taken a false step, the only right course left him is to retrace his way. I therefore propose to return to the communion of my Fathers, in which I was born and nurtured, and in which I hope to end my days. In taking farewell of your branch of the church, I cannot forbear to express my grateful sense of the numberless acts of kindness, which I have received from many of her Bishops, clergy and laity; nor can I withhold the statement that within her pale I have met many of the most sweet, noble and Godly men and women it has ever been my happiness to know. Unspeakably precious are the treasures which I have found in the daily use of the book of "Common Prayer;" and I trust that the fellowship begun with so many of your people, with whom I have taken sweet council, if interrupted here, may be renewed in that world where I, who for so many years have walked beneath a darkened sun, hope to see the King in his beauty, and to behold the land that is very far off. I trust that the manifold good influences, which I have received during my stay in the Protestant Episcopal Church, will abide with me forever; and that my character may be quickened and hallowed by the beautiful examples of piety which I have seen within her pale. But as one advances in years he finds it hard to form new attachments, and the heart turns with inexpressible longing to the friends and associations of earlier days. Nothing has obliterated, nothing can obliterate my deep and yearning love of Methodism, the Spiritual Mother who, under God, bred and made me what I am.

With the utmost respect for yourself, and sentiments of life, long affection for many dear and cherished friends, whose ecclesiastical connection I am quitting, I beg leave herewith to tender my resignation of the ministry in your church, and to subscribe myself Right Reverend and dear Sir, your obedient servant, W. H. MILBURN.

REV. P. M. PINCKARD.

We deeply regret to learn that this well known minister is dead. From the St. Louis *Christian Advocate* we quote as follows:

The sad intelligence of the death of Bro. Pinckard, on the twenty-third ultimo, at Nevada City, was communicated to this city on Saturday last, by telegram, from that place. Being on a business tour in the interior of the State, he was taken sick there with typhoid fever, about three weeks ago. He was received into the family of Mr. Anderson and five days before his death was removed to the residence of Mr. Jones, in consequence of a fire having communicated to Mr. Anderson's house. He received careful nursing and the kindest attention from the community, and particularly from Masons, and was attended also by Bro. J. A. Murphy, the preacher in charge of our church at Nevada City. His remains were taken in charge by the Masons and brought to this city by a committee. By his request, they are to be interred by the side of his wife in the Preachers' Lot, in Bellefontaine Cemetery. We have been informed that he was entirely rational and exhibited in his last hours the utmost composure. He was fully aware of his condition, and said in answer to inquiry: "I have set my house in order." Being asked what message he wished to send to his children, he responded: "Tell them to put their trust in God."

OUR CHURCH IN BALTIMORE.

A correspondent of the Richmond *Christian Advocate* says:

Since the close of the camp meeting, a brief account of which I gave your readers in my last letter, the Lord has given our Baltimore churches another glorious blessing. God's cause is prospering in this city. Gracious revivals are progressing at St. Paul's, Trinity, Holland Street and Emanuel. It has been my pleasure to attend some of the meetings at all these churches. Penitents throng the altars night after night, and God's people rejoice together in hope of His glory. There must have been at least from seventy-five to one hundred conversions during the last two weeks, and about an equal number have joined the churches.

Southern Methodism was never in a better condition in this city and neighborhood than it now is. Sinners are awakened, souls converted, and the members of the church much revived; churches are being repaired, new ones building, and others purchased. Central church is undergoing repairs at an expense of two thousand five hundred dollars or three thousand dollars; Dr. Munsey's congregation meanwhile worshiping at Trinity, with Dr. Huston's congregation. The new church on Frederick Avenue will be dedicated in a few weeks. At Pikesville, a Southern Methodist church will be dedicated on next Sabbath. This church has been purchased at the price of four thousand two hundred dollars from the Presbyterians. Bro. Charles T. Cooksey became responsible for the entire amount and paid down one thousand dollars cash to secure this valuable property to our church. The South Baltimore congregation have purchased a lot for the erection of a new house of worship in that section, for which purpose they have eight thousand dollars cash in bank. St. Paul's is now being finished, and it is expected will be dedicated about Christmas. This, I am told, will be one of the handsomest churches in the city. The German work, in charge of Rev. Mr. Blogg, is also prospering. Evidently God is with us.

At a meeting held about two weeks ago to purchase a suitable location as a permanent camp ground in the vicinity of Baltimore, the sum of seven thousand five hundred dollars was raised in less than fifteen minutes, and a committee appointed to effect the purchase at an early day.

In my last letter I mentioned the fact that the temperance cause was being greatly revived in this city. The friends of temperance are extending their pickets and advancing their skirmishes at every point of the compass. Notice meetings are organized for Sunday afternoon in South Baltimore at Patterson Park, and at the old White-coat Chapel in the Forrestes. The white banner of temperance waves triumphantly at all these and other localities, and ultimately King Alcohol must bite the dust.

THE SMITHFIELD MARTYRS' MEMORIAL CHURCH.—The Martyrs' Memorial Church, in London, for the district of St. Peter, Clerkenwell, hard by the historic site of the 273 Smithfield martyrdom, was consecrated on St. Peter's day, by the Bishop of London. Its erection has cost £8000, of which the Bishop of London's fund has contributed £1500. On the outside of the building are seventeen beautiful executed statues of the principal martyrs, and five bas-reliefs of scenes of martyrdom, with medallions of Tyndal, Wycliffe and others. The interior (without galleries) will afford sitting accommodation for about 800 persons. Of these 416 are free for the poor and for occasional attendants; and 300 may be let. Round the interior walls are ornamental scrolls, on which are recorded the names, accusations, dates of death and memorable words of the sixty-six persons who were burnt in Smithfield, commencing with William Santre, who suffered in 1400, and finishing with Roger Holland, who was burnt on the twenty-seventh of June, 1558. The causes for which they severally met death are specified. One very noteworthy point is, how many of them suffered for the denial of the Romish dogma of the corporeal presence, which is now made such a cardinal point by the revivers of popery in the Church of England. Against them the Martyrs' Church will be a standing protest.—*New York Observer.*

THE only men and women in this world who never live up to their income are the sons and daughters of the Lord God Almighty.

MISSOURI CONFERENCE ITEMS.

We condense as follows from the St. Louis *Christian Advocate:*

The fifty-fifth session of the Missouri Annual Conference was held in the court-house, at Palmyra, September 13–21, A. D. 1872, Bishop D. S. Doggett presiding, Rev. J. D. Vincil secretary, Rev. J. O. Swinney assistant secretary, and Rev. J. H. Pritchett statistical secretary.

Received by Transfer—W. H. Lewis, Joseph S. Smith, B. Margeson and Arthur Kiergan, from the Western Conference; George W. Primrose, from Little Rock Conference; J. H. Ledbetter and M. M. Hawkins, from Alabama Conference.

Admitted on Trial—Lewis F. Linn, Philip C. Cooter, Addison L. Brewer, John J. Pogue, Marshall G. Gregory, Cornelius A. Shearman, Hiram D. Groves, James L. Taylor, Joshua F. Monroe, Alvin P. Parker, John W. Perry, Alexander S. Doak, Henry B. Doak, Peter G. Doak, E. Melvin Mann, John W. Huffaker, Chaney Grimes.

Received from other Churches—Rev. L. Smith, from the Methodist Episcopal Church, in elders' orders.

Remaining on Trial—Horatio Linn, William J. Jackson, John Thrailkeld, John H. Duskey, John Anderson, R. H. G. Keeran, Joseph S. Allen, Milton M. Hawkins.

Readmitted—John W. Ellis.

Admitted into full Connection—Eugene R. Hendrix, William Sartor, John S. Rooker.

Finance—Rev. W. M. Leftwich reported that the American Bible Society had cancelled an old account against the former Book Depository of the Conference.

The collections for the Bishops' fund fell short $230, which was raised by collection in the Conference and the claim ($1350) was paid in full. The following apportionment of the claim for the ensuing year was adopted: St. Charles district, $180; Mexico district, $165; Hannibal district, $180; Fayette district, $180; Macon district, $110; Chillicothe district, $150; Gallatin district, $75; Plattsburg district, $130; St. Joseph district, $180.

The amount collected for the superannuates and widows and orphans of deceased preachers was $2014 25, which was distributed among these claimants as recommended by the Board of Finance. The board reported the probable amount necessary to be raised for the Conference claimants at twenty-five hundred dollars, and recommended the adoption of the plan for raising this collection which was in force last year.

Statistical Reports—The statistical secretary made an admirable tabular statement of various statistics of the Conference from which we take the following: White members 22 379 being an increase of 2281; colored members 46; adult baptisms 1976, an increase of 384; infant baptisms 673, being an increase of 125; support of the ministry $47,681 17; number of churches 200, being an increase of 30; value of churches $411,000, being an increase of $49,850; number of church sittings 55,820, being an increase of 7875; building and repairs of churches during the year $80,116 95; value of parsonages $9200, being an increase of $2300; value of other church property $97,028; number of periodicals circulated 5109.

Missions—The whole amount raised for missions, including the apportionment of the "Old Debt," was $4206 33. The Missionary Anniversary was held on Saturday night, and addressed by W. M. Rush and A. H. Redford, and collection taken amounting to about $200.

Sunday Schools—The committee reported 225 schools in the bounds of the Conference; officers and teachers 1883; scholars 11,539; volumes in library 25,199; money collected for Sabbath school purposes $3767 63. There has been during the year an increase in schools of 17; of officers and teachers 344; of scholars 3677; of volumes in library 1916.

THE river Tiber, on which the city of Rome stands, is to be dredged for the purpose of searching for treasures that for two thousand years have been accumulated in its mud; the statues of dethroned emperors, armor, gold and gems, the priceless spoils of conquest, the ornaments of many a palace, even the spoils of Jerusalem may come up from this watery grave of centuries. The golden candle-stick and other sacred vessels brought to Rome by Titus, are said to have been lost from the Milvian Bridge when the treasures were carried out of the city at a time of invasion.—*New York Observer.*

The Christian Advocate.

THURSDAY, OCTOBER 5, 1871.

SAINT SWITHIN.

The green ears droop, brown are the leaves,
The dust is thick upon the eaves,
The babbling brook has long been dry,
Parched is the earth; the glowing sky
Shows not a cloud athwart the blue,
The unbent rays pierce throughand through
The thickest covert. All in vain
The dying flowers sigh for rain,
For rain, sweet, refreshing, balmy rain.

No more from larch the throstle sings,
Even the skylark folds his wings,
Mute are the reed-birds in the fen,
Mute in the willow bole the wren,
The jay in hedgerow makes no stir,
The magpie shelters in the fir,
The kingfisher and heron in vain
Seek river bank, and pine for rain,
For rain, sweet, blessed, balmy rain.

It comes, it comes! Life-giving shower!
Chirps every bird, expands each flower;
It comes, the long-wished boon divine,
Dew pearls upon the gables shine;
It sparkles on the glistening eaves,
It wipes the dust blight from the eaves,
All earth revives, and sings again,
Glad pæans for the gift of rain,
Rain, rain, sweet, refreshing, balmy rain.

—*All The Year Round.*

LETTER FROM CHINA.

SHANGHAI, CHINA, August 16, 1871.

MR. EDITOR: I find, from some of the home papers and also from letters received, that it is the universal belief that we, one and all, are in imminent danger of immediate annihilation, or that we would at least be driven from the empire of China. Now, let me say a few words in regard to these people. Since the terrible massacre of June, 1870, many exaggerated reports have been speedily passing from one to another, until the minds of many have been filled with uneasiness. But do not imagine we shall be driven from China. The heathen would be glad to drive us from their country, simply because they fear that we are here for some political design, and not that they fear the Chinese are going to embrace Christianity. They cannot comprehend the motive of a Christian missionary in leaving his country, kindred and friends, to promote the welfare and seek the salvation of the people of another country. I say they do not understand why this is done, and simply because they know nothing of the pure and holy religion we profess. They are carnal and understand not the things that are spiritual. I speak of the great mass of Chinese, for thanks be to God, there are a few who can appreciate the motive of the Christian, constrained by the love of Christ.

The great ignorance and superstition of the vast multitude around us is really beyond our conception. The Chinese are not a religious people, and, I suppose, there is no country in the world that would be less troubled than the Chinese by the introduction of a new religion among them. What do they care whether their neighbors embrace one religion or another? They are not at all careful or zealous on this point. What astonishes the missionary is the indifference of all the Chinese, high and low, to any religious system, which has for its object to make the people better and more spiritually-minded. The people are more zealous for the worship of their ancestors, and they imagine that the man who neglects this duty will surely come to some bad end. With some no religious act could be more important, and to neglect it would be considered a great crime. Now this ancestral worship is a part and parcel of the idolatry of this country, and to take no notice of it, in admitting members into the Christian church, would be to encourage it. And those who observe it and will not forego it, should not, under any consideration, be admitted into the church. It is, undoubtedly, a religious observance, and one very dear to the people, and should be watched and guarded against by every missionary. The Roman Catholics are not at all careful, and they admit even those who continue to observe this religious rite, and on that account they have been able to add largely to their church. Some ten years since, after the English and French had taken possession of the city of Pekin, there was a Roman Catholic bishop in the city at the same time, who was very fond of taking his snuff. The Chinese in the north are also fond of their snuff. As the good bishop passed along the street he would hand his snuff from one to another, and as each was taking a little, the bishop baptized them and pronounced them members of the good Catholic Church. Thousands fly to the Roman Catholic Church for protection from the Chinese officials, and it is this that has caused so much trouble.

As I have often said, the "Fung Shui" or (wind and water) superstition exerts a powerful influence over these poor heathen in a thousand ways. The location of their houses and graves are selected according to this. If a suitable place is selected, they expect health, wealth, and everything that could make them happy in this life, and give them rest and peace to the soul after death. Anything out of a general way, such as an elevated building, or some innovation different from what their forefathers had experienced, upsets the genial influence of this strange current "Fung Shui," and creates confusion throughout the whole community. For instance, a man or woman has died suddenly, and, of course, mysteriously, just then; all believe it is on account of an interference with this supposed much-to-be-dreaded object—they know not what. This is not only a great obstacle to the introduction of Christianity into China, but it thoroughly opposes all Western science. If a missionary should live in the interior, he must build his house or chapel after the style of the nation, in order not to give any offense. The Roman Catholics have been compelled to do this for centuries. Our native converts meet with much opposition from their heathen neighbors, friends and relations, and they point to them and say in a sneering way: "They are no longer Chinamen. They have forsaken the old path, and have cast aside their ancestors and have taken up the ancestors of foreigners."

The manner in which Roman Catholics have acted, hitherto, has given uneasiness to the civil government of China, and it is for this reason there is so much opposition to Protestants, as well as Roman Catholics. The Chinese are not able to distinguish between one and the other, and, hence, their confusion. They fear there is some design, on the part of those who profess Christianity, of a political nature. It is for this reason the Roman Catholics are watched and hated by almost all classes, for the Chinese have not forgotten the political designs once entertained by them more than two centuries since, which cost them many lives. But nothing of the kind has been done by any foreign government or by any Protestant missionary which could be looked upon in that light. Recently, Mr. Low, the United States minister at Pekin, in answer to a document from the cabinet of the Pekin government, in which it was stated that all missionary operations should cease in China, or nearly to that effect, he desired them to cite one instance of a Protestant missionary acting in such a way as to cause a disturbance with the government officials. All the cases named were Roman Catholics, and not *one* Protestant. The Protestant missionary has always urged the converts of Christianity to be subject to the authority of the civil government. The document referred to may be divided into eight heads, thus: 1, "The registration of all children received into Roman Catholic orphanages. 2. The prohibition of women from teaching religion. 3. That the missionaries should teach their own religion, without disparaging that of the natives. 4. That the fact of a man's being a convert to Christianity does not denationalize him, and, consequently, gives the missionary no right to interfere in shielding him from the laws of the country. 5. That the passports of missionaries should be limited to the precise scene of their labor. 6. That the missionaries should not be permitted to make converts of criminals, or persons who have been convicted of crime. 7. That the missionaries should take rank with the native literati, and conform to the same strict rules of ceremony which that class is compelled to observe in its communications with the mandarins, etc. 8. That the missionaries must obtain a government license before purchasing ground and building a chapel on it, or conducting divine service anywhere." This entire document has a strict reference to Roman Catholics and not to Protestants. There is but one clause which could touch or interfere with the Protestant missionary at all, and that is the one in regard to his passport. There are no women engaged in preaching religion, and instead of the people showing any animosity for the wife of the missionary, it is just the reverse. The missionary's wife is engaged in good works and charitable deeds, doing all she can to relieve the poor and distressed, and thus she becomes endeared to these around her. This, I know, from many years' experience. Sometime since, a missionary who labored long among the Chinese, died and left a widow who was so beloved by the converts, as well as others, that they besought her to remain among them, and when not being able to stay longer, she was helped greatly out of their small means to pay her way home. And many other instances might be given to show that it is not from the people who know the missionaries that a feeling of animosity springs, but from the officials, who are corrupt in all their actions, and would not, under any consideration, wish to see justice and morality prevail in the land. Nothing but the power of the gospel will ever save this people and their rulers.

I remain yours in the love of Christ, J. W. LAMBUTH.

SERIOUS REFLECTION.

MR. EDITOR: The year is passing away, and soon the church, through her delegates, will assemble in council. Reports of work done, results achieved and labors to be undertaken, will then be made and considered. Will you permit one item to your columns, for serious reflection before the Conference meeting.

If our ministerial brethren and membership will give it that careful attention it demands, good will result. Our last year's report shows a membership of eleven thousand eight hundred and thirty-seven—quite a respectable body. But when we look over the field of our labors and behold the multitude who are opposing our Master, the destitution of spiritual teaching in a large part of this field, and hear singing in our ears: "Go *ye* into all the world and preach the gospel to every creature," and then turn to the financial showing, as set forth in said annual report, can it be said, that, as a church, we are doing our Master's service as he commands? A fraction over three dollars per capita, given by these soldiers of Zion's kingdom for his service.—Well, is that not pretty well done. Look at our poverty, and then remember the burden of taxation and the dishonesty of the times, and the worm, the rain and the storm, and be charitable enough to consider that our groceries cost a deal of money, and our position in society demands a genteel and becoming adornment of the person; and besides, just remember, that in other times we indulged our palates and tastes in the use of good things, and you do not wish us to forego at once these comforts. All this, my fellow-Christian, will be admitted at your request, and then what? Have you shifted your responsibility from its proper bearing upon yourself? Can you, as a follower of Christ, quiet your conscience with the twaddle of the world? Are not the words "Lay not up for yourselves treasures upon earth," "but lay up for yourselves treasures in heaven," "for where your treasure is, there will your heart be also," as imperatively binding upon you as upon those who heard them from the mouth of the great Teacher? And can you expect your blessed Master's cause to be advanced by your instrumentality, and to make headway against the powers of darkness, in your day, when you hoard up his gifts to you for your own selfish ends? O, thou giver of every good gift hast thou children who begrudge thee a small share of the bounties thou bestowed?

If it be thus, whence arises the evil? Reader, search thine own heart, and if thine heart condemns thee, know that God is the sovereign of the heart and knoweth it altogether. But a word to the pastors. Have you, my brethren, taught according to Ezekiel 33, or First Timothy 2. If the watchman give not warning, the sin will be his. If he fail to faithfully instruct the people of his charge in all their duty, upon him rests a great responsibility. Our leanness and spiritual poverty is owing to our unfaithfulness. Think of these things. Pray over them. INDAMERA.

LAKE CHARLES, Sept. 19, 1871.

CALL TO THE MINISTRY.

MR. EDITOR: I love my mother (Alabama Conference) and will honor her whenever in my power to do so. But I see her much revered name to an article on the above mentioned subject in the ADVOCATE of August 10, which I cannot indorse; and, therefore, I hope you will allow me space in your columns to enter, with due deference, my modest and brief protest. The writer of the article referred to, after admitting the "Woe is unto me" method is "*a* mode used by the divine Spirit," says: "But I do not believe it is the *only one*, nor even the one *generally* used to call men into the ministry." But he does not undertake to tell us what is the "*one generally* used," only by giving us a catalogue of religious feelings, most of which, we presume, every *live* Christian in the world has, and *all* of which, we presume the patriotic Nehemiah had, and yet God never called him to be a prophet, nor a preacher. It is true, the writer referred to attempts to parse away the force of St. Paul's expression in First Corinthians, chapter 9, verse 16; but we think he makes a signal failure, inasmuch as a *woe* is a *woe*, present or future. Another very *feeble* argument, by which he attempts to sustain his position, is the remark of one of our good bishops: That he (the bishop) esteemed it a *privilege* to preach the gospel. Yes, of course, he does, and we presume the great apostle, who said: "Necessity is laid upon me; yea, *woe* is unto me if I preach not the gospel," would, when standing on Mars' Hill, or even in sight of Nero's block, have joined the bishop in his remark. And we are sure that Jonah, when walking the streets of Nineveh and crying, in "forty days, in forty days!" felt that it was a most blessed *privilege* to preach. But where had he just been, and what had been his feelings a few hours previous to his entry upon the work of the ministry? We presume that he, while *in the fish*, could have used the apostle's expression above cited, both in the present and future tense, and said, *woe is* unto me and woe *will* be unto me, that I did not preach to those miserable sinners. And we had thought that every truly called minister, while he feels that the *cross* is *heavy*, the *responsibility fearful*, and the *duty impellent*, yet feels that it is an inestimable *privilege* to preach the gospel. Not, perhaps, so much on account of the exceeding highness, the immaculate purity and undying importance of the calling; but because it is the only one in which he can find peace with his God. And now, Mr. Editor, the thing against which we protest is: The idea that every pious young man "who does not desire money except to relieve the distressed, or help the gospel, and who does not care for the praise of men, and is unwilling to contend for the crowns of bay and carnal, and whose most pious friends think he ought to preach, and whose pious parents have prayed a thousand times to the Lord to put him into the ministry," etc., should be recognized as called of God to the work of the ministry. Our grounds of protestation are briefly: 1. An enlightened zeal for God, which should exist in every pious heart, would prompt all the feelings in the catalogue above cited. 2. All those pious feelings may find exercise and outlets in other fields of labor than that of the ministry. We need stewards, leaders and private members, all aglow with such feelings. 3. We deny the right of parents to "dedicate" their children to any *special* work of the Lord. We think parents ought to "dedicate" their children to God's *service*, and leave it with God to point out the specific field in which he would have them labor. And, in conclusion, we would admonish our own dear old mother, if she is the author of the article in question, which we do not believe, unless in her rejuvenescence, which (as you, Mr. Editor, are aware) took place last winter. She took some new and strange element into her composition; but, if so, we repeat, we would admonish her to look for the old paths, marked out by preachers of the Old and New Testament, and pursued by *most of our* fathers; and rest assured, that if God wants a preacher, he will not "speak so softly," or "touch so gently," as not to make "Jonah" *feel, hear and understand.* AUTAUGA CIRCUIT.

ROBINSON'S SPRINGS, ALA., Sept. 13, 1871.

JEPHTHAH'S DAUGHTER.

I know of no story in the historical records of the Old Testament so profoundly pathetic as the story of Jephthah's daughter. Jacob, weeping over the bloody garment of his son, moves our tender compassion, but the story of Jephthah's daughter is sad, beyond all comparison.

Jephthah must have been a man of superior abilities; he certainly possessed talents of no common order, for he was chosen to lead the army of the Israelites against the children of Ammon. But a large share of superstition must have mingled with his belief. His vow seems to have been an attempt to purchase from God a victory over his enemies.

Jephthah vowed unto the Lord, and said: "If thou shalt, without fail, deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's; and I will offer it up for a burnt offering." And the Lord delivered the children of Ammon into his hands.

But we are not to suppose that Jephthah's vow had any influence with the Supreme Being. God had determined to deliver the children of Ammon into the hands of the Israelites; and would assuredly had done so, had Jephthah's rash vow never been made. That God, who had said: "Thou shalt not kill," never intended to sanction such a vow as that.

And now Jephthah is returning in triumph to his house in Mizpeh.

"Listen, mother, I hear the sound of his chariot wheels."

And the beautiful daughter goes forth in her innocent gladness, with timbrel and dance, to meet the beloved father, the victorious warrior. Alas! Alas!

"Who is it that comes to meet me?"

"Oh, Jephthah, Jephthah, it is thine only child, beside her thou hast neither son nor daughter."

What words can paint the agony of that father. The victorious warrior trembles. Ah, his limbs are weak as an infant's now. He staggers in his chariot. He turns his eyes away from the beloved form.

"Alas! my daughter, thou hast brought me very low; thou art one of those that trouble me, for I have opened my mouth to the Lord, and I cannot go back."

And what is it that she says? with unruffled brow and unmurmuring lip.

"My father, if thou hast opened thy mouth to the Lord, do with me according to thy vow."

And in the bright morning of her life, in her sweet maidenhood, she gives herself up to die, *that her father's vow may not be broken.* She asks but for two months, that she may wander up and down on the mountains with her companions, the young Jewish maidens, to mourn, *not for herself*, but that she will leave her father childless.

And it came to pass, that at the end of two months she returned to her father, and he did unto her according to the vow which he had vowed. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year.

But the iron had entered into Jephthah's soul; the arrow had struck home; he survived his daughter only a few years, and those years must have been years of bitterness, of wasting grief, of unavailing regret.

WEST FELICIANA, Sept. 5, 1871. O. A. W.

A DRUNKARD'S CONFESSION.

MR. EDITOR: I have just finished reading the communication of Mr. J. Nicholson, upon the subject of drunkenness, published in your paper of the seventh instant, all of which I heartily approve. I am a drunkard, and have been for the last twenty-five years, and am at this moment under the influence of whisky, and am laboring under such a state of nervous excitement from its effects, that I can scarcely write this article, as you see from the writing. I am also laboring under such a state of mental anguish, on account of my debasement, that I feel that I am suffering all the torments of the wicked who have no hope hereafter. Mr. Nicholson says that he has known "some of the worst drunkards who have been reformed." That is the point I wish to arrive at, and if Mr. Nicholson will inform me through your paper, how it was brought about, I should never cease to be under obligations to him. I have tried the strength of my own will, and that has failed. I have prayed as earnestly to the good Lord to help me to quit the vile practice of whisky-drinking, and have received no encouragement from that direction. I have, therefore, almost come to the conclusion that he will not listen to the prayers of a drunkard. I am tired and weary of being a drunkard. I wish to be a Christian and, of course, a gentleman, but I am persuaded, in my own mind, that I shall never be the one or the other, so long as I drink whisky. I think that God will not believe a drunkard's prayer. I know, myself, that there is not much sincerity in any drunkard's assertion, under almost any circumstance, even to his fellow. How, then, would the Lord put any confidence in the prayers of a man, whose body is contaminated with whisky. I think that a man, whose body is under the influence of one drop of whisky, is just as much a drunkard as if he had taken a gallon of whisky, if he took it socially. A temperate man has but a poor appreciation of a drunkard's feelings. In fact, he knows nothing about it. I have many friends, like myself, who would be glad to become sober men, if they knew how. All drunkards are cowards upon that subject. There is a fascination about drinking whisky, which I cannot even describe myself. I know and feel its evil effects. I see plainly the unhappiness it causes my family and friends. I feel my own degradation and shame, and with all these facts staring me in the face, I cannot refrain. You will say, that is for the want of true moral courage. You are right; it is. I know it. There is not one drunkard in a hundred who has any moral courage at all, and I am not that exception. A drunkard may become a thief, a liar, may commit murder and, indeed, be guilty of all the crimes in the catalogue, when under the influence of whisky, which, when sober, he would know nothing at all about. I have done some of the worst things myself, and when told about it afterward, when I was sober, have denied it emphatically, because the idea was so shocking to me, that I could not believe it possible, although my wife and children said it was true. But I have given enough of my own experience. It is bad enough, and the whole is not told. I wish to say, that I have not disgraced any church by being a member. I want to become a sober man first, and if Mr. Nicholson, or any one else, will show me the plan, I will willingly and cheerfully try. I am a constant reader of the NEW ORLEANS CHRISTIAN ADVOCATE, *Episcopal Methodist* and *Western Methodist*, and always look for something about drunkards first, to see if I can find anything to *encourage* me in trying to become a sober man; I mean, some prescription to be taken as a medicine, which would answer for the time, in the place of whisky, so that I could leave off the habit. There is an inebriate asylum in Baltimore, I think, which was established by Christian people, for the purpose of reclaiming drunkards, as a charity. Now, if Mr. Poisal would publish the plan in his paper, it might be the means of reclaiming many of us in this place. TOPER.

The Christian Advocate.

THURSDAY, OCTOBER 5, 1871.

OCTOBER.

Sweet as the voice that calls
From babbling waterfalls
In meadows where the downy weeds are flying;
And the soft breezes blow,
And eddying come and go,
In faded gardens where the rose is dying.

Among the stubble corn
The hill the quail pipes at morn,
The merry partridge drums in hidden places,
And glittering insects gleam
Above the ready stream,
Where busy spiders spin their filmy laces.

At eve cool shadows fall
Across the garden wall,
And on the clustered grapes to purple turning.
And pearly vapors lie
Along the Eastern sky,
Where the broad harvest-moon is redly burning.

Ah, soon on field and hill
The wind shall whistle chill,
And patriarch swallows call their flocks together,
To fly from frost and snow,
To seek for lands where blow
The fairer blossoms of a balmier weather.

The cricket chirps all day,
"O, fairest summer sky!"
The squirrel eyes askance the chesnut browning;
The wild fowl fly afar
Above the foamy bar,
And hasten southward ere the skies are frowning.

Now comes a fragrant breeze,
Through the dark cedar trees,
And round about my temples fondly lingers,
In gentle playfulness,
Like to the soft caress
Bestowed in happier days by loving fingers.

Yet, though a sense of grief
Comes with the falling leaf,
And memory makes the summer doubly pleasant,
In all my autumn dreams
A future summer gleams,
Passing the fairest glories of the present!

What the Hebrews Knew of Farming.

In his laws Moses made agriculture the basis of the State. According to this principle he apportioned to every citizen a certain portion of land, marked by fixed boundaries. Land-grabbing speculations were prevented by the law, which required all lands in the commonwealth to revert to the heirs of the original owners on the jubilee year. The occupation of the farmer was held in honor from being thus protected by the fundamental law of the State. None were so rich or noble as to disdain to put their hand to the plow (1 Kings xix, 19; 2 Chron. xxvi, 10). Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aquednets from great distances, and many kinds of manure were used. The hills were terraced to the very tops, and planted with vineyards and gardeus. They cultivated wheat, barley, millet, beans, and perhaps rice. (Isa. xxviii, 25). In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiah lived seven hundred years before Christ, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plowshares and spears to pruning hooks. This passage shows, too, that they had instruments for pruning vines and trees. The animals used in plowing were cattle and donkeys. Horses were not in common use among the Hebrews. The original method of harvesting grain was to pull up by the roots, but sickles were used among the Hebrews from the time of Joshua. Harvest among them was a time of rejoicing, cheerful songs being heard in every field. Threshing was effected by flails, the feet of animals, or by drags or rollers. Vineyards and olive groves were extensively and carefully cultivated. Culinary plants and fruit trees were among the first objects of attention. Palestine was said to flow with milk and honey. Bees were highly esteemed. Their hives were made of clay mixed with straw, but stores of honey were often found in hollow trees and fissures of the rocks. (Psalm lxxxi, 16). One remarkable provision of the Mosaic law in regard to agriculture was the Sabbatic year. (Lev. xxv, 1–7). Every seventh year was a year of rest, not so much to the farmer as to the farm. Nothing was sown, and nothing was reaped; the vines were not pruned; there was no gathering of fruit. The object of this regulation seems to have been to preserve the wild beasts, to let the land recover strength, and to teach the people to be provident and look out for the future. But the year was not spent in idleness. The people could hunt, fish, look after their bees and flocks, repair their buildings or furniture, manufacture cloth, or carry on commerce.—*Journal of Chemistry.*

THE TRUE CENTER.

The old astronomers taught by Ptolemy held that our earth was fixed in the center of the universe, and that all the magnificence of the heavens rolled around it. In our days the Ptolemaists in astronomy have almost died out, but of Ptolemaists in theology there are not a few; I mean the teachers who make men the center of their system, and talk so much of the divine in man, and even of collective humility, as the only God they know. On these, however, I need not dwell; I cannot think we are in much danger from that quarter. But it may not be amiss to ask: What is the center of our system? Ought we not be careful to see that point distinctly, and then earnestly contend for it against all adversaries?

I hear a voice that says: "I determined not to know anything among you save Jesus Christ and Him crucified." It was a master in Israel who said that; one who had as much sweetness and light as Mathew Arnold, and was neither a Philistine nor a fanatic. "Christ crucified," says the apostles; not Christ on the manger, not Christ in the miracle, not Christ on the mount, not Christ on the millennial throne, but Christ on the cross; and by this I understand, comparing Scripture with Scriptnre, Christ the Substitute, Christ the Prepitiation. I know, indeed, it is fashionable new-a-days, to deny any legal influence of the death of Christ, and to insist only on its moral influence. It may be fashienable, but I held it to be fatal; and fatal among other things, to the moral influence itself. If sin be something that can be forgiven without any atonement, it is something that I shall commit without remorse. If God winks at it, I shall wink at it. If the lawgiver takes it easily, the law-breaker will not take it hard. The moral influence of the cross of Christ I would uphold as earnestly as any man; but for that very reason I would uphold the legal influence, and this I cannot do without teaching a real propitiation—Christ crucified, the Substitute for the guilty—Christ crucified, a curse for us. Oh, but, say they, we want a living Saviour! So do I. We want a personal companion and ever-present friend! So do I. We want a hand to grasp, a heart to lean upon! And so, God knows, do I. I want a living Saviour; but he must be one that liveth and was dead. I want a personal companion, an ever-present friend; but he must be one that loved me, and gave himself for me. I want a hand to grasp and a heart to lean upon; but it must be a hand in which I can feel the print of the nails, and a heart that throbs against the scar where it once broke for me.

Bear with me, brethren. I am speaking to you very freely. But it does seem to me that the offense of the cross has not yet ceased. On every hand I seem to hear the cry: "Let Him come down from the cross, and we will believe Him." And, therefore, I would cry aloud in return: "God forbid that I should glory save in the cross of my Lord Jesus Christ." I desire, therefore, to keep the cross the center of my system. I wish, on whatever are of the circumference I may travel, to point inward to that center. And I am sure that those of you who can describe a large circle, and take a far grander sweep than I, may yet be followers of the apostle, and know nothing among men save Jesus Christ and Him crucified."—*New York Observer.*

SCRIPTURAL DANCING.

A history of the burdens which have been laid upon Scripture would be one of the "curiosities of literature." There is scarcely any practice or opinion for which controversialists in their eagerness have not sought authority in the Bible. We supposed that all tolerably intelligent people know the difference between the dancing described in the Bible and the modern dance. But here is the New York *Tribune*, which rarely blunders in its history, gravely citing David's dance before the ark as a testimony in favor of the modern ball. So we judge it cannot be useless to go over the old, and, as we thought, familiar ground once more.

The dancing of the Bible then was generally, though not exclusively, a religious ceremony. The dancers usually carried their instruments in their hands, and danced to their own accompaniment. As in the Oriental dance of the present day, the evolutions as well as the songs were extemporaneous. They were always performed by the sexes separately. There is no evidence from sacred history that the diversion was ever promiscuously enjoyed, except possibly at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies.

From being principally reserved for occasions of worship, dancing came gradually to be practiced in common entertainments. In early times, indeed, those who perverted the exercise from a sacred use to purposes of amusement were considered profane and infamous, and Job denounces as a distinguishing feature, characteristic of the ungodly rich, that they encouraged a taste for dancing in their families. It was not till the classic ages of Greece and Rome that society underwent a revolution of sentiment on the subject. Under the patronage of the emperors, and of their luxurious tributaries, like Herod, dancing was carried to the utmost perfection, and was often of the most licentious description. But it derives no line or word of sanction from the Bible. And it derives as little from the early church. All promiscuous and immodest dancing of men and women together was forbidden among the early Christians, and Chrysostom declaims against promiscuous dancing as one of those pomps of Satan which men renounce in their baptism.

We do not venture here into a discussion of the modern dance. But we do enter our protest against deriving any argument for it from the religious dances of the Hebrews, which bear as little resemblance to it as the Greek drama in its purity bears to the modern opera bouffe. One might as well argue for the modern prize-ring because Paul says he has "fought a good fight," as contend for a modern ball because David danced before the ark of the Lord.—*Christian Weekly.*

JUST AS YOU ARE.

Anxious sinner! hasten, O hasten to Christ, just as you are.

Just as you are; for He came to save just such sinners as you are. Had there been no sinners, He had never made atonement; He had never invited men unto Himself; He had never authorized the offer of mercy. If you come in any other character than that of a guilty, ruined sinner, you mistake the grand feature of salvation, and assuredly will never experience its blessedness.

Just as you are; or you will never be any better prepared. You have spent a whole life time, long or short, in trying to make yourself good; but God loathes you more and more as you go about to establish your own righteousness. All you can do has no merit, and will never procure the favor of Him from whom alone must come the blessing.

Just as you are; for He waits to be gracious to you. He has invited you as a sinner; why should you wish to present yourself in any other character?

Just as you are; for His grace is infinite, and cannot fail to cover the whole extent and enormity of your guilt. Did He not know the whole case of ruined sinners when He undertook the work of redemption? Has He not all fullness in Himself, and can there be a case so desperate that he cannot rescue and save?

Just as you are; for it is only as a sinner saved that you will have any disposition or capacity to rejoice or to join in the blessed anthems of the redeemed. O! what is the theme of their present and their eternal praises, but the grace that has made them white in the blood of the Lamb?

Just as you are; for He may not wait longer if you delay. Hell is peopled with those who have refused until the compassionate Saviour has turned from them, and wept over the infatuation that decided their ruin.

Just as you are; for you have nothing else to give. Penances of no account with him; all your righteousness is but as filthy rags; even your confessions, and lamentations, and self-reproaches render you not more acceptable in His sight. O, then wait no longer, but make the resolve to go to Jesus just as you are. Give yourself up to Him, to be saved just as he sees fit to save, and say:

"Here, Lord, I give myself away—
'Tis all that I can do."

"For I am not come to call the righteous, but sinners to repentance."—Matt. ix, 13.

"Whosoever will, let him take the water of life freely."—Rev. xxii, 17.

Original Letter of the Late Rev. Richard Watson.

The subjoined letter of the never-to-be-forgotten Richard Watson, was addressed to the Rev. William Woon, missionary at Mangungu, New Zealand. As it contains some advice appropriate to young ministers, as well as missionaries, I send it to you; if you deem it worthy of a place in the *Herald*, you will thereby gratify, yours truly,

DAVID NASH.

No. 77 HATTON GARDEN, Sept. 17, 1832.

MY DEAR BROTHER: I have written to the chairman, Mr. Thomas, introducing the brethren who, by God's blessing upon them will have been conducted safely to you, to present you with this letter.

I have seen, in your communications with the committee, the good use you are making of the press. You are now a printer indeed! A noble business, my brother, when you can by it not only speak for Christ, but make your own and others' speaking to be heard and understood where your living voice cannot reach, and after you are dead. Even elementary books will convey elementary instruction of the most lasting and saving character. These thoughts will help you to pull your press, and move your letters joyfully. At any stage you may say: "This is God's work, and I do it unto Him." Should you ever have somewhat more labor than others, you will have the greater blessing. Still, by training up native, you may relieve yourself, in time, of the drudgery of the press, although the direction and management will remain with you.

I have concluded my three years in your old circuit (that of City Road), in great happiness and harmony, and in none more than with the local preachers, who have given me great satisfaction. The congregations are all good, and the work is hopeful. Death has made progress of late among us. Dr. Clarke, Mrs. Storry, Mr. Scarlett, and others, have been called away, so that we shall soon meet together from the ends of the earth, in our Father's kingdom, and what will it matter where we have died, whether in London or in Tonga?*

Mrs. Tucker will, I think, be a great acquisition to the mission. She is little in stature, but of great judgment, prudence, and piety. She is the daughter of Mr. John Hall, of Bristol, of whom, I dare say, you have heard. Give my love to the brethren, from whom we delight to hear often and much. Only aim at being true Methodist missionaries, preaching the religion of the heart, living in its full influence, having nothing to do but to save souls; despising ease, indulgence, show; living in perfect harmony and affection; honoring one another, reading often, and making your rule St. Paul's Epistles to Timothy and Titus; then God will be with you. You will save your own souls, and them that hear you. Keep far from worldly things, and civil disputes with the natives. Show them that your work is higher.

May you have health and peace, through Jesus Christ. I beg my kind regards to Mrs. Woon, and am, dear sir, yours affectionately,

RICHARD WATSON.

P. S.—I advise you and all the brethren to read daily with the Scriptures, books of stirring experimental piety. This is a very important means of grace. R. W.

*Mr. Woon was stationed at Tonga, Friendly Islands, when this letter was written, and afterward removed to New Zealand.

FATHER GAVAZZI recently delivered a lecture at Dublin, in which the progress of Protestantism in Rome received partienlar attention. The first advance of the anti-Catholic movement in the Papal States was after the downfall of the first French empire. Protestants were then permitted to practice their own worship outside of the city gates. Two English churches, two Scottish churches, and an American church, are still outside of Rome proper, and their edifices, says Gavazzi, resemble "old rough barns." The Bible at that time was forbidden, and the Father in his discourse spoke of the frequent trials resulting from tourists carrying the sacred volume with them for private use. The change wrought by the loss of the temporal power is thus depicted in the lecture: "Now the Bible is a free book in Rome. We have eight colporteurs selling it without difficulty everywhere. (Applause). They sell it publicly in the market squares everywhere, and several thousand copies are already in circulation among the Romans. (Loud applause). There is another great fact—namely, that an English lady has sold two thousand copies of the New Testament in a quarter exclusively occupied by Jews. (Hear). That is a great triumph. (Applause). More than that, I can point out to you a standing triumph which defies all the impotent rage of the Pope. Do not forget that the Bible was in Rome the forbidden book. Now, when you enter Rome, and pass that great and beautiful square called the Corso, which is the largest in the city, the first thing you meet is a beautiful shop, neatly fitted up, with a large inscription in golden letters: 'General Depot of the London Bible Society.' (Enthusiastic cheers). That is something. The Bible, once forbidden in Rome, is now sold in a large and beautiful depot, in the largest street, in immense variety, in all languages. (Applause). That is something new and extraordinary for Rome. (Hear, hear). But there is a culminating point in the transaction. That shop faces the Vatican, which stands on the other side. (Laughter and cheers). Even without an opera-glass the Pope can see the General Depot of the London Bible Society. (Loud laughter)." Of Protestant churches we are told that there are now in Rome five regular congregations—two of the Free Church, of which Father Gavazzi is an evangelist; one of the Waldensians, and one of the Baptists. Throughout Italy there are also one hundred congregations, with ten thousand communicants and three hundred thousand catechumens.

BEWARE of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and bad deeds finish the progress. Watch against them. Strive against them. Pray against them. They prepare the way for the enemy of souls.

Bad thought's a thief; he acts his part,
Creeps through the windows of the heart;
And if he once his way can win,
He lets a hundred robbers in.

RELIGIOUS INTELLIGENCE.

THERE were four thousand two hundred and thirty-three fewer additions by examination to the Presbyterian churches last year than the year before; in view of which the *Presbyterian* asks if money raising did not interfere with labors for the impenitent. Churches, like individuals, can have but one absorbing interest before them at a time.

CONVERSION OF DOMINICAN FRIARS. It is stated that Father Aguas, the celebrated friar, lately converted to the Protestant faith in Mexico, is making a great impression upon the people of that city by his powerful preaching. A Dominican Friar in Rome, who has renounced the papacy, is now preaching with effect the gospel of Christ, almost under the shadow of St. Peter's.

REV. ARTHUR MITCHELL says, in the *Interior*, that west of the Alleghanies there are five hundred Presbyterian churches without pastors; that annually, in that section of the country, forty ministers, on an average, die, and one hundred new churches are formed; and that in the six theological seminaries connected with the denomination, there are at present about four hundred and fifty students.

AT the session of the New York Central Baptist Association (Free-will Baptists), held at Fairport, it was stated that the regular Baptists in the United States show signs of a revision of judgment in the matter of close communion. Dr. Caswell, of Brown University, and Rev. Dr. Dodge, of Madison University, were mentioned as on the liberal side. It was also asserted that "within the next two months more than one hundred able, distinguished and influential ministers belonging to the Close Communion Baptist body would unite in making a public protest and declaration in behalf of entire toleration on the communion question."

THE *Presbyterian* has been making an examination of the record of church benevolence, as shown not only by the body which it specially represents, but also by three other prominent denominations. Its final result is as follows:

	Communicants.	Contributions.
Baptist	1,419,493	$516,764
Methodist Episc.	1,298,938	957,138
Presbyterian	455,378	1,444,388
Prot. Episcopal	176,686	242,032

The deduction from these figures is, that "the Presbyterians contribute nearly six times as much as the Episcopalians, nearly three times as much as the Baptists, and half as much again as the Methodists, for their benevolent purposes." Or, stated in another form, "The Baptist average thirty-six cents a communicant; the Methodists seventy-four cents; the Episcopalians $1 37; the Presbyterians $3 17." Last year, indeed, the Presbyterian average was $5 40. This excess in contributions is attributed partly to the excellent system of collections, but mainly to positive denominational superiority in benevolence.

THE great reformation in Germany is steadily gaining ground. Three thousand families in Vienna have applied to the minister of religion for permission to have mass performed in the cathedral by priests who have remained faithful to the "pure old Christian doctrine." The old Catholics are organizing throughout Bohemia and Corinthia, and they have started their first newspaper. A fund has been started for the support of priests who may be excommunicated or deprived of their benefices for opposing the dogma of papal infallibility. Above all, a thorough understanding has been reached that this movement shall not rest with repudiating the new dogma; but that a general reform of the church must now take place. The laity must be admitted to power in the church, and the whole scheme of church dogma must be revised. Singularly enough, this movement seems to be quite as strong among the Catholics of Austria and South Germany as in the northern countries. The Ultramontane bishops in Hungary having threatened to bring suit against Herr Pauler, the minister of instruction, for refusing to allow the promulgation of the dogma, Francis Joseph has himself written a letter rebuking them. In answer to this, shall we hear a fulmination from Fulda, against the "aggressive policy" of the emperor? The fact is, that the enormous pretensions of the Ultramontanes have alarmed the potentates and incensed the people; and an opposition to them has been aroused that will not cease till their prestige is broken.

IT WOULD appear from a statement of Rev. Mr. Williamson, agent in China of the Bible Society of Scotland, that the Greek Church, under the patronage of the Russian government, is already at work by its missionaries in many important localities of Mongolia, Manchuria and Siberia—men, he says, who are laboring with zeal and intelligence. He also represents their views of divine truth as much more scriptural than we have generally supposed the Greek Church to teach. Mr. Edkins, of Pekin, who is of the Church Missionary Society, also speaks of the charge of some Greek bishops as much like the charge of other missionary bishops. The worship of Mary and the saints was alluded to, but only that; and Christ Jesus was set forth as the great mediator between God and man. These Greek missionaries are freely using the Scriptures also—that in the Mongolian language, which was translated by Messrs. Swan and Stallybrass, of the London Missionary Society—together with schoolbooks prepared by them. The Russians have recently purchased of the British and Foreign Bible Society two large cases of these Scriptures, and forwarded them to the Buriats, in Pekin. Nor is this all. They have been purchasing the Scriptures and portions of the Bible in the Manchu language, for the use of the Manchu tribes on the Amoor; and have recently completed a translation of the New Testament in Chinese, for their work among that people. These are very remarkable things to be done by the Greek Church; and yet the statements come from high authority. If they are to be received according to their full import, they indicate a great change in that communion, or else the Greek Church of Russia is very unlike that of Greece itself or of Turkey.

THE Madrid Evangelical Aid Society has lately been formed in London, for the purpose of assisting the Spanish Evangelical Union at Madrid in the spread of the gospel in that city and in the northern provinces of Spain. Its objects are further set forth as follows: "Means have been supplied from Scotland to support seven rising churches in Andalusia, which are being organized after the Presbyterian system, and united by a synod. The help given from England has hardly yet been in proportion to the interest the Spanish reformation ought to awake, and really does awake, in our country. Some English societies have sent out agents to Spain, who have undertaken work in different places. Some have met with success; others have hardly overcome the difficulties which foreigners must always meet. In forming a new committee, it is not intended to originate a new mission. What Spain permanently wants is not so much evangelizing foreigners as the development of a national Spanish reformation. Abstaining, therefore, from the employment of any agency of our own, we propose to furnish Spanish Christians with the help they urgently require. The Evangelical Union of Madrid has a confession of faith in harmony with that of other Evangelical churches. Their excellent pastor, Don Antonio Carrasco, has been honored by God in bringing many souls to the Saviour; and the ministrations of this infant church are so regulated as to secure for its members (now numbering over two hundred) that 'all things shall be done decently and in order.'"

A LARGE PART of the *Foreign Missionary* for September (Presbyterian) is taken up with letters from Rev. Dr. H. H. Jessup, at Beirut in Syria, giving account of the persecution of a Moslem, named Haj Hassan El Arbaji, servant in a respectable native family at Beirut. He was seized by the police. This man had in a somewhat desultory way, for two years, but frequently during the last three months, attended the Protestant church, but had not yet been baptized. Though illiterate, he is spoken of as an earnest, honest and hard-working man. A protest against this illegal seizure was made to Raouf Pasha, governor of Beirut, by the consuls general of Prussia and America, Messrs. Weber and Johnson, and by Her Britannic Majesty's vice consul, Mr. Jago. The Pasha replied that he was acting under orders from his excellency the Wali (Rashid Pasha), and the utmost favor that the representatives of Europe and America could obtain was that the wretched man might take leave of his wife. At Damascus, he was alternately threatened, cajoled and ill-treated by the Wali and Mustafa Bey, the Mir Alay (chief of police) of Zabayeh, an aggressively fanatical Mohammedan. The matter having come to the notice of Captain Burton, English consul at Damascus, he immediately sent in a demand for the release of the convert, which was curtly and decisively refused by the Wali. The next day, however, he was compelled by Captain Burton's representations to let the man go, privately warning him at the same time, that if he and his family did not quit Beirut within twenty days, he would be sent in irons to Constantinople. The American missionaries, under whose preaching Hassan had become a convert to Protestant Christianity, were active in seeking his relief from persecution, and do not consider the end of this case as by any means reached. The whole record is one of the most interesting in modern missionary experience, and some principles are likely to be established by it, of great importance in missionary work in the Turkish empire, among them the concession, vital and practical, by the government, of the right of a Moslem to leave his faith, and the placing of Moslems and Christians, in this regard, on the same footing.

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THE WORM.

There is but one worm that our people are much troubled about. At a time when other unfavorable conditions have operated to shorten the crop, this great enemy has come along to still further reduce the harvest. Perhaps a million of bales may be devoured by this voracious creature, and thus lessen, by many millions of dollars, the amount realized. Had these millions been saved, we can only conjecture where they would have gone. Still, we cannot help meditating upon the fact, that such an enormous sum has gone the way of all the earth, more in dollars and cents, by many times, than the whole Christian world gives to foreign missions, and more than ten thousand preachers get for their yearly services. If this immense sum had not been lost, how much of it would have found its way into the Lord's treasury, and how much richer would the enterprises of the church have been? It will take a great deal of argument, eloquence and religion to overcome the plea which the worm has put into the mouth of those who have, in any degree, felt its ravages. There may be enough left to pay taxes, to keep up a comfortable style of living, something for investment in real estate, or to meet business obligations, but God's share has been devoured.

In ancient times the visitations of destructive insects were interpreted as judgments from the hand of God. The Jews were sorely familiar with the locust, the palmer-worm, the canker-worm and the caterpillar, and these were sent upon them for their sins. The caterpillar, whatever its kind was, doubtless passed through all the developments of the modern worm. The butterfly, the egg, the crawling worm, the cocoon, were all present in the various stages of its being. The circumstances aiding or retarding the growth of the pest were known, and wise observers were busy with their plans to prevent or destroy the evil. The reign of law was then as uniform and absolute as now, there was practical atheism, scientific unbelief, and the ignoring of God in the teeming workshop of nature, as well as in the problems of government and society. The vine withered, the apple tree dried up, the corn was blighted, the locust came, the palmer-worm did his work, and all were accounted for upon natural principles. The unusual conjunction of the heavenly bodies, heat, moisture and the general perverseness of things, afforded an easy solution. Notwithstanding, they were sent, and for a purpose looking to the discipline and punishment of an offending people. Is the worm and grasshopper of our day less under a guiding providence than the insects which wrought such fearful havoc in the times of Joel?

To connect the cotton worm with God and with moral ends, is the last thing that the planter or the merchant thinks of. It is a chance that comes in the common order of nature; a misfortune incident to all pursuits, and is without significance further than its bearings upon the rates of interest or the value of exchange. Nothing short of a Persian famine is likely to make people think of their sins, and the source of their manifold blessings. God's gentlest word speaks in such a mild visitation as the present, but are there ears to hear it? It is the still small voice admonishing, not after, but before the earthquake and the fire. It is rather to arrest our covetousness than to punish us for it, and to remind us how largely God can take when we do not choose to give. The aptitude of men to misinterpret and misapply appears here. The voice of God is made to shut up, where it is designed to open; and it is made the ground of withholding, where its purpose is to lessen and relax the selfish grasp. The worm is hatching, eating and webbing in obedience to a divine command, and it is in accordance with a divine commission that the fields are being stripped. There are few who will not feel the effect in some way and in some degree, but who will recognize the Lord of the harvest in his sovereign sway? If the infinite God does not speak from the field, and in the harvest, he has no voice whatever in the world.

And it is here that we are least disposed to listen and to apply his admonitions. A gentle reminder, far short of a severe judgment, comes to the planter in the diminished results of the year's toil. What he has, speaks eloquently enough of mercy and forbearance; but what he has not, tells in deeper tones that he has been an unfaithful steward. The giver of all keeps back, because we are not worthy to be trusted with such overflowing abundance. We would like to see some godly men make the true application by giving more, because they have made less. How many have tried this remedy for the worm, and how many have the faith thus to improve the lessons of providence which surround them?

The worm has come as a calamity of mild proportions, millions have been swept from our expected gains, and many mourn over their losses, but there is a worm a thousand fold worse than any that now ravages our fields, and a destiny more lamentable than poverty breeds in this world. There is a state "where their worm dieth not," and in which the memory of blighted crops will be as a solace amid the wretchedness of despair. There are worms breeding in the covetous soul more numerous than those that shall feed upon the decaying body, and far more terrible than those that have blasted the pride of earthly husbandry. The rumors that come from hills and bottoms of the injured and half destroyed crops, and oft-repeated alarms about the progress of the work of destruction, are of small moment, compared with the wail which shall come up from the depths of a lost eternity. There is a crop of worms whose period of incubation reaches beyond the boundaries of time, and whose manifestation will be an awful surprise to those who have wasted the opportunities of life.

ON THE PACIFIC.

BY BISHOP KEENER.

STEAMER IDAHO, Sept. 19, 1871.

On Saturday, the sixteenth instant, I took passage on the steamer "Idaho," which runs from Portland to San Francisco, one of the North Pacific steamship line. She is now creaking and rolling herself forward on the broad bosom of the Pacific, and I am in her cabin writing. I cannot but compare the swelling, surging movement of the steamer with that of the stagecoach, with its bound, recoil and precipitate fury, and much prefer this to that. Some one told me that when in the stage, I should wish myself at sea, and when at sea, in the stage, but my calm decision is in favor of the sea route. Sunday was a beautiful day; the Columbia river never looked broader or grander. The frost had fired up the woods just a day or two previous with all the richness of autumn's golden dye, and as we at times neared the steep sides of the river, we could see the gray rocks brightly flecked in patterns of vermilion, emerald, russet and saffron. Astoria sits stiffly on the side of a hill; small and unpromising. It has immense forests behind it, the growth too large to be cleared or disposed of, unless by milling, and that would be a slow business. On its front the river has a width of ten miles. Portland has nothing to fear from this town, though it is within fifteen miles of the mouth of the Columbia. The rich valleys about Portland compensate for its distance from the ocean—twelve hours run by steamer. As I was detained some three days at Portland, waiting for passage, there was ample time to walk about and see the very many evidences it gives of thrift and strength. Tasteful buildings, and costly ones, are springing on every side. How I did wish for $2,000 to buy a church lot, just in the right place, if one had the pick of the whole city. The place has grown suddenly in a different way from its first indications, for the churches are together and not well located. Will the day ever come when the Lord's people will trust Him for a little money! Here are openings on this coast, if there were any one to lend a little money to be returned, like life insurance policies, after death. A good church at Portland would give us a good congregation. As it is, we have none. The Northern Pacific railroad will have a terminus at Puget's sound, and there may spring up then another Pacific center. At present all bids fair to be tributary to Portland. Portland and San Francisco are the keys of this coast, both, in a military, commercial and ecclesiastical point of view. Some years ago, we were offered a fine lot in Portland, but the brother, who is now in heaven, refused to take it, because he thought the town never would come to anything. Well, the church has to survive the faith of some men and the folly of others.

This morning five whales were fluking within rifle shot of our craft, and several large ones have been blowing off and spouting within a quarter of a mile. A considerable business is done in this latitude, in the whaling business, by companies that stay upon the shore. They go out in sailing boats to hunt and capture these huge oil-growing monsters. The boat sails bravely up within a hundred yards of the whale, and a harpoon is discharged from a gun into his side; a line attached to the iron is then run out as far as the whale chooses to go on the surface, but if he starts down the line is quickly cut, and off he goes till next time. But if he stays out the boat hauls up near enough to shoot an explosive ball into him, again and again, until he is captured. One company secured in this way, the past season, twenty-two whales, yielding from thirty to seventy barrels each. Further up the coast, the Sitka Indians capture the whale by attacking him in their light canoes. They plant a barbed iron in him, to which is attached a seal-skin buoy. The whale starts down dragging this big air-bag after him; when he rises they throw another lance in him with another bag to it, and so on until he is fairly worn out of his element and his life with bags and lances.

The swell upon this vast waste of water shows that it has room. The mind attempts to run out five thousand miles to the west, and imagine those distant shores where more than half the world is lived; then it moves up to the crunching floes and packs of polar ice; and then goes southward far past the starry isles of the Southern archipelago; nor scarcely finds rest upon the stern coasts of our Antarctic continent. How vast is the realm of this mighty deep, where storms may exhaust themselves in perpetual rounds, and how mighty is that King of the Floods who has said to this restless force: "Here must thy proud waves be stayed!"

Just this instant one announces that we are in sight of the coast; and, on to-morrow, a kind Providence still permitting, we shall steam through the Golden Gate and tie up at San Francisco.

P. S.—September 20.—I close this just as we are passing into the spacious harbor of San Francisco. We have had a somewhat rough but pleasant passage. It is so near the equinox that we are doubly thankful for a safe passage.

NEWS FROM THE CHURCHES.

Mount Lebanon Circuit, Louisiana.

Rev. J. H. Jordan, in charge of the Mount Lebanon circuit, writes September 15: "My season of protracted meetings began with the third Sabbath in August, at Arcadia. We had an interesting meeting, which lasted four days. I had no help until the last day. Bro. McCoy, a local preacher, and Bro. Campbell, a Cumberland Presbyterian preacher, came in and rendered good service. But for other arrangements I should have continued the meeting. It resulted in six accessions to the church, and the membership much strengthened.

"On Friday night we reached Mount Lebanon; found a small congregation assembled; very soon had the pleasure of seeing Bro. Crowson, from the Sparta work, who rendered efficient service during the meeting. No one could fail to be profited by his company or his preaching. He is one of our oldest and best preachers. Our congregations were small until Sunday. I think the meeting was profitable; not as much as it might have been had the church been more interested. We closed Sunday night, having received two members by letter, leaving several mourners at the altar.

"Our next appointment was at what is known as Brice's schoolhouse, in a section of country where there has been but little preaching until about a year ago. I was requested by a brother Baptist to give them an appointment. I did so, and soon saw the necessity of an organized church of some kind in this community. I appointed a protracted meeting, which I held a week, almost without help, Bro. Upton preaching once and Bro. Davidson once, during which I opened the doors of the Methodist, Baptist and Presbyterian churches—(as the people say). I did make a test as to which was the most important for the community. It was for the good of the cause in that community I was laboring, which resulted in organizing an Methodist Episcopal Church South, of twenty-eight members, five of whom have since moved away.

"I served them the best I could last year, and this took it in the Mount Lebanon work. So much for its history up to the meeting, which lasted six days, resulting in one of the most gracious revivals I ever attended, all things considered. I had no assistance except lay members, but the best of all—God was with us—having had twenty-five accessions to the church—many of the brightest conversions; the church, without exception, graciously revived. We now have a membership of fifty-two members and have erected a comfortable church, which is out of debt. Oh! that every community could have such a season of rejoicing."

Lisbon Circuit—Louisiana Conference.

Mr. Editor: I rejoice at the reports of revival influences coming from almost every quarter. The times seem to be most auspicious for Zion. Her triumphs, it seems, are more constantly and generally recorded than ever before. Who cannot take courage? Whose heart will remain untouched, and hands idle, while such glorious demonstrations of the power of Christianity are being made?

I do not write now to relate anything *extraordinary* on this subject, Mr. Editor; yet I have a matter which I regard as worthy of record. It is due the people of Lisbon (the *metropolis* of my circuit) to have publicly announced that they have recently built a new church edifice for the Methodist Episcopal Church South, had it dedicated, and on which occasion they were most signally blessed by the divine Head of the church. The church is a very neat frame building, thirty by fifty, is finished, all but the painting, which I hope will be done soon, and is paid for, the entire cost being somewhere between fifteen hundred and two thousand dollars. The house was dedicated on the tenth of September, the sermon being preached by Rev. N. A. Cravens. It was an important occasion, as indicated by the immense throng present. The preaching was in power. Bro. Cravens and Bro. Armstrong, and one or two local brethren, remained with us several days during the progress of the meeting. A deep interest was generally manifested during the whole time of its continuance, and although the seven days' services resulted not in many conversions and accessions to the church (this being a very religious community), yet the church was thoroughly revived. Oh! how the brethren did rejoice together. It was good to be there. The love-feast, class-meeting and prayer-meetings, during the time, were most efficient agencies in promoting harmony and spirituality.

The people here deserve much credit for their noble enterprises. I believe they are alive to most all the interests of the church, and do well considering the few facilities they have. The Sunday school flourishes, prayer meetings are attended to, and I believe the preacher always gets his allowance.

Suffice it to say, for the remainder of the work, that a general religious sentiment prevails. The people everywhere are clamoring for protracted meetings. They want preaching. Ministerial labor is in great demand. O what a field ready to be harvested, and but a few to put in the sickle! Men are perishing for the bread of life, and none to give it. Talk about circuits being too *small;* we want more preachers; every foot of ground ought to be occupied. Then would we have more religion, and, consequently, a more ample support for the gospel, then more work done and more glorious conquests. But I desist.

Yours truly, Jos. W. Medlock.

ARIZONA, Sept. 20, 1871.

Revival at Midway, Alabama.

Mr. Editor: The Eufaula District Conference convened at Midway, Alabama, September 14, Rev. J. L. Cotton, presided. The attendance was larger than is usual. The business of the Conference was dispatched with perfect satisfaction. The preaching was spiritual. Penitents crowded the altar, and some were converted. The meeting still continues, and up to this date more than fifty have been converted and forty-six added to the church. Dr. Cotton and Rev. J. W. Glenn remained and assisted us. Such a sweeping revival has not been known in this country for years. Dr. A. S. Andrews, president of the Southern University, was present to represent the claims of that institution before the Conference. The Doctor made a fine impression, and carried several young men from East Alabama with him to Greensboro. He is a working man, and knows how to take hold of the people. We predict greater prosperity for the Southern University than ever before. Respectfully, W. H. Wild.

MIDWAY, ALA., Sept. 29, 1871.

Wilkinson Circuit—Mississippi Conference.

Mr. Editor: I have just closed a meeting at Pisgah, of nine days' duration, and, notwithstanding the weather was very unfavorable for several days, our congregations were good. The Lord was with us in great power, the church was greatly revived, sinners were made to tremble and cry out: "What must I do to be saved?" There were thirteen conversions and ten accessions to the church. The meeting closed with many penitents at the altar, three of whom have been converted since the meeting closed, at prayer meeting. J. H. Shelton.

BETHEL, Sept. 29, 1871.

A Word from Natchitoches.

Mr. Editor: It will be gratifying to the friends of Methodism to learn that we have organized a Methodist Church South in the town or city of Natchitoches, and have a Methodist Sunday school; but we have no house of our own, and we are meeting with discouragement on that account. We are trying to get means to build a suitable house in an eligible location. I would be glad to know whether we can get help to build or not. By the help of the good Lord we *will not give up the ship.* R. Parvin.

Crystal Springs, Mississippi.

Mr. Editor: For months a work of grace has been progressing in this church. Recently it developed such interest, we felt constrained to hold meetings for its nurture. During the time eighty-one have professed a gracious experience, and up to this time seventy-seven have joined the church. Yesterday, the morning service, thirty-five surrounded the altar to affirm the covenant vows, and received the right hand of fellowship—a spectacle of Christian beauty we never witnessed before. Yours truly,

W. E. M. Linfield.

Crystal Springs, Miss., October 2, 1871.

MISSISSIPPI CONFERENCE.

Notice to Committee of Examination and Preachers for the Fourth Year.

J. T. Heard will examine the class on the Bible, in reference to the Acts and the Epistles, their analysis and design; Wesley's Sermons, Volume IV, and Manual of Discipline, Chapters VIII and IX.

J. M. Pugh will examine the class on Watson's Institutes, Part I, and Powell on Apostolical Success and Discipline.

H. F. Johnson will examine the class on Hickok's Moral Science, Mosheim's Church History, and Summers on Baptism.

J. T. Heard,
Chairman of Committee.

P. S.—The Committee on Preachers of the Fourth Year will meet in the Methodist Church in Meridian at nine o'clock on Tuesday morning the twelfth of December. J. T. H.

W. C. Shepard & Co., importers and dealers in china, crockery and glassware, whose advertisement appears on the fifth page of this issue, have the confidence and respect of a very large number of customers made up of the best class of our citizens. Their assortment is large and well adapted to the wants of the people, and we take pleasure in saying that in our own dealings with them, for several years, they have fully maintained their reputation as straightforward, honorable and obliging merchants. Purchasers will do well to call at No. 55 Camp street, and examine their stock.

Grand Concert of Sacred Music. A rendition of masterpieces of the standard musical composers by the best artistic and amateur talent of the city, will be given in Carondelet Street Methodist church, on Monday evening, October 16. In addition to several professional artists, we shall have the combined strength of our various choirs, thus constituting a grand festival of sacred song. The proceeds are to be applied to the relief of the Algiers Methodist church.

The Storm.—Monday and Tuesday last a storm of considerable violence raged in this region. There was an unparalleled fall of rain, and some damage to trees and buildings. At this writing the weather is cool and clear, and every indication of a settled and healthful atmosphere. We trust that the excitement about the fever and the tidal wave have been blown away together, as there has been no foundation for either.

New Orleans Conservatory of Music.—This institution, recently organized by Prof. Masae, is now open at No. 90 Barenne street. The spacious building is handsomely fitted up and well supplied with instruments and all the requisites for the use of students in music. The Board of Instruction is filled with professors of wide celebrity. Such facilities for instruction in all the departments of music have never before been offered to our people.

Health of the City.—The last report of the Board of Health indicates a remarkable degree of good health in New Orleans. Never, in our history, has the mortality been so light at this season of the year. There was, within the last nine days, one death from yellow fever, and this case came from Natchez. We regard the city as entirely safe for the unacclimated.

Mr. R. M. Lusher, principal of the Commercial and Classical Academy, has in our issue of this week an advertisement of his school located at No. 247 St. Charles street, to which we take pleasure in calling the attention of parents and guardians. Mr. Lusher has had many years of experience as an educator and is highly respected as a gentleman of moral worth as well as thorough scholarship.

THE NEW MONTHLY MAGAZINE.

The bill of fare for October is very appetizing. Here it is:

Nothing But A Woman, by Allan Melville. The Cephalopoile, Illustrated. The Witch, by S. Adams Lee. Picciola, or The Prison-Flower, selected. Rainy Days, by Nettie Veale. Effects of Cold in Russia, selected. In China and Back, by George W. Gift—No. VI. Celebrities That I Have Seen, by Mrs. Martin. Gossiping Sketches—No IX. Woman's Position, As Taught in the Bible. The Altar, the Tabernacle, and the Temple, by Prof J. O. A. Clark—Part II. The Mystery Pervading the Universe, by Rev. W. F. Mistor. The Aged Pair, by Mrs. Mary Ware. Earthquakes and Volcanoes—Part I—Earthquakes, selected. Little Willie Brandon, by Mrs. Mary Ware. Field-Flowers, selected. Editor's Round-Table: The Social Influence of Woman; The English Home; Rights and Wrongs of Woman; How to Manage Them; The Good Time that is Coming; Why not let Woman Vote? The Ministry of Music; The Old, Old Story; Our Subscription List; Let us Make One More Effort.

There is an item in the foregoing which gives us pain and mortification. After all the genius, talent, and labor bestowed upon the magazine by the editor, and the herculean efforts put forth by the agent, *the magazine cannot be sustained*. The apprehensions expressed at the General Conference, by those who did not favor the enterprise, have been sadly realized. We bear witness to the earnest and persevering efforts of agent and editor to make it a success; and we deeply deplore the lack of interest in the connection which precluded their success. We copy from the magazine, as follows:

THE OLD, OLD STORY.

The editor takes his place at the "Round Table" with a heavy heart this month. In the beginning of the year the prospects of the New Monthly Magazine were very encouraging. For four months the tide of subscriptions kept swelling and rising, until we fondly dreamed that the flood would waft us into the haven of success. Alas! before we reached the port there was a sudden pause, and we found ourselves in mid-summer drifting away, and losing sight of the blessed shores of green foliage that promised *rest* from the burden of anxiety and care. Then sickness came, and the editor was compelled to cease from labor for a season; and when he returned the prospects of the magazine were seriously darkened. The agent had made a vigorous appeal for aid, and had scattered through the mails thousands of circulars invoking the patronage of our friends. The answers to these appeals came back, in many cases, in words of censure; in other instances, the circulars were returned without a word *pro* or *con*. The vast majority treated the subject with profound indifference.

In view of this state of things, the editor felt constrained to take the course indicated in his communication to the Book Committee. We have no personal interest in the New Monthly. If the church does not need it—if the church does not want it—we cannot be induced to attempt to force the periodical upon a reluctant public. The editor addressed the following communication to the Book Committee:

"To the Members of the Book Committee:

"DEAR BRETHREN: It is with very great reluctance that I make this communication to you.

"The General Conference of the Methodist Episcopal Church South, at the session in Memphis, in May, 1870, ordered the publication of a monthly magazine. The character of the periodical was not further defined than that it should be of high literary grade. It was believed at that time that such a periodical was needed by the members and friends of our church. Having been elected to the post of editor of the magazine, I entered upon my duties, and the Publishing House issued the first number early in January, 1871.

"I had reason to believe that the enterprise would meet with the cordial support, not only of those who ordered the publication, but of those for whom the periodical was designed. I regret to say that my expectations have not been fulfilled. It is not necessary to inquire into all the reasons why this support has been withheld. The financial pressure in many parts of the Southern country during the past year will, doubtless, account for the failure of a large class of persons to come to our aid; but I cannot avoid the conclusion that the indifference, which has been manifested by the vast majority who sustain our church literature, is attributable to one of two causes; either I must exist dissatisfaction at the manner in which I have conducted the periodical, or else the General Conference erred in supposing that there was a necessity for such a publication. In either case, my duty in the premises is obvious.

"I need not refer to the embarrassments that have embarrassed me in the management of the magazine. I have personally solicited aid from many writers who were competent to afford it. To these solicitations a few have responded; but the many have requested to be excused. In the straitened circumstances of the Publishing House, it was impossible to expend a sufficient amount of money to command the best literary abilities of the country. I feel no hesitation, however, in affirming that many of the contributions I have published have been, in all respects, equal to those of the standard periodical press. But I have been painfully conscious that the magazine has not attained the high character and position which its friends desired, and for which I was earnestly laboring. You have been witness of my efforts in this direction; and to you I leave the verdict which shall pronounce upon my faithfulness in this regard.

"That I have not given universal satisfaction is a fact which neither disappoints nor discourages me, because I did not at the beginning, and do not now, believe that result attainable. It is the lot of all editors to displease and offend some of their readers. To a few the magazine has been objectionable, because I have admitted into its pages that class of reading which is generally termed 'light literature.' By others, the objection has been urged that there was too little fiction. So far as my own *taste* is concerned, I need hardly say that a well-written essay upon an instructive theme is to me incomparably more attractive than any work of fiction. Consulting my own wishes, then, I should have excluded everything that savored of 'light literature,' but I did not so construe my duties as an editor, and if for this I am to be blamed, I will patiently submit.

"I am satisfied that a purely ecclesiastical magazine cannot be sustained; to confine the periodical to this channel, therefore, is to doom it to certain failure. On the other hand, nothing less than the endorsement of a larger circle of patrons than we now have can warrant its continuance. In the mechanical department, I think I can safely say that the publisher has given no ground of complaint. In typographical accuracy, and neatness of appearance, the magazine is equal to any published in this country.

"It remains for me to glance at the present prospects of the publication. The book agent has issued three thousand circulars, appealing to the traveling ministers throughout the connection for aid in increasing the circulation of the magazine. I regret to state that the few responses made to this appeal are of such a character as to render the continuance of the magazine, in my judgment, extremely hazardous. Unless the number of subscribers is sufficiently increased to make necessary improvements in the magazine, I feel convinced that the purpose of those who originated the enterprise cannot be accomplished. I am unwilling to take the responsibility and to bear the blame of bringing upon the finances of the Publishing House a heavy burden, instead of a source of profit. I see no way by which this evil can be averted, unless it may be done by the employment of a general canvassing agent, who shall be specially charged with the interests of the magazine. To leave the enterprise to voluntary aid, is to abandon it to indifference and neglect.

"When to all these considerations I add the statement of my precarious health, which, under the burden of anxiety and care, admonished me so forcibly during the past summer, I think you will not be surprised to learn that my decided preference, as a sphere of labor, is the pastoral work. I can only consent to occupy my present position while I have a reasonable prospect of rendering greater service to the church thereby. As I do not consider this end likely to be attained, I feel compelled to ask you to release me from the embarrassments of my present office, and allow me to return to the work of the ministry in my own Conference.

"I therefore respectfully tender you my resignation as the editor of the New Monthly Magazine.

"Yours in the bonds of Christian love,

"W. P. HARRISON.

"Nashville, Tenn., Sept. 9, 1871."

To this communication the Book Committee, through its chairman Dr. A. L. P. Green, returned the subjoined reply:

"Rev. William P. Harrison, D.D.:

"DEAR BROTHER: The communication which you laid before the Book Committee of the Publishing House of the Methodist Episcopal Church South, containing your tender of resignation as editor of the New Monthly Magazine, together with the facts and reasons which have led you to this step, has been duly considered by us; and, in accepting your resignation, we think it due to you, and the church that we mutually love and serve, that we should communicate to you the facts and circumstances that have led us to this action.

"We will begin by saying that the origin, history, and present condition of the New Monthly Magazine are fairly and truly set forth in your communication; and you judge correctly when you say that the General Conference was mistaken with respect to the wants of the church when they established the New Monthly Magazine. This is evident from the fact that there are whole Conferences in which there are but few numbers taken, so that it cannot be that the magazine failed because its character was not such as to meet the wants of the church, for it was ignored without being seen or read. Neither does its want of success grow out of the fact that it is not such a publication as the General Conference provided for, for it certainly is a periodical of high grade. Men of extensive learning and ripe scholarship in Europe have declared in public prints, that it is the most pure and elevated publication of the kind ever laid upon their tables; so that the General Conference made no mistake in the selection of editor; neither has the editor failed in meeting the most sanguine expectations of his friends; and we take pleasure in saying to you, Doctor, that we believe all that brain and muscle, and an ardent desire to please could do, has been done by your self; so that the failure of the publication to sustain itself is in no degree owing to a want of ability or devotion on your part.

"It is the opinion of the committee that the character and style of a religious monthly periodical designed for ladies, that will sustain itself, is yet to be discovered; and as the Publishing House is not in a condition to publish a monthly magazine at a heavy loss, we have advised the agent, at the end of the present volume of the New Monthly Magazine, to discontinue it; so that you will understand that we have no idea of an attempt to fill the vacancy occasioned by your resignation. The agent has already done all he could to increase the patronage of the magazine, without success. There is an unaccountable, unconquerable, death-like indifference on the part of the church with regard to the New Monthly Magazine, which completely stultifies all efforts for its support. The leading ministers of the church will not write for it; the preachers do not seem inclined to act as agents, and the membership will not subscribe for it; so that we think we are acting according to the developments of the mind of the church by discontinuing this publication.

"It is sad to think that we will soon have to part with you—that we will miss you from your post and our pulpits, and our circle of friends at the Publishing House.

"You will carry with you our best wishes and prayers that your failing health may be restored, and that you may long live to bless the church, and advance the cause of God among men.

"We are, dear sir, yours truly, in the best of bonds.

A. L. P. GREEN,

"Chairman of Book Committee.

"Nashville, Tenn., Sept. 12, 1871."

LET US MAKE ONE MORE EFFORT.

We are unwilling to give up the New Monthly until we have made one more appeal to its friends. Ladies, we appeal to you. We have on our books *three thousand five hundred* names—if each one of these will renew, and *obtain one more subscriber each*, the magazine is safe. Is this asking too much? Will not our fair friends come to our rescue? Now, reader, lay down the magazine, and *think* a moment. Have you no lady friend that *ought* to take the New Monthly? Can you not persuade her to do so? Will you not try? Make the effort, and let us hear from you. Unless you respond promptly to this call we will be compelled to discontinue with the December number. It will be mortifying to us if we are forced to take that step. If you value the labors of the editor—if you desire to see the magazine continued, show us your *faith* by your *works*. One month will decide the question.

If the responses to this appeal are not sufficient to justify the continuance of the magazine, the money will be promptly refunded. Send five dollars to A. H. Redford, Agent, Nashville, Tennessee, and you shall have *two* copies of the New Monthly for 1872. *Nashville Christian Advocate.*

BOOKS AND PERIODICALS.

AGATHA'S HUSBAND is another of Miss Mulock's works, and published by the Harpers, New York.

This edition of the popular works of Miss Mulock is handsomely bound, but cheap, and destined to have a wide circulation. For sale by Ellis & Bro.

WE TAKE PLEASURE in announcing that Dr. William H. Holcombe, of New Orleans, has in the press of Lippincott & Co. a new poem, entitled: SOUTHERN VOICES. The book will be out about the middle of October. The work, we understand, is of a purely literary character, and one which is likely to secure the popular appreciation of our people.

KING ARTHUR. A poem by Edward Bulwer, Lord Lytton. Revised edition. New York: Harper & Bros., 1871.

The author seems to regard this as the masterpiece of his life, and as the product of his matured powers and ripest attainments. The poem has been the work of a lifetime, and the author says in his preface: "It was in my earliest youth that the subject of this poem first occurred to me." The present edition has been carefully revised, and has received the last touches from the hand of him who conceived the poem nearly a generation ago. The work contains four hundred and ten duodecimo pages, and is printed and bound in the best style of the art. For sale by George Ellis & Bro., New Orleans.

ARTHUR'S LADIES MAGAZINE and the CHILDREN'S HOUR for the present month are both in the best style of these always excellent periodicals.

GOOD HEALTH for October has a fine table of contents. Asiatic Cholera, Means of Preserving Health, the Baths of Ancient Times and What is Cruelty are the titles of some of the articles.

THE SOUTHERN FARMER for October has been received. It is well filled with matter for the season, and should be in the hands of our planters. It is published at Memphis, Tennessee. Price, $2 per annum.

HEARTH AND HOME is grander than ever in its pictorial attractions. The issue of September 30 contains the beginning of a new story by Edward Eggleston, entitled: "The Hoosier Schoolmaster." The story is accompanied by graphic illustrations of Western scenes. Hearth and Home is, in all its departments, a journal of unsurpassed interest.

SCRIBNER'S MONTHLY for October has a good table of contents, and is splendidly illustrated. The general tone of this magazine is unexceptionable, and its literary finish is not excelled. Among the articles in the present number we have noted: An Island on Fire; The Last of the Pequods; Was Adam the First Man? How the Storm Came. Topics for the Time has a brief notice of Charles Scribner, lately deceased, and a very sound and discriminating article on Dickens.

Obituaries.

Miss ANNA GERTRUDE BARRETT died in La-Grange, Georgia, on the twenty-sixth of August, aged twenty-three years eleven months and eight days. She was the daughter of William Barret, of New Orleans, and was born and raised in this City. While on a visit to Georgia for her health she was called away to her home above. Her mother was a most exemplary member of the church and a Christian of deep piety and great usefulness. While a child she lost her mother, but not the hallowed influence of her memory and prayers. She grew up in the Sunday school of the Carondelet Street church, was always prayerful and serious, and several times was a seeker at the public altar of prayer. She made no profession of conversion, until on her death-bed, when she expressed herself as assured and satisfied of the pardon of her sins. Her last hours were serene and exhibited the comforting hope and assurance that death was an endless gain. Having known her from her early childhood, I can truthfully say that she was a most lovely and amiable girl, possessing a character of great purity, simplicity and benevolence, and every excellence. In the midst of affluence and beautiful womanhood she had many promises and attractions for her. She was the sunshine of her home and the delight of her friends, seeking unselfishly to minister to the happiness of all. She was highly endowed with personal beauty, and with great sweetness of disposition. Seemingly so well qualified to live and to adorn society, it was pleased to call her to rest. We can submissively bow to the dispensation, and be thankful that the loved, the beautiful and the good was "meet, for the inheritance of the saints in light."

LINUS PARKER

ELIZABETH D. KNIGHT was born May 25, 1831. She was the daughter of Alexander and Nancy Reid. Her father and mother were favorably known for many years in this community as very pious and excellent members of the Methodist Protestant Church, with which church Sister Knight united in her sixteenth year. She was married to Bro. John A. Knight, April 29, 1852. She and her husband, with several others, united with the Methodist Episcopal Church South in August, 1850, and formed a society at Templegate, where she had long held her membership in the Pretty Run Church. She died after a very short illness, at her residence, in Lowndes county, Alabama, May 15, 1871. Her children descended her greatest care, and as they advanced in age she was careful to instruct them well in the principles of the doctrine of Christ. Found written on the margin of the family record where the birth of her children were recorded in her own hand: "All our dear children were baptized on the second Sabbath in March, 1862, by Rev. J. M. Scott." Three of these children preceded her to heaven: Ada, died on the fifth of July, 1862; Ida, September 2, 1867, and Jesse, January 1, 1868. The writer was for several years her pastor in both the Methodist churches. Her house was the preachers' home; it was her pleasure to do them a kindness. She was one of those sweet-spirited Christian women. With a well-balanced and well-cultivated mind, sanctified by religion, she was purely domestic in her habits. She delighted much in having her husband, children and friends about her at home—sweet home. The sick and the poor were never forgotten by her; none turned empty away. She made friends of all who knew her, yea, more than friends; to know her was to love her as a Christian. Her voice rang in sweet melody in the song of praise to God, in which service she greatly delighted and excelled. Words of encouragement she whispered in the ear of the mourner; reproved sin, and pointed to the Lamb of God that taketh away the sin of the world.

Sister Knight is a great loss to the Church and the community in which she lived. She has left behind a husband greatly afflicted and bereaved, with seven children, and many relatives. May they follow her as she followed Christ, and at last meet in heaven and form a family there.

JOSEPH M. SCOTT.

Sister JULIA A. PRICE died near Alexandria, August 8, 1871, aged twenty-three years four months and twenty-three days. She was the daughter of Brother Joseph and Sister Mary A. Barnes, and was born in Hinds county, Mississippi. Her parents moved to Louisiana in December, 1857. She was married to Bro. Z. T. Price in January, 1870, and was trained by pious parents in the way of religion and truth. She joined the Methodist Episcopal Church South in the tenth year of her age and experienced religion in her twelfth year. She lived the life of a Christian, was obedient to her parents, and was a kind and affectionate wife. She was beloved and highly esteemed by all who knew her. Her extreme illness was short, a few days of pain and suffering, and the lamp of life ceased to burn. The saints she went down beneath a cloudless sky, or she was perfectly resigned. She said to her mother and husband that she was going to die. Her husband asked her if she was perfectly willing to meet God. Her answer was: "Oh, yes." She said to her husband: "Oh, it makes me still happier to know that you have found peace with God before I am called to die." Her husband had but a few days before embraced religion. She then requested her weeping husband, parents and friends to meet her in the rea[lm]. She said she wished to hear some singing. They sang "When I can read my title clear," with the chorus "I feel like I am on my journey home." She assisted in singing it through with a clear voice, and then said in a low but audible tone: "Oh! happy day, when Jesus washed my sins away." She peacefully fell asleep in the arms of Jesus. She has left husband, parents, four sisters, and many friends to mourn, but we sorrow not as those who have no hope, for, sister, we hope to meet thee where no farewell tear is shed.

FREDERICK WHITE.

DIED, in Sunflower county, Mississippi, March 6, 1871, Miss MARY MARTIN, (daughter of Mrs. M. E. Byrd), in the twenty-ninth year of her age. She lingered eight months with consumption. She was the daughter of a pious mother, the child of many prayers. She came to her long illness unprepared for her change, naturally timid on the subject of religion, and living in a section of very few religious privileges, her mother's pious soul was stirred to its depths; her pleadings at a throne of grace were earnest for her child, and not in vain; the daughter's deep penitence encouraged a mother's faith and earnest prayers. One day, her mother plead and prevailed with God in secret for her child to leave an assurance of her acceptance with God. When she returned to her daughter's room she found her alone, who, smiling through her tears, threw her arms around her mother's neck, exclaiming: "God has blessed me. I have been praying for it a long time, and, at last, I have the blessing." She began to exhort her brother and sister and all the family to prepare to meet her in heaven. What tender words of entreaty! Shall they be in vain? After sufferings were assuaged till she slept in Jesus, in full assurance of hope that she would rise with Him in glory.

"Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust."

W. P. B.

Agt's & Publisher's Department

THE SOUTHERN REVIEW.

A number of subscribers, whose subscriptions have been forwarded by us, have complained that the *Review* did not reach them. We have promptly notified the publishers of all such complaints, and have been assured by Bro. Polsal that the *Review* has been mailed faithfully to them, and, in some instances, the same number as often as three times to one address. All further inquiries should be directed to Leven H. Baker, President, St. Louis, Mo. ROBERT J. HARP.

In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending October 2, 1871:

A—E & H F Anthony, D Appleton & Co., American Sewing Machine Company.

B—W Bitchanan, J R Bethany 50c, James E Bradley, J Lane Borden, W W Bennett, W P Barton $3, Horace Bishop, L H Bryant, J M Itoon.

C—Baxter Clegg, W L Calleader $25 35, George W Chatfield $9, C Chamberlain $1, Caxton, Remsen & Haffelfinger, R A Campbell, W L Clifton $5, W W Camder $20.

D—Robert B Downer, W B Dennis, E G Duval $5, John W DeVilbiss, A S Douglass $5 90.

F—A G Frere, Thomas W Flowers $3.

G—W Carrett, Gould & Lincoln.

H—Dallas B Hayes, Dr A S Helmick, J W Hearle, W Harlington, Joshua T Heard, J E Hawkins $10.

J—H F Johnson, Jessup & Moore, Benjamin Jones.

K—Bishop J C Keener 2 lots and $135 60, J T Kilgore, Charles Keir, W T Kimball.

L—A P Langston, J B Lippincott & Co., George M Livermau $45, J R Langston, J H Lawson.

M—Enoch Morgans Sons, J M Mooty, David Merchant, J W McIntyre, John P Morton & Co., Thomas Mullett $5, Jackson Marshall, agent, $104 69, W McCallum, T H McCrendon $2 75, J H Mims.

N—S S Nichols. Joseph Nicholson $5. National Publishing Company.

O—S G Otis, agent.

P—J C Porter, Pott, Young & Co., J H Packwood.

R—J K Randall, A H Redford, agent, Mrs M W Read.

S—A P Stark, Smith, English & Co., Geo S Scofield, Miss H A Steinhauer, Isaac Spangler, Thomas Stearnes $4, J W Schemerhorn & Co., H R Singleton.

T—J L Terry $23 15, E W Taylor, J H Tucker $5.

U—University Publishing Company.

V—J W Vest.

W—William Wood, Woolworth, Alasworth & Co., Wilson, Hinkle & Co.

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The Celebrated Argyle Bitters.—From one end of the country to the other these unrivaled Bitters have received certificates of their efficacy and health-giving properties, without solicitation from their proprietor or agents.

As a counteracting malarial poison, as a good family medicine, as a tonic, pure and lasting, as a delightful, gentle stimulant of the vital functions, as a preventive and cure of dyspepsia, they stand firm and unshaken in their reputation.

In malarious latitudes, in damp climates, they have no parallel in the many worthless decoctions, with far-fetched and farcical names (too numerous to mention), and palmed off upon an innocent and unsuspecting people as valuable medicinal agents, but which, like "Dead Sea fruits, turn to ashes on the lips," and result in disgust and loathing, wrong and injury.

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The Child's Corner.

[For the Advocate.

"*LITTLE DAISY*,"

BY PERDITA.

"Wee, modest, crimsoned-tipped flower."

Thou tender, sweet blossom,
So fragrant and small,
May never a shadow
O'er thy charmed life fall.

Thou wee, folded floweret,
So dainty and white;
Untouched by life's storm winds,
Kissed wake by the light!

Sweet, dreamful eyes, shining
With visions untold,
And a reflex of heaven
Long lost from the old.

Soft grey, and all misty
With beautiful dreams;
Ah, never may sorrow
Drown those tender-bright gleams.

Such small, clasped fingers,
All dimpled and fair!
May they e'er be as stainless
Uplifted in prayer.

Frail flower-heart, beating
In childhood's soft rhyme,
Through all the years coming
May thy glad joy-bells chime!

Oh, Saviour of children,
"Suffer 'Daisy' to come,"
That through all life's journey
Thy arms be her home.

Though ever astraying,
Oh, lead *Thou* her feet
By Love's quiet waters
And green pastures sweet.

THAT CALF.

BY PHŒNE CARY.

An old farmer one morn, hurried out to his barn,
Where the cattle were standing, and said,
While they trembled with fright: "Now, which of you, last night,
Shut the barn door, while I was in bed?"
Each one of them all shook his head.

Now the little calf, Spot, she was down in the lot,
And the way the rest did was a shame;
For not one, night before, saw her close up the door,
But they said that she did, all the same;
For they always made her bear the blame.

Said the horse, Dapple-gray: "I was not up this way
Last night, as I now recollect;"—
And the bull, passing by, tossed his horns very high,
And said: "Where's the one to object,
If I say, 'tis *that calf*, I suspect?"

"It is too wicked, now, said the old brindle cow,
"To accuse honest folks of such tricks;"
Said the cock in the tree: "I am sure 'twas'nt me;"
All the sheep just said: "bah!" there were six;
And they thought now *that calf's* in a fix!

"Of course, we all knew, 'twas the wrong thing to do,"
Cried the chickens. "Of course," mewed the cat.
"I suppose," said the mule, "some folks think me a fool,
But I am not quite so simple as that:
Well! *that calf*, never knows what she's at!"

Just then the poor calf, who was always the laugh,
And the jest of the yard, came in sight;
"Did you shut my barn door?" said the farmer, once more;
And she answered: "I did sir, last night;
For I thought, first to close it, was right."

Now each beast shook his head; "She will catch it," they said;
"Serve her right for her meddlesome way."
Cried the farmer: "Come here, little bossy, my dear,
You have done what I cannot repay,
And your fortune is made from to-day."

"Very strangely, last night, I forgot the door quite,
And if you had not closed it so neat,
All the colts had slipped in, and gone straight to the bin,
And got what they ought not to eat—
They'd have foundered themselves upon wheat."

Then each beast of them all, began loudly to bawl,
The mule tried to snuffle, the cock crew,
"Little Spotty, my dear, you're the favorite here,"
They all cried: "We're so glad it was you!"
But *that calf* only answered them: "Boo!"

KEEPING HOLD OF HIS HAND.

"Aunt Susan, I'm just bored to death, and I've come here this hot afternoon, to get rest and counsel. There's Uncle Charles Ferguson at home and Dr. Smythe for ever debating. Uncle Chales has gone over to the new philosophy as he calls it, and bewilders me with his fine sophistries. I'm well nigh crazed. Oh, but it's good to be here!"

It was good to be there, at Aunt Susan's, good for tired body or weary soul. The large, cool room, with its white matting and half-closed window-blinds, the chintz covered lounges and easy chairs, the book-covered table, told of a nice ordering, and a mind well stored.

"It gives one peace to look in Aunt Susie's face;" so thought Blanche Carlisle, as almost in a twinkling a glass of milk and some crisp cakes were placed on a tiny table at her side.

"How thoughtful you are, Aunt Susan! I was thirsty—this milk is sweeter, I do believe, than any I get at home. I should so like to bring Uncle Charley here, but he would talk so much, and advance such queer opinions that it would worry you, I'm afraid."

"I have had much to do, my dear, with people of your Uncle Charles' stamp," she said with a quiet smile.

"You have? how did you put them down? Who were they? And didn't they worry you almost to death? I'm sure they do me."

"I didn't put them down at all, Blanche; I only tried to be consistent in all I did and said. And I found all the blessed words in that Bible that fitted the case, so that at every fresh attack I had ready a little gospel arrow. I seldom used my own words, my dear, but the words of the Lord Jesus. I had a free-thinker very near my heart for ten years, my own son Joshua."

"Why, Aunt Susan! your son! a clergyman! your son, Joshua, of all men! I should have thought it would have broken your heart."

"Oh, no, dear; because I relied on the Lord's promises, and knew what infinite patience he exercises with his poor, fallen creatures. I tried to here him calmly—and above all, I never allowed myself to get into an argument. I only turned over page after page of that wonderful Book, and here and there quietly read without comment, inwardly praying without ceasing that some time his eyes might be opened."

"Dear Aunt Susan! and you were rewarded?"

"Yes;" and there broke all over her face the smile of an angel.

"I wonder if I shall ever feel as you do? I get so irritated, sometimes, and so perplexed between Uncle Charles' unbelief and Dr. Smythe's theology, that I almost despair of ever finding the truth."

"My dear, who was it said, 'I am the way, the truth, and the life?'"

"Yes, I know; Jesus said that."

"And does it need any great effort to fix it upon your memory, to stamp it upon your heart?"

"No; but Uncle Charles says such plausible things; such bold dreadful things; and somehow I ponder over them, and half doubt myself. O Aunt Susan, I wish I could cling to the Rock as you do. Nothing ever disturbs your religious faith, does it?

"Sorrow, dear, and much suffering, have anchored me. When I saw my beautiful daughter, about your age, sinking in death, and she cried out: 'Mother, Jesus has come to take me over himself,' how could I doubt that she saw the Son of God? When my dear husband waked me up, night after night, talking with Jesus, during his last sickness, and I saw the light that irradiated his face, and almost transfigured him, how could I doubt? When my only boy, after denying Christ's divinity, and placing himself on the side of the scoffer and the infidel, bringing all the force of his powerful intellect to the side of the enemy, came to me one day as humble as a little child, crying: 'Mother, pray for me to your Jesus,' and when I saw him calling, himself, for forgiveness, and then beheld him a rejoicing believer, how could I doubt. I cannot tell you how often during the day I lift up my heart in devout adoration and thanks to my Father."

Blanche gazed through glistening tears at the sweet serenity of Aunt Susan's face.

"I think I'll try to trust more," she said softly, "and instead of searching the Bible for arguments to refute Uncle Charles, I'll search for the spirit and truth of the Word. Then, perhaps, I sha'n't get so nervous and irritable."

"And pray for Uncle Charles," said Aunt Susie softly.

"Yes, I will; I have felt so opposed to him, that I never got calm enough to think of doing that. But I shall never be a saint, I fear," she added with a sigh. "Sometimes when they are all talking, and Dr. Smythe brings up the prophets and the fathers, in that terrible denunciatory way of his, I think Uncle Charles has the best of it; and then when Aunt Lydia drags in some of her really absurd spiritualistic views, one denounces, and the other ridicules. But after this I will remember who said: 'I am the way, the truth, and the life,' and repeating that, I shall keep my mind clear and well balanced."

"Of one thing I am sure, though," she added brightening, "if Uncle Charles does sometimes shake my faith a little, a few moments alone with Jesus always restores it, and I wonder I could feel so foolishly."

"The time will come, my dear," said Aunt Susan, "when your peace will be like a river, and your faith immovable; when in the night-watches, in sickness, and in health, your heart will turn to Jesus, and he will be sufficient solace for all your sorrows. Oh the fullness of such a communion! to desire no earthly good; to ask for no will but His, no home but heaven, no love but God's wonderful love. Why, my dear child, it glorifies even this sinful earth; one talks and sups and walks with angels. If Uncle Charles' philosophy could give him this great, this wonderful happiness, he would spend little precious time in argument; he would constrain men by his life, by his love for them, to come to Jesus."

Aunt Susan's shining eyes and beautiful smile attested to her own unqualified happiness, and Blanche spent one of the sweetest hours of her life at the feet of this gentle disciple.

After this she was so sweetly silent when Uncle Charles, who liked to see the flash of spirit in her eye and rouse her temper, attacked her religious faith, that he wondered at the rest that seemed to have come into her nature. Instead of disputing, she only said gently but firmly:

"Uncle Charles, Jesus has said: 'I am the way, the truth, and the life,' and I am just keeping hold of His hand."

The strong man was baffled.
Here was no field for dispute.

MARTIN LUTHER'S LETTER TO HIS LITTLE SON.—Grace and peace in Christ, my dear little son. I see with pleasure that thou learnest well and prayest diligently. Do so, my son, and continue. When I come home I will bring thee a pretty fairing.

I know a pretty, merry garden wherein there are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums and wheat-plums; they sing, and jump, and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs, whose children they were? And he said: They are the children, they love to pray, and to learn, and are good. Then I said: Dear man, I have a son too, his name is Johnny Luther. May he not also come into this garden, and eat these beautiful apples and pears and ride these fine horses? Then the man said: If he loves to pray and learn and is good, he shall come into this garden and Lippus and Jost too, and when they all come together they shall have fifes and trumpets, lutes, and all sorts of music, and they shall dance and shoot with little cross-bows.

And he showed me a fine meadow there in the garden, made for daneing. There hung nothing but golden fifes, trumpets, and fine silver cross-bows. But it was early, and the children had not yet eaten, therefore, I could not wait the dance, and I said to the man: Ah, dear sir! I will immediately go and write all this to my little son, Johnny, and tell him to pray diligently, and to learn well, and to be good, so that he may also come into this garden. But he has an Aunt Lehne, he must bring her with him. Then the man said: It shall be so; go and write him so.

Therefore, my dear little Johnny, learn and pray away, and tell Lippus Jost too, that they must learn and pray. And then you shall come to the garden together. Herewith I commend thee to Almighty God. And greet Aunt Lehne, and give her a kiss for my sake—thy dear father.

Anno, 1530. MARTIN'S LUTHER.

"I AM NOT AFRAID."—A happy time little Robbie and Rosy were having "see-sawing" on a board laid across a big log. At first both were very timid, and clung on tight to the board. But by and by little Robbie grew bolder, and would let go his hold, when he went up "sky-high." Just as he began his descent, however, his chubby hands were pretty sure to come down too. After a few such daring flights, he grew still more careless, despite little sister's cautions.

Just as he laughing and tossing his arms the gayest, saying, "I a'n't afraid," a sudden jolt brought him tumbling to the ground "all in a heap." Little Rosy too got a bad fall, and mother had various little bruises to doctor that evening. If Robbie's daring never brings him into worse troubles, we shall all be glad.

A great many boys have gone down to their death because they were not afraid to go into the rumshop and billiard-saloon. Always remember it is manly and noble to be afraid of sin in all its forms.—*Mrs. J. E. McConaughy.*

A TEMPERANCE FABLE.—The rats once assembled in a large cellar, to devise some method of safely getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said: "It is my opinion, that if with one paw we can keep down the spring, we can safely take the food from the trap with the other." All the rats present loudly squealed assent. Then they were startled by a faint voice, and a poor rat, with only three legs, limping into the ring, stood up to speak: "My friends, I have tried the method you propose, and you see the result. Now let me suggest a plan to escape the trap: *Let it alone.*"

THE FARM AND GARDEN.

FARM WORK FOR THE MONTH.—There are many things in our Southern farm life which we should do, and equally important things to be left undone. While all the needful exertion should be made to save what is made, yet it is, in our humble opinion, "a penny wise" economy, to be devoted to husbanding all cotton because made, to the detriment of providing for wants, which a few days' labor and loss of a few hundred pounds of cotton at furthest cannot make up—"the pound foolish" economy. We mean it is right and proper to use all due diligence to house the cotton in good weather, while the mornings and evenings are warm and genial; but if the housing of peas and potatoes is neglected until wet and cold destroy, it is no economy. The cotton of one day's saving, even if a total loss, would not buy the potatoes and peas—a necessity. Hogs should be taken from the corn and pea fields before they have fallen away. Pindars should also be dug in good weather, and before frost; cure the vines as clover, and with the immature fruit will be double pay. Turnips, in much of our beloved Dixie land will pay, sown even in October, the Rata Baga persuasion especially. Preparation of land for trees and vines, as soon as land is moist enough after our terrible hot summer, and left rough until after a freeze for planting. Grass, the very bulwark of our defenses and the mainstay of all offensive operations, should not be ignored. We do insist if every farm in Dixie had one-third of cleared land devoted to grass culture, that in ten or twenty years we would be richer than if kept under the plow, and cotton sold therefrom. It is idle to talk at this day that the improved grasses, the clovers, all of them, will not do well. We do believe that the best grass and hay region of America is south of "Mason's and Dixon's line." We can, from rich land, make four, five or six cuttings of Lucerne yearly for ten to twenty years, and an average of a ton per cutting, we say in moderation, and ask where can four, five or six tons of hay be made north of latitude forty degrees? Will not Bermuda equal? Is red clover any better in Jefferson county, Kentucky, or "just over the border," than can be grown in Hinds county, Mississippi? We speak of what we know, from absolute measure, in June, 1837. What evidence will our people be content with to influence action? They know the effect of all cotton; they know the negro persuasion will not take care of land or stock, and must see the edge of rag issue before they will start—can't wait one or two years for the gain. They know four millions of bales reduce price below cost of production. It is certain, if we rely upon "over the border" for corn and meat, that the price will be held up and all cotton demanded to buy necessaries. Why follow the "ignis fatuus"—Jack with a lantern. We say do not invest in the cotton threshing, the horse-rake gathering and the gin-sifting machines. Do not plant for these "omnium gatherums," but handle cotton well, and resolve to have four or five bales, worth one hundred dollars in gold each, and a surplus. Our own people and all outside are offering immense premiums, baiting traps to lure the credulous. Our "old mummy" of the colored persuasion was prone to say the devil would sometimes cheat himself. We hope his mighty efforts thus to bind the South to cotton will open the eyes of "our people." Corn has gone down now, when no demand; meat gone down—sixty cents per bushel for corn and seven and a half cents for clear sides. *Be not seduced; next spring, after the crop is cast, it will be found the quantity is not so large, and corn goes up to one dollar and clear sides to fifteen cents.* Save your corn; save your bacon. Provide hay, and start for independence.—*The Southern Farmer.*

SETTING CABBAGE PLANTS.—As these plants wilt very quickly when exposed to the sun before they take root, a cloudy day is, generally, selected to set them out. This renders the work very disagreeable, and if the plan recommended by a correspondent should prove, after trial, to be as successful as he claims, it will soon come into favor, for it is much more pleasant working when the ground is dry; the soil is then light and does not pack and become lumpy, and another advantage is, that the plants can be set without waiting for a rainy day. We give the plan referred to, as follows; "As soon as your plants are large enough, take up a dozen or so at a time, and mark the place you wish to set. Have a dish of water with you (I prefer rain water), make a hole and put in your plant, fill in the dirt and press it firmly around the roots until the hole is nearly full. Then turn in half a gill or so of water, and haul fresh dirt upon that, but do not press it. This will prevent the ground from baking, and the plant is sure to grow." If the above directions are followed, the plants will need no more watering. Hoe as often as twice a week until they are large enough to pretty well cover the ground, and you will not fail to have plenty of cabbages.—*Farmers' Home Journal.*

We have put out plants for ten or fifteen years, as a rule, only in dry weather. We prepare, some ten days beforehand, old cow dung, beaten fine in water, stirring daily until all lumps are broken and a fermentation; make thick as gruel, so it will pour freely; have land well prepared; dip roots to the leaf in this "lob-lolly," our negroes call it, set out pretty deep, and pour into the hole, after the roots are moderately compressed, the water. Often this is all, except filling up next morn with dry earth, but sometimes we repeat the water, and when soaked away fill up with dry earth. We would always shade for a day or two from hot sun with pine bark, shingles or a plank placed against stakes, south side. We had twenty thousand plants yearly, or more, and seldom did we set out in wet weather or when earth was wet. We did the same with sweet potato drawings.—*Ed Southern Farmer.*

HENS IN PLACE OF DOGS.—There is hardly a family that does not throw away enough table scraps to feed at least half a dozen hens, and many that keep a nuisance in the shape of a dog, that does no good, but costs more than a dozen good hens, complain that they cannot afford to keep hens. One dog in a neighborhood is generally a greater trouble to the neighbors than a flock of hens would be, for if hens are well fed yt home they will rarely go away. But who ever saw a dog that was not a pest, running across the newly-made garden, and sticking his nose into everything. Kill off the curs, and give the food to the hens, and you will find pleasure as well as profit in so doing. We wish there was a tax of one hundred dollars on every dog in the country. Those that are of value as watch dogs could be retained, while the host of snarling, dirty curs would give place to some more useful and less troublesome pet.—*Poultry Standard.*

CURING MILLET HAY.—Curing millet is done in the same manner as timothy and other grasses. Weather favorable and properly handled, it will be sufficiently cured for harvesting two days after cutting. Harvest when the seed is about swelling. If cut at a later period, the nutritious qualities will be seriously diminished. Product, two to four tons per acre. The land ought to be thoroughly plowed and harrowed. Sow four or five pecks of seed per acre, broadcast, and cover with a harrow, followed by a roller. The land, sandy or light loam, and made rich enough for corn. The same mode of curing will apply to the Hungarian grass. Our preference is the India or Grand millet, which produces a third more forage and seed than the common millet. Millet is very nutritious, and is eaten with avidity by horses and horned cattle.

TO DESTROY THE BEE MOTH.—Mr. Quinby, in the *Country Gentleman*, recommends a drink of molasses, vinegar and water, set in saucers near the hive at night, to destroy the moth. He says their appetite for the mixture will prove their ruin. The same liquid may be used repeatedly, renewing when necessary.

HOUSEKEEPERS' DEPARTMENT.

RICE PANCAKES.—One cup of cold boiled rice, one cup of sifted flour, one egg, one-third teaspoonful of soda, and milk enough to form a batter.

CAKE WITHOUT EGGS.—Five cups of flour, two cups of sugar, one-half cup of molasses, two cups of sour milk, three-fourths cup of butter, one large teaspoonful of soda, all kinds of spice and salt. This makes two loaves.

PIE CRUST.—Take two quarts of flour and one-half cup each of lard and butter, rub well together, then slowly pour in water while stirring. The secret of success consists in not kneading the dough. Bake in a quick oven.

LEMON PIE.—Six eggs, one pint of milk, one fourth pound of butter, one-half pound of sugar, and the rind and juice of two lemons. Beat the butter and sugar together, and squeeze the juice and grate the rind of the lemon in the butter and sugar, stir in the yolks of the eggs, then add the whites and mix well. This is excellent, and is baked like custard pies.

TO WASH FLANNELS.—A correspondent, writing to the *Household*, says: I notice that one of your subscribers asks how to wash flannels without shrinking them. Here is a method I have used with success: Wash the flannels in warm water with good soap (as common soap contains soda), then put them in a tub and cover with boiling water; let them remain till cool, then wring them out and dry quickly.

TO DETECT THE ADULTERATION OF TEA. The simplest method is to burn the tea and weigh the ashes. Any kind of tea, from the best quality down to the most common, must not leave over five per cent of ash; while those adulterated sorts have actually given thirty-five to forty-five per cent of ash, proving that at least thirty to forty per cent of worthless or injurious stuff had been added. If a pound of such tea were to cost one dollar, it would contain from sixty to seventy cents' worth of tea and some six ounces of plaster, sold for about six cents per ounce.

CREAM CAKES.—Boil a pint of water, rub together one cup of butter and two cups of sifted flour, and stir them into the water while boiling. When it thickens like starch, remove from the fire. When cool, stir into it ten well-beaten eggs and a scant teaspoonful of soda, then drop the mixture on buttered tins with a large spoon, having them several inches apart. When done, fill with cream, made as follows: One cup of fine white sugar, four eggs, one cup of flour, one cup of milk. Beat the eggs to a froth, stir in the sugar, then the flour, and stir into the milk while boiling.

MACARONI.—Boil a quarter of a pound of macaroni in clear water till tender. While boiling thicken half a pint of boiling milk with enough flour to make it as stiff as thick cream: add half a tablespoonful of butter and two tablespoonfuls of cream, half a small teaspoonful of mustard, a little pepper, (white, if you have it, if you have not, black will answer), a little salt, and a very little cayenne pepper. Stir into this a quarter of pound of grated cheese. Boil this all together a few moments, stirring it constantly to prevent its burning, then drain the water from the macaroni and stir it into thickened milk, let it boil up a few moments and serve hot, or if preferred after dishing it, set the dish in the oven and let it brown. For variety a little parsley chopped fine and stirred in before adding the macaroni is considered an improvement. Another very good way to prepare macaroni is: boil it fifteen or twenty minutes in clear water, then drain it and use chicken or veal broth instead of milk for the seasoning. Another: Prepare as above or with milk, and just before it is done beat up two eggs and stir in.

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Scientific.

MICROSCOPIC crystals of diamonds have been found in the mineral Chrysophyllite from the Ural Mountains. They are of variable size, and unequally distributed through the mass of the mineral. Magnified 500 diameters, they are distinctly visible; and with two hundred diameters their crystalline form can be distinguished with the greatest precision. The greater portion of the crystals are colorless and perfectly transparent; some have a yellowish brown color. The diamonds are symmetrically embedded in the mineral. This discovery in the diamond field in *situ*, adds the *Academy*, is of great interest.

DR. CARPENTER seems to have shown, as a general result of his deep sea soundings, that the ocean bottom at the bottom in the Arctic regions has a temperature below the freezing point; and under the equator is only a few degrees higher. He has, therefore, concluded that cold waters flows along the bottom from the northern regions to the equator and beyond, while at the surface the warmer currents take their course backward to restore the equilibrium. This theory is a fair one, yet not altogether satisfactory. For the Mediterranean currents another explanation is given. That inland sea receives more water by evaporation than it gains by rivers and by rain; in consequence it becomes denser and more salt than the waters of the ocean, and to establish an equilibrium the deep waters flow outward while the surface waters flow inward from the Atlantic. Former researches in regard to temperature at great depths, it is said, were wholly in error, because the effect of pressure on the thermometer was not understood. The pressure is estimated to increase a ton per square inch for every eight hundred fathoms of depth. The best thermometers of the ordinary construction, at a depth of from two thousand to two thousand five hundred fathoms will register eight or ten degrees higher than they should, owing to the pressure.

UNDOUBTEDLY the most wonderful application of the spectroscope yet made, says the Bowdoin *Scientific Review*, is that by which the velocity of approach or recession in luminous bodies, moving with great velocity, may be determined. Suppose some luminous object, which is sending light of a particular color to be placed at a great distance, and its light be received through the slit of the spectroscope; it will be more or less refracted or bent from its course according to its color or length of its waves of light. Now the luminous object approach with great velocity, we shall find the position of the image of the fine lines, being removed toward the violet end of the spectrum. If the object recede, the change of position is toward the red. These changes will always be appreciable when the rate of movement in the luminous body bears some noticeable ratio to that of light itself. We should only need to know the position and rate of movement of the object above supposed in order to establish a ratio between its rate and the amount of displacement observed in the image of the slit. Then we should be able conversely to measure the velocity of the movement, by knowing what position the fine or lines of its spectrum occupy when the body is at rest, and observing the position they occupy when in motion. In this way, the velocity of the sun's movements may be determined; and so also the velocity of the gas composing the prominences of the sun, and the movements of the fixed stars.

BOILER EXPLOSIONS.—The constant occurrence of boiler explosions is due not altogether due to the carelessness of engineers and firemen. Carelessness may be proved, and should always meet a just retribution at the hands of jurymen; but there are the difficulties in the safe working of steam, the mere surely named carelessness and ignorance ruled out by the severities of law. There are difficulties which seem, for, beyond the reach of scientific investigation. The many explosions which have been mysterious beyond explanation—like that one of a factory in Rhode Island which flew into the air and landed some hundred of feet away without any rupture of the shell—and the multitude conflicting opinions that are given from or volunteered by professed experts, as in case of the late *Sheffield*, show how little is really known to engineering science. A certain number of so called experts are, of course, be ruled out as cranks. Such, for example, as talk in a vague way of gas, and then cannot tell what gas means, though they probably have some distant impression that oxygen and hydrogen in certain proportions, make a dangerous explosive mixture. But when the oxygen gets into the boiler and puzzle them or any one else to. The most intelligent, however are still at fault, and quite extensive discussions are renewed on every occasion of disaster. One point seems to be just now calling particular attention, and that is, that there may be too much water in a boiler as well as too little, and some seem to hold that water, under certain circumstances of pressure and stillness, may acquire a state of tension with an enormous amount of steam imprisoned in its substance, which, on the least relaxation of pressure, or by opening a valve, is ready to blow everything to atoms.

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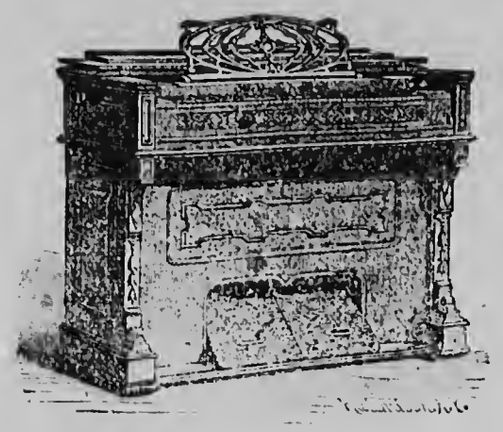

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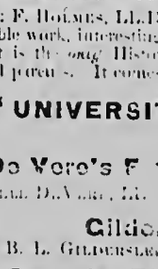

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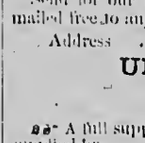

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

We remarked in our last issue that the movement in the general market had been materially restricted by the quarantine at Galveston, which had interrupted the course of business, especially in the wholesale trade. The effect has been still more apparent since, and we hear complaints on the subject from nearly every department. It is hoped, however, that the representations of the Mayor, which are said to have given the full particulars of the few cases of yellow fever which have occurred here this season, will satisfy the Governor of Texas, that there has been no epidemic, nor any danger of one, and that the circumstances warrant an immediate abrogation of the quarantine regulations, when trade will resume its usual channels.

We have no doubt that the next report of the Agricultural Bureau, will be in striking harmony with this of the Cotton Exchange, because both draw their information from similar sources, and we believe are both entitled to credit for an intelligent and impartial execution of their important duties. However much distrust our long-cup friends may feel in planters' reports, we presume that although some of them still hold out for 3,500,000 and even more, yet few anticipate more than 3,250,000 bales, which may be regarded as a very full estimate, while others count on not over 3,000,000 and probably less. The result will depend very much on the extent of the damage done by the worms, and the prevailing storm as well as the weather for the rest of the season. An early killing frost would, with the general backwardness of the crop, be more fatal than the caterpillar.

The river is now 12 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Louisiana and Mississippi.....bales..	4,124
Lake.....	2
Mobile.....	842
Texas.....	380
Total'.....	5,357

On Saturday under the favorable impulse imparted by an advance of t-16d at Liverpool the demand was fair, and although the movement was restricted by moderate supplies and factors being more stringent in their pretensions, yet the sales embraced 900 bales, partly at previous rates, and partly at an improvement of ⅛@¼c., the advance being the most marked in the medium and lower grades. On Monday with a better supply and encouraging dispatches from Liverpool and New York, the demand was still more active and in some cases factors obtained ¼c. more than they could have realized on Saturday, but the advance was not general and required only a very slight variation in quotations. The sales summed up 1600 bales. On Tuesday, notwithstanding the heavy rain and violent gale, yet the favorable tenor of the Liverpool and New York dispatches, and some apprehensions of the effect of the storm brought out buyers with still more spirit, and 2200 bales changed hands at irregular prices, part showing no quotable change, and part at an advance of ¼@½c. The sales included low ordinary at 14¼ and 14½, low middling at 19, middling at 19¼ and 19½, and strict middling at 19⅞ and 19¾.

The receipts steeper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas), are 17,059 bales, against 34,212 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 55,455 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 16,835 bales to Great Britain, of 1,978 to France, and 79 to other foreign ports.

We quote:

Low Ordinary.....	13½ to 14½
Ordinary.....	15½ to 16½
Good ordinary.....	17½ to 18½
Low middling.....	18½ to 19¼
Middling.....	19½ to 19⅝
Strict middling.....	19⅝ to 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,223
Arrived past three days...	5,357	
Arrived previously.....	16,352	21,709
		47,032
Exported past three days.	5,665	
Exported previously.....	24,545	28,210
Stock on hand and on shipboard..		18,822

SUGAR.—The market for the old crop has now about closed, and the first receipts of the new are being expected. A plantation down Bayou Lafourche commenced grinding on the twenty-seventh ultimo, but has since suspended sugar-making for the moment, the yield of the cane proving insufficient as yet. On Monday 20 hds of Lafourche sold at 12@12½c. for yellow and white clarified. There have not been any new receipts of the old crop.

MOLASSES.—There have not yet been any receipts of the new crop molasses. A few bbls old crop, good prime, received on Monday, sold at 37½c. ₱ gallon.

CORN.—Is in fair supply and moderate demand, at about previous prices. There were sales on Saturday and Monday of 3000 sacks, in lots, at 83@85c. ₱ bushel for all kinds. On Tuesday, notwithstanding the rain storm, 1573 sacks yellow mixed sold at 85c, and 159 white mixed at 8 c.

OATS.—Are in fair supply, but the demand has been checked by the quarantine and there were no sales on Monday. On Saturday 600 sacks sold at 55@56c. ₱ bushel for prime, and 58c. for choice. On Tuesday the rain storm prevented movements on the landing.

BACON.—The market is quiet but firm, with a light stock on hand. There were sales on Saturday and Monday of about 100 casks, in lots, at 8½c. for shoulders, 8¾ for clear rib sides, and 9c. for country clear sides; 12 casks shoulders and 50 casks clear sides sold, to arrive, on private terms. On Tuesday 3 and 5 casks clear sides sold at 9 c. ₱ lb. Shoulders are now quoted at 8¾@8½c., clear rib sides 8¾@8¾c., and clear sides 9@9¼ c. ₱ lb.

HAMS.—Good and choice sugar-cured hams continue scarce and in demand. They are quoted at 13@13½c., good 12½@13c. ₱ lb; ordinary sugar-cured hams at 10½@11c. ₱ lb.

DRY SALT MEATS.—The market is free of supplies in first hands. Shoulders are retailing at 8c. ₱ lb.

BREAKFAST BACON.—The market is bare and the supplies sell at high prices as soon as received. Western and Northern canvassed hams 14@14½c. ₱ lb. The Morning Star boxes Western, just received, sold at 14c. ₱ lb, and on Tuesday 17 boxes do. at 14c. ₱ lb.

BUTTER.—The supply is good and the demand is only moderate. The medium and lower grades are in abundance and dull at 12½@15c.; good Western commands 18@20c., choice 20@25c. ₱ lb.

MONETARY.

Gold has been in only moderate request, and owing to scarcity has ruled somewhat higher than in New York, closing at a nominal advance of ¼c., opening on Saturday at 114¼-114¾ (against 114¾ at New York), and closing at the opening rates, (against 114¾ in the market); opening on Monday at 114½@114¾, (against 114¾ a. New York), and closing at 114¾@114¾, (against 114¾ at New York); and opening on Tuesday at 114¾@115, (against 114¾@114¾ at New York), and closing at 114¾@114¾, against 114¾. The quotation of 114¾ at three P. M. at New York was not received until after the close of business.

The sales of silver have been confined to trifling amounts. There are now or no Mexican dollars in the market. American half dollars are now quoted at 104½@106, and Mexican dollars nominal at 1½@1¾ ₱ cent. premium in gold.

CATTLE MARKET.

NEW ORLEANS, Oct. 3, 1871.

Texas cattle, choice, per head....	$25 to 35
Texas cattle, second qual., per head	18 to 24
Texas cattle, third qual., per head	10 to 11
Hogs, per lb. gross.....	5 to 7c
Sheep, first quality, per head.....	$4 to 5
Sheep, second quality, per head...	3 to 4
Sheep, third quality, per head....	2 to 2½
Milch cows, choice, per head....	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves.....	.. to 80
Calves, per head.....	8 to 12
Yearlings, per head.....	.. 10 to 15

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows.....	6 00	9 00
Half do., with cutters ...	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's....	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers.....	11 00	— —
Bricks, ₱ M:		
Lake.....	9 00	16 00
English fire	42 00	50 00
American fire.....	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Chocolate, ₱ lb:		
No. 1.....	50	52
Sweet and spiced.....	35	67
Coffee, ₱ lb:		
Havana (currency)	25	26
Java	26	28
Cordova	24	28
Figs, drum	14	18
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	19 00	— —
Western, ₱ bbl...	50	— —
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts.....	33	35
Yellow metal.....	25	— —
Cordage, ₱ lb:		
Manilla.....	20½	21½
Tarred, American.....	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	13 00
In sacks.....	15 00	16 00
Dyes, ₱ lb:		
Logwood, Camp'y.....	4	4½
Logwood, St. Domingo...	4½	4½
Fustic, Tampico.....	5	— —
Indigo, ₱ lb.....	1 75	1 85
Madder	20	22
Feathers, ₱ lb.....	60	1 00
Fish, ₱ box:		
Cod	1 40	— —
Herrings	60	— —
Mackerel, No. 1, ₱ bbl....	21 00	27 00
Mackerel, No. 2.....	13 00	— —
Mackerel, No. 3.....	9 50	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	10	— —
Currants, new.....	12	— —
Almonds, soft shell.....	18½	— —
Almonds, shelled.....	35	— —
Grain, ₱ bushel:		
Cow peas.....	1 50	1 75
Glass, ₱ box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hides, ₱ lb:		
Country dry flint.....	15	16
Dry salted	14	15
Wet salted, city slaughter.	9	13
Cotton ties	4½	5
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English.....	3½	4
Swedes, assorted.....	7	8
Hoop.....	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods.....	10	12
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig.....	9 50	10 00
Bar.....	10	10½
Sheet.....	10½	11
Pipe.....	10½	11
Leather, ₱ lb:		
Sole, hemlock.....	33	35
Sole, oak.....	42	48
Harness.....	43	50
Calf skins, ₱ dozen.....	42 00	75 00
Texas, rough, ₱ lb.....	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris.	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	11 00	15 00
Boards, cypress	25 00	40 00
Floor'g and ceil'g, dressed.	20 00	25 00
Floor'g and ceil'g, rough ..	18 00	20 00
Weatherboards, dressed..	— —	20 00
Weatherboards, rough ...	17 00	18 00
Scantling	14 00	15 00
Shingles, ₱ M.....	3 75	4 00
Laths	2 50	2 75
Moss, ₱ lb:		
Black country	6	6½
Select water-rotted..	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German.....	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100.....	5 00	— —
Pecans, ₱ lb.....	17	18
Walnuts.....	13	—
Naval stores:		
Varnish, bright	50	85
Oils:		
Lard, ₱ gallon	80	95
Coal oil, in barrels.....	30	32
Coal oil, in cases.....	33	37
Linseed, raw.....	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude.....	42½	45
Cotton seed, refined.....	50	60
Castor	2 00	— —
Olive, 11@12 oz.....	7 25	7 50
Olive, 22@24 oz.....	7 10	7 25
Porter and Ale:		
Burton, quarts ₱ dozen..	3 75	—
Burton, pints ₱ dozen..	2 25	2 50
Norton's Ale, ₱ bbl.....	17 00	22 00
Norton's Ale, qrts ₱ doz..	— —	3 00
Norton's Ale, pints ₱ doz..	— —	1 60
Provisions, ₱ bbl:		
Beef, prime	17 00	20 00
Potatoes, Louisiana ₱ bbl.	4 50	5 00
Onions.....	3 00	3 50
Cabbages, ₱ crate.....	15 00	20 00
Rice, ₱ lb.:		
Louisiana	7½	9½
Salpetre, ₱ lb:		
Refined	11	15
Soap, ₱ lb:		
Sour.....	10½	15½
White.....	6½	8
Northern.....	6	7½
Southern.....	6	10½
Castile, genuine.....	14½	15
Castile, imitation.....	—	10
Sardines:		
Quarter boxes.....	21	24½
Spices, ₱ lb:		
Cassia	40	— —
Cloves.....	15	— —
Cubebs, Penang.....	18	— —
Nutmegs	—	1 00
Pepper.....	12½	— —
Pimento.....	12½	— —
Spirits, ₱ gallon:		
Brandy, Cognac	7 00	15 00
Brandy, Rochelle.....	6 75	7 00
Brandy, Bordeaux.....	5 50	6 50
Brandy, American.....	2 40	5 00
Rum, Holland	4 00	4 75
Alcohol	1 87	1 90
Absinthe, ₱ doz n	25 00	26 00
Vermouth.....	8 00	11 00
Starch, ₱ lb:		
Wheaten	5	— —
Sugar, ₱ lb:		
Havana, white	— 11¾	— 13½
Havana, yellow	11	— 12½
Havana, brown.....	10½	— 11
Crushed.....	13¼	13½
Pulverized.....	13¼	13½
Teas ₱ lb:		
Imperial.....	80	1 50
Gunpowder.....	75	1 75
Hyson	75	1 50
Young Hyson.....	75	1 50

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Pacific.....	San Jose....	Oct. 4	Keener.
Tennessee.	Lebanon....	Oct. 4	Pierce.
Ind. Mission	Boggy Dep't	Oct. 4	McTyeire.
St. Louis.	St. Louis ..	Oct. 11	Doggett.
Louisville..	B'wling Gr'n	Oct. 11	Wightman.
Holston....	Morristown.	Oct. 18	Pierce.
Trinity....	Sherman.	Oct. 18	Marvin.
Arkansas ..	Van Buren..	Oct. 18	McTyeire.
Los Angel's	El Monte	Oct. 25	Keener.
N. W. Texas	Corsicana...	Nov. 1	Marvin.
Little Rock.	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia ...	Portsm'uth.	Nov. 15	Paine.
N Alabama	Florence...	Nov. 15	Pierce.
East Texas.	Crockett ..	Nov. 15	Marvin.
Memphis.	Trenton....	Nov. 15	Kavanaugh
Alabama...	Mobile.....	Nov. 29	Pierce.
N Carolina	Charlotte...	Nov. 29	Paine.
N. Georgia	Athens.....	Nov. 29	Wightman.
N. Miss'sippi	Columbus...	Nov. 29	Kavanaugh
Texas.....	Galveston..	Dec. 6	Marvin.
Mississippi.	Meridian...	Dec. 13	Kavanaugh
S. Georgia.	Columbus...	Dec. 13	Wightman.
S. Carolina.	Spartanburg	Dec. 13	Paine.
West Texas	Leesburg.	Dec. 20	Marvin.
Florida.....	Madison....	Jan. 3	Wightman.
Louisiana	Monroe.....	Jan. 3	Kavanaugh
Baltimore..	Warrenton.	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Special Notices.

LADIES' FAIR.

On the seventeenth of October proximo, the ladies of the Methodist Episcopal Church South will give a fair at Shreveport, to assist them in raising means to build a parsonage. Any aid extended them in donations of needlework, toys, paintings or money by their friends in New Orleans can be left with Bro. Robert J. Harp, No. 112 Camp street.

CAMP MEETING.

There will be a camp meeting, fifteen miles south of Natchitoches, in Natchitoches parish, commencing on Friday, the twentieth day of October, at Friendship church. The people are expected and requested to come with provisions and tents, in order to entertain themselves. The ministers are invited, and will be provided for.

R. PARVIN, P. C.
P. ALLEN, A. P.

CAMP MEETING.

There will be a camp meeting at Beulah camp ground, twelve miles southeast of Pleasant Hill, in Natchitoches parish, Louisiana, commencing on Friday before the first Sabbath in October. The people are expected and invited to come with wagons and tents provided, to take care of themselves. Ministers are invited and will be provided for.

R. PARVIN,
P. ALLEN.

Brookhaven District.

Rev. H. F. Johnson, President of Whitworth College, will dedicate the new church at Providence camp ground, in Martinsville circuit, October 8. G. F. THOMPSON, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Scotland Chapel circuit, at Walnut Grove.....	Oct.	7, 8
Philadelphia circuit, at Pilgrim's Rest camp meeting.....		14, 15
Decatur miss., at Chunkey station		21, 22
Lake circuit, at Centerville.....		28, 29
Braadon circuit, at Brandon.....Nov.		4, 5
Morton and Strong River, at Shiloh		11, 12
Trenton and Polkville.....		18, 19
Sylvarena circuit.....		25, 26
Garlandsville circuit.....Dec.		2, 3
Fannin circuit, at Fannin.....		9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb.....Oct.		7, 8
Wayne circuit, at Frost's Bridge camp meeting.....		12-15
Marion and Toomsuba circuit, at Cyga's chapel		21, 22
Paulding circuit, at Pleasant Hill.		28, 29
Meridian station.....Nov.		4, 5
Enterprise ct., at Bascoat's chapel.		11, 12
Enterprise station.....		18, 19
Jasper circuit.....		25, 26
Preachers' meeting, at Quitman..Oct.		4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Mt. Carmel circuit at Santee....Oct.		7, 8
Columbia mission, Union Academy		14, 15
Gainesville mission, Byrd's chapel		21, 22
Handsboro ct., at Ocean Springs.		28, 29
White Plains mission, at White Plains .....Nov.		4, 5
East and West Pascagoula circuits, at Salem		11, 12
Enon circuit, at Napier's Mills...		18, 19
Green circuit, at Adamsville.....		25, 26
Franklin circuit, at Wesleyana.....Dec.		2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Sulphur Springs, at Sulphur Spr's. Oct.		7, 8
Yazoo City station.....		14, 15
Yazoo circuit, at Tranquil.....		21, 22
Mt. Olivet circuit, at Mt. Olivet..		28, 29
Carthage circuit, at Goshen.....Nov.		4, 5
Brownsville circuit, at Brownsville		11, 12
Sharon circuit, at Sharon.....		18, 19
Raymond circuit, at Clinton.....		25, 26
Canton station.....Dec.		2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Fayette, at Fayette..... Oct.		14, 15
Rocky Spring, at Grove.....		21, 22
Cayuga, at Relves' chapel.....		28, 29
North Warren, Hillside and Cane Ridge, at Belle Hill.....Nov.		4, 5
Clover Hill.....		11, 12
Lower Deer Creek, at Rolling Fork		18, 19
Vicksburg..... .....Dec.		2, 3
South Warren, at Bovina.....		9, 10

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

WOODVILLE DISTRICT.

Buffalo, at Friendship.....Oct.		8, 9
East Feliciana, at Oak Grove....		15, 16
East Baton Rouge, at Jones' Creek		21, 22
Liberty, at Woodland.....Nov.		4, 5
Meadville, at Meadville.....		11, 12
Wilkinson, at Midway.....		18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Martinsville circuit, at Providence camp ground.....Oct.		7, 8
Brandywine ct., at Brandywine..		14, 15
Bufferton circuit, at Zion		21, 22
Pleasant Valley, at Rehobath.....		28, 29
Scotland circuit, at Caseyville....Nov.		4, 5
Wesson, at Beauregard.....		11, 12
Georgetown ct., at Mt. Pleasant.		18, 19
Jackson circuit, at Terry.....		25, 26
Crystal Springs station.....Dec.		2, 3
Brookhaven station.....		9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Attala circuit, at——..... Oct.		7, 8
Winona circuit, at Friendship....		14, 15
Durant circuit, at Spring Hill....		21, 22
Koschusko and Bethel, at Kosc'sko		28, 29
Lexington circuit, at Lexington..Nov.		4, 5
Richland circuit, at Richland.....		6
Valden circuit, at Bluff Springs..		11, 12
Black Hawk circuit, at Sweetwat'r		18, 19

Preachers please have your statistics ready. Trustees, your reports.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Algiers.....Oct.		8
Morean street.....		15
German charges.....		22
Felicity street.....		29
Caromelet street.....Nov.		5
Baton Rouge.....		11, 12
Louisiana avenue.....		19
Plaquemine.....		26
Cadiz street and Carrollton.....Dec.		10
Thibodaux.....		24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday school's, special collections, and allownnce and receipts. LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Anacoco circuit, at Oak Grove. Oct.		14, 15
Shreveport station, at Shreveport		28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

District Conference, at Abbeville. Oct.		19-22

J. D. ADAMS, P. E.

SUMMIT DISTRICT.

Franklinton, at Warnor's.....Oct.		7, 8
St. Helena, at Darlington's.....		14, 15
Covington.....		21, 22
Greensburg, at Pipkin's chapel...		28, 29
Livingston.....Nov.		4, 5
Arcola.....		11, 12
Bogue Chitto.....		18, 19
Holmesville		25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

Minden colored ct., at Mount Zion. Oct.		7, 8
North Bossier, at Concord.....		14, 15
Cypress colored ct., at Concord...		14, 15
Lake Bisteneau, at Perritt's chap'l		21, 22
Mount Lebanon, at Mt. Lebanon..Nov.		4, 5
South Bossier, at Fillmore.....		11, 12
South Bossier col'd ct., at Fillmore		11, 12
Louisville.....		18, 19

S. S. SCOTT, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Marion Junction, at Hamburg.....Oct.		7, 8
Dayton.....		14, 15
Spring Hill circuit, at Jefferson...		21, 22
Jackson circuit, at Jackson.....		26
Suggsville circuit, at Suggsville...		28, 29
Peachtree circuit, at Mt Andrew..Nov.		2
Choctaw Corner circuit, at Bethel..		4, 5
Rembert Hills circuit, at Shiloh...		7
Selma.....		11, 12
Orrville circuit, at Rehobeth.....		18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Eastern Shore.....Oct.		7, 8
St. Stephen's, at Pine Grove.....		14, 15
Citronelle circuit, at Manvilla....		21, 22
Mt. Pleasant ct., at Mt Pleasant..		28, 29
Pollard circuit.....Nov.		4, 5
Milton.....		11, 12
Pensacola.....		18, 19
St. Francis street.....		25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

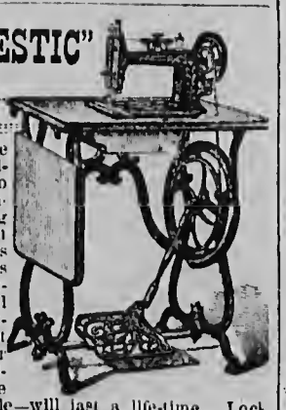
Gaston, at Christopher's chapel..Sept.		30, Oct. 1
Eutaw .....Oct.		7, 8
Greene, at Palmetto.....		14, 15
Livingston.....		21, 22
Gainesville, at Simpterville.....		28, 29
Demopolis.....Nov.		4, 5
Belmont, at Belmont.		11, 12
Forkland, at Forkland.....		18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

MISCELLANEOUS.

"DOMESTIC"



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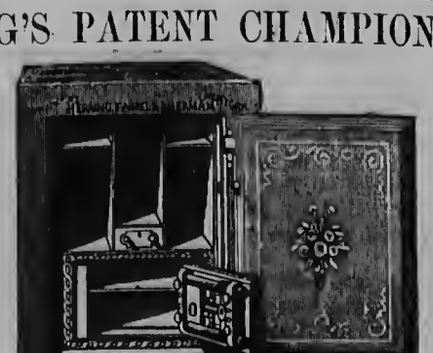

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, OCTOBER 12, 1871. NO. 39.

NEWS OF THE WEEK.

FOREIGN.

City of Mexico, Oct. 2.—Juarez was installed as president last night, amid great excitement. No revolutionary demonstrations have yet been made.

Juarez's message was conciliatory, but firm.

Matamoros, October 2.—Another great revolution has broken ont in the State of Nuevo Leon. All the State officers are leagned against Juarez. It is expected the movement will be seconded by neighboring States.

Merchants here and on the coast are uneasy about coming events. Great preparations are being made at Matamoros for the defense of the city.

City of Mexico, Sept. 30, via Havana, Oct. 4.—Elections completed, and Juarez has a majority of eighteen in Congress. His election is therefore certain, and Congress has nothing to do bnt go through the form of choice between the rival candidates. It is believed there will be no important revolutionary movements following this result. Confidence is restored in all parts of the republic.

Rome, Oct. 4.—The Italian government has determined no professor of the University of Rome will be permitted to continue to exercise function without taking the oath of allegiance to Italy. The oath has been tendered upon this basis.

Darmstadt, Oct. 4.—A meeting of Protestants representing various portions of the German Empire is now being held in this city, for the purpose of discussing the condition of the Protestant religion in Germany.

A resolution has been adopted setting forth that it is the interest of Germany to oppose the doctrine of Pspal infallibility, that dogma so inimical to the sovereignty of state and the liberties of the people and destructive to that freedom of conscience, which is the base of pure religion; that the establishment of the Order of Jesus must be prohibited.

London, Oct. 5.—The weekly statement of the Bank of England, published to-day, shows a decrease in the amount of bullion in its vaults of eight hundred and seventy-six thousand pounds.

A dispatch from Boinbay reports that an insurrection has broken out in the Portuguese settlement of Goa, west coast of India, bnt the military force in charge of the post have been able to quell the disturbance.

The American bark Sancho Panza was towed into Queenstown to-day in a leaking condition.

A large ship off Eastuet unmanageable, with her rudder gone. Her name is unknown. Steamers have put off to her assistance.

Rome, Oct. 6.—Twenty professors of the University of Rome have refused to take the onth required by the Italian government.

Paris, Oct. 6.—The sentence of Rochefort hns heen commuted from imprisonment for life to banishment from French territory.

Paris, Oct. 7.—The court of revision, to which Rossel appealed, has sentenced him to death.

The Republican journals demand that President Thiers take prompt measures to snppress Bonapartist conspiracies.

The Algerian agitations continne. There are apprehensions that an abandonment of the colony will be necessary.

DOMESTIC.

Baltimore, Oct. 4.—The Triennial General Conventiou of the Protestant Episcopal Church of the United States, assembled at Emanuel church, in this city, to-day. The edifice was crowded. In the morning exercises the Right Rev. Johns, of Virginia, preached the sermon, after which the bishops disrobed and were called to order hy the presiding Bishop Smith, of Kentucky.

A resolution was passed to proceed in a body to Grace church for organization, at which their lordships the Bishop of Litchfield, and Right Rev. Dr. Venable, Bishop of Nassau, would be present. Among the deputies on the floor were Hon. Hamilton Fish, and ex-Senator Stevenson, Rev. Mr. Hally, (colored) Rector of Trinity Church at Port-au-Prince.

Salt Lake City, Oct. 4—Daniel H. Wills, Mayor of Salt Lake City and Third President of the Mormon Church, has been arrested for lewdness and held to bail in the sum of five thousand dollars.

Milwaukee, Oct. 4.—A special to the *News* from Green Bay, says the fires in the woods between there and Michigan have exteuded across Fox river and cover a strip of twenty miles in Suwance and Oconto counties.

The large lumbering towns of Marquette and Pishtego are threatened with destruction.

Fires are now raging over three hundred sqnare miles of territory. About ono hnndred families are burned out of house and home. Farm buildings, bridges and fences have been swept away, and thonsands of square miles of valuable pine forest destroyed.

The entire popnlation is fighting the fire without success. All supplies of food for man and beast have been destroyed, and starvation during the coming winter stares them in the face.

Chicago, Oct. 6.—The dronth now provailing in the West has not been equaled within the past twenty-five years. All throngh central and southern Illinois the wells and small streams are completely dried np, and the inhabitants find great difficulty in obtaining snfficient water for households and stock. The soil is so dry that plowing is rendered impossible.

St. Paul, Oct. 6.—A great prairie fire prevails in this State. Its conrse is southeast, toward the Iowa border and the Minnesota river. Losses confined principally to honses, barns, fences, wheat and live stock. Only two lives known to be lost. Many small farms have been completely destroyed.

Galveston, Oct. 6.—The election throughout the State as far as heard from, has passed off qnietly, except at Groesbeck, where five negro State police murdered D. C. Applewhite, an old citizen of this State. The negroes havo been arrested, and are now in the custody of the civil anthorities.

Special dispatches from many counties to the Galveston *News* indicate large Democratic majorities, insuring the defeat of Gen. Clarke in this district. The vote polled here is small, but the Democrats have about one thousand majority.

A severe storm passed over Galveston, commencing on the evening of the second. The whole bay front of the city was submerged for several hours by tide water as far back as Church street. The damage to property in the city is small, considering the violence of the storm.

Some three miles of the Galveston, Houstou and Henderson railroad, between the city and the bay bridge, is badly washed and will require several days to be put in running order.

The steamer Thirteenth Era, which was anchored in the bay, is a total wreck. Her passengers and crew were all saved, aftor clinging to the wreck all night, except one negro, who tried to escape from the wreck. The bodies of two other negroes have been picked up in the bay.

The steamboat Beardstown is partially wrecked, being badly hogged and her smokestacks blown away.

The schooner Sarah Cole, of Pensacola, and many smaller crafts, were blown ashore. The shipping in the roads appears to be all safe. The gas works in the city were badly damaged and telegraph lines prostrated.

At Indianola the storm was very severe. The town was flooded hy tide water deeper than known for twenty-five years past.

The town of Crockett, Texas, was destroyed by fire on the first instant. The whole of the business part of the town, including the hotel, was burned, except the dry goods house of L. E. Downs. Loss not stated; insurance fifty thonsand dollars.

Salt Lake City, Oct. 6.—A special Conference was held at the Tabernacle yesterday. There were eight thousand Mormons present. Federal officials were bitterly denounced. Brigham Young was very much excited and prayed curses on Federal officials. He said: "Trust in God and keep your powder dry, and do not fail to have on hand a supply of fixed ammunition." The regular semi-annual Conference begins today.

Cincinnati, Oct. 6.—A conflagration is raging near Custar, Wood county, and the inhabitants are fleeing.

Chicago, Oct. 7.—Fires in the woods and prairies prevail in every direction, including Michigan, Illinois, Wisconsin and Iowa. Heavy rain alone can stop the conflagration. The country is dry as tinder.

Washington, Oct. 8.—Latest advices from the great fire at Chicago were at half past one this morning. Then it was apparently raging as fiercely as ever. A block of buildings on the north side of Van Buren street is now wrapt in flames. The elevator is safe so far, and the fire seems to be spreading south and west, notwithstanding the wind is now directly south and blowing hard.

The glare from the burning buildings is great enough to light the streets half a mile away so one may read. The entire fire department are now on the ground and making almost superhuman efforts to check the flames. The losses probably already amount to millions, and the end is not yet.

Six squares, between Clinton, Van Buren and Jackson streets, were burned.

The Chicago fire got under control about one o'clock this morning, after destroying four squares. Vincent, Nelson & Co.'s warehouse, the largest in the city, and located in the burnt district, was saved. A large portion of ground over which the fire swept, was covered with lumber, coal and wood yards, planing mills, small factories and dwellings and saloons of the poorer class. The total loss is estimated at from two hundred and fifty thonsand dollars to three hnndred thousand dollars, probably half insured.

Chicago, Oct. 8.—The fire broke out again at ten to-night in the western division, where the fire of last night occurred, and appears to be as large as that.

One woman was burned to death in the fire last night. Another life is known to be lost.

Chicago, Oct. 9.—The Crosby Opera House has been destroyed.

The loss is now estimated at fifty million dollars.

The Palmer House is burned.

The chief engineer of Cincinnati, with three engines and hose, has started for Chicago.

A mass meeting was held at Cincinnati, Governor Hays presiding, to take measures for the relief of the sufferers by the grert fire at Chicago.

Madison, Market, Clinton, Jefferson, Buffalo and Griswold streets are ruined. Both sides of the Chicago river are a mass of ruins. The efforts to save the courthouse and gasworks were futile. Thirty or forty vessels are burning now, and many have been destroyed.

Every man in the city has been called for duty. Nearly every bridge over the Chicago river is burned. All is terror.

Later.—The fire is under control; three-quarters of the city, lying on both sides of the river, is in ruins.

Chicago, Oct. 10, noon.—The fire continued to burn all night on the north side, but this morning is under control, nothing remaining on that side from the river north to Lincoln Park north, and from the north branch of the river on the west to the lake east. This portion of the city, except along the main river, where there was a business block, was occupied by dwellings, and two-thirds of the population of the district were Germans and Scandinavians. These people are now houseless.

At three o'clock this morning the rain came. It did not rain long, but made the roofs and ground wet.

Fifteen hundred citizens have been sworn in as special police.

One hundred thousands rations have been issued.

Two men who were caught at incendiarism were hung to a lamppost. This summary proceeding awed the thieves into harmlessness.

Every train brings engines, and the firemen immediately go to work. They are playing on the coal piles to save fuel.

A few business men with more nerve than others are seeking business places on the west side. Rooms which rented last week for fifty dollars now command five thousand dollars.

The newspapers are already at work preparing for a resumption of publication.

Water for drinking and cooking is secured from the lakes and parks.

Thonsands of people are camped about the artesian well. The people are fed in churches and schoolhouses.

The weather was cold this morning, causing great suffering, but the people are praying for more rain.

Three o'clock, P. M.—Word has just been brought that a fierce fire is raging on Thirty-first street.

This street is two miles south of the southern fire limit, and a little less than that from the limit on the west side.

Several incendiaries were plying their vocation. Two were caught firing buildings and shot. Two others were led off with ropes around their necks.

As the wind is now blowing a gale, the end cannot be told.

New York, Oct. 10.—A special to the *Times* from Chicago, October 10, 2.20 A. M., says three-fourths of Chicago is in ruins and the city is still burning. In the west division, Taylor and Halstead streets have been swept by the flames. The water works went early. There has been a fearful loss of life by falling walls. Ten thousand business men will be compelled to make assignments. An insurance companies' crash is inevitable. The river is impassable except at bridge 12. The other bridges have been burned. It is feared that bridge 12 will be crushed by overwhelming travel.

The railroad trains have ceased running, and there will be no mails.

The present losses are estimated at $200,000,000.

The fireproof buildings burnt like timber.

Few business houses saved even their papers.

No newspapers can be published until type comes from elsewhere.

Some vessels escaped by being sent adrift into Lake Michigan.

The origin of the fire was in a stable, where a woman, with a kerosene lamp, went to milk a cow.

A large number of firemen were killed.

The Convent of Mercy was burned.

The pavements were burned and a hundred squares were burned in the south division.

One hundred thousand employes are out of employment.

The county records were saved. The city records were lost.

NEWS FROM THE CHURCHES.

Tuskegee Circuit, Alabama Conference.

Ma. Editon: The Lord has blessed Tuskegee circuit, Alabama Conference, with a gracions outponring of His spirit. Our first meeting, at Warren's Stand, resulted in increased spiritnality of the membership, twenty-two accessions to the church of the best material in the community, a revival of class and weekly prayer meetings, and a decidedly increased interest in all the enterprises of the church of God.

The second meeting, at Cotton Valley, resulted in twelve additions to the membership, manifest spiritual improvement of the church, and a marked impression for increasing good upon the community at large. Sickness prevented, to some extent, my own efficiency, as it was in much pain and weakness I preached the gospel. But our brethren caught hold of the work and pushed it to success, under God's blessing. Bro. William Menefee, in his age and infirmities, and Bro. G. B. Campbell labored day and night for the salvation of souls; as, indeed, did all the brethren.

Our third meeting, at La Place, was not as successful as we had anticipated, owing to some cases in court requiring the attendance of a large number of the people of that neighborhood. We had five conversions, and the church was much revived.

The fourth meeting, at Creek Stand, was a most excellent one. Nineteen professed to have found peace in believing in Christ, and eighteen were received in the church. While attending the meeting at La Place I was called on to visit Carr's schoolhouse, which I did on Sunday morning, preached at eleven o'clock, baptized twenty-two and received twenty-seven in the church. These are converts resulting from the labors of Rev. Joseph Bradford, one of our local preachers. This brother deserves much credit. He labored for eight or nine nights, unassisted, with these people. God blessed his labors and the total result was thirty conversions.

My last protracted meeting on this circuit will commence at Union on the Saturday before the fifth Sunday in October. I hope to realize and witness still greater supplies of grace and salvation at that point. This circuit is now in a fine spiritual condition, and I expect its financial report to be superior, because when the love of God abonnds there is no difficulty in raising money for church purposes.

Isaac Spangler, P. C.

Tuskegee, Ala., Sept. 28, 1871.

Vernon Circuit, Louisiana Conference.

Mr. Editon: Amid the pressure of labor I pause at home one day for rest, and devote a few passing moments to the pleasant task of recording the result of the special meetings we have held on the Vernon circuit this year.

We commenced a meeting at Wesley chapel August 26, and continued four days. Some twenty-five or more professed conversion, thirty-seven were added to the church. The old members were greatly revived. Many of the accessions were heads of families, and will strengthen the church materially and morally.

We closed the meeting Tuesday night, and on Wednesday our district meeting opened at Vienna. We closed this meeting the following Wednesday, having received twenty-two into the church—many of them strong accessions.

On Saturday, September 16, we commenced a meeting at Long Straw. Here the church was rather weak, and the neighborhood quite divided. There were several conversions and ten accessions to the church.

The following Saturday, September 23, we again commenced at Wesley chapel, and found our young converts standing firm and the penitents struggling for salvation. We closed last night, after a five days' battle, amid one of the most triumphant scenes I ever witnessed. The church triumphantly happy, and sinners awe-struck, while mourners were melted into great tenderness. We baptized eighteen, received into the fellowship of the church twenty-eight, besides those who joined by letter. We saw the effect of this solemn scene upon the audience, and opened the door of the church for applicants for membership, and ten young men, who had withstood every argument and appeal before, promptly came forward and were enrolled among us. The joy of many seemed to be full. We leave your imagination to supply the scene, for we cannot describe.

It is somewhat remarkable that the number baptized at each of our meetings at this place was the same, viz: eighteen, and the number of applicants the same, viz: thirty-seven. Upon examination, this morning, my church-books show that up to this time we have added, by letter and otherwise, one hundred and fifty members to the church in the bounds of the Vernon circuit. "God alone can give the increase." To His name be all the glory. N. A. Chavens.

Bonner, La., September 28, 1871.

Greene Circuit, Alabama Conference.

Mr. Editor: We have passed through several meetings of interest on our work. At one church there were about fifteen conversions, and thirteen accessions of the most influential citizens in the community. We received three gentlemen and their wives into the church at the same time—something a little unusual. Another item worthy of notice as the fruit of this meeting, was the wonderful improvement in the finance of that church. They more than doubled their "quarterage" in cash and good subscription. Covetousness will relax its hold when religion takes possession of the heart. The most effectual way to improve the finances of the church is to improve her piety.

At two other meetings we received seven happy converts into the church. Of this number we note one—a Frenchman from the Romish Church. He gave evidence of genuine conversion, and expressing entire satisfaction with his baptism in that church, we did not repeat the ordinance.

In reviewing these labors and results, while we find much cause of thanksgiving to God, we can but feel that the ingathering of precious souls should have been greater. The fields are, indeed, white unto the harvest, and when the sickle is put in immortal sheaves should be gathered by *scores*. Why so little fruit? Is not the answer to be found in the possibility that the Holy Spirit has, in a great measure, been withdrawn from the church? The faith of God's people is weak, and hence the Word does not have free course—that it may run and be glorified in the salvation of souls.

Bro. J. M. Mason is conducting a meeting of considerable interest in Eutaw, assisted by Bros. W. S. Turner, of Forkland, and J. Bancroft, of Marion, Alabama. There is promise of much good.

J. W. Patton.

Catahoula Parish, Louisiana.

Mr. Editon: On the ninth instant, I commenced a two days' meeting at Gressett's Chapel, Catahoula parish, Columbia circuit.

At the close of the services at night of the second day the people asked me to protract the meeting, which I did till the seventeenth. The power of God was with us from the beginning to the close of the meeting. The results were seventeen accessions to the church—all of them adults, and several heads of families. Twenty were baptized by sprinkling, and a large number of conversions; backsliders were reclaimed, and Christians realized the sanctifying power of the Most High. We had sometimes from thirty to forty penitents at the altar; several members of the Baptist Church at the altar from time to time, asking an interest in our prayers and seeking the conversion of their souls. Bro. D. L. Mitchell, an elder in the Presbyterian Church, who is laboring as an Evangelist in this part of the country, was with me from the beginning to the close of the meeting, laboring with power, zeal and acceptability.

Bro. R. A. Davis, the pastor of this charge, and also Rev. J. S. Davis came to us on the Saturday before the close of the meeting, and did good work while with us.

I would state, in conclusion, that the good work is progressing in this part of the country.

Fraternally yours, C. R. Godfrey.

Whistler Station, Alabama Conference.

Mr. Editon: You may say to the friends of Zion that "The Lord hath done great things for us, whereof we are glad." He has visited us in great mercy at this place, and many souls have been happily converted, and nineteen have connected themselves with the church, and the membership have been greatly blessed.

Our meeting has been in progress for two weeks, and we have had added to the church some of the best material of this place. I think the church now in a better condition than it ever was before, and that we shall yet see many more converted and saved. Some from the Episcopal and Catholic churches have attended our service, and have received the blessing of the Lord, and now rejoice in the new birth, and feel that ours is the church of their choice, and hence, they cast in their lots with us and were at the altar of communion on last Sunday. Truly, it was a source of joy to see so many who, a few weeks ago, were in sin, now enjoying the love of God and partaking of the emblems of the broken body and blood of our blessed Saviour. Yours, truly, J. J. Grace.

Whistler Station, October 3, 1871.

Brookhaven District, Louisiana Conference.

Mr. Editor: Allow me to say to you, and through you, to the friends of revival work that the Brookhaven district is enjoying, at different points, a gracious outpouring of God's Spirit in the awakening for the conversion of souls.

There is a gracious revival now in progress at Crystal Springs. Some fifty-five souls have been converted and added to the church within the last week, and the work is still progressing, and we are still looking for greater manifestations of divine goodness. Pray for us.

Your brother, G. F. Thompson.

Castor Springs, Louisiana Conference.

Mr. Editor: On the twenty-fifth of August we commenced a protracted meeting at Castor Springs, Columbia circuit, Louisiana Conference, which lasted until the following Sunday week. The result of the meeting was twenty accessions to the church, and several conversions. Thanks to Bro. C. R. Godfrey for his efficient labors and assistance. Our hearts rejoice at the prosperity of Zion. Pray for us that the Lord may continue with us.

Yours fraternally, R. A. Davis.

Strong River Circuit, Mississippi Conference.

Mr. Editor: Each of the churches on Strong River circuit has been blessed with a revival. At Pleasant Hill there were twenty-two accessions, and at Mutual Union twelve, with about as many conversions as accessions at each church.

C. McDonald, P. C.

Marion, Miss., Oct. 5, 1871.

The West Point Report.—The report of the Board of Visitors to the Military Academy at West Point, for the year 1871, has just been printed and made public. It recommends a stricter discipline, so as to prevent the familiarity now existing between cadets and their superior officer, in frequent visiting back and forth, drinking and carousing together, the spending of money almost without stint by some cadets, while the superior ones are compelled to put up with mess-house fare, etc. The report also makes it a rule to retire, on a suitable salary for life, professors whose days of usefulness may have passed. The following suggestions are made: That henceforth the office of chaplain he made distinct, the term of incumbency to be limited to four years, and the religious denominations to be represented in rotation in making appointments of chaplains. That a preparatory course of at least one year should be established, and in view of the number of annual rejections, that the minimum age of admission to the academy be fixed at eighteen years. That a professorship of ethics and belles lettres be established, the incumbent to be selected from civil life.

The Christian Advocate.

THURSDAY, OCTOBER 12, 1871.

MY BIRTHDAY.

BY JOHN G. WHITTIER.

Beneath the moonlight and the snow
Lies dead my latest year;
The Winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well.

His light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearing mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown,
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips than find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air,
Somewhat the restful heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflung heart of youth,
Than pleasant songs in idle ears
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven, refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fail of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need,
To soothe, or cheer, or warn,
And down these slopes of sunset lead,
As up the hills of morn!

—*From the October Atlantic.*

THE WATCH FOR TO-MORROW.

BY CARL SPENCER.

It is Psyche that sits in her chamber,
With windows that follow the sun;
By the west, where the lyles clamber,
She sits when the day is done,
All alone.
And her eyes grow sad to remember,
Looking pitiful toward the sun.

But bright with the morning-glories
Is the look to the eastern way,
And the prince of the fairy stories—
The lover so gallant and gay—
Well-a-day!
Is to come with the sunrise glories;
To-morrow is well on the way.

So she turns from the dying splendor,
She looks to the eastern gate;
Oh the whispers the star-deeps lend her,
As she leans to listen and wait!
"Lo! my fate—"
And one that is vainly tender,
Prayeth her, early and late.

Safe under her eyelids closing,
She bideth the welcome sheen;
"It is but a night's reposing,
But a dream and a silence between."
Ah, between!
It is silence spreading and closing,
And an ever-beginning dream.

The prince of the golden feather,
He tarrieth far away;
Through sunny and stormy weather
She wearies of fond To-day;
Well-a-day!
Always and always toge her—
To-morrow is long on the way.

Who waits in the dawning lonely,
When the lattice is drawn apart?
Ah, love him a little, if only
For pity of thy own heart—
Foolish heart!
In the watch that leaveth thee lonely,
In the love that is sorrow and smart.

Nay, out of her ashes of sorrow,
Hope soareth, from day to day,
And the pitiful eyes will borrow
New light from the eastern way—
Well-a-day!
But they never will look on To-morrow—
To-morrow is dead on the way!

BUSH COLLEGE.

MR. EDITOR: In your issue of September 21, I find, in a communication from the Rev. Julius T. Curtiss, this remarkable expression: "The *day is passed* for educating our ministry on *horseback*, and *graduating them in bush colleges.*" And the writer sincerely hopes "*this old fogy idea will die out, and we may hear of it no more*; for it is a *fatal error* and a *hindrance* to the *prosperity* of the church." (The emphasis is mine). A common error of mankind, in the discussion of questions of interest, is that the *subject* overmasters the *mind*, and not the *mind the subject*. When this is the case, it is natural for the mind to cower beneath it, and assign to it an *undue importance*. This *reflection* ought to set a guard upon us to hold our criticisms of *former things*, and our enthusiasm for reform with modesty. The gospel, I know, does not breathe an abject spirit; but when history, which is said to be "philosophy teaching by example," attest the value of a custom, we should not hastily conclude that it was a scene of enacted lies misguiding and cheating the wisdom of the past. And for this purpose nature travails so many hundred years to bring *us* forth, to amend with superior wisdom that of our fathers. Systems are to be judged, not by theory, but by *results*. If these have been adequate to meet the demands, and unequaled by the results of other systems, this fact ought to be taken as *prima facie, if* not conclusive, evidence of its wisdom.

Besides, no man has been wise enough to write, beforehand, a practical theory of government. In this respect, the philosophy of constitutional history tells us that God is all the time "confounding the wisdom of the wise." He writes his theory, and it comes to naught. When there has been no theory devised beforehand to elevate, but a *spirit* within man, then history teaches us that the inspiration of the Almighty "giveth it understanding." It is in this reflection that God is seen in history, and we should take heed how we despise the *understanding* of the past. It may have a divinity.

This "bush college" is a very old institution. It belongs to every age of the world, and grand are her products. Empires, republics, institutions have gone down, but the "bush college" has survived, and must survive to the end. Tried by results, her success in church, State and science will not materially suffer in comparison with any other college. Great names claim her for their *alma mater*. From her shady groves Franklin came forth, infused with the vigor of her rough training, to give to the lightnings of heaven their first lessons in obedience to the will of man; and so in the State and the church could her illustrious sons be culled.

I had like to have said this "bush college" was the Almighty's college, where his providence schools the great men of the world. This "bush college" is a necessity to the world, and for that reason it has survived, and *must*. While, at least, the world has a wilderness, some rough John from the "bush college" will be found crying in it: "Prepare ye the way of the Lord;" and he *will* cry, until the way is prepared. It has some advantage over other colleges; its curriculum includes all learning; it never graduates, or grants a diploma, or finishes an education, on the sound philosophy that it can never be finished. Other institutions may confer titles, but the "bush college" confers gifts without a title.

Its method, too, is superior. It throws its *students* always upon their own self-reliance, and they come forth enjoying the glorious triumph of having conquered the world for themselves. They stand in no unnatural relation to learning. To them, learning is not information merely; it is power. Hence, theirs is not "the spirit of fear, but of power, and of love and of a sound mind."

Now, when it is remembered, that *information* is not, necessarily, education, but depends for its value upon the education it has induced, we may see another wonderful power of a "bush college." I mean, this *information*, like money, *depends for its value* upon the *good sense* that employs it. It is only in the development of this *good sense* that you can give an effective value to acquired information. This, indeed, is one of the reasons of the vast difference between men. Two men have each a thousand dollars. In the hands of one it has no value, in that of the other its effective value may be incalculable. This difference does not depend on the money, but on some quality of good and bad sense in the men. The one has been to the "bush college" and has acquired that good sense, which is the true money-power. So the mind may be stored with the treasures of knowledge, but the calamity is it remains stored; it is powerless to wield it. While another mind, with half the information, but with a proper skill in its use, may become a power for good. Now, I do not know that there is any institution that will exceed the "bush college" in developing this *good sense*. In her academic groves it is always employed. What it learns to-day must be turned to the best account to-morrow. He feels that the Master is "to gather where he strewed not," and, having but little, conscience, prayer and a burning desire for the salvation of souls, all come to make his skill effective. He starts to teach when he starts to learn, and, by reciprocity, learns fastest by teaching. The "bush college" is a seat of learning, and there ought to be no hostility between it and the more modern and refined institutions of learning. These modern ones are blessings invaluable to meet the wants from which they sprang. But the "bush" is still a necessity. Its day has not declined. Its obituary must not be written before the time. It has worked wonders. By its instrumentality "the blind has been made to see, the deaf to hear, the dead raised, and the poor have had the gospel preached unto them." The world is still afflicted with the blind, the deaf, the dead, and *the poor*. Old China, like young America, may yet tremble before the blast of these ram's-horns, rough though they, be of the "bush college."

If it be true that every age is the product of its predecessor, then no *fatal error* could have begun and fostered a prosperity of unparalleled power.

LAYMAN.

DENOMINATIONAL DIFFERENCES.

One of the arguments in the mouths of unbelievers against our holy religion is this: "Your faith is not one, but many; truth, however, can be but one; therefore, which is the true faith? It being impossible for us to ascertain, we reject religion until its professors shall have come to an understanding, which of the different views entertained is the right one." There is a seeming plausibility in this argument, but it is only seeming, as we shall presently endeavor to show.

In the first place, we do not concede to unbelievers the right to judge those who are spiritually minded; for Paul says: First Corinthians 2, 14, "that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, because they are spiritually discerned." They may be competent to judge of matters concerning which they can attain to conclusions by means of intellectual processes, but so long as they do not yield consent to the truth, that in searching the hidden things of God, the Spirit of God moves and directs the mind of the seeker, and that these things can be discerned by the aid of divine enlightenment only, we must consider them as utterly incompetent either to decide between disagreeing parties in the Christian church, or to set up their own views as being the correct interpretation of the divine will and works. With just as much propriety could an illiterate peasant presume to find fault with the result of an astronomer's calculation of a planet's orbit; or a blacksmith to pronounce upon the work of a skillful optician.

And, now, in order to show the fallacy of the above reasoning on the part of infidels, let us see how the matter stands between the disagreeing parties in the Christian church. Before stating the case, however, we premise: First, that there are some things upon which all Christians are fully agreed. Second, that these things are the essentials of the Christian faith. Third, that so long as these remain intact, the religion of Jesus Christ rests upon a sure, permanent and abiding foundation. Nor will all the floodgates of hell, opened and let loose upon the structure reared upon this foundation, be able to remove from it a single stone. Neither devils, nor men allied with devils, to their shame and final utter confusion, will ever have the satisfaction of confounding the language of believers in the different churches, by taking advantage of a few expressions not well understood by all. When comes the final contest they will find, to their dismay, that in the vocabulary of the Christian there are potent words and expressions of power, understood most perfectly by all; and the battle-cry of the host of Immanuel will be a grand unison. The organ peals of truth will be harmonious still, though a few unskillful players sound some discordant notes.

But how about the bickerings, the disagreements and consequent uncharitable feelings of Christians among themselves? Will they never cease? Why waste words and time and talent in wrangling and strife. There is no necessity for it, nor is anybody the better off for it. Religion is not increased by it, though books be. There will never be, I venture to predict, a perfect agreement on minor points, as long as man is a thinking and speculative being.

But to illustrate the case. Two men, Jones and Smith, are in a boat on a lake. They want to get to the opposite shore by nightfall. Both work at the oars with a good will, until the perspiration is in great drops upon their brows. Many dangerous places they safely pass; a storm comes, but by dint of careful management, and by the protection of the Almighty, they safely outride the storm. Now, they rest their oars, and gaze upon the distant shore before them, and then down into the limpid waters of the lake, now calm and at rest. While looking down, Jones spies an object at the bottom of the lake. The water is very clear, but deep; and Jones makes it out to be a shell, and calls Smith's attention to it. Smith, however, at once pronounces it to be a stone. After closely peering down again at the object, each is confirmed in his opinion, and each grows more tenacious in holding it. Now, they might go peaceably on, leave that object calmy reposing there in the silent depths of the lake, while they hasten onward to reach their goal. They are perfectly agreed on some points; namely, that the water upon whose bosom they are sailing, is clear and transparent; is a fluid; is used for purposes of cleaning, cooking and quenching thirst; is plentiful; is accessible. Again, it bears their boat up, and affords them a means of reaching, in a straight course, the point of destination for which they are making. Moreover, they know that they are bound for the other shore and must not tarry, else they will be belated, and, perhaps, will not get there at all. They do not dispute any of these points. Yet mark them. Jones grows excited, and Smith gets excited, and their excitement waxes until it becomes anger. They will not leave the spot until they have ascertained what that object is. They have lost much time already, the sun is about to go down, and yet there they are, each one insisting upon his opinion. The water grows darker as the shadows of evening settle upon the lake, and, at last, the object is lost sight of and forgotten in their anxiety to reach the shore. It will be well for them if they reach it. But they both pull at the oars, while blushes of shame mantle their cheeks, and not a word is spoken, for both see the folly of their late wrangling.

Christians can easily make the application, for the allegory is very simple. We are all sailing to the same port, in the same boat—the good old gospel ship. Let us not wrangle on the way about the hidden things of God. They may be very simple to be understood, but our eyes are not strong enough to pierce the profundity of the mind of God. Our main object should be, by united effort, to get safely to shore, that, after the fluctuations and vicissitudes of life, we may reach the blissful abode of the saints, and there find a spot on which our weary feet may eternally rest.

J. A. G. R.

JESUS.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Phil. III, 8.

Jesus is the radiant center of all our theology, faith, hope and love. He is that manifestation of the Great I Am, which has especial regard to fallen man. In this aspect, he is the Eternal Word of God. Being the only-begotten, well-beloved, and pre-eminently anointed of the Father, He sits, the eternal Fountain of grace and truth. From Him proceeds a ceaseless stream of life and light. Unto Him, like sweet incense, arise the prayers and hallelujahs of His saints. Cherubim veil their faces before His throne, while poor sinners find joy and peace in His coming.

The name of Jesus possesses a talismanic power. In that name, devils are cast out, the dead are raised, and many wonderful works are done. The name of Jesus can touch the hardened conscience. Our logic may fail, and our rhetoric be unavailing, but the mention of that name is effectual to reach the innermost soul of man. "There is none other name under heaven given among men, whereby we must be saved." What other name is so soft and yet so inexpressibly sweet! How gently, and with what unutterable melody rings its precious cadence upon my ear! It flows like the sweet river of Eden, bathing my troubled soul. It brings to the weary rest. Jesus!

Fellow-preachers, let us be content as ambassadors of Christ. It is well to enunciate labored disquisitions in speculative theology. It is better to pass to a contemplative height, whence we may view the untarnished honors of the eternal throne; to study the law, its immaculateness, its thunderings, its lightnings. This would be still better for us if we were already a race of saints. But the preaching of the cross is the power of God. "And I, if I be lifted up from the earth, will draw all men unto me."

Let us present Jesus; the great objective features of his life and character, not only as suffering and dying for us, but for us also, as exalted, glorified, mighty, present and loving. Of this, the people will never be weary. If, from Sabbath to Sabbath, we but reiterate Jesus! Jesus! Jesus! souls will feel Him the power and wisdom of God, and His word will have free course and be glorified.

For this objective teaching has its subjective end in the soul of man. Christ *for* us becomes Christ *in* us. The soul actually apprehends Jesus a living, present, Reality. The Christ of God is GOD TO THE SOUL.

Our *growth* in grace is also a growth in the knowledge of our Lord and Saviour, Jesus Christ. Actual holiness of heart and life is but the vital union of the soul with Jesus. It is a rest of faith; a placid rest in Jesus.

Reader, this Jesus is mine, personally, particularly. He is my Life and my All. To Him my soul clings fondly for shelter in the stormy blast.

"Jesu, Deliverer!
Stay near to me!
Soothe thou my voyaging
Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whisper, O, Truth of Truth!
'Peace! It is I!'"

DEACONUS.

"TO ALL WHOM IT MAY CONCERN."

We remember reading, about seventeen years ago, a beautiful little poem entitled:

"We won't give up the Bible!"

We can recall nothing of it save the name and the beautiful sentiment therein expressed; which sentiment was repeated, in various forms, throughout its several verses. We have been thinking, to-day, what a blessing it would be if every one should take this as his watchword:

"I won't give up the Bible!"

Scarce a paper or magazine comes into our hands, now-a-days, but has some new and dangerous theory set forth in language bearing a counterfeit impress of wisdom, easily distinguished from the genuine article by those who deal much in the latter, but dangerous, nevertheless, because so many are wishing for a medium course—an alternative; so many would say that the Bible was liable to mistranslation; that this and that passage must be incorrectly rendered, and so on; that when they see these seductive theories they are prone to say, as some of us do when we read the patent medicine advertisement: "This must be a reliable article, it describes my case so perfectly." "There must be something in what I was saying the other day, for here is a paper, 'by a very learned man in England,' which is just to the same effect." Now, how can you take such poor stuff as that—so weak an excuse—for slighting the Bible. Simply because you see your doubts as to the reliability of the Bible set forth by another in high sounding words. Is not this piece of magniloquence, after all, but the opinion of *a poor dying sinner?* "A man subject to like passions as we are," and tempted by the same Devil? Ah! my passible readers, let us hold to that good old Bible, the priceless, unquestionable word of God. Think how many, whom you have known and loved, have lived by its precepts and died triumphing in its promises. You, dear sir, had a mother who, in life, trusted the way of her soul's choice to the Bible's teachings, and made that choice according to its advice. Did you ever hear her repent of her confidence in the *divinity of its origin?* Truly, no! And was she not honored and revered by the righteous and by the unconverted, too, more and more, as she lived more and more in conformity to its laws? You, my young friend, had a dear old grandfather, who held that holy Book for his guide in life, and died rejoicing, because he *felt* its promises drawing to their glorious fulfillment. Or, perchance, you had a dear, pious grandmother, whom you loved as you did your own life, and who often prayed for you and entreated you to take that Word as "a lamp unto your feet." There hangs, perchance, a picture of her in the parlor, and you can hardly bear to look upon it now. Do, go! and stand before it now! Think how bitterly you wept when they laid her in the grave! Think how oft she begged you to live according to the Bible's teachings, and spoke of it as *God's word*. You thought you loved and honored her to the utmost, and you are slighting her oft-entreaty; doing that which would have rent her very heart with severest pain; doubting, almost despising, that which was to her the holiest thing on earth.

Our jealousy for the sacred reputation of the Bible has made our feeble pen to go beyond its lawful space. We feel that we need its teachings sadly, too, and wofully often do we merit its rebukes. Our apology, if you ask me, is in these words: The guide-post may point the way truthfully, even though it never travels it! One more remark, and we are done. Remember, the Bible is God's word. Your doubts can never make it less so, nor can any learned man's contradictions lessen its truth; but they can offend its author, and His anger is terrible. Do not incur this dreadful risk! Believe the Bible, here, in time, while He *invites* you so to do, and realize its precious promises here and hereafter, lest He compel you to believe it, in eternity, and to realize its awful threats.

VIAJERO.

WE HAVE often read of missionary hens and missionary pigs; but here is a man who has impressed beans into the service of the missionaries. The *Journal and Messenger* tells the story:

"He sent *half a pint* of beans to the missionary meeting, requesting that two friends would plant them for three successive years, and give the entire product to the mission. At the close of the meeting the beans were counted, and numbered two hundred and fifty six in each quarter of a pint. Two individuals took them, and at the end of three years a most enthusiastic meeting was held to know the result. One brother stated that his beans had yielded two quarters, three pecks, and three pints, which sold for about $26. The other brother planted his beans ten inches apart. The first year he had eleven pints; the second year he had nine bushels, one and a half pecks; the third year thirty-four quarters, one comb, sixty-four bushels, one and a half pecks, which were sold for a little over $381—both crops realizing above $407 for the mission. This last brother offered to take another half pint and try again, as he hoped for greater success. Another friend took a large potato to plant upon the same terms."

PAPERS received in London contain details of a dreadful calamity which has visited the small island of Togolanda, in the Malay Archipelago, about fifty miles northeast of the island of Celebes. An outburst of the volcano of Ruwang was accompanied by a commotion of the sea, and a wave forty yards in height swept all the human beings and cattle and horses from the island. It is reported that four hundred and sixteen persons perished.

The Christian Advocate.

THURSDAY, OCTOBER 12, 1871.

I'M GROWING OLD.

I'm growing old,—'tis surely so;
And yet how short it seems
Since I was but a sportive child,
Enjoying childish dreams.

I cannot see the change that comes
With such an even pace;
I mark not when the wrinkles fall
Upon my fading face.

I know I'm old; and yet my heart
Is just as young and gay
As e'er it was, before my locks
Of bright brown turned to gray.

I know these eyes, to other eyes,
Look not so bright and glad
As once they looked; and yet 'tis not
Because my heart's more sad.

I never watched, with purer joy,
The floating clouds and glowing skies,
While glistening tears of rapture fill
These old and fading eyes.

And when I mark the cheek where once
The bright rose used to glow,
It grieves me not to see instead
The almond crown my brow.

I've seen the flower grow old and pale,
And withered more than I;
I've seen it lose its every charm,
Then droop away and die.

And then I've seen it rise again,
Bright as the beaming sky,
And young and pure and beautiful,—
And felt that so shall I.

Then what if I *am* growing old,—
My heart is changeless still,
And God has given me enough
This loving heart to fill.

I love to see the sun go down,
And lengthening shadows throw
Along the ground, while o'er my head
The clouds in crimson glow.

I see, beyond those gorgeous clouds
A country bright and fair,
Which needs no sun,—God and the Lamb
Its light and beauty are.

I seem to hear the wondrous song
Redeemed sinners sing;
And my heart leaps to join the throng,
To praise the Heavenly King.

I seem to see three cherub boys,
As hand in hand they go,
With golden curls and snowy wings,
Whose eyes with rapture glow.

When I was young, I called them mine;
Now, Heaven's sweet ones are they,
But I shall claim my own again
When I am called away.

Perhaps, when Heaven's bright gate I've past,
They'll know from every other,
The one who gave them back to God,
And haste to call me mother.

Oh! I am glad I'm growing old!
For every day I spend,
Shall bring me one day nearer that
Bright day that has no end.

WHAT IS LIFE?

"What is life?" Fond youth replied:
"'Tis a sunlit sea, with a flowing tide,
Where the waves are bright as the skies above
And the bark is guided by Hope and Love;
While the song of birds and the breath of flowers
Make glad the flight of golden hours."

"What is life?" Stern Manhood said:
"'Tis a grave where early hopes lie dead,
A tomb with faded garlands deck'd,
A lee shore where the heart is wreck'd;
While the sad deep knell of by-gone time
Peals on the soul like a funeral chime."

"What is life?" Old Age drew near
With tottering limbs and snow-white hair,
And said: "'Tis a journey drear and cold,
Where dear'st fail on doth spare the old
To wander alone from day to day,
When all they love have passed away."

"What is life?" A small, still voice,
Replying, made my heart rejoice:
"'Tis the night before that glorious day
When doubt and fear shall pass away,
And the tears of the mourner shall fall no more
In the calm repose of the heavenly shore."

THE SERPENTS IN THE HOME-NEST

BY THEODORE L. CUYLER, D.D.

The late terrible "trunk" tragedy, followed closely by other tragedies well nigh as terrible, have startled and shocked the nation. This time the serpent has thrust his hissing tongue into our very faces; but there is a whole brood like unto him nestling still in dark concealments. Into two or three dens of death the daylight of detection has streamed; but they are only specimens of a class more numerous than we have dreamed of. They are fresh proofs of the fact that in our great cities there exists a distinct class of "institutions," organized for the sole purpose of extinguishing human life. They are "run" by a body of infamous creatures, whose only trade is to murder! While we are sending our money and our missionaries to convert heathen women, who are flinging their babes into the Ganges, we have among us scores of dens to which our own women go voluntarily for the murder of the unborn! So prosperous are these abortion-dens that their proprietors can buy farms and drive fine carriages! Such prosperity bespeaks large patronage. Who are the patrons?

It is an undeniable fact that many of them are under the solemn vows of wedlock. Some of these, having broken the Seventh Commandment, are driven to break the Sixth Commandment in order to conceal their transgression. They commit murder to hide adultery. But another and larger class are those who regard the sweetest blessings of wedlock as a burden and a bane. Instead of feeling that "children are a heritage of the Lord," these most unnatural "monsters" regard them as a plague and a nuisance—a heavy tax on time and strength and purse, a hindrance to their gayeties, or a hateful intruder upon their ease and self-indulgence. So, rather than become mothers, they are willing to become murderers! Nor is it only in those hideous slaughterhouses where the modern Herods slay the innocents that these deeds of darkness are done. This crime is perpetrated in hundreds of private dwellings. The "medicines" and "reliefs" so widely and wickedly advertised are sent for and used for the prevention of maternity. Medical art has devised a dozen "sure and easy" methods for destroying the germs of infant life. That they are used to an extent almost incredible is well known by family physicians, who are called upon to repair the ravages of these vile potions. For these methods are not so "easy," after all. They cost many a woman a ruined constitution. They cost the power of after propagation. They sometimes cost the life of the guilty wife who harbors this serpent in the home-nest. We heard lately of the death of a gay and beautiful wife in the pangs of premature child-birth. The terrible secret came out that her constitution had been utterly ruined by a half-dozen previous crimes of abortion. The broken law of God "found her out" at last. Every woman who practices *any* method to destroy an unborn life does it at the peril of her own! This serpent stings the breast that harbors it.

That secret crimes for the prevention of offspring are fearfully prevalent and on the increase is an undoubted fact. One proof is found in the relative decrease of the size of families. A fine, bonntiful progeny is frequently spoken of as an "*old-fashioned* family"—*i. e.*, such a family as was common before the discovery of "sure and easy" arts of fœticide. Other proofs are found in the shattered health of wives. Others still are furnished by family physicians. Is it not time that this dangerous and diabolic crime was stopped? Should not every pulpit thunder against it? Should not physicians be plain and emphatic in their warnings to the wedded pairs whom they may suspect of these secrets sins? They are not so "secret" as their perpetrators imagine. *Murder will out!*

But it is not alone among the married that the dens of child-murder or the arts of abortion find their patrons. Thousands of the unmarried, who have sinned against God's law of chasity, flee to these accursed arts to hide their shame. The poor Paterson girl, who was stung to death by this serpent, was but one of an increasing army of victims. Let us not stop with results; but go back to causes. Why is the sin of licentiousness (in all its phases) growing so rapidly?

1. One cause is the growth of a licentious literature. The unclean "frogs" are creeping up into our "kneading-troughs." The news-stands and the news-rooms are stacked up with pictorial journals that are enough to make a harlot blush. One of these filthy sheets is reported to surpass *Harper's Weekly* in extent of publication! And every such lecherous paper that enters a family becomes a serpent in the nest. But the filthy journals do not stand alone. Some of the fictitious literature that is read by the rich and the cultured is fairly rotted through with immorality. I have seen scores of well-dressed people in cars and cabins who had in their hands a popular and poisonous book called "The Terrible Temptation." I only know of its contents by credible report; but I should think the volume is a "terrible temptation" to lash soundly its author and its publishers. Passion-exciting books have pioneered more than one seduction. It is said that the only books found in brothels are novels.

2. A second source of demoralization has been the attractive indecencies of an indecent stage. Thousands of men and women have gone *together* (are we sure that there were no church members among them)? to gaze on these lewd exhibitions. One thing these patrons of the licentious play-house ought to know, and that is that in God's sight those in front of the stage are just as guilty as the half-nude creatures who are on the stage. Who can tell how often an evening at the theater has paved the way to such dens of death as Rosenzweig's or Restell's?

3. A third root of licentiousness is found in the prevailing passion for display. The history of prostitution has proved how often infatuated women have been ready to defile their souls in order to decorate their bodies. A good man in Chicago, who took the trouble lately to answer some of the "Personal" advertisements, discovered that several of the female authors of them lived in respectable streets, and were intent on selling their honor to purchase fine dress! Satan baits his hooks for men with dollars, and for women with dress.

4. A fourth source of sexual immorality is the growing rage for social dissipations. These weaken the conscience, inflame the passions, and sensualize the very soul. The ball-room, with its indelicate dress, and its promiscuous caresses, and its wine-suppers, leads the giddy young man and maiden to the *verge!* The next step is—over the precipice. And young people ought to know that it takes but *one* step to go down Niagara! The poor, pitiable girls, whose names have lately been dragged before a horror-stricken public, took but that single step. When and how they did it is known now only to Him into whose presence their sad and fatal sins have summoned them.

We are tempted to add still other fruitful causes of the sins against chastity that terminate in disgrace and self-destruction. But we have said enough to warn those who are most in danger. We have written these plain words mainly for the eyes and consciences of *parents*. Blessed be that household that has no serpents in the nest! "Blessed are the *pure in heart*; for they shall see God." This whole subject is one of infinite moment to our whole people; for no nation has yet survived widespread unchastity!—*Independent.*

JOHN ANDERSON'S ANSWER.

A WORD TO WIVES.

"I cannot kiss thee as I used to kiss,
Time, who is Lord of Love, must answer this.
Shall I believe thine eyes are grown less sweet?
Nay, but my life blood falls; on heavier feet,
Time goes, old girl, Time goes.

I cannot love thee as I used to love;
Age comes, and little Love takes flight above;
If our eyes fail, have his the deeper glow?
I do not know, sweetheart, I do not know—
Time goes, old girl, Time goes."

Yet what newly married pair would believe this? What bride thinks that *her* John Anderson could ever prove so false to the thousand vows he has uttered of the eternally passionate devotion? What an indignant denial she would hurl at you for the suggestion! And the first real trial of wifehood is the shock of its realization. She goes forth from her father's house with a heart so full that it scarce remembers what tried trust it is leaving. The new joy which is born of wedlock envelopes all things, and shines over that saddest parting, when the girl is severed forever from her girlhood, and the daughter from her home.

Yet most girls feel that the purpose of life is unaccomplished until this point is reached. Why do we smile and jeer at this instinct? It is nature's law. No heart is content until it feels itself the one life-love of another. In girlhood, this is dimly shadowed forth by the fervent school-day attachments, which are as ardent as evanescent. It is the woman heart blindly seeking the fulfilment of its destiny. In time this destiny comes and finds the craving emptiness awaiting something—some vague glory and fullness—which very condition makes the real and probably common-place advent a divinity, and, thereupon, the newly born womanhood bows down and worships, throwing the strength of its life into the act, and, with most, this ardor is life-long.

In return they crave too much, perhaps; at any rate more than they ever receive, and too few of even most trusting wives understand their husbands rightly in this, demanding what most men fail to give, from the very nature of things.

The wife must live, chiefly, in the quiet nooks of the world—in its shaded, silent places, with only the voices of little children to break the stillness—most sweet music too!—and in this life, many dull, monotonous hours come, though she be the busy mother of a happy home. Visions wake, to keep company with her tired thoughts—visions *throng*, in the midst of most common-place details, of the sweet golden days of courtship and early marriage—the soft, moon-crowned nights of maiden love and manly wooing—those nights whose radiance seemed born in heaven! And later—the days which were one sweet epithalamium, from dawn to dawn.

The weary wife will dream these dreams again; they do not vanish into forgetful mistiness to her, whose life is made up of the affections, the small sands of love—as to him, whose mighty deeds and stern labor force forgetfulness and callousness to the sweet bird-notes of life. He forgets that loving word he spoke once, which she treasures and dreams over again and again; he often forgets that she yearns to hear its counterpart once more—that though she believes in him, as in God, yet the human will cry out for food, for daily food. Loving and loyal at heart, working always for her welfare, man-like (for he deals only with tangibilities) he feels this should satisfy a reasonable woman. It does satisfy her reason, but the hungry heart still cries for the manna which should fall in the still hours from the holiest heaven of his love.

Grant that this is woman's weakness, yet, if it be a fault, most grievously hath woman answered it; for she is the chief sufferer thereby. And here it is—when manhood in its strength and self-sustaining power fails toward womanhood in its weakness and utter self-abandonment—when the calm lips of the husband forget to speak those tender words, which are the breath of life to his wife—or to perform those little acts which are so small, and yet so sweet—just here it is the happiness of many a home is wrecked forever. She tries coldness on her part; or, perhaps, falls into that refuge of weak souls—sullen silence—which exasperates some men, while others and wiser ones quietly await the passing of the cloud. These and other estrangements generally await those unfortunate ones who enter into the marriage covenant without first settling in their own minds to bear and forbear,

"And oh! to love through all things."

These may be rocks which are, at length, happily steered over, and the two true souls find that best harbor, "Hearts' Content," where mutual faith is the anchor which holds them safely to shore. Happy are they when the turbulent waves of unsettled sailing are safely passed and this dear haven is reached. Let the young wife remember the passion flower cannot always bloom; be content with the mild-eyed Heartsease—in your bosom, and forget not to lay them in *his* bosom too, for "the current of the world is rough and strong," and after stemming it until weary and sore broken, he turns to his home and you for sweet, full rest; let him find it—do not keep him in terror, walking on egg-shells, lest he wound your over-sensitive feeling; let him be sure there is *one* who never misunderstands him, and be sure he will not fail in his part, if he is a *man*, for down deep in his strong heart is a tenderness you may not fathom, though its surface sparkles not.

Always believe, and those whom God hath joined together shall not be put asunder.—*New Orleans Times.*

THE CZAR LEARNING.

Already some good has come of the Deputation to Russia from the Evangelical Alliance. We read in the *Evening Post* that the Czar shows that he is neither in sympathy with the Old Russian party nor afraid of it. Among the pet schemes of that party, since the overthrow of the Polish insurrection of 1863, has been the political and religious "Russification" of the Baltic provinces. The government itself, for some time, tried the same levelling system there which it practiced in Poland. But since the Livonians, Esths and Courlanders were always loyal subjects, the Czar could not act as rigorously there as in Poland. The German population resisted the "Russifying" effort at every step, and the more energetic the action of the government the more the oppressed people gained the sympathy of Germany and of Europe.

"The Evangelical Alliance appealed to the Czar in behalf of the religious liberties of the Baltic provinces. This appeal was not well received at first, but the Czar who gives his personal attention to all important questions of policy, seems at last to be convinced that the Evangelical Alliance is right. A few days ago he received very graciously a deputation of leading Esths, and assured them that he had no intention whatever of restricting their political or religious rights. This is a sad mortification for the Old Russian party."

We copy the above from a *secular* newspaper, in the hope that our *religious* cotemporary, who sneers at the mission of the Alliance to Russia, may see how it strikes the world.—*New York Observer.*

TO-MORROW.

Night was rapidly closing around a noble steamer in a crippled condition, vainly struggling with the angry billows, the sea rolling almost mountains high.

A friendly voice came out from the deep darkness, gathering so ominously:

"Did you need help?"

"Yes, I'm in a sinking condition!"

"Then send your passengers aboard directly."

"Lie by me till to-morrow."

To-morrow came, but with it no help; for during the night, in such waves and roll of the sea, no vessel could keep its position.

In a short time the gallant ship, with her living freight and brave commander, all went down, and found a grave in the great deep. O to-morrow! Thou treacherous assassin, thou smiling hypocrite, thou eloquent advocate, thou skillful physician, thou chief recruiting officer of the devil, filling his black cohorts with the noblest and bravest and best of the sons of men! O sinner! trust him not though he charm ever so wisely.

Good resolutions pave the way to hell. Take a thousand Christians; of them were hopefully converted, under twenty years of age, five hundred and forty-eight; between twenty and thirty, three hundred and forty-seven; between thirty and forty, eighty-six; between forty and fifty, fifteen; between fifty and sixty, three; between sixty and seventy, one.

What a lesson on delay. What an awful lesson!

With this rapidly diminishing table before your eyes, dare you await *to-morrow?*—*Christian Weekly.*

A TRUE religious instinct never deprives man of one single joy; mournful faces and a somber aspect are the conventional affectations of the weak minded.

RELIGIOUS INTELLIGENCE.

THE Baptists of Wales have 541 churches and 79 branches; 336 ministers and 258 assistants. They added last year 6651 members and lost 5857, making a clear gain of 794. The number of communicants is 59,211, and of Sabbath scholars 54,088.

ABLE AND LIBERAL.—Miss Burdett Coutts, of England, has given away more money to charitable objects than any one who has ever lived, and has had more to give than most people. It is stated that she has given away over $25,000,000 and has $50,000,000 left.

"CONFESSIONS" are heard regularly at nine o'clock nightly at St. Albans, Holborn, London. The "confessionals" are somewhat novel, banners of violet stuff fixed in position in the left side aisle, on one side of which is a chair for the "priest," and on the other a kneeler for his "penitent."

THE *Univers* publishes the following prayer, which the Pope is said to offer up daily for France: "Oh! Mary, conceived without sin, look down upon France; pray for France; oh! save France. The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. *Oh! Jesus, obey Mary*, and save France."

THE minutes of the Cumberland Presbyterians report: Ministers 1116, licentiates 198, candidates 214, congregations 1863, added by experience and letter the last year 7850, died 380, total in communion 96,335, adults baptized 3230, infants 978, churches organized 78, houses of worship erected 40, number of Sabbath schools 518, number of teachers 3502, number of scholars 26,466.

THE reunited Presbyterian Church has 455,378 communicants. Of these 106,768 live in New York, and 102,699 in Pennsylvania. Presbyterians are thickest in New Jersey. That State has 1 Presbyterian to 24 of its population, Pennsylvania has 1 to 34, New York 1 to 42, Ohio 1 to 45, Indiana 1 to 69, Illinois 1 to 70, Iowa 1 to 78, Michigan 1 to 90, Minnesota 1 to 97, Kansas 1 to 99, Wisconsin 1 to 120, California 1 to 130, and Missouri 1 to 200.

THE *Unita Cattolica* is responsible for the statement that, "at the beginning of the year 1850 the Jesuit body throughout the world was only a little in excess of 4000. Ten years afterward they had increased to nearly 7000, and in the following decade of years nearly 2000 more were added to their number; and at the time of the last returns the members of the 'Society of Jesus' are given as 8837. Out of these there are 2551 lay condjuto s, 2417 students and 3869 priests."

THE following figures give a bad account of the condition of popular education in Italy: In 1869 there were 205,287 marriages celebrated in Italy, and the contracts in 36,923 cases only were signed by both husband and wife, 43,116 by the husband alone, 5243 by the wife alone, and 120,005 by neither of the parties. These results are said to be worse than those shown by the marriage records of 1868. In France, in 1865, out of 100 married persons 27 men and 31 women were illiterate. In England, in 1868, out of 100 married 20 men and 28 women were illiterate.

FROM an exchange, we learn that of two hundred and eight congregations of Particular Baptists in England, founded prior to 1800, one hundred and fifty-eight originally practiced and seventy-two now (1860) practice strict communion. Originally thirty-one practiced and now one hundred and five practice open communion. It appears that at least fifty Baptist churches in England, founded prior to 1800, and some as early as 1633, have practiced open communion from their beginning.

THE Methodists have had a committee from the National Camp Ground Association, at Shelter Island, in Long Island Sound, for several days, negotiating for the purchase of one hundred acres of land, with the buildings thereon, to be occupied as a home for indigent ministers, a camp-meeting ground, and a summer watering place. It is stated that an agreement has been made for the purchase of the place known as "Prospect." The idea of a retreat for poor ministers is excellent, and the hint might be taken by other churches as well.

A WOMAN'S missionary society has been organized at the Sandwich Islands, under the title of the "Pacific Island Branch of the Woman's Board of Missions." The constitution requires that, at least, three of its officers shall reside on other islands then Oahu. The Lamp of Life has not only shed its light upon the once benighted dwellers of those islands, but they have caught it up and are carrying it still further on in the darkness to enlighten those who, like themselves, have been sitting in the region and shadow of death. The missionary spirit shown by the Sandwich Islanders should be a stimulus to those who have long had the gospel.

THE Armenians holding the church of St. James, at Jerusalem, says the *Gazette de France*, refuse this year to open the doors of the edifice to the Latins, on the occasion of the Saint's *fete* day. They will not, they affirm, allow their temple to be profaned by the promulgation of the dogma of infallibility. The grotto on which the Holy Virgin suckled the infant Jesus, and known as the Milk Retreat, was walled up at night by the Latin monks, and closed in the small part left open by an iron gate surmounted by the papal arms. This last act has led to a quarrel between the partisans of the two creeds, and between the Pacha and the French consul at Jerusalem.

THE Boston Directory has a list of 148 churches of all denominations in that city. They are thus classified: Unitarian 27, Methodist 22, Trinitarian Congregational 22, Baptist 17, Roman Catholic 17, Episcopal 15, Presbyterian 7, Universalist 6, Jewish 4, Lutheran 2, Spiritualist 2, Second Advent 2, Independent Congregational 2, Freewill Baptist, Swedenborgian and Swedish 1 each. With the exception of the New Church and the Roman Catholics, all sects have ample church accommodations in all parts of Boston. For one church that is overcrowded there are six or eight not well filled. The churches enumerated above have 165 pastors and assistants.

THE *New Jerusalem Messenger*, in treating of the slow growth of the New Church body, remarks that only about 9000 persons have been added to the reunited Presbyterian Church during the last year, which is an increase of only two per cent. "The number connected with the New Church organizations in this country," continues the *Messenger*, "is not over 5000. Increasing at the same rate as the Presbyterians, we ought to have an annual addition of 100 members. We can readily name half a dozen societies whose combined annual increase is equal to this, leaving out not only all the rest of our societies, but the new societies which are constituted from year to year. In proportion to our numbers, therefore, our growth is not so slow as is generally imagined."

IT has been resolved by the Evangelical Christians in Germany not to hold the usual meeting of the Kirchentag in Berlin this year, as was intended originally, but to make arrangements for holding the Conference more in harmony with the great results of the recent Franco-German war of 1870-71. An invitation has accordingly been issued, signed by between two hundred and three hundred Christians of all views and of all German countries (including some of the most advanced Lutherans, but all standing on the positive ground of faith), for a Conference of Evangelical men of the German Empire, to meet in Berlin, from the tenth to the twelfth of October. It is anticipated that many laymen will take part in the proceedings.

THE work of the Southern Baptist Convention in Italy is growing in its proportions and in interest. Besides, the church of forty or more baptized believers in Rome, a second church has been organized in the city of Bari, on the Adriatic, a place containing eighty thousand inhabitants, where there are now seventy-five baptized communicants and a Baptist pastor. Some of these members are persons of education and influence. A school has been opened in Rome for native preachers, and calls are sent from various parts of Italy for Baptist workers. Eight or ten evangelists of colporteurs are at work in Italy in the interest of the Southern Baptist Convention, and thirty thousand copies of the Scriptures have been distributed. Italy is at present in a most interesting state, and there is great encouragement in many parts of it for the evangelical laborer to carry abroad the precious seed of the gospel.

IN THE interior parts of Southern Africa it is reported by Mr. Moffat that many thousands are learning to read. Some of these people manifest the greatest zeal to obtain a copy of the word of God. Some, who cannot read themselves, bring their children with them who have learned the art, and plead for a Bible or Testament that may speak to them of Christ and the way of salvation. The results wrought by the gospel among these people are very wonderful. Christianity seems to have given an impulse to civilization, commerce and the arts of life. Through a single station the value of $350,000 in articles of British manufacture goes abroad among the dark-skinned tribes. The natives have British plows by hundreds, dress in European style, and buy and read books calculated to give them knowledge of life, science and the way of salvation. A missionary visiting Abeokuta and Ibadan speaks of being present at an assembly where more than five hundred and sixty Christians, all natives, joined fervently and intelligently in the public worship of God.

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GOD AND BUSINESS.

God's blessing is the condition of all real success in life. All planning must take this contingency into the account. In choosing the place of our sojourn and the business to be pursued, and in embarking upon any enterprise, the dependence is absolute. There are many ways in which Providence can intervene to break up the schemes we have devised. It happens continually that men are disappointed in their purposes and that, somehow, their ways are turned upside down. Their expectations have been reasonable, they have moved forward with the certainty of accomplishing their undertakings, but something turns up to overwhelm them with disappointment. The merchant, in the language of the old time atheists says: "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and yet gain." The thought of an overruling hand does not enter the mind, while the busy devices of gain are being formed. Thus, with the professional man, the mechanic, the farmer. There are contingencies, of course, that may mar the well considered programme, but God is not distinctly recognized. His connection with practical affairs, if admitted at all, is of a most indirect, distant, and complex character. If our plans are within the limits of honesty, God is not supposed to meddle with us, or to care about what we aim at.

Yet, if life and health are in his keeping, and if the material universe is under His control, our welfare hangs upon His will. To change our domicile, to enter upon business, to make a fortune, to continue here or there, depend upon the divine favor. A single death, a shipwreck, an earthquake's shock, the breath of pestilence, or revulsions in trade defying calculation, may sweep away all. Our most certain projects should be taken in hand with this qualification always clearly felt. This will lead us to consider other ends than those of gain and ambition. The question, in addition to earthly profit, will be the favorableness to our spiritual welfare and to our greatest usefulness. The probabilities of wealth will be balanced along with those of "the true riches" and the openings for a prosperous religious life. The kingdom of God should be first in our seeking, so that the study of temporal interests comes in as a secondary matter. If we think of God in the selection of a profession or business, or in the change of our home, we shall think of Him as approving only what is evidently best for His work and our own salvation. While we feel that The Father of lights is not an indifferent spectator of our affairs, we should settle upon no business which compromises the interests of the soul, or that is likely to call down upon us the divine displeasure. The Christian will locate himself with a view to religion as well as business, and will seek for a field where he can, not only make money, but also be of most service to the church. We fear that many who are engaged in trade would be condemned if they were to apply the test. There is whisky mixed up with their commodities, Sabbath hours are encroached upon, and hurtful associations and questionable methods are involved. Put this clause into the copartnership or into the proposed business, and it is dissolved at once. "If the Lord will," like Ithuriel's spear, reveals the satanic character of many a plausible transaction.

The recognition of God in business may not lead to what the world rates as success. It will, however, induce sober expectations in submission to Him who dispenses the fortunes of life in wisdom and mercy. The presumption of counting upon life as something assured will not be allowed, and the probabilities of failure will be calmly entertained. Conscious of a consecrated purpose, and diligently using the means, the result may disappoint, but God's finger will be seen in the failure as in the success. His will, for purposes of discipline, and for purposes too wide for our present comprehension, has been to cross our path and to upset our plans. Few, even of the good and upright, live to consummate their ideals, or, if living, are permitted to realize their hopes. Success may be rightfully desired, gain may be sought piously, and yet it is best that we should often be baffled in our efforts. We are not to speak or think as though the whole matter were in our own hands, but rather to plan and hope in entire reliance upon Him who may, in infinite mercy, deny what our industry and sagacity have claimed as a right. Men labor and speculate, sow and reap, save and invest, but the Lord gives and also takes away. His providence does not sleep while we are awake, nor is He without a will where we are intent upon accumulation. The schemes of men are thwarted, their lives are "cut off as the tops of the ears of corn," and a broken shaft tells the story of premature death. God's will is a condition ever present, and to plan with reference to its existence, secures a resignation and sobriety which sweeten the cup of adversity. In this conception of an all-disposing Providence failure is true success, and what seems to be a blight is the highest prosperity. The shivered idol has given place to Him who dwells between the cherubim, and the apparently shattered column, so far from being broken, lifts its head within the realms of light.

The perverseness which is blindly bent upon the attainment of selfish ends may be punished by its very success. With no reference to God's will, men may insist upon having their own way. Their wishes for pleasure and fortune are fulfilled, but they have gained the world at the expense of their souls. Thus the rebellious lusts of the Israelites were rebuked: "And He gave them their request, but sent leanness into their soul." Men may reject the idea of Providence, or they may insist upon having its dispensations in accordance with their desires, and God permits them to possess what their unbelieving hearts craved. Their request is granted, but the immortal soul is a perpetual waste and an everlasting desolation. This willful planning without God could not be visited by a heavier judgment. We have been dictatorial and independent, and our very prosperity recoils at last upon us in the frightful forms of wordly delirium and utter indifference to the eternal future. Temporal fortune gained in entire submission to God, and by means accordant with His will, proves a blessing. The spirit in which it is made will pervade its use and disposal. But the godless and heady soul is impoverished by riches, and is hanging weights to himself which will sink him deeper into perdition.

"If the Lord will" is the saving clause in all our purposes and undertakings. He is over all, and wiser and better than all. A life of business actively so directed will be one of sober expectation, of serene submission, of incorruptible integrity. It will be a life of trust, in which every endeavor has a consecrated motive. Besides capital, energy and sagacity, the will of the Lord comes in as a most important item in the estimate. In that will, as bearing upon our affairs, lie questions which we cannot solve for ourselves, and which we may cheerfully leave in the hands of a faithful Creator. If the fruits of toil slip from our grasp; if the prize for which we contend is never reached; if, after worry and embarrassment, financial ruin overtake us, there will be sunshine left. On the other hand, if the expected reward is attained, and plenty and profusion wait upon our care, there will be no poison in the cup of our joy. God will be in all to print His bow upon the retiring storm and to throw a mantle of glory over the threatening sky, or to cast a subdued and hallowed radiance upon the fields of our abounding prosperity.

More About Centenary College.

Mr. Editor: I am glad to report that the plan of holding Centenary meetings in behalf of the college is a success. I have assisted in holding two or three, and have raised from one hundred to four hundred dollars at each, and in each neighborhood have secured one or more pupils. I suggest to the preachers the following facts, which they can use in bringing the subject before their congregations:

1. Health. No epidemic has ever prevailed there.

2. It is the only Protestant college of any promise in the extreme Southwest. We have there a property, when repaired, worth two hundred thousand dollars, and well adapted to educational purposes.

3. We have a first class faculty in every respect.

4. While board and tuition in other places is from two hundred and fifty to four hundred and fifty dollars, at Centenary it is only from one hundred and ninety to two hundred and ten dollars, with use of apparatus, laboratory, etc.

5. Our students board in private families of intelligence and high moral worth, and are not subject to the hurtful influences of the "Steward's Hall."

6. It is a home institution; and the time has arrived when we must build up our own schools and educate our children at home.

7. It is the great *necessity* of our church, as a means of educating young men whom God may call to the sacred office of the ministry. Centenary formerly sent out from eight to ten polished heralds every year. Now we need in the two conferences at least one hundred young men to fill the waste places. Our people are perishing for the "word of life."

8. Of one hundred and three alumni of Centenary, now living, over ninety are first class men in the different avocations of life in which they have engaged.

9. Of the number of young men in attendance during the last term, I am credibly informed that not one was in the habit of swearing, drinking or gambling.

10. If, for the want of the paltry sum of twenty-five thousand dollars, we allow Centenary to fail, we will lose the property there by wreck and ruin; and, for a generation, we cannot expect to build up a school that will compare at all with Centenary.

11. We are entirely free from every liability to the State of Louisiana, and have before us an open field to build up one of the finest schools on the continent.

12. The facilities and helps to an education at Centenary are unsurpassed. While other schools in Virginia and other States have a larger number of students than she has, still, from the fact that at Centenary each student comes directly under the instruction of the professors and not merely of tutors, he has an advantage far superior to those attending those very large and numerously patronized colleges.

Other potent arguments will arise in the minds of the brethren, suggested by circumstances. Students charged from time of entry.

Brethren, one united effort, and the work is done.

Vehicles can be had from Bayou Sara to Jackson. B. F. White,
Agent Centenary College.

General Minutes.—We have received from the Southern Methodist Publishing House, Nashville, Tennessee, the Minutes of the Annual Conferences of the Methodist Episcopal Church South for the year 1870.

District and Church Conferences.

BY BISHOP M'TYEIRE.

Mr. Editor: Beginning in January and ending in the latter days of August, I have presided this year over fourteen District Conferences, distributed through nine Annual Conferences, and extending from North Missouri to Middle Alabama. Only four of these convocations were held in places that have heretofore entertained a session of an Annual Conference. I propose to offer some reflections on the state of the church, upon this basis of observation and induction.

The District Conference has taken its position in our economy for good. It has come to stay. By every token, it is one of the providential institutes of Methodism. Differing in its elements and aims from the official meeting of the same name that was tried, and that failed, a half a century ago, it will have a different history. Without interfering with the Quarterly Conference on the one hand, or the Annual Conference on the other, but helping both, the District Conference does a work of its own, an important work, which neither of them could do.

Last year, while the Annual Conferences were determining the lay constituency of this intermediate body, I heard one uniform objection raised to a liberal basis of representation: "You will make the District Conference *too large*. It cannot go, where it ought to go, into the smaller towns where an Annual Conference is never seen."

Needless fear. I have met the brethren where the *ex-officio* rule prevails, making all the members of the Quarterly Conferences within its bounds members of the District Conferences; and where the congregations were allowed sparingly to send up delegates; and where both these plans were in part combined—and I have yet to see an attendance so large as the people expected or were prepared to entertain. More embarrassment has resulted from the disappointment, not to say dissatisfaction, of hospitable folks, who having provided bed and board for a half-dozen guests, have been put off with one or none, than from finding a home for any friend and *his wife* who happened in.

This meeting holds but a few days, and is eminently social and religious, and almost any community is sufficiently elastic to stand the pressure of it. An executive body does not require numbers for its interest or force; but it is otherwise where men meet to interchange views, to diffuse ideas, and to mold public opinion. While, therefore, I would advise that membership in the District Conference be always so regulated as to carry with it a privilege, an honor, and a responsibility, I also advise the most liberal basis of constituency compatible with such regulation.

Committees on all subjects that engage attention have sometimes been used; at other times matters as they rise have been treated in Committee of the Whole. Each method has its advantages. Business is more thoroughly digested by the first method; facts are arrived at, sifted, arrayed, analyzed; and that bane of ecclesiastical meetings is avoided—generalities, vague generalities; discussion, without being suppressed, is more pertinent and drives to a conclusion; and an undue and questionable range of topics is restrained. I have seen a few good-natured flings at these committees by brethren who had adopted a different style of proceeding—as that their reports "aped" Annual Conference reports, etc. Use a less invidious word, and why not? These formal consultations between the three estates, traveling preachers, local preachers and laymen, are smoothing the way in the higher judicatories. One of the older Bishops has called attention to an improvement in the Annual Conferences at this point. A committee can now be raised in them almost at random, that will bring you in a well written report on any subject in due form; and this could not always have been said. Let us at least keep the way open to use this method, without tying ourselves to any.

Allow me to congratulate you, Mr. Editor, and your cotemporaries, on your escape from printing these reports. The secretaries are furnishing capital condensations of the proceedings, and good reading it is.

How various the experiences of the pastors on the Church Conference! Some of them think they see a Baptist cat in that tub of Methodist meal. They don't say so, but that they have a prejudice is evident, and also whence it comes. We have no objection to our Baptist brethren taking up Methodist experience meetings, or open communion, which they are doing in some places, and are welcome to do everywhere. But in truth, our Church Conference differs from theirs in many essential items. It is not the same thing, but another. In one point they agree. There is a moral power in the local church verifying its identity, realizing its personal consciousness, seeing itself together. We have been used to this in the class meeting and the love-feast; it has been our glorying among ourselves and our reproach before the world. Now, the Church Conference is on this same old Methodist principle—only with less of the devotional and more of the practical. It is in analogy with our system, the completion of the ecclesiastical organism from general, annual, district and quarterly, down to the Church Conference. And where brethren have taken hold of it heartily, and not by the wrong handle, good has resulted. Instances have been given where half-dead societies, hanging loosely together, have been compacted and invigorated by the Church Conference. Even in the country appointments, where it is thought most difficult of introduction, the membership has been knit together and braced, as one spiritual body, and schemes of mercy as well as propagandism have been systematically undertaken. It is a mistake, that there are no poor in country churches who need to be helped. I trust that we shall see benefit and diffusion of blessing from the "conversations" on this subject. The following are the main points in the reports of brethren who have succeeded:

1. Have the meeting well advertised.

2. Speak of it as though you expected something to come of it.

3. Hold it, when practicable, in the country on Saturday, in connection with the two days' (sacramental) meetings.

4. Know what you are going to do before you meet. Organize for success. Have an understanding with brethren who are to make and support motions, etc.

5. Do not attempt to do everything in one meeting. Do only what needs to be done now, on the schedule.

The uniform testimony is that after the first meeting has been held and the matter understood, the next will be looked forward to with pleasure.

I have emphasized this matter in my visitation of the districts, not only because the church, in its wisdom, has made the law, but I look to this society meeting for a corrective of a tendency which is setting in upon us. The tendency is to run everything into the sermon and the public service of the sanctuary. The minor means of grace and evangelical activities are falling into desuetude, even in places where large congregations are reported. We must have the society—the local church—at work. Men and women, old and young, on commissions of holy industry and enterprise, must be going out and coming in under the sanction of the church and its direction. We can hardly keep up a prayer meeting in some enlightened communities that pay liberally for the gospel—that is, to hear sermons. There are so few who will lead in public prayer.

I am a believer in the various gifts, the *charismata*, of 1 Cor. xii. That church is rich indeed that has them, and well divided out. These gifts need recognition and appointed sphere, and they need "stirring up." This local Conference, this society meeting, operates well in this direction. He is the best church worker who can enlist co-workers.

Let me give a significant fact or two in this connection. In enrolling the members of the District Conference, claiming seats *ex-officio*, I have directed that the office or the offices each holds be put down. Some of these rolls are a study, and they are suggestive. They show a lack of healthful distribution. There is congestion. Many are idle, and a few willing workers are trying vainly to do it all. One man holds two or three offices, and his equally strong neighbors, none. A brother sat down with us this summer, in one of the District Conferences, opposite whose name were initials which indicated that he was local preacher, class leader, trustee, steward and Sunday school superintendent. He came from what is known among us as a large and strong church!—*Nashville Christian Advocate.*

Death of Dr. Bonnell.—With profound sorrow, says the *Southern Christian Advocate*, we announce the death of the beloved president of Wesleyan Female College, Rev. Dr. J. M. Bonnell. The sad event occurred on Saturday night, September 30, at about half-past eleven o'clock—occasioned, as we are informed, by paralysis of the heart. The sudden calling away of this eminent servant of the church, fills with sorrow the entire community. An extended notice will appear in a future issue of the *Advocate*. We have only space just now to make the forgoing announcement.

Dr. Cummins, president of Wesleyan University, announces that ladies will hereafter be admitted to that institution on the same conditions as young men.

THE WEST POINT CHAPLAI

In noticing in the *Observer* o tenth of August, the recomme tion of the Board of Visitors t West Point Military Academy the subject of the chaplaincy, i remarked:

"It has been long felt that Episcopal denomination has h disproportionate share of the c laincies in the national ser How it stands at the present ment, we do not know."

Since then we have learned it has been with the West P chaplainoy from the foundatio the Academy. The following s mont comes from one of the o professors there. About twe nominations have ever been r sented in the chaplaincy, the P copal and the Presbyterian. table will show the names of incumbents, the terms, respecti of their service, and the ord their occupancy:

Chaplain	Picton, Presbyterian	7
..	McIlvaine, Episcopalian	2
..	Warren, ..	10
..	Adams, ..	2
..	Parks, ..	4
..	Sprole, Presbyterian	9
..	French, Episcopalian	15

The last-named, the Rev. W. French, D.D., was appoi August 16, 1856, by Jefferson D then Secretary of War. He w the time of appointment, rect the church in Washington where Mr. Davis attended. French has been practically aside from duty a portion of time for the last two or three y so that he was not able to at service on the Sabbath, nor to charge his professional duties. I ing this period, the pulpit was plied by Episcopal clergymen gaged from Sabbath to Sabb generally from New York city, the duties of the professorship discharged, two years ago, by Br Lieutenant Colonel Charles C. sons. The professorship embra ethics and law.

Rev. John Forsyth, D.D., rece appointed chaplain, will be, if should accept, the third Presb rian who has filled the post. Sprole, who preceded Dr. Fre was also a pastor in Washing city, at the time of his appointm At the time Dr. McIlvaine Episcopal Bishop of Ohio) chaplain, Leonidas Polk, cousi the late President Polk, was a c and under the ministry of Dr. Ilvaine, was brought into the E copal Church. Mr. Polk sub quently became Bishop of the E copal Church in Louisiana, and the breaking out of the rebellion is well remembered, entered Southern army, became a M General, and was killed dur General Sherman's march to lanta.

From the above table, it appe that the whole period of the ch laincy covers fifty-one years. these, it has been filled by Epi palians thirty-five years, and Presbyterians sixteen years.—*York Observer.*

CONFERENCE ITEMS.

Columbia Conference.—We obliged to our young Bishop, Keener, says the Nashville *Christ Advocate*, for prompt returns fr Oregon. The session of the Colu bia Conference, over which he p sided, was held at Santiam ca ground, September 6–10. W. Finley was secretary. Two we admitted on trial: T. V. B. Embr G. Curtis. John Walton was continued at his own request. N. Goucher, T. Hervey, G. Cust (local), were ordained deacons. M. Elton was expelled. There 5 local preachers and 1033 me bers—as we count—not 11 1014. Adults baptized 42, infants Sunday schools 3, teachers 18, sch ars 193, contributed for missio $330 70. The next session is to held at Albany, Linn county, Orego

Western Virginia Conference. The Western Virginia Conferen held its session at Charleston, We Virginia, September 20–25. Bish Pierce presided; the Rev. W. Gain Miller, of course, was secretar We are obliged to him for a co of the minutes—except the memo of T. M. Williams, which he w oblige us by forwarding as soon convenient. R. E. Walden, A. Sturm, were admitted on trial. Brammel was received as a loc deacon from the Methodist Episc pal Church (North). L. B. Mac sou was received from the Bal more Conference, and G. C. Kel (on trial) from the Kentucky. Bays, J. S. Lavender, R. Workma (local), were ordained deacons, a J. H. Moore, (local), was elected deacon's orders. F. B. Carroll, W. Lambert, were elected and o dained elders—also F. Lanham a Asbury P. Sturm, local. S. Mullan, located. J. A. West, B. Hull, L. G. Chevront, superan nuated. Thomas M. Williams, die White members 10,460, colored local preachers 87. Baptized—i fants 277, adults 589. Sund schools 144, teachers 144, schola 5498. Amount necessary for clai ants and collected $500. Contribut for missions $661 05. The next s sion is to be held at Parkersburg, Vi ginia.—*Nashville Christian Advoca*

School Books.—The book depot, at No. 112 Camp street, New Orleans, has facilities for supplying school books to merchants and schools on terms which the agent feels sure will meet the views of the closest purchasers who are posted in market prices. He has the patronage of a number of the largest and most prosperous colleges and schools in Louisiana, Mississippi, Texas, Alabama and Arkansas, and, in several instances, the presidents and principals of these institutions have not given him their patronage until after having corresponded with the publishers in Northern cities and learned that they can buy at the very best rates offered by them, and save the difference in cost of transportation, as well as the delay and greater risk in remitting.

Rev. H. F. Johnson, President of Whitworth Female College, who thoroughly investigates everything connected with economy, as well as the comforts and advancement of his pupils, will excuse us for making the following extract from a recent letter on this point. He says: "I recently wrote to a large number of book houses for catalogues and terms, and have received answers. No house made a better proposition than you do except one. That house proposes to sell books for library on same terms as it does to book dealers, on the ground that none in this part of the country deal with it. I will send you an order as soon as I can make out my list."

Our new price list of school books for 1871 and 1872 will be ready this week and will be sent to teachers and merchants on application to

Robert J. Harp, Agent,
No. 112 Camp street,
New Orleans.

Rev. Wm. V. Tudor was promptly at his post on the first of this month, and was welcomed by a full house at the Carondelet Street church. He returns from his trip abroad in improved health, and has resumed his ministrations with renewed vigor and power. In common with our readers, we are under many obligations for the entertaining correspondence he has furnished us, and we shall hope to have frequent contributions from his pen in the future. Bro. Tudor brings with him a most acceptable transfer, one of the fairest and best, whose presence among us receives the heartiest welcome of her husband's many friends. We congratulate our brother and sister on the auspicious occasion, and wish them a long and happy companionship, and abundant happiness and usefulness in our midst.

We regret to learn that the wife of Rev. John A. Miller, of the Louisiana Annual Conference, died suddenly on the twenty-third of September, while in attendance at the Mount Zion camp meeting, near Homer, Claiborne parish, Louisiana. Sister Miller was an exemplary Christian, a help to her husband, and a valuable member of society. We sincerely sympathize with Bro. Miller in his bereavement.

A City Nearly Burnt Up.—In our news columns we give some items concerning the great fire at Chicago. Such a conflagration has not occurred for a hundred years in any of the cities of the world. We had not thought it possible for a large city, with organized fire department and water facilities, to be so nearly destroyed. We are sure that our people will respond generously and promptly to the call for aid to the sufferers. The details of the disaster are heartrending in the extremest degree.

Tableaux.—The ladies are preparing to give a tableaux exhibition, with refreshments, for the benefit of the Louisiana Avenue Methodist Church. The tableaux will be given on the evenings of the twenty-fifth and twenty-sixth instant, at the Lyceum Hall, St. Charles street. This church needs and deserves help, and we hope the friends of the cause will give all encouragement and substantial aid.

An excellent old woman showed an old nail as one of her greatest treasures, saying: "I prize it, because it shuts out the world." She used it to fasten the latch of the door when she went alone to pray.

MILLIONS FOR DRINK.

The Chief of the Bureau of Statistics at Washington, Dr. Young, has just written a letter to Rev. W. M. Thayer, secretary of the Massachusetts Temperance Alliance, giving him the aggregate annual value of the sales of liquors in the United States. He says: "I am now extremely careful in publishing an estimate of these sales. As a consistent temperance man (and boy) for forty-one years, my experience and observation have convinced me that on this question, as well as on all others, 'honesty (of statement) is the best policy,' and I have no sympathy with the pernicious maxim that 'the end justifies the means.' I wish to impress upon the youth now fighting under the temperance banner, as well as upon all other persons, that it is always safe to do right. Temperance, in common with almost every good work, has suffered from the intemperate zeal of its advocates, and from no cause to a greater extent, perhaps, than from the exaggerated statements of alleged facts. Whenever a temperance lecturer tells the sellers and users of intoxicating liquors that the annual sales amount to from 1600 to 2000 millions, (sometimes it is stated sufficient to pay off our national debt, nearly 2400 millions, or $60 for every man, woman and child in the country), every intelligent hearer knows that it is a gross exaggeration, and has, therefore, no confidence in the statements of such a man. An enterprising rum-seller, whose victims are exposed to public gaze, does more for the temperance cause, I firmly believe, than an advocate who uses such exaggerations.

"It may be stated that during the last fiscal year the receipts from retail liquor dealers who paid $25 each for license amounted to $3,650,000, indicating that there were 156,000 retailers of liquors in the United States. By including those who escaped paying license fees, estimated at 4000, the number is increased to 150,000, who, on an average, sold at least $4000 worth of liquors each, making $600,000,000, as before stated. These figures are sufficiently startling, and need no exaggeration. *Six hundred millions of dollars!* The minds of few persons can comprehend this vast sum, which is worse than wasted every year. It would pay for 100,000,000 barrels of flour, averaging two and a half barrels of flour to every man, woman and child in the country. This flour, if placed in wagons, ten barrels in each, would require 10,000,000 teams, which, allowed eight yards to each, would extend 45,455 miles, nearly twice round the earth. If the sum were in $1 notes it would take 100 persons one year to count them. If spread on the surface of the ground, so that no spaces should be left between the notes, the area covered would be 20,146 acres, forming a parallelogram of six by a little over five and a half miles, the walk round it being more than twenty-two and a half miles!

"As you have made no inquiries in relation to tobacco and cigars, I furnish no estimate of the annual consumption of these articles, but volunteer the information that the influx of Chinese has introduced a new luxury, viz: Opium, prepared for smoking, the importation of which for the last fiscal year was 315,121 pounds, of the value of $1,926,915."

Rev. G. W. Wood.—This venerable preacher, a member of the Pacific Conference, died about the middle of September. A correspondent of the *Spectator* says:

He truly "died at his post," for he breathed his last while in his buggy on his way back to this place to attend to his ministerial labors.

He had been quite unwell much of the time for the past month, but having regained his health to some extent, he was making his way back, in the discharge of his duties to this portion of his flock, when he fell a victim to disease, only a few miles from his destination. We were summoned in haste to see him, but before we reached him the old soldier's spirit had departed. Mortality alone remained.

While we stood gazing upon his calm and tranquil visage, which seemed to indicate little else than natural sleep, we beheld in its outlines that sweet submission to his Master's will, which characterized his life and work.

The immediate cause of his death was congestion of the lungs. We had previously attended him for a pulmonary trouble, and frequently remonstrated with him about the impropriety of preaching so often, but his good humored reply was: "I will have the satisfaction of dying with the harness on."

Readville Seminary.—Attention is called to the advertisement of this excellent school for young ladies. It is located in Baton Rouge, and is under the direction of a most accomplished Christian lady, who has been for many years successfully engaged in the education of girls.

BOOKS AND PERIODICALS.

The Sunday School Magazine for November is already on our table. A first rate number. Reminiscential is by Dr. R. A. Young; Science, Falsely So Called, is by the late Judge Longstreet; The Call and Trials of a Young Preacher is an extract from a sermon of Bishop Pierce; Illustrative Readings and Notes for teachers and Bible students are excellent, and worth a dozen times more than the cost of the magazine. We hope every family has a copy of *Our Sunday School Magazine*, and that our Sunday school teachers are all supplied with it.

With the October number, the *Southern Farm and Home* completes its second volume. It is a valuable agricultural journal, handsomely printed and well edited. Published by J. W. Burke & Co., Macon, Georgia, at two dollars per annum.

Die Modenwelt for October is a superb number. Plates, patterns and engravings very fine. Those in quest of a periodical, illustrating the latest styles and fashions, will find this satisfactory. Published by S. T. Taylor, New York.

The October number of the *Southern Methodist Home Altar* contains several excellent articles. This periodical is devoted to the subject of Christian perfection. Published at McMinnville, Tennessee, at one dollar per annum.

The Southern Magazine for October has Spider-Web Papers, The German Sied of Early Days, The Nearest Peril of England, A New Heresy, and other articles in prose and verse.

Appleton's Journal of October 14, besides the usual amount of valuable literary matter, contains a number of well executed illustrations of scenery on the Tennessee river.

The University Monthly for September is late in reaching us. It is an interesting number, and well worth purchasing and reading.

The Southern Field and Factory for the present month is duly to hand. An excellent agricultural journal, well edited and published.

Married.

By Rev. W. A. Montgomery, at the house of Mrs. English, Newbern, Alabama, October 4, 1871, Mr. B. F. Pollard and Miss Mary English.

On the evening of October 1, at the residence of Rev. Charles W. McAllister, by the Rev. S. H. Cooper, J. M. Carmichael, Esq. and Miss Mary Smith, all of Dale county, Alabama.

Obituaries.

Died in triumph, August 14, in the twenty-sixth year of his age, Alexander Sale Porter, eldest son of Jacob C. and Sarah A. Porter.

The life as well as death of this noble young Christian is well worthy of record among those of God's chosen. He had, for years, been a consistent member of the Methodist Church, an humble, faithful believer from earliest boyhood, whom all honored as a true and manly nature, while advancing years found him the strength and comfort of his parents, and a worthy example to his brothers and sisters. Seldom could be found a soul uniting more beautifully the gentleness which makes great, and the greatness which makes gentle.

He was called from the bloom of life, after an illness of only three days, to pass through the trial and triumph of death, but was found with lamp trimmed and burning, as one waiting for his Lord. His father, feeling his hours were numbered, asked him: "My son, if God should see fit to take you away, are you willing to die?" He replied: "I do not want to die. I had rather live, and do more good in the world—but I can trust *all* to my precious Saviour." Calling the family around, he calmly bade them good-bye, exacting a promise from each that they should meet him in heaven, and sending messages of love and farewell, as well as admonitions, to distant friends. He then united in singing "Lead me to the Rock which is higher than I" in a strong, full voice. His mind was clear and unclouded to the last, for which he expressed great thankfulness, saying: "I have always prayed to be conscious at my death hour, and this, I believe, is in answer to my prayers." Again he joyfully exclaimed "I am near the gates of heaven." Thus with rich glimpses of the glory beyond, he passed on through the Dark Valley. But Death held one pang for him, in leaving his young wife, only five months a bride, and now so nearly a widow. Into the hands of his "precious Saviour"—to Him who is Husband of the Widow—he trustfully committed her, in hope of the blissful hereafter. May God lighten her affliction by bringing her very near to Himself. Surely, the Father speaks to the living through so blessed a death.

"There's a region afar from earth,
Should be very happy to-day.
For a great soul, ripe for its birth,
Has gone from this world away.
O tender heart, that is still!
You will falter with trouble no more,
Nor know of the good or the ill
Of a frantic world's uproar!
Nor heed the great or the small
Of a strange, bewildering life
That often seems dust and ashes all,
And is mostly a rapid strife.
Clouds sail and waters flow,
And our souls must journey on,
But it cannot be ill to go
The way that thou art gone."

Mrs. Louisa Wilkinson died at her home in Geneva county, Alabama, on the morning of August 8, 1871. She was the eldest daughter of Cyrus and Esther Swan, and was born in Newton county, Georgia, January 7, 1835. At the age of seventeen she united with the Methodist Episcopal Church; in 1852, she removed to Pike county, where she was married to Henry T. Wilkinson, June 16, 1861.

Mrs. Wilkinson, from her earliest connection with the church to the day of her death, was exemplary in the walks of Christianity, always devoted to the cause of the Master. There is a sacred, though a mournful pleasure in recording the departure of one from the dark environs of this life, when sustained by such an unfaltering hope, when there is such a glorious triumph of Christian trust over the last assault of the Destroyer. Thirty-six hours before her death she appeared rapidly sinking, when she attempted to sing, which, however, was imperfectly done, yet enough was understood to know that she sang of a heavenly home. When asked by her husband if she thought she had a home in heaven, she roused herself from the cold stupor of death that was stealing over her, and replied: "A home in heaven! I thought that I was already in heaven." She said that no shadow of doubt crossed her mind as to her future happiness, and in this blissful persuasion she passed away.

Mrs. Wilkinson left no children to mourn the irreparable loss of a mother, but in the affections of a husband and many relatives and friends there is a void caused by this dispensation that years have no power to fill. But why weep for the happy dead, or lament for the ransomed soul, and wish it back from its home in unending fruition to the dreary mutations of time. Oh! let those who are struggling along the narrow way renew their determination, that they may at last, like this released saint, go shouting over Death's tumultuous waves to the better land, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying."

Fletcher Cowart.

Macon *Christian Advocate* please copy.

My brother, Robert Cameron, was born in Pickens county, Alabama, April 26, 1836, and died in the same county, August 25, 1871. At the early age of fifteen he was most happily and soundly converted at Hog Branch camp ground. So far as the writer knows, and he was intimately associated with him up to manhood, there never was a blemish on his moral or Christian character, while his religious experience was rich and full. Cheerfulness was his peculiar characteristic, and he retained this as long as there was consciousness. Many of his comrades in the late war will remember that he never complained under the greatest fatigues and privations, but was ever cheerful himself and had a word of cheer for others. He had been a great sufferer at times since the war, caused by a contusion in the head made by the fragment of a shell. This, perhaps, shortened his years by many. His last sickness was short, but painful, and during this he had joyful moments, when he quoted the precious words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," and other passages of Scripture, and spoke of the rest he was soon to enter. To that rest, we doubt not, he has gone, to join a sainted father, who has been waiting for him for fifteen years, and another brother, John Alexander, who passed, in great triumph, the waters of death the twelfth of March, 1867. The deceased leaves a widow and two precious children to mourn their loss. May God sustain and comfort them in this, their sad bereavement.

J. D. Cameron.

Macon, Mississippi, September 11, 1871.

The Nashville *Advocate* and *Western Methodist* will please copy.

Lewis Dudley, youngest son of Patrick and Matilda Sharkey, was born in Leake county, Mississippi, July 12, 1850, and died August 5, 1871, aged twenty-one years and twenty-three days.

His father died while he was small, and his mother died last year. Consequently his mental and religious training was intrusted to the care of his only surviving brother, Clay Sharkey, who acted the part of brother and father, with great credit to himself and profit to the deceased.

Though not a member of any church, he was universally beloved, and was one of the strongest believers in the Christian religion I almost ever met. For many years he had been a member of the Sabbath school in Brownsville, Hinds county, Mississippi, where he received impressions that were obliterated only in the ordeal of death. Though called away suddenly by heart disease, he fell as a young man, blessed with a praying mother and the hallowed influence of the Sunday school, would fall—in full hope of a blessed immortality beyond the grave.

He now sleeps by the side of his sainted mother, where he must rest until Christ, "who has become the first fruits of them that sleep," shall come to gather up his "jewels." Farewell, friend and brother, for a short time! May thy dying be the means of calling many to life.

James M. Weems.

In Memory of Miss M. Emma Morrisselte, daughter of George and I. Morrisselte, who died at Choctaw Corner, Clarke county, Alabama, at the residence of Mrs. Isabella Morrisselte, August 20, 1871. She was born February 28, 1845. Her disease was long and violent, but she bore it with the patience of Him whose imitator she became, resting in the arms with child like confidence, knowing that "He doeth all things well." A short time before her death she united herself with the Methodist Church. As the hour drew near, her hope and confidence grew brighter, her eyes seemed to kindle with the radiance of heaven, and her tongue to catch inspiration from some attending spirit, whispering the music and eloquence of the land of bliss. During her illness she was visited by many of the citizens of our village, to all of whom she, in the most clear and impressive manner, spoke of her consciousness of pardoned sin, her bright hope of a blessed immortality, and requested them to meet her in glory. Weep not, dear mother, sister and brother, your loss is her gain.

After the burial of dear Emma, I visited the bereaved mother, and while the tears bedewed her cheek she rejoiced in the comfort of religion. Religion bore her aloft on its transporting wings, and regaled her soul with sweet supplies of heavenly manna, and pointed her aloft to a happy reunion in the "glory land."

M. C. B.

[We sincerely sympathize with Brother and Sister Bradley in their late bereavement. The afflicted father sends us the following notice of the death of his little son.—Ed:]

Died, September 14, 1871, at seven o'clock in the evening, of congestive fever, James H. Bradley, son of Rev. James E. and Annie Bradley, aged three years one month and eleven days.

Thus another beautiful, precious bud has been torn from the parent stem by the sickly winds of disease. Only last Sabbath our darling boy was in the full blush of health and childish joy. Then, for the first time, he came with his primer in his little chubby hand, and said to his mother: "Come, mamma, let's go to Sunday school." To-day, he is gathered with the angels, at the river "that flows by the throne of God." No more shall we hear the ringing of his little voice, nor the falling of his little feet, nor feel the sweet love embrace and good-night kiss till the great resurrection morning, when he shall come forth to be ours again, and forever. Hence our hope is flooded with golden beams.

J. E. B.

Floyd, Carroll Parish, Sept. 15, 1871.

Died, near Pensacola, Florida, August 24, 1871, Mrs. Mardon H. McVoy, wife of Joseph McVoy, and daughter of James and Elizabeth Bryan, formerly of Halifax, Nova Scotia, aged twenty-two years and four months. For some time she had been suffering from a slow but steady disease, which kept the fact constantly before her that she must soon die, but it occasioned no alarm. Her trust was in Jesus, and when asked by her loved ones if they should send for a minister to pray with and for her, she quietly remarked: "No; I have made my peace with God and am ready to go." And thus, with calm resignation, she leaned her head on Jesus' breast and breathed her life out sweetly there. She leaves a husband and a little boy, two years old, whom we commend to the prayers of God's people, that the chain now severed may be reunited in heaven.

J. A. Pace.

Agt's & Publisher's Department

TITHE MONEY.

An unknown contributor sends *one dollar*, "tithe money," with the request that it shall "be used for the benefit of the Methodist Church," and we have turned the same over to the Morgan Street Sabbath School, to be forwarded with the next remittance of said school to the China Mission. R. J. HARP.

In remitting, Agents who have accounts with the Book concern, as well as the Advocate, should, in all cases, state to which account the amount remitted is to be applied.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending October 9, 1871:

A—D Appleton & Co., Alexander Agar, American Tract Society.

B—W C Black $2, W P Brown, J C Brogan.

C—W L Clifton $5, S H Cox $5, J T Cunningham, T A Chamberlain $2, N A Cravens, Claxton, Remsen & Haffelfinger, J A Campbell 2 lots and $1 80, Robert Carter & Brother, Clark & Maynard.

D—R A Davis, A Dowling $3, John A Dixon

H—A S Helmick, W C Huntington, R D Howe, D M Hudson, W C Halsliy 2 letters.

J—Benjamin Jones, H F Johnson 2 lots, R B Johnson $3 35, A M Jones.

K—Bishop J C Keener.

L—D H Little 75c, W M Lovelady $1, E V Ladnier, W E M Linfield, J B Lippincott & Co.

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S—E R Strickland, F C Slaughter, J H Shelton, Saville & Randolph, J W Schermerhorn & Co., A B Stewart, Charles Scribner & Co., W W Sharpe & Co. $25, James K Street.

U—University Publishing Company.

V—G T Vickers.

W—E Wadsworth, J E Watts, J F Wynn, J L Williams $7, W H Wild, Woolworth, Ainsworth & Co., George Woods & Co.

Y—R L Young.

NEW ADVERTISEMENTS.

READVILLA SEMINARY.

Studies will be resumed on the first Monday of October, 1871. Catalogues containing all desirable information relative to this institution will be sent free, on application. Address

Mrs. Mary H. Read, Principal.
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New books, on sale at the Book Depot and Publishing House, No. 112 Camp street:

Organization, A. H. Redford	$2 00
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Carlyle's Works, now being published, 16mo cloth, per volume	90
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oct12 tf Robert J. Harp, Agent.

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Gently stimulant, delightfully refreshing and invigorating, they promote the digestive functions, regulate the liver and spleen, prevents hytrophy or inaction; they increase the vital functions and maintain the chylopoietic viscera in their normal condition of health, when once established.

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Ask your neighbor about the Argyle Bitters, and in nine cases out of ten, he will tell you "to do as he has done for years, always to keep them on hand for family use, *for they are good to take*."

These Bitters can bear the addition of one-third water, and then be stronger in all their essential properties than any other Bitter in the market; and to ladies and children, we recommend their dilution with water, when taken. oct12 1m

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Some of the most eminent professional and amateur talent is engaged for the occasion, together with the combined strength of our several choirs, under the direction of Professor A. A. WHEELER.

The programme will include Solos, Duets, Quartettes and Full Choruses. The proceeds to be applied to the relief of the Algiers Methodist Church. Admission One dollar. Children half price. No reserved seats.

Tickets for sale at the principal book and music stores. oct2

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The Child's Corner.

OUR BOYS.

Our boys are very noisy,
The way they sing and shout.
It nearly drives one crazy
When there's company about.
But mother says, be patient,
That noise is not a crime,
And we can bear confusion,
If they won't drink wine.

Our boys are very careless,
their boots are everywhere,
The r coats are on the piano
And their books upon a chair.
But mother says, be patient.
They will learn in time,
And we can bear disorder,
If they won't drink wine.

Our boys are very thoughtless,
They're always teasing us.
And often leave her crying
When she waited for a kiss.
But mother says, be patient.
They didn't *think* that time;
And we can wait for kisses,
If they won't drink wine.

Our boys are very foolish,
Father thinks, about their dress,
The number of their neckties,
I'm sure you couldn't guess.
But mother says, be patient,
That she has known the time
When *he* could be quite stylish,
And—they don't drink wine.

Our boys have many follies
Which try us every day,
Yet from the "wine that moketh"
They have kept their hands away.
Then should we not be patient,
And trust the teacher, Time,
And every day be thankful
That they don't drink wine?
—*Western Christian Advocate.*

A CHILDS PRAYER.

Dear Father, who art everywhere,
Please teach Thy little child to pray
For the things which most she needs,
And to be kept from evil deeds.

Give me a heart, for Jesus' sake,
That's free from thoughts that I should hate;
And may my playmates ever find
That I am loving, true and kind.

Oh, make my life a useful one,
Like that of Christ, Thine own sweet Son;
Bless, too, the friends to me so dear,
And keep them to Thyself most near.

And guide me safely through the day,
Lest from Thy side Thy lamb should stray,
And in the dark, lone hours of night,
Dear Father, keep me in Thy sight.
—*Our Monthly.*

Why Robin Became a Temperance Man.

There was a little kitchen, a little table, a little dinner, and a little girl—though she was fifteen—and then there was Robin; but Robin was not little at all—though he was fifteen, too, and the little girl's twin brother—he was handsome, tall and stalwart, and about twice as large as his sweet little sister Ruth.

People said that it was fear that had stunted Ruth Lyon's growth; for her father was a drunkard, and in his fits of drunken rage, she seemed to be the sole object of his wrath and abuse; but Robin was growing up now, and his father did not dare to contend with the brave, manly boy, who sprang upon him like a lion, indeed, if the father dared even to touch the little sister, whom Robin loved better than any one else in the world.

The little dinner, though simple, was savory, and well cooked; but Robin could not eat. Poor Robin, he was very unhappy! "Your dinner is very nice, Ruth," he said at length, after gulping down a few mouthfuls at long intervals, "but I must go now;" and he pushed back his chair, and started for his hat, as if in haste to be gone.

But Ruth sprang after him. "O Robin," she cried, with her little hand on his arm, "haven't you a holiday this afternoon, and won't you stay with me? Mother isn't coming home till night, and I'm sort of afraid to stay alone, on account of father; besides, you haven't helped me in my garden this long time—*O please*, Robin!"

The tears were in Ruth's eyes when she finished, for Robin had changed sadly in the last few months. Alas, the poor boy inherited his father's love for liquor! Many a time he had told Ruth that he had such a craving for it, that if he once tasted it, he feared it would cause his ruin. And now—in these last few months, he had been tempted to taste it; he had even been brought home intoxicated, and Ruth feared that ruin was inevitable. "*O please!*" she urged again, as Robin hesitated.

"I can't, Ruth," he said at length, "I promised the fellows I would go with them this afternoon."

"But Robin, it's so dangerous for you to go with them," pleaded Ruth timidly.

"I know it, I know it!" cried Robin fiercely, "but I can't help it! I told you how it would be, Ruth, if I tasted it. Now I have taken the first step, and I shall go down, down, down, just as father has done." And he took his hat, and started for the door again.

"O no, no!" cried Ruth, clinging to him, "God will not let it come to that. Perhaps *you* can't help, but God can. O Robin, ask him! He will help you."

Ah little beseeching face and loving words were too much? "Well, at any rate I will stay with you this afternoon," said Robin, with a penitent caress, "so get your hoe and rake, and we will put that garden in the finest order possible."

But Ruth was not satisfied. Robin did not want to ask God to help him, and who else could?

However, she said no more, being wise enough to know that too many words would not be effective, and procured the hoe and rake with dispatch.

For an hour the pair worked happily together; but just as Robin began to feel a little tired with his unaccustomed labor, a party of his comrades came along, and loaning over the fence, began to urge him to come with them.

"O Robin, you promised me!" said Ruth, in a low tone.

"But I promised them first," replied Robin, beginning to waver.

"But a bad promise is better broken than kept, and then if father should come!" added Ruth in a still lower tone.

"I wouldn't worry about him," said Robin soothingly; "I guess he won't come, and mother will be at home soon. Ruth, I must go," he added wildly, as a struggle began between conscience and appetite, "I must have one glass, just one, I promise you it shall be but one!—you have no idea what a raging burning thirst torments me—after that I will come back, I promise—but now I *must* go!" And off he darted—poor miserable Robin.

Ruth bent over her flowers, and watered them with bitter, scalding tears. A few months before, Robin would never leave her alone, if he thought there was any danger that she would be exposed to her father's brutality. "O God," she cried, in the agony of her heart, "can nothing be done to save my Robin—my poor, handsome, generous Robin? O, if I could only die to save him!"

No answer came from the serene blue sky, and some children were going by laughing merrily; but through the little gate there came a cruel, hardened man, with an ugly scowl on his face, as he glanced at the little girl—his own daughter—who was bending over her flowers. She did not hear the click of the gate—so absorbed was she in own bitter thoughts—and the man walked slowly and stealthily along, till he stood close at her side; then giving her a brutal kick, he exclaimed: "What are you at, here in my garden? I'll teach you a thing or two, you good-for-nothing girl!" and seizing the hoe, which Robin had dropped to join his comrades, he belabored her with rude, heavy blows, over her head and back, till she sank in a little cowering, fainting heap to the earth.

But Robin had not gone far down the street when something impelled him to turn round, just as his father staggered out of the gate. His better feelings were roused—he rushed back to his sister's aid, fearing the worst; and, alas, those fears were realized! "O, if I had never left her," he moaned, as he took up the little senseless form, and carried it into the house.

"Speak to me, O speak to me, Ruth," he cried, as he laid her on the bed, and rubbed her hands, and bathed her bleeding face. But there was no answer.

At length, however, the sweet eyes unclosed, and looked up at him wistfully.

"O speak to me, darling, darling little Ruth!" cried Robin, kneeling at her bedside in an agony; "tell me you forgive me!"

She made an effort to raise her poor bruised head, but she could not; then she managed to gasp out—"Promise"—her eyes said the rest.

"Yes, yes, I promised before God," said Robin, solemnly.

"Ask God to help," murmured Ruth once more.

When Mrs. Lyon—who had been hastily summoned—came home, she found her dear little daughter—*dead*, and Robin kneeling by the bedside, praying as he never prayed before, that God would help him to keep the promise made to his little murdered sister—never to taste another drop of liquor as long as he lived. The good God heard, and answered, and helped poor Robin. And so he became a temperance man.—*Tracy Town in the Congregationalist.*

What Will He Become?

This question is often asked by parents in regard to their sons, and by the friends of many young men. And, although there is no definite rule for ascertaining, we may get some idea of what a young man will become by observing his actions and works.

Solomon said, many centuries ago, that "even a child is known by his work, whether it be good or whether it be evil." Therefore, when you see a boy slow to go to school, indifferent about learning, and glad of every opportunity to neglect his lessons, you may take it for granted that he will be a blockhead.

When you see a boy anxious to spend money, and who spends every cent as soon as he gets it, you may know that he will be a spendthrift.

When you see a boy hoarding up his pennies, and unwilling to part with them to any good purpose, you may set it down that he will be a miser.

When you see a boy willing to taste strong drink, you may rightly suppose that he will become a drunkard.

When a boy is disrespectful to his parents, disobedient to his teacher, and unkind to his friends and playmates, it is a sign that he will never be of much account.

When you see a boy looking out for himself, and unwilling to share good things with others, it is a sign that he will grow up a selfish man.

When you hear a boy using profane language, you may take it for a sign that he will become a wicked and profligate man.

When you see boys rude to each other, you may know that they will become disagreeable men.

When you see boys pouting and grumbling when told to do anything, and always displeased when they have any work to perform, it is a sign that they will be good-for-nothing men.

But when you see boys that are kind and obliging to each other, obedient and respectful to their parents, attentive to their studies and duties, it is a sign that they will become good and useful men.

When you see a boy that loves his Bible, and is well acquainted with it, it is a sign of great future blessing from Almighty God.

When you see a boy that stays away from theatres, grog-shops, ball-rooms, and gambling-houses, it is a sign that he will grow up a man in principle, knowledge and goodness.

When you see a boy practising the virtues of morality and Christianity, you may know that he will become an honor to himself and family, useful to his country; and the glory of his Maker.

Although great changes sometimes take place in the character, these signs, as a general rule, hold gold.—*Pupil.*

Walter and the Judge.

One day, passing through Washington Market, New York, Walter observed a gentleman making payment for some purchases who, in so doing, dropped a bank-note. A draft of air blew it toward the boy, while the gentleman passed on, ignorant of his loss. In a few moments, however, he was overtaken by the boy, who said, as he held up the bill: "You've lost some money, sir."

It was a fifty-dollar note. The gentleman, whom we shall call Judge Russell, looked surprised, but on examining his pocket-book, found that it was so, and handing the lad a smaller bill, said: "You're an honest little fellow. Take this."

"No, sir, thank you," replied the boy, firmly.

In his astonishment Mr. Russell surveyed the boy from head to foot. He was evidently poor, for his clothes bore the indications of poverty. The Judge said:

"Why, my boy, what is the reason you will not take the money?"

"Because I did not *earn* it, sir. I don't think my mother would like me to take pay for doing as I would be done by."

"A fine little fellow! Would you like to live with me and be a lawyer?" said the Judge.

"Yes, sir," replied the boy, as they parted. About two months after, a boy was shown into the Judge's study, who came up to him and asked: "Are you ready for me now, sir?"

"For what, child?" asked the Judge, who now recognized the finder of the bank-note.

"Why, to have me live with you and learn to be a lawyer," replied the lad.

The Judge now recollected that these were his own words to the boy, and, struck with the artlessness of the little fellow, he restrained his mirth and asked: "What do your parents say?"

"I have no father; but my mother says you are a good man, and that God has answered her prayers in providing a good place for me; and here is a letter from her, sir."

The Judge was much moved, and more so after reading the letter, containing the mother's committal of "her precious child." Consulting with his wife, she became much interested in the facts, and was greatly pleased with the boy. The result was he was adopted, and ultimately became eminent in the profession, and the comfort of his foster parents in their declining years.—*Sunday Visitor.*

The Dew-Drop.

I went out one morning early to see the dew-drops; there was one on every blade of grass. I stooped down and looked at them, and the grass said: "Are you come out to see me?"

"No, to see the dew-drops."

A little sparkling drop shook himself up. "What," said he, "what was that?"

"Come out to see you, beautiful dew-drop," I said.

"What for?"

"I love to see the blue sky reflected in your bosom."

"That is because I am pure," said the dew-drop; "heaven is always reflected in a pure bosom. You cannot see heaven in the bosom of muddy water, nor in the heart of a wicked child. Tell the children who love Jesus to be pure, even as He is pure."

I picked up the blade of grass to look closer at him. Just then the sun began to rise, and the dew-drop changed from blue-heaven color to glowing sunlight. It shone like a little sun as I held it, and looked lovelier than ever.

"Beautiful!" I said.

The little drop smiled. "The day is breaking, and the good sun is changing me into the likeness of himself. Tell your little Christians, when Jesus shall appear they shall be like Him. But the day is breaking—the sun is drawing me—I'm going, going—"

"Don't go yet," I said; "stay and talk to me."

"He is sending down his long sunbeam-fingers. I feel them drawing me. I'm going."

"Stay, little dew-drop," I said; "stay and talk with me."

"Only in the night I live on earth, and when day breaks I flee away to heaven on the beams of light. Christians are the dew-drops of Jesus. They, too, stay on earth while the night lasts, and when heaven's day breaks, and the shadows flee away, Jesus will draw up his dew-drops to Himself. I'm going up to the calm heaven—up to the glorious sun."

It grew brighter, and heavenlier, and smaller. I looked, and looked, till I looked in vain; the dew-drop was gone.

The Influence of Bad Company.

One day, Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry; but he said nothing to Robert at the time.

In the evening he brought from the garden six rosy-cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him.

"You must lay them aside for a few days, that they may become mellow," said the father, and Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But, father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterward, he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"Father!" cried he, "did I not tell you that the rotten apple would spoil the good ones? You did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad, yet you do not listen to me. See in the state of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any bad boys asked him to play with them, he thought of the rotten apples and kept himself apart from them.

A Cure for Anger.

Two little sisters—one seven and the other five years old—were playing together, when a little difference arose between them. Lucy, the elder, feeling that anger was rising, said: "I am getting angry; I had better go out of the room for a few minutes." So she went out, but soon returned, and all the angry feelings were gone. How she spent the few minutes, I think most of our little readers will know. Lucy had not read her Bible in vain; she knew the meaning of these sweet and encouraging words: "Ask, and it shall be given;" and many times had she proved them true when fighting against her naturally hasty temper. How many sad scenes would be avoided if all children would follow the example of little Lucy.

If any one offend you, before answering try to call to mind this golden sentence: "A soft answer turneth away wrath: but grievous words stir up anger." And, if you attend to it, you will save yourself hours of regret and repentance.—*Children's Friend.*

THE FARM AND GARDEN.

WORK FOR OCTOBER—*The Plantation.* Cotton picking will now demand a large share of attention, and must be pushed forward vigorously during all favorable weather. The fierce winds and beating rains will come, ere long; and the cotton crop should be mainly gathered, ginned and made ready for market before that time.

Corn should, also, be carefully gathered and housed, as soon as possible, to prevent the ravages of the weevil. Branches of the common elder (*sambucus canadensis*), scattered through the barn and about the crib, may be used as a detergent for this often very troublesome insect.

Pumpkins should be carefully gathered and stored on rail scaffolds, above ground, and under shelter. Boiled up with coarse meal or bran into mush, they form an excellent food for fattening hogs or cattle; and when dried and properly cooked, they enter into many of the nice and palatable winter dishes of the good and skillful housewife.

Fodder stacks, put up previous to the late storms, may need re-topping or the erection of a stout board canopy over them as a guard against coming gales. If you have barn room, it will be advisable to house all the fodder you can, about the last of this month, or early in November.

The second growth of crab grass hay may yet be cut and saved, and all fresh grass that has sprung up since the autumns rains, is still available. The old grass, partially withered and seedless, is of little or no value, and can only be used as litter or bedding. It is worth saving for that purpose and for manure, if the time can be spared from more important work.

Sweet potatoes should be dug in dry weather, as soon as ripe, and before the first frosts, and great care must be taken in housing or banking them properly for winter use. The old conical banks, containing twenty or twenty-five bushels each, built up on dry ground, the potatoes covered with pine straw, cornstalks, and about a foot of earth, with ventilating hole on top, and the whole capped with a plank shelter and well fenced in, answer an excellent purpose, where there are no regular potato-houses on the farm. We generally allow our potatoes to lie in heaps twenty-four or forty-eight hours, before we put them up in the banks or houses, in order that they may pass through the first "heating" process—though we have banked them an hour or two after digging, and kept them in perfection.

Small grain, such as rye, oats, barley, or wheat in the drill, for spring forage, must now be put in. These crops will not succeed on thin, poor, shallow-plowed land; and should be carefully let alone if you are not prepared to manure heavily, plow deeply and pulverize finely. If you sow broadcast, first get your ground in perfect order, sow plenty of seed, *brush* it in evenly and thoroughly, but lightly; and then roll the surface level, so that the scythe or cradle may meet with no obstruction when your crop is cut. On land well manured and properly prepared, (as above indicated), rye or barley will make at least two tons of excellent forage or hay to the acre, and may be cut early in the spring, just before the ear is formed. For small lots, however, we prefer sowing rye, barley, or wheat in the drill, as the yield is greater, if well manured and properly managed. Clover, Lucerne, Tall Oat and other grasses may now be sown, so as to get a vigorous start before the severe weather sets in. Garden borders may be planted in Lucerne, and if highly manured the crop will bear repeated cuttings, and prove both useful and ornamental.—*Our Home Journal.*

CURE FOR THE BOLL-WORM.—The Aberdeen (Miss.) *Examiner* says: Mr. James D. Tatum, of Aberdeen, one of our oldest citizens, has discovered an effectual bar to the depredations of the boll-worm. Last year, he put up nine martin boxes, which were immediately taken possession of by hundreds of martins, who entered upon duty as destroyers of the millers, who deposited the eggs that produce the destructive boll-worms. He informs us that he did not find a single boll-worm in his hundred acres of cotton. Putting up martin boxes at convenient positions throughout their plantations, planters will be able to wage a war of extermination against the most dreaded enemy of the South. It costs little or nothing to try the experiment, and there is no good reason to suppose that the martin will not be as destructive to the enemies that threaten the field as the English sparrow, while it is much more harmless.

If stock are furnished with a good pasturage, with a variety of grasses, a good supply of cool, running water, both to drink and to bathe in, and a moderate supply of grain in some form, they are in warm weather in their element, and are then in the best condition to ward off disease and make rapid and profitable growth.

It should always be borne in mind that there is an unending, active competition now in farming as in every other pursuit, and he who would be successful must be on the lookout to secure all the assistance he can procure, all the advantage that science, inventive genius and research can offer, to make his labor profitable, and to enhance the fertility of his land.

It is said that if all that the dogs of this country eat was fed to the swine, it would make fifty million dollars' worth of pork. Add to this the value of sheep they destroy, and something of an idea of the curse of dogs can be obtained.

Any farmer who can support himself on a farm comfortably, and make it pay a net income of seven per cent on its cost, is far ahead in competence of the citizen who lives in a brown-stone front on a magnificent salary, and has to spend it all for life and "appearances."

The meadow rue is a stately plant, with a fine stalk of feathery white flowers. It does not bloom until late in June, and continues to flower through July. Its foliage is deeply serrated like the locust, but more finely cut, and the other sides of the leaves are of a silvery whiteness, so that it is frequently called silver leaf. No spirea excels it in beauty and grace. Did it come from Japan, and were it a high-priced novelty, it would be sought for by all flower lovers.

The use of plaster or gypsum, a compound of sulphuric acid and lime, as a manure, has become common in this country as well as in Europe. It has been attempted in some parts of country, however, where its use was unsuccessful. Some have supposed this to arise from its being one of the original constituents of the soil, which derived no advantage from the addition of a new quantity. The existence of salt in those lands, upon which plaster produced little or no effect, has been proved by analysis.

HOUSEKEEPERS' DEPARTMENT.

HOW TO STOP TOBACCO-CHEWING.—It is said that the chewing of coarsely-cut gentian root after every meal will cure the taste for tobacco.

PUREE OF SQUASH.—Cut the squash or pumpkin into small pieces, and stew it with a little salt. Rub it through a sieve and make it like green pea puree, with butter, cream, pepper and salt.

TO KEEP BUTTER SWEET.—No better plan has been devised to keep butter sweet than to put it in clean jars and cover it with strong brine. No kind of vessel, cask or tub will answer so well as a jar. In this way it can be kept fresh and sweet for twelve months.

TO KEEP QUINCES.—Gather the fruit at the usual time, then put carefully into barrels so as not to bruise, rejecting all but the perfectly sound; then fill with water, head up, and put in the cellar. They will keep all winter, retaining all the peculiar qualities and flavor of fresh quinces.

SPICED APPLES.—Eight pounds of apples, pared, four pounds of sugar, one quart of vinegar, one ounce stick cinnamon, half-ounce of cloves. Boil the sugar, vinegar and spices together; put the apples when boiling, and let them remain until tender (about twenty minutes). Take them out and put them in a jar. Boil down the syrup until it is thick, and pour it over.

TOMATO CATSUP.—Peel and slice one peck of tomatoes, and stew until perfectly soft. Then strain them through a colander, and then through a sieve. Add salt and whole peppers to taste, and a few cloves and one onion chopped or grated. Boil until it is half-boiled away, then bottle and seal. This quantity will fill two quart-bottles.

GREEN PEA PUREE.—Soak one quart of peas in boiling water for an hour. Take them out and put them in fresh boiling water to cook, with a pinch of salt, and a bit of celery, if procurable. When well cooked, mash them and rub through a sieve. Put in a piece of butter half the size of an egg, a little pepper and a pinch of salt, and half a pint of cream, and warm up for the table. All purees are better for a foundation of beefsteak.

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Scientific.

...r popular belief that a snake ...ld kill a snake is, it seems, a ...lar error. We learn from *Na...* ...hat Dr. Feyrer, in India, took ...ng and a very lively cobra, ...en inches long, and allowed it ... bitten in a muscular part of ...dy by a snake, known as a ... which was some forty-eight ... long. The krait had not ... for several days previous. In ...wo minutes after receiving ...e the cobra died.

THE FABRICATION of an article ...sponge paper, lately patented ...ce, evenly and finely-divided ... is added to ordinary paper- ...nd this is worked, as in the ... paper-making apparatus, ...eets of different thicknesses. ...id to have all the peculiari- ...ths sponge, absorbing water ... and remaining moist a long ... It has been used as dressing ...nds with considerable ad- ..., and is capable of several ...ht technical applications.

...NCENT MEETING of the Society ...al Archæology Mr. Lowne ...d that the flora of Palestine ...posed of eight distinct cle- ...of which four were the dom- ...ting floras of Southern ...Russian Asia, North Africa, ... of Arabia and Northwest- ... Each of these floras was ... occupy a distinct region of ...try. Interspersed with these ...d numerous examples of ...longing to Arctic Europe, ...ing its fifth element. The ... of Hermon and Leba- ...titute the sixth. Mr. Lowne ...t that the cedars of the ...motaines and the papyrus ...rdan Lakes were the rem- ...two ancient and almost ex- ..., belonging to two dis- ...logical periods.

...ACK STUMPS have been dis- ...under the surface of the sea ...es at Upper Sackville, New ..., and Dr. Dawson states ...*nadian Naturalist* that re- ... submarine forests had been ...t by him in his "Acadian ... as occurring more than ...t below high-water mark ...st of Nova Scotia, and ... discoveries tended to cor- ... the view that a gradual ... of the land had taken ... was still being effected ...nsiderable area in Nova ...d New Brunswick. We ...l that Dr. T. C. Jackson, ...ged in the geological sur- ...laine, discovered, nearly ... ago, a submerged forest ...hland, Casco Bay, Maine; ...ell known that extensive ...edar have been submerged ...ast of New Jersey, and ...ubsidence extends along a ...ent of our eastern coast. ...her hand, the land is sup- ...be slowly rising in Labra- ...

...e heretofore described the ... grinding hard surfaces by ...en by an air blast which ...ately introduced into the ... *Naturalist* mentions that ...und, of Boston, has called ... to the fact that nature has ... trying to teach men this ... device. Sands blown by ... polish rock faces smooth ... them with grooves and ... as observed on the granite ...n Bernardino Pass, Cali- ... some places the softer ...es been worn away while ... left to stand out in relief ...int toward the direction ...d. On Cape Cod glass ...have holes worn in them ...ing sands. While on this ... may suggest that sand ...water should perhaps have ...minent place assigned it ...en accorded, in wearing ...s of rivers. Pot-holes are ... accounted for in all cases, ...y one general rule. They ...larly difficult to explain ...d in the ceiling of cave ... in Howe's Cave. Per- ...fer understanding of the ...and under high velocities ...t out of some difficulties. ...tion.

...FORCE.—It is very start- ...confronted with evidence ... may impress material ... some sort of force, with- ... the ordinary media o ...scles, and the various up- ...which man learns to use. ... everything of that sort ...legated to the domain of ...ecromancy, and philoso- ...been free to deride both ...e other as equally im- ...unscientific. It has been ...anted that we can see so ...beginning and end of all ... evolution of mechanical ...there was not even room ...position or the discov- ...and of God through the ...story of development. ... shock comes which ... philosophy at a vital ... earnest men of science ... a very fair and legiti- ...of inquiry, the question ...nd, under certain cir- ...and, in certain indi- ...not to ...rate on material ... M... intervention of ...

mechanical means. Mr. Crookes, of the Royal Society, as we have heretofore mentioned, has strong faith in this new discovery of his; it is not very new, though, since many, with quite as keen powers of sifting evidence as he, have long since been satisfied of the same thing. He, however, brings some authority of position to back his opinions, and to stimulate inquiry into what he names *Psychic Force*. An unfortunate blunder of the types made us say, before, *physic* force, and this one reason for giving renewed attention to a subject which is of the highest importance, and which awaits further investigation.—*Christian Union.*

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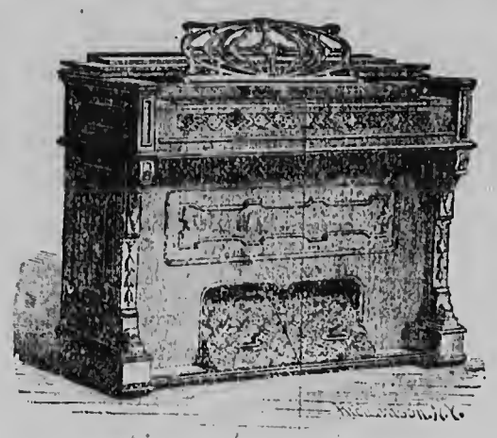
HOUSTON (TEXAS) STATE FAIR, MAY, 1871.



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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

The abrogation of the quarantine at Galveston and other Gulf ports has imparted an active impulse to nearly every branch of trade, and, with a more lively market and increased competition among buyers, holders have been enabled to establish an advance of 12½@2 c. ₱ bbl in flour, 1@1½c. ₱ bushel in corn, 25 to 37½c. ₱ bbl in pork, and ¼ to ½c. ₱ lb in bacon. Our leading staple, on the contrary, under the influence of a decided decline at Liverpool and New York, has given way ½c. in good ordinary and the lower grades, and ¼c. in low middling and the better qualities. The sales have been fair, but, operations being restricted by light receipts, the business has been of much less extent than at the corresponding date last year.

The weather was clear and pleasant on Saturday and Sunday, but on Monday it was unsettled and rainy. On Tuesday it was clear and warm. The recent storm appears to have confined its violence to the narrow belt along the Gulf coast. Further in the interior it was rainy, but without the heavy blow which pervaded this vicinity. Where it was most severe serious damage was done to the cane, to such an extent that very few now anticipate a larger yield than last year—145,000 hhds. The cotton in the same region was also badly injured, but only a limited portion of the lands being planted for that crop, it can have very little influence in the general result.

The river is now thirteen feet six inches below high water mark.

COTTON.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi..... bales	6,426
Lake	15
Mobile	2,786
Texas	485
Total	9,712

On Saturday the movement was checked by discouraging news, and buyers claiming greater concessions than factors were willing to admit, but the sales, nevertheless, embraced 900 bales, without any quotable variation in good ordinary and the lower grades, ¼c. in low middling and the higher grades. On Monday with a better supply the business was of more liberal extent embracing 1,400 bales, but the demand was by no means general, the bulk of the business being confined to three buyers, and, in accordance with other markets, factors were compelled to submit to further reductions of about ¼c. in low middling and the better qualities, and ⅛c. in good ordinary and the lower grades. On Tuesday the market opened with a more general demand, and an apparent disposition among factors to meet it freely. The sales were consequently of a liberal extent during the morning, partly at previous rates and partly at a falling off of ⅛c. but later in the day it was difficult to obtain any concessions from Monday's figures. The sales summed up 2,000 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas), are 28,023 bales, against 54,313 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 95,198 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 12,960 bales to Great Britain, of 1,978 to France, and a decrease of 1,234 to other foreign ports.

We quote:

Low Ordinary	13½ to 14½
Ordinary	15 to 16
Good ordinary	17½ to 18½
Low middling	18½ to 18¾
Middling	19 to —
Strict middling	19½ to 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales		25,323
Arrived past three days	9,712	
Arrived previously	28,206	37,918
		63,241
Exported past three days	3,308	
Exported previously	29,930	33,393
Stock on hand and on shipboard		29,848

SUGAR.—The first of the new crop received this season. On Monday the ninth instant 15 hhds new crop sugar, were received per steamer British Johnson, the first this season. It came from Mr. John Flather's Orleans plantation, just below the city, consigned to Mr. P. Maspero. It classed good fair, open kettle, and sold to Messrs. A. Thomson & Co. at 11½c. ₱ lb. Last year the first receipts of the new crop were on the seventeenth of October, when the steamer W. S. Pike brought 9 hhds from Mrs. Devall's plantation, near Baton Rouge, consigned to Messrs. E. K. Converse & Co. It classed centrifugal and sold at 12½c. ₱ lb. The steamer Bart Ablo also brought on the same day 4 hhds fair, good style, from Bayou Lafourche, consigned to Messrs. Boulligny & Esclapon, which sold at 11¼c., and 5 hhds good fair, also from Bayou Lafourche, consigned to Messrs. P. J. Pavy & Co. and sold for 12¼c. ₱ lb. The market for the old crop has closed for the season, though 10 and 31 hhds ord. choice yellow clarified sold at 12½c. ₱ lb. Previously a few hhds old white clarified sold on the landing at 13c. and some choice yellow at 12¾c. ₱ lb. Some Porto Rico sold in the sheds at 10¼c. ₱ lb.

MOLASSES.—The receipts of new this season consist mostly of syrup. It comes in small lots but does not sell very rapidly. The sales on Wednesday and Thursday comprised 26 bbls, including some lots left over from previous supplies, at 55; 66 and 72½c. for fair and good syrup and 85c. for choice molasses, and 15 half bbls at 50c. for common syrup and 55c. for thin. On Tuesday 20 bbls prime new molasses sold at 76c., 12 bbls and one-half bbl new syrup sold on private terms, and 21 bbls new syrup at 60c. ₱ gallon. There is a good stock on hand of refinery molasses, and a fair business is doing in it at 28@60c. ₱ gallon for refinery reboiled as in quality, and 90c.@$1 for golden syrup.

FLOUR—Is in good demand and prices have advanced. Treble extra is scarce and there is little or no superfine and double extra in the market. These are the grades most in demand. The stock on hand consists mostly of choice extra. The sales on Saturday and Monday embraced 4200 bbls, in lots, at $6 50 @$6 80 for some on its merits; $7 50 for treble extra; $7 50@$7 75 for good treble extra, and $8@$9 for choice extra. On Tuesday holders had good control of the stock and it was held firmly under limit for higher prices. There is not much demand, however, and the sales were confined to 1000 bbls, in small lots, at $6 74 for superfine, $7 for double extra, and $7 50@$7 50 for treble extra. Superfine is quoted at $5 85@$6, double extra $7, treble extra $7 87½@$7 50, good treble $7 75, choice and family extra $8@$9 ₱ bbl.

CORN—Is in light supply and prices have advanced with a good demand. The sales on Saturday and Monday embraced 4000 sacks at 84@85c. for yellow and white mixed, and 85@86c. for white. On Tuesday prices were again firmer and 2500 sacks sold, in lots, at 86c. for new white, soft; 82½c. for new red; 84c. for mixed; 85c. for yellow and 85@87c. for white.

OATS.—Prices for oats have also advanced with a light supply and good demand. The sales on Saturday and Monday embraced 6500 sacks, in lots, at 53c. for inferior and some in small sacks; and 54, 55, 56 and 57 for prime to choice, 56 and 57 being the outside prices on Monday. On Tuesday prices were still higher, and 1800 sacks sold at 57@58c. ₱ bushel.

MONETARY.

The sales of silver have been confined to $1,500 in American half-dollars on Monday at 100¼, and 25000 on Tuesday at 100½. American half-dollars are now quoted at 100@100¼ and Mexican dollars nominal at 1@1¼ cent premium in gold.

CATTLE MARKET.

NEW ORLEANS, Oct. 10, 1871.

Texas cattle, choice, per head	$25 to 35
Texas cattle, second qual., per head	18 to 24
Texas cattle, third qual., per head	10 to 14
Hogs, per lb. gross	5 to 7c
Beef, first quality, per head	$4 to 5
Beef, second quality, per head	3 to 4
Beef, third quality, per head	2 to 2½
Sheep	100 to 110

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	$ 5 00	$ 7 00
Cotton sweeps	5 00	7 00
Cultivators, Dixie & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Cultivators	7 50	15 00
Shovels	9 00	15 50
Spades	10 00	16 00
Axes	10 00	18 00
Potato diggers	6 00	9 00
Shovel plows	10 00	13 00
Half do., with cutters	9 75	— —
Manly's D. S plow	120 00	425 00
Corn mills, Coloman's		
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Chocolate, ₱ lb:		
No. 1	50	52
Sweet and spiced	35	67
Coffee, ₱ lb:		
Havana (currency)	22	24
Java	28	30
Cordova	18½	20
Cider, ₱ hhl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	10 00	— —
Western, ₱ bbl	50	— —
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	21½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	44	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	28
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	10	— —
Currants, new	12	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	8½	8
Sheet	8	8
Boiler	7½	8
Nail rods	10	12
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	15 00	16 00
Boards, cypress	25 00	40 00
Floor'g and ceil'g, dressed	30 00	35 00
Flooring, rough	18 00	20 00
C[illegible] dressed	20 00	25 00
W[illegible]oards, dressed	— —	20 00
[illegible]oards, rough	17 00	18 00
[illegible]ing	14 00	15 00
[illegible]gles, ₱ M	3 75	4 00
Laths	2 50	2 75
Moss, ₱ lb:		
Grey country	4	6
Black country	6	6½
Select water-rotted	9½	10
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	17	18
Walnuts	13	—
Oils:		
Lard, ₱ gallon	80	95
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	7 10	7 25
Olive, 11@12 oz	7 25	7 50
Tanner's ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 25	2 50
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz.	— —	3 00
Northern Ale, pints ₱ doz.	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	—	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	—
Spices ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	—	1 00
Pepper	22	22½
Pimento	14	16
Spirits, ₱ gallon:		
Brandy, Cognac	5 00	16 00
Brandy, Rochelle	4 50	4 75
Brandy, Bordeaux	5 50	6 50
Brandy, American	2 40	5 00
Gin, Holland	3 25	3 50
Alcohol	1 85	1 90
Absynthe, ₱ dozen	18 00	— —
Vermouth	8 00	11 00
Starch, ₱ lb:		
Western	5	— —
Sugar, ₱ lb:		
Havana, white	— 11½	— 12½
Havana, yellow	11	— 12½
Havana, brown	10½	— 11
Crushed	14	—
Pulverized	14	14½
Teas ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyason	75	1 50
Oolong	75	1 50
Ponchong	80	1 50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Ballog	18	19
Vinegar, ₱ gallon:		
Cider	18	25
French White Wine	15 00	15 50
Wine, ₱ gallon:		
Port Burgundy	1 00	1 05
Madeira, French	95	1 10

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Holston	Morristown	Oct. 18	Pierce.
Trinity	Sherman	Oct. 18	Marvin.
Arkansas	Van Buren	Oct. 18	McTyeire.
Los Angel's	El Monte	Oct. 25	Keener.
N. W. Texas	Corsicana	Nov. 1	Marvin.
Little Rock	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsmouth	Nov. 15	Paine.
N Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Spartanburg	Dec. 13	Paine.
West Texas	Lagrange	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Special Notices.

LADIES' FAIR.

On the seventeenth of October proximo, the ladies of the Methodist Episcopal Church South will give a fair at Shreveport, to assist them in raising means to build a parsonage. Any aid extended them in donations of needlework, toys, paintings or money by their friends in New Orleans can be left with Bro. Robert J. Harp, No. 112 Camp street.

CAMP MEETING.

There will be a camp meeting, fifteen miles south of Natchitoches, in Natchitoches parish, commencing on Friday, the twentieth day of October, at Friendship church. The people are expected and requested to come with provisions and tents, in order to entertain themselves. The ministers are invited, and will be provided for. R. PARVIN, P. C.
P. ALLEN, A. P.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Philadelphia circuit, at Pilgrim's Rest camp meeting	Oct. 14, 15
Decatur miss., at Chunkey station	21, 22
Lake circuit, at Centerville	28, 29
Brandon circuit, at Brandon	Nov. 4, 5
Morton and Strong River, at Shiloh	11, 12
Trenton and Polkville	18, 19
Sylvarena circuit	25, 26
Garlandsville circuit	Dec. 2, 3
Fannin circuit, at Fannin	9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Wayne circuit, at Frost's Bridge camp meeting	Oct. 12, 15
Marion and Toomsuba circuit, at Ocga's chapel	21, 22
Paulding circuit, at Pleasant Hill	28, 29
Meridian station	Nov. 4, 5
Enterprise ct., at Bascom's chapel	11, 12
Enterprise station	18, 19
Jasper circuit	25, 26
Preachers' meeting, at Quitman	Oct. 4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Columbia mission. Union Acad'my.	Oct. 14, 15
Gainesville mission, Byrd's chapel	21, 22
Handsboro ct., at Ocean Springs	28, 29
White Plains mission, at White Plains	Nov. 4, 5
East and West Pascagoula circuits, at Salem	11, 12
Enon circuit, at Napier's Mills	18, 19
Green circuit, at Adamsville	25, 26
Rankin circuit, at Wesleyana	Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.
W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Yazoo City station	Oct. 14, 15
Yazoo circuit, at Tranquil	21, 22
Mt. Olivet circuit, at Mt. Olivet	23, 29
Carthage circuit, at Goshen	Nov. 4, 5
Brownsville circuit, at Brownsville	11, 12
Sharon circuit, at Sharon	18, 19
Raymond circuit, at Clinton	25, 26
Canton station	Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, personages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."
H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Fayette, at Fayette	Oct. 14, 15
Rocky Spring, at Grove	21, 22
Cayuga, at Reives' chapel	28, 29
North Warren Hilldale and Cane Ridge, at Belle Hill	Nov. 4, 5
Clover Hill	11, 12
Lower Deer Creek, at Roll'g Fork	18, 19
Vicksburg	Dec. 2, 3
South Warren, at Bovina	9, 10

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

WOODVILLE DISTRICT.

East Feliciana, at Oak Grove	Oct. 15, 16
East Baton Rouge, at Jones' Creek	21, 22
Liberty, at Woodland	Nov. 4, 5
Meadville, at Meadville	11, 12
Wilkinson, at Midway	18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Brandywine ct., at Brandywine	Oct. 14, 15
Burtenton circuit, at Zion	21, 22
Pleasant Valley, at Rehobath	28, 29
Scotland circuit, at Caseyville	Nov. 4, 5
Wesson, at Beauregard	11, 12
Georgetown ct., at M't Pleasant	18, 19
Jackson circuit, at Terry	25, 26
Crystal Springs station	Dec. 2, 3
Brookhaven station	9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.
GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Winona circuit, at Friendship	Oct. 14, 15
Durant circuit, at Spring Hill	21, 22
Kosciusko and Bethel, at Kosc'sko	28, 29
Lexington circuit, at Lexington	Nov. 4, 5
Richland circuit, at Richland	6
Vaiden circuit, at Bluff Springs	11, 12
Black Hawk circuit, at Sweetwat'r	18, 19

Preachers please have your statistics ready. Trustees, your reports.
W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Moreau street	Oct. 15
German charges	22
Felicity street	29
Carondelet street	Nov. 5
Baton Rouge	11, 12
Louisiana avenue	19
Plaquemine	26
Cadiz street and Carrollton	Dec. 10
Thibodaux	24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Anacoco circuit, at Oak Grove	Oct. 14, 15
Shreveport station, at Shreveport	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.
JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

District Conference, at Abbeville	Oct. 19-22

J. D. ADAMS, P. E.

SUMMIT DISTRICT.

St. Helena, at Darlington's	Oct. 14, 15
Greensburg, at Pipkin's chapel	28, 29
Livingston	Nov. 4, 5
Arcola	11, 12
Bogue Chitto	18, 19
Holmesville	25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

North Bossier, at Concord	Oct. 14, 15
Cypress colored ct., at Concord	14, 15
Lake Bisteneau, at Perritt's chap'l	21, 22
Mount Lebanon, at Mt. Lebanon	Nov. 4, 5
South Bossier, at Fillmore	11, 12
South Bossier col'd ct., at Fillmore	11, 12
Louisville	18, 19

S. S. SCOTT, P. E.

LAKE PROVIDENCE DISTRICT.

Sicily Island	Oct. 21, 22
Floyd	Nov. 4, 5
Delhi	11, 12
Bastrop	25, 26
Lind Grove	Dec. 2, 3
Waterproof	9, 10
Winnsboro	16, 17
Richland	30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Dayton	Oct. 14, 15
Spring Hill circuit, at Jefferson	21, 22
Jackson circuit, at Jackson	26
Suggsville circuit, at Suggsville	28, 29
Peachtree circuit, at Mt Andrew	Nov. 2
Choctaw Corner circuit, at Bethel	4, 5
Rembert Hills circuit, at Shiloh	7
Selma	11, 12
Orrville circuit, at Rehobeth	18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

St. Stephen's, at Pine Grove	Oct. 14, 15
Citronelle circuit, at Manvilla	21, 22
Mt. Pleasant ct., at M't Pleasant	28, 29
Pollard circuit	Nov. 4, 5
Milton	11, 12
Pensacola	18, 19
St. Francis street	25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Greene, at Palmetto	Oct. 14, 15
Livingston	21, 22
Gainesville, at Sumpterville	28, 29
Demopolis	Nov. 4, 5
Belmont	11, 12
Forkland, at Forkland	18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?
S. H. COX, P. E.

SAVINGS BANK.

W. Van Norden, President.
Henry Peychaud, Vice President.
John S. Walton, Cashier

LOUISIANA

SAVINGS BANK

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A Purely Vegetable Compound

FOR THE PERMANENT CURE OF

RHEUMATISM AND GOUT

THE SUBSCRIBER takes pleasure in being able to announce to the public that the above mentioned painful diseases can be entirely and permanently cured. Many popular medicines of the day have rendered inestimable relief to sufferers from these affections. But experience has demonstrated that such relief is only temporary, and that the patient is *not cured* through their instrumentality.

The remedy now offered eradicates every vestige of the diseases of which it claims to be the "Annihilator," and there can be no relapse. While it is a simple preparation of purely vegetable substances, that can do no injury, the unparalleled success of the proprietor in the use of it, in the southern and southwestern parts of this State, justifies him in offering the Annihilator as a positive cure for Rheumatism and Gout. This is a broad assertion, but a fair trial of it will certainly convince the most skeptical that it is not an exaggerated one. For information as to its results in the above named sections of our State, the reader is especially referred to the Rev. Fisher T. Rawson, Dolhi, Louisiana, and to the Rev. James E. Bradley, Floyd, Louisiana.

What the Annihilator Will Do.

1. From one to two bottles will cure *permanently* any *first attack* of Rheumatism or Gout.

2. From two to twelve bottles, according to duration of disease, will cure *permanently* any case of Rheumatism or Gout.

3. It will cure many cases of Neuralgia, from the simple fact that the origin of the disease has been of rheumatic character.

PRICE, $5 PER BOTTLE.

No charge made except for medicine. For directions as to use and for further information address

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Has been successful beyond all precedent. Hence, the physicians of the tropics have given their emphatic sanction, prescribing it in preference to every other aperient known.

The patients, of course, gladly acquiesce. Hence this preparation is one of the most delightful as well as mild and cooling cathartics that chemistry has yet devised, and possesses all the medicinal virtues of the far-famed Carlsbad Seltzer Spa. It is a powder that only requires the addition of water to produce in an instant a delicious, effervescent beverage, as cooling as an invaluable medicine. Ask for and accept none but the genuine.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, OCTOBER 19, 1871. NO. 10.

NEWS OF THE WEEK.

FOREIGN.

KINGSTON, JAMAICA, Oct. 7, via Havana, Oct. 11.—The steamer Ashwall brings the following from Central and South America:

Advices from Panama state that the Italian residents of Lima are making great preparations to celebrate the anniversary of the occupation of Rome by the national troops. The President was advised by the clergy to issue an order forbidding the demonstration.

The order caused great indignation. The students of Lima resolved to get up a celebration of their own, and on the day they assembled in the public square. While the editor of the *Nacional* was delivering an oration, the troops rushed from the sides of the square and charged the crowd. Though no resistance was made, many were wounded and five hundred were dragged to prison, among them the Bolivian Consul and the secretary of the Chilian legation. Great excitement was caused by this outrage.

There were fears of an outbreak. The Italian flag was ordered down everywhere, and mounted police patroled the streets. Night came without any further disturbance. It is believed that the affair would not end here. A counter demonstration was made by the clerical party on the next day. The procession passed through the streets, carrying a life-size portrait of the Pope. When it halted in the square, a large number of people gathered around the portrait to go through the ceremony of kissing the feet.

It was then discovered that the picture had been smeared with turpentine. The sacrilege had caused the indignation of the Catholics, and the feeling is very bitter against the Italians. One of them was believed to be the author of the outrage, and would have been killed if discovered.

The steamer Rising Star sailed yesterday for New York from Guyaquil, with a large quantity of cusparango bark for the State Department at Washington.

SHANGHAI, Oct. 11.—There is a great flood in the Tien Tsin. Ten thousand square miles of territory under water.

There have been terrible typhoons at Hong Kong and along the coast.

The city of Hong Koug is threatened with inundation.

LONDON, Oct. 13.—The losses of the Liverpool companies by the Chicago conflagration aggregate £420,000.

The strike at Newcastle still continues. Several were hurt in a riot, which the police easily suppressed.

Ex-Empress Eugenie will shortly return to Chiselhurst.

The health of Queen Victoria is improving.

MUNICH, Oct. 14.—There was an important debate to-day in the lower house of the Bavarian Reichsrath on the subject of the papal infallibility. The Minister of Worship and Public Instructions, replying to interpellations by a number of deputies heretofore reported in these dispatches, said that the State had at all times the right to make changes in the laws relating to the church.

The church having declared a change of principles, and infallibility being a doctrine dangerous to the State, the government had resolved to protect any and all of its citizens who cannot accept the infallibility of the Pope as an article of faith. The government would still consider such persons as Catholics, and it would oppose any encroachment by the church upon the principles of the civil constitution. Moreover, the minister declared the sentiment of the King and Council of State favored the separation of the religious and political branches of the government, and the complete independence of each.

LIVERPOOL, Oct. 16, noon.—Cotton market firm. Estimated sales 12,000 bales, 3000 of which are for export and speculation. Uplands 9⅞@9⅞d., Orleans 10@10¼d.

LONDON, Oct. 16.—The steamer City of Paris, from New York for Liverpool, is off Cape Clear, broke down. Steamers have gone to her assistance. A strong breeze is blowing, but there is no apprehension for her safety.

Two steamers collided in the Clyde. Five lives lost.

LONDON, Oct. 16, noon.—Consols 92⅞. 5-20's of 1862 90⅛.

KINGSTON, Oct. 16.—All vessels have been delayed by the storm. Many dragged their anchors, and some ran ashore.

MONTREAL, Oct. 16.—There was a terrific gale after a heavy rain yesterday. Serious damage was done to property. The roof of the new St. George church started during the services, and the people rushed out in the middle of prayers. The cathedral spire rocked like a ship-mast.

Miss Anne Lowe, daughter of John Lowe, of the *Gazette*, was killed by a falling tree.

CONSTANTINOPLE, Oct. 17.—The cholera is again epidemic. There have been sixty deaths in two days, nine of whom were Englishmen.

HAVANA, Oct. 17.—A vessel from Vera Cruz has arrived, bringing late dates from the Mexican capital.

Juarez has been re-elected President by Congress, receiving one hundred and eight votes—all that were cast. The opposition abstained from voting.

Everything was quiet in the city.

The telegraph wires between the capital and Matamoros had been cut by Trevino.

DOMESTIC.

CINCINNATI, October 11.—Returns continue to show Republican gains. They claim the State by 20,000 to 30,000 and joint ballot by 12 to 15 majority.

Private advices say Chicago is under martial law. The soldiers are making no arrests, but kill the turbulent on the spot.

Seven incendiaries are reported shot and hung, who were taken while attempting to fire buildings.

Sixty-four bodies have been recovered.

GALVESTON, Oct. 11.—The congressional election returns from the remaining nine counties in the third district swell Giddings's majority 4411. This includes his majority of 1630 in the counties of Limestone and Trenton, which are under martial law. No further returns have been received from other districts; they are conceded, however, to have gone Democratic by handsome majorities.

MILWAUKEE, Oct. 11.—Mayor Bien telegraphs that several towns in the lumber district on Green Bay have been burned. Prestige village and Sugar Bush settlement were destroyed Sunday night and Monday. It is reported that upward of two hundred persons perished in the flames.

INDIANAPOLIS, Oct. 11.—Rev. Dr. Eddy, who just arrived from Chicago, reports the loss of both life and property beyond conception.

The people are starving by the thousands, and not less than eighty thousand are homeless.

Prepared food and clothing are urgently needed. Thus far the supplies sent have not lessened the peril of starvation.

Garroting and thieving are frequent at night.

CHICAGO, Oct. 11.—Forty-one persons were shot in making arrests last night. The station houses are filled.

Ninety bodies have been recovered from the ruins.

Quite a number of persons have died from exposure.

The Relief Committee have impressed all kinds of vehicles to carry water and provisions.

Immense supplies of provisions, much cooked, are coming in. The committee have telegraphed some points to stop. Ten thousand blankets came from Cincinnati.

The Common Council have arranged prices for food, with heavy penalties for violation.

MARINET, Wis., Oct. 11.—To the Mayor of Milwaukee: A horrible calamity has befallen the lumbering towns on Green Bay. Peshtigo Village, mills and Sugar Bush settlement were entirely swept away on Sunday night and yesterday. From one to three hundred lives were lost. The bodies are horribly burned. Whole families perished, and scores are lying around dead, waiting for the horrified living to bury them. Medical aid must be sent at once to save the destitute people.

GREEN BAY, Wis., Oct. 11.—Menominee is out of danger. Two mills were burned. A heavy rain last night saved the place.

Most of Winnecome was burned, together with sixty or seventy persons. The balance saved their lives by rushing into the lake.

4 P. M.—Abner Kirby has just arrived from Menominee, and reports all right.

DETROIT, MICH., Oct. 11.—The news from St. Clair and Huron counties in this State is of the most distressing character. All that portion of the State east of Saginaw Bay and north of a point forty miles above Port Huron, has been completely swept by fire.

A number of lives are ascertained to have perished, and probably we have not heard the worst. The flourishing villages of Forrestville, White Rock, Elm Creek, Sand Beach and Huron City are entirely destroyed. Rock Falls and Port Hope are partially burned. Nothing has yet been heard from Port Austin or Port Crescent, but it is hardly possible they escaped.

At many of these towns were large stores, many of which were filled with winter stocks, extensive saw mills, shingle mills, docks covered with lumber, all of which are swept away. It is said there is but one dock left on the shore about Forrestville. A steamer, which left Port Huron last night for the relief of sufferers, returned this evening, bringing back some forty men, women and children, five of whom are severely burned.

CHICAGO, Oct. 12.—The coroner held inquests on sixty-four bodies yesterday. Only two were recognized—Henry Ullmann and Peter O'Brien. Twenty of the bodies were taken from the basements of two houses.

The Franklin Insurance Company, which lost six hundred thousand dollars, telegraphs they well pay in full.

The Illinois Legislature assembles to-morrow.

A careful estimate makes the number to be cared for during the winter seventy thousand.

The *Republican* this morning issued a half sheet, and the *Tribune* an entire sheet, filled with advertisements and announcements of merchants' change of localities.

There are eighty dead bodies now in the Morgue.

BALTIMORE, Oct. 12.—Protestant Episcopal Convention.—Declaration of the Bishops in Council, October 11, 1871: We, the subscribed bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said church, do declare that in our opinion the word "regenerate" is not there so used as to determine that a moral change in the subject of baptism is wrought by the sacrament.

This declaration is signed by all the bishops.

BALTIMORE, Oct. 12.—The following dispatch was received to-day by Archbishop Spaulding, of this city:

CHICAGO, Oct. 12.—To Archbishop Spaulding, Baltimore, Maryland: The Cathedral, six churches, orphan asylums, hospitals, House of Good Shepherd, schools, charitable institutions and the Bishop's house are all in ruins.

Over one hundred thousand people are homeless. I beg you for a general collection in your churches next Sunday. The superintendent of telegraph asks you to repeat this message to the prelates of the country, as our wires are too crowded and few. Request all remittances to be made to yourself.

THOMAS FOLEY,
Bishop of Chicago.

DETROIT, Oct. 13.—Full particulars of the burning of Manistee, on Sunday night, are received. About ten o'clock the fire engine gave out, after which the flames raged without resistance through the helpless town, the wind blowing a gale all night.

The loss is estimated at nearly a million of dollars, on which there is but $80,000 insurance.

The sufferings of the people are beyond description, Manistee being so far beyond immediate connection that considerable time passed before their wants could be made known.

The people of Grand Rapids and Grand Haven promptly supplied their immediate necessities, and Senator Ferry and the Mayor of Grand Rapids have issued an earnest appeal to the people of the whole State for aid. They say the latest news from Manistee more than confirms all previous reports of the suffering there existing.

The necessities of the people are imperative. They need immediately flour, meal and clothing. Direct all supplies to Senator Ferry, Grand Haven.

All the telegraph offices along the lake shore have been burned.

R. B. Hubbard, at Huron City, shot all his fine horses and cattle to prevent their perishing by fire. A light rain yesterday seems to have caused the fire to abate.

Charles Scott, of Hope College, perished in the flames. Also a minister, whose name has not been ascertained.

LOUISVILLE, Oct. 12.—The woods and houses are burning along the New Albany and Chicago railroad.

CHICAGO, Oct. 13.—Eight elevators are saved. The loss of grain will foot two million bushels.

The Liverpool, London and Globe Insurance Companies have ordered the immediate payment of their losses, aggregating $6,000,000.

The Commerce Company at Albany, with a loss of $450,000, has been placed in the hands of a receiver.

Evidence accumulates that the loss of life is greater than at first estimated.

It is rumored and believed by some that the banker Ublman was murdered.

An unpleasantness exists between the mayor and Common Council regarding the management of affairs.

An organization has been effected for the management of the relief contributions. It consists of the Chicago Relief and Aid Society, an old established institution, assisted by prominent citizens. Bills will be audited by a committee. The funds collected should be remitted direct to or held subject to the order of the Chicago Relief and Aid Committee, and signed by R. B. Mason.

Three laborers were killed this morning by a falling wall.

The following proclamation has just been furnished the Associated Press:

The mayor of Chicago is happy to be able to announce the city remains quite and peaceable. There is no lawlessness, incendiaries or riotous conduct. Order reigns supreme; life and property are as secure as before the burning of the city. The government in all its departments is now in full and complete operation.

None of our inhabitants are without shelter of some kind. Food to relieve present necessities has flowed in upon us in abundance from all quarters, but a long winter is before us and we shall need all that sympathizing humanity can render. Such expressions of sympathy and generous aid which have been called forth by our great calamity have never been equaled in the history of the world. It has cheered and encouraged our citizens; business has largely been resumed; of the two thousand acres of ruins many prominent buildings are being erected, and the noted energy of our citizens is being everywhere displayed. In the name of our citizens I tender the heartfelt thanks to all who have so nobly and generously sympathized and aided us in our distress. R. B. MASON, Mayor.

CHICAGO, Oct. 14.—The *Tribune* says: There can be no doubt as to the course to pursue with incendiaries caught in the act. The fate of such miscreants should be certain and sure.

The opening of the safes and vaults continues. In most instances, so far, their contents are found more or less preserved, but in some cases heaps of charred leaves and melted tin boxes are all that are found.

The rain which commenced at midnight continues, and has extinguished the remaining fires, saving many thousand tons of coal and quelling apprehensions of further fires.

The gold in the customhouse was melted and the green box destroyed.

JANESVILLE, Wis., Oct. 14.—Governor Fairchild telegraphs that the appalling calamity caused by fire has not been exaggerated.

Over three thousand men, women and children are now destitute. The loss of life has been very great, not less than five hundred persons have been burned at Peshtigo and vicinity, and three hundred on the eastern shore. Scores of men, women and children are now in temporary hospitals, burned and maimed.

SAN FRANCISCO, October 16.—The United States steamer Colorado struck a rock and has gone into the dock for repairs.

SALT LAKE CITY, Oct. 16.—A heavy storm prevailed here Saturday night. Houses were prostrated, trains delayed and telegraph wires blown down.

MILWAUKEE, Oct. 16.—Later accounts confirm previous disastrous reports from the Northwest. The loss of life in the neighborhood of Peshtigo will reach one thousand two hundred. Fifteen per cent of those injured die. The only escape from the fire was in the water, where maddened cattle drowned many persons who had taken refuge there.

The population of Peshtigo was two thousand, one-third of whom perished.

SYRACUSE, N. Y., Oct. 16.—There were seven distinct fires here Saturday night; six being incendiary.

CHICAGO, Oct. 16.—A severe gale passed over this city Saturday night, prostrating walls, etc. Fortunately the storm was preceded by a heavy fall of rain, preventing further damage by fire.

The banks open for business to-morrow, and will pay depositors in full. All branches of trade are rapidly locating.

There is wonderful activity in the southern division. Thousands are at work removing the debris and erecting temporary buildings, etc. Every laboring man willing to work finds plenty to do and liberal wages.

The action of the banks in resolving to resume immediately inspires confidence.

The stories about wooden pavements burning up are exaggerations.

The number of dead bodies discovered is less than one hundred and twenty-five. A large mass of persons supposed to have been lost are alive and well.

The Board of Trade has not yet decided upon the future location of its building.

The Rush Medical College resumed its usual course in the City Hospital to-day.

The postmaster announces that the money order department of the Chicago postoffice is in operation and ready to pay all orders promptly. Postmasters making deposits should remit national bank drafts on New York, or send currency by registered letters.

The banks here pay fifteen per cent at once, and will resume regular business on the seventeenth.

R. H. Hurlbut, Comptroller of Currency, certifies to the solvency of the Chicago national banks.

Advices from the Northwest grow hourly worse.

NEW YORK, Oct. 16.—Fifty insurance presidents were consulting to-day. Miller, State Superintendent, addressed the meeting, saying if any were compelled to go into liquidation, he would do his best to protect the interests of insurers, but wanted a frank and candid statement.

President Oakey, just from Chicago, considered the losses there understated. The Chicago companies could not pay more than ten or fifteen per cent. He stated all the New York companies would pay their losses.

CENTENARY COLLEGE.

MR. EDITOR: Our college exercises opened on the second instant, and we are now under way, with more than twice as many students as was had at the opening last year. Letters from various parts of the country advise us of the coming of others also.

Rev. B. F. White, our agent, reports success in his efforts to collect funds for the buildings. He has no doubt of his ability to secure the entire sum needful for the contemplated repairs.

The contractor will begin operations in about ten days, and if our friends, who have given us notes and pledges, will only be prompt in payment, the whole work will soon be completed.

We hope the ministers of our two conferences, and the friends of the college generally, will unite in an earnest effort to procure for us a full number of students.

C. G. ANDREWS, President.
JACKSON, LA., October 11, 1871.

D. H. HOLMES.—The well-known and favorite dry goods establishment of D. H. Holmes, at No. 155 Canal street and No. 15 Bourbon street, is one of the attractions of New Orleans. His immense store, having been thoroughly repaired and painted in the most tasteful style, is one of the most beautiful we have ever seen. The long experience and acute judgment of Mr. Holmes in the selection of stock, we are sure, will leave nothing wanting to make it one of the first class establishments in the country in all that constitutes a splendid assortment of goods. The proverbial urbanity and good taste of the business manager, Mr. Hoffman, with a corps of polite and attentive clerks, adds greatly to the pleasure of shopping at this establishment. Persons may send orders from the country with confidence that they will be faithfully attended to.

CRESCENT MUTUAL INSURANCE COMPANY.—We call attention to the advertisement of this popular and well conducted company, which appears in this issue.

JOHN MITCHELL BONNELL, D.D.

The community of Macon was inexpressibly shocked, on Sunday morning, October 1, to learn that this eminent minister and educator, had died suddenly near Saturday's midnight. Many remembered seeing him on the streets, in the afternoon of the latter day, in his usual health. To show how sudden the shock—he had conducted Dr. Pierce, who arrived after nightfall at the Wesleyan Female College, to his chamber, within little more than an hour of his death, in unusually exuberant spirits, for one ordinarily so quite as Dr. Bonnell; and his venerable friend learned on awakening at dawn, that the parting "good night" would find its corresponding "good morning" greeting only after the rising of both on the eternal day. From waiting on Dr. Pierce, he returned to a little company of friends, who were gathering at the college to the opening of the session on the ensuing Monday, tarried with them awhile, and, leaving Mrs. Bonnell behind, retired to his own room. Mrs. Bonnell following a few minutes later found him ready for bed, yet sitting up and complaining of distressing nausea. It soon grew into intense pain, in the region of the heart, and the physician was sent for, while his devoted wife got him to bed and used such simple remedies as were at hand, hoping to allay the pain. The anguish soon became great, and suddenly he seemed to sink. She hurried to call Prof. Bass from his room, but before he could dress himself and reach his honored colleague, he was pulseless. A few more gasps—a feeble fluttering on the verge of life, and all of earth was over.

Thus died one of the best and most lovely of men. The only premonition he had of this sad issue, so far as we know, was a slight paralysis of the tongue, which interfered with distinct articulation, and which his friends observed was of late months so increasing as very greatly to embarrass him in his public services. He took this as a promonitory symptom of the disease which ended his father's life, and thus spoke of it occasionally to his friends, though neither he nor they anticipated so near and sad a result.

Except for an absence of three or four years, just before he was called to the high place he held at his death, Dr. Bonnell has been at work in Georgia since early manhood, as preacher of the gospel, and, principally, as an educator of its young ladies. In the college where he died, as co-laborer with the writer, he gave such satisfaction that, when a vacancy in the presidency occurred eleven years ago, he was recalled from Alabama to fill it. Born on the sixteenth of April, 1820, in Bucks county, Pennsylvania, reared principally in Philadelphia, he graduated at about eighteen years of age, at Jefferson College, Washington, Pennsylvania, and came to Georgia before he reached his majority and began his life work. Though reared a strict Presbyterian, he passed through a period of religious doubt approximating to disbelief, but he fell in here with the Methodists, and his doubts were dissipated less by reasoning than by an exhibition of the power of religion, which soon led to a happy experience, that transformed him into an earnest Christian worker. This was at Greenville, Georgia, in 1842. He soon began to preach, and joined the Georgia Conference in 1845. But his brethren early recognized his eminent fitness for the teacher's vocation, and the Methodist institutions of Georgia became the field of his labors.—*Southern Christian Advocate.*

A GENEROUS RESPONSE.—We learn from the Recording Secretary of the New Orleans Typographical Union that in answer to an appeal made to the printers of this city by their suffering craftsmen of Chicago, the sum of five hundred dollars was immediately forwarded to the President of the Chicago Printers' Union, as a donation toward relieving the distress and necessities of the printers of that unfortunate city. This action speaks well for the printers of this city, and should be followed by other associations of our generous metropolis.

IF A MAN IS TO FIND LIFE, he must find it elsewhere than in a deceitful and sterile view of himself. A look, a simple look, converts. And the same look, daily and hourly renewed, renews the heart's brave purpose.

The Christian Advocate.

THURSDAY, OCTOBER 19, 1871.

THE BEAUTIFUL PEARL.

BY REV. DWIGHT WILLIAMS.

Pearl of the ocean,
Gem of the sea,
Jewel of beauty,
Purchased for me;
Jesus once bought it,
Paid with his path;
This was the cost of it—
Jesus was slain!
Pearl of the ocean, mine it shall be,
Beautiful jewel, purchased for me.

Sin hath deformed me,
I am so vile;
How can He love me,
Give me His smile?
Over my heart-bruise,
Bleeding with sin,
Jesus has laid it
Shining within!
Pearl of the ocean, mine it shall be,
Beautiful jewel, purchased for me.

Nothing to give for it
Have I but sin;
I will receive it,
Wear it within.
Jesus, Redeemer,
Dwell in my heart;
Never, O never
From me depart.
Pearl of the ocean, mine it shall be,
Beautiful jewel, purchased for me.

DREAMS.

BY JOSEPHINE POLLARD.

O lovely visions! ye have led
My soul through valleys dank with mist,
O'er sandy plain, through river bed,
To hill-tops crowned with amethyst.

With ye I've wandered near the skies,
And for my jewels had the stars;
And caught a glimpse of Paradise,
Across the sunset's golden bars.

Each day has had a brighter glow;
Each night been full of morning gleams;
And life, from first to last, I know
Has been the sweeter for my dreams!

O visions sweet! my longing heart
With love and hope is comforted,
And when these welcome guests depart,
And leave me dreamless—write me dead.

FROM CALCASIEU, LOUISIANA.

MR. EDITOR: In some rambling among the grand forests of pine in this western portion of our State, preaching the word, I found much to interest and a good deal that has cast a shadow over the heart. The statistics gathered have been embodied in a report, addressed to the District Conference, as a basis for a memorial to the Annual Conference, in regard to the destitution hereabouts. These statements, plain, and only giving facts, are enough to crimson the cheek of every lover of the Saviour. The world has its standard to measure the limits separating between the line, where its devotees must cease to wear a bold front and cover themselves with shame; and the gospel, too, has its standard. If, therefore, the children of the world submit to the world's judgment, by how much more should the children of the kingdom fear to pass the line of their Lord. It is not intended to repeat the facts set forth in said report at this time, but to give you some of the outside incidents of the trip.

Everywhere our reception was cordial in the extreme, and more invitations were extended to us than either time or circumstances permitted to accept. The people turned out with great cheerfulness, and manifested that kind of heart—a desire for the Word of Life, calculated to cheer the heart of any one. No hanging back, nor excuse making, but in heat, and even neglecting farm and home duties, they manifested the hungering and thirsting spirit mentioned by our Lord. Ladies came on foot one and two miles, and others on horseback ten and twelve miles. Men hoary with age, and those with the dew of youth, heard that the gospel was to be preached, and they came forth like doves from their cotes.

Who could feel otherwise than joyful with such a demonstration, and have you none in your section who feel that it would be a glorious mission to break the bread of life to such a people? They are poor, but to such the gospel is welcome. Their natures have not been hardened by the cold formality of the world, nor their hearts taught to suppress an honest conviction. Their ear is not shut to a reception of the truth, but the truth finds ingress and touches the innermost chambers of their souls, and is received honestly. May God's blessing rest upon this people, almost forgotten and overlooked.

One humble servant of the Lord was found, who, under the severest physical impediments and sufferings, was doing what he could for the Master. His line of travel extended three hundred miles, and this he made each month. Shame rest upon the able-bodied and physically perfect, who seek not to enter the harvest field, ready for the sickle, anxious for the reapers, and perishing for the bread of life; and heavier shame upon those, among the reapers, who look for shady groves by gentle flowing streams, whose eyes delight in flowers and the soft allurements of crowded temples, where refinement sits bedizened in silk and purple. They have forgotten Laodicea.

Permit me to give you one incident, which, if traced back to its beginning, may help some profound casuist to solve a riddle, now perploxing the mind of an exalted personage. At one of the gatherings, in the solitude of the grand old forest, were two persons. The lady was deeply affected, and, after the service, procured a copy of the Word, that she might search in order to become wise; the other belonged to the sterner sex, and during the day appeared deeply interested. Being an invited guest, in the same family with the writer, upon reaching the hospitable roof, he was anxious for information. Among other things, he asked: "Do you open your churches to all and permit the attendants to occupy any seat not appropriated?" The answer was: Yes. "Do you charge the parents for baptizing their children?" Answer: No. "Do you attend the sick and perform the last rites over the departed free of charge?" Answer: Yes. "Then, sir, I and my neighbors have been educated in a school, whose teachings are not like yours. But does not the Bible authorize the servants at the altar to charge for services, such as I have mentioned?" Answer: I have never found the place where such instruction is given. "Well, sir, I have learned some truth this day, and am sure that my heart did not indicate falsely to me the need of something. I had not yet attained to, for it has often whispered, you are not in the right way." With many inquiries, in regard to the teachings of our Saviour, and a serious desire to be led to the light, he closed the evening's talk by giving this incident as the beginning of the process of thought which led him to suspect the truth of what he had been taught. A neighbor of his died late in the fall of the past year, and some three months after the widow sent to the officiating priest a request to celebrate a funeral service at her house in behalf of her deceased husband. The bearer of the message was asked if she had sent the money to pay for this service, and being told no, then, said the priest, she must either send the money or give some good person as security. One of the friends offered himself as securiy, was accepted, and the service was performed at a cost of *eight dollars* to the widow. This, said my companion, seemed so foreign to what religion should be, that, in my opinion, there must be some better side to it, and I thank you for your simple statement of what the gospel is, and will endeavor to walk by its light. The point for the casuists is this! When a body of men, calling themselves spiritual guides, leave the way in which God has commanded them to walk, and shut their eyes and stop their ears, not to see light nor hear truth, how can they dare to express surprise if the Author of all true religion deserts them in the time of trial? The head of the church to which this priest belongs tells the world, "all is lost," and fails to see the reason. It is simply because he, as his servant under him, denies the true power of religion and resorts to all manner of worldly schemes for the support of themselves and their system, instead of putting their trust in God and doing His will in His own appointed way. But, thanks be to this blessed King, several of these poor deluded people have, by the simple power of the Cross, been brought into the light, and now rejoice in the liberty wherewith Christ make them free. This simple fact, and its statement, has carried me beyond the limits I had set; but feeling deeply the great need there is for true evangelical preaching, and having seen the wide field lying desolate, yet anxious for the Word, I have been constrained to continue. My good brother, shall this always be? Is there not material in our church abundantly qualified to teach the way in which the soul must journey in order to reach the blessed haven at last? Has the arm of Christ become weary or shortened that it can no longer bear up the sheep? Not so. But is it not rather that the sheep no longer hear and obey the voice of the good Shepherd? These people are willing, both to hear and also to give of their substance. Prepare, then, to send laborers into this part of the vineyard the coming year.

INDAMORA.

LAKE CHARLES, Aug. 4, 1871.

ALABAMA CONFERENCE.

MR. EDITOR: In compliance with a resolution adopted by the third Quarterly Conference of this circuit, held at Asbury church, on Saturday before the fourth Sabbath in August, the stewards and official members of the circuit met at Liberty church on Saturday, the thirtieth day of September, 1871, to adopt the measures, in their judgment, best calculated to promote the financial interests of the circuit.

After divine service, the meeting was organized by calling Rev. J. M. Johnson to the chair, and appointing George Fontaine secretary.

A short time was occupied in the discussion of the condition of the finances of the circuit, and the urgent necessity for the adoption of such measures, as best calculated to improve the same; all of which were characterized by a spirit of harmony, and the manifestation of a deep interest on the part of all present, for the financial as well as the spiritual interest of the church.

The following resolutions were offered and unanimously adopted:

Resolved, That this organization be called the Lower Peach Tree Pastoral Association of the Methodist Episcopal Church South, and that it be made a permanent organization to meet twice in each ecclesiastical year, once just before the meeting of the Annual Conference, and once as soon after its adjournment as practicable.

Resolved, That a president, vice president, secretary and treasurer be elected to serve twelve months from the date of election; that it shall be the duty of the president to preside at the meetings of the association; that of the vice president to act in the absence of the president; that of the secretary to keep a record of the proceeding of the meetings, a list of the names of the members, and an account of the amount paid by each member of the association to him or to the stewards of the different charges (whose duties it shall be to furnish the secretary with the name and the amount received by them for the support of the ministry, whether by members of this association or otherwise), and pay the same over to the treasurer and take his receipt for the same; that of the treasurer to receive, receipt for and pay out any money that may come into his hands, as directed by the association.

Resolved, That this association, in order to promote the interests of the circuit, and secure to it a continuation of the favorable consideration of the bishop in sending us good, worthy and efficient pastors, obligates itself to pay five hundred dollars for the support of the pastor, and one hundred dollars for the support of the presiding elder, in the event of a failure on the part of the stewards to collect that amount of the assessment made at the first Quarterly Conference of each year from the different charges on the circuit.

Resolved, That the foregoing resolution shall be so construed as to influence the stewards in making the assessment or abate their efforts to raise the full amount of the same, if it be greater than the amount therein stated.

Resolved, That in the event of a failure on the part of the stewards to collect from the different charges on the circuit the amount of six hundred dollars, as stated in resolution third, the deficit be paid by this association.

Resolved, That all amounts collected by the stewards, after the meeting of this association, before the meeting of the Annual Conference, as arrearages, be applied to reimburse the members of this association for the amount paid to supply the deficit, or, in the event of no deficit, to be applied to make up the assessment, and be passed to the credit of the charge represented by the stewards collecting the same.

Resolved, That this association appoint a committee, whose duty it shall be to procure board for the pastor, before his arrival on the work.

Resolved, That we recommend a strict adherence to the law of the church, as laid down in the Discipline, and urge upon the pastor the necessity of a close observance of its requirements, more especially with reference to the holding of church meetings and the organizing of Sabbath schools, and pledge ourselves to cooperate with and assist him in the discharge of these very important duties.

Resolved, That every member of this association be required to subscribe to the rules and regulations governing the same, and that we invite and solicit any member of the church to become a member of the same, who will comply with the requirements of this resolution.

Resolved, That the foregoing resolutions are not intended to conflict, in any way, with the rules and regulations governing the stewards in the Discipline, but have for their object only the advancement of the spiritual and financial interests of the church.

Resolved, That the secretary be directed to furnish the stewards of the different churches on the circuit with a copy of these resolutions, and the stewards be requested to solicit members for this association.

Resolved, That a copy of the foregoing resolutions and the proceedings of the meeting be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE with a request to publish the same.

The following persons were then elected to fill the offices of this association for the next year: Rev. George Watson, president; Dr. James, Southall, vice president; George Fontaine, secretary, and J. J. Hestle, treasurer.

The meeting then adjourned to meet at Mount Andrew, on the Saturday before the fourth Sabbath in November.

J. M. JOHNSON, Chairman.
GEORGE FONTAINE, Secretary.

NEWS FROM THE CHURCHES.

East Pascagoula Camp Ground, Mississippi Conference.

MR. EDITOR: We have just closed our camp meeting at Salem, and are happy to report that the Master revealed himself at every service. For nearly fifty years, the kind people of this community have assembled annually, renewed their camp fires, spread their tables and sacrificed to the Lord. The number of hallelujahs that have gone up from the altar, the grove, and around her camp fires these many years, from hearts renewed by grace, will never be revealed until the opening of the great camp meeting above. There, with the myriads of glorified saints, hundreds will arise and date their spiritual freedom, as given at one of these annual feasts, at the same time claiming some one of the many ministers, that have prayed in her altar and preached from her pulpit, as their spiritual fathers. Many have already crossed the river, that were converted here, and many are now on the way. Some of her preachers have also been transferred to that land above, and have presented their trophies to the Great Bishop of souls. Bros. Hearn, Dormon, Bond and Carter, no doubt, have met many there whom they led here to the healing fountain. A number of the ministers of the old Alabama Conference were spiritually born while attending her feasts, and received that greatest of all commissions: Go preach My gospel.

The result of this meeting we know not. Seed were sown that will bring forth fruit for generations to come. Thirty-three professed religion, many of whom were members of the church. Sixteen were admitted by taking the solemn vows prescribed. Backsliders were reclaimed, and Zion's banners, that have long been trailing in the dust, raised aloft. The church is revived. On the last night we had the best of the wine. Penitents, with many happy Christians, lingered at the altar until after two o'clock. Crowds came forward and promised that in the future they would serve the Lord, many of whom promised in the future to hold prayers with their families. Bros. Urquhart, Leith, Wimbish and Morris did good work in the pulpit and altar. All praise to Him from whom all blessings flow.

U. B. PHILIPS.

EAST PASCAGOULA CIRCUIT, Oct 3, 1871.

Carthage Circuit, Jackson District, Mississippi Conference.

MR. EDITOR: I have just closed the sixth protracted meeting on this circuit. Many precious souls have realized the priceless joy of the "new creation." We have been blessed. We have been lifted up. About forty conversions and seventy-eight accessions to the church. I have yet two meetings to hold. My first meeting was held at Rocky Point, embracing the third Sabbath in July. Eight accessions to the church, the membership much revived and several new converts. The next was at Salem, embracing the first Sabbath in August. Five accessions, several conversions, and we organized a prayer meeting. Next, at Goshen, embracing the third Sabbath in August. Ten accessions, some membership and the church much revived. Our third quarterly meeting was held at Comday, embracing the second Sabbath in September, and was protracted. We had the timely assistance of our presiding older, Bro. H. H. Montgomery, and S. D. Terry. This was a glorious meeting. Twenty-eight accessions, several conversions, and the membership was much revived. The brethren preached with power, and the Lord blessed their efforts. On Saturday, Bro. Montgomery preached an awakening sermon on the subject of Christian duty. The result of that effort was the organizing of a prayer meeting to meet every week. So, you see, that much good can yet be effected by those good old soldiers of the cross, if, indeed, the dewy freshness of life's young morn be passed with them. The meridian splendor of the noonday sun is yet more penetrating and powerful in his beams, the opinion of "Junior," of the *Nashville Christian Advocate*, to the contrary, notwithstanding. We held a meeting at this place, embracing the third Sabbath in September. We were assisted by Bros. S. D. Terry, O. H. P. Davis and Collins, of the Sulphur Springs circuit. This was a glorious revival. Twenty-one accessions and nearly as many conversions. With the exception of three or four, all the accessions here were Sabbath school scholars, and the dear children and young people have organized two prayer meetings. Our last was at Oak Hill, embracing the fourth Sabbath in September. The church was much revived and six accessions. You see, I have four prayer meetings, and I expect to organize a prayer meeting at every church on my work, except one. Unto God be glory and honor, now and forever. Yours very truly,

J. M. WEEMS, P. C.

CARTHAGE, Oct. 4, 1871.

Newton Station, Mississippi Conference.

MR. EDITOR: The Lord has been reviving His work on the Garlandsville circuit recently. On the ninth of September our third quarterly meeting commenced at Hickory station. Bro. Williams, the presiding elder, preached with acceptability and power. The congregations were large, and the *word* did not "return void," but accomplished a great work upon the hearts of the people. Bro. Williams remained until Thursday morning, when he took his leave, but we did not remain alone long. On Friday morning, Bro. Bartlett, a local preacher who has been many years in the great work, and knows how to do the labor assigned to him by his Master, came to our assistance, and labored very efficiently and acceptably. He is very infirm, and cannot stand on his feet to preach, but sits when he delivers his message. The meeting closed Tuesday night, the nineteenth, Bro. Bartlett having left in the morning. There were about twenty-two conversions and thirty-one accessions to the church. We went from Hickory to Spring Hill, about six miles south of that place, and held a meeting, which lasted nine days, at which we had quite a number of conversions and twenty-four accessions. The meeting closed with a large number of penitents at the altar, and some of them weeping bitterly on account of sin. May God convert them soon. At this meeting, Bro. Cox, a local preacher, assisted. His labors were very efficient. May God continue the good work. Your brother in Christ,

G. W. BAYLY.

Elmore Circuit, Alabama Conference.

MR. EDITOR: I commenced protracted meetings in July, and have continued up to the present. One hundred and thirty-two have joined on the circuit. We have many thanks to give Bros. Stearns and J. Glenn, local preachers, and our presiding elder, William Shapard, for their help in the good work of the Lord. Almost the whole circuit is on holy fire from the Lord. To God belongs all the praise.

R. F. PERDUE, P. C.

WHAT THE POPE DREADS.—When a deputation of French Catholics had presented their congratulations to the Pope, on the occasion of his anniversary, he returned his acknowledgments, but added:

"Nevertheless, I must speak the truth to France. There is in France a more formidable evil than the revolution, a more formidable evil than the Commune with its men let loose from hell, who flung fire about Paris, and that is Catholic Liberalism."

Could arrogant bigotry go further? Shameful that a pope, boasting of his infallibility, should denounce the thoughtful reverent students of the Word of God, as more to be dreaded than the sacrilegious, atheistic wretches who sacked the churches of Paris, and murdered the archbishop and scores of priests in cold blood!—*Christian Observer.*

FOREIGN MISSIONS.—The financial year of the American Board has just closed with a debt of $4000. This result is truly wonderful, and gives occasion for profound gratitude. No longer ago than the previous week, it looked at the Missionary House as though the debt might be $40,000.

THE FATHER'S

Said a clergyman of
rience: "In looking ove
gregation I find some pion
who have unconverted chilo
very few prayerless fathers wh
converted sons. The pull of t
father downward is too strong f
the pull upward of the church a
the Sabbath school."

Yes, and too often it is far t
strong for the mother's influence
the same direction. The man wh
talks only of money-making in h
family circle will bring up his so
to think that that is the chief end
existence. How almost invariab
we see the children of the jocke
the gambler and the drunkard wal
ing in all the ways of their fath

On the contrary, it is a w
known fact that our theologic
seminaries are largely replenish
from the ranks of ministers' son
certainly almost entirely from Chri
tian families.

A devoted servant of God, then
born in a very humble sphere, a
tributed much of his after usefu
ness to the memory of his fath
who died when he was very you
His strict observance of the Sa
bath was one of his earliest reme
brances. Also the tender care
his father for his invalid wife, in t
morning before he went to the fie
and in the evening when he return
from his hard day's toil; his self-d
nial in providing for the best me
ical attendance in his power, and
securing for her all the comforts h
straitened means would allow;
these early lessons sank deep in
his heart, and were reproduced in
noble, manly, useful life.

If fathers would take more thoug
of these pictures they are daily han
ing upon the walls of their children
memory, there would be fewer di
torted, rough, unlovely character
entailing life-long misery on all co
nected with them.

A FLOWER LESSON.

Katy meant to be a good girl, b
had one "besetting sin," impatien
Her father, who often prayed th
God would help her to overcom
this fault, one day brought home
fine carnation pink in a pot.

"You shall have this beautif
plant, my Katy," said her fathe
"I have bought it for you becau
you have been so very pleasant t
me all the week just gone."

Katy was so pleased with h
present, and the reason which h
father gave for giving it to her, th
a great many words and seve
kisses were needed to express he
thanks, and she promised to atten
to all the wants of her pink ver
carefully. True to her word, sh
watered it every day, and let th
sun in at the window to warm th
mould around its roots.

One morning as she stood ex
amining and enjoying her pet, sh
suddenly discovered a bud. Full
joy, she quickly called her father t
look at it, exclaiming: "Now m
pink will soon blossom! oh, ho
glad I shall be! how sweet it wi
smell! Will it be a scarlet one?"

"You must wait a week yet, m
child," said her father. "By tha
time the bud will unfold itself,
that you can see its color. Don'
touch it now. Be patient."

Three days went by, and Kat
contented herself with watchin
over and wondering about th
gradually swelling bud. On th
fourth day she said to herself
"How very long before it opens!"
The fifth day she found the bud ha
grown a great deal during the night
and was so eager to see its colo
that she got the scissors and cut th
light green calyx that was closed s
tight, to make it open quicker.

On the morning of the sixth da
—oh, sad to see!—the little wounde
thing hung down its head. Kat
wept bitterly over her disappoint
ment. "Oh, if I had not been im
patient!" she exclaimed, "my pretty
bud would be a flower to-day!" She
repented of her fault, and the re
membrance of the withered bu
helped her greatly to become quit
a patient girl by the time another
bud appeared. Then how the father
and the child enjoyed the patience
and the pink.—*From the German.*

ROMISH TAX GATHERER.—Under the heading of "An Assiduous Ecclesiastic" the *Journal of Commerce* of the fifteenth ultimo says:

"Comptroller Connolley having signed a warrant for $50,000 (in conjunction with Mayor Hall) for the payment of the various city laborers for the past six weeks, the city paymaster yesterday paid the men their wages, being $2 50 per day. Father S. W. Corrigan stood at the door of the City Chamberlain's office, receiving contributions from the laborers as soon as they were paid off; these donations ranging from ten cents to $1. The funds contributed are to be applied to the building of a church in Cork, Ireland, in pursuance of a movement started by Father Matthew. It did not transpire how much the reverend father collected up to the time of closing the office, nor by what authority he was collecting this money."

The Christian Advocate.

THURSDAY, OCTOBER 19, 1871.

AS SHIPS BECALMED.

BY ARTHUR HUGH CLOUGH.

As ships becalmed at eve, that lay
With canvas drooping, side by side,
Two towers of sail, at dawn of day
Are scarce long leagues apart descried.

When fell the night, up sprang the breeze,
And all the darkling hours they plied;
Nor dreamt but each the selfsame seas
By each was cleaving, side by side.

E'en so—but why the tale reveal
Of those whom, year by year unchanged,
Brief absence joined anew, to feel,
Astounded, soul from soul estranged?

At dead of night their sails were filled,
And onward each rejoicing steered;
Ah! neither blame, for neither willed
Or wist what first with dawn appeared.

To veer, how vain! On, onward strain,
Brave barks!—In light, in darkness too!
Through winds and tides one compass guides:
To that and your own selves be true.

But O blithe breeze! and O great seas!
Though ne'er that earliest parting past,
On your wide plain they join again,
Together lead them home at last.

One port, methought, alike they sought—
One purpose hold where'er they fare;
O bounding breeze, O rushing seas,
At last, at last, unite them there.

SONG FROM GŒTHE.

Many thousand stars are burning
Brightly in the vault of night;
Many an earth-worn heart is yearning
Upward with a fond delight.

Stars of beauty, stars of glory,
Radiant wanderers of the sky;
Weary of the world's sad story,
Ever would we gaze on high.

CHRIST STILLING THE TEMPEST.

Critics, with that keen eye for flaws which we can only admire at a respectful distance, have been much concerned at that various and different terms in which the three evangelists record the outcry of the alarmed disciples. Luke reports that they cried: "Master, Master, we perish!" Mark, that they cried: "Master, carest Thou not that we perish?" Matthew, that they cried: "Lord, save us, we perish!" And these three cries do obviously denote different states of mind.

The critical concern has deepened when the various reports of Christ's reply to this various appeal have been compared. Mark reports that He said: "How is it that ye have no faith?" Luke, that He said: "Where is your faith?" Matthew, that He said: "Why are ye fearful, O ye of little faith?"

On the ground of these serious variations in their several reports, the accuracy, and even the veracity, of the evangelists has been impugned! One almost scorns to answer such a charge, since it betrays an entire absence of that acumen and historical imagination which are the prime requisites of the critical art. Were a dozen men, imperiled and alarmed by darkness and tempest, sinking in a sinking boat, bound, or likely, to use precisely the same words, to wake their friend with an accordant chant as though they were uttering a liturgical response? Were they not likely to be animated by a common feeling, indeed, but a feeling which would vary according to their several characters, and to express that feeling in any words that came first to their lips? Was it improbable that some of them should say: "Master, Master, we perish!" feeling that to Him it was enough merely to state their danger, and marking its urgency by their repetition of the word "Master?" Was it improbable that others of them, half frantic with fear, should upbraid Him even as they appealed to Him, and cry reproachfully: "Master, carest Thou not that we perish?" Was it improbable that still others should retain their confidence in His power and grace, even in that supreme moment, and cry: "Lord, save us, we perish?" Instead of caviling at these variations, we should rather be thankful for them, since they indicate the different characters of the men who were with Christ in the vessel, and make our conception of the scene at once more graphic and complete. Instead of urging them as an argument against the veracity or accuracy of the evangelists, in the fact that these men portray themselves in the undignified posture of fear, that they confess how much they were lacking in faith, we ought rather to find new proofs of their honesty and the transparent fidelity of their reports.

But if the disciples broke on the Master with three different cries, can we suppose that He made them three distinct answers? O fools and slow of heart that we are to ask, or to be troubled by such questions as that! Grant that our Lord answered their various appeal with a single sentence, and that no one of the evangelists has given us the exact words He used—what then? He recognized the separate tones of their appeal; He read and responded to the thoughts of all their hearts. He spake to them by voice, and look, and gesture no less than by His words. And as they listened to His single sentence, what more natural than that each of them should find in it an exact response to his mood? "How is it that ye have no faith?" "Where is your faith?" "Why are ye fearful, O ye of little faith?" No faith, little faith, unready faith, *i. e.*, faith laid aside for the moment and out of reach—this is what the different disciples heard in His rebuke, whatever the actual form He gave it. Was it not natural, inevitable? Can you not tell, almost as certainly as though you had been in the boat with them, which of the disciples would bear one rebuke, and which another? Are you not sure, for instance, that slow, skeptical Thomas, in so sore a strait, would have no faith, and give all up for lost? and that Peter, in so sudden a strait, would be apt to find his faith had slipped for the instant beyond his reach? while John, even in so sudden and sore a strait, would have a little faith—faith enough to keep him from upbraiding the Lord, and to impel the appeal: "Lord, save us, we perish?"

And, after all, however various the tones or words the apostles heard, or thought they heard, they all learned the great lesson of the Master's rebuke. Read which of the gospels you will, you feel that the gist and substance of the rebuke was, that there was no need for fear while He was with them; that if they had bad faith, or faith enough, they would not have feared. This is the great lesson of the rebuke, the common lesson—that faith is the conquering opposite of fear. Suppose the worst bad come to the worst with them; suppose the boat had filled and gone down, and the whole apostolic company had been drowned in the tempest—what harm would that have done them? It would but have taken them home. We might have been the poorer for it, but not they; our loss would have been their gain. Why, even we, every time we stand beside the grave in which we have laid a brother's dust, give God our hearty thanks for that it has pleased Him of His great mercy "to deliver this our brother out of the miseries of this sinful world," and from "the burden of the flesh," to dwell with Him "in joy and felicity." Do we mean what we say? What, then, have we to fear? We have overcome "the last enemy." We should not fear, if only we had faith, or more than a little faith, or if our faith were ready to our hand. Faith makes the unseen realities visible and clear to us. Faith makes eternal truths present facts. It shows us that loss is gain, that to lose our life is to find it, that to lay aside the burden of the flesh is to be clothed upon with a spiritual and incorrupt body, that to leave the cares of time is to enter on the pleasures which are forevermore. And, therefore, perfect faith, like perfect love, casts out fear. Christ never feared anything; He did not fear poverty, change, loss or death, nor the leper's touch, nor the spring of the demoniac who clanked his broken chain among the tombs, nor the wild wrestle of wind and sea; why should we fear aught that may befall us when death itself will but take us to "God, who is our home?" Might not the Master well rebuke us, and say, with mingled surprise and regret: "How is it that ye have no faith?" or, "Why are ye fearful, O ye of little faith?"
Sunday Magazine.

BIBLICAL PREACHING.

The following is the substance of some remarks made by Prof. J. M. Hoppin at the last meeting of the General Association of Connecticut, in New Haven:

"I may say that as one who is striving to teach others how to preach, I sincerely desire to come at the true secret of successful preaching, and to learn from every source. I should be willing to cast every theory of my own to the winds, however I might cherish it, did I think it was not the true and apostolic method of preaching; did I think it would not be followed with Christ's blessing.

"I believe in the *Biblical* method of preaching above any other; and I believe we must return to that, essentially, before any great power or effectiveness will be gained. 'The pulpit has lost, or is losing its power,' is now the cry. If this is not true, it is of no consequence—if it is true, the reason of this loss of effectiveness comes from the fact that the true source of power has been neglected, and false methods have been adopted ending in barrenness and death. I need not tell an audience like this, that in the history of the church the reformation of the people has always followed the reformation of preaching; and the reformation of preaching has always sprung from a return to the Word of God as the source both of the subject-matter and the inspiration. So it was in all reformed countries in the reformation of the sixteenth century, and so it always will be.

"And so it is with us now. We also may go away from the Bible while professing as Protestants to make it our main source of truth. We may become preachers of man's word instead of God's word. We may substitute systems and doctrines of our own in the place of the actual teachings of Christ; or we may preach and we may worship the Bible in such a narrow way, that we shall become ministers of the letter that killeth instead of the spirit that makes alive.

"I believe that the Biblical method is the true one because it is the historical method. The sermon, as we now call it, had once no place in preaching. Preaching was once a simple answer to the question: 'Tell us, friends and brethren, what you know about Christ—about the facts of his life—about what he said and taught—about his death and what it imported.' It was then a laying open or exposition of the documents relating to that life and death—of the histories and the letters, after the first eye-witnesses had passed away; and this continued to be mainly the method of preaching through the earliest ages down until philosophy and rhetoric usurped the place of Biblical truth.

"I believe it is the true mode, because in such preaching there is the spiritually instructing and renewing element, which makes it the real bread of life. One may adulterate this bread of life by theological and metaphysical preaching, as well as by sensational preaching. I know very well that religion has its philosophical side. I know very well that metaphysics must enter into instructive preaching. I care not how much thought there is in a sermon, the more thought the better—but to make preaching a matter of *thought;* to take a theme as a mere topic of thought, and to treat it for that end; to set forth an interesting thought, and to build up a noble argument and there to leave it; this is, after all, the exhibition of human genius and intellectual prowess; and I care not who does this, if this is all, there is no word of God in it to feed the soul.

"I suggest that every one who intends to be, or who is, a preacher, should make a life-work of the *systematic and comprehensive study of the Scriptures.* Here is the foundation, certainly next to the preparation of the heart. I think there is a great want here. I am afraid that ministers depend too much upon reading and general studies, very good and important in themselves—but the study of the Scriptures is *their* great work. And to study the Scriptures only as a necessity—to study a text and its context merely to make a sermon out of it, is not enough; for what made the great preachers of old? It was that they were mighty in the Scriptures—they had studied the Bible comprehensively, as a daily work, as their life-work.

"And the second suggestion is a more *general adoption of the exegetical methods of preaching.* I mean the genuine sort. I do not mean one that excludes human thought, and tact, and genius. I think that a great deal of ourselves, of our own thinking, and of our own living and experience, must be mixed up with this mode of preaching, and it must be natural, free, large and interesting, and not mere digging at the roots of grammar. I would have it interspersed with tropical preaching and with enough of sound theology to keep the public mind wholesome and right, but I would have the main staple of preaching not theological but Biblical, springing from original study of the Word. The great fault of exegetical preaching is that it is made too bald. We do not wish to have the processes of scholarship exhibited in the pulpit. We do not wish to have things explained which need no explanation. We would wish to see the grand underlying truth of many, perhaps detached passages—of a whole chapter, or book it may be—grasped, and the deeper unity of the whole brought out, not a dry exposition, to which we have added nothing and from which we have gotten nothing. The deep, rich, sweet, divine lessons of the Bible, both moral and spiritual, should be brought out from all their dead forms of antique words, and made to stand forth in living beauty."

THE DRAINING OF THE TIBER.

The interest excited by the project, attributed to the Italian government, of subjecting the bed of old Tiber to a complete investigation, in order to disinter therefrom the treasures of ancient art and wealth which it is supposed still to conceal, is likely to increase rather than diminish as the scheme is further developed and becomes more familiar to the imagination. * * * But how far is the thorough draining of the Tiber likely to reward the public spirit of its projectors? That is the question to which the answer can, after all, be only conjectural, although there is probability enough to render the indulgence of even splendid hopes permissible. There is, it must be confessed, a good deal of popular exaggeration in the current language about the great elevation of the modern soil above the strata of ancient Roman ruins, with their deposits of values which may be supposed to be buried below, particularly when applied to the Tiber. It seems to be thought that its venerable mud might be dug down to an indefinite depth, with a constantly increasing probability of hitting on some vein of abandoned statues, gems, or other relics of priceless art. But there is an obvious limit to these anticipations, and a near one. Whatever change of levels may have taken place in parts of Rome, whether by the gradual elevation of soil or by earthquakes, it is pretty certain that the surface of the Mediterranean remains at the same height as in classical times. Now, the surface of the Tiber at Rome is just thirty-three feet above the Mediterranean; such, at least, was the result of Sir George Shuckburgh's measurements in the last century, which have been generally relied on since, the point taken being apparently that where the river leaves the city. That the level of the Tiber is a little higher now than in ancient times we know, because at mean height it half covers the arch whence issues the Cloaca Maxima; but it must be very little, for the Tiber is in places some twenty feet deep, its bottom consequently very little above the sea level. It is difficult, therefore, to believe in any great accumulation of silt there. The rapid stream must have swept it steadily away age after age, and, probably, left whatever solid substances had been thrown into it within such easy reach that superficial exploration—in the course of fourteen hundred years since the desolation began—has had every facility for recovering them. Moreover, although the spoliation of Rome has been a favorite theme of the poets and historians, it is not easy to point out any epoch at which such spoliation actually took place under circumstances which would render it probable that much of the spoil got thrown into the river. Alaric certainly did not "loot" Rome, although he has the credit of it; Genseric, the Vandal, certainly did; but then Genseric came by sea, and had a fleet in the Tiber at his disposal, on board which, historians tell us, he carefully conveyed all the articles which he thought worth removing. Among these were certain treasures which have excited more of modern curiosity than any others—those carried away by Titus from Jerusalem and lodged in Rome. Who, asks one of our cotemporaries, can say that the Tiber may not even now contain the "seven-branched candlestick" of the Temple? We are afraid it can be predicted with a strong approach to certainty that it never will be found there. Its history, and that of its accompanying vases and other valuables, is a riddle from first to last. It is supposed to be represented, as we all know, on the arch of Titus; but this modern skepticism has questioned, for the following among other reasons, that on the foot of the sculptured candlestick sea-monsters, eagles and other animals are placed, by no means in accordance with the severity of the Temple worship of the One God. However this may be, Genseric certainly took away these spoils of Jerusalem with him; for Procopius describes a part of them as ornamenting that sovereign's palace at Carcassonne in the south of France. Other portions of the sacred prey were left by the same monarch at Carthage, were Belisarius found them a century later, and carried them in triumph, with his Vandal booty, to Constantinople. Tradition reports that a venerable Jew, who had influence in the palace of Justinian, persuaded that emperor, under superstitious terrors, to remove them once more, and send them back to the holy spot from whence they were originally brought by Titus. The watchful, persevering eye of the Hebrew race had evidently kept them in view for five hundred years. But at this point, says Gregorovius, the German antiquarian describer of mediæval Rome, we entirely lose sight of them. If they really found their way back to Jerusalem, they must have become the prey of the Saracens, and wandered somewhere into the recesses of the "boundless East," probably to be destroyed as idolatrous. Yet another tradition declares that the great Church of the Lateran preserved not only the seven-branched candlestick, but Aaron's rod and priestly habiliments, the golden urn which hold the manna, and we know not what curiosities besides—a bold experiment, no doubt, on the credulity of Roman Christians, and still more of pilgrims, in the dark ages.—*Pall Mall Budget.*

THE GODDESS OF REASON.—It may not be generally known that the woman who, in the Reign of Terror, personified the "Goddess of Reason," died in Alsace but a few years ago. In a note of Prof. Farrar, in his late admirable Hulsean lecture, he says: "The unfortunate 'Goddess of Reason,' who had been adored with bacchanalian dances, as she sat in white robes, blue mantle and red cap, with a pike in her hand, on the altar of Notre Dame, died so late as September 30, 1863, ninety years old, idiotic, blind, and a beggar in Alsace."

RELIGIOUS INTELLIGENCE.

THE California Methodist Episcopal Conference has resolved "that the method of raising the deficiency of pastors' salaries by mortgaging church property, or giving trustees' note, is at variance with a sound financial policy, and calculated to seriously embarrass, if not endanger, our churches or parsonages, and we most earnestly recommend that this practice may at once and forever cease."

PETER CARTWRIGHT, the venerable Methodist minister, celebrated his eighty-seventh birthday on the first instant, at Pleasant Plains, Sangamon county, Illinois, surrounded by one hundred and twenty children, grandchildren and great-grandchildren. He is reported to be more than usually feeble, and gradually failing. This venerable and widely-known father in the ministry entered the itinerant work in 1804—sixty-seven years ago. He has never consented to take a superannuated relation, having long since resolved to die "in the harness."

THE country lying back from the Republic of Liberia in Western Africa is regarded as an important and hopeful field for missionary labors. It is elevated and healthy. The prevalent language is the Arabic, which is spoken and written by Mohammedans, evidently from the East, and who are spoken of as faithful in the observance of their religion, and earnest in propagating it. They are quite superior to the tribes about them. As the Bible is now printed in the Arabic, who knows but these Mohammedans are preparing the way for the introduction and rapid spread of the gospel in the heart of Africa?

ARISTARCHUS CHAMPION, of Rochester, New York, whose death has recently been announced, was very benevolent during his life time. He gave large sums to the temperance cause, and to philanthropic institutions. His will has just been proved, and his property is estimated at $300,000. He bequeathes one-half of all his real and personal property to the American Bible Society. The remainder of his property, with the exception of $1000, he bequeathes to the Presbyterian Board of Foreign Missions, under the control of the General Assembly of the Presbyterian Church of the United States. The will is to be contested.

THE *Memphis Presbyterian* gleans from the minutes of the Southern General Assembly that fifty-nine of the churches have received on profession twenty or more members each. The largest number was received by the church at Bristol, Tennessee, seventy-eight. The next largest was Shelbyville, Tennessee, sixty-six. The largest number by any presbytery was received by Lexington, two hundred and sixty-seven; and the next by Nashville presbytery, two hundred and twenty-eight. The average receipt of members is about one hundred to each presbytery, or seven members to every two churches, and about six and a half per cent. on previous membership.

SINGULAR STATEMENT.—Secretary Clark, of the Missionary House, informs the *Congregationalist*, that while upon his recent journeyings, he fell into company with the Hon. William H. Seward, who made to him a very important statement affecting our missionary interests in China. It was to the effect that the phrase, "and other places," in the treaty between our government and China, upon which we base our right to prosecute missionary work outside the ports particularly named, is a forgery. The statement of Mr. Seward is that it was interpolated by French Jesuits after the treaty had received the signature of the Chinese government, and before it was acted upon by our own.

THE new Greek church, says the *New York Methodist*, so long talked of in this city, is about to be erected on Lexington avenue, between Fifty-first and Fifty-second streets, and just east of the Roman Catholic Male Orphan Asylum on Fifth avenue. It is designed to be no mean representative of Russian architecture. The cost of the edifice, it is estimated, will be about $250,000, which will be defrayed by the Russian treasury in St. Petersburg. The church, though attached to the Russian Legation in the United States, will be directly under the supervision of the Metropolitan of St. Petersburg, and will in no way be connected with the diocese of the only resident Greek bishop in the United States, at San Francisco.

CHRISTIAN unity seems to be making more rapid progress on the other side of the water than in this country. The English journals report the extraordinary circumstance that the archbishop of York lately officiated in the parish church of Glengarry, and conducted the service according to the forms of the church of Scotland. The bishop of Winchester conducted the service in a similar manner in Glengarry parish church on the Sunday previous. The Queen, who is the head of the Church of England, uniformly attends the Presbyterian service while she is in Scotland; but the archbishop and bishop have gone a step further, in preaching in a Presbyterian church, and conducting the service after the Presbyterian forms.
New York Observer.

A SPLIT IN THE ROMISH CHURCH.—The Rev. Dr. Stryker, of Rome, New York, wrote several weeks ago to the *Christian Intelligencer*: "I claim, as all your readers do, to belong to the Holy *Catholic* Church. When I went to Rome, last year, some of my friends called me a *Roman* Catholic, which in one sense was true. But I have now something to tell you which is not a joke, but a very important and interesting fact. The German Catholics in our city have recently had a split, and one party, who may be called more evangelical than the other, have broken away from the bishop, and are building an *independent* church. They laid the corner-stone of their new church edifice last Thursday, and strange to say invited the Presbyterian Bishop to make an address. I very much regret that my vacation plans would not admit of my being present, and performing the service. These people are intelligent, and have secured a priest and pastor who is of the order of Dr. Dollinger. Who knows how this will spread and where it will end?"

THE *Boston Advertiser* has been studying the minutes of the General Association of the Congregational churches of Massachusetts, with the following results: "This, the largest of the religious denominations of our State, is still vigorously holding on its way. Its churches are scattered all over the Commonwealth, and, except in a few of the hill towns, are gradually increasing in size and in strength. The gain in membership for the past year has been only a little more than five hundred, but for a long time there has been a steady gain; and it may surprise those who, in the rapid growth of other denominations, have been accustomed to think of Congregationalism as perhaps on the wane, to learn that during the last forty years there has been a net gain of one hundred and fifty-six churches; and in the membership a gain of more than a hundred per cent. In 1830 there were three hundred and forty-seven churches, with a membership of thirty-seven thousand nine hundred and eighty-seven; now there are five hundred and three churches, with a membership of eighty thousand five hundred and eighty-three. In Sabbath schools the increase has been still more marked. While in 1830 there were only thirty-four thousand seven hundred and eighty-seven enrolled as members, the report now shows an aggregate of ninety thousand eight hundred and fifty-one. Meanwhile, there has been but little gain comparatively from abroad, while a vast multitude have gone out to find new churches all over the West; so that the record is, on the whole, a fair one. The number of ministers reported is five hundred and ninety-seven, and, it would seem, should furnish a fair supply for five hundred churches."

AMERICAN BIBLE SOCIETY.—The following interesting items are from an abstract of the last annual report: Life directors constituted 64, life members 1880, new auxiliaries enrolled 110, agents superintending the Society's work in this country 33, with 23 assistants. County agents employed by auxiliaries 221, Bible visitors who have worked gratuitously 23,138, agents in foreign lands, three, with forty colporteurs. The receipts for the year were $729,464 70; including $408,888 72 for Bibles and Testaments, $39,416 34 from the building fund, $101,078 82 from legacies, $169,659 83 from donations, and $10,420 99 from sundry items. The payments have been $651,135 31. The sum necessary to meet the outstanding engagements of the Society is estimated at $70,000. Volumes printed at the Bible House 1,031,800. Printed and purchased abroad, 164,997. Total, 1,196,727 volumes. Volumes issued 1,107,727, including 938,548 from the Bible House, and 169,179 abroad; the latter representing some 58 different languages and dialects. Entire number of volumes, issued during fifty-five years, 27,680,098. Number of families visited 644,476; number of families found destitute of the Bible 72,306, destitute families supplied 38,558, destitute individuals supplied in addition 28,607. The summary of work done during the past five years, since the re-supply was begun, is as follows: Number of families visited 2,990,119, number of families found destitute of the Bible 283,186, destitute families supplied 228,807. The disproportion between the number of destitute families and the number supplied, is due largely to the fact that Romanists so generally refuse the Scriptures. To the distribution effected directly by the society and its auxiliaries must be added the thousands of volumes circulated through other benevolent institutions to which grants of books have been made.

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AFTER CONVERSION.

After conversion, we are anxious to know what sort of Christians the young converts are making. It is a new field of experience, and a new test of character arises. It is the opening of another probation, and an entrance upon an untried career. Of the babe, we wonder "what manner of child shall this be?" and of the child we may have our hopes and fears as to the mature man. When a new calling is chosen, we wait to see how the matter turns out, and regard it as somewhat of an experiment until time determines. A vessel leaves port upon her first voyage, and her behavior and seaworthiness remain in doubt until she has encountered the gales and billows. We may have our conjectures, but we do not know the soldier and his qualities until he stands amidst the dangers and hardships of the campaign. Christianity is no longer an experiment in itself, but how the new-born soul will move off under its light and revelations is to be seen. Besides the failures of some to hold fast and to run to the end, there are various types of the religious character. We may ponder the probabilities of final salvation, remembering that the righteous are scarcely saved, and we may have our solicitude about the style of Christian in those who persevere.

The consistency and permanence of the profession depends much upon the reality of conversion. Serious convictions, occasional religious excitements, and a determined purpose to lead a new life, die out more easily than the power of a new creation. With experiences far short of a change of heart, many unite with the church and never reach a regenerated state. They do right, as far as they go, but resting in the outward means, or mistaking the fact that they are yet unconverted, a relapse to worldliness soon overtakes them. As a general thing, souls truly renewed by the Holy Ghost do not readily and immediately fall. The safety of the contrite and concerned is almost assured by conversion. No amount of awakening, no bonds of church fellowship, no degree of moral training, gives anything like the hope that is yielded by a clear conversion. We are not certain that the converted child will successfully pass the ordeal that awaits him, but the assurance is indefinitely increased. The strongest point of all is secured when this mighty change is wrought. The saving grace of God is too deep and powerful to be like the morning cloud or the early dew. It has a root and persistence which may be overcome, but which is altogether unlike the vapors of a shallow and imperfect conviction. Delusion may be mixed up with real and sincere religious feeling, and these may bear men along with the tide of temporary interest, but their speedy declension is not from converting grace. There may be seriousness and concern enough to keep them out of sin and in the church for a while, but the root of conversion is wanting. The sinner advanced in years, with habits of vice fastened upon him, is beyond reformation until the Spirit of God transforms his nature. Even then, there is danger that old habits may revive, but his security is a hundred fold greater than any well-meant expedients of moral obligation can make it. In our vigilant warnings against the danger of backslidings and apostacy, we should be careful not to undervalue the genuine experience of the new birth. Better far to frankly admit that the majority of our children, who stray away from the church, were practically strangers to vital godliness, and that multitudes who leave our revival services, to be heard of no more in active religious life, never felt the resurrection power.

We take it for granted that the most of these who are converted make Christians of some kind. They will retain their places in the church and become more or less spiritual and useful believers. The question of their perseverance is not so immediate as the manner of their development in the kingdom of heaven. The type of Christian that the young convert is to be is the subject of solicitude. Will he strike out boldly and bravely for Christ, take his stand as a worker and helper, and take up his cross at the family altar and in the prayer meeting? or will he be a backward and inert attachment to the society, and scarcely known and felt in the living enterprises of the church? The manner of the new-born child may be that of a deep and evergrowing faith, of a love that burns warmer and brighter, and of a zeal that becomes more consuming with the length of years. He may push on to the heights of the spiritual life, "perfecting holiness in the fear of God," and his path may be like the shining light opening up to the perfect day. On the other hand, the soul may move in a lower plane, ever learning and never coming to the complete knowledge of the things of God. It may remain in the babyhood of grace, incapable of assimilating the strong meat of gospel truth, and a stranger to the power and joy of spiritual manhood. What sort of Christians, what kind of church members are our young converts making?

As in everything else, it is vastly important to begin right in this race for glory. The first steps after conversion are apt to determine the kind of Christians we are to be, whether we are to be strong or weak, eminent in usefulness, or drones in the hive; whether we are to "mount up with wings as eagles," or to dwell in the dust. Christ's yoke cannot be too soon put on in the performance of every duty, nor can his burden, though light in comparison with sin, be shirked without infinite damage. It is better to put on the harness in the beginning. To hesitate, to hold back or to flinch, is to miss our opportunity, and to cast a deep shadow over the future. The spirit of fear is to bondage, and utterly opposed to the spirit of adoption. The cry of Abba: Father is a song of power, of love, and of a sound mind. Courage is the first grace after faith in the jeweled chain of progress. What sort of a member will he make who has but lately tasted of the good Word of God and the power of the world to come, and who is now uttering his vows in the presence of the congregation? Everything depends on how he starts, the way in which he takes hold, the firmness and completeness of his consecration. If he cannot now pluck out the right eye, he can never do it. If he now falls back "with the stuff," he will probably stay there, and never be found with the standards of battle at the front. Cowardice, inaction and selfishness become vicious habits soon, and weigh down and paralyze the soul. Failing at the first step, the young believer goes limping and impotent all his days. What he did not begin to do at first, he finds himself more and more unable to perform ever after.

Conversion is an end and also a beginning. It is here that the long sought peace is found, that rest to the soul is felt. It is the end of condemnation and of a course of sin and unbelief. But it is the beginning of a new life, the stripping for a race, and the bugle blast which signals our first onset in the holy war. Salvation, planted within, is to be worked out with fear and trembling. The Spirit's work in us is to be developed more and more, and our work for Christ is to call into play our self-denial, our patience, humility, and everything that we have. After conversion comes the test of our love, and the fiery trials which separate the dross from the gold. As grace reigns, fresh disclosures of depravity to be overcome are made, and in the highest raptures of a sanctified spirit we realize that Christ's blood alone cleanses from all sin.

CALIFORNIA.

The Golden Gate, the Grapes and the Giant Red Woods of California.

BY BISHOP KEENER.

SAN FRANCISCO, Oct. 2, 1871.

If I remember correctly, the steamer was just entering the Golden Gate as I closed my last letter. A few days since, I met a very intelligent, well-traveled man of means, and amateur tract distributor, who thought this Gate one of the great sights of his life, though he had just returned from the far-famed Yosemite Valley, where a single rock rises sheer four thousand feet, and was full of its inspiration. These cliffs of sharp, bare rock, rising to the height of several hundred feet on each side of a narrow entrance to a bay, sixty miles long and fifteen wide, is indeed a most noticeable feature of this rugged sea coast. That it should long since have been called "Golden" was singular, for through it hundreds of millions of gold have since passed. It is not unlikely that the knowledge of the existence of this precious metal, in small quantities, has been long known to the Indians and the Jesuits, and may have given rise to the name. The bays and inlets of this vast harbor are studded with beautiful retreats, and the steamers ply back and forth to the towns which have grown up on its shores. Its waters are deep and placid. In looking at them, one catches an idea of the clear coral-sheltered lakes that edge the islands of the Pacific. Large flocks of seagulls and heavy-looking pelicans congregate in its shallower parts, or fly about flapping a few times, and then sailing very near the mirror surface, as if admiring themselves in the flood. Quite a number of ships and steamers ride at anchor in front of the city, and its wharves are packed with all kinds of sea-going craft, loading for every part of the world.

Of San Francisco, I shall remark nothing at present, only that as I first saw it in the early evening. I felt as a boy who, for the first time, is half way through the Arabian Nights. Such a bewildering glare of lights, and grand showy windows, filled with all imaginable things, burst upon me. The shops of Paris, New York and Philadelphia were equaled, may be surpassed, by the magic scene of gorgeously displayed and captivating shapes of wealth. It would be an admirable test of obedience to be able to walk about among these places and covet nothing. But the eye is not filled with seeing, nor the heart with possessing.

After a day in the city, I passed on to a camp meeting near Stockton. This is a great climate for outdoor meetings. Not fearing rain, camps can be improvised at small cost. They do not entertain after the old Alabama style of camping, but one boarding place accommodates the bulk of visitors at moderate prices. We had good audiences and some converts. It gave me a fine opportunity to become acquainted with our preachers and people of that region. I found them true-hearted Southern Methodists. Many from Missouri, some from Tennessee and the States further South greeted me most affectionately.

From this point, by the special kindness of the brethren, I found myself on the way to the Calaveras Big-Trees. The grade was up all the way. First, a series of hills and valleys; then an ascent and a second range of hills and valleys, both sparsely inhabited—producing large flocks of tame turkeys, hay, barley and grapes. The turkeys eat grass seed and grasshoppers, and constitute the main reliance of some families. Of the grapes, I may say, speaking within bounds, that I bought ten cents worth, ate enormously of them for two days, and gave the balance to a clever little boy. I handed the grape-grower twenty-five cents; as he could not make change, he offered to give me more grapes, but I declined, my buggy being sufficiently loaded already. And such grapes! sweet, juicy, without any the least lingering trace of either acid or tannin. In all these statements, if there be any doubt created in the mind of the reader, I refer him to one-half of the whole college of our General Superintendents. Of all the luscious kinds of summer grapes, the White Muscat, Tokay, Hamburg, and a dozen other varieties, the Native or Mission Grape is, to my taste, the most refreshing. If this record is not made now, from all accounts it will be lost sight of in the still richer vineyards of the Los Angeles country.

After a drive of sixty miles, we found ourselves far up in the Calaveras ranges. Within a quarter of a mile of the Redwoods there is no symptom that indicates that you are near the largest growth of trees in the world. All at once they burst upon you. The road to the hotel lays right between two of them. Expecting to see a height that towered far above and beyond all trees around, I was somewhat disappointed at first. The firs and pines just about these notable cedars are also very high and large of their kind. The first surprise that I had was upon learning that there were more than three or four of these giants; that within a hundred acres there were some fifty or more. I saw at least thirty that afternoon. Several of them are lying on the ground. These thrown down by storm, and one cut down—the finest one, from all accounts, in this group. Cut down for Boston! That is, the bark was taken off in sections for the benefit of that well-known center of universal brotherhood. This finest tree of the world is, as its trunk lies on the ground, clear of bark, twenty-two feet in diameter; the bark would bring it up to twenty-four feet, and this diameter is taken at the height of twelve feet from the ground. If you measure the spurs of the body, the diameter would exceed thirty feet. The wood is red, like the heart of our cedar, aromatic and very solid. It is durable as cedar, in the ground or out of it, splits easily and straight. It was cut off by boring, and after it was cut still stood. It then required ten men for fourteen days (they say) to throw it over by wedging it off its base. The stump of this tree is housed, and the house is an octagon of thirty feet—very good size for a country church. If it had been Sabbath, I should have preached in it from: "The kingdom of heaven is like to a grain of mustard seed * * * but when it is grown it is the greatest among herbs." The seed of this species of tree is not larger than a millet seed. At two hundred feet from its base it is over ten feet in diameter, and it then ascends higher one hundred and fifty feet. What a just comparison between the vital force of such vegetable life and that of the Spirit! its beginning so slight and inconsiderable, its end so immense and glorious. Surely, we may find the surpassing beauty of the Saviour's parable in these monarchs of the forest. The amazing strength of a growth that lifts a circumference of thirty feet of solid wood two hundred feet in the air without a limb; a living shaft, tapering from a base of sixty feet to thirty feet, at one-half its whole height, impresses the mind with wonder and awe. To stand at the base of these trees and look up, fills me with the thought of Him who made them. The bark is the color of freshly cut oak bark—a lively reddish brown. It is huge in its folds and remarkably regular. In some instances, it is fluted up and down, which gives the tree a grand columnar expression. As there were several gentlemen along who had tape in hand, I speak accurately of the measurement of these trees—the "Mother of the Forest" seventy-eight feet round; "Father of the Forest"—down, supposed to have been over four hundred feet high; one called "Sheridan," three hundred and thirty-seven feet high—by actual measure. They have given names to many of these trees, that will eke out a short-lived fame for some of the heroes of the last war. I was especially delighted at a group of three giant Red-woods, that stand in the same place and sprang from the same root. They are each full eighteen feet in diameter, straight as an arrow, and run up side by side for three hundred feet, only two or three feet apart.

Another group of these sublime sons of the forest has been discovered within two years, called the South Grove, some seven miles from this one. I saw a party that had just returned from a trip there—tape in hand. They declared that the trees we were looking at were "nothing"—that is, they were pretty fair trees to one who had seen no larger; but nothing to the South Grove. Here I stop; it will not do to tell all; sometimes the half is more than the whole. I say, therefore, nothing further, only that they found a man living inside of a tree, in a good large room (fifteen feet square), surrounded with his dogs, gun and mule; his name being, of course, Smith. Smith had just killed a cougar—which then lay in the cabin—measuring seven and a half feet.

THE CONFLAGRATION.

As the details of the Chicago fire come in, we find that the extent has not been overstated. Whether the loss of property be one or two hundred millions, it is inconceivably great. The loss of life reaches several hundred, and the seriously injured may count up as many as one or two thousand. The amount of suffering from hunger, cold and sickness is beyond calculation, and the mental distress occasioned by the suspense, and the sudden fall from affluence to utter poverty cannot be measured. While this terrible calamity has brought out some of the most detestable exhibitions of depravity and crime, it has also revealed some of the highest and most beautiful traits of Christian civilization.

The benevolence of Europe and America has been aroused, and is moving with beneficent alacrity to relieve the stricken city. Munificent gifts and generous donations from individuals and corporations are flowing in with generous profusion. Money, clothing and food are going thither lavishly in quantities to meet the present wants of the destitute. Such an exhibition of sympathy and substantial beneficence gives us a better opinion of our race, and strengthens our hopes of the future of humanity. The sudden misfortunes of the people disclose an energy and enterprise which already begins to rise above the depressing shock of calamity. There is cheerfulness and hope amid the ashes and wreck, and an unconquerable determination to build up and regain what has been lost.

The moral of the catastrophe scarcely needs to be indicated. Where colossal fortunes vanish in an hour, and the successful accumulations of a lifetime are lost in a puff of flame and smoke, nothing more is required to demonstrate the vanity of trusting "in uncertain riches." The worshipers of Mammon, who glory in material progress alone, and who boast of the triumphs of their worldly enterprise, can now pause to think. The wild and almost crazy pursuit of money, and the vain glory and boasting in the splendid achievements of business tact and sagacity, are at least reduced to sober reflection for the moment. How much pride, avarice and worldliness have been rebuked by this dispensation of Providence is not for us to compute. The lesson, however, is of universal application. All of our great cities, and all the world, need the admonition. There is no absolute security for earthly pelf, and such visitations are calculated to break up the illusions of our spiritual idolatry. The proudest and most durable monuments of art and wealth crumble to dust; and the sun that goes down upon a populous metropolis, gilding its palaces, mansions and spires with its parting splend rises upon a waste of blackened w and smoking ruins.

CATHERINE SHAW.

This venerable woman died New Orleans on the twenty-ninth September, in her one hundred eighth year. Her father, Thom Yarrow, was an Englishman, w married and lived for some time South Carolina. Her parents mov to Natchez, and while at Pensaco on their way West, Catherine w born, in 1763. They reached Natch country some time in 1764, where grew up to womanhood. When abo sixteen years of age, she was marri to Valentine T. Dalton, a lieutenan artillery in the Revolutionary arm Some years later, probably soon af the close of the war, she moved w her husband to Baton Rouge, Lo isiana, and lived on a plantati near that place for a considera time. Lieutenant Dalton died abo the beginning of the present ce tury. Her second marriage was Andrew Shaw, and was solemniz by a Catholic priest, in the vicinity Baton Rouge. About one year aft their marriage, Mr. Shaw left hom for some distant destination on bus ness, and never returned. It w supposed that he died shortly afte his departure, but whether by di ease or violence was never known From that time, say about 1806, un til her death, Sister Shaw remaine a widow. Three children were th issue of her marriage with Lieuten ant Dalton. Her first born, a daugh ter, died in infancy; her second, son, is now living in Mexico, age ninety-one; her third and last child Julia Dalton, always living with her after years of suffering, died in 186 in her sixty-ninth year. Some year after the loss of her second husband she removed to Vicksburg, Mississip pi; and subsequently, as she thought in 1830, came to New Orleans. This is the best outline we have been able to make of her personal history, the most of which we have taken from her own statements, made to us sev eral years ago. There are, probably, errors in the dates, but the time and place of her birth and the order of the events are, no doubt, correct.

Her religious experience was one of remarkable interest. According to her own statement, she was converted in 1812. She was then still living near Baton Rouge, her second husband had but recently been taken from her, and she was in great trouble and perplexity of mind. At that time she had never seen a Protestant minister, and had never conversed with any one on the subject of religion. She happened upon a copy of Henry's Sermons, and by reading these sermons, she was led to conviction of sin and secret prayer. Whether these were the sermons of Philip Henry, or of his son Matthew, the commentator, is uncertain. Where the book came from, and how it got there, does not appear; but it was providentially sent to awaken and point this anxious soul to the Lamb of God. It would seem that at this time she did not even have a copy of the Bible. In her anguish of spirit she consulted a Catholic priest, who could give her no satisfaction, and advised her to study the Catechism. After weeks and months of deep concern, she found the blessing while praying alone in the woods. At first she knew not what to make of it. She was suddenly filled with peace, her burden was gone, and she returned to the house with a light and joyous heart. Months after this strange and rapturous experience, and still wondering and rejoicing, she fell in with some pious Baptists, to whom she related the circumstances of the inexplicable change, and who told her that it was conversion. She gladly followed their instruction, was baptized and became a member of the Baptist church. When she came to New Orleans, there was no Baptist organization in the city, and she joined the Methodist Church. Here she found congenial Christian fellowship, and became deeply attached to the doctrines and usages of Methodism. At the time there was but one Methodist society in New Orleans, worshiping in a little frame building on Gravier street,

and having but forty-six white members and one hundred and thirty-five colored. William M. Curtiss was preacher in charge. The Mississippi Conference then embraced Mississippi, Louisiana and Alabama, and the total white membership of all was less than twelve thousand. In 1834, another appointment was formed far up town, called the "Lafayette Mission." Subsequently it was called Upper Faubourg and Lafayette. It was probably located on St. Mary street, of the present Fourth District, and was the beginning and germ of the large and prosperous church on Felicity street. R. D. Smith was the first pastor, appointed in 1834. Alexander Talley was the next preacher, and, in subsequent years, Joseph Travis, S. W. Speer, L. Campbell, W. H. Watkins and others.

For nearly forty years she was a member of this charge, and was probably about the last of the band whose names were on the original record. For twenty years, she has worshiped regularly at the Felicity Street Church, and has rarely missed Sunday morning service until within the past year. Her hearing having failed to a considerable extent, she had for twelve months past been in the habit of attending only on the first Sabbath of the month, when the sacrament of the Lord's Supper was administered. The first Sunday of August last she was in her accustomed place, and for the last time received the bread and wine from her pastor's hands. She always sat in the same pew, came early and usually left immediately after the last prayer, rarely waiting for the doxology or benediction. This she did to avoid the press, and seemingly that she might have only the company of her own thoughts. Her pastors will remember her as the best of hearers, sitting before them with devout attention, clad in the old time costume, her face a marvel of wrinkles and of intelligence, and her eyes glistening and undimmed by years. She always brought a large hymn book under her arm, and used it without the aid of glasses, keeping it in hand throughout the service, and carrying it away with her as some priceless treasure. Slightly formed and shrunken by age, her step was quick and even elastic, and her last walk to church was as brisk as it had been a generation ago.

Sister Shaw was a joyous Christian, always happy in God, and cheerful. Her greatest trial was in waiting to be called home. In sickness, her only anxiety was that it might not be her last, and we have seen her weep at the thought of getting well. In her last sickness this seemed to be a joy and comfort that the Saviour had come for her. She read her Bible, hymn book and the ADVOCATE constantly, and was in the habit of reading devotional and religious works with care and deep thought. In her sickness she enjoyed uninterrupted communion with God, and the thread of consciousness and assurance remained unbroken as she peacefully glided into the heavenly glory. She lived in a humble abode of her own, and received a small pension from the government. Her wants were few, and she managed to give away nearly all of her income. John Wesley was not more frugal, nor more unselfishly liberal. One of the very poorest, we know but few who gave so much for the church and benevolent purposes, and her last gift, but a short time before she died, was a very substantial donation to the superannuated preachers of the Louisiana Conference. What our great Methodist founder determined on for himself, she literally carried out, giving all away, except so much as might be necessary to pay the expense of her burial. Her little cottage on Annunciation street, where she lived so long, and where her pilgrimage ended, was a resort of great interest to her many devout friends. It was to them a place of peculiar sanctity, and nearer heaven than any other spot. There she was always glad to have a prayer meeting, and to see her pastors and religious acquaintances. They usually found her busy as a bee with her sewing, her old Bible close at hand, and with a heart singing with joy. Expressions of religious rapture and of gratitude were always flowing from her lips. It was a privilege and a blessing to spend a half hour in her company, and a precious means of grace. She maintained to the last a lively interest in the church, and nothing gave her such delight as to hear of the conversion of souls. A model of industry and economy, her life was one of habitual prayer and praise. For many, many years she had been waiting for her change, and when it came, her passage home was as sweet and beautiful as the dawn of a spring morning. The earthly house was shivered and broken by more than a century of conflicts and toils, but the spirit was still fresh with the dews of grace when it parted from the wasted tabernacle of clay.

BUCK'S BRILLIANT STOVE.—This excellent cooking stove is on sale at the establishment of the agent, H. Haller, Esq., No. 49 Camp street, whose advertisement appears on our fifth page. Those who wish to purchase will do well to investigate the merits of the Brilliant before buying. Mr. Haller is also agent for the celebrated Ringen Washer.

SUTTON & POWELL.—The many friends of the well-known firm of Sutton & Powell will be pleased to learn that these gentlemen continue the commission business at No. 186 Common street. See their card in another column.

CUT THIS OUT AND KEEP IT.—Franklin Dyre, a highly respectable and intelligent farmer of Galena, Kent county, Maryland, gives the following as a sure cure for the bite of a mad dog. As will be seen, he has tested it with the most gratifying results:

"Elecampane is a plant well known to our gardens. Immediately after being bitten, take one and a half ounce of the root of the plant—the green root is perhaps preferable, but the dried will answer, and may be found in our drug store, and was used by me—slice or bruise, put it into a pint of fresh milk, boil down to a half pint, strain, and when cold, drink it, fasting at least six hours afterward. The next morning, fasting, repeat the dose prepared as the last, and this will be sufficient. It is recommended that after each dose, nothing be eaten for six hours.

"I have a son who was bitten by a mad dog eighteen years ago, and four other children in the neighborhood were also bitten; they took the above dose, and are alive and well well to this day. And I have known a number of others, who were bitten, and applied the same remedy. It is supposed the root contains a principle which, being taken up by the blood in its circulation, counteracts or neutralizes the deadly effects of the virus of hydrophobia.

"I feel so much confidence in this simple remedy, that I am willing you should give my name in connection with this statement."

Obituaries.

CLARA EUGENIA, only daughter of G. M. and M. E. Gilmore, was born near Shubuta, Mississippi, November 13, 1869, and died August 28, 1871, in Jasper county, Mississippi.

She was a lovely child, sweet and gentle in her disposition, affectionate to all. She met every one with a smile, and was loved by every one who saw her. Clara was the sunshine of the household; her papa's pride, her mamma's treasure. G. M. GILMORE.

Sister NEESOME, of Summit, Mississippi, died at her residence, August 7, 1871.

Born in Amite county, August 4, 1808, she gave her heart to the Lord in childhood, and by the grace of God, kept it upon the altar of sacrifice until the Master said: "It is enough, come up higher." Sister Neesome's walk with God was not "o'er flowery beds of ease." It was her lot to honor God by *suffering* His will, going to heaven through great tribulations. Her last illness, of four months' confinement, she received as the sure dissolving of "this earthly tabernacle." When nearing the portals of eternity, a few moments before death, her pastor, Rev. George Bright, called to administer the consolations of our blessed religion. Finding her in a sinking condition, he remarked: "I had better not read and have prayer." She heard the remark, and instantly requested the privilege of joining once more in the worship of God on earth. About fifteen minutes before her death she opened her eyes, then closed them again, saying: "I have seen enough of this world. I now want to see my Lord, up yonder." I visited her a few weeks before death, and, after a free and searching conversation upon the future, felt satisfied that "all was well." "Mark the perfect man, and behold the upright, for the end of that man is peace."

ROBERT B. DOWNER.

Departed this life, at the residence of his father, in Rankin county, Mississippi, August 31, 1871, WILLIAM FRENCH, son of Dr. Richard and Ellen French, aged twenty-eight years one month and a day.

The subject of this sketch joined the Methodist Episcopal Church South in 1861, while Rev. William Price was in charge, of which he lived an exemplary member until the day of his death. He nobly responded to the call of his country, volunteered in the cause of the war, where he contracted chronic diarrhœa, which caused him to linger under its withering effects until it terminated his days. He fell asleep but a short time before the protracted meeting was commenced at the church of which he was a member, and of which he had hoped to be able to take part; but God knows what is best. He does all things well. His pastor visited him a short time before his death, talked and prayed with him, which he seemed to appreciate very much. He did not seem to murmur or complain, but was submissive to the will of his Heavenly Father. His faith in God was sufficient, bearing him to Pisgah's top to see the promised land beyond the Jordan of death. He bore his afflictions as becometh an heir of heaven, died as he had lived, sleeps in the tomb with a sainted mother, leaves an aged father and two brothers and two sisters he had to mourn his loss. Weep not, as those who have no hope. He has fallen as a faithful soldier at his post, not to be disturbed till the trump of God shall arouse him on the resurrection morn, to come forth and receive his crown and hear the welcome applause: "Come in, ye blessed of my Father, as thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord." G. M. L.

RICHARD TAYLOR CLOUGHTON, son of J. L. and S. E. Cloughton, was born in Dallas county, Alabama, December 3, 1854, and died September 6, 1871. His father, James L. Cloughton, is well known to the readers of the ADVOCATE, and especially to the members of the old Alabama Conference, with whom many of them have often found a resting-place, for his house has ever been a home for Methodist ministers. He has been fighting the good fight of faith for more than forty years, and is still at his post. How true it is that "those whom the Lord loveth He chasteneth." This clause of Holy Writ has been verified in this good man's life.

Richard, the subject of this notice, was one of the most promising young men in the community in which he lived. He possessed the elements of a useful man; he appeared to have more firmness than is usually allotted to the young; he could say, with the English nobleman's daughter:

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone."

He was kind and accommodating to all. It was to him that his parents hoped to look in their declining years. But alas! how vain are all human expectations. "God moves in a mysterious way, His wonders to perform." Richard was, in infancy, given to God in holy baptism by his parents, who believe in "training up a child in the way he should go, so that when old he might not depart from it." He could not say, as many have said: "I never heard my father pray;" for it has been his father's custom, ever since he has had a family, to have family prayer, morning and night. I do not know that Richard ever made a public profession of religion, yet he seemed to enjoy some of the comforts that religion alone can give. Some two years ago, he was formally received into the Methodist Episcopal Church South, and was a consistent member to the day of his death. I spoke to him, a few weeks before he was taken sick, in reference to his religious duties, and he told me that he had regular hours for prayer, and that he was trying to get to heaven. He was sick but a very short time, and said but little, if anything, about dying during his illness; yet, judging from the life he lived, we would say to the afflicted ones that they weep not as those that have no hope. J. W. V.

Mr. LITTLETON COLE was born in Clark county, Georgia, September 23, 1810, and died in Northport, Alabama, August 7, 1871. He was converted at a camp meeting at the Hargrove Camp Ground, in Pickens county, Alabama, July 22, 1826, and joined the Methodist church, in which he lived an exemplary and useful member until his death. He was a good citizen, a kind husband, an affectionate father, and a devoted Christian. In all the relations of life he was faithful. For thirty-five years he acted as class leader and circuit steward, and well did he fill these offices in the church. He possessed a strong, natural intellect, untiring energy, and solid piety. He had almost constant communion with God, and, at all times and in all places, he demonstrated the character of the true Christian. He was chaste in conversation, prudent and upright in deportment, and liberal to the extent of his ability.

A great man in Israel has fallen, for in point of piety and usefulness, Bro. Cole was truly a great man. In 1868 and 1870 he was elected by the District Conference a delegate to the Annual Conference, and faithfully did he perform his duties as such. Last June he was again elected a delegate to the Annual Conference by the Tuscaloosa District Conference. He was devoted to the interests of the church, and was always at the post of duty, and when death came he was ready. He lingered a few weeks, and in his sickness as in his health he had sweet communion with God. He gave every assurance of his preparation for death and his resignation to the will of God. He complained not a word during his sickness. He requested his family not to weep, for if he died all was right. He spoke calmly of death, and assured his friends that he was "going home." Bro. Cole lived happy and was useful, and died triumphant. He met death with a smile, and now he rests from his labors, and his works do follow him.

EVAN NICHOLSON.

The following tribute of respect was passed by the Fourth Quarterly Conference of the Northport circuit, North Alabama Conference, September 9, 1871:

WHEREAS, Almighty God, in His infinite wisdom, has taken from us Bro. LITTLETON COLE, who was, for about forty-five years, a member of our church, and for thirty-five years a member of the Quarterly Conference of this circuit, therefore be it

Resolved, That in the death of Bro. Cole the community has lost one of its best citizens, the church a faithful and useful member, and this Quarterly Conference one of its most efficient members.

Resolved, That from a deep sense of our loss, and in view of our love and esteem for our deceased brother, that the presiding elder—Rev. J. D. Anthony be and he is unanimously requested by the members of this conference to preach a memorial sermon of Bro. Cole on to-morrow (Sabbath) at eleven o'clock.

Resolved, That we deeply sympathize with the family of our deceased brother in their irreparable loss, and that a copy of these resolutions be furnished them.

Resolved, That these resolutions be spread on the journals of this Quarterly Conference, and that a copy of them be sent to the New Orleans CHRISTIAN ADVOCATE and Nashville *Christian Advocate* for publication.

B. J. PIERCE, Secretary.

Agt's & Publisher's Department

In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending October 16, 1871:

A—American Sunday School Union, American Baptist Publication Society, Richard Adair, S. D. Akin, ($1 gold).

B—W. Buchanan $5 60, George W Boyles, L T Bell, C J Browne $10.

C—S H Cox, Colton, Zahn & Roberts, Clark & Ansell 50c, Chaffe, Shea & Loye $29 60, John F Cook, S H Cooper, Cassell & Vaughn, J D Carnes, Claxton, Remsen & Haffelfinger, E E Cushing.

D—Philip H Deiffenwerth $15, E G Duval $10, Davis & Baker $1, B D Dashiell, L F Dowdell.

E—John Enton Jr, Henry Ehlers $20.

F—E N Freshman.

G—G Garrett, Gould & Lincoln, George M Gilmore $18.

H—Christian, Hoover & Co., Hitchcock & Walden, A Hitchcock $1 25, W C Halsip $60, Samuel J Hawkins $35.

I—O R S Isbell.

J—J M Johnson, H F Johnson 3 lots, Dr J O January, John A B Jones $17.

K—Bishop J C Keener, Bishop H H Kavanaugh, Kittrell & Purnell, Charles Kier $1 50.

L—W E M Linfield 50c, M J Law, George M Liverman, Henry Levy & Brother.

M—Heman B Magruder $16 75, L P Meader, W A Montgomery, F M Martin $2 80, S C McCormick, Jethro Moore, John P Morton & Co., H H Montgomery $7 80, W W McGuire, Thomas Mullett.

N—Thomas Nelson & Sons, J A Norsworthy.

P—G W F Price $5, Mrs E B Pipes, John M Pugh, Robt Parvin, J S Parker, H M Powers.

R—George P Roberts $3, J F Reeves, J K Randall 3 lots, Robert Randle $5, Roberts & Brothers.

S—Scribner, Welford & Co., St. Stanislaus Commercial College, William H Scales, C S Stewart $1 40, A H Sutherland $7 50, Charles Scribner & Co., George S Scofield, Samuel S Scott $11, E W Simmons $25.

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TWENTY-SECOND ANNUAL STATEMENT
—OF THE—
Crescent Mutual Insurance Company.

Gross Premiums for the year $473,382 00
Assets of company, April 30, 1871 ..... 908,662 52
Net Profits for the year 168,453 46

The Board of Trustees resolved to pay Interest at Six Per Cent in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT of the issue of 1860, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

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12 Butter Plates,	2 Pickle Dishes,
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31.....PERDIDO STREET.....31
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oct12 1f ROBERT J. HARP, Agent.

The Child's Corner.

"WILLIE WHEAT"

BY THE REV. E. W. PEET.

On a bright April morn,
When the winter was gone,
And the birds their cares were singing,
Their song of all ages,
Were free from their cages,
And their laugh on the air was ringing.

With merry merry joy,
A happy little boy,
As he listened to the songs so sweet,
Caught the sound of his name,
Through the air, as it came,
And a little bird said: "Willie Wheat!"

With a bright, sunny face,
And a quick dancing pace,
To his home, his kind mother to greet,
With a strange, strange story—
To him it was glory—
That a bird should have called Willie Wheat.

"Willie Wheat, Willie Wheat,"
"O the song, 'tis so sweet"
Said the child, in his innocent glee,
In ecstasy of joy.
Then asked the smiling boy,
"My little bird, mamma, may it be?"

"O yes, my darling child,"
In sweet accents so mild,
Did his mother the present convey;
The reply to his heart,
Did new pleasure impart,
As he bounded away to his play.

"Willie Wheat, Willie Wheat,"
Still the child did repeat.
As the bird sang in notes wild and free;
"Willie Wheat, Willie Wheat,"
Were accents very sweet,
To the child in his innocent glee.

When its notes can be heard,
"O, that's my little bird!"
Says the child, with its heart full of glee.
"He is calling my name;
O 'tis the very same,
That mamma, dear mamma, gave to me."

How innocent the joy,
Of the sweet little boy,
As his heart leaps with silent delight!
May his soul never know
Sad adversity's blow,
Mid the shades of affection's dark night.

We may from this story—
'Tis no allegory—
Learn a lesson in tones very mild.
O what a tiny thing,
Much happiness can bring
To the heart of a dear little child!

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Little readers, God is calling to you every day through His word, through kind teachers and ministers of the gospel to come to Him. Every sin you commit takes you further from God and heaven; and if you continue on in your sins you will never reach that happy home which He has prepared for those that love Him. When you hear the Saviour saying to you in the tenderest accents of His love: "Child, give me thy heart," will you not listen to His voice? If you come to Jesus now, He will take you in His arms and bless you, and make you happy while you live, and when you die will take you to dwell with Him forever.

"Then lift your little hands in prayer;
The Saviour bids you come;
Safe in His bosom He will bear
The lambs to His bright home.

"Then lay your little hand in His;
He'll lead you gently on,
Through trials of a world like this,
To scenes of bliss beyond."

Old School Presbyterian.

KEEP ON TRYING.

'Tis no use of bewailing
Our want of success;
And all unavailing
Are tears of distress.
The soul that is cheerful
Will struggle through all;
But the heart that is fearful
Is fated to fall.

Over the Ocean.

"Come Toddles, come dearie, its time to be up."

"Yes-em," came sleepily from the pillow, and the next thing the little drowsy head knew, it was nodding on mother's shoulder, while dear nurse Judy had seized one foot and was rapidly drawing on a stocking.

It was broad daylight now, and Teddy had been dressed and out on the stoop waiting for the carriage for almost an hour, while the late beams of a warm November sun had all that time been trying to get under the closed eye-lids of his sister. I don't think this sleepiness was much to be wondered at, even if there were two or three trunks and big boxes in the hall, packed and waiting the coming of the great rumbling express, that was to carry them down to the ship that lay swinging at her moorings, trying to act as if she were not conscious that in a little while she would spread her broad, white sails and glide off into the great blue ocean that lay beyond the bay.

The night before this great day in the little people's lives, Toddles had been overlooked in the coming in and going out of all the company who had come to say "good-bye." She had always gone to bed very early in the evening, and, as a consequence, would generally rouse the whole household long before they had taken their last nap—so you see this late sleeping had some cause. If you had asked Toddles where she was going, she would have said: "To see my fodder, in Demelyaller," and I don't believe you would have been a bit the wiser for the answer. So I'll tell you.

Her mother, Judy, her brother Teddy and herself, together with the great strapped trunks and boxes, were all going on board of the big ship, and out on the broad Atlantic, where they were to spend many days and nights, and finally drop anchor off the coast of South America, where the father of these little people lived. Wasn't the day on which they should start on such a trip worthy of being called great in the lives of these children, to whom a day's sail up the Hudson was enough to set them talking like magpies for a week?

When they reached the ship and stepped on board, there was so much to look at that Teddy and Toddles actually sat down on a bench for five minutes, without speaking or moving. There were men running up and down the decks with bundles, and barrels, and boxes, and ropes; men standing still and shouting; and men, men, men all over. They soon found out that the ship had three tall masts, a boom, a cabin and a wheel. Some things puzzled Toddles, and if she had seen any one of the many men standing still long enough to answer her questions, she would certainly have asked him what those words meant, and where they were on the ship, and what was "the good o' 'em." She found out, though, before night, from one of the sailors named "Jack," with whom she formed a very close friendship, which lasted all through the voyage. They were all very seasick the first week, except Teddy; and as the two children had had the mumps, and measles, and scarlet fever together, Toddles couldn't understand why she was so sick, while Teddy was having such a good time. Finally, Judy felt well enough to sit up, and take off the clothing in which Toddles had lain down when the sickness first came on, and dress her all in fresh, clean clothes, and then they both crept up on deck. What a grand sight they saw! Nothing but the great blue ocean, rolling and tossing all aronnd them.

Toddles said, after she had looked for a long time:

"Who'd think, Judy, that these beautiful little waves would make a body feel so sick."

Judy laughed, and said she guessed they would think so now, after the last week's experience. Then seating the little girl on a great coil of rope in one corner of the deck, she went down to see if she could help Toddle's mother up into the cool air.

Looking over the side of the ship, she could see the water bubble and sparkle, and they cut through it with a rush and a dash. How fast they went! The wind was blowing and the sun was shining, and Toddles came to the conclusion, now that the sickness was over, that it "paid to be out on the ocean."

Just then a man came along, holding a long line, with a piece of lead attached to it. Toddles looked up, and saw that it was Jack. He nodded pleasantly to her, and she sprang up to go to him; but she could hardly walk straight, because the ship rocked so. Jack took hold of her, and helped her to where she could hold on to a rope-ladder that came down from the mast to the side of the deck. Then they had a pleasant chat, and he told her that he was going to find out how fast the ship was going, by throwing that line overboard. He explained it all to her, but she didn't quite understand just how he did it, though she watched him very closely. I think she would have asked him many more questions, if just then her mother had not come up on deck, looking so pale and sick that Toddles forgot everything else but her comfort. The fresh cool air, however, soon worked a great change, and Teddy coming up, took Toddles off to the kitchen to introduce her to his friend, the cook. They didn't call it the kitchen, but the "galley," and it wasn't a bit like the kitchens in New York; it was so small, and everything had to be fastened down to keep it in place.

"Come, Toddles, and see what the captain's doing, said Teddy, after they had examined everything in the vicinity of the galley; and staggering laughingly from side to side of the rolling ship, they reached the place where the captain stood, holding an odd-looking instrument to his eye, and looking straight up at the sun.

"Please tell me what you're doing, captain?

"Looking at the sun."

"What for?" again asked Toddles.

"Because, when I see the position of the sun, I can tell our relative locality," answered the captain, with an amused twinkle in his eye.

"O," said Toddles, with a puzzled look. She saw he was "poking fun" at her, and she made up her mind that he wasn't half as nice as Jack, and that she'd put that "what for" question away with some others that she knew would be answered when she reached "Demelyaller."

Those were the longest three weeks and a half that the little people ever lived, because every day and hour was so full of something new and interesting. Sitting down to dinner, on chairs that were fastened to the floor, and eating from a table where all the dishes were secured in what Toddles called "little pig pens of wood," was so odd, that if the strong salt breeze had not given her such an appetite, I'm afraid she might often have suffered her food to go untasted. They saw numbers of flying-fish, that used to dart out of the water and look "almost like a bird." Once one of them flew right up into Toddles' very face, and frightened her so that she reeled off her stool on deck before she could tell what was the matter.

There was a young man on board who was very funny, and who took a great deal of notice of the children; and one day he threw a line over the back of the ship, that they called the "stern," and Toddles helped him pull up a great fish, larger than any she had ever seen before, called a "dolphin." She used to "help" the sailors, too, when they pulled the ropes; and she learned to chime in with her little voice in the "Yo, heave a ho," and the other songs that they sung. They had a terrible storm one day, and when night came on Toddles did wish she was home, or somewhere on the dry, firm land. They had been shut up all day in the cabin, and the wind did shriek and moan so, and neither the captain nor the mate had been down stairs since breakfast, and it was so dark that it was just dismal. There was such a noise and shouting up stairs that Toddles made up her mind that she would just slip up and take a look, before her mother forbade her going. She eased her conscience by saying to herself that it "wasn't disobedience, because her mother didn't say anything." But if it "wasn't," she watched her chance when her mother and Judy were busy, and quietly opened the door and stole out. She found an old oil-skin cape on the steps, and by dint of much tugging and pulling she managed to get under it, and then opening the door at the head of the step she held the cloak together with her teeth, kept a tight grasp on each side of the doorway, and soon forgot "mother and "disobedience" in the awful sight. It didn't seem possible that it was the same ocean and sky that she had looked on yesterday. The ship tossed and the waters washed over the decks, and Toddles' feet were soon wet, but she never noticed that. There was such a roar and surge that the captain and the mate called out to each other, and to the men, through great, wide-mouthed trumpets. I don't know how long she would have stood and looked, if she had not felt Judy's hand on her ankle, pulling her rather suddenly down, oil-skin cape and all, and she entered the cabin in such thick, damp darkness, when the cape went over her head, that I verily believe she thought they were going down to the bottom of the ocean. But though they passed a terrible night, the sun came out so cheerily that the troubled waters and the black sky acted as if they were ashamed of their passion and tempest, and gradually quieted down. I haven't time to tell you how the rest of the days passed, but they were all like some strange new chapter in a delightful book. I think Toddles was almost sorry when one morning she woke up and found that the ship had stopped, and that they were really anchored before "Demelyaller." But when Judy wrapped her up in a big shawl, never stopping to dress her, for fear she'd lose some of the beautiful sight that they'd all been up looking at, and carried her on deck, and she saw the odd people and trees on the shore, and the beautiful sun rising, she said, turning to her mother and Teddy: "I'm *dreadful* glad we've come, it looks like a first rate place. *I'm* going to dress and go ashore. "Come on, Judy, and help me," and disappeared down the cabin steps.—*Evangelist.*

The Frozen Eagle.

An eagle once flew over some ice valleys and espied a dead body lying on the ice. He came swooping down upon it, and was so long feasting upon the carcass, that when he would fly away again, he found his wings frozen to the ice.

So when we become very much engaged with the things of this world, we find that our thoughts cannot fly heavenward. We are like the eagle chained to the ice.

When we spend all the week thinking and planning over a beautiful dress or hat we are to wear to church or Sabbath school on God's day, we shall find we have little heart for the precious hymns and Bible lessons we shall hear. The Sabbath will be a wasted day to us. We must not set our hearts on these good things, or we shall make idols of them. You all remember what God says in the first commandment.

Some children think as much of feasting as this eagle did. Rich food and dainties of all sorts, are their constant craving. When they possess a few pennies, instead of spending them on something of use, buying a good book, or subscribing to a beautiful paper, which would give them joy every week or month through the year—or, better still, in giving some comfort to one of Christ's needy children, they hasten right away to the confectioner's, and spend it for sweets.

Such children's hearts are chained to the ice. They grow more and more earthly as they grow older. Self-indulgence of this sort spoils one for a scholar or a Christian. It was not the way our Saviour lived. "He pleased not himself," that He might bring salvation to us. Let us learn to deny ourselves for the sake of others, and hold so lightly the good things of this life, that when God may see fit to take them, we shall not be cast down, because He leaves us something better in its place, even His precious love in our hearts.—*The Presbyterian.*

The Boy and the Circus.

A circus came to town, and everybody knows how the music and the grand tent and horses set all the boys agog. Shillings and sixpences are in great demand; and many a choice bit of money have the circus riders carried away, which was meant for better purposes. A little boy was seen looking round the circus tent with a great deal of curiosity.

"Hallo, Johnny," said a man who knew him, "going to the circus?"

"No, sir," answered Johnny, "father don't like 'em."

"Oh! well, I'll give you money to go, Johnny," said the man.

"Father don't approve of them," answered Johnny.

"Well, go in for once, and I'll pay for you."

"No, sir, said Johnny; "my father would give me money if he thought 'twere best. Besides, I've got two shillings in my strong-box—twice enough to go."

"*I'd go*, Johnny, for once; it's wonderful the way the horses do," said the man. Your father needn't know it."

"I shan't," said the boy.

"Now, *why?*" asked the man.

"'Cause," said Jonny, "after I've been *I couldn't look my father right in the eye*, and I *can* now."

Johnny was right. A disobedient boy can never look his father "right in the eye." And children ought always to remember that God sees them, let them go where they will. They can never get out of the reach of His all-seeing eye.—*Methodist.*

Is It Not Profanity?

"Swear not at all!" A word to girls and young ladies.

You would not swear? The thought is horrible! Yet you say, perhaps, such words as "Mercy!" "Goodness!" "Gracious!" "Kingdom!" and the like, in common conversation. I have heard many such expressions fall trippingly from rosy lips.

Mercy, goodness and grace are attributes of God. In this view of the case, if it is not profanity, it is very near it to use them as expletives.

A very small bit of charcoal will soil a very white dress. The instinct of purity in woman should warn her away from even the least stain of indelicacy.

At the very least these are idle words, and idle words are sinful.

Let your conversation be simple, straightforward, and free from anything which even threatens to break the third commandment.—*Sunday School Times.*

THE FARM AND GARDEN.

MANUFACTURE OF SUGAR FROM SORGHUM CANE.—In the first place, it is necessary to filter the juice of the plant *as it comes from the mill.* A bag filter or one made of a blanket placed in a basket will answer the purpose. Next we have to add a sufficiency of the *milk of lime*, that is lime slacked mixed with water, to the juice to render it slightly alkaline, as shown by changing reddened litmus paper to a blue color. A small excess of lime is not injurious. Then boil the juice for fifteen minutes, a thick greenish scum rapidly collects on the surface, which should be removed by a skimmer, and then the liquid filtered again. It will now be of a pale straw color, and ready for evaporation. The juice should now be boiled down rapidly, to about half its original bulk, after which the fire should be kept low, and the evaporation carried on with great caution to prevent burning at the bottom of the evaporators. Portions of the syrup should be taken out from time to time, to see if it is dense enough to crystalize. It should be about as thick as sugar-house molasses or tar.

When the syrup has reached this condition, it may be withdrawn from the evaporating pans and placed in tubs or pans to granulate. Crystals of sugar will begin to form in from three to five days, and sometimes nearly the whole mass will granulate, leaving but little molasses to be drained off. The sugar may then be scooped out into conical shaped bags made of coarse open cloth, which are to be hung up over the receiver for molasses; the drainage being aided by warmth, it will be useful to keep the temperature at about eighty or ninety degrees Fahrenheit.

After some days the sugar may be removed from the bags, and will be found to be good brown sugar.

The method here described is a common and cheap one, such as any farmer may employ. A very large proportion of the farmers will be satisfied with good syrup from the plant. They may obtain it by following the method above described, or omit the lime, and have a lighter colored acidulous syrup, not liable to granulate on account of the acid matter. The unripe cane may be made into molasses and alcohol.—*Extract from Wall's Manual of Agriculture.*

FISH AS A MANURE.—At a discussion before the New York Farmers' Club, Dr. J. V. C. Smith said that fish was a very good manure for worn out lands. Their use for this purpose was suggested to the Puritans of New England by an Indian, who told them that the way the natives managed to raise corn was by puttings three herrings into each hill. The Doctor also remarked that the great value of the overflowing of the Nile was the fact that the deposit it left on the land was composed of millions of infusorial animals. This fertilizing material, so rich in animal matter, had made Egypt the granary of the old world. He also alluded to the custom of burying dead animals near trees, so that they may derive the benefit of the fertilizing matter contained in the muscles, and the phosphates in the bones as the bodies decay. Mr. Bruen told how a friend of his bought a farm of poor land for two thousand dollars. This farm was manured with moss bunkers, spread over thickly and plowed under, after which a crop of wheat was sowed. The proceeds were forty bushels to the acre on seventy acres, which he sold for one dollar and fifty cents per bushel, and thus paid for the place twice over with the first crop, and it was the fish that did it. Dr. Growell said that where moss bunkers were used continually, the land becomes sour after the third year, and will not produce a crop. The same result is noticed with fish guano.

PECAN TREES.—Last autumn I received by mail (postage eighty cents) a small tin box, sent to me from Texas, containing thirty pecan nuts mixed with ashes. The nuts were buried in the ground, at a depth of five inches. I have now twenty-six pecan trees more than a foot high. Having knowledge of a pecan tree north of Philadelphia that is forty years old, and bids fair to live for a century longer, it appeared to be of importance that it should be generally known that this valuable nut-bearing tree would thrive in a northern locality. For beauty and size, this tree recommends itself. It has a long tap-root, and the better mode would be to plant the nut where you wish the tree to stand, or to transplant in the fall of the first year. All nuts must be buried as soon as possible after falling, or kept in moist earth until planted. When dry they will not germinate. Obtain the largest and best varieties. Request some friend in a Southern State along the Mississippi to fill up an ordinary tin can with the fresh nuts and a little earth, and inclose a dollar for postage, and you will soon have an opportunity of testing the truth of the above statement.—*Washington Correspondence in the Country Gentleman.*

LICE ON HOGS.—In answer to a recent inquiry in the *Rural New Yorker* for a remedy for lice on hogs, allow me to say that I have had an experience of twelve years with breeding hogs. The past five years I have used the following, which will clean off the lice in two days: Put about one gill of kerosene oil in any old dish, and with a paint brush or old woolen rag rub the oil up and down the back of the animal and behind the foreleg and on the flank. Be particular about the last two places, for it is where the lice deposit their eggs, which, if not destroyed, will hatch out in about five days. If it be a black hog, these eggs can be plainly seen, being about the size of timothy seed, and laying close to the skin, fast to the hair. No one need fear to use the oil freely, as it will not injure the hog in the least. Hot water will not kill these lice, for I have seen them crawl after the hog had been scalded in a barrel after being butchered.—*R. Woodruff, in Rural New Yorker.*

RED CLOVER.—The reports from the prairies this season, settle beyond a doubt or peradventure the question as to whether our soil and climate are adapted to the growth of clover. The red clover of Monroe county cannot be excelled by that of any land under the sun, either in yield or quality.

Its culture is becoming general, and all who have sown it are well satisfied; to mention all of those who have succeeded admirably would fill a column—on one prairie farm in the county, that of Mr. John Holliday, who has a clover field of about twenty acres, the stand is pronounced by all who have seen it, to exceed anything that ever came under their observation in Kentucky, Tennessee or Virginia.—*Field and Factory.*

HOW TO QUIET BEES.—A farmer says: I have used wormwood for several years for quieting bees, with the best of success. Take old cotton cloth, a foot square, spread out and lay on the wormwood about one-fourth of an inch thick; roll it up tight and snug, and tie securely.

HOUSEKEEPERS' DEPARTMENT.

BURNS.—Equal parts of linseed oil and lime water are invaluable as a cure for a scald or burn, and every house should contain a bottle ready for use.

CURE FOR A FELON.—As soon as the parts begin to swell, get tincture of lobelia and wrap the parts affected with a cloth, saturated thoroughly with the tincture, and the felon will be dead.

MOLASSES POUND CAKE.—Two teacups of molasses, two of brown sugar, one cup of butter, one of milk, two spoonfuls of ginger, six eggs, one teaspoonful of salaratus; make as stiff as pound cake.

DRESSING FOR A TURKEY.—The crumbs of one large loaf of bread, rubbed up fine, two eggs, half a teacup of butter, one teacupful of celery chopped fine, one teaspoonful of salt, one teaspoonful of ground pepper. This is delicious.

SUGAR COOKIES WITHOUT EGGS.—Two cups sugar, one cup butter, one cup sweet milk, one teaspoonful soda, two teaspoonfuls of cream tartar, sifted in the flour; spice to suit the taste, and flour to make it thick enough to roll easy; rub butter and sugar in the dry flour, then wet and roll out; using no eggs.

RICH MINCE PIES.—Eight pounds of beef, one pound suet, two pounds currants, two pounds raisins, one-half peck apples, two ounces ground cloves, two ounces allspice, one-half ounce mace, one ounce nutmegs, three-quarter pound citron, one-quarter pound cinnamon, eight pounds sugar, half a gallon sweet cider, six lemons.

OYSTER SOUP.—Three quarts of opened oysters; three pints of milk. Boil the oysters in their own liquor, with a very little powdered mace, Cayenne pepper, and a piece of butter the size of an egg. When the oysters have become plump, add the milk; this must be done carefull, to prevent curdling; stew the whole with powdered and sifted crackers.

TOOTHACHE.—The *English Mechanic* gives the following curious remedy for toothache: Put a piece of quicklime, as big as a walnut, in a pint of water in a bottle. Clean the teeth with a little of it every morning, rinsing the mouth with clean water afterward. If the teeth are good it will preserve them and keep away toothache; if the teeth are gone, it will harden the gums so that they will masticate crusts and all.

SCHOOLS AND COLLEGES.

HOMER COLLEGE.

THE EXERCISES OF THE TWELFTH scholastic year of Homer College, begin on the first Tuesday in September, 1871. The term is divided into a short Fall Session and a long Spring Session, with a Christmas Vacation of two weeks.

FACULTY:

Rev. J. E. COBB, President and Professor of Mental, Moral and Commercial Science.

J. W. NICHOLSON, A. M., Professor of Pure and Mixed Mathematics.

A. C. CALHOUN, A. B., Professor of Languages.

E. M. CORRY, A. B., Tutor in Physical Science.

TERMS—IN ADVANCE:

Tuition for Fall Session.....$18 and $20 00
Tuition for Spring Session.... 24 and $30 00
Incidental fee (per session)..... 1 50
Board (per month)..... 15 00

Students admitted at any time in classes already formed, and charged until the end of the session.

A course of study as full and thorough as that of any college in the land, an ample corps of instructors, a complete library and apparatus, recently purchased and adapted to the present demands of science and learning, the sure prospect of a permanent endowment, now in progress, an eminently healthful location, a surrounding community intelligent and refined, invite the patronage of the Southwest to Homer College.

For further particulars, address
REV. J. E. COBB,
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WHITWORTH FEMALE COLLEGE,

Brookhaven, Mississippi,

ON THE New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles from New Orleans, and fifty-seven miles south of Jackson, Mississippi.

The location is healthy. The instruction in all the branches, including French and Music, is thorough. During the past term there were one hundred and eighty-two pupils. The Faculty consists of four gentlemen and six ladies. The total expenses for board, tuition in English, Latin and Greek, English text-books, school-room stationery, medicines and medical attention, for the term of forty weeks, amount to $263. The next session will open on the twentieth of September, 1871.

Catalogues can be obtained from R. J. Harp, 112 Camp street, New Orleans, Louisiana, or from the president.

REFERENCES: Revs. R. J. Harp and Linus Parker, Bishop J. C. Keener and J. Bloom & Co., New Orleans; Dr. J. B. Walker, Galveston, Texas. Address
REV. H. F. JOHNSON,
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Owned by the Louisiana Conference.

THE FALL SESSION of this institution, for the year 1871, will commence on WEDNESDAY, September 27. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and efficient discipline, and a constant regard to comfort and moral improvement.

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Board, including washing, fuel and room-rent, in gold..... $67 50
Regular tuition, in currency..... 25 00
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Use of instrument in music, in curr'y. 7 50
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Incidental fee, paid by every pupil, in currency..... 2 00

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The buildings have been enlarged and improved. Furniture, pianos, and apparatus new and superior. Rooms all handsomely carpeted, and the boarding department made a pleasant home.

This is now the most progressive Female College in the South, equal in its appointments and methods of teaching to the best in the United States.

Tuskaloosa is noted for health, and for refined and cultivated society.

Two hundred and twenty-five dollars in advance pays all expenses ten months for board and tuition, including washing, lights, incidental fees, books and stationery, and tuition in full English course, with Latin and Greek.

Music, modern languages, and art, taught in the most approved manner at usual rates.

For full particulars, apply to the President.
Tuskaloosa, Ala., August 24, 1871. se7

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THE THIRTY-FOURTH ANNUAL SESSION will begin on Monday, OCTOBER 2, 1871, with a full Board of Instruction, composed of *Thirteen Professors and Teachers*. Every facility is afforded for acquiring a polished education in both the solid and the ornamental branches.

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an24 2m Secretary of Faculty.

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Preparatory department, per session. 40
Incidental expenses..... 5

Tuition for five months payable in advance.

Boarding can be had in good families from $15 to $20 per month.

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The entire expenses for a session of nine months, except books, will be $230, one-half payable on entrance and the other half on the fourteenth of February, 1872.

A hack will leave Selma for Summerfield on Mondays, Thursdays and Saturdays during the session.

an24 2m JOHN MASSEY, Principal.

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REOPENS ON FIRST MONDAY IN OCTOBER, with a full and experience corps of instructors. Board and tuition, $230 for nine months. A healthy locality, good society, the best religious influences, economy, judicious discipline, commodious buildings, arranged to secure the comforts of the pupils, efficient teaching and careful training, are among the advantages offered. A narrow gauge railroad will soon connect Summerfield with Selma. In the meantime, conveniances will be in readiness to carry pupils from Selma to the college.

The President refers to any of the ministers of the Alabama Conference.

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FOR YOUNG LADIES.

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Facilities are afforded for the acquisition of a first-rate education.

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English, French and German Family and Day School,

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MISCELLANEOUS.

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Scientific.

FOOD FOR ROOTS AND FOR THOUGHT. When the resting-place of Roger Williams and his wife was uncovered, after a lapse of one hundred and eighty-three years, it was found that an apple-tree in the vicinity had sent a strong root to each grave. The layer of the two roots had embraced the skull of the founder of Rhode Island, passed down the back-bone, and then divided itself into two, passing down the length of the extremities. This is interesting, but nothing new in the natural history of roots. They seem to have an almost instinct in traversing the soil in search of the richest food, or of water supplies. It is not enough to say that a root which has struck a vein of richness will from that very cause grow rank and strong. This has something to do with the effect, but does not explain the undoubted fact that roots will traverse barriers, positively without food, in stretching out for what they are after beyond. A plant in a common flower-pot gives us an excellent illustration. The roots will pass out of the hole in the bottom, traversing nothing but air in the reach after fresh soil; so they will also pass over the rim without any earth in contact; only it seems necessary that there should be earth within reaching distance or the effort will not be made. There is plainly something more at work in the problem of plant life than the simple play of what are called the mechanical forces.

EMERGENCIES.—In the case of an explosion, by which hot water and steam are thrown upon a crowd of human beings, the injuries are both external and internal. The after chances of life or death in the victims depend often very much on whether internal injury has been inflicted by breathing the steam. As many are constantly exposed in traveling to dangers from this source, it is well to have a clear idea beforehand of what one ought to do on such an occasion. There is often a possibility of forefending internal, and consequently fatal, mischief by instantly holding the breath, or clapping some article of woolen across the face. The steam will go suddenly as it comes, and the protection of the lungs is needed for only an instant, but that instant is critical. All people cannot have presence of mind, but many can prepare themselves for moments of danger by dwelling often beforehand on thoughts of what they must do on certain occasions. The action will then come almost naturally. A certain man once had it so fixed on his mind that a blanket was best the thing to extinguish clothes when on fire, that he left a poor girl burning in the wind till she burned to death, while he was searching the house for a blanket. He had no presence of mind, but his previous planning was good as far as it went. The misfortune was that he had not planned to fixed it in his mind also, that in the absence of any blanket or other covering immediately at hand, the victim should be thrown out and rolled on the ground. A little previous training of the thoughts how to work in emergencies will do no one harm, and may save life.

LUMINOUS FLAMES AND SOUNDS.—Among the curiosities of physical science is the well known fact that luminous flames are very sensitive to sound, exhibiting different phenomena under different circumstances. An ingenious savant proposes to turn this to practical account, and for this purpose has devised an apparatus, consisting of two upright copper rods, one of which at its upper extremity, has a metal band attached at a right angle, and consisting of thin layers of gold, silver, and platinum welded together. When exposed to the heat, the bands expand unequally, and bend to one side, thereby coming in contact with a platinum point, which is attached to another bar, so as to stand about four-tenths of an inch from the hands. Both ends are connected with the poles of a small electrical battery, in the circuit of which an electrical bell is introduced in a distant part of the room, and which sounds whenever the circuit is closed. A flame is brought to about ten inches from the metal band, and on removing it a distance of ten or fifteen yards from the flame, and whistling, the same answers immediately, by becoming broader and shorter. In this way it comes into contiguity with the metal band, and this curving to one side as it is heated by the flame, touches the platinum point, closes the current, and we hear the distant bells sound each time in answer to the whistle. In a similar manner the cry of a child in its cradle, at night, may be carried to the room of its parents; and by a somewhat similar arrangement, a thief, attempting to open a door with a key, can sound a distant alarm bell, if he makes the least noise. It is even possible to arrange an apparatus resembling this, by means of which, in a fog or by night, the approach of a boat or vessel can be detected at a great distance, by the sounding of a bell in the captain's cabin.

EXHALATION OF PLANTS.—The functions of the leaf are such that during its exposure to sunlight it gives off exhalations both of gas and vapor. It decomposes carbonic acid gas, absorbing the carbon and setting free the other component, oxygen gas; at the same time it concentrates the sap of the plant by carrying off its surplus water through the pores of the leaf in the form of vapor. During active vegetation the quantity of water exhaled by the leaves is very great. Botanists have carefully measured the extent of this exhalation in certain plants. Several experiments of Hales and others may here be noted. A sunflower three and a half feet high, presenting a surface of thirty-nine square feet, exposed to the air and light, was found to perspire at the rate of from twenty to thirty ounces, avoirdupois, during every twelve hours, or about seventeen times more than the amount perspired by an ordinary-sized man during the same time. An apple tree with twelve square feet of foliage was found to perspire nine ounces of water per day, and a vine of about the same surface from five to six ounces.

Recent experiments by Dr. MacNab with the laurel cherry prove that its leaves contain about sixty-three per cent. of water. Sunlight was found to be more efficient than chloride of lime or sulphuric acid in abstracting water from the leaf. In light of any kind the under surface of the leaf was found to perspire more water than the upper surface. At night the process is arrested, and even in the shade only two per cent. of the water in the leaf passed off per hour in a dry atmosphere, while in a saturated atmosphere exhalation ceased. It seems obvious that this function of the leaf must have great effect in modifying climate. Experiments in India and Africa in planting extensive forests in territory deficient in moisture have shown that within a few years the number of rainy days during the year has increased at least fourfold.

TIME IN MENTAL ACTION.—Many experiments have been made to determine the time required for the transmission of impressions to the brain through the senses, and making responses to the same. Mr. T. C. Mendenhall reports to the *American Journal of Science* a series of experiments of his own. His mode is to make sudden impressions on the sight, the hearing and the sense of feeling. The exact time is automatically registered by means of electricity, and the subject of the experiment is instantly to respond by touching an electrical key which also makes a register, and between the two is a certain interval of time. This interval is supposed to represent, proximately, the time it takes for the brain to receive information from without and act accordingly; and by taking a great many trials and averaging the results, a tolerably correct conclusion may be reached. A table of reduced results in one individual, of from forty to eighty trials under each head, is as follows:

	SECONDS
Response to the appearance of a card	.292
Response to the appearance of an electric light	.203
Response to a sound	.138
Response to a touch upon the forehead	.107
Response to a touch upon the hand	.117

A complication was added by obliging the person to strike one key with the right hand on seeing a white card, and another with the left hand on seeing a red card. The necessity for such a decision increased the time to .443 seconds; and again, in deciding between a circle and a triangle, to .494 seconds. In deciding between the musical C and E, and C and C above, the times were .335 and .427 respectively. Mr. Mendenhall has made some two thousand trials with different individuals. Quite different results were observed in the different cases, but, with one exception, all concurred in the above order as to relative quickness.—*Christian Union.*

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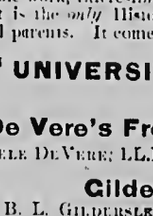

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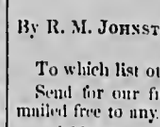

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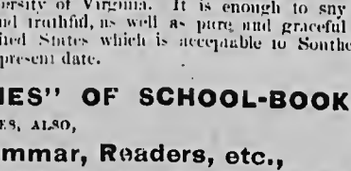

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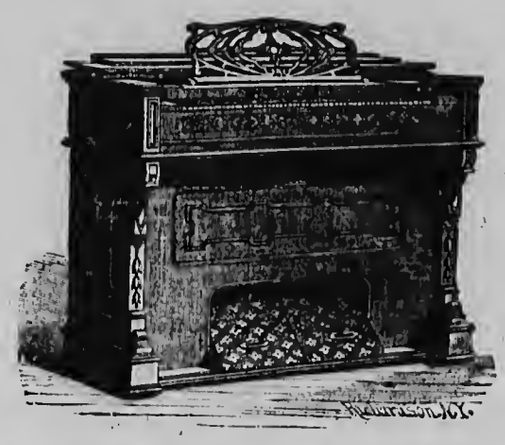

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

The general market has exhibited a fair degree of animation since our last report, nearly every branch of the wholesale trade participating over the prevailing activity. In Western produce we notice a good demand for flour at steady prices. Corn also has continued in favor of sellers, white and yellow showing an advance of 2@3c. ₱ bushel. Pork has been dull, but without any quotable decline. Bacon also has shown but little animation, and ruled more in favor of buyers. We notice further receipts of new sugar, including 40 hhds on Monday and 39 hhds on Tuesday, most of which met a ready sale at full prices, for which we refer to our regular report. New molasses and syrup have come forward more freely, and sold from the landing at rather easier prices.

The weather was clear and warm on Saturday, but on Sunday it was cloudy and showery. On Monday it continued cloudy and threatening, but without rain, and on Tuesday it was cloudy in the morning, but subsequently clear. We hear of nothing of much moment from the country, and infer that the frost noticed last week has done no damage to the cotton worthy of notice, and that the laborers are busily engaged in picking. The few reports received, however, give no indications of any disposition to lessen previous estimates of the falling off compared with last year.

The river is now fourteen feet two inches below high water mark.

COTTON.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi	bales.	9,227
Lake		49
Mobile		2,435
Texas		36
Total		11,787

On Saturday, under threatening frost reports, the demand was more active and although operations were restricted by scant supplies, 3000 bales changed hands at an advance of 1@¼c. in good ordinary and low middling, and ¼c. in the higher grades. Factors' tables were pretty well cleared and many old and mixed lots previously neglected were taken at comparatively full prices, leaving the market with but little of such descriptions remaining unsold. On Monday the supply having been greatly reduced by Saturday's heavy business, much less scope was afforded to buyers, but the demand nevertheless continued strong and the sales summed up 2150 bales. Prices exhibited some irregularity, showing considerable buoyancy during the morning, with some transactions at an improvement, but subsequently ruling more in favor of buyers and closing with Saturday's advance hardly maintained. On Tuesday the market was depressed by a further marked reduction in foreign exchange, a decline of ¼c. at New York, and discouraging accounts from Liverpool, but as it was partially sustained by the activity of the demand and the scant supply, the falling off was only ¼c. and the sales embraced 2450 bales. The Agricultural Bureau dispatch was not received until after the close of business.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas), are 42,556 bales, against 77,168 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 91,959 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 4913 to France, and a decrease of 2475 to Great Britain, and 1234 to other foreign ports.

We quote:

Good ordinary	18¼ to 18¾
Low middling	18¾ to 19
Middling	— to 19¼
Strict middling	— to 19½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	11,787	
Arrived previously	44,618	56,105
		81,728
Exported past three days	6,281	
Exported previously	35,718	41,999
Stock on hand and on shipboard		39,729

SUGAR.—On Saturday there were no receipts of new and there was no movement worthy of note, but on Monday 10 hhds of the new crop were received, nearly all of which was sold at 11¾c. for fully fair open kettle; 11¾c. for centrifugal, and 12¼c. for light yellow clarified. Some old yellow clarified sold at 12c. ₱ lb. On Tuesday there were receipts of 39 hhds new sugar, of which about 20 hhds were sold, in lots, at 10¼c. for seconds, 11¼@11¾c. for centrifugal, and 12¾c. for yellow clarified. Some white clarified, old, sold at 12¼c. ₱ lb.

MOLASSES.—Supplies of the new are commencing to come in more freely. They are not disposed of readily, however, as the demand has not started. The receipts on Wednesday and Thursday embracing about 187 bbls were sold at 55@57½c. for thin syrup, 62½c. for fair do, 65c. for good do, 70c. for prime do, 75@80c. for choice do, 35@40c. for centrifugal molasses, 65c. for red molasses, 67½@70c. for prime molasses, and 72½@75c. for strictly prime do. On Tuesday 85 bbls and 31 half bbls new molasses were received, 46 bbls of which were sold at 66c. for fair molasses and 71c. for prime.

FLOUR.—The market has been quiet but steady and firm although there is not much demand. Superfine, double and low treble extra is scarce and in request while the stock consists mostly of choice extra. The sales on Saturday and Monday were confined to 2500 bbls, in lots, at $4 75 for common, $5 25 for fine, $6 75 for single extra, $7 10@$7 12½ for double extra, $7 25@$7 50 for treble extra, $7 62½@$7 75 for choice treble extra and $8@$8 75 for choice and family extra. On Tuesday there was some demand for export, but the stock is mostly held at figures above the limits of orders, hence the market is dull.

CORN—Is in light supply and prices have further advanced with a good demand. The sales on Saturday and Monday embraced 4500 sacks at 87c for yellow, in large sacks, 88c for yellow, 89@90c for white and yellow mixed, and 95c for choice white. On Tuesday there was a scarcity, the demand was active and prices ruled still higher, 3000 sacks were sold at 92½c for red and yellow, 95c for yellow and mixed, and 97½@$1 for white.

OATS.—Are in fair supply and moderate demand. Some 1500 sacks were sold on Saturday and Monday at 55c ₱ bushel for St. Louis and 55@60c for Galena. On Tuesday 600 sacks sold at 58@60c ₱ bushel for St. Louis and Galena.

BRAN.—Is scarce and is held at $1 50 ₱ 100 lbs.

HAMS.—The market is in better supply, and prices have weakened. Choice sugar-cured are now quoted at 18½@19c., fair 16@17c ₱ lb.

MONETARY.

Gold has been in fair request and fluctuated with the New York market, closing at a net decline of ⅛@¼c., opening on Saturday at 114¼@114¾ (against 114¾ at New York), and closing at 114@114¼, (against 114¾ at New York); opening on Monday at 113⅞@114⅛, (against 113¾ at New York), and closing at 113⅞@113⅞, (against 113¾ at New York); and opening on Tuesday at 113¾@113¾, (against 113¾ at New York), and closing at 113⅝@113¾ (against 113¾).

The sales of silver have been confined to $2500 in American half-dollars on Saturday at 109½. American half-dollars are now quoted at 109@109¼ and Mexican dollars nominal at 1½@1¾ ₱ cent premium in gold.

CATTLE MARKET.

NEW ORLEANS, Oct. 17, 1871.

Texas Beeves, choice per head	$50 to 60
Texas Beeves, first qual., per head	35 to 45
Texas cattle, second qual., per head	22 to 30
Texas cattle, third qual., per head	15 to 20
Sheep, first quality, per head	$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 2½
Milch cows, choice, per head	100 to 110
Milch cows, per head	50 to 100
Texas cows, with calves	to 80

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Lonf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Chocolate, ₱ lb:		
No. 1	50	52
Sweet and spiced	35	67
Cocoa	38	55
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	12 00	— —
Western, ₱ bbl	85	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	2 25
Coffee, ₱ lb:		
Havana (currency)	22	24
Java	28	30
Cordova	18½	20
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	21½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	9½	— —
Currants, new	12	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Beller	7½	8
Nail rods	10	12
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Floor'g and ceil'g, dressed	20 00	22 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 00
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	5	11
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	15	— —
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	80	95
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 25	2 50
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz	— —	3 00
Northern Ale, pints ₱ doz	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	—	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	—
Spices ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Spirits, ₱ gallon:		
Brandy, Cognac	5 00	16 00
Brandy, Rochelle	4 50	4 75
Brandy, Bordeaux	5 50	6 50
Brandy, American	2 40	5 00
Gin, Holland	3 25	3 50
Alcohol	1 85	1 90
Absynthe, ₱ dozen	18 00	— —
Vermouth	8 00	11 00
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	11½	13½
Havana, yellow	11	12½
Havana, brown	10½	11
Crushed	14	—
Pulverized	14	14½
Teas ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hynson	75	1 50
Young Hynson	75	1 50
Oolong	75	1 50
Ponchong	50	60
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Baling	19	20
Vinegar, ₱ gallon:		
Cider	18	25

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Los Angel's	El Monte	Oct. 25	Keener.
N. W. Texas	Corsicana	Nov. 1	Marvin.
Little Rock	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth	Nov. 15	Paine.
N. Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Special Notices.

CAMP MEETING.

There will be a camp meeting, fifteen miles south of Natchitoches, in Natchitoches parish, commencing on Friday, the twentieth day of October, at Friendship church. The people are expected and requested to come with provisions and tents, in order to entertain themselves. The ministers are invited, and will be provided for.

R. PARVIN, P. C.
P. ALLEN, A. P.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Decatur miss., at Chunkey station	Oct.	21, 22
Lake circuit, at Centerville		28, 29
Brandon circuit, at Brandon	Nov.	4, 5
Morton and Strong River, at Shiloh		11, 12
Trenton and Polkville		18, 19
Sylvarena circuit		25, 26
Garlandsville circuit	Dec.	2, 3
Fannin circuit, at Fannin		9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Marion and Toomsuba circuit, at Ooga's chapel	Oct.	21, 22
Paulding circuit, at Pleasant Hill		28, 29
Meridian station	Nov.	4, 5
Enterprise ct., at Bascom's chapel		11, 12
Enterprise station		18, 19
Jasper circuit		25, 26
Preachers' meeting, at Quitman	Oct.	4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Gainesville mission, Byrd's chapel	Oct.	21, 22
Handshoro ct., at Ocean Springs		28, 29
White Plains mission, at White Plains	Nov.	4, 5
East and West Pascagoula circuits, at Salem		11, 12
Enon circuit, at Napier's Mills		18, 19
Green circuit, at Adamsville		25, 26
Rankin circuit, at Wesleyans	Dec.	2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Braadon, Miss.

JACKSON DISTRICT.

Yazoo circuit, at Tranquil	Oct.	21, 22
Mt. Olivet circuit, at Mt. Olivet		28, 29
Carthage circuit, at Goshen	Nov.	4, 5
Brownsville circuit, at Brownsville		11, 12
Sharon circuit, at Sharon		18, 19
Raymond circuit, at Clinton		25, 26
Caatou station	Dec.	2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Rocky Spring, at Grove	Oct.	21, 22
Cayuga, at Reives' chapel		28, 29
North Warren, Mildale and Cane Ridge, at Belle Hill	Nov.	4, 5
Clover Hill		11, 12
Lower Deer Creek, at Roll'g Fork		18, 19
Vicksburg	Dec.	2, 3
South Warren, at Bovina		9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

East Baton Rouge, at Jones' Creek	Oct.	21, 22
Liberty, at Woodland	Nov.	4, 5
Meadville, at Meadville		11, 12
Wilkinson, at Midway		18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Burleaton circuit, at Zion	Oct.	21, 22
Pleasant Valley, at Rehobath		28, 29
Scotland circuit, at Caseyville	Nov.	4, 5
Wesson, at Beauregard		11, 12
Georgetown ct., at M'at Pleasant		18, 19
Jackson circuit, at Terry		25, 26
Crystal Springs station	Dec.	2, 3
Brookhaven station		9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Durant circuit, at Spring Hill	Oct.	21, 22
Kosciusko and Bethel, at Kosc'sko		28, 29
Lexington circuit, at Lexington	Nov.	4, 5
Richland circuit, at Richland		6
Valden circuit, at Bluff Springs		11, 12
Black Hawk circuit, at Sweetwat'r		18, 19

Preachers please have your statistics ready. Trustees, your reports,

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

German charges	Oct.	22
Felicity street		29
Carondelet street	Nov.	5
Baton Rouge		11, 12
Louisiana avenue		19
Plaquemine		26
Cadiz street and Carrollton	Dec.	10
Thibodaux		24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

SHREVEPORT DISTRICT.

Shreveport station, at Shreveport	Oct.	28, 29

The District Meeting for Shreveport district will meet on Thursday, October 5, at eleven A. M. It is the duty of the members of the Quarterly Conferences to attend.

JOHN PIPES, P. E.

OPELOUSAS DISTRICT.

District Conference, at Abbeville	Oct.	19-22

J. D. ADAMS, P. E.

SUMMIT DISTRICT.

Covington	Oct.	21, 22
Greensburg, at Pipkin's chapel		28, 29
Livingston	Nov.	4, 5
Arcola		11, 12
Bogue Chitto		18, 19
Holmesville		25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent.

J. NICHOLSON, P. E.

MINDEN DISTRICT.

Lake Bistineau, at Perritt's chap'l	Oct.	21, 22
Mount Lebanon, at Mt. Lebanon	Nov.	4, 5
South Bossier, at Fillmore		11, 12
South Bossier col'd ct., at Fillmore		11, 12
Louisville		18, 19

S. S. SCOTT, P. E.

LAKE PROVIDENCE DISTRICT.

Shelly Island	Oct.	21, 22
Floyd	Nov.	4, 5
Delhi		11, 12
Bastrop		25, 26
Lind Grove	Dec.	2, 3
Waterproof		9, 10
Winnsboro		16, 17
Richland		30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Spring Hill circuit, at Jefferson	Oct.	21, 22
Jackson circuit, at Jackson		26
Suggsville circuit, at Suggsville		28, 29
Peachtree circuit, at Mt. Andrew	Nov.	2
Choctaw Corner circuit, at Bethel		4, 5
Rembert Hills circuit, at Shiloh		7
Selma		11, 12
Orrville circuit, at Rehoboth		18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Citronelle circuit, at Manvilla	Oct.	21, 22
Mt. Pleasant ct., at M't Pleasant		28, 29
Pollard circuit	Nov.	4, 5
Milton		11, 12
Pensacola		18, 19
St. Francis street		25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Livingston	Oct.	21, 22
Gainesville, at Sumpterville		28, 29
Demopolis	Nov.	4, 5
Belmont, at Belmont		11, 12
Forkland, at Forkland		18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

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W. Van Norden, President.
Henry Peychaud, Vice President.
John S. Walton, Cashier

LOUISIANA

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VOL. XVII. NEW ORLEANS, THURSDAY, OCTOBER 26, 1871. NO. 11.

NEWS OF THE WEEK.

FOREIGN.

LONDON, Oct. 19.—Later advices from Teheran show that "Persia is still suffering from famine and pestilence, and the disorganization and disturbance, which those calamities have induced. The province of Khorassan has been invaded and plundered by warlike tribes. Insurrections have broken out in various quarters, which the government finds it difficult or impossible to quell. The province of Frars is in open rebellion, and the government troops have been driven from Shiros, the capital of the province, which is now held by the rebels."

GOTHA, Oct. 20.—Full reports of the last German expedition to the North Pole have arrived, and state that the expedition was successful. The Polar Sea was discovered free of ice and swarming with whales.

DOMESTIC.

CHICAGO, Oct. 18.—The number of inquests since the ninth instant, to date, is ninety-two.

Good order continues throughout the city.

Lumber is selling at old prices, the attempt at extortion having ignominiously failed.

All the banks are operating again, and the deposits exceed the withdrawals. Drafts on the savings banks are very light.

Many contracts for rebuilding have been consummated; contracts involve the construction of entire blocks.

NEW YORK, Oct. 19.—The steamer Alps, from Rio de Janeiro, brings a report that the bill abolishing slavery in Brazil passed the Senate overwhelmingly.

SHREVEPORT, Oct. 19.—The railroad convention, which met here yesterday, was largely attended, and the session harmonious. Representatives from St. Louis, Memphis, Vicksburg, Kansas, Arizona, New Mexico, Texas and Louisiana. Great interest is manifested. Reports were read favoring an early completion of the Pacific railroad, connecting with Memphis and other points, and the adoption of prompt measures for the improvement of the navigation of Red river. The convention goes to Marshall, Texas, to-morrow.

MILWAUKEE, Oct. 20.—The *Door County Advocate* contains a full account of the loss of life and property by the great fires in that county. Up to the night of the eighth the fires had been raging through the towns of Brussels, Union, Gardner, Forestville, Clay, Banks, Neseranpee, Sturgeon Bay and Sebastopol, burning fences and timber, but leaving houses untouched. At nine o'clock Sunday night a tornado swept the towns from the southeast, beginning at Belgian, sweeping through the towns of Union and Gardner, the western part of Sebastopol and the east shore of the bay, consuming every building in its path.

At Williamson's Mill everything was burned and most awful destruction of human life ensued. Out of eighty persons at the mill, fifty-seven were burned to death. The few survivers tell horrible tales of the scene after the fire. Forty-five bodies were found in a potato patch. Others were found scattered in various places. Many were disfigured in a terrible manner, and in some cases beyond recognition.

This great destruction was the work of but fifteen minutes, and was effected by a tornado that burned Peshtigo, and one thousand two hundred human beings and a number of other losses of life are reported in other places. Twenty-two were burned at Brussels. There is scarcely a house or barn standing in the line of the fire.

NEW YORK, Oct. 21.—To-day the largest single contract for railroad construction ever made in the United States was closed by the executive officer of the Mobile and Northwestern Railroad Company. The contract is for the entire line from Mobile to Helena, Arkansas, three hundred and fifty miles, and is to be completed by December 31, 1873. Will commence work at once, and put five thousand men on as rapidly as they can be gathered, The iron for a large section of the road is now being made in Great Britain.

SALT LAKE, Oct. 22.—Verdict in Hawkins' case, charge, adultery, is guilty. The penalty is three to twenty years' imprisonment. This is considered the test case, and virtually places the polygamist at the mercy of the first wife, who, under the act, is the only person who can proceed against him.

MACON, GA., Oct. 23.—The exhibition at the State Fair is the largest ever held in the South. The city is thronged with visitors. All the incoming trains are crowded with visitors. Accommodations have been provided for all.

MONTGOMERY, ALA., Oct. 23.—Over one thousand dollars is offered for the best bale of cotton exhibited at the Alabama State Fair, commencing October 31, and continuing five days.

ROCHESTER, N. Y., Oct. 23.—Extensive fires in the swamps in Monroe, Orleans, Niagara, Genesee, Wayne and Seneca counties. The wind is blowing a gale. Smoke compels the use of lamps here to-day.

AUBURN, Oct. 23.—Three acres of woods, known as Chestnut Ridge, near this city, was burned to-day.

DETROIT, Oct. 24.—An earnest appeal to the people of the country has been issued asking relief for the people of the burnt districts of Michigan. There are twelve or fifteen thousand houseless, without the means to supply the necessaries for the winter. Fires are still raging in various parts of the State and are doing great damage. Aid must reach the sufferers soon, as water communication is the only means of reaching them and that is soon to be cut off.

NEW YORK, Oct. 24.—Cotton is firm. Octobers are quoted at 18 3-16, and Novembers at 18 5-16.

Sterling is firm, and rules at 8¾ net.

It is believed that the Liverpool cotton market has touched bottom.

Paris advices report money stringent, and funds lower.

PHILADELPHIA, Oct. 24.—During three weeks of October there were nine hundred and forty-two cases of small-pox and one hundred and fifty-one deaths. The disease is abating. Thousands are vaccinated daily.

THE STANDARD.

This excellent religious paper has been on our exchange list for a good while, and we cheerfully comply with the request to insert the following notice:

OFFICE OF THE STANDARD,
No. 13 Harmon Court, Chicago, Ill.

Editor of Christian Advocate:

DEAR SIR—The terrible fire in Chicago has destroyed all our printing material and presses, as well as all the newspaper offices in the city.

We had the good fortune to save the *Standard* subscription list and account books; all besides is in ashes. The accumulations of years has been swept away in a night. The loss is great, but we expect very soon to resume the publication of the *Standard*, probably next week.

In these circumstances we avail ourselves of that fraternal good will among our brethren of the press, of which we feel entirely sure in asking them to state these facts for the information of our friends. We take this opportunity to remind our subscribers of the pressing need of immediate payment, on the part of any in arrears. Any not in arrears disposed to help the *Standard* and the cause it represents, are assured that such help at this time will be gratefully received. Everything necessary to print the *Standard* must be purchased anew, while at the same time our own resources are buried in the ruins caused by the terrible fire. Under these circumstances we trust we shall not appeal to our friends in vain.

The office of the *Standard* will be for the present at No. 13 Harmon Court. Respectfully,

CHURCH & GOODMAN, Publishers.

YESTERDAY AFTERNOON, the eighteenth instant, says the *Picayune*, a well-dressed individual, apparently a business man, entered the banking house of Pike, Brother & Co., on Camp, between Common and Canal streets, and asked for the bank box of Messrs. Nalle & Cammack, presenting a check for the same. Supposing he was entitled to it, and having no cause to excite their suspicion, it was given over the counter, and the person at once left the bank, carrying with him the box and its contents.

It was almost immediately ascertained that the box had left the custody of the bank without proper authority, and an investigation revealed the fact that another daring and successful robbery had been perpetrated, despite the vigilance of all interested to prevent it.

SATAN hinders Christians more by discouraging them with showing them their perpetual shortcomings and failures, and their sad want of conformity to Jesus, with all its sad results, than in any other way.

IN EVERY COMPANY, remember you profess to be a member of Christ, a child of God, a temple of the Holy Ghost.

NEWS FROM THE CHURCHES.

Lobuchia Mission, North Mississippi Conference.

MR. EDITOR: Grant me a small space in your paper to let your numerous readers know what wonders the Lord is doing for the people on Lobuchia mission, in North Mississippi Conference. I took charge of that mission on the first Sunday in March last, after it had been forsaken by Bro. A. R. Hines, with a trembling hand, but knowing that the Lord had promised to reward the faithful, and I have now closed a series of protracted meetings on said mission, which has resulted in the conversion of over one hundred precious souls. I commenced a protracted meeting at Providence; had nobody to help me but one brother, that could pray in public, and God graciously blessed us, and there were twenty converted and seventeen joined the church, and among the number was an aged sinner, to-wit: Fourscore and five years old. Our meeting lasted five days, and we broke down for the want of ministerial aid; so we closed, but the work is still going on there, and souls are being converted at the prayer meetings. Again, I commenced a protracted meeting at Macedonia. On said work, under very unfavorable weather, but, between the showers, the people would come out and we would preach to them, and God would send the Word to their hearts and they would repent and believe, and when the Almighty saw that the people were ripe, He locked up the clouds and withheld the rains and poured His Spirit ont upon the people, and graciously revived His work. In these ends of the earth our meeting lasted eight days, during which time there were seventy-five converted, between the ages of seventy-five and ten years old. We joined into the Methodist Church forty-eight, and the others joined the Baptist, and the revival is still going on at that place. We have a young men's prayer meeting every Wednesday night. At that meeting there were two young men converted, who say that they are called to preach the gospel, and they are showing their faith by their works. My third protracted meeting was at a church which we call Rooks. It lasted three days only, as I got sick, but God revived the church and converted some, and four joined the church, though it was a gracious time while it did last. My fourth was at Hurricane, it lasted four days. God graciously revived His work in the church, converted about nine souls, and eight joined the church. My fifth protracted meeting was at Oak Hill. I was sick and did not attend it, but Bro. J. M. Weems, of the Carthage work, Mississippi Conference, carried it on four days. God poured out His Spirit, revived His work, converted six souls and six joined the church. I have abundant reason to return God thanks that He has heard my prayers and saved these precious souls. Yours in Christ, J. L. SCARBOROUGH, P. C.

Linwood Camp Meeting, Spring Hill Circuit, Mississippi Conference.

MR. EDITOR: This camp meeting began on twenty-second of September and closed on the twenty-ninth. The power of God was manifested in the conviction and conversion of sinners almost from the commencement. Fifty-two joined the church, and a greater number of conversions. But few tent-holders. How shall this vast multitude be fed, that flocked in on Saturday and Sunday? The noble-hearted tent-holders met the emergency with their characteristic liberality. An effort was made to have a harbor built. The scarcity of money, and the high price demanded by mechanics, prevented, yet the neighborhood met and built one, so Linwood camp ground may be considered permanent. Another is appointed to commence on Friday, before the fourth Sabbath in September, 1872. We held a love-feast meeting one morning while this was in progress. Nearly all the old members who spoke, claimed that it was at a camp meeting they were converted. Mr. Editor, I want you to urge the camp meeting subject upon your readers, so that there may be one held on every circuit in the Mississippi Conference next year. I think it would be profitable for towns and cities to pitch their tents at some good spring, a few miles from the bustle and noise of the place, and worship God. Two tent-holders went to the camp meeting unconverted, but they went home happy Christians. Father and Mother Tinsleys, aged and infirm, with all their living children, were present. The last one was converted at this meeting. Favored children these, to be blessed with so devoted a mother.

We were deprived of the presence and counsel of Sister Robinson, who died suddenly last April. She attended the other two held at this place. Husband and sons and daughters tented on the ground, all, except two, rejoicing in prospect of meeting wife and mother, where sorrow, sighing and separations are no more.

William B. Hayes, the presiding elder, was present in his Master's strength. Bays, Holland, Ellis and Brogan, Professors Cooper and Smith, the two latter ministers of the Cumberland Presbyterian Church, all preached in "demonstration of the Spirit and of power."

The Lord has been good to us in this part of His vineyard. There was a good revival in this school (Spring Hill), under the supervision of Prof. Cooper. Thirty conversions in the school, fifteen joined the Methodist, the other fifteen divided between the Old School and Cumberland Presbyterians and Baptists. Professor Cooper has agreed to teach two children of the pastor of this charge (Spring Hill circuit) so long as he lives at this school. Pray for us. JAMES M. GANN.

Eufaula District Conference, Alabama.

MR. EDITOR: The Eufaula District Conference held its session at Midway, September 19-23, Rev. J. L. Cotton, presiding elder, in the chair. The various interests of the church were inquired into, especially the support of the ministry, the education of the young, and the spiritual condition of the church. The membership of the church, as evidenced by the reports, have not discharged their full duty in the maintenance of their pastors. Some churches have acted more nobly than others, having paid their preachers one-half, and more, of their salaries.

Special attention has been given to the education of the youth of the district. Flourishing Sabbath schools are to be found almost everywhere, most of them using the system of uniform lessons. Fine secular schools, under the management of religious teachers, are scattered all over the district.

The spiritual condition of the church is improving. Many gracious revivals and a number of accessions to the church during the year. A strong disposition manifested to revive old Methodism throughout the district. A committee was appointed to locate a district camp ground. There was a gracious outpouring of the Spirit during the conference and after its close. Forty-six accessions to the church at Midway.

I had the pleasure of meeting Dr. A. S. Andrews, of Mobile, president of the Southern University, located at Greensboro, Rev. W. A. McCarty, who represented the interest of the East Alabama Male College, and the venerable Dr. W. H. Ellison, of Union Springs, all of whom are lights in the Southern Methodist Church.

The following are the delegates elect to the annual conference, to be held at Mobile, Alabama: Rev. D. M. Banks, Major J. F. Culver, Dr. T. J. S. Kimbrough and A. V. Lee. Alternates: Dr. J. E. Crews and Colonel E. S. Ott. The next district conference will be held at Clayton.

The visitors and members of the conference will ever remember the kindness and hospitality of the good people of Midway. Fraternally,

ALTO V. LEE, Secretary.

CLAYTON, ALA., Oct 6, 1871.

North Warren Circuit, Mississippi Conference.

MR. EDITOR: Please say to your many readers that, in His gracious visitations, the good Lord did not forget us on the North Warren circuit. Assisted by efficient brethren—who have no need that their names be published—I have held four protracted meetings, one at each appointment, all of which were well attended by unusually attentive congregations, and the "Lord was present to own and bless." Many were awakened. Several were "born of the Spirit" and "made to rejoice in the love of God." Some who had been seeking the Lord for years were happily astonished to find "how freely Jesus can forgive." Others were reclaimed from backslidings, the church generally built up, and about thirty added to her ranks. One very noted feature of the good work in this part of the "vineyard" is the voluntary return of many who, during and since the war, had yielded to the temptations of the times and gone *almost* hopelessly away from the church and its ordinances. These came up from all directions, inquiring after the class books, to see if they still were in church. I have never seen so general an interest pervading the minds of the people. We often feel prompted to say, *truly*: "The set time to favor Zion is come."

Yours in Christ, P. HOWARD.

Scotland Chapel Circuit, Mississippi Conference.

MR. EDITOR: Since the report of our glorious meeting at Scotland chapel, two or three weeks ago, I have had very interesting meetings at two other points on my circuit, Liberty and Walnut Grove churches. At each of these churches we enjoyed a season of refreshing to the people of God. The number added to the church at these places did not come up to our expectation, but permanent good, I trust, was effected that will tell happily hereafter. Only *two* were admitted at Liberty, and *twelve* at Walnut Grove. The spiritual condition of the circuit has greatly improved within the last two months; but the finances are woefully behind. The people have made short crops. Money is scarce. The preachers, the missionary and other benevolent enterprises of the church must pay the forfeit.

Yours truly, H. J. HARRIS.

Fayette Circuit, Mississippi Conference.

MR. EDITOR: Our fourth quarterly conference will be held to-morrow, and I have the names of fifty persons to report who have been received into the church during the past quarter. Six of these have been received by letter, and forty-four in due form on profession of faith. We have seventeen more applications for membership. Many have been happily converted. This religious movement is almost entirely confined to the young people, and that of the most substantial class of people we have in our country. We have had the pleasure of receiving about twenty intelligent young men into the church. May the Lord lay His hands upon some of them and thrust them out into the ministry! The old Fayette circuit, we rejoice to say, is in a healthy, improving condition. W. B. LEWIS, P. C.

FAYETTE, MISS., Oct. 13, 1871.

New Iberia, Louisiana Conference.

MR. EDITOR: We received yesterday thirty-eight persons into the church at this place. This is the largest addition ever made to this church at once, and was the result of a week's service, just closed. Between twenty and twenty-five were converted, and the church greatly revived.

Bros. A. E. Goodwyn, of Opelousas, and George Bright, of the Mississippi Conference, did good service at the beginning of the meeting, for which they have our thanks.

W. C. HAISLIP.

NEW IBERIA, LA., Oct. 16, 1871.

Lower Peach Tree Circuit, Alabama Conference.

MR. EDITOR: I have had three protracted meetings on my charge, at two of them the membership of the church was, I trust, greatly revived, twelve accessions to the church, six or eight conversions. In fact I think there is a better day ahead for the Lower Peach Tree circuit. J. M. JOHNSTON.

CONFERENCE ITEMS.

KENTUCKY CONFERENCE.—The Kentucky Conference held its session at Paris, Kentucky, from the twenty-seventh of September to the third of October. Bishop Wightman presided, and the Rev. T. F. Vanmeter was secretary. We are obliged to his promptitude for the minutes.

C. F. Humphrey, T. F. Taliaferro, R. D. Poole, John Reeves, T. E. Burr, J. H. Hagar, P. H. Fishburne, Cornelius Foster, were admitted on trial. G. N. McMahon was discontinued. J. N. Current, D. W. Robertson, J. Holmes, S. S. Goodman, were admitted into full connection. W. J. Snively, R. H. Reed, B. Arbogast, A. Minor, R. S. Robbins, G. C. Kelly, G. Froh, probationers, were received by transfer. G. N. Buffington, S. S. Goodman, were elected and ordained deacons. R. D. Allen, J. Hamilton, R. D. Poole, local, were elected and ordained deacons—W. M. Crow, W. Beverly, elected deacons. G. D. Turner, elected and ordained elder. W. J. Carson, elected elder. C. I. Gollard, T. R. Malone, J. C. Hardy, W. C. Atmore, L. C. Danley, J. Sandusky, W. Bickers, C. T. Widney, superannuated. W. H. Parker, P. Taylor, died. All the characters of the preachers passed except that of H. R. Blaisdell—whose case was referred to the presiding elder of the Maysville District for investigation. White members 18,423, increase 1110, colored 202, decrease 23, local preachers 117, increase 3; infants baptized 476, adults 1608; Sunday schools 143, teachers 984, scholars 6858; necessary for claimants 2200, collected $1,726 13; for missions $3,318 28. The next session is to be at Harrodsburg, Kentucky. It will afford us pleasure to publish report, resolutions, etc., when furnished by the secretary. By a communication of the book agent it will be seen that the session was one of great interest and harmony of action. The Rev. G. W. Brush, of the Louisville Conference was in attendance. He visited the Conference in the interest of a noble institution, which ought to receive the cordial and liberal patronage of Kentucky Methodists—and it doubtless will. We allude to the "Methodist Widows' and Orphans' Home of Kentucky." The object of the institution is to provide and sustain, in or near Louisville, a home for destitute widows and orphans of deceased members of the Methodist Episcopal Church South, and others who may be placed under its charge, to be regarded as under the patronage of the Louisville Annual Conference of the Methodist Episcopal Church South. Mr. Brush desired recognition from the Kentucky Conference. Of this proposed charity James S. Lithgow is president. Adjunct to the Parent Society is a Ladies' Association, of which Mrs. John Bull is president. The Rev. Robert Hiner presented the following preamble and resolutions, which were unanimously adopted:

In view of the history and present condition of the Widows' and Orphans' Home of the Methodist Episcopal Church South, in the State of Kentucky, as presented us by the Rev. G. W. Brush, and as contained in the copies of the charter and by-laws and rules of order which he has presented to this Conference, we ask leave to present the following:

Resolved, That the Kentucky Annual Conference of the Methodist Episcopal Church South, receive with pleasure the information thus furnished in regard to the organization of an institution in said church, so inseparable from the principles and practices of the Christian religion.

Resolved, That the organization, by order of the Board of Managers of the Ladies' Department of the Widows' and Orphans' Home, indicates to us the wisdom of said board, and will, under God, go far, we doubt not, to insure the final success of the noble enterprise.

Resolved, That this Conference will, with gratitude to God for the existence of such institutions in our land, co-operate with the Louisville Conference in its patronage of the Widows' and Orphans' Home of the Methodist Episcopal Church South, in the State of Kentucky.—*Nashville Christian Advocate.*

TENNESSEE CONFERENCE.—The Tennessee Conference held its session at Lebanon, October 4 to 9. Bishop Pierce presided with his usual ability. Dr. Young was, of course, chosen secretary. The Revs. W. Mooney, G. P. Jackson, T. J. Duncan and J. W. Cullom, were elected assistant secretaries.

The following were admitted on trial: H. J. Ivie, W. A. Gill, W. B. Woodward, T. H. Woodward, W. M. Rippey, W. J. Wright, J. M. Jordan, J. H. Chambliss, B. F. Jackson, G. D. Byrne, J. A. McFerrin, J. O. Blanton, A. A. Allison, S. A. Feltner, J. C. Mials. Admitted into full connection: W. J. Hale, T. B. Fisher, S. A. Ellis, J. W. Hill, W. M. Doyle, R. P. Roland, Alanson Brown, J. H. Strayhorn, J. B. Jordan, D. C. Miles, H. S. Ledbetter, A. J. Ford. Readmitted: John Rains, R. H. Rogers. Received by transfer: John H. Nichols. Traveling preachers elected and ordained elders: T. B. Fisher, S. A. Ellis, T. H. Hinson, R. P. Gray, T. J. Duncan, G. M. Sanders, P. C. Gaston, A. T. Goodloe. Local preachers elected elders: J. B. Alloway, Jos. Bybee, D. P. Armstrong, D. J. Powell, J. C. Mials, J. G. Smithson, T. L. Duncan, J. M. Dulaney. Located: J. T. W. Davis, J. R. Randle, Superannuated: S. L. Orman, J. A. Jones, A. J. B. Foster, J. D. Winn, Stanford Lassiter, J. W. Tarrant, Golman Green, Thomas Madden. A. S. Riggs, died. White members, 36,459, increase 2670, colored 143, decrease 30—the colored members having joined the Colored Methodist Episcopal Church in America; local preachers 317, increase 15. Baptized infants 892, increase 225, adults 2732, increase 1151. Sunday schools 356, teachers 2127, scholars 17,009. Necessary for claimants $3000, collected $2075 40. For missions $3411 40. The next session is to be at Nashville.—*Nashville Christian Advocate.*

The Christian Advocate.

THURSDAY. OCTOBER 26, 1871.

OUR BELOVED HAVE DEPARTED.

Our beloved have departed,
While we tarry, broken-hearted,
In the dreary, empty house;
They have ended life's brief story,
They have reached the home of glory,
Over death victorious!

Hush that sobbing, weep more lightly,—
On we travel, daily, nightly,
To the rest that they have found:
Are we are not upon the river,
Sailing fast, to meet forever
On more holy, happy ground?

On we haste to home invited,
There with friends to be united
In a surer bond than here:
Meeting soon, and meet forever!
Glorious hope! forsake us never,
For thy glimmering light is dear.

Ah! the way is shining clearer,
As we journey ever nearer
To the everlasting home;
Comrades who await our landing,
Friends who round the throne are standing,
We salute you, and we come.

WAITING.

BY JEAN INGELOW.

Grand is the leisure of the earth;
She gives her happy myriads birth,
And after harvest fears not dearth,
But goes to sleep in snow wreaths dim.
Dread is the leisure up above,
The while He sits whose name is love,
And waits, as Noah did, the dove,
To see if she would fly to him.

He waits for us, while, houseless things,
We beat about with bruised wings
On the dark floods and water springs,
The ruined world, the desolate sea;
With open windows from the prime,
All night, all day, He waits sublime,
Until the fullness of the time
Decreed from His eternity.

A PASTORAL LETTER.

Mr. Editor: Pastoral letters have been of utility to the churches. They have emanated from ecclesiastical bodies, from bishops, etc. Finding some things in his district, which needed correction, a certain presiding elder has sent letters to the churches in certain circuits in his charge, which have been read to the members and congregations. The report is that they have done good. It is believed that extracts from one of these letters, if published in the Christian Advocate, would be beneficial to other people; so I send some extracts for your paper, if you think proper to publish.

—— —— P. E.

To the members of the Methodist Episcopal Church South, on —— circuit, —— Conference:

Dear Brothers and Sisters—The Discipline of our church, pages 67, 68, in answer to the question: "What are the duties of a presiding elder?" Answers: 1. "To travel through his appointed district, in order to preach and to oversee the *spiritual* and *temporal* affairs of the church." 6. "To take care that every part of the Discipline be enforced in his district."

As Methodists, we profess to be "united, in order to pray together, to receive the word of exhortation, to watch over one another in love, that we may help each other to work out our salvation."

The General Rules of our church say: "It is expected of all who continue in our church, that they should continue to evidence their desire of salvation: First, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced. Second, by doing good, by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and, as far as possible, to all men: 1. To their bodies, and 2. To their souls. Third, by attending upon all the ordinances of God. Such are: The public worship of God; the ministry of the Word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures, and fasting or abstinence."

Beloved brothers and sisters, do you try to keep these General Rules? Do you keep the Sabbath holy, and try always to attend the public worship of God and ministry of His word? Or do you visit and receive visitors on that day? Are you conscientious and punctual in your attendance on the public worship of God? or do you allow small things and trivial things to keep you away? If you, for light excuses, absent yourselves from the public means of grace, your own sad experiences teach you that you have lost—spiritually—greatly lost.

Are you punctual and regular in attending the Lord's Supper? This is an important mean, ordained by the Saviour, and cannot be neglected without great spiritual loss to the neglector.

Do you pray in your families? Pray with them every morning and evening? As parents, you cannot discharge the duties enjoined upon you, without discharging this duty. As husbands and wives you cannot discharge your relative duties without family prayer. Early impressions are said to be more lasting than later ones. How important, then, to have proper religious impressions made on the minds of children, of very young children? If you have not taken up the Cross, so as to discharge this duty, allow me, brothers and sisters, to urge you, by every consideration of spiritual and religious interest to yourselves and children, to begin at once. Have a certain hour for morning worship, and a certain hour for evening wor-

ship. By thus attending to this duty, you will soon see that every other duty will bend to this, and persons in the family will work to that duty.

Private prayer is essential to the proper development of Christian graces and principles in the soul. In the use of this mean we become strong for the public duties of life. But to be successful in this good work, we must have a rule and a certain hour for it. Most, if not all, of God's holy children have made it a point to pray in secret at least three times a day. Have your times, dear brothers and sisters, for this good work. Keep to those times, and God will bless you abundantly with His holy spirit and grace.

The daily reading and study of the Holy Scriptures is an essential mean in our efforts to grow in grace. They will be food upon which the mind can feed. The exceeding great and precious promises of the Bible are for our encouragement, comfort and consolation. Then read some portion of that blessed Word every day. Meditate on it day and night. So shall you be fed with marrow and fatness.

The rules of the church require us to observe at least a quarterly fast—on the Friday before each Quarterly Meeting. Such a day ought to be observed *religiously*—not by still pursuing the usual business of farm, shop, office or merchandise. God's charge against Israel of old was, that they exacted all their labor on the fast days. Therefore, their fasts were not accepted, and they were not blessed. If all our members would observe these quarterly fasts religiously, our cause would be greatly advanced by our personal religious enjoyment and power in the community. Brothers and sisters, will you try to do this duty as well as all others to which I have called your attention in this letter?

Allow me to call your attention to the social meetings, prayer meetings, class meetings and love-feasts. These are certainly of great utility in advancing spiritual religion in a community, as well as the personal experiences of individual members, and the social advantages of all the members, so that the "mutual faith of all" is increased and used to edification. The Discipline provides that love-feasts shall be held quarterly (I presume in each church or congregation), or at such other times (more than quarterly, I suppose), as the preacher in charge may consider expedient. These meetings have been of great utility to our church, and would be so still, if our people would attend them.

Then the church conferences are of great utility to the church, and ought to be attended by all the members, male and female, that they may hear the reports of the preachers, of the class leaders, of the Sunday school superintendents and of the stewards, and may hear all the inquiries in reference to all the interests of the church. They ought to hear the roll called, that they may know who are the members of the church, and from the reports made of them know how they are getting along.

Allow me, brothers and sisters, to urge every one of you to get a copy of the new Discipline and read it through carefully; and read the General Rules of our church before each Quarterly Meeting and communion day at your church. Study and practice these rules, that you may love your church, its institutions and peculiarities, its members and ministers. If we live up to the rules of the church and teachings of the Bible, we will enjoy religion and be happy.

Allow me, brothers and sisters, to call your attention to the financial interests of your circuit. They are important and necessary to your existence as an organization. "How shall they hear without a preacher?" is a Bible question. How shall they serve the church without a support? is a question that presents itself to the thinking part of the community and church. *Men* are called of God to preach the gospel; and *men* have to be fed, clothed, have means of conveyance, and have home and means of supporting their families. All these cannot be had without *money*. And the Saviour said of his ministers: "They are worthy of their *hire*;" "they are worthy of their *reward*;" "they are worthy of their *meat*." *Worthy* of it; entitled to it. God hath ordained: "That they who preach the gospel shall live of the gospel"—that is, be supported by those who hear the preaching. "Let him that is taught in the Word communicate unto Him that teacheth in all good things," says Paul in Gal. vi, 6. The Divine assessment for this object is *one-tenth* of all you make. And the plan for collecting is, that every one of you lay by on the first day of the week as God hath prospered you. That is the rule. The plan, as recommended by the lay delegates, and adopted by our conference at its session in 1868, was that the steward should estimate what was necessary for the pastor, the presiding elder, the bishops and conference collection, and assess each member of the church as his or her ability might be, so as to make up this aggregate; this assessment to be read to the church conference, and the members to say what they would pay, if they thought they had been assessed too much; and then divide the amount they agreed to pay into twelve parts, and pay one-twelfth each month. Where this has been done, the churches have met these claims punctually. But on your circuit the stewards have not adopted any plan that has system in it. They have, as a Board, assessed each separate church, but the steward for each church has not assessed his members, and called on them for monthly or quarterly collections of these amounts. The result is, that your circuit is further behind in its finances than any other in the district; for a membership of over three hundred members have paid up to the third Quarterly Meeting but about forty-seven and a half cents each for their pastor and presiding elder. I do not doubt but three members of your circuit could be selected, who ought to have paid as much as the whole circuit has paid. In fact, I learn that *one* member had paid about one-half of all that was paid—thus all the other members had paid only about twenty-five cents each. That was the average, while only a few paid the whole. So in other places. Brothers and sisters, there must be improvement on this subject, or your circuit will go down soon, and be among the things that were. A plan for assessment, and quarterly payment of the assessment by each member of the church, is the only plan that will bring up your finances to the full extent of the necessities of the case. And there is need of this, as the stewards report to me that the largest part of the membership do not pay anything for the gospel. Every member ought to pay as God has blessed or prospered in temporal matters—ought to give as a mean of grace.

Brothers and sisters, will you permit me, in my place, to urge an improvement in this important duty? How can your pastor and his family live on so small a pittance as you have paid him this year? None of you stint your families to that extent, nor in anything, to enable you to pay your pastors. I beg of you, then, to deny yourselves a little that your pastor may be supported and not starved or forced to some other business for a support.

Yours in the gospel,

—— —— P. E.

LETTER FROM KEACHIE, LA.

Mr. Editor: Were every other evidence of Christianity unsatisfactory, there is one, *i. e.*, "the spirit *bearing* witness," perfectly convincing. The Spirit's work is the *consummatum est* of redemption. Without *it*, the mediatorial sovereignty of Christ would become an imaginary dignity, existing only in the minds of subtle doctors. The only true historical evidences of Christianity—the inspired writings—closed in the first century, while its experimental evidences are still spreading, and soon will span all oceans, reaching every clime, until every one shall know the Lord. Creation, redemption and adoption, the shadowings of the Holy Trinity—the three moral wonders of the universe—"which things the angels desire to look into." How insignificant do natural and artificial wonders appear before these. Many have obtained these evidences during the present year on Keachie circuit. On the ninetenth of August we began a meeting at Belle Bower church. The Monday following, Bro. McKee joined us, and remained three days, accomplishing much good in and through the Lord. The meeting continued until the evening of the thirtieth, twelve days in all, with no assistance but that rendered by Bro. McKee. *The whole church*—with scarcely an exception—was blessed. The oldest members—old Georgia Methodists—testified that it was the most wonderful outpouring of the Holy Ghost they had ever witnessed. There were fifty-two accessions, twenty-five baptisms and thirty-two conversions. A young man's prayer meeting has been organized, and a large number of them have taken up the Cross. Some we trust will answer the heavenly calling, as serious impressions have been acknowledged.

Indulge us in a few reflections. God calls a young man to preach, and he starts—to school. Does he obey the call? Not when "the King's business requireth *haste*." If God calls a man to preach, we are sure he does not call him to go to school. If God calls a man to preach, *it is the surest sign in the world* that he is qualified. A learned ministry—learned throughout—is a nuisance in the church. There should be a tithing there of who are learned, but the world at large is unlearned, and we therefore fear that learned preachers would have no place to labor. It would be as great a waste of energies to send a thoroughly educated man to an illiterate people, as to send a tyro to a metropolis. *The people would suffer in both cases alike!* Begin with the Gnostic heresy that rent the church in the first century, and follow heresies down until now, and they are all the fruits of a vain, ostentatious learning. The famous academies were often the scenes of disgraceful riot, occasioned by the subtletics of learning. The arguments for a learned ministry are the most plausible, but indeed the most sophistical we ever read. "We must have denominational influence"—as if our faith stood "in the wisdom of men and not in the power of God." "Times are changing"—as if that was anything new or wonderful. "The apostles were educated men"—as if that assumption had the force of sound argument, or were indeed true. "Infidelity is rampant"—as if the sword of the Spirit and the Word of God were not sufficient to decapitate the whole system, etc. The only way in which we would collect money to educate a young preacher, would be to get a horse and riggings, about fifty dollars worth of books (the Conference course), and tell him to *go*—and if he were *any account* he would acquire knowledge *fast enough*, and if he were *no account*, education would do *him* no good. If God *wants* learned men in the ministry, *they are already educated*, and he can call *them*.

Captain Y. W. Graves is dead. He was a sincere friend, a safe counselor, a kind neighbor and a public spirited man. *As a Christian*, he will be the greatest loss to our community. Dr. Beazely will furnish you with an obituary soon.

Our presiding elder is at his post, "running to and fro," while knowledge is increasing under his administration. By the energy and enterprise of Bro. McKee, we hope soon to see our presiding elder on a new horse.

Please, Mr. Editor, let us *spoil* a small square of your paper. On the eighteenth of July last, the Goliah of "the Iron Wheel" tribe "defied the armies of the Lord" in and around Keachie. Waiting not for the slingers and archers, he rushed headforemost against the immutable foundations of the Lutheran and Wesleyan reformations. Brains fell in every direction, but the rocks were unshaken. "Whosoever falleth on these stones shall be broken." Were they to succeed in toppling over these lofty towers of truth, the falling stones would "grind them to powder." It is passingly strange how a man, whose tongue and eyes grow eloquent when depicting the character and virtues of Jezebel, could be so popular among the ladies. As he is *universally uncharitable*, we propose to him *a standing text*: "Master, *we* saw one casting out devils, who followed not *us*, and *we* forbid him," hanging the whole discourse upon the latter clause. Methodists prefer to be the *subjects* rather than the *authors* of such lawless abuse. The only laurels won by this nervous son of Roger Williams, in these parts, was to insult one of his *maternal half brothers*, a son of the famous regenerator, Alexander Campbell! In spite of all their "floods of water," we have had a severe drouth, that has left us lately, but with short crops. The negroes around Keachie were delighted last Sabbath by an epistle, purporting to be from Christ. The letter was found under a large stove, which was turned over by a nursing child. It was printed, and first sold at five dollars a copy, and has been reduced since to fifteen cents a copy. It is a sure protection from sudden death. Such is the story told them by these imported swindling carpet-bagger preachers, who sold upward of four hundred of these missives around Keachie. These are the "suffering (?) missionaries," of whom there is such fulsome eulogy in every Radical paper. "From such, good Lord deliver us." Union with such is impossible. Mr. Editor, let your trumpet give a certain sound; your paper is having influence in the Southwest. May God bless both you and *us*, your poor *delinquent* brethren and *subscribers*.

PRAIRIE.

Keachie, La., Oct. 6, 1871.

ITINERANCY.

Mr. Editor: In the last number of our New Orleans Christian Advocate, I find a very pathetic communication from one of our "Senior Itinerant," which forcibly impressed me, calling out the warmest sympathies of my heart; recognizing, as I immediately did, a friend and *much loved* pastor of other years. Truly, he has passed through *all* the vicissitudes, every phase and feature of the itinerant life, knowing more of its shadows than its sunshine, reaping but *little* joy and *many* discomforts, making *great* sacrifices, enduring *severe* hardships, suffering, perchance, cruel and bitter reproaches, ordeals of agonizing self-conflicts, a wanderer over the face of the earth, without habitation or lands; and now, to fill the cup of woe, "old age" is advancing, with all its concomitant infirmities, and *still* "no foot of ground," or "vine clad cottage," wherein to spend his declining years in complacent reflection upon a life well-spent in the service of that God, who has so wonderfully and mercifully preserved him and his "large family" through so many years of itinerant pilgrimage. Now, if the gospel be not true, and if in this life *only* we have hope, then the itinerant is, of *all* men, the most foolish, and we may well exclaim: Hard, indeed, is the life of such a man! But we have not discarded the Bible. The goal is at the end of the race, and a gentle whisper from Calvary says: "In my Father's house are *many* mansions." No itinerant *can* embark upon a smooth sea; he must needs expect, yea, prepare himself for stormy weather, rough breakers, and sometimes shipwreck, for "in the world ye shall have tribulation." The Word implies no settled habitation. Houses and lands would clog the itinerant wheel; religion must be the business of his life, for strictly speaking, after all, it is the only thing necessary, all things besides are comparatively little to the purposes of life, and it *must* be that religion which Christ and his apostles taught. Mr. John Wesley wrote to Mr. Whitefield, upon a certain occasion, saying: "Do you ask me what you shall have?" His answer was most emphatic: "Food to eat, and raiment to wear, a house to lay your head in, such as your Lord had not, *and a crown of glory that fadeth not away*." Itineracy has been the glory of Methodism. She attributes her glory to-day, and her prosperity to this cause alone. The fervent prayers and zealous labors of the Oxford "holy club" was to establish a firm basis, and now, shall the pomp and vain glory of the world, love of promotion, self-interest or anything else, separate us from the love of God? causing us to forget our holy vows, thereby bringing upon us the sin of apostacy. No! never. But let us gird on the whole armor of the gospel, and let our itinerancy be genuine, and our lives a living, holy exemplification of our solemn, sacred vows; and our daily prayers be that God may strengthen our system, until the itinerant foot has trod the soil from pole to pole, and spread the gospel and unfurled the banner of peace to every nation. I do not believe in forgetting or neglecting, to any extent, our superannuated ministers. The church must be instructed and taught to feel her obligations to them, sufficiently *at least*, to maintain them in their age and feebleness. Arouse her pride, and let her *feel* that they are hers, still loved and revered for past faithfulness and usefulness. It may be that God has mercifully spared *all* of "Senior Itinerant's" children, for the purpose of taking care of him, when the church fails to do it. God made provision for them when they were young, and all united in one household band, and enabled you, *even in the itinerancy*, to spend "hundreds of dollars upon their education;" and *now*, if they forsake you and leave you to suffer want, or the church neglects you, God *never* will. Where is thy faith? Peter walked well at first; doubting made him begin to sink. Do not lose sight of the great truth, that "*all things* shall work together for good to them that love God." Moses *chose* rather to suffer affliction, etc.

"Here, then, I doubt no more,
But in *His* pleasure rest,
Whose wisdom, love and truth and power
Engage to make me blest."

Forget the heavy burdens of the past, look not behind thee; but press forward to joy unspeakable and full of glory, and quietly go on in the work of the Lord; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the glory that shall be revealed *hereafter* to the faithful followers of Christ.

"FLETCH."

Brookhaven, Oct. 7, 1871.

THE ONLY REMEDY.

Mr. Editor: I was just on the eve of leaving home for my quarterly meeting, when the Advocate of October 5 came to hand, and I stopped a moment to scan its contents. All my sympathies, yea, my soul, was stirred by reading the confession of a drunkard. O, how anxious I felt, and still feel to see, converse and go with him to the Cross, where, when every other means fail, strength and grace may be obtained; for it is said, that if two of you shall agree on earth in anything, ye ask in My *name*, it shall be done for you of my Father in heaven. My dear unknown friend says he has prayed, but at the same time admits that it was not in confidence that God would hear and heal. Remember, when the disciples failed, on a certain occasion, to cast out an *evil spirit*, and inquired *why?* Our Lord replied: "Howbeit, this kind goeth not out, but by fasting and prayer." I have known some saved by ordinary means, but in some others there is nothing but divine grace in the *thorough conversion* of the soul can overcome an established or fixed passion or appetite, and such is, doubtless, your correspondent. O, with what anguish of soul did I go to him who said: "Though your sins be red as scarlet they shall be," etc., and I took the case of my poor drunken brother in earnest prayer, and still I expect to *always for him*. O, my brethe not upon the *wine* when it giv color in the cup. Your only is to leave the association of who drink, and approach no where they drink; gather a you those who abstain, and *ever ye desire* when ye pray, b and ye shall have it. O, at th impulse on reading the conf had I known where to find th len ons. I felt like running t ter him, or pull him away fro destroyer. O, God, hear m him, and save for Thy son's No more antidote, no medici substitute, no human str pledge, resolution, in such can save *now*. But *all* of *sanctified*, and the soul renova the Holy Ghost, is now th hope, and thank God that, t Jesus Christ, the reformatio and will be accomplished. in much haste, *with pencil* our friend call on me in my or at my humble home.

Yours in Christ, J. Nicho

The Way It Works.—T respondent of the Boston writing from Saratoga, rel following incident: "Among itors is a young clergyman. smart and has his eyes open a churchman and will ma mark. An incident will il this. His college chum is s the Baptist ministry. Our friend made a call on his ch was Saturday, and he prop spend Sunday with his old as He was made welcome—b the least bit of embarrassm he did not fail to observe. A the Baptist brother spoke: 'I be delighted to have you pr me to-morrow. But the fact our communion. We have it after our morning service. I be very awkward, you know, to preach for me and then g the house with the unregene for by the rules of our chur not being baptized, cannot co with us.' The churchman l and said: 'O, don't be uneas preach for you. But were times baptized, I could not down to your table—for by t of our church, you, you kn not ordained, and cannot ad the ordinances at all.' An preached, and at the close to his dinner, while the sain the table."

Experiment in a Mill.—periment was once tried in corn mill. For a number the owners worked the m days in a week. The superin was then changed. The ne ordered all the works to be at eleven o'clock on Saturda and to start none of them o'clock on Monday morni allowing a full Sabbath eve And the *same* man during t actually ground several th of bushels *more* than had e ground in the mill in an ysar! The men being perm cleanse themselves, put on t apparel, rest from worldly b go with their families to th of God, and devote the Sa its appropriate duties—we healthy, moral, punctual gent. They loss less time ing, dissipation and quarre were more clear-headed an ful, knew better how to work, and were more dispo it in the right way. It i motto and a true one: " *nothing* CAINEN *by Sunday* *T. Arvine.*

Fraternal Salutations fornia.—At the recent se California Conference of t odist Episcopal Church, Sacramento, Revs. Gober, ley, of the Pacific Confere Methodist Episcopal Chur were introduced. Rev. M of the same Conference, wa troduced. He came as a d his Conference to present ternal regards of his breth delivered an address, to w Conference listened with terest.

Dr. Bannister offered tion expressive of the pleas California Conference in the communication of th Conference, as presented Simm. Remarks were Drs. Bannister and Thoma lution was adopted askin pointment of fraternal de hear expressions of co brotherly regards to the Los Angeles Conference Methodist Episcopal Chur at their ensuing session.

The United States Tr Washington acknowledg ceipt of fifty dollars from which somebody's cons quires him or her to refu where are the *nine?*" And the big rogues who have t dreds of thousands? We h on record of a great defau on a large scale, giving gotten gains. If all tho which the public was *defr* ing and since the war, we be returned to the treasur pay off the national debt.

...e Christian Advocate.

THURSDAY, OCTOBER 26, 1871.

EXAMPLE.

...e scatter seeds with careless hand,
...nd dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
...weeds that mar the land,
...r healthful store.

...e deeds we do, the words we say,
...nto still air they seem to fleet,
We count them ever past;
But they shall last—
...the dread judgment they
...And we shall meet!

...charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work or play,
...et in that world their cry
Of woe thou hear.

AGAINST PRIDE IN DRESS.

...low proud we are, how fond to show
...ur clothes, and call them rich and new;
...hen the poor sheep and silkworm wore
...hat very clothing long before.

...e tulip and the butterfly
...ppear in gayer coats than I;
...Let me be dressed fine as I will,
...sects and flowers exceed me still.

...hen will I set my heart to find
...ward adornings of the mind;
...owledge and virtue, truth and grace,
...ese are the robes of richest dress.

MORAL STATE OF CHILDREN.

BY BISHOP E. M. MARVIN.

...f original sin is "engendered of ...e offspring of Adam," of course ...ant children came into the world ...der the taint of it. But many ...rious questions arise out of their ...lation to the New Covenant. Some ...em to infer that through Christ ...ey are relieved at their very birth ...f the depravity which otherwise ...ey had inherited from Adam. So ...r as I can understand it, those ...ho held this view consider infants ...being in fact delivered both from ...e curse and taint of sin—both ...om guilt and depravity. The ...eory seems to be, that they are ...elieved of all the direct conse...uences of the fall until they com...it actual sin.

From all which it is inferred that ...hildren may be so brought up as ...ever to fall into sin, and never to ...orfeit their innocency. Upon this ...eory it must be held possible for ...en to pass through life faultless. ...f the Atonement puts each indi...idual exactly on the footing of ...dam before the fall, then each in...ividual has the same power to pass ...is probation without the commis...ion of sin that Adam had.

To this theory there are several ...tal objections. It is clear that the ...hild is not on the same footing ...with the first man at his creation. ...That his relations to the law and ...government of God are as advan...tageous in the end and with respect ...to his own destiny, I do not for a ...moment doubt. But that in every ...respect his attitude is *the same* as ...Adam's was at the creation is cer...tainly not true.

1. There is a vast difference of intellectual capacity and knowledge. The infant at first has no knowledge, and his capacity to acquire knowledge increases very slowly. In the first man knowledge seems to have been intuitive, as appears in the familiar instance of his giving names to the beasts as they came before him. The whole narrative implies a high degree of intelligence in the first man.

2. He was in intelligent intercourse with God. He conversed directly with his Maker. This shows an elevation of spiritual nature in most striking contrast with a little child. In the child the physical nature is strongly ascendant, the spiritual being dormant.

3. The first man was not under the doom of physical death until after he fell. "Unto dust shalt thou return" was not spoken to him until after he had sinned. Not until after that was the tree of life guarded from his approach.

4. The child now inherits the earth under the curse which doomed it to bring forth thorns and briers, yielding bread reluctantly to the sweat of man's brow.

I give these only as specimens of the differences between the first man before he sinned and the little child before it falls into conscious transgression. They will serve to show how vast is the disparity. The Atonement does not place the newborn babe just where Adam stood. The cross may place him upon the whole, and with respect to final results, in as advantageous a relation. But at first he is under many painful and humiliating disabilities. He is in a depraved condition.

As to the question, whether a child might attain to manhood and pass through his probationary term without sin, we are perfectly safe in saying that *none ever do*. "If we say that we have not sinned, we make Him a liar, and His word is not in us." The plague spot never fails to appear.

It is a great mistake to suppose that a child growing up may glide gently and easily into a holy life. Cross-bearing and self-denial are in every case essential incidents of godly living. Natural propensities are never developed into holiness. They must be overcome. "The old man" must be "crucified with the affections and lusts." The "blank paper" theory is contradictory alike of Scripture and experience. Our very nature is infected, and from childhood up "the leprosy lies deep within."

But are not such as die in infancy saved? No one doubts that. Then, when is the dying infant regenerated?

I do not know, and for a very good reason. The Bible has given no definite information on the subject. But there will ever be a class of eager persons in the world who will never be content to let those questions rest upon which God has not spoken. His silence seems to provoke their curiosity. The question, as to when a child dying in infancy becomes regenerate, is of no practical importance whatever.

Two things are clear. One is, that those who die in infancy are saved; the other, that *all* who reach maturity early, betray depraved propensities. There are no exceptions. The strong statement of Scripture is scarcely hyperbolical; "they go astray as soon as they are born, speaking lies."

But you object that our Lord said: "Of such is the kingdom of God." Certainly, then, they are not depraved, for the Saviour would not have said that the kingdom of God was constituted of such as were depraved.

Upon this I remark, first: *That no isolated passages are to be so interpreted as to contradict the entire tenor of Scripture doctrine on any point.*

This is a uniform law of exegesis.

In all those passages which treat directly of human nature at large, and as it is related to the fall, and as it appears from our very birth, *the fact of our native depravity* is affirmed with a formality and emphasis that cannot be denied nor questioned. Now, what our Saviour said of children *when he was treating of other matters* is not to be interpreted to contradict the formal and uniform statements of the word of God *where it treats immediately of this question.*

The Saviour would rebuke the worldly and vain ambition of His disciples. He sets a little child in their midst—a little child who knows absolutely nothing of such schemes. Here is one trait in the child which may illustrate a fact in the kingdom of God for instruction and rebuke to His wrangling disciples. In another case, parents bring their children to Christ, and are rebuked by His disciples, as if it were an impertinence to ask his attention to these "crying babies." But He, "much displeased" to see how His disciples disparage the little children, bestows on them the most tender attention, and says, "of such is my kingdom." Far be it from me to overlook them, for among them I find the very constituency of my kingdom. My blood is shed for them, so that if they die before the commission of actual sin they shall be saved. Their angels behold the face of my Father.

There are, indeed, several traits in little children that most strikingly illustrate the Christian character. For instance, they are *single-minded* in pursuing their purposes. The trouble with us in serving God often is, that we do not pursue His service with a *single eye*. We adjust our conduct not wholly to the will of God, but partly to the expectations of our acquaintances. Or the attraction of wealth draws us into divergence from the right line of duty. The little child whose heart is set upon some object, pursues it without any consciousness of observation. There is no more striking or beautiful illustration of the *single eye* with which the Christian is expected and commanded to follow Christ.

The feeling of confidence and love which a little child has toward its father illustrates more nearly than anything else on earth, perhaps, the true feeling of the children of God toward Him, the heavenly Father.

But underneath all this is the fact of spiritual depravity. These beautiful *natural* traits do not imply spiritual purity. There are many beautiful natural affections even among lower orders of animals. But this is something very different from a heart *right with God*. When a man has the true child-feeling, the genuine *filial spirit* toward God, he is a Christian. Yet, nevertheless, so little has the child himself this feeling *toward God* that it is only by a slow and laborious process that he comes to know or care anything about God. In fact, when he does come to know of God and His will, he becomes also conscious of deep natural propensities adverse to His character and claims.

When the child comes to undertake a life of holiness, as he approaches maturity and gains some insight into the nature of God and of His law, he finds both his own nature and surrounding conditions against the effort. He is himself depraved, and his life is cast upon depraved conditions. "The world" and "the flesh" are equally in league with "the devil."

So far from the nature of the child being pure to begin with, and as a basis of spiritual development, he is to find when he comes to some intelligent perception of the Christian life that *self-denial* is a prime condition of following Christ. Christian virtue is not the spontaneous outgrowth of "infantile innocency." Very far from it. *The old man is there to be crucified with the affections and lusts.*

True, there are facts in connection with childhood which render proper Christian training very effective.

The sensibilities are acute, and through them much may be effected. The young mind is credulous, and may be pre-occupied with the truth of the gospel. Indeed, if the Christian parent makes proper use of his advantage he will intrench the truth deeply and almost unassailably in the child's mind. Then there is the power and authority of the parent over the child. Where parental authority is properly established and maintained all the early years of life are wielded by the parent. In the most powerful manner the child may be thus turned and impelled toward a holy life.

The Christian training which goes upon the supposition that the child is good enough without being *born again*, that proceeds upon the idea of imbred purity instead of inbred sin, may make formalists, but it can never make true Christians. The transforming power of the Holy Spirit must be felt in the heart. Nothing short of this is to taken for true religion.

I have no doubt that children properly trained may often be converted at so early an age that they may not be able to analyze the acts of consciousness, nor to know the character of the emotions of the new life. Such persons are often perplexed in after years by the clear cut, and often startling experience of those who had grown to maturity in sin. Yet no matter how early the work may be accomplished, this work of the Spirit *must be done.*

The question is often asked, may a child be so trained as never to come into actual exposure to the wrath of God—never to lose infantile justification. May he not at the instant of sufficient intelligence exercise faith and be converted, thus passing immediately out of the state of infant irresponsibility into intelligent Christian life? I doubt not that this is possible—nay, that it is often realized. But none the less is the child *born again* at that moment than if the work had been delayed until he was fifty years old.

All Christian experience refers to a depraved condition. It is *salvation* realized in consciousness. It is deliverance from a sinful state. The child passing into the period of responsibility *must be saved.*—*St. Louis Christian Advocate.*

Propensity for Intoxicants Taken Away.

TESTIMONIALS AT THE WATER STREET MISSION, NEW YORK.

On Sabbath afternoon, September 24, a congregation assembled in the mission hall, or chapel, to hear a sermon from Rev. William H. Boole.

Among those attracted thither were two from whom Mr. Boole thought it might be profitable to others to hear. Possibly he might also have foreseen what proved to be true, that it would be no less profitable for these two to hear from some others present. The meeting was opened for prayer and testimony, instead of preaching.

After several earnest prayers and spirited hymns, Mr. Boole touched feelingly and beautifully upon the encouraging results of the mission as entirely overbalancing whatever discouragements they had been called to meet, and mentioning several who had been saved from deep degradation and sin and had already passed in peace and triumph to heaven.

Rev. Dr. Woodruff followed with some precious lessons in salvation taught him in scenes witnessed by him recently in England, Scotland and Palestine.

Another spoke of the precious power of Jesus to save from sin in general and from particular propensities to sin, and illustrated this by the fact that he himself had been saved from a long-indulged propensity for tobacco.

The usual time for closing had come, but the flood-gates of memory and feeling were opened, and so many rose to speak that Mr. Boole did not find it easy to stop the tide, and was finally compelled to close peremptorily by singing:

"All hail, the power of Jesus' name!"

Meanwhile several extraordinary testimonies were given. Wonderful they would have been anywhere else. Oh, what a sensation they would have made in any up-town church!

One said he had been saved from awful degradation and a long course of drunkenness.

After his conversion he had still suffered from terrible thirst for intoxicating drink. His resolutions and prayers failed to save him from it.

His vows and pledges were equally unavailing. At last, in despair of himself, he cast all on Jesus, and prayed him to take the appetite away. That was ten years ago, and from that hour the *propensity to drink* was entirely gone. Since then he had sometimes been, he feared, a little noisy, and when asked if he was drunk he answered: "Yes, but not with wine. I was filled with the Spirit."

Another said he had been the wickedest man in the world, John Allen not excepted; fourteen years a river-man, twice in Sing Sing, a terrible drunkard; but the Lord had saved him through and through. The propensity to drink had been perfectly taken away. When he had been weakest Jesus made him strongest.

Another, a woman, now a Bible-reader, said, though yet young, she had been old in sin—a slave to drink.

But Jesus had saved her. She, too, could witness to the power of Christ to cure entirely the propensity for intoxicants!

The testimony of these three witnesses concerning themselves is corroborated by those who know them well and have the utmost confidence in them.—*Christian at Work.*

"THE PIOUS MONKS of St. Bernard," though perched pretty high upon the Alps, about nine thousand feet, are not altogether destitute of creature comforts. A recent traveler says: "Here are fifteen or twenty fine-looking men, from eighteen to thirty-five, whose surroundings are at least comparatively comfortable, with a plenty of servants, and all supported from government funds. Instead of a bare sustenance we find the monks enjoying a six o'clock dinner of six courses, with wines in plenty. And this in dead of winter, when economy would seem necessary if ever. Instead of periling their lives in searching for benighted travelers they seek such only in the morning, and then by proxy, the servants and the dogs only being sent out for the purpose! And so live the "pious monks of St. Bernard." Their sacrifice, then, is in exchanging a life of frivolity for one of retirement; or, in many cases, yielding a life of manual labor for the privilege of giving themselves wholly to their books, a fine library being always at their disposal—and expenses paid. Among the most unpleasant things connected with this monastery hitherto, has been the necessary isolation of the inmates during all the winter months from the outside world, but by a recent arrangement a hardy mountaineer in government service carries the mail to the hospice alternate days. Besides this, a telegraph line is already completed to a point far up the mountain, and is expected to reach the hospice sometime the present summer.

DEATH OF THE REV. JOSIAH ROBERTS. This aged servant of God and the church, departed this life, September 14, 1871, at Dr. Bell's, near Bethesda camp ground, Independence county, Arkansas, where he was engaged in a most interesting meeting. On Monday night, he preached and administered the sacrament of the Lord's Supper. This was his last act of ministerial labor. The Great Shepherd soon called him from labor to his reward above. Truly a prince and a great man has fallen among us. We miss him, we mourn him, but we mourn not as those who have no hope. He was seventy-one years old; fifty years he was a local minister in the Methodist Church. Early in life he moved from Tennessee to Georgia, where he remained until about seventeen years ago, when he removed to North Arkansas. He preached a great deal; really, he loved to preach. Last year he was employed by the presiding elder, Rev. B. Lee, on the Batesville circuit, and this year on the Bethesda circuit. His labors were blessed.—*Western Methodist.*

BISHOP KEENER.—The San Francisco *Spectator* of September 28 says:

The Bishop has just arrived from Oregon. His trip was fatiguing, but pleasant, and his health has been preserved. Among other things he gave us an account of the Columbia Conference missionary meeting, which was a most successful affair—about $250 were raised, and a fine missionary spirit prevailed. By-the-way, our Oregon brethren have not given us an account of their Conference session, as we hoped they would. Bishop Keener left this city on Friday to attend the camp meeting at Linden. He stopped at Stockton, and preached on Friday night. He will return here this week, pay a flying visit to Santa Rosa, to see the college and its surroundings, and will preach in Minna Street church next Sunday, morning and evening. So it will be seen that his time is not spent in idleness.

MUSICIANS are proverbially sensitive, and the Holy Father has had the misfortune to exasperate one of them. While the Abbe Liszt, the greatest of pianists, was playing one of his best compositions in his presence, his Holiness went to sleep. Liszt was so enraged that he left Rome, never to revisit it during the lifetime of Pio Nono.

RELIGIOUS INTELLIGENCE.

THE Italian Evangelical journal, *L'Eco della Verita*, recently received a letter from a priest in the south of Italy, asking for a certain number of Protestant books, and proposing to say a stipulated number of masses as payment for them!

A NEW BUILDING is erecting in Hartford for the Women's Christian Association of that city. It is intended as a home where young women may be provided with wholesome food and comfortable and pleasant lodgings at such prices as may be within their means.

METHODISM IN COPENHAGEN.—Rev. J. Cramer, of the Legation of the United States at Copenhagen, writes in a private note: "Methodism is progressing slowly in Copenhagen. It seems to flourish better in other parts of Denmark than here. The Sunday school connected with the Methodist Episcopal Church here needs a library."

DR. COTE writes to the *Religious Herald* that the Baptist church in Rome has been prosecuted before the civil courts, at the instigation of the priests, on the plea that its meetings are immoral and ought to be prohibited. The immorality consists in attacking the errors of the papacy. The trial is exciting great interest in the city.

THE granting of religious liberty in Saxony, Germany, by statute, in 1870, has given rise to increased activity among the Methodist missionaries of that country. Before the act of 1870 the State forbade the organization of independent churches, and forcibly repressed all dissenting bodies of Christians. The new liberty has enlarged the enterprise of the mission workers.

THE General Assembly of the Evangelical churches of Spain convened in Sevilla, April 12, to treat of union among the various Christian congregations already existing in Spain. The number of congregations represented in the assembly was thirteen. The basis of the union was approved and the union agreed to. A meeting was appointed for November 15, to complete the negotiations for union.

AN EPISCOPAL CLERGYMAN calls attention, in the Chicago *Tribune*, to the great gains which his denomination has made, at the expense of the other churches. He says: "Not only is it true that about two-thirds of the clergy of the church are recruits from other religious bodies, but a majority of our bishops were originally from the ranks of denominational clergy. A single bishop has reported that two hundred and seven out of two hundred and eighty-five clergymen ordained by him came from other religious bodies."

THE Lutherans have been overtaken by the woman movement. At a meeting of the Tenth District Conference of the Synod of Pennsylvania it was voted: "1. That it is desirable to re-establish the office of deaconess in our congregations. 2. That believing and intelligent women should be regularly appointed by the congregations and formally inducted into office. 3. That the Synod should instruct its liturgical committee to prepare a form for the installation of such officers and a general statement of the duties to be attended to by them."

IN INDIA, says the *Bengal Christian Herald* of July 7, 1871, a regular inquiry has been lately set on foot as to the minimum marriageable age of Bengali girls. Medical celebrities (Hindoo and English) were invited to enlighten the public on the question. Their judgment varies somewhat, though not extensively. With the exception of Dr. Dey, who fixes the minimum at fourteen, the referees are unanimous in determining that in no case ought it to be set below sixteen. This is a most important matter in its bearing, not only upon the condition of women through the empire, but upon the progress of the entire missionary work.

THE CRADLE OF CHRISTIANITY.—The Mission church at Nazareth has been completed. Nazareth has now a population of some seven thousand souls, among whom nominal Christians largely predominate, one-fifth only being Mohammedans. The plain of Jezreel to the south and east is inhabited by Moslems. Here, too, come periodically the wandering Bedouins, and the Druses on the southern slopes of Lebanon are within reach. Thus from the lowly spot where our Saviour passed the most of his earthly life, his gospel can be widely preached to the Moslems, wandering Bedouins, Druses and nominal Christians of the corrupt churches of the East.

AT THE recent meeting of the Wesleyan "Missionary Committee of Review," held in Manchester, England, there was a strong gathering of friends, and a good supply not only of strong sense to grapple with the great topics and difficult questions presented, but of strong hearts full of liberality. A Mr. Fernley, of Southport, showed his satisfaction with the report from Italy by offering twenty-five thousand dollars to provide a suitable place of worship in Rome; and a Mr. Heald no sooner heard that than he offered another twenty-five thousand dollars, in part also for the Italian work. The debt on this Wesleyan Society is fast melting away. In 1865 it had reached the burdensome amount of one hundred and thirty-five thousand dollars.

AT THE Universalist National Convention held in Philadelphia, it was announced that thirteen out of twenty-one State Conventions have approved of the Gloucester constitution, and that no adverse vote has as yet appeared. The session was therefore organized under the provisions of the new law. The number of pupils reported in Sunday schools was 38,824, showing a net gain 2504. The value of church property is $5,808,213, while the indebtedness has been reduced $297,802, leaving an indebtedness of $500,054. Church edifices have been erected during the year to the amount of $298,382, while $48,546 have been raised for schools and colleges, and $80,685 for missions and charities, together with $19,500 for miscellaneous purposes, making an aggregate of $734,255, which added to $948,537 reported last year makes the result of centenary work feet up to $1,682,792.

REV. JOHN T. GULICK, of the A. B. C. F. M. Mission in North China, now in this country, advocates the immediate establishment of a mission to the Mongols, a population of from three million to six million, lying outside of and north from China proper. Methodist missionaries in China are looking in the same direction. I. N. Wheeler, superintendent of Methodist missions at Pekin, dating at Kalgan, a city of one hundred thousand inhabitants, says: "I hope we will be reinforced in such numbers as soon to be able to set apart two men for the work in Mongolia and Manchuria. We must occupy this vast territory, for the door of entrance is wide open. The American Board have a station in Kalgan, and the brethren here are beginning to see the first fruits of their labors." Seven native Chinese preachers will be admitted into the several conferences of the current conference year, among the Methodists in the United States; four have already been, and three more are to be admitted—one each in the Vermont, Black River and Baltimore Conferences. These all have served a probation and passed an examination in the studies assigned them, and received approval and recommendation.

BAPTISM IN THE MEDITERRANEAN.—Rev. Mr. Knapp, writing to the *Missionary Magazine*, says he baptized several in the Mediterranean, and that it was a season of great interest. He says: "It was the first time I had baptized in the Mediterranean, though Bro. Calleja had done it often. You can conceive the thoughts and feelings I had, as standing on the shore about a mile above the city, under a towering cliff called the Cantera, I gave out the hymn:

"I'm but a traveler here,
Heaven is my home."

We sang it with our faces toward Corinth, Ephesus, Antioch and Jerusalem. O what a day for Spain! The primitive church, and the primitive baptism coming home again. Why, it is one of the many marvels of this latter day. While we were singing, the people in the neighboring houses came streaming down, taking their position on the jutting rocks, and above on the lower projections of the Cantera. There were the hardy fisherman of the coast, his wife and children, dressed in gala, for it was Sunday, the feast-day of Spain. The gospel is achieving great things in Spain. Protestantism must triumph there.

THE London *Missionary Chronicle*, for September, contains interesting notices of the Lagoon Islands, which are reckoned "out stations" of the Samoan Mission by the London Missionary Society. Native teachers have been placed on some of them, and in 1870, on the occasion of the visit of the John Williams to Samoa, the Rev. S. J. Whitmee, of Upolu, was deputed by his brethren to proceed in her on a visit to many of these specks in the wide waters. On the first at which he touched he found a community of twenty-seven souls brought together by a citizen of the United States, who has taken possession of this island, about three miles in diameter, and is patriarch thereof. The next island had two hundred and twenty-three inhabitants, sixty of whom are Catholics, and one hundred and sixty-three Protestants. Here Mr. Whitmee presided at church meeting, and admitted twenty-seven members. These islands have been the hunting-grounds of the Peruvian slavers, and the population has been frightfully diminished by their ravages. Some of these islands are completely Christianized. At one called Vaitupu the inhabitants, who number three hundred and seventy-six, were delighted to see the missionary ship, and gave Mr. Whitmee a hearty reception.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 26, 1871.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, Publisher.

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SERVING TABLES.

It was in reference to the handling and disbursement of benevolent contributions that the apostles took exceptions when they declared: "It is not reason that we should leave the Word of God and serve tables." It was not an objection to the management of their domestic affairs, nor to labor and business connected with their own support. It was church finances which they characterized as the serving of tables, and which they regarded as an unreasonable diversion from their proper calling as ministers of the gospel. Prayer and the ministry of the Word demanded their time and strength, and it was fitting and necessary to the effective performance of their work, that others should take charge of the temporal interests of the church. So far as this particular instance goes, it has no immediate application to those preachers who, amidst their ministerial duties, are engaged in secular pursuits for the maintenance of their families. Serving tables they are, but not precisely the tables that the apostles found so onerous and so incompatible with their praying and preaching.

We might suppose that collecting and distributing money for the poor, and for religious purposes generally, was most suitable to their pious employment. But they judged otherwise, and turned the responsibility over to the seven deacons. They probably saw that God had called some to attend to the spiritual business of the church, and that others were called to administer in temporal matters. We admit the apparent necessity laid upon preachers to officer our colleges and schools, to manage the publishing interests, to edit papers, and to perform the labor of agents in raising money for religions enterprises; but still this is the original import of serving tables, and the very things which the apostles felt they were not called to do. It is an admitted evil that so many effective preachers are taken from the pastorate to fill positions which have little or nothing to do with their preaching functions, and which could be as well filled by devoted laymen. Not only are they altogether withdrawn from pastoral labors, but, as a rule, their power and usefulness in the pulpit are greatly impaired. We have rarely seen the man whose preaching has not deteriorated while occupied with other church business than that which was proper to the direct and spiritual duties of his ministry. The maximum of effectiveness can only be attained by a close and absorbing attention to this one thing. Circumstances of temperament and education may modify this conclusion in some degree, but it is generally true. The fact that the service is intimately connected with religions and benevolent objects, does not altogether relieve the case. The encroachment upon the time and thought is nearly the same as in the management of personal concerns. Building churches, publishing books, endowing colleges and conducting newspapers are all vital religious interests, but the commission to preach the gospel does not embrace them. These are the works of the church through its lay instrumentalities. To impose them upon those who have been set apart to "the ministry of the Word" is not reason, though it may be a lamentable necessity. The preacher is expected to be a man of all work, and as things now are, he must be, if he keeps his head above water and sustains himself in his appointed charge. He must do much of the financiering, build churches and parsonages, look after debts and repairs, and supervise the benevolent and educational enterprises. To give himself "continually to prayer and to the ministry of the Word" is out of the question. He must do what ought to be done by stewards, trustees and other laymen, or it will not be attended to. Paul did this sort of work, raised collections and disbursed the money, and put his hand to everything, because there was no help for it. He would not have hesitated to become an agent, a publisher or a house builder on occasion. Like our modern preachers, he would have submitted, though under protest, to the necessities of the case.

There is a more excellent way, which the church of the distant future may possibly realize, in which the pulpit and pastorate will be released from this drain upon their resources and efficiency. Preaching and the cure of souls will then be kept to themselves, as enough to occupy those who have been ordained to these duties, and devoted laymen will be found to do the work which lies outside of the minister's specific and engrossing vocation. In the good time coming physical disabilities may retire a man from pastoral labor to some other department of usefulness, but, in the main, there will be forthcoming "men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." There will be men who recognize their call, not to the ministry of the Word, but to devote themselves to the temporal affairs of the church, and who will bring to these important duties the talent, self-denial and zeal which are exhibited in the best type of ministerial consecration. The ranks of the ministry might be strengthened at once, if we could obtain godly laymen to take the places of those preachers who have been detailed to "serve tables." There are scores, and perhaps hundreds, of preachers in our church to-day who are doing laymen's work, and are to that extent diverted from their proper vocation.

As the lay element becomes potential in the legislation and government of the church, we may hope that it may also be felt in relieving the ministry of this embarrassment. The introduction of laymen into our councils, and investing them with their new responsibilities, will doubtless lead in time to this result. They will be in a position to see what is wanted of them, and to heed the call which is made upon them for a more direct participation in the activities and enterprises of the church. Much that the preachers are compelled to do, they can do better, and while they relieve one arm of the service, they will greatly improve and strengthen the other. When we see a man of ability and influence taking hold of church business, and giving himself heartily up to it, we feel that consecrating hands might well be laid upon him. It may not be the fault of the laity altogether that the supply of such men is so meager. The ministry has something to do in looking them out, and in bringing them forward. Let the obligation and the want be clearly seen, and something will be achieved toward meeting the demand. Men of one work, who are not preachers, men who can serve tables, and thus relieve an embarrassed ministry, are scarcely less needed than an increase of preachers. The field is about as white to harvest for the one class of laborers as for the other.

The Pacific Methodist College and the Pacific Conference.

BY BISHOP KEENER.

SAN FRANCISCO, Oct. 12, 1871.

Directly upon returning from the "big trees," I went to see another big thing—the Pacific Methodist College, located at Santa Rosa. Considering everything, it is a grand affair. I wish that every part of the church was as well off in its educational interests as is the Methodist Episcopal Church South at this point. This may surprise those who have not been on the spot. But the college building is most admirably built, is highly ornate, and is the best arranged for the uses of a school that I have ever seen. It filled me with a glow of pride, and convinced me, for the seventh time, that men can usually accomplish whatever they think they can. I surveyed it first by moonlight, after preaching. There it stood, the expression of youthful vitality; worth five such buildings as Dr. Fisk had at Wilbraham. Then, with lamp in hand, we went over the inside. Every part showed liberal ideas and good taste. The friends at Santa Rosa have strong backs, and their views are full of life. The amount necessary to finish paying for the building will all be got out of Sonoma county—every cent of it—and the general territory of the conference will be looked to for a liberal endowment. It has one hundred and sixty students; four professors—all active, capable and experienced teachers.

The Pacific Conference met at San Jose, on the fourth instant. This beautiful town is in a valley, at the end of the San Francisco bay. Imagine Lake Pontchartrain long instead of round, surrounded by valleys, foot hills, and back of these, mountains; let there be an opening a mile wide in the lake shore between two high jagged rocks leading out to the sea, and you may have some notion of this magnificent bay. Between San Jose and the sea there is a range of mountains. These break off the raw winds of the Pacific. Here reigns a constant Louisiana October; never too cool and seldom too warm. Railroads run up from this point on each side of the bay along the valley, in the direction of San Francisco. A good many Southern people have settled in the valley of Santa Clara, in and about San Jose; and, if I were living on the Pacific coast, I should probably be found at this point. Never was there a finer climate for a white man who wishes to do his own work—breezy enough and bracing enough for plowing or harvesting. I shall say nothing more about fruits, only that I baptized a plump little babe, named Paul Stockton, and I wish you could have seen the basket of grapes his father sent me on the occasion—enough to last a boarding-house a week, and of the richest variety and flavor: the Muscatel, Rose of Pern, Summer Grape, Concord, White Muscat and others, names not known.

The conference was a pleasant surprise to me all the way through. Its strength in men of age and experience, the number of its churches and parsonages, the elastic readiness with which it met difficulties, and its staple of effective protracted-meeting-element gave me a view of the Methodist Episcopal Church South on this coast I was far from having at my first acquaintance with it, and as it presented itself upon my arrival. For instance, it has twice as many parsonages as the Mississippi Conference, and three times as many as the Louisiana. Its list of claims and receipts would compare favorably with either. It had become somewhat moody; an idea that nobody in the East ever thought of them, that this coast was isolated, and that the failures of the past, at certain points, could never be counteracted successfully. Then, too, the incessant love, lively interference and gratuitous counsel of the Northern Methodists, hereabouts, have required so much watching, not to say praying, that there was enough to superinduce some morbidness of temper. (I am eating grapes just now, not sour ones.) Well, all these things have resulted in giving the Conference a good edge, in addition to its other good qualities. There were admitted on trial Rufus F. Allen, Alfred Ewing Layson, A. F. Trousdale. I send you a list of the appointments. The Old Debt had never been assumed by the Conference fully, but amounts had been forwarded during the year for that purpose. The balance of the same, assessed to this conference, was three hundred and seventy-five dollars. This was raised by the preachers in a short time—not quite as swiftly as Dr. Winfield raised that at Little Rock last year, but in less than a quarter of an hour—by the same watch. The Visalia school was involved and about to be sacrificed, when the amount required to relieve it—two thousand one hundred dollars—was taken up by ten preachers on the conference floor, in about the same time. At the missionary meeting on Saturday night things were more deliberate—our missionary veins do not bleed as freely as they should—but four hundred and one dollars were raised at that meeting for missions. Now, putting all these things together, it seems to me that those birds, that have been wheeling about and waiting to pick the eyes and bones of this conference, had as well fly off. The conference determined to change the publisher of the *Spectator*, and elected Mr. Wick B. Parsons both publisher and editor. It also incorporated into the management of the paper publishing committees from Columbia and Los Angeles.

On next Sabbath I dedicate a church at Bayview, and on my return from Los Angeles Conference, another at Gilroy. A letter, just received from Bro. Spurlock, brings intelligence of a revival going on at Los Nictos—where the Los Augeles Conference is to meet—and that eighty-two have been converted.

I omitted to say that the entire session of the Pacific Conference was characterized by perfect harmony and a good religious atmosphere. Mourners were at the altar, and both preachers and people enjoyed the fellowship of the saints, which a Methodist Conference rarely fails to provide.

Appointments of the Pacific Conference.

SAN FRANCISCO DISTRICT—J. C. Simmons, P. E.
San Francisco, to be supplied: Oakland, to be supplied; Sacramento, W. R. Gober; Hicksville, J. Grawell; Woodbridge Circuit, L. D. Hargiss; Stockton, O. P. Fitzgerald; San Jose, George Sim; Santa Clara, J. L. Hopkins, J. K. P. Price; Gilroy, A. C. Pendergrast; Hallister, N. C. Renfro; Watsonville, to be supplied; Salinas City and Castorville, to be supplied.

SANTA ROSA DISTRICT—T. C. Barton, P. E.
Petaluma, W. H. Mason; Santa Rosa, Samuel Brown; Sebastopol, S. W. Davies; Healdsburg, P. O. Clayton; Uklah, T. M. Alsanson; Point Arenas, B. F. Burris; Little Lake Mission, G. W. Fleming; Clear Lake, L. J. Hedgepeth; Suisun, W. F. Compton; Vacaville, T. K. Howell; Dixon, D. F. Overton; Humboldt Circuit, to be supplied; Agent for the Methodist College, S. Brown.

COLUSA DISTRICT—T. H. B. Anderson, P. E.
Colusa, E. K. Miller; Colusa Circuit, Abram Mitchell; Bear Valley, John W. Wood; Princeton, Alfred E. Layson; Red Bluff, to be supplied; Millville, J. G. Shelton, R. F. Allen; Chico, Jesse Wood; Biggs' Circuit, B. C. Howard; Yuba City, J. M. Ward; Wheatland, J. Kelsay; Knight's Landing, J. W. Craig.

VISALIA DISTRICT—J. W. Leach, P. E.
Visalia, J. P. Jones; Visalia Circuit, A. F. Trousdale; Tule River, C. C. Snell; Millerton, J. H. Neal, L. Cately, supernumerary; Mariposa, G. M. Edwards; Snelling, J. M. Overton; Modesta, John P. Duncan; Linden, F. M. Stayton; Sonora, A. P. Black; Plainsburg, Joel Hedgepeth; Amador, T. P. Clanton.

Superannuated—Ivy Taylor and J. L. Porter. J. M. Lovell has been transferred to the Columbia Conference, and appointed to Corvallis and Albany.

B. H. Russell, G. W. Fleming and Thomas S. Burnet were located at their own request.

THE SOUTHERN UNIVERSITY.—We are glad to learn, in a note from President Andrews, that this institution, at Greensboro, opened on the fourth instant, with flattering prospects. We have no doubt that Dr. Andrews will realize his most sanguine expectations. The University is doing a great work, and the preachers and people are becoming more and more enlisted in its support. Dr. Andrews says:

You may say to the friends of the Southern University that the opening of the session on the fourth day of October was the finest that we have had since the war. The star of this noble institution is rising, and we hope, at no distant day, to see her halls filled with hundreds of young men. Then she will become what her founders fondly hoped that she would one day be—the glory of Methodism in this country, and her intellectual children the lights of the church in their day and generation. Alabama, Tennessee, Louisiana and Arkansas are represented in the pupils now in attendance.

We learn from the *Southern Christian Advocate* that Rev. A. J. Woldridge, of the Florida Conference, died in the triumphs of the faith on the third instant.

GOD'S WORK must be done in a good spirit, and according to the rule of God's word.

AN EDUCATED MINISTRY.

BY BISHOP M'TYEIRE.

Amidst the many things that inspire hope and admiration and gratitude, there is one aspect of the situation that causes solicitude. I have tried to quiet it, to dispel it, to reason it away, to hope against it, but it steadily grows on me; observation and reflection increase it. To be direct, I mean the small proportion of educated and fully qualified men in our present ministry, and the lack of any adequate appliances among us for securing a proper supply of such men in the ministry of the future.

In two notable instances, the fathers of American Methodism ate sour grapes, and the teeth of their children are set on edge. The early itinerants were mainly bachelors. Marrying and locating went together as the rule. The country was in a condition to pay but little—the preachers needed but little. This was well—providential, in the beginning; but evidently it could not so continue, if the church was to have development and continuance. It was an incident of the times. The mistake was in defending it as a principle. Assailed by enemies on every hand, they made a virtue, a boast, of this temporary expedient, and justified it on too broad a ground. It came to be understood that Methodism was not only a true gospel, but a cheap one. The idea of a paid ministry was synonymous with that of a mercenary ministry. Dearly have we answered for it. Like all errors, this one had to be corrected, and slow has been the process. This *boomerang* has been flying back in our faces for forty years, while the Methodist Church has been trying to get on the higher ground of God's ordinance, that they who consecrate themselves to the preaching of the gospel are entitled to live by it. Old members there are who persistently reckon what they contribute to the support of their pastor as a gift, a charity. Conscientious congregations do not scruple to settle with him at fifty cents on the dollar.

Wesleyan Methodism holds the true theory on ministerial education. It has never made the classics or graduation in a theological school the *sine qua non* for any grade of the ministry. I am confident even to boldness on this subject. I would be willing to go before a jury of unprejudiced and intelligent men, selected by the advocates of the opposite theory, and undertake to prove that it is impracticable, unreasonable, unphilosophical and unscriptural. The gospel will never be preached, nor the world converted, if we wait fastidiously for such thorough preparation of all the instruments. Many men are truly called to preach who must be classed as uneducated, and circumstances prevent their rising out of that class. And yet their ministry has been owned of God. It has found a large proportion of the world, as it is well adapted to be operated on by its instrumentality. The seal of the Master is set too plainly on such a ministry for us to doubt its right. Methodism owes too much to it to allow it to be questioned. As a church we have openly espoused it, used it, vindicated it.

But here was a mistake—in replying to opponents our zealous defenders in the past have sometimes leaned to an extreme, and permitted us to be put in a false position. The idea of an educated ministry got confounded in the popular mind with that of a man-made ministry. It came somehow to be understood that a thorough human preparation for the duties of the sacred office was incompatible with a divine call. It was popular to make contemptuous allusions to theological institutes, or seminaries, as "preacher-factories." All this was unfortunate, and we are paying the penalty. That we advocate the divine vocation, and the eminent usefulness of unlearned ministers, does not logically make us the opponents of a learned ministry. We hold to both, and we have use for both; and they are not incongruous elements of the same ecclesiastical body.

One may say: "Take, in a city or State, any number of preachers representing those churches that lay the greatest stress on an *educated* ministry, and we will show you an equal number of Methodist preachers of equal reputation, learning and power."

Granted—but we ought to have *more*, for we have perhaps ten times as many members as they. Our scriptural doctrines and powerful economy of propagandism have moved us up to a position which involves greater responsibilities and possibilities than any which confront those churches. We have not felt that the measure of our duty was reached by merely keeping even with them in other respects, and why in this?

Those who merely attend the sessions of annual conferences, or frequent college commencements, and city churches, cannot conceive of the poverty of the pulpit and pastorate in that kind of material desiderated. And unless we bestir ourselves, there is, in the not distant future, a great want traveling to meet us, like an armed man. Why build large and tasteful houses of worship if you are making no provision for men to fill the pulpits? Let us spend some of the money and the labor *here*.

In confirmation of these views I have gathered facts, some of which it was my purpose to present, but at this point my pen hesitates. It might grieve a generation of God's children—it might give the enemy occasion to blaspheme. This is my church, and these are *my* brethren. And yet, unless something is published by ourselves, however painful on this subject, we shall never get rid of that self-complacency and glorification that lies in the path of progress.

Last July the British Conference, after an account of their conversion and call to preach, accepted fifty-one young men for the itinerant ministry, and straightway distributed them among the theological institutes of the connection, where, under the influence and training of the best and wisest men, they are to be more thoroughly furnished, and thence called out into the regular pastorate. *We* should have put them at once in charge of circuits and stations—a procedure not only hazardous, but so wasteful of precious material that it reminds one of grinding up our seed-corn. The Wesleyans may have occasional fluctuations in their membership, but evidently the spirituality of the ministry is not lessened by its excellent system of preparation. They, too, license unedncated men to preach, and to great benefit; but no church without the guidance of educated minds could have taken the position held by the Wesleyans to-day. They preach, and publish and write, and occupy platforms with the foremost. They have compelled the recognition of learned dissenters and of the haughty establishment, and their "holy gospel" is recognized along with themselves. They have projected and carry on a foreign missionary system that is the admiration of Christendom. At home they are felt for good—permeating all classes, above and below. Mere zeal of soul, and earnest bodily exercise, and imperfectly ennunciated truth, could not accomplish this. *They* had no prejudice to overcome, for Wesley, Coke, Fletcher, and such like, were before them—men in whom the Holy Spirit dwelt with learning, and by whose educated minds the true faith was defined and defended.

The Northern Methodists have three first class theological institutions—Boston, Madison and Chicago. Our neighbors, the Southern Presbyterians, have at Hampden Sydney, Virginia, and at Columbia, South Carolina, two excellent seminaries. The Southern Baptists also have in Greenville, South Carolina, an ably officered institute for giving the higher education and fuller preparation to such young ministers as may be able to avail themselves of its advantages; and they are projecting another in Kentucky. But Southern Methodism, with wealth and opportunities and responsibilities in her wide and inviting sphere—equaled by none—is doing comparatively nothing—waiting passively for such favors as chance may bring in the fast approaching day of unequal contest.

When I consider these things I am troubled. I wake at night and think on this subject, and cannot sleep. My solicitude will be shared by him who knows what transpires in the place where appointments are fixed, and hears the importunate demands for educated preachers which cannot be met, because the supply is not at hand. Or let him go abroad among the districts, and hear and sound the people, and reconnoiter the situation, and he will see that in many respects we have even now advanced to a line beyond which we cannot go with present appliances, and have occupied positions which we may hardly hold.

Our colleges are sending out a few young men every year—"polished shafts." We gladly receive them; but what are they among so many? For more specific results, not strictly academic, the church has been looking to the Biblical schools announced in connection with them. I cannot speak in terms too high of the noble and unselfish faculties who, under every discouragement, have kept open these ill-supported colleges, and offer tuition free to every young man looking to the ministry. But the expectations of the church, I do not think, have been met by these Biblical school attachments. I am sure they are not meeting its wants. They have shown defect at two points:

1. Valuable as are the facilities afforded, many young men who, with a year or two of study, would make acceptable and useful ministers, cannot avail themselves of them; they cannot advance the money to pay board and other necessary expenses.

2. These improvised Biblical chairs even where existing in fact and not merely in name, are not themselves so furnished as to meet the wants of candidates who are able to afford,

and who can take on, and who desire to have, the highest theological culture. They must go without it, to our loss and theirs—or subject themselves and us to the mortification of going outside of their own church institutions.

To these two points, it seems to me, the church should be directing attention. If anybody has money to give or lend to the Lord, let him or her consider this. Was there ever such an opportunity for the rich to lay the foundation for immortality in well-doing?

We have the material, an abundance of the best material that ever church was blessed with. Who will help to prepare it for the utmost usefulness?—*Nashville Christian Advocate.*

LETTER FROM TEXAS.

Mr. Editor: It has now been five years since I transferred from the Mississippi to the Texas Conference, where I remained only one conference year, and transferred to this, the Northwest Texas Conference, where I expect to spend the remainder of my natural life.

All who move to Texas are not satisfied; hence, I do not say to any one, come to Texas, but I have seen much of the Southern States, and have traveled several thousand miles in Texas, and nowhere have I found any country that will compare with this for rich land, health, pleasant climate; in a word, a man can live and do well here with less effort than in any country I have ever lived.

No man coming to Texas should stop east of the Trinity River, and from Waco to Red River is my choice of country. Anywhere in that region we make from thirty to seventy-five bushels of corn per acre, and from one-half to one a half bale of cotton. The streams run from west to east, emptying into the Trinity, etc.; the water is the clearest and best I ever saw anywhere, but of it all the Waxahachie country is my choice. Society here is as good as at any place in Mississippi before the war. Our political condition is not good by any means, but, judging from my Mississippi papers, it is far superior to that of Mississippi. This is only attributable to the fact that there are not so many negroes in Northwest Texas. If I had space, I would give you my experience in getting to the polls to vote on last Tuesday, at Corsicana, the present terminus of the Central Railroad, and is the county seat of Navarro.

We have in this conference two schools directly under our control. Waco Female College, situated at the city of Waco, and has for its president Prof. R. P. Decbard. Last year I was chairman of the Conference Committee to visit that school at its annual examination. This gave me a good chance to see the inner workings of the school. It is a most excellent school, and has about two hundred scholars in attendance. The school property is worth thirty thousand dollars, and when we speak of money we always mean specie.

This year, I was chairman of the committee to visit Marviu College, located at Waxahachie. This is a conference male school, and is only two years old. The new large brick college is just completed; it is worth between thirty thousand and forty thousand dollars. The two years past with this school was a perfect success. We now occupy the new building, and have the Rev. J. W. P. McKenzie, D.D., for president. I was present at the opening of the September term. The school opened with one hundred and thirty scholars, and is now matriculating two hundred, with an every-day increase. We are out of debt, and having property largely above our outlay of money, and having an active agent in the field soliciting donations, we soon expect to endow it. It is not under the free school system, and as a member of the board of trustees, I shall endeavor to keep it just as it is; but, so far as I have heard, this is the feeling of all our people, as well as of the board of trustees.

There is an effort to build a University in Texas, which is to be done by the five conferences in Texas. The committee to locate have met two or three times, and every time a majority was in favor of locating at Waxahachie, but as it was not unanimous it was postponed. That committee meets at Corsicana, the seat of our conference, on the first day of November, which is the first day of conference.

We have another school at Corsicana, one at Butler, and one at Port Sullivan. All are said to be doing well; that at Corsicana I know is. I was present at the examination, and was much pleased with the school.

Our conference is alive to education, and, by the by, I have read No. 2 of Bro. Curtiss' article on education. I hope they will do much good. While on this subject, I will say, that during the last two years I received letters from five or six young men in Mississippi, who want to preach, feel that they must preach, but their education is not equivalent to the demands of the times, and yet they have not the means to pay their way. Some of them have been teaching, some clerking and some farming, to get means to educate themselves for the ministry. This has been noticed by a church with much less numerical and financial strength in Mississippi than ours, and propositions have been made to some of them to join them, and their board and tuition shall be gratuitous.

We have placed two young men from my work in Marvin College, to prepare them for the ministry, and I made arrangements, two weeks ago, for board for one of those young men in Mississippi, and wrote him to come on, and neither his board nor tuition should cost him anything; and I think I shall be able to make arrangements for every one of them to complete their education, free of cost. All young men preparing for the ministry get their tuition free of cost, also the children of itinerant preachers.

God has greatly blessed my efforts for the church in Texas this year. There have been between one and two hundred conversions, and one hundred and twenty accessions on my work this year. I have baptized above ninety adults and sixty-seven infants; have built four churches, which are estimated to be worth eleven thousand dollars specie; have, subscribed, $358 50 for home missions, above two hundred of which is paid in, and I expect to get it all on this round; for other church purposes about one hundred dollars. The total membership, including the new recruits, is three hundred and fifty-seven. My assessment is eight hundred and fifty dollars; it is not all paid in yet, but the stewards say it shall be.

The most of my time has been spent in the vicinity of Waxahachie, since I came to this conference.

Bro. William Price has bought property at Waxahachie, and located his family there for educational purposes. He is doing well in Texas, and is much beloved by his people.

Bro. Hale located at the last session of our conference, and is preparing to practice medicine.

Bro. T. J. Hudson lost his wife a few weeks ago, and is left with five little children. I greatly sympathize with him in his loss.

Bro. Akin bought a farm, and has located his family near Chatfield, on my circuit, and is traveling the Corsicana circuit this year. The locating of a railroad depot at Corsicana has caused such an immense immigration to that place, that it will be made a station next year.

T. W. Hines.

Chatfield, Texas, Oct. 5, 1871.

More Facts About Centenary College.

Dear brethren of the Mississippi and Louisiana Conferences, please tell your people that if our friends and members in these two conferences, who send their sons to other and *no better schools than Centenary*, would patronize the Centenary, and give the amounts saved (by this change of schools) to Centenary for one single year, the sum would be sufficient to put our college in thorough repair. Tell them that if they will patronize Centenary, that they will keep their money at home, instead of sending it far away to circulate; and, by so doing, they will help their *own* brethren, build up their *own* college, leave a blessed legacy for their *own* offspring, build up their own country, and educate their own preachers, free from all the isms found elsewhere. Is not Methodism Christianity in earnest? Do we not need well-informed men to preach it? Our Baptist brethren are now educating *sixty* young men for the ministry, free of cost, at Clinton, Mississippi. Come, brethren, will you not imitate this good example? If so, just a mite, and old Centenary is prepared for the work. But do *you* say "Come and tell them yourself, you are the agent." Well, I wish I could, but time is lacking. I cannot see every congregation in the two conferences in one year, and must not wait for another. But it is of the utmost importance that every congregation hear and help, for in this way alone can the mass of our people be interested in its welfare, so as to give it support and patronage equal to its deservings. *Do not forget a Centenary College meeting*, and be sure to send one student to Jackson, Louisiana, and one hundred dollars to Col. D. T. Hardee, Clinton, Louisiana, who is treasurer of the building committee.

Yours, in Christ, B. F. White,
Agent Centenary College.

Clinton, La., October 17, 1871.

Rev. John Cousins, agent of the Wilberforce University, an institution under the control of the African Methodist Episcopal Church, devoted to the education of colored youth, and located near Xenia, Ohio, called on us this week. Mr. Cousins comes well endorsed, and the object of his agency is deserving of support from all who may be able to render assistance to the institution which he represents.

CONFERENCE NOTICE.

The members of the Alabama Conference, preachers and laymen, attending the next session of that body, to be held in Mobile, Alabama, commencing on Wednesday, the twenty-ninth of November, 1871, will, on reaching the city, assemble at the St. Francis Street Methodist church, on the corner of St. Francis and Joachim streets, where a committee will be ready to receive them and direct them to their homes for the session. The members of the conference who bring their wives must give us timely notice by letter, that provision may be made for them. The committee of the first and second year's course will meet their classes for the annual examination in the basement of the St. Francis Street Methodist church, and the committee of the third and fourth year's, as well as the committee to examine candidates for admission into the itinerancy, in the basement of the Franklin Street church, on Monday night at seven o'clock.

J. W. Rush,
J. E. Foust,
A. S. Andrews.

Smith, Cheatham & Co.—We take pleasure in calling attention to the advertisement of the above St. Louis firm. Mr. Smith is a native Virginian, but has been doing business in St. Louis for the past eighteen years; Mr. James W. Dranghon was born and raised in the parish of West Feliciana, Louisiana, and has resided for twenty years in the parish of Carroll; Mr. Cheatham is a native of Alabama, but raised principally in Mississippi, and has resided for twenty-seven years in Carroll parish, Louisiana. The two last mentioned gentlemen have been well and favorably known in the northeastern portion of our State, and the high esteem of their acquaintances in Louisiana will, doubtless, draw to the firm a deserved patronage.

BOOKS AND PERIODICALS.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of Horace L. Hastings. Revised and completed by Ezra Abbot, LL.D. Second Edition, Revised. Philadelphia: J. B. Lippincott & Co., 1871. The plan of this work is nearly the same as The Englishman's Greek Concordance, published by the Harpers more than twenty years ago. The latter is a large octavo, and too cumbersome to carry about. The present volume is a neat duodecimo, and can be put in pocket or portmanteau. The places where the original words occur are given without quoting the passage. Such a work is exceedingly valuable, and, in the shape and size here offered, will prove a great convenience. For sale by Eyrich, Canal street, New Orleans.

Saving Faith; Its Rationale: With a demonstration of its presence in the organic condition of Methodist Church membership. A treatise in two parts. By Rev. Israel Chamber Coyne, D.D. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden, 1871. The author's position is: "That the general rules, in their statement and amplification of the one only condition of membership in the Methodist Episcopal Church, do fairly and beyond question, imply the faith that is properly saving, which brings eternal salvation to all who keep it to the end." The volume, two hundred and twelve duodecimo pages, is devoted to the argument. The argument seems to be conducted with fairness and ability, and is entitled to a more careful examination than we can give it at present. We have always thought the Methodist condition of church membership, as exhibited in the general rules, implied as much saving faith as the import of the term as held and understood by other orthodox churches. Our condition of membership is, in this respect, as high as theirs, but that "a desire to flee from the wrath to come, and to be saved from sin," implies saving faith, is another matter. Without anticipating or prejudging the author's argument, we can heartily commend the book to the thoughtful and intelligent reader. If it does not convince, it will prove highly suggestive and instructive.

From the same publishers, Carlton & Lanahan, New York, we have received Misread Passages of Scripture. By J. Baldwin Brown, B. A. This book also calls for a careful examination, because the author attempts the exposition of some of the most difficult and perplexing Scriptures. He has rescued several important passages from the popular perversion to which they have been subjected, and has brought out the true meaning of many curious and often misunderstood texts. Among other subjects he treats of The Principles of Christian Unity, Potter and Clay, God's Elect—the Elect Nation, The True Idea of Substitution, St. Paul and St. James, The Overthrow of Death.

At Last; A Christmas in the West Indies. By Charles Kingsley. Harper & Brothers. New York. An author of so much genius and power as Canon Kingsley is bound to write a book of great interest, and this volume of travel and observation in the West Indies is graphic, lively and generally instructive. We find some things in the book not to our mind, but we like to know what Mr. Kingsley thinks of many things, even when we believe him to be mistaken. The volume is a 12mo of four hundred and sixty-five pages, beautifully illustrated, and a most fascinating work altogether. For sale by Ellis & Bro., New Orleans.

Shakespeare's Comedy of the Tempest. Edited with notes by William J. Rolfe, A.M. New York: Harper & Bros., publishers, 1871. This is in uniform style and binding with the Merchant of Venice, issued by the same house some time ago. The series will give us the plays of the great dramatist in a most convenient form. The present volume contains copious notes, explanatory of the text, and is handsomely illustrated. From the publishers, through Ellis & Bro., New Orleans.

Grandfather's Faith. By Julia A. Mathews. New York: Robert Carter & Bros., 1872. This beautifully bound volume is well written, and will prove a story of interest and profit to the young. It is especially for boys. We are indebted to R. J. Harp, of the Depository, 112 Camp street, for a copy.

From R. J. Harp, of the Depository, 112 Camp street, we have received three charming little volumes, published by Robert Carter & Bros., New York, to wit: The Rift in the Clouds, French Bessie and Shall We Know One Another? and other papers. The last is the smallest of the three, tiny in size, bound in green and gold, and adapted to the edification of grown people. Religious, and just the thing to read in the street cars or on a journey. French Bessie and the Rift in the Clouds belong to the Fireside Library series, and are happily suited to the religious instruction and entertainment of the young.

The Methodist Quarterly Review, October, 1871. D. D. Whedon, LL.D., editor; Carlton & Lanahan, publishers. The contents are as follows: Curtins's History of Greece, Christian Evidences from the Catacombs, Early Methodism in the West, Vicarious Atonement, Church Property Questions in the South, Socrates. In the editorial department we have, as usual, a rare treat under the several heads of Synopsis of the Quarterlies, Foreign Religious Intelligence, Foreign Literary Intelligence, Quarterly Book Table.

The New Monthly Magazine has but lately reached us—the number for October. We have already given the table of contents and the editor's statements and correspondence, connected with his resignation. We more than ever dislike the idea of giving up the magazine. The editor has done well with the materials afforded him, and we believe the failure is not to be laid on him. We doubted the expediency of the publication when first discussed and ordered by the General Conference, because we thought thousands must be expended and two or three years pass, before it could be made self-supporting. Time and money are both needed, but as the Publishing House cannot afford to advance the latter and wait for re-imbursement, we see no alternative but the one contemplated. Unless the church rallies to the support, in a manner that we can scarcely hope, we suppose the publication will be discontinued at the end of the year.

Burke's Magazine for Boys and Girls is about the handsomest and best publication for the young issued any where in the country. The October number is well made up, and abounds in good things for the children.

The Galaxy is, as usual, in the van of the November magazines. We note in its table of contents: Barbarossa and Bismarck, Reminiscences of Lee and Jackson, Admiral Farragut at New Orleans. Drift Wood, Scientific Miscellany, Current Literature, Club Room and Nebulæ, are varied and entertaining.

Good Words, and Good Words for the Young, published by Lippincott & Co., Philadelphia, are among the handsomest and most valuable publications that we receive. The October part of both of these periodicals is excellent, and worth more than the annual subscription price.

Church's Musical Visitor for October, a new monthly devoted to music and the fine arts, published by John Church & Co., No. 66 West Fourth street, Cincinnati, Ohio, has reached our table. The news is full and fresh, the editorials creditable, and the selections admirable. The arrangement is in fine taste, the typography first-class, the title page beautiful, and the whole one of the finest and cheapest musical publications in this country.

The Practical Planter for October has been received. Published at Memphis, Tennessee, at one dollar and a half per annum.

A CARD.

We return our heartfelt thanks to the official members of the Chrondelet Street Methodist Church for granting the use of the church and organ for our sacred concert; to the ladies and gentlemen who so kindly consented to sing in the choruses, and to all our friends for their aid and encouragement.

J. G. MILLER,
Pastor Methodist Episcopal Church South, Algiers.

Married.

In the Methodist Church, Algiers, October 19, 1871, by Rev. J. G. Miller, Mr. Theophilus J. Borne to Miss Laura S. LeGras, both of Algiers.

At the residence of the bride's mother, October 18, 1871, by the Rev. U. H. Phillips, Mr. Mark A. Dees to Miss Annie S. Hill, both of Jackson county, Mississippi.

At the residence of the bride's father, near Yazoo City, Mississippi, October 11, 1871, by the Rev. P. Howard, Mr. S. Hamel to Miss E. B. Jackson, both of Yazoo county, Mississippi.

At the residence of Mrs. R. P. Harris, near Oak Ridge, Mississippi, October 17, 1871, by the Rev. P. Howard, Mr. Nicholas Henry to Miss Bettie J. Billington, both of Warren county, Mississippi.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending October 23, 1871:

A—S D Akin $1, H F Alexander, D Appleton & Co., Alexander Agnr, R C Allen & Co., American Tract Society.

B—William H Barber, J W Billington, G Boudreaux.

C—C Chamberlain, Cassell & Bingham, F R Carioss, E H Cushing, Robert Carter & Bros., R W Creason $3, Mrs Sarah H Clinton, Church & Goodman.

D—Dodd & Mead, T H Davenport.

E—Charles F Evans.

G—James A Godfrey, F M Grace $10, R T Gibson, G Garrett, Gould & Berger, Griffen & Hoffman.

H—R D Howe $19 60, W C Halsllp $80 and 2 letters, W L C Hunnicutt, Hoe & Co., Harper Brothers & Co.

I—Ivison, Blakeman & Taylor.

J—Robert B Johnson, P A Johnston $2 85, H F Johnson 3 lots, B F Johnson, J G John, Jonathan Johnson.

K—Bishop J C Keener $200.

L—W E M Linfield $14 60, J B Lippincott.

M—H B Magruder, James H Mays $5, D Merchant, M J Mead $3, G J Mason, Thomas M Mann.

P—R M Powers, J H Packwood, H B Phillips $4, S M Peltengill & Co., Arthur J Peabody, Powers Paper Company.

R—J K Randall 2 lots, R H Roberts, A H Redford, agent.

S—A H Stewart, C B Stuart $35, J W Schemerhorn & Co., Robert Saillie $3, Napoleon B Simmons, R A Sibley $13 50, Charles Scribner & Co., Smith, Cheatham & Co.

T—J L Terry.

U—University Publishing Company.

W—M W Winn, Jesse Wood.

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The Celebrated Argyle Bitters Truths for the People.—These Bitters, which are now a household word in every family, are deservedly ranked among the most successful and efficacious remedies now used.

Gently stimulant, delightfully refreshing and invigorating, they promote the digestive functions, regulate the liver and spleen, prevents hytrophy or inaction; they increase the vital functions and maintain the chylopoietic viscera in their normal condition of health, when once established.

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One essential element of their success is the effect they possess of lessening the inordinate thirst for strong drinks, so often engendered by the use of vile nostrums and vicious compounds, arrogantly and ignorantly called "*Bitters*" to cover their deadly effects.

Ask your neighbor about the Argyle Bitters, and in nine cases out of ten, he will tell you "to do as he has done for years, always to keep them on hand for family use, *for they are good to take.*"

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12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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Plain Stone China Toilet Set, 11 pieces...$4

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Office—630 Magazine Street,
Between Philip and First sts., New Orleans.
Will call daily at College building, corner Common and Baronne streets, between eleven and twelve o'clock. je29 1y

The Child's Corner.

A CHILD'S WORDS TO THE SEA.

BY EDGAR LAWLETT.

O, sea, you're very calm to-day,
You broad, blue, brilliant sea;
Willing to let your breakers play
Quite pleasantly with me.
And on where yonder white gull flies,
Where long waves break and sweep,
Willing to bear the graceful dips
As though you loved them well.

But I know what you were that night
When angry noises fast
When you spoke, I felt afraid
And shivered in my fright.
'Twas you; now don't deny it, pray,
With that mild song you sing:
I'll not believe a word you say,
You great deceitful thing!

You may have done, for all I know,
Some frightful mischief, too,
Have more dark secrets hid below
That breast so smooth and blue.
Perhaps poor sailors lost their lives
To please your horrid spite
Dear 'dear' you learned to widow wives,
Old sea, before last night!

You've lived so long, one might suppose
You were a little bit,
And able, when you temper rose,
To keep a curb on it.
Does Father Neptune, standing by,
Allow such capers? Ah,
Your ears would ache if you were I.

I somehow can't but love you, though;
Bad as your deeds may be;
For you've such winning ways, you know,
Beautiful, strong, strange sea!
Your mermaids must be happy girls,
With not a thing to do
But float about in weeds and pearls
And—pshaw! you've wet my shoe.

"FORBID THEM NOT."

BY MISS M. B. SLEIGHT.

There is no sweeter story told
In all the blessed Book,
Than how the Lord, within His arms,
The little children took.

We love Him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul.

But closer to His loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes His sorrowing face
A smile of gladness wore
A smile that for His little ones
It weareth evermore.

The voice that silenced priest and scribe,
For them grew low and sweet,
And still for them His gentle lips
The loving words repeat.

"Forbid them not!" O blessed Christ,
We bring them unto Thee,
And pray that on their heads may rest
Thy benedictie!

—*Sunday School Teacher.*

Susie Gray, the Little Preacher.

"Oh, mamma, may me, please—Neddie says me may—me means—he says he will—if you'll let me—Aunt Susie—oh, dear!—me's in such a hurry—me's all mixed up!"

"Well, my dear," said Mrs. Gray; "perhaps I can help you out of your trouble. You want to go to see Aunt Susie, don't you?"

"Yes'to—me do—very much," gasped the little girl, falling into baby speech in her earnestness. "And Neddie—"

"And brother Neddie says he will take you if I do not object. Is that what you wanted to say?"

"Yes'm; me remember now—if you had no 'jeckshuns,' he said."

"Yes, mother, do let us go," said Ned, who had come in just in time to hear Susie's last words. "Don't have any 'jeckshuns.' I'll promise to take first rate care of Susie; and you know aunty is always glad to see her little namesake."

"I am perfectly willing that you should go, my children," answered Mrs. Gray; "but Ned, as you are the oldest, you must be all the more careful; and I prefer that you should go by the upper path, even though it is a little longer. The lower one is too near the edge of the brook for me to feel perfectly easy about you?"

"Why, mother," exclaimed Ned, while a flush of wounded feeling tinged his cheek, "can't you trust me? Don't you think I can keep Susie straight in the path?"

"Yes, my boy, I do trust you; yet," said Mrs. Gray, as she looked somewhat sadly into the fresh, boyish face looking so bravely and earnestly into her's, "there are many things that seem very simple until we try them, and it is not an easy thing in life to walk always without stumbling in any path. We can never be sure of ourselves, dear, for sometimes a little thing no more than a butterfly's wing dazzles our eyes, and we slip. So be careful, my son, and take the upper path."

"Yes, mother," answered Ned, rather soberly; for though his boyish ardor could not sympathize with his mother's views, her manner had subdued his enthusiasm, and while believing she was without doubt right—for Ned had all a noble-hearted boy's loyalty to his mother—yet underneath all other thoughts was the idea that he would be a "*cad for Jem*," if he wasn't able to keep a little girl like her from tumbling into the brook.

Susie was very fond of carrying some little gift to Aunty Sue, and Mrs. Gray always gave a basket into her charge. Clasping the handle tightly in her wee hands, no one was allowed to interfere with her burden, until, with an air of gravity, comical enough in so small a body, she would deposit her gift safely in Aunt Susie's hands. To-day her treasure consisted of a basket filled with delicious strawberries; and though the day was very pleasant, as she walked carefully along by Ned's side and chatted to him of her enjoyment, her mind was full of the "bootiful strawberries," and she could think of little else. Soon the end of the journey was reached, and Aunty Sue, catching the sound of the gate, came with pleasant words of welcome to greet her visitors.

"Me brought bootiful berries to aunty," prattled little Sue.

"Thank you, dear," said aunty; "but I am more glad to kiss your bright red cheeks; now come in and tell me all about mamma and dollies and all your pets."

"Mamma is quite well, and sends her love; but doll Mamy has been a very bad girl, aunty, she wan away and I had to 'hip her."

"Poor Mamy," said Aunt Sue, sorrowfully; "does she stay at home now?"

"Yes'm, she do; but, aunty," and the little mother's face grew grave as she spoke, "doll baby Bessie was real sick, and I had to send for the doctor."

"Indeed!" sympathizingly said Aunt Susie, "and did the doctor cure her?"

"Oh, no, aunty dear; he killed her wight away."

Aunty's peal of laughter at the unconscious satire was aided by Ned; though why should they find anything funny in so great a sorrow to Susie, was beyond her understanding. So desiring to change the subject, feeling rather hungry after her long walk, yet remembering her mamma had often told her it was impolite to ask for anything to eat, in a meek way she looked up and said:

"Aunty has everybody ate up all that nice sponge cake you had the other day?"

"No, dear," was the reply, "thank you for remembering me of my want of hospitality. Here is plenty for yourself and Ned. I hope you will enjoy it."

"Yes'm, me do," was Susie's answer, somewhat smothered by the large mouthful she had just taken. Ned was not unwilling to join her, and soon the sponge cake vanished. Then a few more words with Aunt Susie, and the children started for their walk home.

Merrily danced Susie, swinging her empty basket and calling to Ned to catch her, which he seemed to find no easy task, as she tripped along. Suddenly, with a scream of delight, Susie pointed to a bush of laurel in full bloom just beyond. "Me want bootiful flowers, me does, Ned!"

"All right, sister, you shall have them," said Ned. Forgetting entirely his mother's words: "Keep on the upper path," with one bound he sprang into the lower path. The flowers were farther than they seemed, and Ned, his eyes filled with the beautiful color, had forgotten Susie as well as his mother's words. Just as his hand clasped the flowers, he heard a scream of fright, and turning hastily, was shocked to see Susie had lost her footing and was rolling down the hill; one moment more, and she would be in the brook. But Ned, fully conscious of her danger, jumped to save her. Both hands caught her dress as she passed, and though the force with which she had fallen dragged Ned a little further, he was able to stop just on the edge of the brook. Poor Susie was sadly frightened and carried the marks on face and hands of many thorns, while conscious-stricken Ned did his best to comfort her. After bathing her face and hands, so sadly scratched they mounted to the upper path and turned toward home. Then the full meaning of his mother's words rushed into Ned's mind, and so keenly did he feel their power that, turning to Susie, he hastily said:

"Susie, I'm so ashamed of myself, please don't tell mother; nobody saw us. And I promise never to forget what mother says."

Very quiet was little Susie as she walked along, then looking up into Ned's face, she said: "But, Neddie, God saw us, 'cause He sees in the dark and everywhere, and I guess He'd like us to tell mamma."

"That's true, Susie," said Ned seriously; "you are a dear little preacher to your naughty, careless brother. I'll tell mother the first thing when we get home." And he kept his word, blaming himself heartily.

"Now, mother," said Ned, when his story was ended, "I know what you mean by keeping in the right path; I was a long ways on the wrong one, when I told Susie not to tell you what had happened, but when she said, 'God saw us,' she brought me right back, and now I'll ask Him to help me keep there."

Ned has grown to be a man now, and has done much good in the world; but he says he shall never forget that first sermon of his "Little Preacher," Susie Gray.—*New York Observer.*

Willie's Sunday.—A Story for Boys.

"What shall I do to-day, sir?"

"Whatever you please. The day is your own, and you can do with it exactly what you like."

It was Willie's first Sunday in town. He was a country boy, and had passed all his life in a village; but now he was in a situation, and had left his home. It was Monday morning, when he said "Good-bye" to his father and mother, and it had seemed a very long week, for everything was so strange and unlike his home.

He had rather looked forward to Sunday, and now it had come. He waited with his cap in hand, expecting his master or mistress to tell him where to go; but as neither seemed to take any notice of him, at last he had spoken.

It seemed a very strange thing to Willie that he should receive such an answer. The day was his own, and he might do what he pleased with it!

That was very unlike the old Sunday at home! He had always to go to school, having first learned a verse or two from the Scripture, and a hymn; and when school was over he was expected to sit beside his parents in the house of God, and behave properly. He remembered that on one or two occasions he wished he might do as he liked with the day, when other boys were going to search for birds' eggs or blackberries. But he was never able to take the day for his own pleasure, because his mother would have been so grieved, and his father so angry.

But now a Sunday had come, and he might do what he liked with it. His master had told him so, and that was enough.

"What shall I do with this Sunday?" was the question, which of course came into his mind.

It seemed to be answered for him.

"Willie, come for a walk with me," said another boy, who lived at the same place.

"Where are you going?"

"Into the park. It is such fun there."

"Fun?"

Well, every boy likes fun. But fun on Sunday did not seem right to Willie.

"Will you come, Willie?"

"I don't know. That is not how I spent Sunday at home."

"O, never mind that. Come along. You have seen nothing yet, and there's plenty to see."

Willie thought he would rather like to go, although his conscience said plainly enough: "Don't you go, Willie; you had much better not."

He put on his cap, and the two boys start together. A long way they went along the streets, meeting many well-dressed persons, evidently going to church and chapel, but meeting many others who did not look as if they meant to keep holy the Sabbath. After spending an hour or so in the park, Willie felt guilty and uneasy, and slipping away from his companion, he went out of the park and along the streets as quickly as he could go.

He went on until he came to a place where he heard an organ and voices singing a tune which he very well knew.

He stepped inside, and a gentleman seeing him, opened his pew-door, and beckoned him to come in.

O how thankful Willie felt when he found himself there. It was almost like home, and it was so beautiful and peaceful, so different from the noise and Sabbath-breaking he had just left, that he could almost have cried for joy.

"I shall not be afraid to write and tell my mother about this," he thought.

After the service was over, the gentleman spoke to him.

"What is your name, my boy?"

"William Smith, sir."

"Do you belong to any Bible class here?"

"No, sir; this is my first Sunday. I only came from the country this week."

"Will you come and dine with me?"

Willie hesitated. Although he was a brave boy, he was a little afraid of strangers.

"If you will come with me, I promise you a happy day. I will introduce you to some lads of the right sort, who will be glad to be your friends."

"Thank you, sir. I do not quite know what to do with myself to-day. I will go with you."

The gentleman kept his word. He soon found out all about Willie, and gave him a word or two of good advice. There were other boys at his house—Christian boys, who were not ashamed of their religion, and who welcomed Willie among them. The day was so happy that he was quite sorry when the evening came; but some of the boys walked home with him, and promised to meet him on the next Sunday.

"And now you have joined our class, you will know what to do with your Sundays. Good night, Willie."

"Good night. I shall write and tell my mother what good friends I have found, and what a happy Sunday I have spent."

How thankful Willie felt that night that he had not stayed in the park.—*Zion's Herald.*

"Keep the Gate Shut."

An English farmer was one day at work in his fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to this field, telling him to shut the gate, and then keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain, one after another came forward as spokesman, but all with the same result, the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said in commanding tones: "My boy, you do not know me. I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through." The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly: "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, nor suffer any one to pass but with my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat, and said: "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world." And handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice: "Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."

Every boy is a gate-keeper, and his Master's command is "Be thou faithful unto death." Are you tempted to drink, to smoke or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would counsel you to break the Sabbath, to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such enticements; and when the bold blasphemer would instil doubts of the great truths of revelation, then keep the door of your heart locked and barred against his infamous suggestions, remembering that it is only the fool who "hath said in his heart there is no God."

Charles Napier's Dog.

A good while ago, a boy named Charlie had a large dog, which was very fond of the water, and in hot weather he used to swim across the river near which the boy lived. One day the thought struck him that it would be fine fun to make the dog carry him across the river, so he tied a string to the dog's collar, and ran down with him to the water's edge, where he took off all his clothes, and holding hard by the dog's neck and the bit of string, he went into the water, and the dog pulled him across. After playing about on the other side for some time, they returned in the way they had come; but when Charlie looked for his clothes, he could find nothing but his shoes. The wind had blown all the rest into the water. The dog saw what had happened, and making his little master let go the string, by pretending to bite him, he dashed into the river, and brought out first the coat, and all the rest in succession. Charlie dressed and went home in his wet clothes, and told his mother what fun he and the dog had had. His mother told him that he did very wrong in going across the river as he had done, and that he should thank God for making the dog take him over and back again safely, for if the dog had made him let go in the river, he would most likely have sunk and been drowned. Little Charlie said: "Shall I thank God now, mamma?" and he kneeled down at his mother's knee, and thanked God; then getting up again, he threw his arms around the dog's neck, saying: "I thank you, too, dear doggie, for not letting go." Little Charlie became Admiral Sir Charles Napier.

THE FARM AND GARDEN.

EAST LESSON IN AGRICULTURAL CHEMISTRY.—The *Kansas Farmer* says: We stated in the last paper that clover was one of the best fertilizers we could use. We may not have made it clear *why* a plant that had grown out of a given soil could add anything to the fertility of that soil by being plowed under. We meant to convey the idea, whether we did or not, that a certain class of plants derived their support more largely from the atmosphere than others, and clover is one of the most prominent of this class. When dried, almost the entire weight of this plant is carbon, which it has obtained from the atmosphere; and this carbon, when turned under, acts as a receptacle for all manures holding them, until the roots of the corn or wheat plants need them.

Charcoal, which is carbon, has long been known and used as a disinfectant, and also as a filter for depriving water of its noxious qualities. It seems to have a special affinity for those matters that are valuable to plant life. Colonel Waring gives a very complete test of this. He says: "Take two barrels of pure sand. In one of them mix a handfull of finely pulverized charcoal, and pour on each barrel a pailfull of the black liquor from the manure pile. From the barrel of pure sand it will leach of in the same condition that it went in; while from the one with the charcoal in it, it will come out *clear water*, deprived of all its color and odors."

This explains, better than a whole volume, the effect of carbon in the soil.

Another *manurial* element, not rightly appreciated by most of the farmers, is drainage; and it is, in our judgment, the most important one the farmer has to consider.

It may be asked: Why the most important? For the reason that, however much manure may be applied to the soil, and however much care may be exercised in the selection of seeds, and however much labor be bestowed upon a crop, without some system of drainage we cannot produce the best results. The reasons for it are these: While water is an essential element of plant life and growth, yet an abundance of water about the roots of plants forms, among other deleterious substances, the *black* oxide of iron, which we have spoken of before, which is a plant poison.

Again, an excess of water prevents the free ingress of air, and consequently deprives the plant of a part of its sustenance. It also keeps the soil cold, which is not favorable to plant growth.

These are not all the reasons, but they are enough, to establish the necessity of drainage, for the best results in agriculture.

Drainage may be accomplished more or less effectively in various ways. Deep or subsoil plowing operates as drainage, and is chiefly beneficial from this fact. Back-furrowing in narrow lands helps to drain land, if care is taken in laying off the lands. But the most satisfactory and effective drainage is by means of ditch and tile.

It will be gathered from what we have said that the benefits derived from drainage are chiefly due to the fact that it allows the escape of water from the soil. This makes the soil more loose and friable; and this, in turn, permits the free access of heat and air, nature's great manurial elements. No farmer's boy can hardly have failed to notice the effect upon the soil of a mole burrow; how light and loose the soil above the track of these little pests. This is the precise effect of tile draining; only in the latter we have its benefits extending for yards upon either side of the drain.

For effective tile draining, some information is necessary. First, as to the kind of ground that needs draining, we would answer: All ground with a clay subsoil will be benefited by draining, whether it be high prairie or low bottom. Drains should be laid at a depth of about three feet, if the slope of the land will permit. A fall of one foot to the mile is considered sufficient for the free discharge of the water. In digging the ditch for laying the tile, make it no wider than is necessary for convenience; and it may be sloped down at the bottom to three or four inches in width. Make the bottom of the ditch perfectly smooth and level, that there may be no unequal strain upon the pipe.

The round tile are now used almost altogether, as they are cheaper than the old horse-shoe tile, and equally effective. For effective work, drains should be laid about forty or fifty feet apart.

In draining a hill, let the ditches be cut straight up and down the hill; and these small supply drains should empty into a main drain, pipe two and a half or three inches in diameter, at the foot of the hill, running at right angles with the supply drains.

HOUSEKEEPERS' DEPARTMENT.

TO DRIVE AWAY ANTS.—It is stated that the little red ants, so troublesome to a household, will immediately leave a place where sea sand is sprinkled, or oyster shells are laid. Scatter sprigs of wormwood where black ants abound, and they will be driven away.

LEMON PIE.—Take one pound of raisins, one-half pound of suet, the juice and part of the peel of one lemon, grated fine; add one cup of sugar, and one-half cup of molasses, mix thoroughly. The above is sufficient for three pies, and should be made with top and bottom crusts.

MARY ANN CAKE.—Two cups of sugar, one cup of butter, six eggs, one cup of milk. Rub the butter and sugar together, and the beaten yolks of the eggs, then the milk with a teaspoonful of soda, then the whites of the eggs beaten stiff, adding flour with the eggs, sufficient to make it stiff as pound cake.

TO DYE WOOL.—For a drab color, to ten pounds of goods, take five ounces of camwood, eight ounces of fustic, and one ounce of logwood; boil one hour in a clean kettle, and sadden with one ounce of copperas. For a light silver drab, to ten pounds of woolen goods, take one ounce of logwood, one ounce of camwood, one-half ounce of fustic; sadden with one-fourth ounce of copperas.

CROUP.—A writer says that he regards turpentine as of the greatest advantage in the treatment and cure of croup. It should be mixed with sweet oil or goose grease (the latter is preferable) and the neck and breast bathed with it. This remedy gives almost instant relief. It is never given inwardly. Aconite, if taken in time, always breaks a light attack, but in severe cases resort to the above remedy.

THE GOOD SAMARITAN LINIMENT.—Take of alcohol two quarts, and add to it the following articles: Oils of sassafras, hemlock, spirits of turpentine, tincture of cayenne, catechu, guiac and landanum, each one ounce; tincture of myrrh, four ounces; oil of origanum, two ounces; oil of winter-green, half an ounce; gum camphor, two ounces; chloroform, one ounce and a half; mix all together, and apply as an external remedy for all kinds of pains and corns.

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jy6

TWENTY-SECOND ANNUAL STATEM
—OF THE—
Crescent Mutual Insurance Comp
Gross Premiums for the year...$173,3
Assets of company, April 30, 1871 908,5
Net Profits for the year..... 168,1
The Board of Trustees resolved to pa terest at Six Per Cent in cash on all outs ing certificates of Scrip, and also to p cash FIFTY PER CENT of the issue of to the legal holders thereof, on and afte first Monday in June next.
They have also declared a Scrip Divi of FIFTY PER CENT on the earned miums entitled to participate for the ending April 30, 1871, for which certif will be issued on and after the first M in August next, free of government ta
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Scientific.

PROF. HITCHCOCK has recently cited the distribution of maritime plants about the shores of the Great Lakes of North America as a proof of oceanic submergence in the Champlain period—*i. e.*, that following the glacial. It has been objected by Prof. Dana, in the *American Journal of Science*, that, considering the much greater number of shells and of other kinds of marino animal life that must have existed in those Champlain seas, their absence from the same regions all over the United States beyond a height of three hundred to six hundred feet above tide level in the more northeastern portions, is a better proof that the sea did not cover the continent in that period. It is hard to believe that there could have been thousands of miles of sea beaches across the continent, or hundreds of thousands of square miles of sea bottom, in an era of abundant marine life, and yet all—with the exceptions along the borders of the Atlantic, along the River (then gulf of) St. Lawrence, and on Lake Champlain (then an arm of that gulf)—without any traces of marine animal life.

IN AN ARTICLE in the *American Journal of Science* Prof. Rood shows how he obtained and measured sparks from the discharge of a Leyden jar, the duration of whose main constituent was only forty billionths of a second. "With their light distinct vision is possible. Thus, for example, the letters on a printed page are plainly to be seen; also, if a poraliscope be used, the cross and rings around the axes of crystals can be observed, with all their peculiarities and errors in the azimuth of the analyzing prism noticed.' "Hence, it is plain that forty billionths of a second is quite sufficient for the production on the retina of a strong and distinct impression; and, as the obliteration of the micromotic lines in the experiment referred to could only take place from the circumstance that the retina retains and combines a whole series of impressions whose *joint duration* is forty billionths of a second, it follows that a much smaller interval of time will suffice for vision. If we limit the number of views of the line presented to the eye in a single case to ten, it would result that four billionths of a second is sufficient for human vision, though the probability is that a far shorter time would answer as well, or nearly as well. All of which is not so wonderful, if we accept the doctrines of the undulatory theory of light; for, according to it, in four billionths of a second nearly two and a half millions of the mean undulations of light reach and act on the eye."

HOW LIFE originated on the earth Sir William Thompson attempts to answer by suggesting that it was introduced by germs inclosed in meteoric stones. He says: "The hypothesis that life originated on this earth through moss-grown fragments from the ruins of another world may seem wild and visionary. All I maintain is that it is not unscientific." Such a hypothesis may be as capable of proof as Darwin's theory of pangenesis, or the theory of the plurality of inhabited worlds. He says: "When a volcanic island springs up from the sea, and after a few years is found clothed with vegetation, we do not hesitate to assume that seed has been wafted to it through the air or floated to it on rafts. Is is not possible, and, if possible, is it not probable, that the beginning of vegetable life on the earth is to be similarly explained? Every year thousands, probably millions, of fragments of solid matter fall upon the earth. Whence came these fragments? What is the previous history of any one of them? Was it created in the beginning of time an amorphous mass? This idea is so unacceptable that, tacitly or explicity, all men discard it. It is often assumed that all, and it is certain that some meteoric stones are fragments which had been broken off from greater masses and launched free into space. Hence, and because we all confidently believe that there are at present and have been from time immemorial many worlds of life besides our own, we must regard it as probable in the highest degree that there are countless seed-bearing meteoric stones moving about through space. If at the present instant no life existed upon this earth, one such stone falling upon it might, by what we blindly call natural causes, lead to its becoming covered with vegetation. From the earth stocked with such vegetation as it could receive meteorically to the earth teeming with all the endless variety of plants and animals which now inhabit it the step is prodigious; yet, according to the doctrine of continuity, most ably laid before the association by a predecessor in this chair (Mr. Grove), all creatures now living on earth have proceeded by orderly evolution from some such origin."

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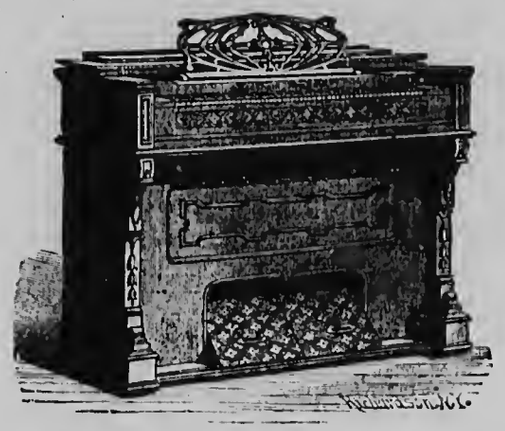

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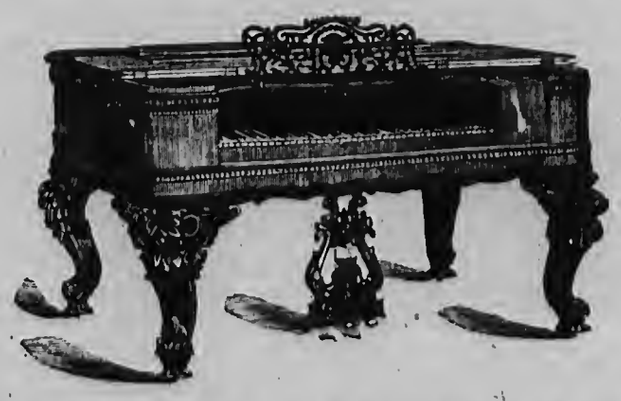

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oct12 tf ROBERT J. HARP, Agent.

NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

We have no material change to notice in the general market since our last issue. Some branches of the wholesale trade have done a fair business in sales to country merchants and in filling orders, but from others we receive rather unsatisfactory reports. A more hopeful feeling has been excited by reports of a satisfactory rise in the upper Red River. Sugar and molasses have come forward less sparingly and met a ready sale, but at lower prices, which continue to give way as the supplies become more liberal. Western produce has shown but little activity and ruled at easier rates, flour giving way 25@37½c. ₱ bbl, new corn selling lower, but old maintaining its previous position, and bacon showing a decline of about ½c., but pork no quotable variation.

With the exception of a slight shower on Saturday, the weather has been clear and warm, not, however, without being occasionally overcast with indications of rain in the vicinity. Our accounts from the country present few new features, and the planters and country press certainly show no disposition to raise their cotton crop estimates. In the city, on the contrary, long crop calculations of 3,250,000 bales up to 3,333,000, and even 3,500,000 have been strengthened by the season being so favorable for picking. The general view, however, appears to be unchanged, 3,000,000 being still the popular estimate.

The river is now fourteen feet two inches below high water mark.

Cotton. The following are the arrivals since the twentieth instant:

Louisiana and Mississippi	bales.. 11,023
Lake	64
Mobile	1,551
Texas	453
Total	13,091

On Saturday, with a moderate inquiry and unassuming accounts from Liverpool and New York, prices exhibited a decided downward tendency, which became more marked in the afternoon, the closing rates showing a decline of ⅛c. in low middling and ¼c. in the higher grades. The sales embraced 2000 bales. On Monday, the supply being better and factors evincing a readiness to meet the demand freely, buyers came forward with more spirit, but declining further concessions in accordance with the quotations at Liverpool and New York, and 3800 bales changed hands at prices showing a further falling off of ⅛@¼c. on the day, re subsequently, and a still greater reduction at the close, when good ordinary was quoted at 17½c., low middling at 18⅛@18¼c., middling at 18⅝, and strict middling at 18¾@18¹⁵⁄₁₆c., showing an irregular decline of ¼@⅜c. On Tuesday the market exhibited considerable irregularity, stiffening and weakening alternately in accordance with the Liverpool and New York dispatches, but the demand was both general and active and the sales summed up 3750 bales. Low middling sold as low as 17¾ and as high as 18⅛, strict do at 18 and 18⅛, Liverpool middling at 18⅛ and a strong style of middling as high as 18⅝, and strict middling at 18¾, and for a desirable list at 18¾c.

The receipts proper at this port, since the 1st of September, (exclusive of the arrivals from Mobile, Florida and Texas), are 61,458 bales, against 100,852 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 91,214 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 8197 to France, and a decrease of 1462 to Great Britain, and 4368 to other foreign ports.

We quote:

Good ordinary	17½ to 17¾
Low middling	17⅞ to 18⅛
Middling	18¼ to 18⅜
Strict middling	to 18½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	13,091	
Arrived previously	65,953	79,044
		104,367
Exported past three days	7,436	
Exported previously	30,594	38,030
Stock on hand and on shipboard		66,337

Sugar. The new crop is coming in more freely and the supplies are disposed of from day to day as received. The receipts on Saturday and Monday embracing 180 hhds, were sold at 6@6¾c. for inferior, 8c. for fair, 9¼c. for good fair, 10⅛@10½c. for centrifugal and 11@11¼c. for yellow clarified. On Tuesday the receipts were only partially landed, hence the sales were confined to 40 hhds at 8c. for inferior, 11¼c. for strictly prime to choice open-kettle, and 11@11¼c. for yellow clarified.

Molasses. The new crop is coming in more freely and meets with pretty ready sale. The receipts on Saturday and Monday were sold at 36@40 and 50c. for centrifugal and common, 52@56 for fair, 60@63c. for prime and 64@67c. for choice, the outside prices ruling on Saturday and the inside on Monday. On Tuesday the supplies sold at 15c. for common, and 61c. for prime.

Flour. The market is extremely dull. In fact there is little or no demand and prices are nominal. The stock consists mostly of choice extra. Treble extra is scarce and there is little or no superfine or double extra on hand. The sales on Saturday and Monday were confined to 1800 bbls, in small or job lots, at $4 75 for common, $5 25 for fine, $6 12½ for superfine, $6 50 for single extra, $6 87½ for double extra, $7@$7 25 for treble extra, $7 37½@$7 50 for choice treble extra and $7 62½@$7 75 for choice and family extra. On Tuesday the market continued very dull and prices were so irregular and unsettled that we can scarcely give accurate quotations. Some 2000 bbls were sold, however, at $6 75 for double extra, $7 for treble extra and $7 25@$7 50 for choice treble extra, superfine is quoted at $6, double extra $6 75, treble extra $7@$7 12½, choice and family extra $7 25@$7 75 ₱ bbl.

Bran—Is scarce and is held at $1 50 ₱ 100 lbs. There is none on the landing. On Tuesday 150 sacks sold at $1 55 ₱ 100 lbs.

Pork—At the date of our last review there were sales, not then reported, of 820 bbls mess, in lots, at $14 62½@$14 75 ₱ bbl. Since then the market has been without animation. Holders have been asking $15 ₱ bbl, without any sales. On Tuesday mess was quoted at $14 75 ₱ bbl. It is retailing at $15 25@$15 50 ₱ bbl.

Dry Salt Meat—The market is bare of supplies. Shoulders are quoted nominally at 8c. ₱ lb. A few in the hands of dealers are retailing at 8½@8¾c. ₱ lb. On Tuesday some 10 casks shoulders sold, to arrive, at 8c. ₱ lb.

Lard is in light supply and the market is firm. Tierces are scarce and are quoted at 12@12½c.; kegs are dull at 12@12½c. ₱ lb.

MONETARY.

Gold has been in fair request and fluctuated with the New York market, closing at a net decline of ⅛c., opening on Saturday at 112¼@112½ (against 112¾ at New York), and closing at 112⅛@114⅛, (against 112⅜ at New York); opening on Monday at 112½@112¾, (against 112¾ at New York), and closing at the opening rates (against 112⅜ at New York); and opening on Tuesday at 112½@112⅞ (against 112⅜ at New York), and closing at 112@112⅛ (against 111⅞).

The sales of silver have been confined to $860 in American half-dollars on Monday at 103½. American half-dollars are now quoted at 103@103½ and Mexican dollars nominal.

CATTLE MARKET.

New Orleans, October 24, 1871.

Texas Beeves, choice ₱ head	$50 00	@	60 00
Texas Beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	22 00	@	30 00
Texas cattle, 3d qual, ₱ head	15 00	@	20 00
Western beeves, ₱ lb, net	12	@	15
Hogs ₱ lb. gross	6	@	7½
Sheep, first quality, ₱ head	4 00	@	6 00
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	100 00	@	110 00
Milch cows, ₱ head	50 00	@	100 00
Texas cows, with calves	—	@	80 00
Calves, ₱ head	8 00	@	12 00
Yearlings, ₱ head	10 00	@	15 00

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Mnnly's D. S. plow	9 75	— —
Corn mills, Colemnn's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Lonf	5 00	5 50
Crackers	5 00	6 00
Nnvy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tnllow	15	18
Chocolate, ₱ lb:		
Coçoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Conl, ₱ ton:		
Cannel	12 00	— —
Western, ₱ bbl	75	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 10	2 25
Coffee, ₱ lb:		
Havana (currency)	22	24
Java	28	30
Cordova	18	20
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	21½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	13 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	9½	— —
Currants, new	11	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5¾	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25	40
Flooring, dressed	20 00	22 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	15 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	5	11
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	15	— —
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	80	95
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 25	2 50
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz	— —	3 00
Northern Ale, pints ₱ doz	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	15
Castile, imitation	—	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	—
Spices, ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Spirits, ₱ gallon:		
Brandy, Cognac	5 00	16 00
Brandy, Rochelle	4 50	4 75
Brandy, Bordeaux	5 50	6 50
Brandy, American	2 40	5 00
Gin, Holland	3 25	3 50
Alcohol	1 85	1 90
Absynthe, ₱ dozen	18 00	— —
Vermouth	8 00	11 00
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— 11½	13½
Havana, yellow	11	12½
Havana, brown	10½	11
Crushed	14	—
Pulverized	14	14½
Teas ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hynson	75	1 50
Young Hynson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Hailing	19	20
Vinegar, ₱ gallon:		
Cider	18	25

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
N. W. Texas	Corsicana	Nov. 1	Marvin.
Little Rock	Little Rock	Nov. 1	McTyeire.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth	Nov. 15	Paine.
N. Alnbamn	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabnmn	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightmnn.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Lake circuit, at Centerville.....Oct. 28, 29
Brandon circuit, at Brandon.....Nov. 4, 5
Morton and Strong River, at Shiloh..... 11, 12
Trenton and Polkville..... 18, 19
Sylvarena circuit..... 25, 26
Garlandsville circuit.....Dec. 2, 3
Fannin circuit, at Fannin..... 9, 10

F. M. Williams, P. E.

MERIDIAN DISTRICT.

Paulding circuit, at Pleasant Hill.Oct. 28, 29
Meridian station.....Nov. 4, 5
Enterprise ct., at Bascom's chapel. 11, 12
Enterprise station..... 18, 19
Jasper circuit..... 25, 26
Preachers' meeting, at Quitman.Oct. 4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property.

Wm. B. Hines, P. E.

SEASHORE DISTRICT.

Handsboro ct., at Ocean Springs Oct. 28, 29
White Plains mission, at White Plains.....Nov. 4, 5
East and West Pascagoula circuits, at Salem..... 11, 12
Enon circuit, at Napier's Mills... 18, 19
Green circuit, at Adamsville..... 25, 26
Hankin circuit, at Wesleyans.....Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. Hurst, P. E., Brandon, Miss.

JACKSON DISTRICT.

Mt. Olivet circuit, at Mt. Olivet..Oct. 28, 29
Carthage circuit, at Goshen.....Nov. 4, 5
Brownsville circuit, at Brownsville 11, 12
Sharon circuit, at Sharon 18, 19
Raymond circuit, at Clinton..... 25, 26
Canton station.....Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. Montgomery, P. E.

VICKSBURG DISTRICT.

Cayuga, at Relvest chapel.....Oct. 28, 29
North Warren, Mildale and Cane Ridge, at Belle Hill.....Nov. 4, 5
Clover Hill..... 11, 12
Lower Deer Creek, at Roll'g Fork 18, 19
Vicksburg.....Dec. 2, 3
South Warren, at Bovina..... 9, 10

John A. B. Jones, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Liberty, at Woodland.....Nov. 4, 5
Meadville, at Meadville..... 11, 12
Wilkinson, at Midway..... 18, 19

J. L. Forsyth, P. E.

MERIDIAN DISTRICT.

Paulding circuit, at Pleasant Hill Oct. 28, 29
Meridian station.....Nov. 4, 5
Enterprise ct., at Bascom's chapel. 11, 12
Enterprise station..... 18, 19
Jasper circuit..... 25, 26
Preachers' meeting, at Quitman .

The Christian Advocate.

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VOL. XVII. NEW ORLEANS, THURSDAY, NOVEMBER 2, 1871. NO. 12.

NEWS OF THE WEEK.

DOMESTIC.

San Francisco, Oct. 25.—Fires are raging in the coast counties from Los Angeles northward.

The People's Insnrance Company of San Francisco has suspended.

S. Brown, a native of Cynthiana, Kentnoky, snicided to-day. Canse, domestic tronbles.

In the applicatiou of Mrs. Fair in the court for a new trial, the hearing was postponed until the eleventh of November.

The Chinese at Los Angeles nnmber fifty men. A mob was determined to make them leave the town, and fired on thom from the roofs, killing one woman and several men.

Detroit, Oct. 25.—The State relief eommittee, in thoir appeal in behalf of the sufferers by fire, state that from twelvo to fifteen thonsand people of that State have lost everything, and that the fires are still burning, and new ones springing up. Money and supplies may be sent direct to the Michigan rolief committee, at Chicago.

Chicago, Oct. 25.—The banks are running smoothly.

Many Eastern and foreign companies are paying losses promptly.

The grain and live stock markets are brisk and as much doing as before the fire, and in lumber much more.

Mechanics of almost every class are in demand at good wages.

Baltimore, Oct. 26.—A canon designed to prevent the alienation of church property by those not in accord with the doctrine and principle of the Protestant Episcopal Church passed.

The following, regarding the Prayor Book, was adopted: The insertion of unauthorized italics, any change of punctnation, or musical notation, or additional words whatever, is unlawful. The convention meets at New York three years hence, and adjouns *sine die* at ten o'clock to-night.

The House of Bishops adopted the following, which was lost in the House of Clerical and Lay Delegates. The House of Bishops informed the House of Clerical and Lay Deputies that it had adopted the following resolution:

Resolved, The House of Clerical and Lay Deputies concurring, that the following canon be adopted and enacted:

"The elevation of the elements in the Holy Communion in such a manner as to expose them to the view of the people as objects to which adoration is to be made in or after the prayer of consecration, or in the act of administering them, or in carrying them to or from the communicants; and any gesture, posture or act implying snch adoration, and any ceromony not prescribed as part of the order of the administration of the Lord's Snpper or Holy Communion in the Book of Common Prayer, and the celebration or reception of the Holy Communion by any bishop or priest when no person receives with him; likewise the nse, at any administration of the Holy Communion, of any hymns, prayers, collects, epistles or worships other than those appointed in the authorized formularies of the church, or under section fourteenth of canon thirteenth, title one of the digest, are hereby forbiddon."

The following was adopted almost unanimously in the Lower House:

Resolved, The House of Bishops concurring, that this convention hereby express its decided condemnation of all ceremonies, observances and practices which are fitted to express a doctrine foreign to that set forth in the authorized standards of this church.

Resolved, That in the judgment of this House the paternal council and advice of our right reverend fathers, the bishops of the church, is deemed sufficient at this time to secure the suppression of all that is irregular and unseemly, and to promote greater uniformity in conducting the public worship of the church, and in the administration of the Holy Sacraments.

Salt Lake City, Oct. 27.—The Mormon papers are mild in tone. The *Herald* says: "It is a mistake to suppose the Mormons will give up their faith on conviction by the courts. No government on earth can crush out their religious belief."

John Meacham, a Mormon, is in custody for murder committed twelve years since.

It is rumored that there will be trouble to-morrow on the occasion of the sentence of Hawkins for adultery. The women seem to be most affected. Threatening letters were received to-day by the United States marshal.

Brigham Young left the city day before yesterday, and was reported last night at Battle Creek. George O. Cannon is also absent. He is said to be at San Francisco. There is evidently something important on hand among the Mormons, but the Gentiles generally do not believe any resistance to the government is meditated.

San Francisco, Oct. 27.—Eighteen dead and six seriously hurt Chinese were found at Los Angeles yesterday morning. The balance of the Chinese had fled. Their houses were plundered. Among the plunder $10,000 in gold was found.

Chicago, Oct. 27.—The city treasurer's safe was opened to-day. The contents were found undistinguishable.

An attempt was made to burn the Episcopal cathedral, corner Peoria and Washington streets.

The fire was extinguished with but little damage.

New York, Oct. 28.—The *World's* London special of to-day's date says: At a cabinet meeting, held to consider questions relating to the royal family, the Queen was asked to give her consent to the marriage of the Duke of Edinburg to a Russian princess; also for her consent to the establishment of a regency, with the Prince of Wales as regent. She refused her assent to either proposition. Subsequently she refused to affix the royal signature to public documents which were presented. The cabinet afterward continued the discussion of the question and regency, and a definite proposition was introduced to appoint a chancellor to sign in the place of the Queen.

Salt Lake, Oct. 28.—Hawkins, the polygamist, was to-day sentenced to a fine of $500 and imprisonment for three years. A notice of an appeal to the Supreme Court was given by the prisoner's counsel.

Warrants are out for Brigham Young and son, charged with murder in ordering the killing of Chas. Yates, in 1857.

Atlanta, Ga., Oct. 30.—Governor Bullock, of this State, resigned his office, to take effect to-day, and at three o'clock this afternoon Benjamin Conley, president of the Senate, was installed as Governor.

Bullock's resignation was written before his flight to New York. Great excitement prevails.

Vicksburg, Oct. 30.—The *Herald* to-morrow will contain the sexton's report, showing only ten yellow fever deaths for the week ending at noon to-day.

The *Herald* will contain a statement showing the entire number of yellow fever deaths for the whole season to be only thirty-six, or less than one per diem.

There have been two deaths and two new cases in the last twenty-four hours.

Charleston, S. C., Oct. 30.—There have been two fever deaths in the past twenty-four hours.

Washington, Oct. 31.—The correspondence between the government and government officials in Utah indicates a determination to crush out polygamy.

New York, Oct. 31.—In the cotton market sellers predominate. November deliveries are quoted at 18$\frac{3}{8}$c., December at 18$\frac{5}{8}$c., January at 18$\frac{7}{8}$c. Spots are steady at 18$\frac{1}{4}$c.

Sterling is weak. Southern bills are more plenty. Prime bankers' rule at 8$\frac{3}{4}$.

Liverpool advices report cotton firmer, because of short crop rumors. Arrivals are hard.

In London financial affairs are represented to be looking brighter.

FOREIGN.

London, Oct. 25.—Miss Rye takes out one hundred and forty-five children, for homes in America, on the Nestorian.

Late Rio de Janeiro advices confirm the report of the final adoption by the Brazilian Parliament of the bill providing for the emancipation of slaves. A circular has been issued by the government to the authorities in all the departments, recommending the law to be put into immediate execution.

London, Oct. 26.—Baron Von Beust is preparing a note regarding the International Society, addressed to all the governments of Europe. The Prussian government will propose to the Reichsrath a law on the same subject. Eminent jurists and special functionaries are charged with the duty of drafting the law.

St. Petersburg, Oct. 27.—A general order of the war office directs the entire reorganization of the imperial army, and calling to arms the whole adult male population.

The order creates the numerical strength of the field and landwehr forces to a total of one million six hundred thousand men, sixty-six regiments of Cossacks not included. The order creates also a further military force of reserves, to be employed in the event of invasion.

London, Oct. 27.—Sir Roderick Murchison's funeral was attended by Gladstone, Prof. Huxley and other celebrities.

Madrid, Oct. 27.—Montpensier writes the president of the Cortes that he will take his seat in that body as soon as his daughter's health permits.

London, Oct. 28.—Vatican circles continue to give out that the Pope will shortly leave Rome unless the Due DeHemecourt is favorably instructed by the French. There is no probability of such instructions being given.

An allocution of the Pope has just been published, in which, while he recognizes the bishops appointed by the Italian government as possessing the requisite qualifications of their office, he solemnly repudiates Italy's guarantees, and protests against the invasion of the Holy See.

The allocution also condemns the course of Dr. Dollinger, and such as are following his example, in warring against the decisions of the Ecumonical Council.

Madrid, Oct. 28.—It was stated officially in the Cortes that the past year's cost of the Cuban war was $62,000,000.

A conspiracy was discovered among the troops at Barcelona, and twenty arrests had been made.

Rome, Oct. 28.—A conclave of cardinals to consider what action shall be taken in the event of the Pope's death, is shortly to be held at some point in France.

London, Oct. 31.—Prince Gortschakoff held a long interview with Emperor William, at Berlin, yesterday. He was subsequently in consultation with Bismarck.

The subject of these conferences is unknown.

President Thiers refuses to modify his ultimatum to England regarding a commercial treaty.

The English cabinet has held five councils within a week, at which the foreign policy of Great Britian was the main subject of discussion.

Reorganization of the English army is rapidly progressing. Regiments are being brought to the war standard, and an immense accumulation of war material is the result.

Brussels, Oct. 31.—The King of Belgium has made a donation of two thousand five hundred francs for the Chicago relief fund.

Madrid, Oct. 31.—Further arrests of conspirators have been made at Barcelona, and additional evidences have been drawn to light. Stores, arms, bombs and other warlike implements have been discovered. The International Society is at the bottom of the plot, and among the men arrested was one of the foremost members of that organization.

YELLOW FEVER.

Natchez.—On the twenty-second there were four deaths from yellow fever, and three on the twenty-third. The *Democrat*, of the twenty-fourth, gives the statistics of the disease as follows:

There are one hundred and forty-two cases of yellow fever in the whole city, about the same number which was sick last week; so there appears to be no increase in the number of cases. With regard to the type of the disease, it is impossible for us to say whether it has increased or diminished in violence. The mortuary report is the best index of that.

Vicksburg.—The *Herald*, of the twenty-sixth, reports:

We are glad to be able to note an improvement in the health of the city. There are but twenty-five cases of yellow fever now under treatment. Six new cases are reported for the last twenty-four hours, but no deaths.

The Mormon Question.—The policy of the government on this subject is represented by a Washington telegraphic correspondent as follows:

The government does not now apprehend any such difficulty in Utah as will require the presence in that Territory of any large number of troops. It is the opinion that if the Mormons had contemplated any active resistance they would not have let things progress so far as they have. Nevertheless, it will not be the policy of the government to push matters so far as to drive Brigham Young into open rebellion. It is stated that Judge McKean simply has instructions to so far vindicate the law as to stamp polygamy with illegality, and to afford protection to such women as may desire to escape from its influences.

NEWS FROM THE CHURCHES.

Trenton Circuit, Mississippi Conference.

Mr. Editor: I have just closed my fifth and last protracted meeting. The Lord has been with us, and his people greatly refreshed by his presence. At Trinity we had some twenty-five conversions, thirty-two accessions and thirteen children baptized. Some few conversions and accessions at all the other appointments. Backsliders have been reclaimed, prayor meetings appointed, family altars erected, and, we trust, much and lasting good has been accomplished. L. P. Meador.

October 20, 1871.

Haynesville Circuit, Louisiana Conference.

Mr. Editor: The Haynesville circuit has been again visited with a gracious revival of religion. Immediately after our District Conference (the first of September) I commenced a series of protracted meetings. Some that I proposed holding were unavoidably disappointed; yet the good Lord wonderfully displayed his power at those meetings we were able to hold. The result has been upward of sixty conversions and about fifty accessions to the Methodist Episcopal Church South. The spirit of prayer and class meetings has been very much revived. God grant that these means of grace, so necessary to the success of the gospel, may be kept up by all our societies. Your brother in Christ, John A. Miller.

Minden, La., Oct. 19, 1871.

Cane Creek, Arkansas.

Mr. Editor: Although we of the Arkansas Conference are not properly considered as patrons of the New Orleans Christian Advocate, yet having been in former years a patron and lover of the (to me) dear old sheet, I thought perhaps you would not object to give a *little* corner to chronicle the results of the labors of an old friend away out here in Arkansas. I ask this, too, for the encouragement of my old companions in the Mississippi Conference, many of whom do not know what has become of the "*pine-knot* preacher" of southwest Mississippi. Well, to begin, I came out here after the war was *said to be* over, and I came to this region of country (by the direction of God's providence) against my will. I was tried in the *fire;* but never mind about that. Two years ago last June I was invited to preach a sermon on baptism at Cane Creek. We then had about thirty members in that valley who dared to say they were Methodists. There was a high priest of hydrathoism there, and he made "war on the saints;" but in three months the high priest of *the only church* was *induced* to emigrate to more congenial regions. Truth still prevailed, and the cause of Methodism (evangelical truth) has been steadily onward and upward. I have just closed a forty-days' campaign in that valley, with an accession of about seventy members. We have organized three new churches—Rehobeth, with fifty-eight members, (where the *gospel* has never been preached before,) Shady Grove, with eighteen members, and Morrison's Bluff, (Mt. Carmel,) with twenty-four members, and we now have one hundred and seventy-four members in the valley, while the increase of the hydratheists this year has been about twelve. *Truth is mighty and will prevail.* Glory to God in the highest.

H. M. Youngblood.

Autauga Circuit, Alabama Conference.

Mr. Editor: God has abundantly blessed our labors and wonderfully revived his work on this circuit. Our first successful battle was fought at Hogg's Mill, the place now called Pleasant Valley, where we began preaching last February, in an upper story, without a member. Here we met the few we had previously collected together at this place, and all seemed to be armed and ready for the word "forward." Here, too, we met a noble band of co-laborers in the ministry, viz: Bros. Strider, Talley and Green, of our church, and Bro. Mills, of the Baptist Church, all of whom did faithful and effective service. The meeting lasted nine days, and resulted in twenty-three accessions to the church, and its permanent establishment at this new place. Our next meeting was the second attempt at this place. The meeting lasted five days, and resulted in a good many awakenings, two or three conversions, one accession and the abundant quickening of the church. Our next protracted service was held at Maplesville, a pleasant little village on the Selma, Rome and Dalton railroad, and which is another new appointment where we began preaching last February without a member. Here we met quite a large assemblage of Methodists, Baptists, Prosbyterians, Episcopalians and non-professors, all of whom had joined heart and hand, and built an arbor, made seats, altar and pulpit. It was a glorious meeting. It would have done you good to see that mixed multitude of Christians above mentioned, all laboring, praising and praying together, and all came around the communion table together except our Baptist brethren. How strange? *They* would not come. The meeting lasted nine days, and resulted in thirty accessions to the church and our thorough establishment at Maplesville. At Salem, Union and New Hope our meetings were equally successful, and in all we have had about one hundred and fifty additions to the church, and the circuit has been so enlarged as to desire a division into *two circuits*. At the three meetings last mentioned our true yoke-fellow, Bro. J. T. Roper, stood with us shoulder to shoulder, and preached with power, efficiency and acceptability. And now, in order that you may know our rovival is a real one, we will give you some figures. Financial figures are a better index to the spiritual state of a church than loud sponting. Last year, with a *bountiful crop* of cotton and corn, the whole circuit, for *all church purposes*, paid less than $200. This year, with less than a *half crop* of cotton or corn, we will pay our $2,000. This improvement has cost a vast amount of hard labor, earnest prayer and bitter tears; but all the glory be to God, who giveth us the victory through our Lord Jesus Christ. B. F. Blow, P. C.

Robinson's Springs, Ala., Oct. 26, 1871.

The receipts of the Treasury for the fiscal year last closed was considerably over six million five hundred thousand dollars. This includes back taxes in inconsiderable amounts for several years past, together with the legitimate revenue of 1870. Of this the current school fund exceeds half a million of dollars. This would enable the State to devote to public schools an assistance which no other State in the Union, of corresponding population and wealth, has devoted to this purpose. Yet it is a fact admitted by all that in no State has so little real help been afforded. It would be useless in this article to allude to the general mismanagement that has characterized the public schools. It would not alter the course which has persistently been pursued, or have a tendency to inaugurate a better system. But in view of the large revenue which the Treasury receives for this purpose, it is surprising that there is not a greater number of public schools and more assistance rendered them.

It is a fact, perhaps, not generally known, that the last General Assembly, under the head of "Compensation and Contingent Expenses," spent a little over six hundred and fifty thousand dollars. In the forthcoming report of the Auditor of Public Accounts, the interest tax fund, the levee fund, and floating debt liquidation fund will foot up considerably over three million dollars. Nearly, if not the entire amount of the appropriation for the payment of work done on the levees of the State, has been expended. A provions session of the Legislature, it will be recollected, had authorized the issue of three million dollars of bonds for this purpose.—*Picayune.*

With a standing army of thirty thousand men, General Sherman complains that he has not troops enough to protect the people on the Western frontier against the Indians. The Cincinnati *Enquirer* has been at pains to furnish the general with a statistical reason for the absence of means, for the proper and satisfactory performance of his responsible duty. Says the *Enquirer*:

"The truth is, the troops are in the South, to carry elections and to oppress the people, instead of being in the West, where alone they are needed. The selfish and cruel policy of the administration sacrifices the lives and property of the Western settlers. Just look at this distribution of force: South Carolina and Georgia have each four companies of infantry, Florida and Mississippi each three, Louisiana ten, Alabama six, Arkansas one, Tennessee eight, Texas forty. Most of the latter are, however, on the Indian frontier of that extensive State. There are ten companies in Kentucky.

What is it that goes up the hill and down the hill, and yet never moves? The road.

The Marianna District Conference.

Mr. Editor: Our district conference having closed its deliberations on Saturday last, and knowing the public interest in our religious and moral institutions, requested that the undersigned furnish the New Orleans Christian Advocate with a synopsis of its proceedings.

We regret exceedingly that other imperative duties and a want of traveling facilities prevented the presence of any one of our presidents, and the more so, since many of us never saw a Methodist bishop.

In his absence, however, we found, of course, an able and efficient substitute in our beloved presiding elder, Angus Dowling.

The members present also regretted the absence of so many pastors and other official members of the conference, and adopted the following resolution:

Resolved, That there are no interests of more vital importance than an attendance of its members upon the district conference when convened, and it is the sense of the conference that it is the imperative duty of all its members, and especially its pastors, to attend its meetings.

It was ascertained, from the various reports submitted and received, that there was a wonderful display of divine favor and goodness in some of the charges, and that there was an increasing religious interest in the entire district.

In the discussions of the various questions coming up before the conference for its deliberations, the following preamble and resolutions were, from time to time, adopted.

On motion of Rev. W. H. Morris and J. J. Cassidy it was

Resolved, That this district conference concede the importance of pastoral visiting, and regard it as indispensable to the usefulness and success of the ministry.

Resolved, That though this kind of labor is very difficult of performance and of peculiar embarrassment, and although we, as pastors, have tried to do something in this direction, yet we will ask ourselves the question, as pastors, if we could not have done more of that kind of work than we have done?

Resolved, That we, as pastors, will try to do more pastoral visiting in the future than we have done in the past.

Preamble and resolution offered by Rev. D. C. Crook and Bro. N. P. Dowling, which were adopted:

Whereas, Since the popular amusements of our day is but another name for the amphitheater and Olympic games of the Grecians and other ancient heathens, and foster a gross, vicious and extravagant spirit, and a love of display and dress that leads its votaries into bankruptcy and intrigue, and is incompatible and antagonistic to the religion of our meek and lowly Saviour; be it therefore

Resolved, That the pastors and other official members of the Marianna District Conference enforce the Discipline and rules upon those engaging in these amusements, with a gentle, vigorous, but uncompromising determination.

Resolved, That the spirit of Methodism is defeated where these amusements are tolerated in church.

Rev. D. C. Crook and Bro. B. G. Alderman offered the following preamble and resolutions, which were unanimously adopted:

Whereas, Since the dealing in and drinking ardent spirits within the bounds of this district is sending thousands of our best citizens to early graves, and blunting and paralyzing the moral and mental powers of thousands now living;

Resolved, That as pastors and official members of the church, we make it a specialty to impress upon the minds of our people, both in our social and public ministry, the widespread destruction caused from this evil.

Resolved, That no one, who deals in ardent spirits as a beverage, should be deemed entitled to membership in our church.

The statistics exhibit three hundred and fifty-two accessions, the greater number having joined the church a few weeks previous to the meeting, hence, we hope our presiding elder will be able to report many more at the annual conference. The delegates elected to the annual conference were: Rev. John Dowling, Bro. N. P. Dowling, Dr. A. F. Powers and J. H. Crawford. Alternates, Rev. Charles F. Britten and Bro. L. M. Edwards.

Respectfully, D. C. Crook,
B. G. Alderman.

September 23, 1871.

The sting of a bee carries conviction with it. It makes a man a beeleaver at once.

The Christian Advocate.

THURSDAY, NOVEMBER 2, 1871.

THE BOLD PILGRIM.

A SPIRITUAL SONG.

Come all ye wand'ring Pilgrims dear,
That's bound to Canaan's Land;
Fresh courage take, fight valiantly,
Stand fast with sword in hand.

Our Captain he has gone before,
The Father's only Son.
Then Pilgrims dear, pray don't you fear,
But let us follow on.

We have a gloomy wilderness,
To Canaan's peaceful shore;
A land of drouth, and pits, and snares,
Where chilly winds doth roar.

But Jesus will go with us there.
And guard us by the way;
If enemies examine us,
He'll teach us what to say.

Good morning, brother traveler,
Pray tell to me your name;
The place to which you're traveling,
Likewise from whence you came.

My name it is Bold Pilgrim,
To Canaan's Land I'm bound;
I'm from the howling wilderness,
From that enchanted ground.

Pray what is that upon your head,
That shines so clear and bright;
Also the cov'ring of your breast,
So dazzling to my sight?

What kind of shoes are those you wear,
On which you boldly stand,
Likewise the shining instrument
You bear in your right hand?

'Tis glorious Hope upon my head,
And on my breast my shield;
With this bright sword I mean to fight
Until I win the field.

My feet are shod with Gospel Peace,
On which I boldly stand:
I mean to fight until I die,
To gain fair Canaan's Land.

You'd better stay with me, young man,
And give your journey o'er;
Your Captain now is out of sight,
His face you'll see no more.

My name it is Apollyon,
This land belongs to me;
And for your arms and Pilgrim's dress,
I'll give it all to thee.

O no, says the bold Pilgrim,
Your offer I disdain,
A shining crown of glory
I shortly shall obtain.

If I do but hold out faithful,
To my dear Lord's command,
I jointly shall be heir with Him
In Canaan's richest Land.

Behold the murmuring rivers
Around the blissful shore,
With streams of dazzling glory,
Illuminate my soul.

The trees of life, of heav'nly fruit,
Behold how thick they stand;
O blow a gale, and bear my soul
To Canaan's richest Land.

WASTE PLACES BEING RESTORED.

MR. EDITOR: The first circuit formed in the Mississippi territory, by Tobias Gibson, in 1799, embraced a tract of country bordering on the Mississippi river, which, of late years, has been almost completely abandoned by the ministers of every denomination, except in the cities, larger towns and a few of the moderately populous neighborhoods. I can count more than twenty localities where we once had church buildings, regular preaching, and, at least, comparatively prosperous churches and congregations where we now have none. I have often looked upon this total abandonment of our holy places with inexpressible sadness. Many of our church buildings and camp-grounds are completely obliterated. Not a vestige remains to remind the passer-by of the wonders of divine grace displayed there in former years, in the awakening and conversion of sinners. Where once fields and forests resounded with the triumphant songs of the sacramental hosts, nothing of the sort now breaks the death-like stillness of the lambent air, except the whining ditty of the strolling negro. This desolation was not brought about by any marked apostacy in the church or unfaithfulness in the ministry; but was the result of circumstances contemporary with the history of the times. The lands, for twenty-five miles inward from the Mississippi river, were originally very fertile, and were formerly densely settled with a white population, affording good materials for all church purposes, and during the presence of this population were the chivalrous days of Methodism in these old river counties. But the more wealthy and prosperous cotton planters began to buy out the smaller ones, and continued the practice until there were not white people enough left, in many localities, to keep up a church or congregation, or a respectable school, and, gradually, one place after another was abandoned, until moral desolation reigned, almost unbroken, where once the fair fields of a pure Christianity were highly prosperous. The few church members left here and there transferred their membership to distant churches; and, previous to the war, when they had the means of conveyance, were often seen with their families at church. But having been reduced to poverty by the late war, and now being compelled to stay in the vicinity of their homes on the Sabbath, to protect what little they have left from the thieving portion of the negroes around them, they are almost entirely deprived of the public means of grace. A lady in Adams county, said to me some years ago: "It seems to me that we are falling back into a heathen state, for we often have to commit our dead to the grave without our usual funeral rites, because we have no minister within our reach." A gentleman, not long since, in Claiborne county, pointing to his little daughter, six years old, remarked with emotion: "That child has never heard a sermon in her life, nor seen any sort of public worship." And these are not isolated cases. But, blessed be God, in the midst of our extreme poverty and financial ruin, a brighter day begins to dawn upon the church. The descendants of our old religious families of a former generation are beginning to hunger for the word of life. They say: "We must have the preaching of the gospel re-established within reach of our families. We must have the Sabbath school introduced, that our children may be trained up to be the equals of their generation."

Much of the uncultivated land, which has been abandoned by the labor of the thriftless negro, is now open for the settlement of white families, and they are availing themselves of the privilege offered of the productive soil, fine range for stock, and contiguity to market, by moving into these waste places. Many of them are church members, and most of them the patrons of all Christian institutions; so that even now we begin to have respectable congregations in some of those gospel-forsaken neighborhoods.

At Grand Gulf, which was completely reduced to ashes by the Federal army, churches and all, we have lately re-established regular preaching in a warehouse, temporarily fitted up as a place of public worship. Rev. A. B. Nicholson, of Rocky Spring circuit, and Rev. D. A. J. Parker, incidentally assisted by other ministers, held a protracted meeting there not long since, and organized a church of about twenty members. The citizens intend to build themselves a house of worship soon. But few of the present generation know anything personally of dear old Shiloh church that stood, fifty years ago, about six or eight miles north of Port Gibson. It was a famous church in its day for quarterly and camp-meetings; but, in process of time, it had to succumb to the change of population, and was ultimately abandoned as a place of worship, and long and dreary was the night of gospel destitution, where, in the long past, such men as Winans, Lane, Hearn, Byrd and many others used to move the hearts of vast assemblies with the heavenly pathos of their evangelical sermons. But the Lord be praised for His remembrance of our forsaken Zion! The darkness is passing away, and the true light again begins to shine. The vicinity of Shiloh is being resettled with a thrifty white population, who feel that they must have church privileges within their reach. About midsummer, they erected a bush-arbor, and invited several preachers to hold a protracted meeting for them. The meeting commenced on the twenty-fourth of September, and continued with two services a day for eight days. God was with us of a truth. The work of the Spirit grew deeper and wider to the end of the meeting. The result was the organization of a church of forty members, all new members, except four or five. Such a time of baptizing and receiving into full fellowship, I have not had for many years.

And now, Mr. Editor, permit me to say that the main object I have in view in writing this communication is to call the attention of the members of the Mississippi Conference to the importance of reoccupying these waste places immediately, that we may take an even start with the new uprising and incoming population. It is true we will have, in many places, to commence in private dwellings, schoolhouses, and under bush-arbors, just as Tobias Gibson did seventy-one years ago; but with circumstances in our favor which he did not then enjoy. I know it will require preachers of a self-denying, adventurous and enterprising spirit to rehabilitate these moral wastes, for they will have to commence at the foundation, and do the work in detail, no doubt, amidst some discouragements; but it can be done successfully by holy and faithful men. A lady member of our church informed me, not long since, that a Catholic priest had noiselessly entered one of our abandoned neighborhoods, and visited and talked with the people privately, until he had collected fourteen persons into his church, and several of them the children of Protestant parents. Can we not find Methodist ministers who can and will do things in a similar way, until they lead scores into the true spiritual church of Jesus Christ?

J. G. JONES.

PORT GIBSON, MISS., October 16, 1871.

INFANT BAPTISM.

MR. EDITOR: The thoughts that follow were called forth from a most worthy member of the Baptist church, that I would furnish him with a "Thus saith the Lord" for one practice of infant baptism. Their boast is, that our arguments for the practice are purely inferential, and not based upon any direct passage of Scripture. It is not our intention to derogate from the immense value, and sometimes irrefragable power of the inferential argument, but merely and charitably to humor that weakness of our brethren which is incapable of appreciating it.

There is such a passage, if we can only settle with certainty the meaning of one of its terms. That passage is: "Suffer little children to come unto me, for of such is the *kingdom of heaven*," and the term referred to is: "The kingdom of Heaven."

I am well aware, in entering upon the following exegetical remarks, that there are exegesis of the passage far more able and complete than this can pretend to be, but they are found in voluminous works seldom read by the layman. I shall confine myself entirely to the establishment of the meaning of the phrase: "Kingdom of God." All expositors agree that, in many cases, the expression is used to signify Christ's kingdom upon earth or the church. Now, if we can establish the fact that Christ uses it in this text in the latter signification, we have a direct, unequivocal injunction from His own lips to receive children into the church—an injunction accompanied with strong denunciatory language in case of disobedience. It is stated that Christ was much displeased at His disciples' rebuke of those (their parents, of course), who brought them. No wonder that He was much displeased. The act of the disciples was the incipiency of a movement or theory, which, in its maturity, would annihilate one of the grand principles in the stone-work of God's spiritual church.

The church or kingdom of God *idea* has been the same in all ages, except that under the Jewish dispensation, it was not so completely and visibly developed in its spiritual manifestation, which lack of spiritual development was supplied by numerous types emblematic of, and containing germinally those higher spiritual forms to be ushered in by Christ. The types, of course, were done away when Christ cried out from Calvary: "It is finished," but every real spiritual entity, in their various stages of development, were of necessity retained; only cleansed of every cumbering and merely sensuous form. Now, there were many spiritual entities in the structure of Judaism; some of them as highly developed nearly as by Christ; such were some precepts of morality and the practical axioms of life, founded upon human relationship. Such things as the Jews could receive Moses gave them, while the more subtle spiritual distinctions he hid under types.

Now, there is one great spiritual principle of the church *idea* which the Jews could receive and act upon, and God (from the prominence given to it in the Old Testament) evidently considered it one of the most important and perennially essential of all the constituent principles of His church. I refer to the relationship of the family to the church. The church, *then*, and always is to be a congeries of families.

The almost unlimited moral leverage of parental and domestic influence was to be used evermore. Would God, in the policy of an infinite wisdom, throw away such a means? The first stone laid in the foundation of the church of God was the assertion of this principle. He said to Abraham: "Circumcise thy children, for I will be a God to thee and thy seed." Let no *one-sided* advocate of depravity, or the necessity of every one being born again, cry out in alarm at the danger of giving prominence to such a doctrine. There is no conflict. It is true *every one* must be born again; but, in order to that birth, must every divinely appointed barrier to the rushing stream of human depravity be removed, that the soul may become as guilty as possible, and thus fitted for the birth? We have thus proved that the induction of children into the church was founded upon a principle of spiritual economy perennially and intrinsically essential, and hence, to be used in all ages of the church.

Now, if these reflections be true, a great deal of light is thrown upon the above transaction of Christ and His apostles, with reference to children, and a deep significance given to His words. To paraphrase His words, He says to His disciples, with high displeasure: "Stop right here; go not a step further, lest you subvert, not only a *Jewish* custom, but a fundamental principle of My own kingdom. Not only is My kingdom constituted of such, but adult persons must become like them, in order to enter therein. These parents have brought their children to Me, the Messianic founder of a new kingdom, in conformity with a custom of their fathers, even as Abraham brought his children. It is a custom that must continue; a law that I shall not revoke."

Now, these words receive a high and emphatic signification from the fact that this act of Christ is a departure from His usual method. The attentive student of His life cannot fail to observe that Christ merely lays down the broad germinal principles of His kingdom. He never explores them to their remotest ramifications, never practically develops them. He leaves that to the future. "My kingdom is like unto a grain of mustard seed," afterward to become a tree. He appoints a ministry, but not its orders. He announces the Holy Ghost, but not its operations; baptism, but not its modes. He does, however, here announce its subjects; so great is the importance of the principle in His recognition. There is a context of the above passage powerfully confirmatory of the meaning we have given to the phrase "Kingdom of Heaven."

Dr. Watson has not noticed it. It immediately follows the account of the above transaction; in fact, is a part of it. Mark x, 16: "Whosoever shall not *receive* the kingdom of God as a little child shall not enter therein." The *condition* of salvation is here spoken of, which condition must, of course, be performed here, in this life—that is, whoever expects to enter the kindom of heaven must do what a little child has already done, who has entered that kingdom. The condition must be performed *here*, even as a little child performs it *here*—i. e.—enters the church. Does not this passage incontestably fix the meaning of the above phrase, and thus constitute these words of Christ a *direct* and *emphasized* injunction to bring up children in the church? C. C.

FEW SUGGESTIONS ON REVIVALS.

MR. EDITOR: We have thought for a long time that some suitable suggestions upon the best method of conducting a revival meeting would be in place, and profitable.

From September till December we are occupied, in the main, in holding protracted and camp-meetings, and this becomes really the harvest season for the church, and during this time we expect her interests to be advanced more than at any other time. Hence, to conduct these meetings in the best way, and so as to do the most good, is a matter of very great importance. We propose to point out a few (as we conceive them to be) inaccuracies in the method usually observed in conducting these meetings, and would suggest what we think a better way.

For instance, at the close of the sermon, the preacher or some else will invite penitents to come to the altar for the prayers of the church, a revival song is called for, and, as soon as the singing commences, the preacher comes down from the pulpit, mounts a bench or chair, the congregation (if at camp-meeting) stand on their seats, instead of sitting on them, and he carries on an impassioned exhortation, no one understanding a word he says; nor does it appear that he wants them to understand, as he usually closes when the singing stops.

This practice, in our judgment, is worse than useless confusion.

Would it not be a better way, at the close of the sermon, if penitents are invited, to sing an appropriate hymn, and not talk any more till the singing is done?

This would prevent confusion, and give the mind an opportunity to appropriate the truth to which it had been listening. Again, it would be well enough, when any one in the congregation is discovered to be serious, for some to go quietly to them and solicit them to come to the altar; but to go up and down the aisles and through the congregation, as our manner sometimes is, and urge everybody to the altar, in our judgment, is not the best. We have known lewd men, of the baser sort, under just such circumstances, go to the altar so that the preacher might be encouraged to continue the meeting. They were well fed there and enjoyed the company, and, as they say: "Did not think it much harm in playing off on the preacher."

As a general thing, penitents are kept kneeling at the altar too long; they become fatigued and uncomfortable, their position is not favorable, either for thought or prayer. The whole service is not unfrequently protracted to too great a length.

The body must have the necessary rest and recreation, that the interest of the soul may be properly attended to. J. P.

THE DRUNKARD REFORMED.

MR. EDITOR: I see in your paper of the fifth instant, an article entitled, "A Drunkard's Confession," the writer of which confesses himself a drunkard, and earnestly desires advice on the subject of a reformation. He says: "A temperate man has but a poor appreciation of a drunkard's feelings; in fact, he knows nothing about them. I have many friends, like myself, who would be glad to become sober men, if they knew how. All drunkards are cowards upon that subject. There is a fascination about drinking whisky, which I cannot even describe myself. I know and feel its evil effects. I see plainly the unhappiness it causes my family and friends. I feel my own degradation and shame, and, with all these facts staring me in the face, I cannot refrain. You will say, that it is for the want of true moral courage. You are right; it is, I know it. There is not one drunkard in a hundred who has moral courage at all, and I am not an exception."

I sincerely sympathize with this person, and, indeed, with all who have become enslaved by intemperance; and as I have recently met with a remedy prescribed by a writer in the *Phrenological Journal*, which strikes me with great force, I send it to you for his benefit, and that of others, who may be alike unfortunate. I quote from the article as follows: "In nearly all cases of intemperance, whether from the use of alcoholic liquors, opium or tobacco, the habit is formed gradually. At first, the stomach and brain revolt at it. The intoxication is a confused state of mind, a kind of insanity which is exceedingly disagreeable. The first cigar makes the boy sick and pale, with a deathly horror of tobacco. The beginner learns to take a less amount, and to stop before he goes to excess. After a while he can endure half a cigar, then a whole one, until at last he can smoke ten hours in a day. Every day the nervous system comes more and more to depend on the narcotic, until, if it were suddenly withdrawn, there would be such prostration as finds no parallel, except in the repentant devotees of those other twin evils, opium and alcohol.

"If the health, force, resolution and moral purpose of a man depend largely upon the integrity of the nervous system, and that system has become demoralized by the use of the stimulant or the narcotic, and thereby the man has become a slave to the habit, how can he effectually achieve his emancipation but by restoring that system to its normal condition? And how can this be done? Some have a comparatively insensitive nervous system, and strong and vigorous constitutions, and, consequently, stimulants and narcotics do not take so complete a hold on them, as would be the case with a more susceptible nature. Such persons, if the habit be not of too long standing, can cut it off at once; can rise and declare immediate emancipation, and stand by that declaration until the system recuperates and secures its former balance. They can stifle the practice and endure the self-denial until nature restores the nervous system. Of these there may be five in a hundred; but the more sensitive ninety-five may form excellent resolutions, only, in most cases, to break them.

"As the effects of rum and tobacco on the system create a disease, the way to conquer the habit is to cure the disease. The first and most important requisite to this result is to rectify the habit of living. Plain and simple food, without spices, mustard, etc., should be adopted. In other words *nourish*, but do not *stimulate* the system in any way. The patient should sleep abundantly, to rest the nerves and brain. If it be tobacco which the patient would be rid of, let him ascertain how much satisfies him for a week, and reduce the amount by, say one-tenth, for the use of the next week, and so each subsequent week, using but nine-tenths as much as was used the week previous. In this way the amount taken will be so gradually reduced that nature will be able, week by week, to fill up the vacuum as fast as the narcotic is withdrawn. In three months time the amount will have been so much reduced, and the system so far restored to normal condition thereby, that a manly resolve to sweep away the last vestige of the habit forever, may be taken with a fair hope—indeed with a positive assurance—of success. Such a reformation, faithfully carried forward with religious integrity, will bring the man to freedom from the dominion of the habit, and to soundness and health of constitution.

"The same rule will apply to the use of opium or alcoholic liquors, and if faithfully followed will surely bring about a permanent reform.

"Thousands of men, like unhappy flies struggling in a spider's web, would gladly be free; but having been taught only sudden abandonment as a means of reform, and having a hundred times tried and failed, could and would adopt a systematic and gradual abandonment of their bane, and we believe ninety in a hundred of such, even unaided by the warm support of temperate friends, would come off victors. No man more than the slave of habit is aware of the evil of it, or more than he, abhors it and himself for his weakness and folly; but this does not put out the fire, does not cure the disease, does not liberate him.

"Those who for years have practiced eating arsenic become able to use a quantity that would kill six men who are unaccustomed to it; yet, if they quit the habit suddenly, they have all the symptoms of being poisoned. They acquire the habit of using the poison by taking small doses at first, the constitution braces up against its effects until it can endure larger quantities. A gradual withdrawal will enable the system to re-adjust itself, and the patient is not only saved from the poison, but cured of the habit."

I hope our friend "Toper" will give the above a fair trial, and let us hear from him again, through the ADVOCATE, as to its results.

Yours truly, GEORGE SHÆFFER.

COLUMBUS, MISS., Oct. 15, 1871.

SHREVEPORT DISTRICT MEETI

MR. EDITOR: In obedience to wishes of the Shreveport Dist Conference, I transmit you a sh account of its proceedings. Conv ing in Mansfield, on the fifth of tober, it went harmoniously to wo with the largest attendance ever at one of our district meetings one. Every charge, except one, represented. On the morning of seventh, the presiding elder, Rev Pipes, took the chair, and called reports. Rev. J. M. Franklin, books and periodicals, reporte great lack of our late publicati In this connection, a resolution sustain *our* NEW ORLEANS CHRIST ADVOCATE" was adopted.

In an ample report on the spi ual state of the church, Rev. J. kinson showed a marked impr ment on last year—three hund and thirty-seven accessions, m conversions, the church confere in many places, a success—w camp-meetings are still doing a g work. A resolution to arrange a district conference camp-mee next year was adopted.

On missions and church exten Rev. R. Parvin presented a *sui ris* report, recommending expan First, the preachers to enlarge t several works; second, a missio the city of Shreveport; third, a l circuit lying along Red River, tween Coushatta and Shreve and fourth, the claims of Natch ches. Bro. Parvin says he has one "old-fashioned Methodist sh in that place." He could not the jailer into tears, as Paul did, he got such a deep hold on court horseman, that he said fellow should preach whenever wanted to, even if court was go on." "The desert shall blossom a rose."

Rev. A. W. Williams reporte Sunday schools. Eighteen ar successful operation. The unif lesson system was unanimo adopted as *the* best. The Unio terature was reported as disadva geons to *our* schools.

Bro. Benjamin T. Spearman Mansfield circuit, and a succes steward, reported on finances. F thousand dollars receipts aga nine thousand dollars of assessm for ministerial support. He beli the assessment plan is best, as m money is raised under it than u any other. "No plan is accompa with 'no pay,' but—but hope for better." At Shreveport, they a plan about as good as any. T yearly assessments are paid monthly installments. Bro. Sp man spoke from experience, as church has "come up" ever s the plan was adopted.

On temperance, President St reports all the ministers presen total abstinence men. Any hea movement, looking to a reform this subject, will receive a he welcome on Shreveport district.

The secretary reported on ed tion. One fact was painful to re *i. e.*—a disposition to patronize C olic convents by sending Meth children to them. Mansfield Fe and Centenary colleges were jects of interest to the confere and it was resolved "that we us *due* influence to obtain both stud and endowment funds for Cen ary."

Rev. William D. Stayton repo on churches and parsonages—t churches and four parsonages, w the sum total of seventy-eight t sand seven hundred dollars. On subject this is the best report, the best gotten up of any on re in the minute book of the dist We may here remark that no en is so unfortunately expended as which is employed in buildi church for our use on untitled

Rev. G. W. Barnes, John L. Sc Edward Friend and D. L. Tally the lay delegates elected to the suing session of the Louisiana nual Conference. Rev. H. L. Sn B. T. Spearman, R. T. Hughes H. G. Hall are the alternates, in order of their names as mentio

The preaching during the mee was purely Wesleyan, and t scriptural. The doctrines of ju cation and witness of the Spirit wisely explained and honestly ceived. After the sermon, at el o'clock on the Sabbath, eleven isters and sixty communicants took of the holy sacrament, an holy feast it was. May they for feast on the bread of life. At t o'clock in the evening, a love- was held, and many souls d deep from the living fountain in house of David. Oh, may they n thirst again.

Thus closed the exercises of fifth session. That the Lord's vest, already white in these l may be gathered into the garne everlasting safety, is the praye many a heart.

R. H. ADAIR, Secretar

MANSFIELD, LA., October 13, 1871.

THOUGH we may have Christ i own hearts, and speak of him t still it is a pity to drink fr muddy stream, when the fou is nigh.

TENTS NOW, but a city which foundations then—eternal in heavens.

The Christian Advocate.

THURSDAY, NOVEMBER 2, 1871.

TO THE FLOWERS.

BY HENRY DOWNTON.

O flowers, but ye are wonderful!
I speak not of your dyes:
Not for your beauty now I cull
Your bright varities;
'Tis at your scents I marvel more,
So manifold and true;
More separate their fragrant store
Than hue distinct from hue.

Though in each kind the color change,
One odor still is there;
Through all the scale may range,
Each tint than each more fair;
But violet blue and violet white,
And lilac dark or pale,
The same sweet breath for our delight
With constant truth exhale.

The stock and wallflower, side by side
On garden-bed shall grow;
From the same soil their sap supplied,
In the same air they blow;
But whence that perfume all its own
Does each loved flower obtain?
Scents, to my earliest childhood known,
Ye bring those hours again!

Sweet-pea, sweet-briar and mignonette,
Words cannot tell your power
My thoughts in some dim scene to set,
In some far distant hour,
Beyond the baffled memory's reach,
In life's just dawning day,
When not as yet I lisped in speech,
And heaven about me lay!*

Yet not your hue nor form, methinks,
Thus in my heart remain;
Your matchless odors are the links
Which weave the pleasing chain:
These take me back I know not where,
Revive the infant dream,
And wake the thought of climes more fair,
And light of purer beam.

And then I marvel not that He
Who made us, flowers and men,
Proclaimed that who His heaven would see
Must be as babes again;
Must from the heights of pride return,
From self's and passions sway,
And at His feet in meekness learn
To love Him and obey!

Awake, O North Wind! come, thou South!
And on my garden blow;
Come, rain and dew! and break the drouth
And bid the spices flow;
And bring, O Sharon's Rose Divine!
Thy peerless fragrance pure;
Though sweets of all the earth were mine,
Thy royal right is sure!

"Relics of Eden!" types ye are
Of better things to come,
Pledges of joys His hands prepare
For our eternal home;
Alas! the reek of flame and death
Our earthly breezes fills;
O for the air the blessed breathe
On yon celestial hills!

But we shall breathe it soon; and while
We wait that crowning day,
Your fragrance shall our toil beguile,
Your beauty cheer our way:
'Twas sweetly sung†—"We might have had
For every want' of ours
Enough, enough,"—to make us glad
Our Father gave us flowers!

* "Heaven lies about us in our infancy,"—Wordsworth.
† Mary Howitt.—*Sunday Magazine.*

MERCY BEFORE SACRIFICE.

BY A. L. WARING.

"Come unto me * * * and I will give you rest."—ST. MATT. xi. 28.

Come to the clear, deep river,
Come where the pastures call;
Give to the great good Giver
The trust that is thy all
From want eternal dwelling,
Come to an endless store;
Bring thy whole famished being
For He wants nothing more.

If thoughts of thine appall thee,
Oh lean on His and live;
To sacrifice they call thee,
While He is here *to give*.
Accept thy Father's measure
Of need that He can see.
The heart to do His pleasure
Is in His love for thee.

He will not now refuse thee,
Weak hand and vision dim.
For something He will use thee,
But first thou wantest Him.
The spirit worn with straying,
Will find His judgment best:
Oh hear what He is saying,
And yield thyself to rest.

For one transporting minute
The beckoning word obey:
There is a power within it
To bear thee on thy way.
That voice of mercy speaking
Is God the Saviour's might.
And all thy heart is seeking
Lies safely in its light.

—*Sunday Magazine.*

OLD CATHOLIC CONGRESS.

We take from the *Independent* the following personal sketches of the chief actors in the Congress at Munich:

Prof. Schulte, who teaches canon law at Prague, and who was the president of the congress, exhibited more of the spirit of a leader than Dollinger, who appears to be burdened with the proverbial timidity of scholarship. As a jurist, Schulte has naturally dealt more with the political than with the strictly religions character of the new reform; and that fact gave his voice prominence in the council—for it cannot be denied that the sinews of this war are drawn from the courts, rather than from the churches. The great reformer is Bismarck; and the professors have not shown themselves willing to go much further than he has cleared the way. Of Von Schulte the correspondent of the London *Standard* says:

"I was astonished to see the famous professor. A more unprofessional looking man have I never seen. Notwithstanding all his minute criticism on the Vatican Council, drawn from ancient writers in the canon law, his appearance is much more military than ecclesiastical. Half politician, half soldier in aspect, his great forehead and strongly marked, resolute brows give him a certain resemblance to Bismarck."

Michelis was another of the notabilities. The same correspondent thus sketches him:

"He is probably, next to Dollinger, the most marked figure in the movement; and he has this advantage, that he is younger in years, and better able to bear all the fatigue which the struggle imposes on the leaders. He is now just fifty-six, and has a magnificent presence for an orator; but thoroughly ecclesiastical, in the noblest sense, in his demeanor and appearance. I met him first at dinner some time ago, without being aware of his name; but it was enough to see those quiet, thoughtful eyes and massive features, a countenance so full at once of thought and capacity for action—to know that I was in the presence of a leader of men."

Michelis was professor of philosophy at Braunsberg when the reform movement arose; and, on his refusal to accept the Vatican decrees, he was immediately suspended. Since that time he has thrown himself with great energy into the movement. His principal speech before the congress was against the Jesuits. He contended that it was the duty of citizens at this juncture "to use the power of the State to break up the Jesuits and expel them from the country. It was a very bold line to take, and maintained with the closest reasoning and in eloquent but measured language. The Jesuits must go out of Germany. There was no commotion necessary for this—no violence. The laws already existing were amply sufficient, if they were rightly understood and applied, and to this all Germans must apply themselves. During an hour and a half he held the vast multitude in rapt attention. His magnificent voice filled every corner of the vast building. There was no ornament in the language; simple clearness and close reasoning." The Breslau professor, Reinckens, was also one of the prominent figures in the assembly. He, too, attacked the Jesuits, asserting that "the object of the party had been to reduce the church to a mere mechanism and destroy it as an organization. They had succeeded in destroying the life of the Episcopacy; but the spirit of the church, the inner life of the church, still lived among the German people and a portion of the priesthood, and would assert itself." When Dollinger first rose to speak, few appeared to recognize him. No person is better known in Munich; but the great body of these six hundred delegates were from all parts of Germany and other countries, and most of them had never seen the learned professor. "The labors of the last few weeks have told upon him, and he hardly looks as fresh as when he returned from his retreat at Starenberger See. His speech was a short and pithy explanation of the reason why a special paragraph had been alloted to the Church of Utrecht, and had direct bearing on the dealing of the Papacy with the Catholic congregations in England. This small Catholic congregation in Holland claimed the rights of a church to have bishops of its own, etc.; but the Roman power maintained that it was only a mission church—that is, a church to be ruled by agents sent from Rome, not by a hierarchy clothed with episcopal rights. The Dutch congregations would not yield, and the Curia charged them with Jansenism. This church in Utrecht, continued Dr. Dollinger, was a small one, consisting only of about five thousand; but it consisted of devoted adherents to Catholic doctrine, who had maintained episcopal rights more than a century against the aggressions of Rome. The reproach of Jansenism was a mere fabrication, in order to discredit a congregation who had proved such sturdy opponents of Roman usurpation. They had now expressed a wish to co-operate with the Old Catholics. The assembly, which had risen to its feet on the appearance of the renowned theologian, now rose again as he sat down, and greeted him in German fashion, with a loud *hoch*, waving hats in the air. Dr. Dollinger rose again and bowed his acknowledgments, and the discussion proceeded." Von Schulte advocated and the congress indorsed the employment of the excommunicated priests in the spiritual care of those families, which had also been excommunicated, gathering the latter so far as possible into communities. For these new communities and their pastors the protection of the State is demanded. To this step in the direction of organization Dr. Dollinger objected; but his protest was not allowed to restrain the congress from this important action. As there is yet no bishop among the Reformers, the question rose as to what should be done if the present clergy died out, or if the number of the Old Catholic congregation increased. To this Von Schulte replied that he did not yet despair of the Episcopacy; but, if they could not secure a bishop, there was the Church of Utrecht, from which they could obtain episcopal orders. With this Dollinger agreed. He said "that the delegation of episcopal authority must be undertaken, rather than accept the untruth of infallibility; but the time had not arrived for this undertaking. He fully admitted the right, nay the duty, to constitute a new church, or a new sect, rather than yield; but at present he clung to the principle that they were the church, and he awaited events. When the necessity arose, then must they meet that necessity; but that necessity he did not yet see." Our correspondent has given the main results of the congress. A much more radical programme, including the abolition of celibacy, auricular confession, and worship of images and relics, as well as the complete disestablishment of the church, civil marriage, and public schools without religion was proposed by the Stuttgart Committee; but this was overruled. However, the revolution is begun; and, although it is a false saying that revolutions never go backward, we may trust that this one will gather strength and breath as is proceeds. Since the close of the congress some important events have transpired. The Liberals of Munich have interpellated the government on the church question, and the telegraph brings in the reply of Minister Von Lutz. He said "that the State had at all times the right to make changes in the laws relating to the Roman Church. The Catholic Church having declared a change of principles, and infallibility being a doctrine dangerous to the State, the government had resolved to protect any and all of its citizens who could not accept the infallibility of the Pope as an article of faith. The government would still consider such persons as Roman Catholics, and it would oppose any encroachment by the Roman Catholic Church upon the principles of the civil constitution. Moreover, the minister declared that the sentiment of the king and council of State favored a separation of the religions and political branches of the government, and the complete independence of each."

A young priest from Breslau has been suspended by the archbishop for taking part in the congress. Herr Bluntschli will, at a meeting of Protestants at Darmstadt, propose the formation of a general association throughout Germany for the expulsion of the Jesuits. The Ultramontanes have also been doing something in the way of public agitation. The annual meeting of the Catholic societies has been held at Mayence. The five or six hundred gentlemen composing this meeting were evidently greatly excited. The recent overturnings in Italy and Germany had aroused all the indignation of their souls, and their utterances breathed defiance. They saw very clearly who the party of the other part was, and leveled all their big guns straight at Bismarck. It is not reported that this assault has damaged the appetite of the Chancellor.

DEATH OF WESLEYAN MINISTERS.

The London *Methodist Recorder* announces the death of two well-known Wesleyan Methodist ministers—Rev. Thomas Vasey and Rev. Richard Felvus. In the notice of the death of the first named, the *Recorder* says:

"The death of the Rev. Thomas Vasey is an event which will be felt by thousands of our readers as a personal sorrow. A more pure-hearted, noble-minded man than Thomas Vasey never existed, and if in any instance his judgment might be thought to be at fault, it was impossible to withhold admiration from that outspoken candor, that unfailing courage, that transparent honesty, and that irresistible good humor which endeared him to all, and especially to his brethren in the ministry. As a preacher he was singularly gifted; and although, as is necessarily the case with a purely extempore speaker, he occasionally failed; yet these instances, especially in his latter years, were exceedingly rare, while very frequently his sermons were masterpieces of vivid eloquence, and were attended with extraordinary power. Only three days before his departure, referring to the sudden death of the Rev. Richard Felvus, he remarked in his own cheery way, that 'Bro. Felvus had given him the slip, and got into heaven before him.' His triumph over the last enemy was complete. 'If this be dying,' he said to Mr. Pearson, 'our friends need not fear it; it is glorious.'"

In speaking of the death of Mr. Felvus, the same paper says:

"We announce with regret the death of this estimable minister. On Monday, September 25, he attended the quarterly meeting at Harrogate, apparently in his usual health, and toward the close of the proceedings he was seized with a fit. Medical aid was at once sent for, and he was removed home. Early on the following morning apoplexy again seized him, which speedily resulted in his death. During a brief interval of consciousness he assured his friends of the presence of Christ with him. To him sudden death was sudden glory. Mr. Felvus was born in 1799, and entered the Wesleyan ministry in 1823. In the earlier years of his ministry he was extremely popular, and so long as he continued to preach, his ministry was highly prized. His style of composition was peculiarly his own; his sermons being a succession of short sentences and aphorisms, which often told upon his congregation with great effect."

PROVERBS.

Mrs. A. E. Barr, in the *Christian Union*, giving the cognate proverbs of different nations, has the following on "Know thyself:"

"Know thyself" was the Delphic proverb which faced every devotee as he entered that famous shrine. And the original majestic simplicity of this sum of earthly wisdom is discernable in all its wanderings—even in the homely dialect and sly obliquity of

"Oh, wad some power the giftie gie us
To see ourse'l's as ithers see us!"

Taking the mote out of another's eye, while the beam is in our own, receives in the following proverbs a wide and significant reproof. "Satan corrects sin" is the English version. In Italy the pan says to the pot: "Keep off or you'll smudge me." In Spain the raven cries to the crow: "Avaunt, Blackamoor." In Germany one ass calls another "Long Ears," while the peculiar state of morals in Catalonia gives a great significance to their version of the same proverb: "Death said to the man with his throat cut, how ugly you look!"

Of the Italian proverb she says: The majority of Italian proverbs are cynical and selfish, and have an ecclesiastical and revengeful flavor. "Big churches, little saints." "Touch a friar and the cowls flutter as far as Rome." "With the gospel one becomes a heretic." So much for the orthodoxy they represent. Many of them relate to intrigue, to the danger of which they are quite sensible, as such proverbs as this evidence: "For an honest man half his wits is sufficient, the whole is too little for a knave." Those relating to revenge show a depth of sly vindictiveness painful to contemplate. "Revenge waits time and place, it is never well done in a hurry;" and revenge, when one hundred years old, has still its sucking teeth."

SOMETHING ABOUT READING.

The following is what Frederick W. Robertson said once in a letter, with regard to reading: "I never knew but one or two fast readers of many books, whose knowledge was worth anything. Mrs. Martineau says of herself that she is the slowest of readers—sometimes a page in an hour. But, then, what she reads she makes her own. Do impress this on E——. Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have; and as to religious books, I can count upon my fingers in two minutes all I ever read; but then they are mine. Sir Erskine Perry said the other day, that a fortnight ago, in a conversation with Comte, he told him he had read an incredibly small number of books these last twenty years. I forgot how many; scarcely ever a review.

"Multifarious reading weakens the mind more than doing nothing. For it becomes a necessity, at last, like smoking, and is an excuse for the mind to lie dormant, while thought is poured in, and runs through a clear stream of unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other. I do not give myself as a specimen, for my nervous energies are shattered by stump oratory, its excitement and reactions; but I know what reading is, for I could read once, and did. I read hard, or not at all—never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution."

HOW MINISTERS MUST BE RAISED.

Bishop Janos, at the late General Conference in Buffalo, made some timely remarks to the new candidates for the ministry received into the conference. He said there were two classes of ministers. The first have a love for, and manifested a delight in their work, and the second are those who feel, "Woo is me if I preach not the gospel." The church used to take more interest in bringing young men into this work. It used to be that when a young man was converted, and gave evidence in the social meeting of the church that he had gifts from on high, his class-leader would talk with him, the pastor would talk with him, and devoted women of the church would say to him that God had a work for him. Too much stress is put upon the educated ministry, instead of an educated church. Colleges and theological seminaries cannot supply the want—whole generations would be doomed, if the church depended on them for its supply of ministers. There is a growing apathy in the church, on the subject of looking after suitable candidates for the ministry. More public and private preaching on this subject is demanded. Fathers and mothers should devote their children from early childhood to this work. The bishop then spoke of the importance of the pastoral work.

RELIGIOUS INTELLIGENCE.

THE Presbyterian Church, of the Northern Assembly, proposes to raise for its various church charities, $1,550,000, which is an average of $3 40 per member.

THE Emperor of Brazil recently inquired for an old Jewish Bible, at the library of Oxford, and was told that there is none older than six hundred years. The Emperor reads Hebrew manuscript.

SEVEN churches, six convents, eight schools, two asylums and two hospitals, belonging to the Roman Catholics, were destroyed by the Chicago fire. The Rev. Father Gavin, of Chicago, mentioned that there were probably thirty thousand of the people of that faith among the sufferers of the fire in that city.

THE *Bombay Guardian* publishes details of the remarkable progress of missions in the Telugu country, one hundred and fifty miles from Madras, during the last two years. This region is occupied by two of our American societies. About two thousand five hundred persons, mostly of the Chuckla caste (below even the Pariahs), have in that time renounced heathenism and been gathered into the visible church, and more are coming over.

THE American Board proposes to push its China missions beyond the frontiers northwestward into Mongolia. Rev. John T. Gulick and his brother, now in Japan, will be the pioneers. The London Missionary Society (also Congregational) is about reopening its former mission in the same region, and takes Pekin for its base of operations there. The Rev. James Gilmour, its pioneer, has already met several persons intimately associated with the former mission, and obtained from them much valuable information.

THE Rev. J. F. Thomson (Methodist Episcopal Church missionary), writing from Montevideo, says that more men than women attend our services, and more than (of men) attend the services of the Roman Catholic churches in that city of one hundred thousand inhabitants.—Among these are some of the finest men and minds in the city. A public discussion of ten hours' duration had been held; and, as he thinks, with great advantage to the cause of evangelical truth. He adds: "We have preaching every Sunday, in English, Spanish and Italian."

A MEETING of Protestants, representing various portions of the German Empire, was held at Darmstadt, for the purpose of discussing the condition of the Protestant religion in Germany. A declaration was adopted setting forth: 1. That it is the interest of Germany to oppose the doctrine of papal infallibility. 2. That the dogma is inimical to the sovereignty of the State and 'liberties' of the people, and destructive of that freedom of conscience, which is the basis of our pure religion. 3. That the establishment of the "Order of Jesus" must be prohibited.

The Italian government remains firm in its determination to seize and hold the convent grounds of the city when they are required for the use or convenience of the crown; and, in accordance with this determination, the officers of King Victor Emmanuel have given notice that they require the building and premises of the Convent St. Andre, near the Quirinal, for the purpose of enlarging his majesty's stables. The Jesuit fathers protest, the government hesitates, and the Pope orders the authorities of the convent to yield only to force. The *imperium in imperio* does not work smoothly.

THE Chicago Theological Seminary has resumed its work. Its buildings are safe; its students are together, except so far as they are temporarily serving as special police; and its funds are nominally unimpaired by the fire. But its immediate income, both for students and faculty, cannot be depended upon. The institution cannot be spared nor suspended, and its friends at the East, as well as the West, must be instant and liberal with their aid. Donations for the aid of the students may be sent to Rev. Moses Smith, 48 Hamilton avenue, Chicago, and for the seminary itself to the treasurers, Rev. H. L. Hammond, 19 North Sangammon street, or Prof. S. C. Bartlett.

THE revolt against Rome has reached South America. The city of Lima and its seaport, Callao, contain about fourteen thousand Italians, who proposed to celebrate the anniversary of the occupation of Rome by the national troops. The new President of Peru was induced by the clergy to forbid the celebration. The students in the colleges determined to disregard the prohibition, and they and their friends assembled in the public square; but while the editor of the *National* newspaper was delivering an oration, troops charged from the four sides of the square, scattering the assembly and taking five hundred prisoners. The next day the clerical party got up a counter demonstration. A procession marched through the streets, carrying a life-sized portrait of the Pope. When the procession halted, to go through with the ceremony of blessing the feet, it was discovered that the picture had been smeared with turpentine. At this the ire of the Catholics was greatly aroused, and there were threats of violence. A revolution is possible, and the government is taking precaution against it.

EXTRAORDINARY statements of a stir in the East have been current lately. "In Damascus," it is said, "not less than three thousand Mohammedans have avowed a desire to become Christians. They have regular prayer-meetings, and pray to the Lord Jesus Christ that He will reveal himself as their Saviour and lead them into truth and light." The British consul, to whom the matter has been brought, is represented as "taking the greatest interest in this wonderful appearance;" and the missionaries are reported as saying that "it increases rapidly every day." "There is also a movement among the Jews. Many, like Nicodemus, faithful inquirers, are coming to Mr. Frankel, asking him to guide them to the Saviour. The Druses are now looking for their Saviour's coming from China. In Persia also a great spiritual movement, in looking forward to the coming Saviour, is evident. All these wonderful things, compared with the Holy Bible, mark the day-break of a better time for the East. These are golden days in which we are privileged to be employed in the Lord's work." We quote these statements from a letter appearing in the *London Record*, and addressed to the secretary of the Ladies' Society for the Religions Improvement of Syrian Women. It is considered trustworthy. We wait its confirmation with interest.

THE Protestant missionaries in Japan think that the time has come for the Christian governments of the earth with which Japan is in treaty relations to remonstrate vigorously and earnestly against the persecutions of Christians in that country. One of their number, Rev. David Thompson, has been commissioned to visit Europe and America, to confer with leading men and officers of the various governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask is that the Christian governments shall instruct their respective ministers and representatives in Japan to protest against such persecutions as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilization. The missionaries think that the united and earnest remonstrance of the foreign embassadors would be heeded, and would ere long secure complete religious freedom. To make such remonstrance effectual, they need to be properly instructed and sustained by their respective governments. The Japanese authorities—or, in other words, the Mikado—needs to understand, when the ministers speak, that they are not merely uttering their personal sentiments, but that they represent the great governments of the earth; that they speak the sentiment and the wishes of the civilized world. Mr. Thompson is indorsed in his mission and commended to the confidence and co-operation of Christians everywhere by eight American missionaries, and by two from England, among whom are S. R. Brown, D.D., J. C. Hepburn, M.D., James H. Ballagh, D. C. Greene and Oramel H. Gulick.—*Independent.*

THE annual report of the Committee of Foreign Missions of the Free Church of Scotland, presented to the General Assembly in May last, has just come to hand, and makes a good exhibit for the missionary work of that body. Their principal missions are in India and Africa, with 77 central and branch stations, 25 ordained European missionaries, 9 ordained native missionaries, and about 150 other laborers as catechists, teachers, Bible-readers and the like. The number of their churches is not given, but they report about 2000 communicants. They occupy some of the principal cities of India, Calcutta, Bombay, Madras, Puna, Nagpore, and Nellore, and central portions of Kaffraria, in South Africa. The income of the society the past year was £18,000, an advance of about £4000 over the receipts of the previous year; and it was nearly all expended in the year's work. The celebrated Dr. Duff is the convener or chairman of the committee. The committee are doing much in the way of education. Their "institution" at Calcutta has 1000 scholars; 100 in the college, and 900 in the lower departments. They have, in all, 143 schools and about 10,000 children and youth under instruction. The General Assembly of the Free Church, at its recent sittings, resolved also to commence a mission in the northern part of Syria, in connection with the Saleeby schools, which have been in operation in that region. This, they claim, will not interfere with any existing missions in Syria. Besides the above, the Free Church has given about £3000 in aid of mission work on the Continent of Europe, and has altogether made for itself a good record in respect to the world's evangelization.—*Independent.*

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REV. LINUS PARKER, D. D.

THE WIND AND CLOUDS.

In spiritual as in natural husbandry it is true that, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." There is a timid hesitancy, and an undue considerateness which cripples all effort. In general it is our business to go forward in our proper work, do our part and leave the wind and clouds to Him who reigns over all. There should be wisdom in the inception and conduct of our undertakings, there should be an alert and wakeful discernment of the "signs of the times," and a prompt improvement of the open doors of providence; but, in general, there is more loss and failure from overcaution than from recklessness. Sowing and reaping are in the order of the seasons, the life-work and employment of men, while the elements are in God's hands to dispose and modify. Our discretion has a limited margin in some things, and in others none at all. Under the most forbidding conditions the seed must often be sown, and the reaper, if he would save anything, cannot always wait for a clear sky.

In the matter of our personal salvation there is surely no warrant for delay. It is madness to look for "a more convenient season." It may not come, and by postponement the last opportunity is lost. There are those who are periling their souls in this way, observing the wind, regarding the clouds, and waiting for better weather. They are not ready, although the gospel feast is spread, and the invitation is urgent. The state of their own hearts, the engrossments of business, social entanglements, are all unfavorable. To venture just as they are, and, against all appearances, to start now, is too much for such faith as they have. They do not see their way at present, and must needs halt until the difficulties shall be removed. The intention of repentance some day is a sincere one, but it is cherished under a delusion which is likely to be fatal in the end. This boasting of to-morrow is a sin which grieves the Spirit, and tramples upon the divine authority; and it is a snare, woven and spread by the devil, to entangle the sinner and bind him to everlasting death. That some occasions are more favorable than others cannot be disputed. There are times when the Spirit operates more powerfully, and when the church is more helpful—times when occupation and worldly associations are less in the path of reformation. Another day may bring to the husbandman more favorable atmospheric conditions; but there is uncertainty, and he cannot take the risk. Delay may increase the embarrassment, and the barren field and the empty crib are the price of his timidity. Salvation is possible to-day, there is grace to save even now, and no immortal soul can afford to incur the guilt and danger which hesitation involves.

It is also in the practical duties and enterprises of Christians that this disposition to watch the wind and the clouds is exhibited. Instead of going steadily forward, there are vacillation and doubts about the results. Another day may be better than this, and the time will come when the elements will be more propitious. But if we wait till every cloud is gone, and until every fleck has disappeared, we shall never stir. While "the wind bloweth where it listeth," we must not be idle. Better lost labor than no labor. Far better to try and fail than to do nothing. We cannot tell what shall prosper, nor how much shall come back in the good accomplished. So it is in temporal pursuits. There is always abundant room for faith. But, one year with another, calculations are rightly based upon laws of nature, upon the record of the past, and upon the well-ascertained results of industry and energy. The mechanic, the merchant and the farmer cannot stop, whatever the promise may be. On they must go in their appointed toil, do the best they can, and let the portents of evil take care of themselves.

Nothing is more common in the surprises of life than for things to turn out far better than could have been expected. It is this boldness of faith that we must have in the service of God. This service calls for performance in its season, and should be rendered patiently and trustfully. Whether we are in the routine of church duties, building colleges, establishing and extending our foreign and domestic missions, or attending to the stated collections of the year, waiting for better times is a doubtful expedient in most cases. If circumstances improve in one direction, they are likely to grow worse in another. Let the duties of the time be done as they come, and there will be an average success which far outstrips a hesitating, irregular and overcautious method. Those who have had much to do in the plans and enterprises of the church will be at little loss to recall instances in which this timorous spirit has been the bane of progress, nor will they fail to see how it acts as a hinderance in many ways upon the present prosperity. But for it, what churches might not have been built, what extension might not have been given to our fields of labor, and what mighty expansion might not have been realized in our missions in heathen lands? This weatherwise folly is a clog to advancement and an element of feebleness. A few men of this spirit, men of fearful mind in a church, may depress and weigh down the whole, and invest the plans and policy of an entire connection with utter inertness and imbecility. No matter what liberal things some may devise, what broad and beneficent ideas some may advocate, what aggressive movements some may attempt, these watchers of the wind and clouds are at hand with their discouraging prognostics.

This tendency is often in the ascendant in the spiritual experience of the believer. With the most there are clouds enough—times of heaviness and darkness. Rude winds and adverse gales oppose and dishearten. Temptations assail, the enemy comes in like a flood, and the buffetings of Satan are sharp and unremitting. With many the spiritual horoscope is always ominous of evil. Misgivings about the present and the future rise with the day, and pursue them far into the night. The lessons of Providence are misread, the phenomena of the emotional nature are misunderstood, and a gloomy and false interpretation is put upon the dealings of God. Always fearing, always dismayed, their hands hang down; all elasticity, all hopefulness are lost. Instead of moving right on in the path of duty, regardless of threatening skies, they spend their days in dark forebodings and gloomy apprehensions. The husbandry of the soul is in a desperate case when we yield to this morbid habit. There is neither healthful sowing nor profitable reaping. Absorbed in the doubts and disquietudes of their own hearts, they lose all that is bright and cheerful in Christian experience. What matter if there be blossoms at their feet, the music of song-birds vibrating around them, or even a golden rift in the overhanging cloud? Their senses are closed to all. Instead of watching the wind and clouds, it is better to live by faith, and to trust where we cannot trace or explain the ways of God. It is not only better, but it is possible. It is not only possible, but it is our duty. What has the child of God to do with wind or clouds so long as they are in his Father's hand, and so long as he has the unfailing promises? "If God be for us, who can be against us?" God himself is better than our fears; "as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

REGENERATE.

At the recent triennial convention of the Protestant Episcopal Church, held in Baltimore, the House of Bishops sent in a message, signed by all the bishops individually, and entered on the minutes, but not adopted officially by the house, declaring that regenerate in the baptismal service is not used in the sense of a moral change. What it does mean they do not say. This action may quiet "the consciences of sundry members of the same church," but, if it does, they are very easily quieted. Will the Low Church rectors cease to cough over this hard place now, and will they cease to trouble Israel by their contumacious omission of just four syllables in the offices for infant baptism. Regenerate does not mean regenerate. That is the way to cut the knot and have peace. The following is the text of the bishops' declaration:

We, the subscribers, bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the same church, to declare our conviction as to the meaning of the word "regenerate" in the offices for the ministration of baptism of infants, do declare that, in our opinion, the word "regenerate" is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament.

Losses of the Methodist Episcopal Church in the Chicago Fire.

Dr. Reid, writing to the New York *Christian Advocate*, thus speaks of the losses of the Methodist Episcopal Church by the late disastrous conflagration:

Our Book Room is gone; we only saved our principal account books and, perhaps, the mail list of the *Northwestern Advocate*. Our Clark Street Church, where the last General Conference met, is gone. Our beautiful Grace church, on the north side, is gone. Our Scandinavian and German churches on the north side are gone; and a large body of our most wealthy and enterprising Methodists are not only houseless, but their warehouses are also in ruins, and they without a dollar of income. Some of our people had become wealthy by real estate, in some instances descended from their parents, who were among the first settlers of the place. These, in some cases, have only a few vacant lots left and no income at all, whereas last week they might have rejoiced in an annual income of $20,000 or $50,000. The bank vaults are mostly safe, but they contain the papers of our penniless merchants, and, for the present at least, cannot respond to the calls of their depositors. Few are bold enough to count their insurance otherwise than valueless. Yesterday we heard from Judge Goodrich that, in his opinion, the policies on the Methodist Church Block, Clark Street Church, would, for the most part, be paid, as the offices that hold them are not those in which most of our city property is insured. If this should be the case, and another Eastern loan can be obtained at a low rate, such as the one just paid off, the edifice will soon be under way again. The trustees had just this summer paid off the entire debt, and their income of more than $30,000 annually was for the most part now being devoted to city church extension. Let some one who wants to do good, and have a safe investment, at once tender the trustees what they may need, be it $20,000 or $50,000. Such an offer would reinspire Chicago Methodism. Of our brethren in the ministry, who are homeless, may be named E. M. Boring, J. H. Leonard, William H. Daniels, M. M. Parkhurst and one or two of our German brethren. The editors and Dr. Walden are still in their homes.

Never make a remark at the expense of another; it is a meanness.

THE PAPAL FERMENT.

We are not yet prepared to say how the movement in Europe against the infallibility dogma will turn out. The excitement is evidently increasing, and the papacy is in a bad way. The Old Catholic revolt against the Pope and the Jesuits seems to have reached a point where compromise and reconciliation are impossible. If their action at Munich has been correctly represented, the Old Catholics, as they choose to call themselves, are very far on their way to Protestant ground. The following statement of affairs will give our readers an idea of the present aspect of the most significant religious agitation which has occurred since the times of Luther:

The Congress of the "Old Catholics" of Switzerland at Soloure, held on the eighteenth of September, was attended by more than four hundred delegates, representing every canton. It was asserted in the Congress that it represented two-thirds of the Catholics of Switzerland. The resolutions adopted by the Congress declare that the Old Catholics of Switzerland renounce connection with the Holy See, and that they have formed a separate organization to maintain the ancient faith free from the modern innovations, which have been chiefly devised by the Jesuits. Above all things, they reject the dogma of papal infallibility as contrary to the true faith of the church, to common sense, and to the enlightened spirit of the age.

The new organization will have priests chosen by the congregations, and receiving fixed salaries. Clerical celibacy is abolished, the number of holidays restricted, and a simpler mode of worship, divested of empty ceremonials, is proposed. A paper in favor of legislation by the State to prevent the church interfering with civil affairs was received with enthusiasm.

The "New Catholic" Congress at Mayence was attended by about eight hundred delegates. It was noted that most of the prelates who had first opposed the infallibility dogma, but afterward submitted to it, were absent. Bishop Ketteler, of Mayence, and Horr Majunke, of Berlin, editor of the *Germania*, were the leaders of the Congress. Indignation was freely expressed at the policy of the German government, and the presence of the King of Italy in Rome was pronounced intolerable.

The Congress adjourned with the pledge to resist, to the best of their power, the further spreading of the "anti-infallibility heresy" and the interference of the governments of Prussia and other German States with ecclesiastical affairs, and to work unceasingly for the restoration of the temporal power of the Pope.

The "Old Catholic" Congress at Munich was attended at one time by six thousand persons, representing every country in Europe. The King of Spain had a special agent there as a reporter of the proceedings. A letter was read from Bishop Strossmayer to Dr. Dollinger, expressing his approval of the movement. A declaration, said to have been drawn up by Dr. Dollinger, declares that "articles of belief can only be defined in consonance with Holy Scripture and the old tradition of the church, as it is laid down in the recognized fathers and councils."

With reference to these facts the *Methodist* remarks:

We think there can now be no sober doubt of the colossal importance of this Catholic disaffection. It threatens to strike away the chief foundations of popery among the Teutonic peoples. Meanwhile they are sliding away from beneath the system among the Latin nations. In Italy hierarchical popery seems to be fairly played out. The Pope is powerless and self-imprisoned in the Eternal City, and the people there have just celebrated their recovered possession of the city with an enthusiasm which leaves no doubt that the change is thoroughly a popular one. In Spain the son of Victor Emanuel sits upon the throne. The church party are with his Carlist opponents, and his policy must necessarily be like his father's—anti-papal. In France the church party has received a significant defeat, in the liberal results of the late elections.

The *Episcopal Methodist* brings tidings of the death of Rev. Stephen Smith, of the Baltimore Conference, Methodist Episcopal Church South. He died at his post, October 8, in great peace.

From the *Western Methodist* we learn that Rev. L. M. Chandler, of the Little Rock Conference, died on the eleventh of October.

President Grant has designated the thirtieth of November as a day of national thanksgiving and prayer.

THE REDUCTION.

In order that the Advocate may be placed within the reach of a larger number of persons, we have reduced the rates of subscription to $2.50 per annum, $1.50 for six months, and $1 for three months.

The New Orleans Christian Advocate is published as a medium for the defense of the doctrines and usages of evangelical Christianity, and to assist in "spreading scriptural holiness over these lands."

It gives weekly the news from the churches, and advises its readers of all the most important current events in the Christian world.

It gives a thorough digest of the general news, so that its readers may be well supplied with information in reference to passing events. Its columns contain something useful and entertaining to every reader.

It always has something attractive and profitable in the children's department, and thousands of little hearts leap with joy at its coming.

The departments for information relating to agriculture, mechanics and domestic economy have been uniformly filled with articles selected in view of their practical utility to the subscribers in our locality, and there are not a few who think that in this respect it excels.

Those who have carefully observed the contents of the Advocate have noticed the fullness and completeness of the prices current in the New Orleans markets. These are carefully revised up to the very hour of going to press, and our readers are furnished with such observations on the state of the markets as are necessary to keep them advised on matters of interest.

If you want a paper pure in language, elevated in style, the aim of whose editor and publisher is to enlighten and benefit, $2.50 per annum is cheap enough. The Methodist papers published at the two other great commercial cities of the South are held at $3, and give a large equivalent for the price paid; and our own circulation, at that price, has increased about forty per cent. in ten months, amid all the embarrassments under which we have labored; and we only change hoping to extend it the more rapidly, and thereby increase our capacity for usefulness.

We hope to be able, at no distant day, to enlarge the size of the paper. This would be done immediately but for the fact that our press will not print a larger sheet. The proceeds from two thousand new subscribers will enable us to get the press; and if our brethren will, they can easily send them in the next two months, and enable us to open the next volume in a new dress and enlarged size. Will they do it? R. J. Harp, Publisher.

CHURCH FINANCES.

- BY BISHOP M'TYEIRE.

To this point the district conferences have largely directed their attention. Never before were church finances so thoroughly ventilated as in these bodies. The men are there who can do it. All the elements of information and of a just judgment are present. All the lights are thrown upon the question. The plans in vogue may be thus classed and characterized:

1. No plan at all.

2. Just before quarterly meeting the steward seizes upon a few liberal persons and squeezes out what he can. Not unfrequently he puts his own hand into his pocket and pays freely for the privilege.

3. In the beginning of the year a subscription paper is carried round, and promises to pay certain amounts are obtained.

4. A committee appointed by the church conference take the roll and assess each member what, in their godly judgment, they think to be his proportion of the society's liabilities for the year. In this assessment the member is allowed to concur, or, if he objects, to raise or lower the amount.

The first plan needs no comment. Under the second some are eased and others burdened. The preachers suffer in their pockets, and the members in their souls. While comparing views and plans, the question was frequently propounded to stewards of circuits and stations where this method prevails: How many of your members contribute anything for the support of the gospel? The answer has been: "Not more than a third," or "Not one-half." The next plan is better, but tedious and overlooks many. The fourth, by large testimony, is the best. It is according to the analogy of our financial system. It has advantages over the envelope method, which cannot be worked outside of cities. It secures regularity and equality. None are overlooked. The poorest are honored with paying something, if but a dime a quarter. It prevents the necessity of pew-renting and thus secures free seats. Wherever fairly tried, it has brought up the finances. Many have declared that in their churches it has brought order out of chaos and resolved the hitherto difficult problem of ministerial support. In one city they were on the third year of it, and so smoothly did it work that, at the church conference in the beginning of this year, when the assessment of a long list of members was read out, only one person objected, and that a woman who had been assessed $1. She said she felt that she could and ought to pay $5, and the figure was changed accordingly.

Objections: "This is taxation." Indeed! Is your tax-collector so accommodating as to show you the figures, and ask you to concur, or to reduce or raise them at pleasure? "I don't want anybody to dictate to me what I shall give." Let that brother alone. If he is really doing his duty he will soon approve a plan that comes to his relief. If he is not—then he will find it out, and so will others. There are people who don't pay anything, and they never find it out. Somebody pays—the hat goes round—the church expenses are met—the preacher lives—and these dear souls get mixed up in the crowd and indulge the pleasing illusion that *they* have helped to do it.

I have hope. The Methodists are numerous enough, and they have substance enough, to make the raising of all church expenses an easy and sure thing, if the burden be so distributed as to rest upon the broad base of the entire membership. And herein the district conferences have done a service. They have no legislative powers, but they form public opinion, and they have worked out and recommended the assessment plan to the societies.—*Nashville Christian Advocate.*

Death of the Rev. W. R. J. Husbands.

We are profoundly grieved to hear of the death of this good and true minister of Christ, and many brethren, not only of the Little Rock Conference, but of the Tennessee and North Alabama Conferences, in which he labored long and successfully, will receive the sad news with the deepest regret. We sympathize with his dear family, as well as with the church, in the death of Bro. Husbands. May divine grace abound unto the bereaved household! The Rev. John F. Carr, writing from Arkadelphia, Arkansas, October 13, says:

"I have just returned from the burial of our mutual friend and brother, Rev. W. R. J. Husbands. He died yesterday, October 12, of swamp fever. I see from a journal, kept by him, that he professed religion and joined the church thirty-one years ago, and was admitted into the Tennessee Conference twenty-nine years ago. His life was a useful one; the last year, just now closing, was a successful one—over two hundred and fifty conversions and as many accessions to the church in his charge. Some days before his death I asked him of his future. He answered: 'All bright.' When he was entering the cold Jordan I asked again if the future was still bright. He answered: 'Yes, certainly bright.' For several months past he seemed to think his end was drawing near. He preached, talked and lived like he believed it. Some three weeks ago he talked to me in that way, and spoke tenderly of his brethren of the Tennessee Conference and of this, and how happy would be the reunion with them on high. Obituary hereafter." *Western Methodist.*

Price, Hine & Tupper.—The gentlemen of the above firm have been known to us for many years, and we are glad to have an appropriate opportunity, in connection with the appearance of their card in this issue, to express our high regard for them as gentlemen of firm integrity, fine business capacity, liberal views, and most agreeable in intercourse with their customers. They have been long identified with the State of Louisiana, and we feel sure that our friends who intrust their business to them will not regret it. See card on fifth page.

Health of Vicksburg.—We heard, says the Vicksburg *Weekly Herald* of October 28, of some new cases of yellow fever yesterday, and among those attacked, we learn with regret that the Rev. Mr. Heard, pastor of the Methodist Episcopal Church, was quite ill. We earnestly hope to be able to chronicle his recovery in a few days.

Persons of intemperate habits have less than one-half the chance of life of temperate people.

CONFERENCE ITEMS.

Proceedings of the St. Louis Annual Conference.

The twenty-fourth session (being the first since the division of the former St. Louis Conference) of the St. Louis Annual Conference was held in the city of St. Louis, at the Centenary church, October 11–17, A. D. 1871, Bishop D. S. Doggott presiding, L. M. Lewis secretary, R. A. Hatcher assistant secretary, M. G. McAllister recording secretary, and J. E. Godbey statistical secretary.

The Conference was opened by religious services conducted by the Bishop and an address to the Conference.

The attendance of clerical members was large, and all the districts except Rolla district were represented by lay delegates.

Admitted on trial—J. W. Boggs, Alexander M. Robinson.

Readmitted—John L. McFarland.

Remaining on trial—Thomas J. Stringfield, M. G. McAllister, C. E. Divinney, Joseph A. Russell.

Received by transfer—J. C. Duncan and W. F. Mister, from West St. Louis Conference.

Superunumerary—Joseph Boyle, T. G. Atchison.

Superannuated—J. N. W. Springer, Christian Eaker, W. R. Babcock.

Located—S. A. Ritchie.

Discontinued—Sidney Richmond.

Admitted into full connection—John H. St. Clair, William M. Shelton, John R. Eddleman, Wesley E. Woodward, George W. Hull.

Elected and ordained deacons—Traveling preachers: William M. Shelton, John R. Eddleman, Wesley E. Woodward. Local preacher: Benjamin L. Brown.

Elected and ordained elders—Traveling preachers: George W. Hull, John H. St. Clair, William M. Dewley.

Died—George H. Clinton.

The report of the secretary of the Board of Missions shows that there have been in the bounds of the Conference during the past year two missions, the statistics of which are as follows: 11 preaching places, 127 white members, 5 adult baptisms, 2 infant baptisms, 5 Sabbath schools, 120 scholars, 3 local preachers.

The treasurer's report exhibits collections for missions during the past year as follows, to wit: Balance paid over by the former treasurer, T. M. Finney, $143.44; for "old debt" of the Parent Board, $750; collections, including $122 contributed by Centenary church Sabbath school, and $2.50 by Valley Mines Sabbath school, De Soto circuit, taken in circuits and stations, $1,172.02; anniversary collection at the Centenary church, $936.40; collection in First church Sabbath school for China mission, $103.75; making a grand total of $3,105.61. After paying 40 per cent. ($884.86) due the Parent Board, and incidental expenses ($2.50,) the assets of the board were equal to 70 per cent. of the liabilities, which was ordered to be paid on the various classes of claims pro rata.

Statistical Secretary's Report.—J. E. Godbey, statistical secretary, made his report, which was adopted. It shows: White members, 10,001; colored members, 6; local preachers, 92; churches, 71; parsonages, 6; adult baptisms, 687; infant baptisms, 538; Sunday schools, 109; officers, 332; teachers, 725; scholars, 6,084. The net increase of members is estimated at 1,834.

The chairman of the Board of Finance, W. C. Godbey, made the usual report in detail of financial statistics. The following is an exhibit of totals: Receipts for support of the ministry, $25,706.11, deficiency, $9,168.89; Conference 5 per cent. fund, $1,123.95; Bishops' fund, $650; moneys for Sunday schools, $2,789.65; church building, $22,910; value of churches, $429,809; value of parsonages, $41,300.

Louisville Conference.

The Louisville Conference held a delightful session at Bowling Green, October 11–16. Bishop Wightman presided to the great satisfaction of the Conference. His charge to those admitted into full connection made a powerful impression, and we know not when we have heard such a sermon as he preached before the ordination of deacons. It was full of pentecostal power.

There were admitted on trial, W. C. Hayes, James W. Hendricks, Joseph C. Norman, Elijah Thurman, Melton A. Nantz, Thomas J. Richardson, D. L. Collie, James C. Brandon, Hiram G. Holcomb, B. F. Biggs, A. H. Mitchell and Joshua G. Freeman. Discontinued, J. T. Waters. Admitted into full connection, J. W. Mitchell, R. W. Stone, W. T. Moore, John W. Lewis, Robert E. Bennott, Lewis E. Campbell, George B. Overton. Readmitted, John R. Strango, James W. Taylor, William W. Lambuth. Received by transfer, W. H. Anderson, Z. M. Taylor. Traveling preachers elected and ordained deacons, R. W. Stone, W. T. Moore, John W. Lewis, Robert D. Bennett and Lewis E. Campbell. Local preachers elected deacons, James W. McCown, William Woodson, Granberry B. Jones, James A. Gragg. Local preachers ordained deacons, J. W. McCown, W. Woodson. Traveling preachers elected and ordained elders, S. L. Lee, R. C. Love. Local preachers elected elders, John Hargan, Joseph C. Norman, Giles R. Randolph, William E. Eads, A. G. S. Hughes, J. W. Lockey, Joseph S. Yates. Local preachers ordained elders, A. G. S. Hughes, J. Hargan, A. Mitchell, J. C. Horman, G. J. Bean. Superannuated, A. L. Alderson, John B. Perry, Allison Akin, Alexander McCown, William F. Harwell, W. H. Morrison, Joel Peak. Died, W. E. Evans. White members, 26,971; increase, 1,573. Colored members, 142; decrease, 120. Local preachers, 194; increase, 6. Infants baptized, 926; adults, 1,973. Sunday schools, 185; teachers, 1,385; scholars, 10,546. For missions, $1,324.10. Next session is to be held at Lebanon, Kentucky.—*Nashville Christian Advocate.*

AFFECTING INCIDENT.

Bishop McTyeire, writing to the *Western Methodist*, relates the following in connection with his visit to the Indian Mission Conference:

The missionary secretary gave me the pleasure and benefit of his company on this tour. He was never, I may say, better employed than in looking after this great interest of the board. It will *feel* the effect of his visit for good, and the church will hear no uncertain sound. He enjoys it much, and so do the Indians, the missionaries, and all concerned. I don't think he will miss another Indian Mission Conference. I hope he will not.

We came by St. Louis, taking the Atlantic and Pacific railroad to its junction with the Missouri, Kansas and Texas railroad, to Vineta; and thence sixty miles on the Missouri, Kansas and Texas railroad, to Gibson This road is rapidly penetrating the Indian Territory, but halts for the present at the Arkansas river. We were twenty-six hours from St. Louis to Gibson. At the latter point the stage-coach met us, and by nine o'clock P. M., after riding nine miles, we were in the old town of Fort Gibson, to stay till next morning, and then to take the four-horse line to our destination, one hundred and forty miles. A lady of St. Louis, who was of our company, Mrs. Dr. M——, had a letter of introduction to Mr. L——, a merchant of the place. Knowing ones advised us that Mr. L—— sometimes entertained travelers, and that it would be to our interest to stop there, if possible, for it was the best place in Fort Gibson. Halting at the door, where everything was shut up and still, we were met by a lady, who, with polite reluctance, admitted us. The hotel was small and full, and we were not easily put off. Dr. McFerrin and myself, and two ladies, were soon inside. The light of the room showed the lady of the house to be a half-breed Indian. Mrs. Dameron, at St. Louis, had supplied us with abundant lunch, and we agreed to do without supper, in view of bed and breakfast. A scene awaited us, not down in the bill, and all the better for its surprise to all parties. Our missionary secretary was once, in his boyhood ministry, a missionary to the Cherokees in north Alabama and Georgia. That was a good while ago—away back in 1829 and 1830. He carelessly remarked, in an interrogative tone: "We are in the Creek Nation, I reckon."

"No, sir, you are in the *Cherokee* Nation," the lady replied. Dr. McFerrin thought he discovered in the reply something of the Cherokee pride of nationality, for the Cherokees hold themselves to be the nobility of the Indian race. He continued:

"Where did you come from, madam? You were not raised in this country?"

"I came from Alabama."

"From what part of Alabama did you come, madam?"

"From Gunter's Landing. My name was Gunter."

"Were you a sister of Ned Gunter?"

"Yes, and my name was Catherine Gunter."

The reader may imagine these questions and answers as *increasing* in interest; and with what emotion the next inquiry was made:

"Katie Gunter, do you know me?"

"No, sir, I don't know you."

"Don't you remember John B. McFerrin?"

For a moment she sat as one that had been stunned; another moment she put her hand on his knee, and looked intently into his face; then, in an abandon of joy, she threw her arms round his neck and wept.

The doctor's eyes were not dry, and he was a most unresisting victim of this delightful recognition. For forty-one years they had not met. He had preached, and taught a missionary school in her home; knew her parents, brothers, sisters, all.

It has been ascertained by Mr. B. F. Calvert that infusorial vegetable life of some kinds will survive a heat of three hundred degrees Fahrenheit, but not four hundred degrees.

BOOKS AND PERIODICALS.

We have received from R. J. Harp his classified price list of school books. All the standard text books for schools and colleges are in this list, and for sale at the Depository, 112 Camp street. All who require a supply of school books will do well to send for the price list, which will be forwarded by mail to any who may wish to examine it.

We have received a pamphlet entitled Lecture on the Formation of Language, read before the New Orleans Academy of Sciences, by V. O. King, M. D. We have not had time to read the lecture, but have no doubt it is able and instructive. Dr. King is a well-known physician of New Orleans, and a close and laborious investigator in the domains of science and literature.

The question "how he was to live" was a Knotty Question to the poor street sweeper, and the *Illustrated Christian Weekly* of October 21 has ably illustrated his perplexities. The Grain Fleet in New York, Bethany Sunday School at Philadelphia, the Sacred Bambino at Rome, and a story showing the power of kindness over animals are the other subjects of illustrations.

Lippincott's Magazine for November, among other good things, has Scrambles Among the Alps, The International, Corn, Cotton and Carreney, European Vivaria, A California Seaside. Our Monthly Gossip, and literature of the day are prepared with the usual care and ability.

Littell's Living Age, October 14, has Darwin's Descent of Man, The National History of Hatred Ireland, Affairs in Turkey, and other articles in prose and verse. The *Living Age* is published weekly by Littell & Gay, Boston, Massachusetts, at eight dollars per annum.

INDIAN MISSION CONFERENCE.

The *Nashville Advocate* gives the following letter and statistics:

Mr. Editor: You will receive, herewith, a copy of the appointments of the Indian Mission Conference, and the minutes.

We adjourned last night. The meeting of the Creek, Choctaw and Chickasaw Councils, simultaneously with us, interfered with the attendance of some members. Saturday the Choctaws and Chickasaws came in, in force—encamping round the church. The congregations yesterday were very large and serious. Five services were held, crowded, during the day. For Shem, Ham and Japheth we ordained preachers, in their order—two full-blood Choctaws, two full-blood negroes and one white man. There has been an increase in membership, and we hope the signs of spiritual prosperity in these nations are brightening. Dr. McFerrin's visit has been of great benefit. His labors have been abundant. He has done much of my work and his own besides. I hope my health is now on "the rise." My lip is so sore and cracked with fever that I have not been able to shave for over a week. So I must join those of you, *per force*, who wear beard over your mouths.

To-day, in company with Bros. Harrell and Hicks, I leave for Van Buren, taking in my way New Hope Academy. The missionary secretary goes back to St. Louis—stopping over a day and night at Asbury Manual Labor School.

I have much enjoyed (sickness aside) this visitation to the Indians. Yesterday I made my first sermon through an interpreter. It was like the effort last June at Knoxville, Tennessee, when I preached through an interpreter to the deaf and dumb of the asylum. With Dr. McFerrin, it is going back to an old practice. It had a touch of the romantic, to see the Indian camp fires in the evening air, and scores of horses and ponies hitched or staked out. I like their singing. Your finer taste might call it doggerel, but to me it sounds well to hear Chootaws and Chickasaws singing—"Uba pin Chatokaka yut"—which is our "Come, thou Fount of blessing." A greater favorite with them seems to be, "Hatak hush puta ma!" which is our "What wondrous love is this!" Sometimes the natives sing their language, and the white people sing theirs, at the same time and in the same hymn. This is carrying two parts after a way I had not thought of. More anon. O that the salvation of this people were come out of Zion!

H. N. McTyeire.

October 7, 1871.

We have received also a copy of the minutes, from which we learn that G. Battiest was admitted on trial. D. T. Holmes was received by transfer from Little Rock Conference, and T. W. Mitchell from Trinity Conference. T. Colbert and G. Battiest (local) were elected and ordained deacons. White members 127, decrease 12, Indians 4330, increase 447, colored 431, decrease 3, local preachers 61, increase 5, baptized infants 303, adults 433, Sunday schools 8, teachers 22, scholars 230, contributed for missions $378 33. Next session to be held at North Fork, Creek Nation.

Married.

By Rev. John Wilkinson, at Shreveport, on the twenty-sixth of September, Mr. Edwin M. Stuckiss and Miss Mollie J. Hall, both of said place.

By the same, at Shreveport, on the sixteenth of October, Mr. Fulton C. Fort and Miss Alice Wilder, of said place.

By the same, at Shreveport, on the eighteenth of October, Mr. John Hopkins and Mrs. St. John, of said place.

By the same, at Shreveport, on the nineteenth of October, Mr. William Cary and Miss Cyntuia A. McGee, of said place.

By the same, at Shreveport, on the nineteenth of October, Mr. William T. McGee and Miss Eliza J. Cary, of said place.

Obituaries.

Mrs. C. Fannie Allen, daughter of Jonathan and Mary P. Taylor, was born in Troup county, Georgia, July 9, 1834. In September, 1848, she professed religion, and joined the Methodist Episcopal Church South. She was married to Robert A. Allen, October 23, 1855, and died August 11, 1871, aged thirty-eight years, one month and two days.

Sister Allen was a consistent Christian, an obedient and affectionate daughter, and a devoted wife. The loss is felt deeply, not only by her heart-stricken husband and family, but by the church and community. God bless the bereaved. May we all meet in heaven. John A. Miller.

Died, near Lower Peach Tree, Wilcox county, Alabama, September 3, 1871, David H., only son of B. D. and Lucy M. Portis, aged two years, four months and twenty-six days.

Destined to be not long with us, the pure spirit of noble little David, wearied with earthly association, and pining for the congeniality of kindred spirits, has taken its early and upward flight. Yes, he is gone. The beam of his bright eye, and the sound of his happy voice, the center around which fond hearts were gathered, will be never be known on earth again. To that fair land where angels dwell, far, far beyond the stars, has he departed, to await, with eager eye, the loved ones left behind. With the bright angels, throughout the never-ending ages of eternity, shall he rejoice; and when we shall miss his lovely face and voice, to which on earth we fondly clung, we will think of him not as a child of clay here, but as an angel of light there. G. E. C.

Died, on the second of September, 1871, Matilda Jane Sistrunk, aged sixteen years eleven months and twenty-two days, daughter of Jefferson H. and Malinda Sistrunk, of Macon county, Alabama.

At an early age she connected herself with the Methodist Church, at Darlington, Leeschopoka circuit. After a few years, she removed to Montgomery, Alabama, to attend the school taught by Dr. Samuel Coxe. When Dr. Coxe took charge of the college in Christiansburg, Virginia, she accompanied him, and it was here she was stricken down with typhoid fever. When quite a child, little Jennie was accustomed to say her prayers night and morning, and would often correct and admonish her brothers when they said or did anything wrong—indicating a decidedly pious turn of mind even in childhood. She took, moreover, much interest in the public services at church, being always as punctual to see that the church was — with lights, etc., as any old member — attended to all matters of the household, having lost her mother when but a child, and made herself agreeable to all visitors; making welcome also all preachers who were accustomed to visit her father's house. Her praises were in the mouth of all the community. Well do we remember the night when she first found peace in believing; when, with her arms around her father's neck, she shouted aloud the praise of God. Dr. Coxe reports her passing away calmly in the triumphs of faith. After becoming speechless, on going into her room one morning, she pointed to the Bible, and indicated a desire for him to read to her.

Our young sister had a sprightly mind and was a good student, and bade fair to fill an important position in society; but the hopes of a doting father and two fond brothers have been blasted. May they emulate her example, and be prepared to join her in the ellnes of rest. L. F. D.

Agt's & Publisher's Department

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

In remitting, Agents who have accounts with the Book concern, as well as the Advocate, should, in all cases, state to which account the amount remitted is to be applied.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending October 30, 1871:

A—D Appleton & Co, Alex Agar, T A S Adams, American Baptist Publication Society, Philip Allen $2.80, American Tract Society, H F Alexander.

B—B W Brown $2.75, W C Black $15, C I Brown, Barnes & Wilkinson, John E Bishop $3.50, A S Barnes & Co, Boorum & Pease, Miss E A Baer.

C—Robert Carter & Bros, J T Cunningham, J P Cashmir, A F Cox, Claxton, Remsen & Haffelfinger, J J Clark, Julia T Coleman, W L Clifton $2.85, G W Chatfield $6, J Crooks, G E Crawford.

D—T H Davenport $2.85, DeGollier, Bolles & Co.

F—J M Franklin $5.85.

G—Charles B Galloway $3.60, Thos Garnett, T Garrison, S Gardiner, J J Grace.

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M—D Merchant, S C McCormick, J W McNeill, J M McKee $35.85, J W McIntyre.

N—A T Norwood.

P—R Parvin $30, R G Porter, L G Pearl, E Phillips, Powers Paper Co, Wick H Parsons.

R—A H Redford, agent, R H Read, A H F Randolph.

S—J W Schermerhorn & Co, W R D Stockton $8.50, Robert Smille, H L Smith, T U Slaughter $1, H K Stroud, J Sykes, Smith, Cheatham & Co, Sheldon & Co, Chas Scribner & Co, Silicate Book Slate Co.

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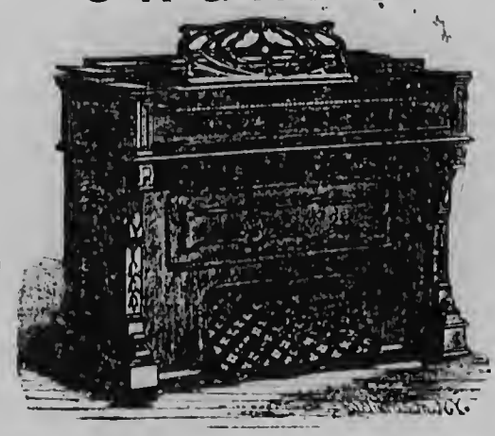

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One essential element of their success is the effect they possess of lessening the inordinate thirst for strong drinks, so often engendered by the use of vile nostrums and vicious compounds, arrogantly and ignorantly called "*Bitters*" to cover their deadly effects.

Ask your neighbor about the Argyle Bitters, and in nine cases out of ten, he will tell you "to do as he has done for years, viz: to keep them on hand for family use, for they are good to take."

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12 Soup Plates,	1 Covered Dishes,
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The Child's Corner.

CHILD-WISDOM.

BY MARY HOWITT.

"Now what would you ask of the Saviour,
If you were with Him up in heaven?"
Thus questioned the kind Sunday teacher
From a ragged-boys' class of seven.

The eldest, of most glorious apparel;
Thought the next, of a white horse with wings;
And the third, of a sword and a scepter,
With a crown for his head like a king's.

The fourth thought of bags full of money;
The fifth of some wonderful bird;
The sixth was too stupid for thinking;
But one of them answered a word.

"And what would *you* ask, little Tommy,
If you were with Christ up in heaven?"
Thus questioned the kind Sunday teacher
From the youngest boy of the seven.

He was but a small orphaned cripple,
A nine-years-old poor little elf;
And, smiling, he answered: "Oh, teacher,
I'd ask him to give me Himself.

THE LILIES OF THE FIELD.

[FROM THE GERMAN.]

See the lilies of the field
How they bloom in glory;
Say, who bade them fragrance yield,
Telling their sweet story?
Who is it that made them fair,
And sustains them by his care,
Trustfully upgazing?

God the Lord hath bid them shine,
Decking earth with beauty,
Witnessing of love divine,
Teaching man his duty—
Bidding tried hearts suffer long,
Doubting hearts in faith be strong,
Like heaven's flowers upgazing.

Rise, my soul, o'er coward fear,
Cast on Him thy sorrow,
Who from winter's slumber drear
Wakes the bright spring morrow;
He who doth the lilies tend
Is thy Father too, and Friend;
Praise Him, upward gazing!

TO A CHILD.

BY F. T. PALGRAVE.

If by any device or knowledge
The rosebud its beauty could know,
It would stay a rosebud for ever,
Nor into its fullness grow.

And if thou couldst know thy own sweetness,
O little one, perfect and sweet!
Thou would'st be child for ever:
Completer whilst incomplete.

The Vampire-Bat.

BY UNCLE WILLIE.

Men are very superstitious creatures, as I fear some of our little readers know by experience. And it is surprising how many strange and fearful stories have come to be believed, simply because they have been so often repeated without contradiction.

Now one of these superstitions is that concerning the vampire-bat, which is by many thought to be a terribly blood-thirsty creature of the bat species, which flies about in some countries at night, sucking the blood of sleeping men and animals, and fanning them with its wings to keep them calm and quiet while it is taking away their life.

Thus the name vampire has become one that we sometimes apply to persons who are very depraved, and are ready to deprive any one else of their dearest treasures to enrich themselves.

One reason of these alarming stories about the vampire-bats is the fact that they are very seldom seen in civilized countries, as they are mainly found in Africa and Southern Asia, the islands of the Eastern Ocean, and South America, and by the time the accounts of them reach us they are likely to become very large, as stories never grow smaller on their journey.

Some of these creatures have recently been brought to Europe, and, of late years, a few naturalists have been studying their habits more closely in their native countries, so that we are now able to have more accurate knowledge regarding their character, and as we know them better our bitter prejudices concerning them disappear.

They are really fruit-eating animals, and collect in large numbers in certain islands on account of finding there their favorite fruits. This is especially the case in the Island of Ceylon, where the naturalist Tennent has made them a special study, and thus been enabled to give us much curious information regarding them. They lived on some of the trees before his own door, where he could have an opportunity of watching them night and day.

They are very fond of the figs of this island, and they wander about in swarms after them when they have eaten up all in their neighborhood. They like to gather on trees whose bark will permit them to cling to it, for, instead of sitting on the branches like birds, they hang to them by their sharp curved claws with their heads downward. And they at times gather in such numbers on their favorite trees that the branches break off with their weight, when they come tumbling down in a mass to the ground.

Their heads are very similar to that of a dog or a fox, so much so that the Germans call them "flying dogs," as they call the ordinary bats "flying mice." They are about the size of the little animal known among us as the martin, but when flying they look very large, as they have the power of extending the skin that runs from their bodies to the tip of their legs, so that it sometimes covers a space of from three to four feet. When the legs are thus expanded, and the skin between them is flapping like great wings, they look very formidable, and especially at night, when they go out in search of food, and thus they have become frightful to the ignorant inhabitants of those countries.

Every morning about nine o'clock they leave their branches and fly about a little, seemingly to get exercise, and dry their wings from the dew of the night. This is the best time to see them and calculate their numbers, for they at times fly in clouds like swarms of bees. On returning to their branches they have a great struggle for the shadiest places for the day, where they can best find protection against the fierce glare of the sun, which they do not like.

At sunset they start out for food, and frequently range a long distance to obtain all they want. They eat very nearly all the fruits and grains cultivated by man, and thus become at times quite destructive to the crops and plantations. During the season when the natives are collecting the sap of the cocoa tree the bats lick it very greedily, and seem at times to become intoxicated with it. At other times they drink the water of the streams, hanging over them from the branches of trees and lapping the water. They eat beetles of all kinds, bugs, and even young birds, and will sometimes suck the blood of chickens by wounding them in the veins of the neck. From this habit, doubtless risen the notion that they suck the blood of sleeping persons.

Some inhabitants of India eat their flesh, which tastes like that of the hare; but the Hindoos consider them sacred, and fear to do them any harm.

It is a difficult task to bring them away from their native retreats and keep them alive in imprisonment. A few have been brought to Europe, and among the first were those of the London Zoological Gardens. But they are generally bought up at a high price by the keepers of menageries or of the booths that mostly follow these with wonderful snakes and other monstrosities. The booth-keeper who can assure the crowds that he has a genuine living vampire soon has many of them inside to see the wonder, for which he is thus able to pay a high price. They sometimes cost a hundred dollars a piece, or one hundred and fifty for a pair. But while the booth-keepers are telling their audience about the blood-thirsty characters of these little creatures, the latter are perhaps quietly eating boiled rice or bread and milk.

It is not easy to keep these vampire-bats in confinement in such a manner as to observe all their qualities. No cage could be made large enough to give them room to fly without hitting themselves against its walls, and thus do themselves injury. For this reason in the few collections where they are found they are kept in large bird cages, where they have room enough to play without any thoughts of flying. But in these there is a capital opportunity to observe their strange manner of sleeping.

To prepare for this they cling with both hind feet to the branch, and hang with the head down, though bent up on their breast; then they first fold one wing around them and then the other, enveloping themselves as well as we would with a large India rubber mantle, being careful to leave their ears uncovered, so that they can hear the approach of danger. In this way they sleep in their cage, clinging to wire or branch, and in the open air are well protected against cold dews or rain.

When they awake they go through a long course of washing by licking themselves carefully all over, leaving no part untouched. They are extremely clean and neat in their ways in all respects.

In their captivity they eat dates, plums, cherries, pears and figs, and are fond of boiled rice and bread and milk, with an occasional meal of hashed meat, ants or beetles. They are extremely fond of milk, and will drink a saucerful in a day. If these vampire-bats are fond of such harmless food, it is not very probable that they are as blood-thirsty by nature as the stories about them would make us believe.—*New York Christian Advocate.*

Feed the People.

From the deck of an Austrian gunboat we threw into the Lago Gardu a succession of little pieces of bread, and presently small fishes came in shoals, till they seemed to be, as the old proverb puts it, more fish than water. They came to feed and needed no music. Let the preacher give his people food, and they will flock around him even if the sounding brass of rhetoric and the tinkling cymbals of oratory are silent.

Best Safeguard.

A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum, and chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest: "We might as well give up. We cannot spoil the boy, for he is *chock-full* of Bible." Yes, the way to be safe is to be *chock-full* of Bible.

Golden Words for the Young.

It is safer for me to abstain than to drink. If I should indulge in drink, I am afraid I should not stop at the line which many call temperance, but should become a slave to the habit, and with others, of stronger nerve and firmer purposes, go down to a drunkard's grave. If I indulge, I am not safe. If I abstain, my child will not be cursed with a drunken father. We talk of the purity and dignity of human nature, and of relying upon our self-respect for security; but there is no degradation so low that a man will not sink into, and no crime so hellish that he will not commit, when he is drunk. There is nothing so base, so impure, so mean, so dishonest, so corrupt, that a man will not do when under the law of sin—of appetite. Safety is to be found in not yielding ourselves to that law. But if it could be proved conclusively to my own mind that I could drink and never be injured, yet, with my views on the subject, it would be my duty to abstain. I could not be certain but others, seeing me drink, might be influenced to drink also, and, being unable to stop, pass on in the path of the drunkard.—*Governor Buckingham.*

The Flies and the Spiders.

[FROM THE GERMAN.]

"Why has God created the flies and the spiders?" a young prince often said to himself; "such insects are of no use to man, and had I the power, I would cause them to disappear from the earth."

One day, during the war, this prince was obliged to flee before the enemy. At night, being very much fatigued, he laid down under a tree in the middle of a forest, and soon fell fast asleep. He was discovered by one of the enemy's soldiers, who glided softly up to him, sword in hand, intending to kill him. At this moment a fly suddenly alighted on the cheek of the prince, and stung him so sharply that he awoke. He started up, drew his sword, and fought with the soldier, and at last escaped. Then the prince went and hid himself in a cavern of the same forest. During the night a spider spun her thread across the entrance. Two soldiers, who were in search of the fugitive prince, came so near the cave that he could hear their conversation.

"Look," said one, "no doubt he is hidden here."

"No," replied the other; "he could not have entered without tearing down that spider's web."

As soon as they had gone, the prince cried out with emotion, raising his hands to heaven: "Oh, my God! what gratitude do I not owe Thee! Thou didst save my life yesterday by means of a fly, and to-day Thou hast preserved me by means of a spider. Truly, there are use and purpose in all the works of Thy creation!—*Oliver Optic's Magazine.*

I Cannot, Sir.

A young man—we will call him honest Frank—who loved truth, was a clerk in the office of a rich merchant. One day a letter came recalling an order for goods, which had been received the day before. The merchant handed it to honest Frank, and, with a persuasive smile, said:

"Frank, reply to this note. Say that the goods were shipped before the receipt of the letter countermanding the order."

Frank looked into his employer's face with a sad but firm glance, and replied:

"I cannot, sir."

"Why not, sir?" asked the merchant angrily.

"Because the goods are now in the yard, and it would be a lie, sir."

"I hope you will always be so particular," replied the merchant, turning upon his heel, and going away.

Honest Frank did a bold as well as a right thing. What do you suppose happened to him? Did he lose his place? No; quite different. The merchant was too shrewd to turn away one who would not write a lying letter. He knew the untold value of such a youth, and at once made him his confidential clerk.

THE FARM AND GARDEN.

ASHES AND THEIR APPLICATION.—Plants derive their substance from two sources—the earth and the air. When they are burned their inorganic elements that were derived from the air are returned to it again; while those that were drawn from the soil are left as ashes. But a small portion of the bulk of the plant is derived from the soil, as is shown by the amount of ashes left after burning; yet the presence of each element, however small the amount required, is essential to the complete development of the crop. These mineral substances vary, both in quantity and quality, in different plants, and even in different parts of the same plant and at different seasons of the year. Thus, wheat, when burned, gives 1.18 per cent of ash constituents; oats 2.58, potatoes 2.65, turnips 7.05, wheat straw 3.51, oat straw 5.74, red clover 7.48. These mineral constituents are essential to the nourishment of plants, and they are retarded in their growth when they do not obtain a sufficient supply from the soil.

Some of these substances exist abundantly in the composition of most soils, and do not have to be renewed, while others, such as potash, phosphoric acid, lime, magnesia, etc., are found only in small quantities and are soon exhausted by continued cropping. Hence, it follows that any material which contains these elements would be valuable as a fertilizer. Wood ashes contain these largely, especially potash, the most of which is in a soluble condition. According the statements of Prof. Watson, ashes usually yield about one-fifteenth of their weight in potash, but different plants and different parts of the same plants vary greatly in the yield of potash. Stockhardt, in his "Field Lectures," states that one thousand pounds of dried mass or crops contain: Wheat, ripe grain and straw, 5½ pounds potash, barley 7, oats 7, peas 11, potatoes (tubers and haulm) 22, clover, in flower, 20.

It will be easy to calculate from the above figures the amount of potash taken from the land by the crop from one acre. It is also easy to see the great value of potash in agriculture, and what crops will be most benefited by its application. Indeed, some plants, such as potatoes, Indian corn, the grape vine, flourish only where potash is abundant, and are consequently called "potash plants."

The analysis of the ash of hard wood shows that all the mineral substances necessary for the growth of plants can be easily and cheaply furnished, if we can buy unleached, hard wood ashes at twenty-five cents per bushel. The great advantage that wood ashes have over other mineral manure is that they contain, not one or two, but all the mineral constituents of plants. There is no danger of using too much ashes, and the farmer that sells them is selling his corn and wheat for less than one-quarter of their value.

Leached ashes are nearly as valuable for agricultural purposes as the unleached, as by leaching they part with only about four-fifths of their potash, while all other elements remain, and are condensed twenty per cent. They should be used, however, as soon after leaching as convenient, as the longer they stand the less valuable they become. A cord of leached ashes is said to contain about 147 pounds of phosphoric acid, 41 pounds oxide magnesia, 1557 of carbonic acid, 184 of silex, 21 of oxide of iron, 50 of potash, 2227 of lime.

Ashes are most valuable for grass lands, the cereal grains and potatoes. When applied to grain they give stiffness to the straw and prevent it from lodging, one hundred pounds of ashes being sufficient for the production of one thousand pounds of good straw. The best way to apply leached ashes is to spread them evenly from the cart after the ground has been levelled, and harrow in. The unleached can be sown broadcast or applied in the hill, but care must be taken not to allow them to fall directly upon the plants. It is an excellent practice to mix them with about an equal quantity of plaster; and if a few bushels of salt are added to the heap, it soon draws moisture and prevents the ashes from blowing.

Ashes should never be applied to the manure heap except just before using, as they liberate valuable elements and allow them to escape. One of the best uses they can put to, is to mix with swamp muck, as they neutralize the acid contained in muck, and make a most excellent compost.—*Maine Farmer.*

CARBOLIC ACID AND POULTRY.—All amateur and poultry breeders are but too well aware that parasites are the pest of poultry houses, more especially in towns and cities, where poultry are kept within confined limits. Without, as the owner thinks, any real cause, the fowls begin to droop and look sickly, and, after a while, one by one die off. He then becomes alarmed, examines them, and finds them covered with parasites; he look into his fowl house and examines the cracks and chinks in the boards, and finds them filled with insects—living insects. He is astonished; he cannot account for it; and then the question arises in his mind: "How can I get rid of them?" Scores of times within the last few months has this question been asked of us, and our answer invariably has been use carbolic acid.

But how to use it is a matter of importance. There can be no doubt about its efficacy, but it becomes every one to exercise care in handling it. The acid is sold by all druggists in its crystaline and liquid form. In crystal, it dissolves in twenty times its weight of water—that is, one ounce of the crystals requires twenty ounces of water to dissolve them. Thus dissolved, it is entirely too strong for any ordinary use. Dr. Emerson gives recipes for preparing this powder for disinfecting and other purposes. As a whitewash for walls, for protection against insects, bugs, etc., he says: "Put three ounces of carbolic acid into twelve quarts of lime water or whitewash. Whitewash the walls of the poultry house well with this wash, and no living parasites will be seen—their death is inevitable. A weak solution may be made to wash fowls in; one part of the acid to sixty parts of warm water; let it cool, then dip the fowls in until the feathers become thoroughly wet and the solution reaches all parts of the body. Afterward place the fowls on clean, dry straw, where the sun will reach them until they are dry.

Another form in which it is recommended to use it, is a soap. These soaps are for sale by various manufacturers, and have a high reputation for cleansing animals and the cure of skin diseases. A mode of making this soap is as follows: Dissolve three pounds of common bar soap in hot water, and two to four ounces of carbolic acid, according to the desired strength. Allow to cool as usual in making hard soap. As these preparations may be bought ready prepared, and as carbolic is by no means a safe article to keep about the house, we would advise persons to buy rather than attempt to make them, except in the case of whitewash, when they must get the pure article and dilute it.—*Canadian Poultry Chronicle.*

DEEP PLOWING.—Alfred Hadley sums up the advantage of deep plowing as follows:

1. It often prevents growing crops receiving material injury, by inducing a more speedy and general diffusion of a superabundance of rain or water.

2. It receives and holds in store a much larger amount of plant food, carbonic acid, ammonia and water, and at the same time admits of a proportionally wider range for the roots of plants to travel in pursuit of that food, so that when dry weather comes, plants growing in a deeply pulverized soil will be supplied with food, and sustained in the vigor of growth, much longer than plants in a shallow plowed soil.

3. It admits of a much more free and extensive circulation of air, and as the subsoil is much cooler than the air, it acts as a condenser; and as the air comes in contact with it, it is decomposed and water is left in the soil, richly laden with carbonic acid and ammonia. There is a bountiful supply of water held in solution by the air in the driest weather, and, consequently, if the soil could be kept completely pulverized to a sufficient depth, a crop of corn could be produced without rain.

TRANSPLANTING.—Cabbages transplanted this month will still do well, as also cauliflowers, broccoli, etc. The soil, though, should be very rich and deeply worked. Turnips should be worked and thinned. The white Flat Dutch variety may still be sown in the Gulf States. In thinning out Ruta Bugas, the supernumeraries may be readily transplanted.

Spinach may still be sown, in drills ten inches apart, and afterward thin out to six inches in the row.

Lettuce may be transplanted, and radishes may be sown. Onion sets may be put out, and asparagus beds should be well dressed. Clear up the garden, if it has not been done already, and place all the refuse and scrapings in the *compost* heap. By no means neglect the latter.

HOUSEKEEPERS' DEPARTMENT.

WASHING FLUID.—One pound of lime, two of sal soda, dissolve in twelve quarts of boiling water; bottle. One-half pint to two dozen articles; soak over night.

APPLE FLOAT.—Stew apples, run through a sieve, sweeten and season to taste, with lemon or cinnamon; add the whites of two eggs well beaten, and pour it all into a bowl of fresh rich milk.

BRANDY PEACHES WITHOUT BRANDY.—Peal nice ripe cling-stone peaches, and pack them in a jar, layer of sugar and a layer of peaches until full; tie up closely, and set away. In a few months the fruit will be brandied.

TO SWEETEN RANCID BUTTER.—A Mississippi lady during the war, in hiding her butter from the bummers, found that burying it in the ground a few weeks, rendered it perfectly sweet, some that was quite old and rancid.

LIQUID YEAST.—Take a handful of hops, boil in a quart of water for ten or fifteen minutes, then strain the water into a quart of flour, let it stand till cool, then add the yeast, also a tablespoon of sugar, one of salt, and a little ginger; set it to rise and when light, bottle up closely, and set in a cool place. It will keep three or four weeks.

FLOUR PUDDING.—Wet a teacup full of flour with cold milk, and stir it slowly, and by degrees into a quart that is boiling; let it boil up until the flour and milk swells. Stir in six well beaten eggs, (leaving out the whites) and sugar according to taste while it is hot, and bake it half an hour. When it is cold, beat up the whites of the eggs with three tablespoonfuls of white sugar, spread over the top of the pudding and replace it in the oven for a few minutes.

LIGHT BREAD.—Three good-sized Irish potatoes, pare and slice them, and boil in one quart of pure water; when thoroughly done pour them into a colander with the water in which they were boiled; mash the potatoes through, when cool put in the flour and yeast, beat it all together until free from lumps, set it to rise; when light, add a little warm water with a bit of butter, or lard; work it well, and set to rise; when light, knead it down the second time, let it rise and then bake.

SUPERIOR BATTER CAKES.—Take one pint of flour; one teaspoonful of lard or butter, rubbed into the flour; two tablespoonful of hominy, or well boiled mush; one egg, well beaten; milk enough to make a tolerable thick batter, and yeast sufficient to make it rise. Make batter pretty stiff—prepare at bed-time and bake for breakfast—being governed by the weather as to the heat to be applied to batter when rising. The cakes should be half an inch thick, and baked quickly.

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Gross Premiums for the year... $173,383 00
Assets of company, April 30, 1871 908,302 52
Net-Profits for the year..... 168,453 16

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SCIENTIFIC.

Optical Instruments.—According to *Van Nostrand's Magazine*, American optical instruments are superior to any made in Europe. No better objectives for the microscope have been produced than those of Tolles and Wales, while the telescopes of the Clarks at Cambridge stand at the head of all instruments of the class. They have more orders from parties at home and abroad than they can promptly meet. They have now two orders for teleseopes of twenty-five inch apertures, which will be the largest instruments in the world when completed.

Mental Aberration.—The death of Prof. Mahan, of West Point, illustrates the effeets of mental trouble in disorderiug the brain. Though very well advaneed in life he muintained, up to this summer, a clear and aetive mind, priding himself in keeping up with the latest udvauees of thought aud experieuce in his profession. In spite of his zeal, however, the visiting eommittee at the last examination of the Military Academy saw fit to recommend his retirement. This was a fatal wound. He felt it keenly as an aet of injustice, for so it seemed to him, and his mind beeame so unsettled that his physician forbade his being left alone. That he should have thrown himself from the steamboat into the river was not strange, aud clearly an act without moral responsibility. His labors have been intense through life, his responsibilities great aud his mastery of the most profound mathematieal subjeets such as to give him a world-wide reputation. He might have contiuued to use his miud in the same directious of study without the slightest danger of aberration. But a breath of trouble, in disappointmeut and the sense of injury, shook reason from her seat till he knew not what he was doiug. So often are we reminded that while work is natural and consistent with health, even though it be arduous, anxiety and trouble are deadlier often than malarial poisons.

Meteoric Life.—The *Galaxy* makes some wise comments on the address of Sir William Thompson as President of the British Association, particularly with reference to the great question regarding the origin of life. He attempts to resolve the mystery by an extraordinary suggestion, which is characterized as "funny," and that is probably the best that can be said of it. He thinks that the first germ of life may have been brought in ou a meteoric stone from outside our planet! Thus he avoids the low theory against which he is strongly pronouuced, that existing agencies of nature produced the germs of life by spontaneous generation, but he tumbles himself from the high-life theory iuto the bosom of Darwinism and evolution. "The advoeates of spontaneous generation see that it is but a shallow evasion of the real issue, and will naturally consider their own position strengthened when this is offered as the only alternative. On the other hand, the evolutionists throw up their hats in eestasy." If it comes to this, there is no telliug to what glorious aneestry iu far off stars we may not be presently tracing our ancestry. The theory, if it may be considered as brilliant as a meteor, will certainly be as short-lived, and, yet, it is not one whit more arbitrary than many of the points assumed by the evolutionists maintaining their doctrines.

Toads.—The toad is highly recommended as an entomologist by Mr. A. S. Ritchie; only its eontributions have to be made at the expense of its life, and it does not appear as a willing martyr to the cause. The new opportunity for usefulness is certainly an improvement on the more ancient uses to which toads have been put; as, for example, holding a dried toad in the hand to stop bleeding, by virtue of the natural horror which under the circumstances might freeze a man's blood and thus arrest the flow. The toad is to many an object of loathing, but as the schoolboy's composition avers of the horse, it is a "useful animal." Nor is it uninteresting as it squats, with head erect, sweeping the horizon with two eyes as sharp as an eagle's, and then discoveriug a beetle, snaps it so quickly that the insect ean hardly know what has happened. Some insects are cute enough to feign death, and the instinct has this value that, no matter how hungry a toad may be, he will uot touch the prey till there is some hiut of life. Then comes a trial of putieuce between the two, which will be instantly ended if the beetle so much as quivers in a limb. As the toad forages to a large extent by night, Mr. Ritchie recommends the plan of looking for him very early in the morning when his collectiou may be appropriated before it has been much injured by digestion. In this way night-flying insects may be secured, which would otherwise elude the pursuit of the naturalist. Nevertheless, let it be understood that the toad is too valuable an animal to be ruthlessly slaughtered.

A Marine Dietary.—Prof. Verrill reports in the *Naturalist* some observations which he made last summer on the food of fishes. Crustacea of various kinds seem to occupy a very important plaee in the bill of fare of many finny tribes. Shrimps, crabs and prawn are staple artieles of diet. Striped bass, perch, weakfish, shad, flounders, and a number of others hunt this sort of prey along the shallows of the coast, where it abounds. The menhaden is a toothless creature and satisfies itself by swallowing soft, oozy mud in large quantities, and has a eomplex digestive apparatus adapted to sifting out the organie, matter with which it is rich. We happen to know, however, by experience that the menhaden is suffieiently appreeiative of better fare than mud to take bait off of a hook. Prof. Verrill notes in passing the habits of a crustaeea remotely resembling the lobster, the gebia. It is from two to three iuches long, and exeavates long and tortuous burrows from half an inch to an inch in diameter. Nevertheless it often finds itself suddenly transferred from this long home to its last home in the stomach of some prowling flounder. The wolf fish is said not be partieular regarding its food, which we may readily believe, as the professor tells us that his disseetions brought to light from within one large speeimen, four quarts of sea-urchins, most of them with the spines on and many of them entire. A chesnut-burr gives only a distant idea of the spine-clad sea-urchin, aud the very thought of a digestive apparatus that could master such a diet and be happy, is euough to kill or cure a dyspeptic.

It is *not* irreverent to pray to God about eommon things; there is not au act of our lives He does not see, and He would have us, like children, speak of everything which interests us.

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

We have no change to notice in the general market since our last issue. Some branches of trade have done a fair business, but from others we hear complaints of unusual dullness for this time of the year. A decided improvement, however, is anticipated from the reported rise in the tributaries. Flour has been dull at previous rates, with occasional sales at easier prices. The supply of corn has continued light, but the demand has been limited and the sales have been at irregular prices, according to quality and condition. Pork has been firm at the previous advance, and retailed at still higher figures. Bacon has shown no material variation.

The weather was clear and pleasant on Saturday, cloudy and threatening on Sunday, and showery on Monday, with an unusually heavy rain in the evening. On Tuesday it was unsettled and cloudy. The change has checked the tendency to raise cotton estimates which we noticed in our last report. Some parties, who were inclined to gamble on future deliveries and had prepared to sell at certain rates, made haste to withdraw their offers. But such changes in the weather are no more than might be reasonably expected at this time of the year. In the meantime, as we remarked last week, the accounts from the country press and private correspondence do not appear to afford any cause for an increase in estimates. The amount of the receipts is not regarded as a fair indication of the extent of the crop. On the contrary, it has been generally assumed that though the latter was short and backward, picking would be completed at an earlier period than usual, and the bulk of the receipts be much in advance of last year's.

The river is 14 feet below high water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi	13,215
Lake	56
Mobile	2,631
Texas	191
Total	16,093

On Saturday prices were steady at the opening, but soon gave way under the decline reported at Liverpool. The demand, however, was active at the reduction and the sales summed up 4,350 bales. During the morning, bend and other good staple cottons were exceptionally firm, and occasionally commanded ¼c. more than Friday's rates, but toward the close all qualities participated in the depression, the quotations showing a decline of @¼c. in strict middling, and ¼c. in middling and low middling. On Monday the movement commenced at about previous rates, but on the receipt of telegrams reporting an advance of ¼c. at New York and 1-16d at Liverpool, factors raised their pretensions. The demand, nevertheless, continued active and the business comprised 4,900 bales, the closing quotations indicating an advance of nearly or quite ¼c. on Saturday's figures. On Tuesday the market opened with a good inquiry, and although factors raised their pretensions @¼c., yet, as the accounts from Liverpool and New York were favorable, the demand continued active throughout the day, and fully 6,300 bales changed hands at higher prices, the closing rates showing an advance of ¼c. In exceptional cases the figures paid showed an improvement of ¼c., but the above accords with the general view. This is much the largest business reported in the current year, the next largest being on Monday.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 87,118 bales, against 132,126 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 89,145 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 8,397 to France, and a decrease of 6,860 to Great Britain, and 3,790 to other foreign ports.

We quote:

Good ordinary	17¼ to 17¾
Low middling	17¾ to 18
Middling	18¼ to 18¾
Strict middling	18½ to

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	16,093	
Arrived previously	93,577	
		109,670
		134,993
Exported past three days.	7,139	
Exported previously	71,308	
		78,447
Stock on hand and on shipboard		56,546

SUGAR.—The demand is good, especially for the better descriptions, and the supplies on Saturday and Monday, embracing 200 hhds. were all sold at 7¾c. for inferior, 9¼c. for good common to fair, 9¾c. for fair, 10@10¼c. for good fair, 11¼c. for prime, 12c. for choice, 9@10c. for low seconds, and 12@12½c. for yellow clarified. The receipts of the new crop thus far are mostly poor in quality, and we are told by the trade that planters would promote their own interests much more by looking more to quality in manufacture. In cultivation, of course, quantity and quality should be combined. Planters send their product too soon to market. The sugar comes here green and soft, without having had sufficient time to drain, making it unmarketable and, in fact, unmerchantable. These remarks apply equally to molasses. On Tuesday the demand was good, and the receipts were sold, as landed, at 6¾@7¾c. for inferior, 11@c. for good fair, 11¼c. for fully fair, and 12 @12¼c. for yellow clarified.

MOLASSES.—The new crop is coming in more freely, and meets with pretty ready sale. The receipts on Saturday and Monday, comprising 600 bbls., were sold at 45c. for thin and centrifugal, 52½@56c. for fair, 57@58c. for fair to prime, 59@60c. for prime, 62@63c. for strictly prime to choice, and 63@64c. for choice.

FLOUR.—The market has again continued extremely dull; in fact it is at a stand-still, and only a job business was done on Saturday and Monday at $6 for superfine, $6.75 for double extra, $7@$7.12½ for treble extra, $7.25@$7.50 for good treble extra, and $7.75 @8.50 for choice. On Tuesday the market was dull and unchanged, and the sales were confined to 1,000 barrels, in lots, at $6.75 for double extra, $7.37½@$7.50 for good treble extra, $7.62½ for choice treble extra, and $9 for family extra. Some treble extra sold on private terms.

HAMS.—There is no market for hams, and in the absence of any demand and sales we cannot give prices. On Tuesday a lot of 25 tcs. sugar-cured hams sold on private terms.

DRY SALT MEAT.—The market is bare or nearly so. Shoulders command 8c. from first hands, and are retailing at 8½c. ₱ lb.

LARD.—The market is dull, with a fair stock on hand. On Saturday 50 tcs. sold at 10½c., and 100 kegs 60. on private terms. On Tuesday 50 and 60 tcs. refined sold at 10½c. Tcs. are quoted at 10¼c., and kegs at 12c. ₱ lb.

MONETARY.

Gold has been in fair request and varying with the New York market, closing at a net improvement of ¼c., opening on Saturday at 112¼@112⅜, (against 111¾ at New York,) and closing at 112⅝@112¾, (against 111¾ at New York;) opening on Monday at 112⅝@112¾, (against 111¾ at New York,) and closing at 111¾@112¼, (against 111¾ at New York;) and opening on Tuesday at 112@112¼, (against 111¾@111¾ at New York,) and closing at 112⅜@112½, (against 112¼.)

The sales of silver have been confined to inconsiderable sums at about previous quotations. American half-dollars are still quoted at 109@109½, and Mexican dollars nominal.

CATTLE MARKET.

NEW ORLEANS, Oct. 31, 1871.

Texas Beeves, choice ₱ head	$50 00	@	55 00
Texas Beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	22 00	@	30 00
Texas cattle, 3d qual, ₱ head	15 00	@	20 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb, gross	6	@	7
Sheep, first quality, ₱ head	4 00	@	6 00
Sheep, second qual, ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	100 00	@	110 00
Milch cows, ₱ head	50 00	@	100 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	10 00	@	12 00
Yearlings, ₱ head	10 00	@	15 00

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Dixon & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	0 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	15	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	— —	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	22	24
Java	28	30
Cordova	18½	20
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	21½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Feathers, ₱ lb	00	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	10	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	11 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	20 00	22 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6	11
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	10	— —
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 25	2 50
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz.	— —	3 00
Northern Ale, pints ₱ doz.	— —	1 60
Saltpeter, ₱ lb:		
Refined	11	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	— —
Spices ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Spirits, ₱ gallon:		
Brandy, Cognac	5 00	16 00
Brandy, Rochelle	4 50	4 75
Brandy, Bordeaux	5 50	6 50
Brandy, American	2 40	5 00
Gin, Holland	3 25	3 50
Alcohol	1 85	1 90
Absynthe, ₱ dozen	18 00	— —
Vermouth	8 00	11 00
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12½
Havana, brown	10½	11
Crushed	14	14¼
Pulverized	14	14½
Teas ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Ponchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Baling	19	20
Vinegar, ₱ gallon:		
Cider	18	25

ANNUAL CONFERENCES.

CONFER'NCE	PLACE.	TIME.	BISHOP.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth	Nov. 15	Paine.
N. Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warreaton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Brandon circuit, at Brandon.....Nov. 4, 5
Morton and Strong River, at Shiloh 11, 12
Trenton and Polkville 18, 19
Sylvarena circuit 25, 26
Garlandsville circuit .....Dec. 2, 3
Fannin circuit, at Fannin 9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Meridian station .....Nov. 4, 5
Enterprise ct., at Bascom's chapel 11, 12
Enterprise station 18, 19
Jasper circuit 25, 26
Preachers' meeting, at Quitman..Oct. 4, 5

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. S.

SEASHORE DISTRICT.

Plains .....Nov. 4, 5
East and West Pascagoula circuits, at Salem 11, 12
Enon circuit, at Napier's Mills 18, 19
Green circuit, at Adamsville 25, 26
Rankin circuit, at Wesleyana .....Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HUNST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Carthage circuit, at Goshen.....Nov. 4, 5
Brownsville circuit, at Brownsville 11, 12
Sharon circuit, at Sharon 18, 19
Raymond circuit, at Clinton 25, 20
Canton station .....Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Ridge, at Belle Hill.....Nov. 4, 5
Clover Hill 11, 12
Lower Deer Creek, at Roll'g Fork 18, 19
Vicksburg .....Dec. 2, 3
South Warren, at Bovina 9, 10

JOHN A. B. JONES, P. E., Port Gibson, Miss.

WOODVILLE DISTRICT.

Liberty, at Woodland.....Nov. 4, 5
Meadville, at Meadville 11, 12
Wilkinson, at Midway 18, 19

J. L. FORSYTH, P. E.

BROOKHAVEN DISTRICT.

Scotland circuit, at Caseyville....Nov. 4, 5
Wesson, at Beauregard 11, 12
Georgetown ct., at Mt. Pleasant 18, 19
Jackson circuit, at Terry 25, 26
Crystal Springs station .....Dec. 2, 3
Brookhaven station 9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

NORTH MISSISSIPPI CONFERENCE.

YAZOO DISTRICT.

Lexington circuit, at Lexington..Nov. 4, 5
Richland circuit, at Richland 6
Valden circuit, at Bluff Springs 11, 12
Black Hawk circuit, at Sweetwat'r 18, 19

Preachers please have your statistics ready. Trustees, your reports.

W. P. BARTON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Carondelet street.....Nov. 5
Baton Rouge 11, 12
Louisiana avenue 19
Plaquemine 26
Cadiz street and Carrollton.....Dec. 10
Thibodaux 21

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Grand Chenière.....Nov. 4, 5
Calcasieu Pass 7, 8
Lake Charles 11, 12
Vermillionville 18, 19
Opelousas 25, 26
Bellvue .....Dec. 2, 3
New Iberia 9, 10
Franklin 16, 17
Plaquemine Brulee 23, 24

J. D. ADAMS, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Mansfield....Nov. 4, 5
Pleasant Hill and Manny circuit, at Pleasant Hill 11, 12
Springville circuit, at Springville 18, 19
Anacoco circuit, at Holly Grove 25, 26
Keachie circuit, at Keachie .....Dec. 2, 3
Greenwood circuit, at Greenwood 9, 10
Mooringsport ct., at Pleasant Hill 16, 17
Shreveport station 23, 24

JOHN PIPES, P. E.

SUMMIT DISTRICT.

Livingston.....Nov. 4, 5
Arcola 11, 12
Bogue Chitto 18, 19
Holmesville 25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

Mount Lebanon, at Mt. Lebanon..Nov. 4, 5
South Bossier, at Fillmore 11, 12
South Bossier col'd ct., at Fillmore 11, 12
Louisville 18, 10

S. S. SCOTT, P. E.

LAKE PROVIDENCE DISTRICT.

Floyd.....Nov. 4, 5
Delhi 11, 12
Bastrop 25, 26
Lind Grove .....Dec. 2, 3
Waterproof 9, 10
Winnsboro 16, 17
Richland 30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree circuit, at Mt Andrew..Nov. 2
Choctaw Corner circuit, at Bethel.. 4, 5
Rembert Hills circuit, at Shiloh 7
Selma 11, 12
Orrville circuit, at Rehobeth 18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pollard circuit.....Nov. 4, 5
Milton 11, 12
Pensacola 18, 19
St. Francis street 25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Demopolis.....Nov. 4, 5
Belmont, at Belmont 11, 12
Forkland, at Forkland 18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

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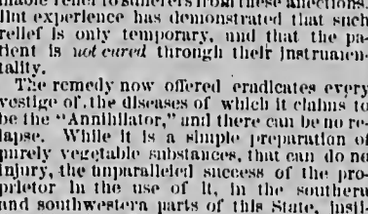

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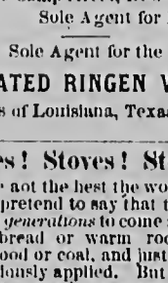

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VOL. XVII. NEW ORLEANS, THURSDAY, NOVEMBER 9, 1871. NO. 13.

NEWS OF THE WEEK.

DOMESTIC.

New York, Nov. 1.—Details of the Brazilian emancipatiou law have been received. The law provides that all children born after its promulgation shall be free. The slaves owned hy the government are free, and various provisions are made for those still held in slavery.

Religious corporations were emancipating their slaves, and many private slave-ownors are moving in the same direction, converting their slaves into free tenants or freeing them upon condition of a few years' service.

Louisville, Nov. 2.—A project for another new bridge over the Ohio river here is mooted.

New York, Nov. 2.—A special cable from London yesterday says: It is now certain that Prince Metternich and Chevalier Nigra, the Austrian and Italian embassadors, will both leave Paris, and perhaps come to London. The influence of their wives is the alleged cause.

Paris is said to be dull jnst now for the ladies.

Salt Lake City, Nov. 2.—The city is qniet, with no apparent prospects of an ontbreak. The United States marshal is preparing an expedition to follow and arrest Brigham Young. It is reliably reported that Yonng is still moving south with eleven wagons and one hnndred armed men, all monnted.

Baltimore, Nov. 2.—A mass meeting of the Democratic Conservative party of this city was held to-night in Monument Square, to protest against the proceedings in South Carolina, under the saspension of the writ of habeas corpus, or, as the call for the meeting states: "A grand uprising to protest against the war now being waged against liberty and law." The clubs of the different wards, twenty in nnmber, paraded the streets with torchlights, banners, transparencies, devices, bands of mnsic, etc.

Hon. Reverdy Johnson presided at the meeting. Resolutions were passed, and addresses delivered by the Hon. Reverdy Johnsoa, Hon. William Pinckney Whyte, Hon. Joshua Vanzandt, mayor elect, and others.

The nnmber present was ostimated at from eight to ten thousand.

Jackson, Nov. 4.—The Mississippi State Fair has been again postponed from November 13 to December 4.

Philadelphia, Nov. 4.—The Board of Health reports an average of fourteen deaths a day from smallpox during the week ending to-day.

This is a slight increase over the previous week.

Topeka, Kansas, Nov. 4.—The chief engineer of the Atchison and Santa Fe railroad completed a survey of the line to Port Union, New Mexico, and roports the route practicable. He commeaces to-morrow a survey of the line from Fort Dodge up the Kansas river, and hopes to reach Puebla before snow stops work. Another party will leave Fort Dodge for Monterey, to run a line south to Rock Salt, in the southwestern part of the Territory.

Salt Lake City, Nov. 5.—Brigham Young arrived at Seaver on the thirty-first ultimo, on his way to St. George, on the extreme southern boundary of the Territory. It is said he has bid a final adieu to Salt Lake.

Washington, Nov. 5.—The President's instructions to the Federal officers was that there should be a firm but judicious enforcement of the laws in Utah, and no compromise with criminals. The latest official reports represent all danger of a collision over.

The President has no present intention to further suspend the habeas corpus in the South, unless a similar condition of affairs to that in certain South Carolina counties occurs elsewhere.

San Francisco, Nov. 5.—The ship Moses Taylor, from Honolulu, was boarded, water-logged, by the brig Sheltop. All were dead, except the captain, who was barely breathing. The Taylor reports thirty-three whalers caught in the ice, and either crushed or abandoned.

No loss of life is reported in the great loss of whaling ships. But seven of the fleet escaped.

The captains of abandoned whalers are at Honolula. They give the following details: The vessels commenced arriving, says Capt. Thadeus, on the first of May. The first of June the ice opened and let the fleet up in sight of Cape Navarino. The fleet working northward found some whales crossing the Sea of Anadyr, and in Behring sea more and plenty, but experienced much trouble from the ice, and when the fleet arrived at Cape Behring and Flower Bay the whales had passed through into the Arctic ocean, whither the fleet followed, meeting fair success nntil about the first of September, when ice floes and bergs to a great extent commenced drifting down, and by the tenth a nnmber of vessels had been snnk and the bulk of the remainder hemmed in by the drifting ice or driven ashore.

On September 2 the brig Comet sunk. On the seventh the Roman was drifted bodily out to sea hy two floes and crnshed like an egg-shell; the crew narrowly escaped. The Florida and Victoria, of San Francisco, were also crushed.

September 15 the captains of the fleet hemmed in between Point Belcher and Wainwright inlet, held a meeting and resolved to abandon the vessels in order to save the lives of the crews, which was done, and twelve hundred sailors took refuge on board the romainder of the fleet which had been fortunate enough to escape outside before the ice closed in.

Washinoton, Nov. 6.—The Supreme Court will hear the arguments, on the seventeenth, on the mandamus to compel the Secretary of the Treasury to pay the Kentacky war claim.

The *Tribune* annonnces the resignation of Hon. Hamilton Fish as Secretary of State.

Philadelphia, Nov. 7.—There were five hundred and sixty-seven cases of smallpox last week and ninety-five deaths. No ward is entirely free from the disease.

Memphis, Nov. 7.—A mass meeting was held at Greenlow's Opera Honse last night in reference to the Memphis, Shreveport and Jefferson railroad. Nnmerous speeches were made by prominent citizens, and resolutions adopted pledging Memphis to furnish its full quota of means to carry out the enterprise.

FOREIGN.

Matamoras, Oct. 27.—A courier brings news from the capital to the twenty-third. All was qaiet there up to that time.

General Diaz is not in the field, as heretofore reported.

The governors of all the States had offered Juarez congratulations upon his re-election, and have offered support to suppress the Monterey pronunciamento.

Juarists deny the capitulation of Saltillo, hat the revolutionists hold the lines of communication between Monterey and the border.

London, Nov. 2.—Discussion of the international copyright law continues.

A serious railroad accident is reported near Perth, Scotland.

Hague, Nov. 3.—A convention for the sale of the Dutch settlements of Samatra and the coast of Guiana has been signed by the Dutch and English governments.

Turin, Nov. 3.—The Italian government contemplates spending seven million francs upon the Alpine fortifications.

Constantinople, Nov. 4.—Monsignore Franchi, papal envoy, has taken his departare from the capital, having failed in his efforts to obtain guarantees from the Sultan in regard to the status of Catholic subjects in Turkey. The Porte persistently refused to enter into a discussion of the condition of its Christian subjects.

London, Nov. 4.—The *Telegraph* this morning prints a special dispatch from Paris, containing the statement that a plot against the present government of Spain, of a dangerous character, had been discovered in that city.

The *Times* this morning expresses an intention to close its columns to any discussion of the international copyright, which has become quite heated already. One libel suit has grown out of the controversy, in which Hon. Mrs. Norton is plaintiff.

Madrid, Nov. 7.—The anticipated reconciliation of the partisans of Sagosta and Zorilla have failed.

Paris, Nov. 7.—The restoration of tranquillity in Algeria is nearly complete.

The strike is increasing at Rouen.

Dublin, Nov. 7.—A mob assaulted the military escort conducting Kelly to trial with stones.

A soldier was mortally hurt.

Vienna, Nov. 7.—Count von Buest's resignation has been accepted. Count Androssy succeeds him.

The statue of Maximilian was unveiled to-day. The ceremonies were solemn and imposing.

Athens, Nov. 7.—The ministry have resigned.

The nearer we live to Jesus, and the closer our walk is with him, the less inclination we have for pursuits and pleasures in which he is not the object.

STEAMER WADE HAMPTON SUNK.

NO LIVES LOST.

The steamer Big Horn arrived at half-past four o'clock last evening with the passengers and a portion of the officers and crew of the steamer Wade Hampton.

From Mr. Florence Findren, clerk of the Hampton, wo obtain the following particulars:

During the night of the fifth instant, when jnst below Plaquemine, the boat struck some nnseen obstruction in the channel, and shortly afterward commenced to make a little water, which, however, was kept under control. While near Donaldsonville the water began to gain on the pnmps, and the boat was landed opposite that place, at four A. M. on the sixth, in order to put off a portion of her freight; while there she snnk, and now lies with water nearly up to her boiler deck.

As she lies straight, hopes are entertained of saving both the boat and her entire cargo.

The passengers, together with the haggage, were safely landed, and reached the city on the Big Horn. *Picayune, November 7.*

The Use of a Long Nose.—The following good story is told of Mozart at the time when he was a pupil of Haydn. Haydn had challenged Mozart to compose a piece of music which he could not play at sight. Mozart accepted the banter, and a champagne supper was to be the forfeit. Everything being arranged between the two composers, Mozart took his pen and a sheet of paper, and in five miaates dashed off a piece of mnsic, and, much to the surprise of Haydn, handed it to him, saying: "There is a pioce of music which you cannot play, and I can; you are to give the first trial." Haydn smiled contemptaously at the visionary presamption of his pupil, and, placing the notes before him, strack the keys of the instrument. Surprised at its simplicity, he dashed away till he reached the middle of the piece, when, stopping all at once, he exclaimed: "How's this, Mozart? How's this? Here my hands are stretched ont to both ends of the piano, yet there is a middle key to be touched. Nobody can play such music—not even the composer himself." Mozart smiled at the half-excited indignation and perplexity of the great master; and, taking the seat he had quitted, strack the instrament with such an air of self-assnrance that Haydn began to think himself duped. Running along the simple passages, he came to that part which his teacher had pronoanced impossible to be played. Mozart, it must be remarked, was favored, or at least endowed, with an extremely long nose. Reaching the difficult passage, he stretched both hands to the extreme long ends of the piano, and, leaning forward, bobbed his noso against the middle key, which nobody could play. Haydn burst into an immoderate fit of laughter; and, after acknowledging he was beaten, he declared that Nature had endowed Mozart with a capacity for music which he had never discovered.

Yellow Fever Notes.—*Vidalia.*—The *Herald* of the second reports five or six new cases of yellow fever as having occurred within the current week, but expresses the opinion that the disease had nearly run its course.

Natchez.—The *Courier* of the third regrets to announce that there did not appear to be any abatement of yellow fever. The number of cases nnder treatment, at that date, the *Courier* computes at one hundred and forty or one hundred and fifty. Since the first instant the mortality had decreased from three or four to one death per day. From October 28 to November 2, inclasive, the sexton's report records eight deaths from yellow fever.

The *Democrat* of the fourth cannot report any marked change in the yellow fever situation for the better. The physicians continued to note new cases daily.

A drawing-master, worrying his pnpil with contemptuous remarks upon his lack of ability, ended by asking: "Now, sir, if you were going to draw me, what part of me would you commence first?" The boy, with a meaning look into his master's face, answered very quietly: "Your neck, sir."

A Boston paper propounds the following conundrum for Darwin: Upon what principle of selection is it that of all the darker colored horses which have white feet, twice as many of them have their white feet behind as before?

NEWS FROM THE CHURCHES.

Auburn, Alabama.

Mr. Editor: The revival meeting here, conducted by Bro. McCarty, resnlted in about sixty conversions. One of the professors in the college, also one tutor and many of our students, were among the converts. The work was deep and thorough, and promises permanency. In my own pastoral charge, viz: Loachapoka and Mount Meigs, at the first-named church we have received forty-two members; in the other, one member. There have been thirty-five conversions.

Yours, B. B. Ross.

November 4, 1871.

Choctawhatchee Circuit, Alabama Conference.

Mr. Editor: I am happy to say to you that the Lord has done great things for us on this circuit this year, whereof we are glad. I commenced my first protracted meeting for the present year in the latter part of July, which resulted in great good. A spirit of revival has continued with us ever since, insomuch that this circnit has been in a flame—every church revived. There has been a large number added to the church, vast numbers converted and the church powerfully revived. The work still goes on.

I commenced a meeting at Union Hill—one of my churches—on the twenty-third of September, which lasted six days. The like has never been witnessed before in our country. The meeting was largely attended night and day; so much so that there was not room in the house. The interest being so great, the brethren soon arranged a large arbor, which gave room for the meeting. I was favored with the aid of four ministers, who preached and labored very effectually. I never witnessed a greater effort made by the church and ministry in all my life before. God's power was wonderfully manifested in the conversion of many souls. There were thirty-two accessions to the church. Some old gray-headed men—the hardest cases—became weeping penitents and joined the church. Union Hill has now a membership of one hundred and forty. J. M. Brown, P. C.

October 18, 1871.

Newbern Station, Alabama Conference.

Mr. Editor: The Lord is reviving his work graciously and even *wonderfully* in this place. We have had a meeting in progress for two weeks, which has resulted in thirty-three or more conversions up to this time. Of this number, eighteen have joined our church; a few more intend doing so; the rest will join the Baptist and Presbyterian churches. Nearly half the converts are children from ten to fifteen years old. A few are heads of families. All of those who have joined our church, except six, had been baptized in infancy. I expect to baptize several children next Sunday.

During the first week of the meeting the preaching was done mainly by Dr. B. F. Hendon, of the Baptist Church, and Bro. John Peterson, a young minister of our church, who expects to enter the itinerancy at the next Conference. During the second week it was done by Bro. Peterson and Bro. T. F. Mangum. Bro. J. W. McCann, who lives here, has been with us, performing faithful service. There is still considerable interest, and the meeting may possibly continue another week. This revival is considered by those living here as the most powerful and remarkable one that has taken place here for many years. I have heard persons—some members of the church and some not—say during the meeting that they never expected to see such a revival in Newbern. The accessions during the meeting have nearly doubled our membership here. *It is God's work, and to his name alone be all the glory.*

W. A. Montgomery, P. C.

October 29, 1871.

Brandywine Circuit, Mississippi Conference.

Mr. Editor: The Lord has been with us on Brandywine circuit to revive his people again, and to convict and convert souls. We commenced our protracted meetings for this circuit at Providence school house, embracing the first Sabbath in September. We had two accessions and several conversions—the church revived. This meeting lasted four days.

We began our meeting at Nebo on Saturday before the third Sabbath in September. This meeting continued nine days, resulting in seventeen accessions and about fifteen conversions. Here the church was greatly revived. We had at this meeting the labors of Dr. Bertea and Bro. E. A. Flowers, who did good service.

At Brandywine we began on Saturday before the fourth Sabbath in September. Here we were alone until Wednesday morning, when Bro. E. A. Flowers came to our assistance. This meeting lasted seven days. We had seven accessions; some conversions—how many we know not.

On Saturday before the first Sabbath in October our meeting at Coal Spring commenced, and lasted six days, with a result of five accessions and several conversions—how many we could not ascertain. Church somewhat revived.

Our protracted meeting at Sumpter commenced on Saturday before the fourth Sabbath in October, and lasted four and a half days. Here we had one of the most pleasant and happy meetings we ever witnessed. There were five accessions, with conversions; the church greatly revived. Here we commemorated the sufferings and death of our dear Redeemer with Sister Delila P. Pool, who had been bed-ridden for more than twelve months. All who were present enjoyed the presence of God to bless. We also visited a poor man dying of dropsy of the heart, who in other days had enjoyed the religion of our blessed Savior, but who had backslidden and had become very wicked. While exhorting him and pointing him to Jesus, he laid hold by faith upon the merits of Christ, and was enabled to shout: "Victory." Himself and wife joined the church. Glory be to God for his goodness and mercy to us.

R. A. Sibley, P. C.

Union Church, Jefferson Co., Miss., October 30, 1871.

Holmesville Circuit, Mississippi Conference.

Mr. Editor: If there is any rule to be observed in giving names to circuits, I have not learned what it is. It is reasonable to suppose that in naming a circnit something more than a legal designation is to be considered, as geographical center, numerical strength, spiritual power or pecuniary preponderance. I know not the leading idea in the name of the circuit which I represent when it is considered as a circnit. But as it is honored with the name of Holmesville, it may not be amiss, in referring to this part of the Lord's vineyard, to give some pre-eminence to this place. Holmesville is an old town, and has long been the county site of Pike county. The courts still convene there, and the court house and jail and clerks' offices are there. Holmesville is therefore the legal, civil and political center of the county. There are three or four houses in the mercantile business, and I believe two dealing in spirituous liqaors. There is a Masonic lodge, and its hall is sometimes used for schools, and the colored people ase it as a place of worship. There is no permanent school in Holmesville. There was once a tolerably flourishing Baptist church in this place, but it is scattered and passed away, and the building is converted into a country residence. The Methodist Episcopal Church South still survives, but it is not as strong as it ought to be. There is much work for the church here. About sixty names are enrolled on the church list at Holmesville, and I suppose there are about one hundred persons who attend the meetings occasionally, not regularly. We have just closed a meeting of five days' continuance with that church. Bros. Henry Lewis and J. H. Winborn assisted in preaching, and William Conerly in exhortation. We labored zealously for the salvation of souls and for the advancement of the Redeemer's kingdom, and felt the presence of the Lord with us, and saw manifestations of his presence among the brethren in the church. We could but feel that it was good to be there, and that our labor was not in vain. The entire membership appeared serious and thoughtful, and the young and gay were sober and attentive, while the hard-hearted probably resisted whatever good impressions might have been made upon them. One may sow and another reap. So it may be in this case. "My heart's desire and prayer to God for these people is that they might be saved." There is much for the church to contend against at Holmesville—there are many demoralizing influences to bear. The conflicts of litigants, the clash of partisans, the uncertainty of business, the attempt to remove the courts to the railroad, the political excitement, the god of this world in varied forms—all have a pernicious influence upon the spirituality of the church. Therefore it is not strange that no greater manifestation of God's power was seen in our meeting.

In view of the tendency of trade to points on the railroad, and the clamor for the removal of the court house to Magnolia or Summit, the people of Holmesville seem to be depressed in their feelings in regard to enterprises looking to the improvement of the place, and they are afraid to invest their means either in private or public improvements, lest the county seat should be removed and their property become worthless. Holmesville ought to be the county seat as long as the county retains its present boundary; but I do not think the courts are indispensable to the existence and prosperity of the place. It seems to me that the people of Holmesville would serve their own interests much better by giving more attention to the intellectual and moral training of the community. Let a school be established there on a solid foundation, and let the church be alive to the spiritual interests of the community, and these institutions will attract good people.

I intended to speak of meetings at other points on my circuit, which includes seven churches, but I have given too much space to this point. It was our fifth protracted meeting, and where we labored most and accomplished least; and this is the cause of these thoughts and my apology for their expression.

J. W. Sandell.

CONFERENCE ITEMS.

Holston Conference.

This Conference was held at Morristown, Tennessee, October 18–23. Bishop Pierce presided.

The missionary collection on Saturday night amounted to $507.21, making the aggregate missionary collections for the year $1,800.27. We believe this does not include the amount paid on the old debt. About seventy per cent. of the preachers' claims were met during the year. More than was sufficient to meet the Bishops' claim had been raised. White members, 30,920; increase, 1,447; colored members, 162; decrease, 32; Indians, 102; increase, 20; local preachers, 264; increase, 43. Baptized: infants, 1,109; adults, 1,624. Sunday schools, 352; teachers, 2,440; scholars, 15,419. Necessary for claimants, $1,650; collected, $868.90. For missions, $1,800.27. The next session is to be held at Chattanooga.

Arkansas Conference.

The Arkansas Conference was held at Van Buren, October 18–23. Bishop McTyeire presided, and C. H. Gregory was secretary. We are greatly obliged to both for the minutes and other "copy." J. L. Hays, J. C. Daily, E. M. Collum, were admitted on trial. J. M. King discontinued. F. A. Taff, W. E. Whittenberg, J. A. Wulden, G. R. Bryce, admitted into full connection. B. Williams, R. N. Francis, S. D. Gaines, J. Griffin, H. Puckett, received by transfer. G. R. Bryce, J. A. Walden, J. Haralson, W. E. Whittenberg, elected and ordained deacons. J. M. Shinn, J. Crews, T. Satton, W. R. McVoy, W. F. Baxter, W. H. H. Oyler, G. O'Daniel, N. W. Vance, J. J. Henson, local, elected, and W. F. Baxter, J. J. Henson, ordained deacons—also R. Carter, colored. S. H. Babcock elected and ordained elder. H. M. Redus, J. C. Hawkins, local, elected elders. J. M. Eeds, H. G. Rind, local, ordained elders. J. C. Daily, J. McCardy, recognized as elders from the Northern Methodist Episcopal Church. W. M. Mathis, A. Mathis, H. A. Barnett, located. S. P. Farish, superannuated. *As we count*, white members, 9,531; increase, 1,678; colored, 44; increase, 9; local preachers, 116; increase, 30. Baptized: infants, 407; adults, 896. Sunday schools, 71; teachers, 406; scholars, 2,743—a slight decrease. Necessary for claimants, $500; collected, $298.90. For missions, $627, besides $72.50 for old debt. Next session is to be held at Bentonville. *Nashville Christian Advocate.*

Have the courage to drop the most agreeable acquaintance you have when you are conviuced he lacks principle. "A friend should bear a friend's infirmities," but not his vices.

The *Saturday Review* isn't far out of the way in saying that New York is a great city governed by a Commune elected by universal saffrage, and at the same time an Irish republic.

Prosperity is a bad nurse to virtue—a nurse which is like to starve it in its infancy.

The Christian Advocate.

THURSDAY, NOVEMBER 9, 1871.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven;
No cross without, no God within—
Death, judgment from the heart are driven,
Amid the world's false glare and din.
Oh! happy he, with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touchstone God applies.
How many a garden would be wasting
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

Heavier the cross, the heartier prayer;
The bruised herbs most fragrant are.
If sky and wind were always fair
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying;
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified! the cross I carry,
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

From the German.

Did Jephthah Offer His Daughter as a Burnt Offering?

Mr. Editor: The thoughts that follow have been suggested by an article in the Advocate upon the subject of Jephthah's daughter being offered as a burnt offering; the article is over the signature of O. A. W.

I did not know that any writer of any note in modern times took the position that Jephthah, in point of fact, slew his daughter and offered her up as a burnt offering, until I saw an article in a work by J. T. Headly—lately issued from the press—setting forth substantially the same views advanced by Bro. O. A. W. Now, I take the position that Jephthah never was guilty of the horrid crime here ascribed to him. To slay his innocent daughter, and burn upon a sacrificial altar, would have been a crime of the highest grade—a crime committed only under the influence of the worst forms of heathen idolatry—a crime of which no servant of God could possibly be guilty. If it be said that Abraham, in intention, offered Isaac as a burnt offering, without incurring guilt, I answer, this was in obedience to a direct commandment of God, and not under the influence of a rash vow.

I propose to show that the opinion that Jephthah really sacrificed his daughter cannot be sustained, either by rational argument or a proper interpretation of the word of God. 1. We have reason to believe that Jephthah had proper views of the Mosaic law, both the moral and ceremonial. 2. That he was a pious man.

If he understood the moral law, he knew that it was wrong to commit murder; and he knew that to slay his daughter, pure and innocent, without a direct and unmistakable commandment issued by God himself, would be murder. If he entertained proper views of the laws that governed sacrificial offerings, he knew that to offer unclean beasts was abomination in the sight of God. How much more the sacrifice of a human being! Had he slain and offered as a burnt offering his innocent and confiding daughter, such an act would scarcely have been recorded without a record of the divine disapprobation expressed in unmistakable language; yet we have no such record. If he was a pious man, he had no disposition to violate either the moral or the ceremonial law.

I present the foregoing as so many rational arguments against the opinion that Jephthah slew and sacrificed his daughter.

Mr. Headly and O. A. W. suppose that because Jephthah died six years after the fulfillment of his vow, that, therefore, he died of grief.

It is very unreasonable to suppose that because a man dies six years after some great calamity or some severe bereavement, that, therefore, he dies of grief. I suppose that then, as now, men died at different ages, and from the effects of a variety of diseases.

I now propose to show that the scriptural history of Jephthah's vow, and of its fulfillment, does not justify the opinion that he sacrificed his daughter.

The history runs thus: "And Jephthah vowed a vow unto the Lord, and said, if thou shalt, without fail, deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The margin, "*Or* I will offer it up," instead of "and," etc.

His vow consecrated to the Lord whatsoever should come forth of the doors of his house to meet him; and, if suitable for a burnt offering, to be offered as such.

If a house cat or a pet dog had met him, could he have offered such as a burnt offering? Surely not. Much less could he have slain and burned upon the sacrificial altar his innocent and affectionate daughter. But he consecrated her to the Lord in a state of perpetual virginity.

This is made plain by her own request. She requested the space of two months, that she might go up and down upon the mountains and bewail her virginity. Had she expected to be slain and burned upon the altar, surely this, and not her virginity, would have been the cause of her grief.

In the sequel of the history of the daughter it is said: "And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed; and she knew no man"—that is, he consecrated her to the Lord in a state of virginity, and she remained unmarried.

John C. Huckabee.

Bryan, Texas, Oct. 13, 1871.

The Education of Young Men with a View to the Ministry, at Centenary Male Institute, Since the War.

Mr. Editor: Permit me, as the treasurer of the Educational Aid Society of the Mobile Conference, to state a few facts to the ministers and members of the church in the Alabama Conference. That society was not reorganized at the last session of the Alabama Conference. There was a small amount in the hands of the treasurer, which has been paid, as ordered, on the board of one of the young preachers. Prof. Massey has been in charge of this institution since the war; has run the institution at his own risk, employed his own assistants; has never asked the trustees for any insurance; has educated many of the preachers' sons free of charge. He has done this when it cost him additional assistance. He has had from two to six young men every year since the war, whom he has been educating with a view to the ministry; and, besides all this, he has boarded some of them. It has cost him not less than $1,500, and only a very small amount on that has been paid. Prof. Massey has not complained; but borne all the church has put upon him. He has had fine offers at several other places, but has stood by the church in the darkest days, when her institutions were ready to be closed up for want of means. The church knows where to find Prof. Massey—always at his post; and those who have known him longest and tried him most know best his great talents as an educator. If the church and people of Alabama knew him as some of us know his worth, he would have two hundred boys in his institution.

Now, brethren, is it right, is it religious for the church in Alabama to have the labor of such a man for nothing? The young men whom he has educated are now, many of them, doing a good work for the Methodist Church. I am sure that I know a thousand Methodists in Alabama who have too much religion and self-respect to allow any one of their brethren to bear such burdens. I am to blame for not letting the church know the facts long ago, but I depended on others to look after this interest.

If the brethren would pay only $500 it would relieve the matter very much. Are there not fifty who could spare $10 each? There are some who might spare $100. Please send the amount to me or to Dr. Mitchell, at this place, and we will acknowledge the receipt at once.

We are glad to be able to report the schools at this place in a healthy and prosperous condition. The prospects were never better since the war; in fact, we rejoice to hear that all the schools and colleges under the patronage and control of the Alabama Conference are doing so well. The church now has nothing to do but to endow her male colleges, and be sure to send her own children to her own schools; and if they are not as elevated as some think they ought to be, please, as Methodists, don't humiliate yourselves by sending your boys and girls to institutions less efficient, and pay more for it.

If the Methodists in Alabama would act together, in less than five years they would have the most popular and efficient colleges in the whole South. Brethren, let us have denominational self-respect, at least in our educational enterprises.

S. P. Richardson.

Summerfield, Ala., Oct. 25, 1871.

"A DRUNKARD'S CONFESSION."

Mr. Editor: I have just read the article in the Advocate of October 5, under the above caption. It has sent a thrill through my "sympathetic nerve," and thence to my heart, and has thus induced me to address "Toper" through the same medium, viz: the Advocate. I remember the article of Bro. Nicholson, referred to by "Toper." It called down (so I have been told; I have not seen them) several articles in the secular papers upon the devoted head of Bro. Joe; but, very properly, he heeds them not. I wish to say to "Toper" that I was once in his condition—a poor, besotted drunkard, a loathsome drunkard; had as fine a prospect before me for distinction and usefulness as any young man in the community; married, before I became sottish, a beautiful and amiable young lady; promised in my marriage vow to do everything that I did not do, save one, and that was to love her. I did love her; but, alas! I loved whisky more.

"Toper" says he has tried everything—has tried the "strength of his own will;" that failed. He tried "praying;" that failed! Oh, my dear friend "Toper," try again. Will you make God a liar? Hear him: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it."—First Cor. x, 13. Now, friend "Topor," try again. But remember another thing as you go: "That he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. xi, 6. You must go to God not only sincerely, but believingly. If you go without any desire or expectation of being benefited you had better stay away, as an approach to God without faith is only an insult. Therefore try again and again, and with every trial you will find your strength so increased that you will eventually be able to lay aside "the sin that doth so easily beset you, and run the race set before you with alacrity and delight." What! did Jesus cast a legion of devils out of one man, and not be able to cast Bacchus out of you? Think again, sir—try again. Jesus told his disciples that some evil spirits could not be cast out save by fasting and prayer; add the former to your petitions, if necessary. I know by happy experience that you can overcome—entirely conquer—this thirst for the damning alcohol. Use every means of grace, join the church, come out from among the wicked, and you will thereby enlist not only the sympathies, but the prayers of the church. Go to work for your salvation. Taste not, touch not, smell not and see not the accursed stuff in any form, if possible. O that I could have a talk with you face to face!

Once a Toper.

Opelousas District Conference.

Mr. Editor: This conference held a three-days' session, October 19–21, at Abbeville, Vermilion parish, and, we believe, accomplished much for the glory of God.

The proceedings were opened with a most excellent sermon by Rev. Baxter Clegg, and presided over by Rev. J. D. Adams, presiding elder.

The several pastoral charges were nearly all represented, and important reports submitted to the conference, among which was one by Rev. Thomas Mullet, from Lake Charles, covering his whole missionary field of labor.

The usual committees were appointed, and the reports made by them are of vital interest to the church. Among the more important are the following:

The Finance Committee, through Dr. W. S. Leake, chairman, offered the following resolutions, which were unanimously adopted:

Resolved, That it be recommended to the churches that at the first church meeting of the year a committee of three shall be selected by the membership to assess said membership, and that each one shall be free to concur in or dissent from said assessment.

Resolved, That said assessment shall be sufficient to cover all the expenses of the church, as set forth in the report of the board of stewards.

Resolved, That we believe that it is the duty of the board of stewards, as the agents of the church, to guarantee for the church that the assessed salary shall be paid, and that the church is morally bound to sustain the stewards in said guarantee.

Resolved, That it is the firm conviction of this conference that the churches should pay the assessment made in monthly installments.

The Committee on Missions offered the following resolutions, which were adopted:

Resolved, That it is the sense of this District Conference that the pastors of the charges within its bounds take up the annual missionary collection hereafter in the months of April and May of each year.

Whereas, There is in the parishes of Vernon, Calcasieu and Cameron a population of ten thousand whites, almost entirely destitute of the gospel, who earnestly desire to hear the word; therefore,

Resolved, That this District Conference memorialize the Annual Conference to organize the said parishes into a missionary district.

Resolved, That we recommend that a presiding elder be appointed to this missionary field; and that in order to place him in a position to labor effectually for the glory of God and the extension of his kingdom on earth, the Missionary Board place in the hands of said elder four warrants, each for $250, to be paid quarterly out of the missionary fund.

The Committee on Education introduced resolutions relative to establishing two schools of high grade—a male and female—each within the limits and under the patronage of the conference, said schools to be located respectively at Vermilionville and New Iberia. Unanimously adopted.

Rev. W. C. Haislip was selected by the conference as financial agent to collect funds for said schools.

Religious services were held twice daily during the conference, and were owned and blessed of God. On Sunday, the twenty-second instant, a most impressive sermon was preached by Rev. W. C. Haislip, of New Iberia, and, as was manifested, found its way to the hearts of the congregation.

At night our beloved elder, Rev. J. D. Adams, preached an effective sermon.

Seventeen united with the church, and during the week following, under the ministry of Rev. Thomas Mullet, five more, making a total of twenty-two.

In every aspect it was one of the most interesting conference sessions held in this section for many years.

The following laymen were elected delegates to the next Annual Conference: Dr. W. S. Leake, Dr. J. D. Saint, R. S. Isbell, and Rev. Thomas Mullet, local preacher. Alternates: Dr. W. D. White and G. G. Zenor.

Next District Conference meets at Vermilionville.

Robt. S. Isbell, Secretary.

New Iberia, Oct. 28, 1871.

STONEWALL INSTITUTE.

Mr. Editor: Allow me to say to those concerned that rare opportunities are offered in this school for a thorough education. The principal, Rev. D. C. B. Connerly, is specially gifted in the art of communicating light to his pupils.

It does appear to one who sits for a day, and hears the recitations of classes and the instructions given, that the young men must be thoroughly taught. About fifty now—others expected soon. All appear satisfied and happy.

The table is well supplied with well-cooked and wholesome food. The moral training in the Sabbath school and elsewhere is good, while the manners and courteous demeanor of the young men are carefully looked after.

The assistants are well qualified, under the supervision of the principal, to fill their departments.

The location on the Selma and Tennessee railroad, twenty miles from Selma, is very healthy. I do heartily recommend the Stonewall school to all for securing a good education.

G. R. Talley.

Plantersville, Dallas Co., Ala., Oct. 28.

Christian Temperance.—A few years ago two men were caught in the rapids above Niagara Falls. They were being irresistibly hurried on to destruction. The end of a rope was thrown out. One of them seized upon it, but the other caught hold of a floating log. The first was drawn to the shore; the other, in a few moments, passed with the log over the falls.

So we look at two men endeavoring to save themselves from the rapids of a terrible appetite. One of them seizes upon the rope of a Christian faith, that is fastened in heaven, and is saved. The other depends merely upon the uncertain purposes and resolutions that he has made, and appetite sweeps him on to his ruin.

He who would successfully struggle with temptation and appetite, and he who would work successfully as the Savior of the degraded, must not only add patience to his temperance, but also godliness to his patience.

The madness of appetite is like the demoniac of the Gadarenes. You may bind it with the fetters of laws, and pledges, and resolutions, and they may all be broken. You cannot bind intemperance, "no, not with chains." You cannot tame it with constant watching. Christ must come near, and bid the fiend "Come out of him;" changing his heart, with divine love, ere he can be seen "clothed, and in his right mind."—*Calleue Fisk.*

A matron on cross-examination as a witness, turned up her nose at the insinuation that her daughter was inclined to wed a widower. "Very likely, indeed," said she, with a toss of her head, "that my daughter should marry a second-hand man!"

We talk about great moral attainments. One of the greatest moral attainments that one could make would be to become uniform in transparent truthfulness and real guilelessness of soul.

SHE WAS A STRANGER.

A missionary was requested to go out to a new settlement to address a Sabbath school. He had preached in the morning, and was wearied and felt quite unfitted for the task, but reluctantly consented to go.

When he found himself at the spot, he looked round the assembly with great misgivings, not knowing what to say to them. He noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sunburnt face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, whispered kindly to her, and, taking her by the hand, led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:

"Is that your little sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes, "I have no sister, sir."

"Oh, one of the neighbor's children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from; I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

"Ah," said the missionary to himself, "here is a text for me to preach from, 'because she was a stranger and seemed all alone, and needed somebody to be kind to her.'" The words came to him, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." So, taking the little girls by the hand, he went back to the school-room and told the people the simple story; then spoke of the great love that all should bear to one another, even as the dear Saviour sought out those who were humble and of low estate, making them His peculiar care. The missionary forgot his weariness, and felt that God had put a good word in his mouth.

Charge to the Pastor.—Make up your mind you must work, but if you consider yourself a fellow-member with the rest, don't work alone. Help your church, but don't carry it. If you find meddlesome busybodies, give them a plenty to do. They hate real work as a musquito does smoke.

Be neither a baby nor a king.

Your main business is to preach; but to do this you must know your people and ascertain their wants. Don't visit just to *please*, but to help on your work. Some families will need six visits to another's one; go where you can hurt the devil most. Be governed by men's wants, not their complaints.

Preach not as others do, but as you and God can best arrange it. Fill your hearer with sound reason, then cork him tight with a strong application, binding it with a "Thus saith the Lord." Be sparing, if not a little stingy, in using old sermons. Remember, when the stream of study stops flowing, the pulpit pond lowers. Give no censures unless there is love enough to prevent their drowning in hatred. It requires much love to praise, more to improve. Attack *measures*, and "hit" people only when they stand between you and the evil.

You must begin on time, and not be long in uttering what you have to say, if you would have this busy age stop to listen. If you would preach your best sermons, practice them faithfully beforehand. Be bold, but remain a Christian gentleman. When you hit the heart, don't forget the head, and *vice versa*.

Endeavor to be the greatest man in the parish, and that by being the servant of all. Be childish enough to think you never can be left away from Christ. Run to show him all you have and ask him for all you want. Work when you can, retire when you must, and you shall have favor with God when you will.—*Congregationalist.*

A miller had his neighbor arrested under the charge of stealing wheat from his mill, but being unable to substantiate the charge by proof, the court adjudged that the miller should make acknowledgment to the accused. "Well," said he, "I have had you arrested for stealing my wheat. I can't prove it, and I am sorry for it."

Mr. Adolph Kohn, of Munich, has bequeathed ten thousand guilders to the Jewish congregation, and twenty thousand guilders to the university, for the support of Jewish students.

Two Sabbaths.—"I am wholly discouraged. I cannot keep my class another Sabbath," exclaimed my friend, and the tears came to her eyes.

"They that sow in tears shall reap in joy," said I.

"Ah, I'm afraid the reaping time will never come in this class."

"What is the matter now?"

"Matter enough. They are twice as bad as ever before. To-day they were neither attentive nor interested. Some of them laughed, some of them seemed to be making fun for the rest. At prayer meeting to-night I was grieved and ashamed for them. They appeared to be trying which could act the worst. I shall not keep the class."

"Try a little longer, Lizzie. The reaping may be nearer than you think." * * *

One week from that Sabbath Lizzie came in tears again, but the smile shone through the tears as she said, joyfully:

"O, two of those boys in my class asked Christians to pray for them. Several agreed to speak in prayer meeting just for fun, and one did so. Then it came over the others what a wicked thing they were about to do. The Spirit of God showed them something of their sinfulness; and when the second one rose to speak, he could only say, in broken accents, 'I am a wicked boy—pray for me.'"

"How about giving up the class now?" I asked.

"O, my faith was weak last Sabbath, but the Lord has strengthened it. I feel to-night that I may yet see all the class rejoicing in Jesus' love."

We little know, oftentimes, how near the blessing is.

O that we could always believe that in due season we shall reap, if we faint not!—*Sunday School Times.*

Family Religion.—Dr. Van Doren, in the *Christian Intelligencer*, has a good article on the importance of family religion and worship. Speaking of some of the excuses for a neglect of this duty, such as want of time, etc., he says:

"How comes it to pass that the prayerless heads of families find time to trade, to farm, to gossip, to visit friends, to attend elections, to frequent the theater, the dance, and a thousand other scenes, but no time to pray with their families? We once saw a young merchant urging with energy arising to vehemence a successful business. We accosted him as to his neglect of this and other duties.

"'No time, sir; no time, sir,' replied he, in urgent haste.

"'Well, my dear friend, God will give you time by and by.'

"Only one week after he was driving with Jehu speed along the avenue, and one of the tires of his wheel broke. His splendid team being frightened, became unmanageable, ran away, and flung him against an iron lamp-post, and broke both his legs. His very first thought, he afterward confessed, was his reply to the above question: 'Will you have time enough now to pray, Alfred?'

"For three long months, like a chained eagle, that fiery-hearted merchant was confined to his couch at home. It was a harvest time for eternity, as it regarded the interests of his soul.

"The strongest argument in favor of neglecting family worship is seldom fairly stated; *it is a want of heart for the duty.* Men that have not been renewed find it a hard task to play the hypocrite alone. But to subject themselves to the scorching glance of children and servants—this is too much."

A Little Girl's Vow.—A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet churchyard, where repose the bodies of many a faithful and humble Christian. Near a grave in a corner of the churchyard he noticed a lady with a little girl—the latter about twelve years of age—to whom she was relating the story of the Dairyman's Daughter, whose remains lay beneath their feet. As the lady proceeded with the narrative he observed the little girl lift up her eyes, filled with tears, and heard her say that she would try and be as good as the Dairyman's Daughter had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England.—*English Paper.*

Lieutenant Musters, R. N., in a paper on the Patagonians, distributes them into three tribes, numbering not more than three thousand in all. The average stature is set down at about five feet ten inches.

A Scotch clergyman, not long since, had a D. D. conferred upon him by an American college. "My William!" said his old father when the son told of the honor, "it was of grace and not by works."

The Christian Advocate.

THURSDAY, NOVEMBER 9, 1871.

DAWN.

'Tis scarcely four by the village clock,
The dew is heavy—the air is cool—
A mist goes up from the glassy pool—
Through the dim field ranges a phantom flock.
No sound is heard but the magpie's mock.

Very low is the sun in the sky;
It needeth no eagle now to regard him.
Is there not one lark left to reward him
With the shivering joy of his long, sweet cry?
For his face shines sadly, I know not why.

Through the lvied ruins of yonder elm
There glides and gazes a sadder face—
Specter queen of a vanished race;
'Tis the full moon shrunk to a fleeting film,
And she lingers for love of her ancient realm.

These are but idle fancies, I know,
Framed to solace a secret grief.
Look again—scorning such false relief—
Dwarf not nature to match thy woe.
Look again—whence do these fancies flow?

What is the moon but a lamp of fire
That God shall relume in his season. The sun
Like a giant rejoices his race to run
With flaming feet that never tire,
On the azure path of the starry choir.

The lark has sunk ere I left my bed;
And hark! far aloft from these ladders of light
Many songs, not one only, the morn delight;
Then, sad heart, dream not that Nature is dead,
But seek from her strength and comfort instead. *Dark Blue.*

LESSONS OF THE ECLIPSE.

* * In total eclipses the sun is seen to be surrounded first by the "chromosphere," a bright rim of reddish light, with an outline moderately well-defined, presenting generally the same phenomena, though sometimes hidden when the moon happens to be particularly near the earth; and there is no reason to doubt that this consists of a layer or layers of incandescent gas, chiefly hydrogen, arranged in order of density. Secondly, the colored prominences, projecting here and there from the edge of the chromosphere. These now present no difficulty whatever. They are discernable at all times by the Janssen-Lockyer method, and are known to be outbursts of heated hydrogen, many of them thousands of miles high, and constantly varying in position and magnitude. Thirdly, the corona. Of this sphynx of a phenomenon it is not only hard to say what it is, but even to say what it looks like; for while some observers on previous occasions have noticed only a finer halo surrounding the chromosphere, others have extended this into well-defined and gorgeous shapes, have given it brilliant streamers extending heaven knows how many diameters of the sun in length, and even an elaborate organism with bundles of parabolic rays. The American astronomers at the last eclipse declared that they found iron in its composition, even in that of those mysterious rays or streamers. What, then, does this eclipse reveal, as far as the accounts have come to hand? In the first place, there is a corona—which it is some relief to hear—and this corona is solar. The halo of which we spoke as surrounding the atmosphere is in fact an apparently achromic continuation of it; and it was observed by Prof. Watson, well known in the United States as a patient and successful observer, to extend to about five minutes in height beyond the solar disc. He describes it as having the appearance of a shell, that well-known phenomenon of concentric layers which is presented by the nuclei of most comets which are near enough to be examined. Prof. Watson also saw one of the "streamers" so often spoken of—and saw it disappear! It seemed to float away, he says, "like a vail." If, then, this observer is to be trusted—and there is no observer living who is more worthy of trust as regards a thing actually seen—the streamers are an atmospheric effect, and the corona, if we may continue to use the name, appears to be a solar envelope of gas surrounding the colored gas of the chromosphere. Next come the observations of the polariscope, some of which have not yet reached us, but those which have at present come to hand are distinct enough. Briefly stated, they are these: The corona (or outer chromosphere) is strongly polarized; therefore it shines with reflected light. It is polarized in a plane different from that reflected from the moon's surface at the moment of totality; therefore it is not atmospheric. It may hence be fairly considered to be a solar appendage, reflecting in an eclipse the light of the obscured sun.

Leaving further details, we turn lastly to the spectroscope; for, as no photographs have as yet reached England, it is too soon to pronounce on the value of those which have been made. The most important spectroscopic observation was made by Mr. Burton, an observer fully to be trusted, at Agosta. He saw in the first place the ordinary spectrum of the chromosphere, including a certain line in the yellow part never before noticed; then the hydrogen lines, which were to be expected especially at the edge of these, and which simply show the comparative lightness of the substance which produces them; and lastly—a most important discovery—a clear green line by itself outside the part of the spectrum due to the chromosphere, and at about the same position as that noticed by the American astronomers last year. What is this green line? It cannot well be a hydrogen line, for, if it were, why were not the other well-known lines of hydrogen present? It cannot be iron, for the same reason. It is like no substance in heaven or earth which is dreamt of in our philosophy. It is a gas—or shall we call it a metal?—which is so extremely light that it floats above the hydrogen, which is in a region of so low a temperature that it alone of the materials in its neighborhood can yield any spectroscopic results, and which is green in color. But for the fact that, as the polariscope shows, it shines chiefly by reflected light, this corona would, at all events as far as this particular gas is concerned, be green; and as this is the very outside shell of all the shells of the sun hitherto discovered, we may even lay it down as an interesting fact in natural science that, as far as we know it, the sun is green on the outside. The only thing now left is that our chemists should produce this hitherto unknown substance in their laboratories as they have already produced the similar thallium; or even perhaps the Janssen process may be repeated over again, and the workers with the spectroscope may not rest satisfied till they have traced this mysterious line in open day, and without the aid of an eclipse. Nay, what if it has been traced already? If this remote green line is the same which has been found in the aurora, and which is believed to have been found in the zodiacal light, what are we to say of the ranges of such a discovery? Have we in any sense, with any limitations, touched the edge of that cosmical ether, that unknown substance, which everything points to and nothing shows; which is yet perhaps revealed under certain magnetic conditions in the higher regions of our atmosphere; and can this mysterious gas be nothing but a zone of the pervading ether itself rendered luminous by the intense heat of the sun? Perhaps this may be a conjecture to which sober science has no right as yet to proceed; but, whatever the case may be, this green line in the spectrum of the outer chromosphere of the sun is the door by which those will for a long time enter in who wish to search with success the regions of cosmical science as yet unexplored.—*Saturday Review.*

CAN'T GET RID OF THE SCARS.—If you want to make the ruin of a child sure, give him liberty after dark. You cannot do anything nearer to insure his damnation than to let him have the liberty to go where he will without restraint. After dark he will be sure to get into communication with people that will undermine all his good qualities. I do not like to speak to parents about their children. Their child cannot or will not lie, when his tongue is bended like a bow; he will not drink, when there is not a saloon within a mile of his father's house where he is not so well known as one of its own decanters; he never does iniquitous things, when he is reeking in filth. Nineteen out of twenty allowed perfect freedom at night will be wounded by it. There is nothing more important than for a child to be home at night, or, if he is abroad, you should be with him. If he is to see any sights, or take pleasure, there is nothing that you should not see with him. It is not merely that the child should be broken down, but there are thoughts that never ought to find passage into a man's brain. As an eel, if he wriggle across your carpet, will leave his slime which no brushing can ever efface, so there are thoughts that you never get rid of, once permitted to enter, and there are individuals going round with obscene books and pictures, under the lappels of their coats, that will leave ideas in the mind of your child that can never be effaced.

There are men here who have heard a salacious song, and they will never forget it to the ends of their lives. I do not believe in a child's seeing life, as it is called, with its damnable lust and wickedness, to have all his imagination set on fire with flames of hell.

Nobody goes through this fire but he is burned, and he can't get rid of the scars.—*H. W. Beecher.*

CUNNING SAYINGS.—Our little four-year old remarked to her mamma on going to bed: "I am not afraid of the dark."

"No, of course you are not," replied her mamma, "for it can't hurt you."

"But, mamma, I was a little afraid one time, when I went into the pantry to get a cookie."

"What were you afraid of?" asked her mamma.

"I was afraid that I couldn't find the cookies."

EDUCATION is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—*Everett.*

WOMEN AND POLITICS.

The advocates of what are called woman's rights demand that women shall be admitted to all the political or other functions at present discharged solely by men. It is objected that various grave inconveniences, arising out of the more fact of sexual difference, would follow such a change; that women themselves would be losers by it in many respects, and that the best of them would suffer in their purity and refinement by being mixed up in some of man's ruder avocations. To this the answer is, that the introduction of woman as an active participant will purify politics, transform trade, and reform society generally. Woman, being the better element, will put down the worse element as soon as she gets fair play.

Allowing that the mass of female morality in this or any other country is far beyond the mass of male morality, (a proposition which is by no means an axiom, and might be made the theme of much discussion,) it does not at all follow that the universal combination of the two forces will produce an improvement. When we pour a certain quantity of cognac into a certain quantity of water, we can tell exactly what percentage of alcohol our grog will contain. When we take a definite proportion of cobalt and a definite proportion of gamboge, we can tell precisely what shade of green will be produced by the mixture. But we cannot settle moral combinations beforehand on this tangible and mechanical basis. An innocent young man who consorts with vicious associates is in danger of being corrupted by them. Few parents would like to run the chance of his converting the others; the experiment would be too risky. On the other hand, let a vicious boy enter a select school; he *may* reform there, or he may damage the whole establishment. Any of us who have had experience in these matters know how careful teachers of first-class schools are to weed out their black sheep for fear of the harm they may do. It is not an absolute question of number. Suppose there is a small percentage of women in excess of men throughout the country, and that the women are (by our first assumption) more moral than the men, it does not follow that their infusion into politics or trade will render politics or trade less corrupt. For, in the first place, women are more aristocratic and exclusive than men; and even if we assume that this difference is not natural, but a result of custom and legislation, it is a result now so fixed that much time will be necessary to reverse it. More women than men will shrink from the dirty work of politics and the routine of business, and the delinquents will be women of the better class; so that the female sex will have, on the whole, worse representatives in active life than the male sex. Secondly, it may well be asked whether a portion at least of those virtues in which women are supposed peculiarly to excel may not be due to their freedom from certain temptations to which men are exposed. A monk or a prisoner is incapacitated for committing many sins, because he cannot obtain the material and opportunity for them in his convent or prison. A gentleman living on his means, be they large or small, has not the same temptation to falsehood and dishonesty as a lawyer, (according to the present standard of lawyers,) a shopkeeper, a stock broker, an editor, a member of Congress, or a professional politician of any kind. Throw women into the political arena, and some of the fairest features of their moral superiority will be exposed to a rude and perilous test.—*Carl Benson, in Galaxy.*

WORK DURING SLEEP.

Those cases in which the brain is hard at work during sleep, instead of being totally oblivious of everything, may be called dreaming or somnambulism, according to the mode in which the activity displays itself. Many of them are full of interest. Some men have done really hard mental work while at sleep. Condorcet finished a train of calculations in his sleep which had much puzzled him during the day. In 1866 a collegian noticed the peculiarities of a fellow-student, who was rather stupid than otherwise during his waking hours, but who got through some excellent work in geometry and algebra during sleep. Coudillac and Franklin both worked correctly during some of their sleeping hours.

The work done partakes, in many cases, more of the nature of imaginative composition than of scientific calculations. Thus a stanza of excellent verse is in print, which Sir John Herschel is said to have composed while asleep, and to have recollected when he awoke. Goethe often set down on paper, during the day, thoughts and ideas which had presented themselves to him during sleep on the preceding night. Coleridge is said to have composed his fragment of "Kubla Khan" during sleep. He had one evening been reading Purchas' "Pilgrim;" some of the romantic incidents struck his fancy; he went to sleep; and his busy brain composed "Kubla Khan." When he awoke in the morning he wrote out what his mind had invented in sleep, until interrupted by a visitor, with whom he conversed for an hour on business matters; but, alas! he could never again recall the thread of the story, and thus "Kubla Khan" remains a fragment. Dr. Good mentions the case of a gentleman who in his sleep composed an ode in six stanzas, and set it to music. Tartini, the celebrated Italian violinist, one night dreamed that the devil appeared to him, challenged him to a trial of skill on the fiddle, and played a piece wonderful for its beauty and difficulty; when Tartini awoke he could not remember the exact notes, but he could reproduce the general character of the music, which he did in a composition over since known as the "Devil's Sonata." Lord Thurlow, when a youth at college, found himself one evening unable to finish a piece of Latin composition which he had undertaken; he went to bed full of the subject, fell asleep, finished his Latin in his sleep, remembered it next morning, and was complimented on the felicitous form which it presented.—*All the Year Round.*

THE *Christian Guardian* has a letter from Dr. Anson Green, of the Canadian Wesleyan Conference, concerning a late visit he made to Prescott, Canada, in which there are the following interesting historical references: "We could not leave the place without visiting the graveyard, at the old Blue church, where lie several of the first Methodists on this continent. Four of the six persons who, in 1776, heard Philip Embury's first sermon preached in New York, and who belonged to the first class formed in the new world, are buried here. Margaret Embury (Philip's widow, who afterward married John Lawrence), Paul and Barbara Heck, and John Lawrence, have all found a resting place in this Canadian cemetery. The other two who belonged to this noble band were Embury himself and the colored servant. A beautiful marble slab is erected at the graves of Mr. and Mrs. Heck; but I am ashamed to say that no stone marks the spot where sleep the other two, Mr. and Mrs. Lawrence. Why, in the name of propriety and of Methodism, do not their descendants and friends hasten to perpetuate the memory of a spot, honored with such a deposit, before the spot containing such memorable dust is entirely lost to the living, and no longer recognized by mortals?

THE Ordnance Select Committee of England recently made an experiment in firing a mountain howitzer strapped on the back of a mule. The mule, the loaded gun, the committee and several "big wigs" attracted by the novelty of the experiment, went to the trial ground at Woolwich to witness the firing. The mule was backed up into position, so that the muzzle of the gun, pointing over his tail, was aimed at an earthen mound. The committee decided to fire it by means of a slow match, and it was prepared and lighted. Hitherto the mule had taken rather a sleepy interest in the proceedings; but somehow the fizzing on his back caused him to prick up his ears, then to lay them back, and finally to begin to turn round. The committee were thunderstruck, and skedaddled in all directions; the secretary threw himself flat on his face; there was a moment of agonizing suspense—then bang; the shot ricocheting away in one direction, while the wretched mule turned a complete summersault in the other.

CONSTANTINOPLE dispatches announce the death of Ali Pacha, the well-known Turkish statesman and Grand Vizier, after a long public career. He was regarded in Europe as a progressive minister, an earnest friend of reform in Turkey, and a skillful, pains-taking diplomatist. His last illness was regarded with deep concern by the Sultan and people of Constantinople. The Sultan signified his appreciation of the care which the physicians bestowed by giving one a present of $5000, and another a snuff-box of the same value. The Grand Vizier in Turkey is the head of the temporal government, and is appointed by the Sultan. He receives the solemn visits of all the high functionaries, commands the center of the army in battle, and, except the Sultan, is the only person saluted with the "salkish," a kind of benediction pronounced by those who appear in his presence.

THE Protestant churches of the United States reported last year five million four hundred thousand communicants. According to the National Census the whole population of the country, was thirty-eight million five hundred and thirty-five thousand and one hundred and fifty-three. Very nearly one-seventh of the inhabitants of the land, therefore, are members of these churches.

RELIGIOUS INTELLIGENCE.

THE largest building for religious purposes in the east of London was recently opened for the use of the Baptist congregation under the pastorate of the Rev. A. G. Brown, formerly a student in Mr. Spurgeon's college, whose popularity has rendered the chapel at Stepneygreen, seating about nine hundred, too small for the purpose of divine service. The new East London Tabernacle, which will provide sitting accommodation for about three thousand persons, has been erected in Burdett-road Row, at a cost of about £12,000.

THE BIBLE IN ST. PETER'S, ROME. The *Christian World* contains the following information: "A son of Dr. Cote, the well-known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the church came forth, and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the 'sacred' place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying: 'This is what we have long wanted.' Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth."

CUTTING THE KNOT.—Our Episcopal brethren, now in session, at their Triennial Convention in Baltimore, have proposed the following solution of one of the chief difficulties growing out of the letter of the Prayer Book, embarrassing tender consciences—they have passed a declarative resolution that the word which Rev. Mr. Choney omitted, and for which he was disciplined by his Bishop, does not mean what it says, but something else, not defined.

On Thursday a message was received from the House of Bishops, with the following resolution:

Resolved, That the declaration of the Bishops of this church, this day signed in the council, be entered upon the minutes of this house and communicated to the House of Clerical and Lay Deputies, for the information of that body concerning the action of their Bishops in a matter deemed to be of much gravity and of great interest to both houses of the General Convention.

Declaration of the Bishops' Council, October 11, 1871.—We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the same church, to declare our conviction as to the meaning of the word "regenerate" in the offices for the ministration of baptism of infants, do declare that, in our opinion, the word "regenerate" is not there so used as to determine that a moral change in the subject of baptism is wrought in the sacrament.

This declaration is signed by all the Bishops. The convention then adjourned.

CHINA.—Recent intelligence from China informs us that the difficulties to Christian missions there, arising from certain action of the Chinese government, is far from what they were represented to be. The *North China Herald* evidently understands the subject, and says: "A missionary dispatch has issued from the Chinese government, but that, instead of containing any categorical demands, it is simply a calm and reasonable argument regarding certain difficulties caused by the present position of missionaries in China. It states that there exists among the people of China a good deal of suspicion and dislike toward Roman Catholic priests, and the necessity is urged for some arrangement which shall obviate the danger of collision which now exists. The principal change which it advocates is only that missionaries should not establish themselves anywhere in opposition to the wish of the people. This is a very different sort of thing from the *Courier's* version of the dispatch, and we have no doubt it is the correct one, judging from the way in which the first version was put out, and from the innumerable inventions which have emanated from China during the last few years, which have turned out to be false, and which have all had one object: that of embroiling the Chinese government with foreign powers. In order to understand how it is that these inventions are so persistently put forth, it should be borne in mind that there is a large class of foreign rowdies in China—Americans, Englishmen and others—and of petty, unscrupulous traders, all of whom look upon a state of war in China, and on anything which promotes the disintegration of the empire, as likely to serve their own interests."

THE English Baptist Missionary Society from the first has had a great share in educating the blacks of Jamaica. Preaching the gospel as its chief work, it has been compelled to plant schools side by side with the sanctuaries of worship. And that society has been nobly aided in this work by the Society of Friends. The first regular day-school was opened in 1814. The planters were instinctively hostile; but before slavery was abolished not less than forty-five schools were in active operation, with Sunday and night schools in proportion. In the period from 1834 to 1848 this work was vigorously pushed. A good number of trained European teachers went out; some of the finest school buildings in the West Indies were erected; the missionaries were aided by government grants; and every year more than $30,000 were raised and spent for schools. Dating from 1814, eighty-two European missionaries, with their wives and families, including thirty-six male and twenty-one female teachers, have been engaged in them; while several hundred natives, with over one hundred trained ministerial managers and teachers, have been furnished by the island. Of all these, thirty-seven "ministerial managers" and forty teachers are now in active service. Over one hundred and forty school houses have been built, and more than sixty thousand pupils have passed through the schools. $500,000 in that time have been expended by this one society in these educational labors; and at this moment over a quarter of the entire school work on the island is controlled or managed by these Baptist missionaries. The past five years have been marked by advance on all that went before. Since 1867 more than $5,000 worth of suitable and helpful books have been placed in the hands of teachers for their study. Meantime, more than eleven thousand scholars are enrolled in the Sunday schools, and brought under the direct influences of the preached word. The local committee closes last year's report with these encouraging words: "During these five years the society has doubled the number of schools, of teachers and of scholars, and of payments for schooling and books, and also influenced the government grants to be four times the former amounts. May the blessing of God attend this branch of the true emancipation of the people of Jamaica, and may his glory still be our highest desire."

HILDEBRAND, Abbot of Schaba, in Bessarabia, has lately appeared in Munich in order that he may learn from Herr Von Dollinger the extent and meaning of the Alt Catholic revolt. The abbot is described as a man of great intelligence, and of rare spiritual integrity, and the Munich reformers regard his visit as foreshadowing joint action on the part of the East with the West. Regarding the important question of *successio episcopalis*, the opponents of "papalism" have also found mutual relief in the fact that the Dutch Jansenites have proffered their help. They have still the Archbishop of Utrecht, and the Bishops of Harlem and Deventer, all of whom are represented as ready to co-operate with the Alt Catholics. It is further intimated that the High Church party of England is not disinclined to aid the movement when the proper hour arrives. The Munich meeting was fixed for the twenty-fourth and twenty-sixth ultimo. It is generally believed that the projects of reform originally drafted by Father Alois Anton, and accepted first at Linz and next at Hoidelberg, will constitute the platform of the forthcoming representative assemblage. The points of the Anton programme have already been reported partially by telegraph. We now subjoin them in their original form:

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.

2. Priests must be sufficiently paid by the community to enable them to live respectably.

3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity.

4. The chapters shall be dissolved.

5. Masses and the service of the church must be spoken and read in German, or in the common language of the province.

6. There shall be no separate payments for masses at burials, baptisms, etc. The priest's salary shall be sufficient to enable him to live without charging additional fees.

7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.

8. Auricular confession must cease.

9. Pilgrimages, processions and begging missions must cease.

10. The worship of pictures, statues and images must cease.

11. The traffic in relics must be discontinued, and be proceeded against by the State.

The actual German form of the eleventh article is couched in much stronger terms, the expression used being not the "traffic in relics," but "the relic swindle" *(reliquien schwindle.)*

SET the watch of your lives by the Sun of righteousness.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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A COMMON MISTAKE.

The regular collections are frequently postponed or but feebly urged by the preachers, on the gronnd that they interfere with their salaries and the current expenses. If it were so, the obligation to make these collections is not the less imperative. These shonld be jndiciously distributed throngh the year, and their objects presonted without regard to other financial embarrassments. We believe that this course will help rather than embarrass the preacher's support. It will afford him opportunities of enlarging upon the duty of giving in general, and of instructing the people in the principles of liberality as laid down in the Scriptnres. Every congregation will be the better for at least three or four talks a year upon this subject. While the pastor is pleading for missions, or for the worn-out preachers and widows and orphans, the people will be apt to think about what they are doing for him. The dnty of giving to other objects is closely related to the obligation of supporting those who are ministering to them, and the mind readily passes from one to the other. The indirect effect is favorable, not only because it snggests the inquiry about affairs at home, but because the habit and grace of giving, when once formed and developed, will lead to a more careful and generous response to the ordinary and current demands.

No pressnre of chnrch debts, no clamor abont hard times, no deficiency in the pastor's support, no plea of poverty among the people, should be allowed to postpone the regular collections, or to abate the effort to raise as much as possible. The preachers who attend to their collections faithfully will, as a rnle, be better supported on that accouut; and their congregations will be more prosperous, temporally and spiritually, where they are taught to "honor the Lord with their snbstance, and with the first fruits of their increase." A common mistake is to put off the collections until near the close of the Conference year. It is better, if there are four collections, to take one every qnarter; and if there are six, to take one every two months. More, on the whole, will be realized in this way, and when the end of the year comes there will be no flurry and no absolute failure. A collection is a capital introdnction for the new preacher on his first round, and is a good beginning for the pastor's work. Preachers and people must get rid of the idea that public collections are an evil. They are among our best things, and, as a means of grace and instruction, to be desired rather than deprecated. If the money could be raised otherwise—quietly, secretly and from a few, by private solicitation—it wonld not be best.

The public collection is a need which no congregation can dispense with, without serions loss and damage in many ways. It is good for the outside world to have this aspect of religion set before them, and for serious inquirers and neophytes to be instrncted in this phase of the kingdom of heaven. The fact that worldly people somotimes object, and even take serious offense, is an argument for the custom. It shows how great is their ignorance of Christianity, and how much they require light upon a most vital element of true religion. Such offense is as really the offense of the cross as is the doctrine of justification by faith, or the imperative demand of the crncifixion of the affections and lnsts. Converted people must have collections as occasions of instruction, as exhibiting the intimate connection of giving with vital godliness and spiritual worship. For these ends the praying, singing, preaching and giving should be mixed together and united in ono occasion. Paul intended it should be so when he directed that the laying hy should be "upon the first day of the week." It is in perfect accord with the Sabbath and the hour of public worship, and neither have been properly observed where no offering has been made to the Lord. The effect of a good sermon is not spoiled by a collection following. If our tears and emotions cannot abide the appeal for money they are of little value; and if the effects of the sermon cannot survive snch an appeal, any permanent good from them is exceedingly doubtfnl.

If people are driven away from the church by the collections, let them go. They must come to the point where they will like them, and be glad to have them, before their religion will be of much account to themselves or to anybody else. Mnch of this affected sensibility has its root in covetousness, and in that exposnre of it which a public collection is apt to make. Bnt it often arises from false views of the natnre and obligations of religious giving. From whatever sonrce the objection comes, it is to be treated, like all objections to gospel methods, by patient instruction, and by a resolute and persistent continnance in doing right. The way to break down this nnreasonable opposition, and to silence the gainsayers, is to make the collections statedly, and to press them earnestly. Public opinion and the convictions of the church will yield at length, and all will come round to the scriptnral practice. Public collections are not a necessary evil, nor an evil of any kind. They are not to be avoided if we could avoid them. We want them, want them all, as a means of instruction and grace, and as among the very best appliances for the promotion of piety.

It is beyond measnre healthful to the Christian to give for objects not immediately at his own door. It vitalizes his connection with the affairs of the entire chnrch, and with the evangelization of the world. It is essential to his well-being that he should break out from the shell of local interests, and give breadth and generous expansion to his thoughts and sympathies. If missions and other enterprises, lying beyond the threshhold of his own sanctnary, can do without his aid, he cannot do without the spiritual blessings which his contributions bring back to his own soul. It is a means of spirituality to every congregation to be told at least once a year of their chief pastors and of their labors, to be informed of the worn-out preachers and of the widows and orphans, whom it is their duty to support, and to have the mission field mapped out and nnrolled before them. The preacher who withholds these helps to piety from his hearers does them a grievous wrong; and the people are to he pitied who are restive or offended under the appeals which should inspire their gratitude, and raise them to a higher pitch of sympathy and love.

OUR VIEWS.

A correspondent and snbscriber asks for the expression of onr views on the subject of infant baptism. Some time ago we published an excellent article from Dr. McFerrin on the subject, which wo thought to be about right. Last week one of onr most thoughtful and welcome contributors furnished an article. From time to time we have inserted selections bearing upon the question, as the article of Bishop Marvin, two weeks ago, on the moral condition of children.

We see no reason to except to our doctrinal standards in reference to the baptism of children. Watson is a safe guide, and Dr. Summers' work on baptisms embraces the whole matter in small compass. We would recommend the latter to all who are studying the subject. The volnme is small, cheap, and can be obtained at onr Depository, and will be more satisfactory than a brief article from the editor of the Advocate. Wall on Baptism is a good work for those who wish for an exhaustive and ponderons treatment. This work is also for sale at the Depository. Our views are stated in a condonsed form in the seventeenth article of religion as found in the Discipline. We think that "the baptism of yonng children is to be retained in the church." Its eqnivalent was in the church before Christ, has been in it literally ever since, and "is to be retained." We do not believe, as the Episcopal Prayer Book teaches, that it regenerates anything or anybody, but that it recognizes children as members of Christ's church, and as subjects of gracious and spiritnal influences and privileges.

We have had our own children baptized in infancy, and are trying to instrnct and bring them up as members of the chnrch. We aim always to impress upon parents the solemn dnty and responsibility of presenting their children for baptism. It is a dnty and privilege so clearly scriptnral and right, to onr own mind, that we have never felt any doubt or perplexity abont it. Onr only trouble has been concerning those who neglect the ordinance or pervert it, and those who deny the obligation altogether. How they are to stand at last we do not know, and we are glad that it is not onr business to dispose of them. Without bigotry, and we trust also without uncharitableness, we hold to the doctrine firmly, earnestly urge parents to obey it, and believe that its prayerfnl and conscientious observance would result in inestimable good to the church and to the rising generation.

CALIFORNIA.

Chinamen. — Sea-Lions. — Kelp. — San Diego.

BY BISHOP KEENER.

Los Angeles, Oct. 20, 1871.

I begin where I left off rather than where I am. A missionary who is laboring in San Francisco among the Chinese, the Rev. Mr. Graves, of the Southern Baptist Church, and who has spent years at Canton, was kind enough to introduce me to the Chinese qnarter. This occupies several entire squares quite in the bnsiness part of the city. It is not merely rented, but largely owned by wealthy Chinamen, and is sub-leased to suffocatiou. I have observed different races of men require different measnres of oxygen; the English more than the French, and negroes and Chinamen least of all. The latter can fostoon themselves after a style that would seem to place one to every sqnare yard of habitable sheltor. In every room or shop, whether large or small, into which we looked, there were from four to ten men. Those at work were very busy, but a good many were lonnging or sauntering as if waiting for something to tnrn np. This composes a largo class. There are among them seventy gambling houses, daly advertised as such—to be known by their white signs. Fifty thonsand or more of these wide-awako Orientals will make an impression upon San Francisco and all this coast that can be felt; and many more are on the way. Two-thirds of the gold mines of Oregon and California are owned by them. Whenever a miue pays less than $5 a day to the hand, it is abandoned or sold by Americans, and falls into the hands of Chinamen. There is no comparison between this race and the negro. Every one of these people of the "myriad land" cau read and write; they can work as long, as hard and as swift as a Connecticut farmer. As factory hands they can surpass any race in endurance and long-continued activity. Their presence in this country will give rise to a contest as fierce as any that has ever been waged on account of the African. The laboring man of white blood cannot compete with these meu of the East, because he is not contont to breathe as little air, to live on as plain fare, or to dress as roughly as they do. But the capitalist seeks cheap labor, and shuts his eyes to everything else; and the politician prefers a constituency that can be bonght to one that can only be convinced. It may be set down as one of the uses of Mexico, that she has demonstrated the impossibility of a repnblic in a population of different colored races. There are three missions, the Baptist, Presbyterian and Northern Methodist, doing good work here among these civilized heathens from China.

In steaming out of the Golden Gate, just as it is passed, going down the coast, one sees several large rocks, a quarter of a mile or less from the shore, which are covered with sea-birds, seals and sea-lions. They are protected by law, and constitute one of the curiosities of San Francisco. The seal looks not unlike a Chinese baby abont the head and eyes, as it lifts itself straight up ont of the water and looks at yon qnite intelligently, with only the long neck and rouud head visible. These creatures manage with their flippers to climb up to the top of these rocks, and there they lay in the snn, with an occasional sea-lion among them, that would weigh several thousand pounds. Iu the water they swim in droves, aud are active enongh to chase down the shoals of fish.

The sea was as smooth as an inland lake all the way from San Francisco to San Diego—save only the long swell that seems to be a constant featnre of the Pacific. At San Pedro, the port of San Angoles, I for the first time saw kelp, the sea-plant, from which soda, bromine and iodine are made. It spreads its long, leafy vine for twenty or thirty feet npon the top of the wave, growing in from teu to thirty-fathom water. This stem, sometimes ouo hundred and eighty feet in length, is secnrely fasteued by a bulbous-shaped root to the bottom. Its leaves are a foot long, some five inches wide, of a rich autumu brown in the water, and yellow out of it, tough, translucent, and are covered with a mncilage that becomes thick when exposed to the air, but dissolves readily in fresh water. The vine is very round, as large as a pipe-stem, very strong, and looks like amber. It is a wonderful and beautiful creation that, by its mysterious laboratory, changes sea-water and sunshine alternately into substances so precious for medicine and the arts. I had ofteu heard of kelp, bnt had supposed it like any other marshy growth; but here I saw that it was one of the many forms of vegetable life which delight in the deep sea, making but little acconnt of the land. For miles its foliage covers the top of the water and calms the heads of the waves. The whale is often found rising ou the outer edge of a kelp field, and whaling boats lying just inside from that point make their attack upon him.

San Diego is a most admirably located city. It stands ou an amphitheator, whose sides gradually rise from one of the fiuest harbors in the world. I question whether Constantinople has a better site. The American town, called "the New Town," has grown up in three years. It was larger than I expected to see—has a hotel in it worthy of New Orleans, and several churches. The largest vessels ever built can ride at its wharves, and are perfectly protected. I stirred round during the six honrs we were there, aud secured the best lot in town for a Southern Methodist church. In two or three years the locomotive will start in Julia street, New Orleans, and stop in San Diego.

Te the Members of the Alabama Conference.

Baethren: If you wish to como to Conference on *half-fare*, the only way is to buy *excursion tickets* when you take the cars. The officers of the Mobile and Montgomery, and of the Mobile and Ohio railroads, will not issue free return tickets, as it is unnecessary if you buy excursion tickets.

J. W. Rush.

SPIRITUAL BIRTH AND GROWTH.

As these terms are employed by the "Spirit of Truth," who "guides into all truth," it is a fair presumption that these figurative expressions are analogous to and descriptive of the spiritual conditions which they are used to describe.

Birth, as the beginning of visible, conscious life, is a distinct and well-dofined fact, and there is a certain time in which it is completed and becomes an accomplished fact. So the spiritual birth is a well-defined fact, having a definite moment when it is accomplished. There is a moment in the spiritual history of the penitent believer when God says, "Thy sins be forgiven thee," and a moment when the Holy Spirit makes us "new creatures in Christ Jesus." We do not say that the full evidence of the fact is always coincident with the work, or that the evidence is always the same in degree; but we mean to say that spiritual birth, like natural birth, is, as a rnle, a well-defined fact as to time; there is a distinct moment when it becomes an accomplished fact.

Growth, in its application to vegetable or animal progress, is always a continuous and gradnal process. It is chronologically sharply defiued as to its beginning, for it begins with the inception of life itself; bnt its terminus or cessation is not so well marked. There are forms of life that terminato in a single day, hut the grand old cedars, or redwoods of California, have been growing from two to three thousand years. We are authorized to conclude, from the use that inspiration makes of natural objects to explain or describe spiritnal phenomena, that all nature is in some sort a prophecy, an adumbration of things spiritual. While healthy life continues growth continues; so we conclude of the soul and its spiritual progress. Wo know when St. Paul was an old Christian, only two or three years before his martyrdom, he was "following after, reaching forth unto those things which are before." He says: "I press toward the mark for the prize of the high calling of God in Christ Jesus." We can say of an animal, or a soul: it is born, "born again." We know it is an accomplished fact; hut we can never say of healthy vegetable life, nor of healthy spiritnal life, that its growth is a completed fact. Its growth is a continnons, a gradnal process. It is gradnal. It is true, under certain stimulating and favoring conditions, growth, natural and spiritual, may be more rapid at one period than another, bnt it is always gradual; it is never a sudden, *per saltum* (by a leap) process. We fear Christians sometimes look forward to and pray for a certain spiritual process, somewhat analogous in its character, and in their anticipated experience of it, to the well-marked and well-defined work of spiritual regeneration wrought in us hy the Holy Ghost. Some think they have such an experience. We have no doubt that many souls, in answer to the prayer of faith, have been greatly blessed, and this great blessing has been taken for that distinct work to which they looked forward as introdncing them into a new spiritual state. If the figure employed so often by the Holy Ghost to describe the progress of spiritual life does justly describe it, then we should not look for a sudden transition or development from one state of spiritual life to another, but rather we should look for the "daily bread," on which the children of God feed, to make us daily "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Grace is favor; to grow in grace (spiritnally) is to grow in the favor of God. As we by growth more and more expand the graces of our spiritual nature, we more and more approximate God, and become more and more morally lovely in his sight. We "grow in grace." To grow in grace, in God's favor, is the Christian's glorious prerogative. To this great end let us "give all diligence," cheered with the blessed thought that, as the bright immortal ages roll away, we shall be more like our blessed God.

W.

Galveston, Texas.

OUR LOVE-FEASTS.

BY BISHOP M'TYEIRE.

The love-feasts, held ou Snnday mornings, have been rofreshiug. Our people have yet an experience, and they can tell it. If anywhere this ancient means of grace has lost its savor, (as in some cases is ascertained to be the case,) we have insisted on a return, as the remedy, to *the law of its observance and institution*. The *agape* are primitive, if uot apostolic, and continued to be used in the church until the fourth century, when their abuses by gluttony and riot caused them to be abolished. A commentator of authority with the evangelicals of the Church of England and a clergyman of that church, said in the end of the last centnry: "It was this which brought the love-feasts into disrepute in the church, and was the means of their being at last laid aside, (by the council of Laodicea.) * * * In latter days they have been revived in all the purity and simplicity of the primitive institution among the Moravians and the people called Methodists. * * * This abuse is never likely to take place among the Methodists, as they use only bread and water."—(Scott on Jude, 12.)

But an unprecedented and unexpected abuse has crept in in "latter days." The worldly-minded, the unawakened, and even scoffers, under relaxed administrations, are admitted. These are, indeed, "spots in your feasts of charity." A love-feast with open doors, to which anybody and everybody may come who pleases, is a travesty, for which Methodism is not responsible. The attention of brethren nnder whom this loose practice has obtained has been emphatically called to the plain words of the Discipline. Bold men and practiced talkers may give their experience and open their hearts and tell the secret of the Lord that is with them, before a curious, critical, unsympathetic crowd; but the tender and touching testimonies of godly women, the trembling utterances of the young convert, the confessions of the penitent, are not for exhibition in such places.

Let us get back to the primitive and better practice. The testimony is that everywhere, under it, love-feasts are still a power and a delight. The fact is, our people have suffered themselves to be browbeat in this matter. The world and some of other communions have tannted them above doing things open and above board, and free meetings and liberality and such like stuff, until some of them hardly dare to enter into their closet and shut the door to pray in secret. The church is a family, and has a right, at proper seasons, to be alone. It is there, separated from the world, that it is energized to overcome the world. The voice of the Master is still heard speaking to his weary and troubled disciples, while the crowd is surging around: "Come, ye yourselves, apart into a desert (or retired) place and rest awhile." Let Methodists remember that they have nothing to hope or to fear from the world. It is by being crucified to it, and having it crucified to them, that they have had any success or retain any power. Whatever respect or praise the world to-day awards us has been compelled. We owe it nothing—bnt to operate uncompromisingly against it, with all the power of the purest form of Christianity. Whenever outsiders—friendly outsiders—are allowed to shape our course and to dictate our policy, the glory will have departed.—*Nashville Christian Advocate.*

BOOKS AND PERIODICALS.

The Resurrection of the Redeemed; and Hades. By James Boggs. Philadelphia: J. B. Lippincott & Co., 1871.

Besides the subjects indicated in the title, the author discusses: Difficulties and Practical Duties of Life; A Just God, and Christ's Agony in the Garden. The subjects all seem to be treated in a devout spirit, and with a view to pious edification. Mr. Boggs uses the word *resurrected* frequently, and adopts the well-known germ theory of the resurrection. He thinks the *damonia* with which men were possessed in the days of the Savior were undoubtedly Adamic spirits. We find in the book many good things, suggestive, comforting and instructive, but cannot altogether commend it as safe and sound in a doctrinal point of view. For sale by Eyrich, New Orleans.

Seed Truths, or Bible Views of Mind, Morals and Religion. By Pharcellus Church, D. D. New York: Sheldon & Co., publishers, 1871.

We have given this work but a hasty examination, and cannot pronounce altogether upon its merits. The author is loyal to the authority of Scripture as he understands it, and has brought out things new and old in his expositions. He seems to be a trichotomist, and his central idea is the spiritual nature in its relations to and domination over the natural and fleshly. He labors, especially in the exhibition of scriptural teachings and revelations, to bring out the interior, as distinguished from the exterior view of their meaniug. We find in every chapter much that is highly entertaining and instructive. His views of sin, law, atonement, retribution and justificatiou are, we judge, partial and defective. The spirit in which he writes is good, and the work embodies the earnest study and prayerful investigation of a mind devoutly intent upon the attainment of the truth. Dr. Church has a fresh and original style and method, and invests his topics with something of the charms of novelty, even when dealing with the most abstruse and metaphysical subjects. For sale by Eyrich, New Orleans.

The Rise and Fall of the Paris Commune in 1871 is a volume of over five hundred pages, recently issued from the press of Harper & Bros., New York. The author, W. Pembroke Fetridge, was in Paris during the bombardment, capture and burning of the city, and has evidently been at great pains to secure ac-

curacy in his history and descriptions of the eventful occurrences. The work contains miniature engravings of the most notable actors in French affairs of the past year, and also an excellent map of Paris.

A BRIEF HISTORY OF THE UNITED STATES is a new school history recently issued by A. S. Barnes & Co., New York. The volume is a good specimen of binding and typography, and contains maps and illustrations. The account of the late civil war is at least respectful to the Confederate side, and very fair for a Northern view; but there are in it many erroneous statements. Most of the statements in the entire work, bearing upon the political differences of the North and South, exhibit the traces of sectional prejudice. We much prefer the school history of Dr. Holmes, published by the University Publishing Company.

HYMNS OF PRAYER AND PRAISE is a beautiful duodecimo of 188 pages, containing a choice selection of our most popular hymns, with the music printed on the same page with the hymns to which it is adapted. We are indebted to the publishers, A. S. Barnes & Co., New York, for a copy. Price, seventy-five cents, sent by mail.

THE SOUTHERN REVIEW is brought out in excellent style by the Southwestern Book and Publishing Company, St. Louis. The July number was but just reached us, and the articles are not read. Their titles are: I. The Responsibility of Men for their Belief; II. Americanism: A Study of Words and Manners; III. Views of the Cosmos; IV. Roman Law and Modern Ideas; V. The Father of General Robert E. Lee; VI. A Plea for Genius; VII. The Mission of Great Men; VIII. Plato and Aristotle; IX. The Great Virginian; X. The Origin of Species; XI. The Funeral of Lee; XII. Notices of Books.

The October number of the Review has been received in due time. Contents: I. The Problem of Evil; II. Political Parties in the United States; III. The Art of Conversation; IV. The Nature of Holiness and Sin; V. Popular Objections to Revealed Religion; VI. Civil Record of General Hancock; VII. The Mission of Woman; VIII. Alas—A Satire on the Times; IX. Notices of Books. The Problem of Evil discusses the work of Naville, recently published in this country by Carlton & Lanahan. Solidarity gets some hard blows, if it is not utterly demolished. The Nature of Holiness and Sin exposes the weakness and errors of Wayland and of Dr. Joseph Haven, and is a concise statement and vindication of the Arminian theodicy. Popular Objections to Revealed Religion answers the objections of rationalism and other forms of infidelity to the conditions of salvation. The other articles are of general interest, and the subjects are treated with much sprightliness and vigor. The editor has shown himself to be a marvel of industry, endurance and versatility, as every article of the October number, except one, was written by himself in little more than a month's time. For the future Dr. Bledsoe will have the assistance of an able corps of contributors, and the Review will appear promptly at the time it is due.

GOOD HEALTH for November has: Asiatic Cholera; Long-sightedness; Home Treatment of Insanity; Prehistoric Man; Dinner Time; About Wigs; Consumption, and other articles. A valuable periodical. Published by Alexander Moore, Boston, at $2 per annum.

GOOD HEALTH AND MENTAL BLISS is a monthly, edited and published in New Orleans by Dr. Thomas Nicholson. It is devoted to popular medical advice and instruction in the art of right living. We have received the November number.

APPLETONS' JOURNAL of November 11 has a likeness of Robert Browning, and a number of exquisite engravings illustrating the scenery on Canandaigua lake. The contents of this valuable publication are always of the highest merit.

THE SOUTHERN MAGAZINE for November contains: Spider Web Papers; On the Abuse of Books; An Incident at Castle Thunder; Thought in Music; Ghosts; Dialect and Slang, and other articles.

ELLIS & BROTHER have sent us Nast's Illustrated Almanac for 1872, published by the Harpers. It is full of funny and sentimental pictures. The children have nearly worn our copy out already.

OLD AND NEW for November is able as usual. Contents are varied and tempting. We note: The Modern English Novel, The Language of Brutes, The Dangers of Discovery, Forgiveness of Sins.

THE HOUSEHOLD for October is filled with the very best things for housekeepers, and everybody else. No household should be without it. Published at Brattleboro, Vermont, at one dollar per year.

WE ARE INDEBTED to the publisher, J. L. Petere, for an early copy of Peters' Musical Monthly for November. It contains a large amount of music and a number of popular songs.

THE SUNDAY MAGAZINE for October has the Vicar's Daughter, Charity in London, The Sealed Book, A Day With Christ, John Keble and his Hymns, and other valuable articles.

THE ATLANTIC MONTHLY for November contains: Tennyson and Theocritus, The Bedlams of Stamboul, The Sphinx, the New Light, and other articles of ability and finish.

THE NEW YORK TEACHER AND AMERICAN EDUCATIONAL MONTHLY for November has a good table of contents. An excellent periodical for teachers and educators.

EVERY SATURDAY of the twenty-eighth of October contains engravings of many of the most noted buildings of the burnt city, besides other fine illustrations.

THE UNIVERSITY MONTHLY for October is an unusually interesting number. We note: Gymnastic and Technical Education; Storm Signals; The Dominie's Talke.

THE SOUTHERN FARMER, published at Memphis, Tennessee, is one of our most valued exchanges. The November number has reached us.

APPLETON'S JOURNAL of October 28 has a picture of Bryant, an engraving of the ruins of Pompeii, and other illustrations.

THE MISSISSIPPI CONFERENCE

of the Colored Methodist Episcopal Church in America will meet, by special arrangement, in Hazlehurst, Mississippi, November 22, 1871.

Jackson, Mississippi, was the place selected by the Conference at its last session, but owing to some peculiar circumstances, not necessary to mention here, I was applied to, in behalf of three of the presiding elders of said Conference, to see if some other place would not take it. Hazlehurst has consented to; and the white preachers who may see this will confer a favor by informing the colored preachers of the change of place.

H. H. MONTGOMERY.

THE following item from the Vicksburg *Daily Herald* brings us the tidings that Rev. J. T. Heard is out of danger. Last week we noticed the fact that he was seriously ill.

The Rev. Mr. Heard.—The many friends of the Rev. J. T. Heard, the beloved pastor of the Methodist Episcopal church in this city, will be rejoiced to learn that that gentleman, who has been grievously ill with yellow fever, is out of danger. Mr. Heard has made a gallant fight with the dread destroyer, and this whole community rejoices in the victory he has won. Mr. Heard enjoyed excellent medical attention, and the most assidnous care of good nurses, which latter is more than half the battle.

THE OHICAGO FIRE.

The New York *Observer* gathers the following statistics and facts in reference to the lossee occasioned by the fire:

The Chicago *Tribune*, after a careful survey of the ruins, makes tho following statement as to what remains: "It appears that out of the sixty thousand buildings in Chicago, only about thirteen thoueand five hundred have been destroyed; and that while ninety-two thousand persons have been driven from their homes, over two hundred and forty-five thousand have not been affected in that way. The whole immense area of the west divieion, with its miles of dwelling houses, its stores and its hneiness blocks, is almost intact; while the eouth side retains the great mass of ite dwelling houees of the latter class, many manufactories, and the tine business blocke which have been erecting on Twenty-second street and Archer nvenne, and at other points, many of its finest churches, and the innumerable manufactories which abound in the sixth ward."

THE CHURCHES BURNED.

The *Advance*, which has just come to hand, and which we are happy to welcomo on its reappearance, has the following:

"Of the losses hy the great fire few will he more deeply felt than the destruction of so many churches. Nearly seventy-five churehes, miesion schools, etc., were destroyed. The New England church, one of the moet elaborate structures in the city, wae laid in ruine, as was the home of *every* member of the ehnrch. The Firet and Second Presbyterian churchee, the Firet Universaliet, Trinity (Episcopal) and the New Jerusalem churchee are among the ruins. The Roman Catholics euffered greatly, loeing as many as seven churches, six convents, eight schools and two hospitals—worth in all somo $5,000,000. The First Presbyterian church have sent their pastor, Rev. Arthnr Mitchell, East, to solicit aid for the church and for tho institution at Lake Forest. The theological seminaries—Congregational, Baptist and Presbyterian—were spared, yet truly 'so as by fire,' since their most liberal benefactors have lost so heavily."

The following is a list of the principal churches in Chicago destroyed in the great fire, with their estimated value:

SOUTH SIDE.

First Presbyterian	$200,000
Universalist	100,000
Trinity (Episcopal)	150,000
Swedenborgian	75,000
St. Mary's church and mission (Cath)	250,000
Second Presbyterian	80,000
First Methodist Episcopal	400,000
Wabash avenue Methodist Episcopal	125,000
Other smaller churches	250,000
Farwell hall	400,000

NORTH SIDE.

North church (Presbyterian)	75,000
Westminster (Presbyterian)	75,000
Methodist Episcopal Grace Church	150,000
Moody's mission	125,000
St. James (Episcopal)	150,000
Two Cath. churches, with nunneries	300,000
New England church	150,000
Robert Collyer's Unitarian church	100,000

This list is exclusive of the Fullerton Avenue Presbyterian and other small churches, the value of which is unknown.

The aggregate value of the churches destroyed is estimated at a little over $8,000,000.

The people of Chicago are devoting themselves with their well-known energy to rebuilding and repairing the desolation produced by the fire. A dispatch of the twentieth saye:

"Building prospecte look more encouraging every day, and each hour the aspect of the ruined districts eeems to undergo a change, and a large portion of the burned districts begin to look less like the ruins of a city, and more like the foundations of a new one. On Saturday night there will be more than three hundred hnildings completed and ready for receiving goods, on the site of the fire in the south district. Many single ones cover a frontage of fifty, seventy-five and even one hundred feet, with a depth of one hnndred and fifty to one hnndred and seventy-five feet. These large edifices are mostly on Michigan avenue, close to the lake shore. I am informed that more than half the real estate in the south division, which was burned over, is owned by less than forty persons, and that all of them have large ready means, which they will, without doubt, at once apply toward rebuilding their edifices. No class of citizens have snffered more by the recent fire than the lawyers, as abont every office in the city was in the burned district. Many of them had large and valuable libraries, which were consumed, and with the courthonee was consumed the library of the Law Institute, one of the largest and most valuable libraries in the country. There is probably not a single collection of law books left in the city which has any pretensions to be called a library, nor even a complete set of Illinois reports."

Married.

October 30, 1871, at the Methodist Episcopal church, Baton Rouge, by Rev. R. S. Trippett, Mr. WILLIAM P. COX to Miss L. E. TERRILL, both of East Baton Rouge.

By Rev. John A. B. Jones, October 25, 1871, at the residence of the bride's father, Mr. George Darden, Mr. EVAN S. DEVENPORT and Miss DARCELLA C. DARDEN, all of Claiborne county, Mississippi.

On the evening of October 1, at the residence of Rev. Charles W. McAllister, by Rev. S. H. Cooper, J. M. CARMICHAEL, Esq., to Miss MARY SMITH, all of Dale county, Alabama.

Obituaries.

SISTER M. J. P. CONSTANTINE died September 13, 1871, aged fifty-nine years. She was a native of Dublin, Ireland, but had been in this country for many years. In 1829 she joined the Methodist Society in Dublin, and became a professor of religion, and ever after was allied to the Methodist people, wherever she lived. Sister Constantine had adopted a system of holy living peculiar to those Christians of Wesleyan type, who take their start in the old country. She had attained unto that rare degree of Christian piety which made God her chief joy. She was "diligent in business," laborious in her domestic life, rendering her home comfortable and happy, in which she took pleasure; but her chief joy was in God. We looked upon her as one of the purest-minded Christians which it has been our fortune to know. We saw her the day before she died. She talked of Jesus and of His presence. We have recorded the death of many a saint, but none upon whom we looked as a purer spirit. "Blessed are the pure in heart, for they shall see God." May her bereaved husband and daughter follow her as she followed Christ. J. P.

DIED, at her late residence near Floyd, Louisiana, on Monday, October 9, 1871, after a long illness, Mrs. MARY A. E. LOTT, consort of Hon. Hiram R. Lott, aged forty-two years and two months.

Mrs. Lott was a native of Hinds county, Mississippi, but moved to Carroll parish in 1853. To a large number of fond relatives and friends in both States the intelligence of her death comes with a bereaving sadness which language can but poorly express. The unassuming beauty of her life is known only to those who knew her best. A heart warm with all generous and kindly impulses, a hand ever open to charity, many a weary day will come and go ere the void she has left can be filled, or the lovely beauty of her life, in the tender relations of wife, mother, daughter, sister and friend, shall cease to waken in saddened hearts the deepest emotions of sorrow. Her last moments were soothed by the unfaltering trust of a Christian's hope, and the severing of earth's dearest ties by the assurance of a blessed Saviour's love. The mortal has put on immortality. The gain is hers; the loss, that of the loving husband, the aged mother and the tender children. Her warm heart is stilled in death; her loving smile and gentle voice are hushed forever; but we have her bright example to cheer us through this vale of tears to a great hereafter, for we know the mild rays of paradise beamed on her waking, and the sound she hears is the seraphim's song.

"Our faith beholds the dying here
Translated to that glorious sphere."

M. L. H.

Hinds County *Gazette* please copy.

REV. JARED W. CUENY was born in Sumner county, Tennessee, on the twenty-sixth day of May, 1796. He removed to Marengo county, Alabama, in 1819, and from thence to Sumter county, Alabama, in 1840, where he died July 23, 1871.

He joined the Methodist Episcopal Church in 1828, and was licensed to preach in 1830. He was ordained deacon by Bishop Waugh in 1841, and was ordained elder by Bishop Capers, at Marion, Alabama, in 1852.

He was married three times, and reared eleven children, five of whom preceded him to the spirit world.

The Dayton circuit was my first appointment in the Alabama Conference, and there I found Bro. Cheny a very popular and useful local preacher. He was a pioneer in the canebrake of south Alabama, and performed a conspicuous part in planting Methodism in that section. He was a man of marked character, of strong natural ability, a sincere Christian, and a preacher of considerable ability. He was a good citizen, and was highly esteemed for his moral worth and sterling integrity. He was a devoted husband and a fond father.

His remains were committed to the earth by the Masonic fraternity, and the religious rites of the church were performed by the writer.

Thus has passed away our venerable brother, who was of a generation of Methodists in Alabama but few of whom survive him. He has gone to meet those who labored and suffered with him here. Of the members of the circuit referred to above, scarcely one of his generation remains. They have nearly all gone to swell the ranks of the redeemed in glory.

May the Holy Comforter be with the widow and surviving children, and guide them into all truth, that they may once more become a united family in the glorious home of the blessed. THOS. Y. RAMSEY.

TRIBUTE OF RESPECT.

WM. N. THOMPSON.

At a meeting of the Antangaville, Alabama, Methodist Episcopal Sunday school, held on Sunday, October 15, 1871, Bro. Jos. B. Wilkinson was called to the chair and A. W. McNeel requested to act as secretary. Bro. Wilkinson, in some feeling and appropriate remarks, stated that the school was called together for the purpose of making suitable expression in regard to the death of our assistant superintendent, WILLIAM N. THOMPSON, who departed this life since our last meeting. Bro. T. J. Motley moved that the chairman appoint a committee to draft suitable resolutions in regard to this sad dispensation; whereupon he appointed Bros. Thomas J. Motley, T. W. Hall, and our pastor, William A. Edwards, as said committee, who retired for a short time and reported as follows, which was adopted by a rising vote, viz:

WHEREAS, The Ruler of the Universe has seen fit, in his providence, to call our brother and beloved assistant superintendent from our midst to his reward on high; therefore, be it

Resolved, That while we meekly bow to this sad dispensation of an all-wise Providence, we lament his demise, not only on account of his bereaved family, but also because of his efficiency as an officer of the church and Sabbath school, and a citizen possessing such virtues as made him preeminently useful to society.

Resolved, That while the shadows of sorrow are gathering over us, we feel assured that our brother has exchanged a land of sorrow and affliction for one of perpetual bliss.

Resolved, That we sincerely sympathize with his disconsolate wife and children in passing through the deep sorrow occasioned by the death of a kind husband and an affectionate father.

Resolved, That this preamble and resolutions be spread upon the minutes of the records of the Sabbath school, and a copy be furnished by the secretary to the bereaved family.

Resolved, That the secretary furnish the NEW ORLEANS CHRISTIAN ADVOCATE with a copy of the action of this meeting, and request that the same be published in said paper.

JOS. B. WILKINSON, Chairman.
A. W. MCNEEL, Secretary.

SISTER ROSA MILLS MILLER, wife of Rev. John A. Miller, of the Louisiana Conference, and daughter of Dr. William G. and Mary A. Mills, was born in south Louisiana, May 29, 1838; was married to Rev. J. A. Miller, at Chapel Hill, Texas, in 1859, and departed this life September 23, 1871.

She professed religion and joined the church during the administration of Brother Waters on the Vermilion circuit, I think, in 1856, at Perry's Bridge. She realized God's converting grace in all its fullness. Indeed, her conversion was one of very extraordinary power and clearness. She was deeply prejudiced against a shouting religion; owing to which fact, though deeply penitent, she failed for days and nights to experience the desired change, until some one of the ministers remarked to her: "Sister Rosa, you must not dictate to the good Lord as to how he shall bless you." Just at this point she exclaimed: "Any way, Lord." In a moment light and love burst in upon her soul with such power that she arose from the altar, shouting the praises of God, and exhorting others to approach the mercy seat, and seek and find, as she had done, "the pearl of great price." So overwhelming was the evidence of her acceptance that she could never afterward doubt it in the least.

We formed her acquaintance in the year 1858, having been appointed to the Vermilion circuit that year being our first in this Conference where, in that land of strangers, we found our home in her pleasant family. We boarded with her grandmother, who indeed was the "salt of the earth." Sister Rosa spent much of her time with this venerable mother in Israel, which gave us ample opportunity to discover the genuineness of her Christian faith, which developed itself in her daily conduct and conversation. Since that time she has been greatly devoted to the interests of the church. We have known much of her life for the last few years. She was raised to have her every wish gratified, yet as the wife of an itinerant Methodist preacher she would not allow her kind husband to incur any expense possibly to be avoided, even in the way of help to lessen her toils in household duties. This year she was a member of our charge. We have often visited her little rural home. The abundance of the heart was, on every visit, shown in the train of her conversation. Her great desire and struggle was to keep her dear husband untrammeled, that, with "a glad heart and free," he might fill his mission with acceptability to God and with profit to the church. Nearest her heart seemed to lie her own responsibility as a Christian mother. We rarely met Sister Miller at her own or our humble home that her heart seemed not to dwell on the training of her children for God and heaven. Often during this year has she uttered, with that concern only felt by the pious mother, alive to her responsibility: "Oh, Bro. Kimball, if I can just raise my children for heaven! Oh, that others felt as I do!"

She was a mother in Israel. She was a lady of rare excellence, whether viewed from the standpoint of intelligence or Christianity. Intellectually and socially she was of superior excellence.

Her death occurred under circumstances the most peculiar and affecting. She and her little family had gone with Bro. Miller as as a tenter on a camp ground at a point on Bro. Miller's work. The services had opened on Thursday night, went on through Friday, and up to Saturday at the eleven o'clock service. She attended almost every service—was in the congregation to hear the eleven o'clock sermon on Saturday, at which time the preacher presented to the audience the solemn subject of death. Services over, she left the arbor and returned to the church, which was occupied by Bro. Miller as his tent. Dinner was served. Sister Miller ate as heartily, perhaps, as usual. The table being cleared, several friends gathered in to enjoy a social conversation with Sister Miller. We stepped into the church to see Bro. Miller, and she looked around, saw it was I, and said: "Bro. Kimball, come take a seat and rest yourself." To which I replied: "I thank you; where is Bro. Miller?" She said he had stepped down to Bro. Moreland's tent. She was in the rocking-chair, with her sweet little babe in her arms. I turned and went down to the tent, about fifty yards distant; and failing to find Bro. Miller, returned by way of the church, and just opposite the door a lady, pale and frightened, exclaimed to me: "Call the doctor; Sister Miller is dying." In less than ten minutes from the time I had inquired of her for Bro. Miller, her spirit had taken its everlasting flight. It seems that just as I left the house she arose from her chair to accommodate some friend, after which she took a seat on the bed, lifted her little babe to her bosom, and just at this instant sank back into death, without a sigh, struggle or groan. No sign of pain—not a distorted feature—simply two slight efforts to breathe, and all was over. Thus passed away this noble specimen of a Christian woman. I have often seen loved ones die, but never saw such consternation as overwhelmed that congregation on this occasion. Sister Miller was an ornament to every circle in which she moved. Few enjoyed a larger circle of friendship and friends than did she. She was a devoted wife, a true friend, a faithful Christian mother, a devoted child of God, and all that could win for herself the love and sympathy of the pious and good. We weep not for her, but for the bereaved husband and motherless children, whose loss can be made up only by the God of all grace and consolation, which, in the name of Christ, may he do. In this mysterious visitation of Divine Providence we suffer a vacuum which nothing but an all glorious resurrection can fill up. We sorrow not as those who have no hope. She is not lost to us, only for a few days. She has gone a little ahead of us to urge us with greater alacrity and delight on our Christian journey. May this event be sanctified to the good of her large circle of friends, left below to weep her exit from our vision; and especially may God largely administer grace and comfort to the bereaved family. She has gone from us just when, for years, she predicted she would at the age of thirty-three years—and suddenly, as she was long since impressed. We commend our beloved Bro. Miller, and little boys and little infant girl, to the prayers and sympathies of the people of God. Let us strive, one and all, to meet her in glory. Amen. W. P. KIMBALL.

MINDEN, Louisiana.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Nov. 6, 1871:

A—Thos K Armstrong 2 lets, D Appleton & Co 2 lets, George F Alford & Veal, J B Ashley.

B—J Lane Bordeu $32, Barnes & Wilkinson $25, A S Barnes & Co.

C—M M C Carmichael $3, Thomas Clinton, Thomas Crowley, Mrs H Carre $1.75.

D—L F Dowdell, H Davis $3, R A Davis.

F—F M Featherston $3, Thomas W Flowers $21.

G—Joseph Gorton, J J Grace, Courthandt Lee; Goodrich, William Garretson & Co.

H—H Henderson, Mrs M Hunter, Charles Hutchins, W C Halslip, C W Harris.

I—R S Isbell.

J—A W Jones $7.50, R B Johnson $7.20, I G John, J A B Jones, H F Johnson.

K—W P Kimball, Bishop J C Keener, J T Kilgore $167.91.

L—J B Lippincott & Co.

M—L P Meador $21.15, I Z T Morris, D S McDonald, M C Manly $2.80, Irvin Miller, J M McNair, Jethro Moore $50, O M Marsh $20, John S McCarver, H McCaller $5, S C McCormick $13.50, A W McNeill, Herman B Mingruder, M J Montelth.

N—Thomas Nelson & Sons.

O—C C Oliver.

P—J V Pointer $17.85, J A Pace $7, A S Parsons.

R—R H Read, A Riser $6, Thomas Y Ramsey $3, Thomas E Rives, J H Robinson, Geo Routledge & Sons.

S—J A Spence, James Shanks $6, C S Stewart $11.75, George B Scofield, Charles Scribner & Co, R A Sibley, B L Selman, W D Stayton $25, J J Stoker, Sheldon & Co, J W Schermerhorn & Co, Scribner, Welford & Co.

T—R S Trippett $3, D Tillotson, Tait & Laney $20, J K Thompson 75 cts, M W Trawick $4.75, George R Talley.

W—J F Wynn $19.50, W W Whitney, Warn & Payne, John C Wilkinson, M A E Winfrey.

Received in letter from Greensboro, no name, $11.25.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

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REFERENCES.
Messrs. Baker, Lawler & Co., Mobile, Ala.
Moses Waring, Esq., Mobile, Ala.
Hon. Milton Brown, Jackson, Tenn.
Bishop J. C. Keener, New Orleans.
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The Child's Corner.

FLOWERS IN THE GRASS.

BY MARY GARDINER.

After dandelions, buttercups;
After buttercups, clover;
One blossom follows another one,
Over, and over, and over.

And the sweet, satisfying green
Is round about them all;
First to be here in spring-time,
Staying last in the fall.

Just as God's love is first and last,
With human loves between—
Successive blossoms, which he sends
Through his all-present green.

Only when cometh the clover,
Lifting her honeyed crest,
'Tis then that in our heart's choice,
We like dandelions the best;

As here and there in autumn-time
Their lonely faces smile,
Like likenesses of vanished things
Which we had lost awhile.

After dandelions, buttercups;
Then daisies and clover;
One blessing touches another one,
Over, and over, and over.

But O, behind, beyond, around,
Between them, and above,
Rises the satisfying green,
The Everlasting Love.

British Messenger.

BOBOLINK.

Throat brimful of music—
Cannot keep it in;
Bless me! Wouldn't have you try;
'Twould almost be a sin.
Should think 'twould choke you though, sometimes;
The aperture's so small
That all this noise must struggle through,
Or not get out at all.

Swinging on the lily-cups,
Hiding in the clover,
Prince of comic vocalists,
Saucy little rover—
Give us a gem from Mozart,
A taste of Meyerbeer,
Or a morceau from Rossini,
Fit for cultivated ear.

Cannot? Well, stop trying;
Your own wild notes are best.
Stick to the tune you've practiced,
Never mind the rest;
Stretch your mouth to the utmost;
Pour forth your pearly song,
Marred by no taint of by-gone grief,
Or shade of future wrong.

DOWN IN A DIVING-BELL.

When I was a boy a new pier was needed for our old town; and divers were employed to remove the foundation of the old pier, and to lay the foundation of the new. You may be sure that these divers were objects of great curiosity to the boy population of the place. We used to assemble to watch them into the rough wooden shed in which they began to dress, peeping in when we got a chance, and to follow them out of it along the scaffolding from which they went down into the water, in order to see their mates put on their helmets and their back-weights and breast-weights and great boots, with nearly twenty pounds of lead in each sole, fasten on their life lines and belts, like Robinson Crusoe's, and then fix fast the divers' mouth-pieces. We used to hold our breath as they went heavily down and down their long ladders, at last altogether disappearing from view. At least, that used to be our feeling at first. We got more accustomed to the divers in time. At last some of us would go into their hut, and chat with them as they dressed and undressed. This was how they dressed: they first put on flannels something like a cricketer's, and then an India-rubber jacket and pair of trousers made out of one piece, like those queer machines which disgusted little boys were at one time compelled to assume as an intermediate costume between petticoats and regular breeches. Then the breastplate was fastened on, and then the man who dressed the divers put on their India-rubber wristbands and woolen night-caps for them, and they went out to finish their toilet as already described. The helmets were round, pot-like, metal things, with plate-glass eyes, and two pipes—one to let the pumped air in, and the other to let the waste air out. To save the divers' shoulders, pads were put under the helmets. The weights I spoke of—besides the forty pounds of lead which each man carried in his boot soles—were half a hundred weight in front of, and the same, behind, him. The "life" line is a cord with which the diver communicates with the upper air.

My chief friend among the divers was an old man who had been almost all over the world, either as a diver or as a sailor. The others called him "Ghost." *Why*, I could not make out, for he was a stout, hearty, good-looking old fellow.

One day, when I went into the shed, Ghost, with some of his diving things still on, was sitting smoking by the fire. He held up his hands to explain the state of his toilet.

"I've been a-havin' the pins and needles, so that I didn't know whether my hands belonged to me, or was two pincushions. Leastways, they let me know pretty sharp as they did belong to me by the pain they give me."

I asked him what he meant.

"Why, you see, them tight things we wears round our wrists won't let the blood flow as it did ought to, and this cold weather one's hands gets like two blocks o' ice under water. I've give my knuckles pretty nigh a smasher with my hammer, and never knowed it till I come up again. So, you see, when the things is took off, and your blood begins to sarkilate, it's a caution the pain it give ye sometimes."

I asked why they did not go down in a diving-bell instead of by ladders.

"Why, you see, ladders is more convenient for the kind of work we're about just now; and for any kind o' work that ladders could be made to do for, the masters," he added with a grin, "would rather use the ladder than the bell."

"Why?"

"Well, you see, the masters has got it into their heads that men as goes down in the bell, instead o' mindin' their work, sits smokin' and yarnin' inside."

"But you *have* been down in a diving-bell, haven't you?"

"*Me*, sir! I only wished I'd got as many pounds now as times."

"And how do you feel?"

"Feel! I don't know as you feels anyways partic'lar—it's pretty much as if you was sittin' in a room with the blinds down or the shutters shut."

"But don't you feel anything at all strange?"

"Well, some says that the fust time you goes down in the bell the blood rushes a bit to your head, and your ears ring, and you feel half deaf and choky like. But, law, that's soon got over. I suppose *I* must ha' felt so fust time, as they says everybody does, but I don't remember nought about it."

"And how dark is it?"

"Why, of course, that's all accordin' to the time o' day and kind o' day—there's bull's eyes atop of the bell, you know—and to the sort o' water. There's some mucky water I've been down in where 'twas just as easy to work by night as by day—you couldn't see your hand afore your face—you couldn't see nought, but had to grope about as if you was locked up in a coal-cellar with the flap down over the gratin'. But then agin, in foreign parts, I've been where 'twas almost as light, half a dozen fathom down, as 'twas atop, and many's the bottom I've been at that was a deal lighter than one o' them London offices on a foggy day when the gas is alight."

"But isn't there anything curious in going down in a diving-bell?"

"Not that I knows on; it might seem curious to you, perhaps; but then, you see, I'm used to it. It don't seem curious to you to go to school, you see, but it 'ud seem uncommon queer to me, I guess. Well, perhaps, the curiousest thing is to hear the waste air gugglin' out at bottom, and to see it through the bull's-eyes goin' up in big bubbles one atop of another, as you've seed a fish a-bubblin' in a pond."

"But didn't you ever meet with any adventures?"

"Well, no doubt, I've seed some queer sights now and agin; but I can't tell 'em to ye now. I've had a long spell o' work, and it's gettin' time for me to be a-turnin' in."

But on another occasion, when Ghost had more leisure, I got him to tell me some of his adventures.

"Well, p'r'aps the curiousest thing that ever I see was a critter that got rid of its own insides. I trod on one o' them sea-cowcumbers, and blest if it didn't spit its own belly out. I was aboard of a Yankee ship once that went trading to the Fijis for 'em—*trepangs* they called 'em there. The darkies had to ketch 'em for their chief, and then he sold 'em to our skipper for powder and shot and calico, and such as that; and when they was dried, a nice penny he made in China for 'em; it's the Chineses as eats 'em. The darkies dive for 'em, and precious brisk they are about it—out of the water and into it agin as if they was fish themselves. No, I never see any pearl fishing; but if anybody's told you that the pearl divers can stay under water a quarter of an hour or so, you may tell 'em for me it's a lie. I didn't use to be a bad hand at their sort o' diving; but between three and four minutes was the most I could ever manage."

I asked Ghost whether he had ever been attacked by a shark, or anything of that kind, when groping about at the bottom.

"Well, not by a shark exackly," he answered; "but one of them sea-wolves once set on me, and I don't know but what they're wuss than sharks, because they've got a dozen sets o' teeth. I hit out at the beggar with my pick, and he bit the end off like a bit o' sugar-stick. It was lucky for me I druv my pick into his ugly head next try. And I tell ye what, sir, me and two mates was again down once, and one of them big cuttles put one of his long arms into the bell, and laid hold o' the man that was sittin' opposite to me, and if I hadn't hit out pretty well with my ax, and my tother mate hadn't rattled away pretty brisk on the side o' the bell, that old cuttle would ha' had one on us, if he hadn't had all on us. Yes, that's how we let them above know what we want—knockin' on the side o' the bell. One knock means this, and two means that, and so on, as you've agreed; but, of course, when they hears a never-endin' clatter, they knows, of course, that there is somethin' out o' common wrong, and brings us up as fast as ever they can make the winch go round."—*Good Words for the Young.*

STORIES ABOUT LIONS.

The lion is strong and cruel, yet he will become attached to those who treat him kindly. A story is told of one who was brought from India, and who on the passage grew very fond of a sailor who had charge of him. His name was "Nero." On being shut up in a cage in London he grew sulky, and was very fierce when any one came near him, so that it was dangerous even for his keeper to approach him.

One day, a few weeks after Nero had been shut up in his new prison, a party of sailors visited the menagerie, and were warned by the keeper not to go near the lion, who every now and then growled savagely at those who were looking at him. All at once one of these sailors run up to the cage, and thrusting in his hand, cried out:

"What! old shipmate! don't you know me? What cheer, old Nero, my lad?"

The lion instantly left off feeding and growling, sprang up on the bars of the cage, and put out his nose between them. Jack patted him on the head, and the lion rubbed his hand with his whiskers like a cat, shewing evident signs of pleasure.

"Ah!" said Jack, turning to the keeper and spectators, who stood frightened and in astonishment, "Nero and I were once shipmates, and you see he isn't like some folks; he don't forget an old friend."

The following anecdote is told of a lion who was kept in a menagerie at Brussels. The den of this lion, who was named Danco, needed some repairs. The carpenter who had to make them, on seeing the lion in the same cage as that in which he was to work, started back in terror.

"I can't go in beside that beast," he said.

"But," replied the keeper, "I will take him to the lower end of the cage while you are at work."

Upon this they entered the cage, and the carpenter fell to work. For a while the keeper amused himself with Danco, but growing tired, dropped into a sound sleep. The carpenter worked on without fear, trusting to the keeper for protection from the beast he so much dreaded. Having repaired the lower part of the cage, he turned to ask the keeper's opinion of his work. To his horror, he saw the lion and his keeper sleeping side by side. The lion awoke at the sound of the carpenter's voice, and glared at him fiercely; after a warning growl, which seemed to say, "Don't come too near my master," it placed its paw on the keeper's breast, and composed itself once more to slumber. To the carpenter's great joy, some of the attendants came up and awoke the keeper, who did not appear the least alarmed at his position, but shaking the lion's paw, led it off to another cage, and left the carpenter to finish his work without further alarm.—*The Children's Hour.*

The Farm and Garden.

FARM WORK FOR THE MONTH.

CORN, PEAS, ETC.

If the gathering and housing of the corn, peas, etc., have not been already attended to, let them be done at once. Delays are proverbially "dangerous." Days will occur when the cotton is too wet to pick, which ought to be employed in this important work.

SMALL GRAIN.

It is not too late to sow rye, barley or wheat for green feed in the early spring. The crop will not be as early or as luxuriant as if it were sown in September or October, but it is far better late than not at all.

We can employ no language strong enough to advise our friends to devote a good portion of their available arable land to wheat, oats and barley, and to provide for a plenty of clover when the grain has been harvested. We believe that clover is not only one of the most profitable crops that we can raise, but that it is the most efficient and cheapest restorative of our exhausted lands. On well-manured, well-prepared stiff lands, clover sown with small grain in the fall, (always provided that the seed be genuine and fresh, and a sufficient quantity sown,) is a sure crop. Those who tried it this year are satisfied that it will "succeed at the South," and are making arrangements to go into it on a large scale now. But there are very many yet who are afraid that clover and the grasses will not "stand our hot, dry summers."

SWEET POTATOES.

Where they have not been dug and put away, should receive immediate attention.

MANURE.

On off-days, when the hands and teams cannot be otherwise employed, they may be profitably engaged in cleaning up the stables, stock lots, hog pens, fence corners, ash-hoppers, etc., gathering the proceeds in a well-sheltered manure pit, and hauling, to mix with them, all the leaves and other "trash" which can be converted into manure. Where this work is regularly done "guano drafts" are never excessively onerous.

FALL PLOWING.

To those who have fields "white with cotton" we know that it is almost useless to expatiate upon the advantages of deep, close plowing at this time of the land to be planted in the spring, and leave it to the fertilizing influences of the frosts of winter. It is not one of the least of the land-exhausting influences of cotton planting that it almost totally excludes the possibility of fall plowing.

FENCES.

From this time until the new year opportunity should be taken to build fences where they are needed, and repair them where they are defective. Patching here and there is not what we mean. While the law requires us to build miles of fencing to prevent the stock of other people from trespassing on our property—while we must have fences at all—let us have good fences, which will answer the purpose. We hope to see the day when the present unjust and cruel law relative to fences will be repealed, and every man will be compelled to prevent his stock from depredating on his neighbor.—*Southern Farm and Home.*

QUALITY OF PORK.

An exchange advances the following ideas in reference to the influence which different kinds of feed has upon the quality of pork produced:

We all know what a difference there is in pork. Breed has something to do in this matter, but not so much as many suppose. It is the kind of feed that makes kind in pork. Use milk or whey largely, and your pork is sure to be soft, flabby, and will fry away one-half. What is left is not relishable. Hence our dairy pork is our poorest pork, varying according to the amount of grain that is fed. So still-fed pork is in bad repute. Miscellaneous feed makes ordinary pork, often quite ordinary. Slop will not do, there seems to be too much water.

The grains are what is wanted to make good, sweet pork—pork that is solid and will fry well. Rank pork is unendurable, and yet there is much of it, and some people prefer it, like the pork from large, strong hogs.

A dirty, offensive sty is an element, no doubt, in producing strong or even fetid pork.

Have clean quarters, a clean animal, good ventilation and feed grain. For drink give cold, not in any way foul, water. Corn for feed is best, and old corn at that. Do not house too close, nor feed too sharp; look to the convenience of the hog, and fat him so that he is in good condition, not over-fat, with possibly diseased parts about him in consequence, the pork affected by it.

Old corn submitted to heat will yield most pork, but it is doubtful whether the quality is as good as when fed raw. So, probably, with all the grains.

We have had a chance to note clear distinctions in the quality of pork. Where the dairy is excluded and the grains are fed there is good, solid pork, and, unless the hog is old and large, we find it to be sweet. We find it difficult to get good pork among the dairymen—that is, pork that will not fry away too much, and is of No. 1 keeping quality. This among all breeds, for all are kept here. We are fatting a pig for our own use, of mixed breed of Chester White and Berkshire, and we feed him old corn, ground, and give him water to drink. We expect the first quality of pork, and we shall not be disappointed. We have practiced this for years, and seen it practiced, and with unvarying success. The pork is always solid; cooks well in all forms; is sweet and toothsome, and more wholesome than the rank bacon. We have no difficulty in keeping our pork.

SUCKERS ABOUT FRUIT TREES.—Every orchard not carefully watched is liable to become infested with suckers growing about the feet of the trees, and nothing gives a more untidy appearance. Young orchards must be examined at least once a year, and have all the suckers carefully removed. For quite young trees this work should be done early in spring, as cutting away any considerable portion of growing wood and leaves has a tendency to retard growth; but unless the mass of suckers is very large it should be done now, if omitted before. From large trees it is always better to take off the suckers at the present time, or while the trees are growing freely, as the work may be more effectually performed, and they will be less liable to start again. The worst thing that can be done is cutting the suckers off with a knife in such a way that short stubs are left to sprout a second time. If the sprouts are small, or only one season's growth, they may be easily and well removed by grasping them one at a time with both hands, and then, with a stiff cowhide boot, place the foot next the tree and on the sucker, and one or two quick jerks will separate it to the base. If this is impracticable take a small gouge and mallet and cut them off closely. When it is thoroughly done they will not be liable to reappear, and the few that appear subsequently are easily got rid of. A neatly kept, clean orchard is better and more profitable, in every way, than one infested with suckers, weeds, grass and bushes.—*Country Gentleman.*

VEGETABLE GARDEN.—There is not much to be done this month in the way of seed-sowing, but a great deal may be done in preparing for seed-time and in improving the prospect of an abundant harvest. Now is the time to pile on the manure in the vegetable garden, and, when spread evenly, to turn it under.

Let it be always remembered that a garden cannot be too rich. Some of the most successful market gardeners in Pennsylvania and New Jersey apply as much as five hundred loads of manure to the acre in one year, and they find that it pays. Let no one be afraid, therefore, to make the garden too rich. The vegetables will stand it and be glad of the chance. They are heavy feeders, and, being young and of rapid growth, need a great deal of nourishment. Do not delay this work until the spring. Do it now and do it liberally, so that the manure may be assimilated with the soil, and make it porous and friable for working in the spring. If your garden soil be too sandy mix some clay with it, and if, on the contrary, the clay is in excess some sand applied to it will be of benefit. Now is the time to prepare the garden. Do not postpone or neglect this important part of your duty.

THE ORCHARD.—We believe that this month and the early part of December are the best time for transplanting fruit trees. Trees are asleep then, or nearly so, and, if ordinary care be taken, are scarcely affected by the change. Pruning may be advantageously done now before the hard frosts set in. If your fruit trees have not been already thoroughly searched for borers and worms, attend to them without delay, before they get established for the winter, when it will be hard to find them. Destroy all webs and cocoons hanging to the branches or bark. Manure your orchard by spreading for a circle of ten feet all round the trees a compost of rotted yard manure, muck and ashes. Sow all seeds of fruit trees.—*Southern Farm and Home.*

THE FLOWER GARDEN.—Because winter is coming let not the flower garden be neglected. Plant out your bulbs if you have not done so in October, but do so without loss of time. Plant azalias, deutzias, pyrus, japonica, Scotch broom, honeysuckles, altheas, jasmin, privet, spiræas, lilacs, viburnums, roses, syringas and sweet-scented shrubs. All the above are hardy, and if planted now will bloom early in the spring. Take up all bedded plants and put away in pots for the winter.

Prepare at once the frames and pits for the reception of tender plants which need protection in winter. It is still time to sow seeds of hardy perennials and annuals.

HOUSEKEEPERS' DEPARTMENT.

SODA CAKE.—One coffee cup of white sugar, half tea cup of butter, beat together till like cream, then add two well-beaten eggs, one teaspoon of cream tartar, half teaspoon of soda dissolved in half tea cup of milk, and one coffee cup and a half of flour; spice to the taste.

STEAMED BROWN BREAD.—One cup of Indian meal, two cups of rye, one cup of molasses, two cups of milk, half teaspoonful of soda, the same of salt. Stir well together and steam three hours, taking care that the water does not stop boiling. Add boiling water as the water boils away. If you wish it hot for breakfast, steam the day before, and in the morning set it in the oven for half an hour to form a good crust.

SALT-RISING BREAD.—Early in the morning boil one pint of new milk; set it off, and when milk-warm add one teaspoonful of salt, two tablespoonfuls of corn-meal and enough flour to make a moderately thin batter. Set it in a pot of warm water, and keep at regular heat until it rises; then make it up with flour, to which must be added a tablespoonful of butter or lard. Put into oven to rise again, then bake.

BREAD PUDDING.—Take a coffee cup of light bread crumbs, soak in a pint of new milk; when soft, stir in two well-beaten eggs and a tea cup of sugar, add a half teaspoon of salt, and spice to the taste; just before going into the oven drop in a cup of stoned raisins; beat up the whites of two eggs, add two tablespoons of white sugar; when the pudding is done, place the frosting smoothly over the top, and return it to the oven for five minutes.

PRICKLY HEAT is easily cured in one day by using the warm bath for ten minutes, then rubbing the affected part with lemon juice. The warm water dissolves the salts that are lodged under the skin; so does the lemon juice. When the eruption stings and burns, lemon juice rubbed on the part affected will give relief in a few moments. Possibly strong apple vinegar might act in the same way. Persons who cannot get lemon juice might use nitric acid dissolved, twenty grains to an ounce of water.

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jy6

TWENTY-SECOND ANNUAL STAT...

—OF THE—

Crescent Mutual Insurance Co...

Gross Premiums for the year...	$173
Assets of company, April 30, 1871	108
Net Profits for the year.....	168

The Board of Trustees resolved to ... terest at Six Per Cent in cash on all ... ing certificates of Scrip, and also to ... cash FIFTY PER CENT of the Issue ... to the legal holders thereof, on and ... first Monday in June next.

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Scientific.

PHOTO-MICROGRAPHS.—Exp[e]re been made with electr[ic]ium, and oxy-calcium li[g]ht by Dr. Woodward, [o]f my Medical Museum, to [p]res clearer and better defin[i]r he had seen produced [b]ut. But he now finds, as his [i]n the *American Journal of* [M]d by certain improvement[s] of sunlight he has photo[g]t tissues with great succe[ss]

CARBOLIC ACID.—Since it[s] ak of the cattle disease [i]n this article has become so[far] to lead to many inquiri[es] at it is. We would tre[at], for the information of[our] aders who are curious [a]t, t it is one of the produc[ts] tillation of coal oil, thus covered a few years ago [as] werful disinfectant, and [for] is purpose it is extensively physicians in hospitals [and] oms, and that in many of trid and festering sores [is] the best remedies that [has] n discovered, removing [the] e smells and healing [pro]cesses t are difficult to reach [and] edies. It is therefore [now] used as one of the [ingre]dients for cattle sick with[the] d mouth disease. Thell[ow] the sores in the feet [are] e in the highest degree. [The] carbolic acid removes [the] e smell and heals the [sore]

CHILLS AND FEVER.—Nous [peo]ers still have the [mal]ignant valence which they [suf]fer drought, summer befast. [Pla]ces which for many yeafore [enj]oyed the happy reput[ation] ing exempt, are obliged [to] e impeachment, and can fall k on the consolation they e so far not alone in the [sci]ence t it would be difficult [to] cality which is entirely free. ruggists report a largely [in]creased emand for quinine [in] every carter, and from new [com]ers, d the drug has recently [adv]anced atly in price. That [various] ers, so called, are truly [med]icated by alarial poisons is a [delu]sion ore than ever strong in [the] profession, confirmed [by] great altitude of facts which[serve] to mit of no other explanat That ch poison, as well as [miasm]atic s or deleterious influence [may] to take effect on the [human] sys-m, and in developing [disease], when e system is in a [depressed] condi-on, as when chilled, [or] [ex]by cause its tone is lowered below e highest standard of [health], is no s true. Prevention to be ught in avoiding as far [as] may be e malarin, and in keeping [the] body rtified against its incursion. In e animal as well as the [vege]table ingdom there seems to [be] a gen-al law that a vigorous can be pected to resist the insions of any enemies, while sick [or] livos adily succumb.

IN A RECENT communicon to the British Association, Mr. odward combatted the idea th peculiar nditions prevailed ovene whole arth at any time since t appear-ce of animals or plan For ex-mple, the coal period wsupposed have been highly [charg]ed with rbonic acid gas, from the great mount of vegetation ich flour-shed then. He referreo the fact f sedimentary deposits ng formed the bottom of the seis positive vidence of the waste neighbor-g land surfaces; and remarked at, if conditions in t sea were favorable to the developent of an bundance of animal l, those on the land were in all robability qually so. He referrefirst to the bundant evidence of ld-surfaces n Quaternary and Tetary times. Truly marine deposits uch as the chalk) testify to the prence of land by the fossil remains Pterodac-tyles, turtles, and otherhoro-dwell-ng reptiles, while the Valden beds, the Purbeck limestonand Oolitic plant-shales afford abudant proofs of land existing at thatime. Even the marine Solenhofn limestone yields swarms of iects, flying lizards, and a true ird, besides plant remains. In the Triassic period (the age of outown Connecticut valley beds) the arliest traces of mammals appear, while ripple-marked slabs of sandstone show bird-like tracks and Labyrinthodont footmarks, telling of te denizens of the old sea-shores and lakes.

VACCINATION AND DISEASE.—The most experienced vaccinators, on the one hand, and those who have had most to do with the treatment of infantile ailments, on the other, agree in the belief that disease is not communicable by vaccination. Mr. Marsom, an English physician, in the performance of more than fifty thousand vaccinations, "has never seen other diseases communicated with the vaccine disease, nor does he believe in the popular reports that they are so communicated." Mr. Lees, whose observations were equally extensive, has borne similar testimony. Dr. W. Jenner, who in six years had some thirteen thousand sick adults and children under observation, states "that in no case had he reason to believe, or even to suspect, that any constitutional taint had been conveyed from one person to another by vaccination." During a period of seventeen years Dr. West treated twenty-six thousand infants and children, with a like experience; and Prof. Paget, after an extensive familiarity with the diseases of children, expresses the opinion that the worst which can be charged upon vaccination is that, by disturbing for a time the general health, it may rarely give opportunity for the external manifestation and complete evolution of some constitutional affection which but for it might have remained rather longer latent.

Where every person in a community has been properly vaccinated, there is little chance for smallpox to obtain a foothold; and it is also very certain that the presence of the unvaccinated is a standing invitation to the development and spread of epidemics. The opponents of vaccination, and a far larger number who from ignorance or carelessness neglect the precaution, thus become, so far as the public health is concerned, a "dangerous class," which, like other dangerous classes, it is for the interest of the community at large to remove.—*Galaxy.*

A SCHOOL of whales, if they strike the wake of a ship long after it has passed, will take the alarm and travel quickly away from it without crossing.

THE pilot-fish may be called the pig of the ocean, as he seems to have an appetite for anything that comes in his way, animal or vegetable, down to potato-parings.

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NEW ORLEANS MARKETS.

[From the New Orleans Price Current.]

The general market has continued to exhibit a fair degree of animation, with a prospect of further improvement from the rise in the tributaries. Sugar has been in good request, but ruled at irregular prices, with the advantage on the side of the buyers. Molasses also has gone off freely, most of the receipts meeting a ready sale from the landing, but prices have further declined, the closing rates showing a reduction of 3@4c. per gallon. Flour has been in light supply, and ruled at about previous rates until Tuesday, when it commanded rather higher figures. Corn has been in moderate request, at prices showing no material variation. Pork and bacon have sold to a moderate extent, at about Friday's quotations.

The crop accounts from the country are no more encouraging. There appears to be little hope of any increase in sugar over last year, and the correspondence of factors agrees with the tenor of the monthly crop report of the Cotton Exchange, which was issued on Saturday. A close scrutiny of this important document will show that, if it be taken as an indication of the entire crop, it does not warrant even the popular estimate of 3,000,000 bales. For the information of distant readers it is proper to say, in connection with this publication, that there can be no question whatever of either the judgment or the impartiality of the committee. If there be any doubt at all it must rest upon the fidelity of the correspondents in the interior, who have, nevertheless, been specially selected by the committee or nominated by members of the Exchange, in consideration of their intelligence and reliability.

The river is 14 feet 2 inches below high water mark.

COTTON.—The following are the arrivals since the third instant:

Louisiana and Mississippi	bales..	13,040
Lake		30
Mobile		3,191
Florida		11
Texas		156
Total		16,418

On Saturday the movement was checked by light supplies and the sales did not exceed 2,550 bales, while under the decline of ¼d reported at Liverpool, factors were compelled to make concessions of ⅛c., in some cases giving way ¼c. Good ordinary closed at 17⅜@17½c., low middling at 17¼@17⅜c., middling at 18, strict middling at 18¼ and good middling at 18½c. On Monday, with more ample offerings, the demand improved and the competition among buyers enabled factors to realize steadier prices. In some instances, although there was no quotable advance, figures were realized ⅛c. higher than could have been obtained on Saturday in fact, the general tendency was in favor of sellers, and the market closed strong at previous rates. The sales summed up 5,000 bales. On Tuesday buyers again came forward with a fair degree of spirit, and although the movement was checked by light supplies, and there being no regular telegrams from New York, yet the business embraced 4,150 bales, at a slight improvement in strict middling, which was in special request, and firm prices for all other grades.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 113,032 bales, against 102,680 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 99,097 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 10,801 to France, and a decrease of 30,727 to Great Britain, and 9,787 to other foreign ports.

We quote:

Good ordinary	17¾ @ 17¾
Low middling	17¾ @ 17¾
Middling	18 @ —
Strict middling	— @ 18¼
Good middling	— @ 18½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	16,418	
Arrived previously	125,088	141,506
		166,829
Exported past three days.	7,506	
Exported previously	87,656	95,162
Stock on hand and on shipboard..		71,667

SUGAR.—The demand continues good, especially for the better descriptions, and the sales on Saturday and Monday embraced 450 hhds., nearly all the supplies, at 8¾@8¾c. for common, 9¾@10¼c. for fair, 10¾@10¾c. for good fair, 11@11¼c. for fully fair, 11¾@11¾c. for prime, 11@12c. for seconds, 12¼c. for centrifugal, 12c. for gray clarified, 12¼c. for yellow clarified, and 12¾@13c. for white. On Tuesday 175 hhds. were received. The demand was good, and the supplies were sold at 7¾@8c. for common, 10¼c. for fair, 11¼@11¼c. for fully fair, 11¾c. for prime, 11¾c. for seconds, and 12¼c. for yellow centrifugal.

MOLASSES.—The supplies were disposed of from day to day as received, but at declining prices. On Saturday 400 bbls. sold at 40@45c. for common, 46c. for centrifugal, 48@50c. for fair, 52@53c. for prime, 55@56 for strictly prime, and 58c. for choice. On Monday nearly 1,000 bbls. sold at 30@40c. for inferior and fermenting, 44c. for centrifugal, 45@48c. for fair, 50@51c. for prime, 52@53c. for strictly prime, and 53@55c. for strictly prime to choice. On Tuesday the demand was good for the better qualities, and the supplies were sold, embracing 600 bbls., at 37½c. for common, 44c. for prime centrifugal, 48c. for fair to prime, 49@50c. for prime, and 51c. for strictly prime.

FLOUR.—The market is bare, or nearly so, of superfine and double extra; and low treble extra is in light supply. The stock consists mostly of choice extra. The demand, however, is only local, and the sales on Saturday and Monday were confined to 2,000 bbls. at $5.50 for some on its merits, $6.25 for superfine, $6.40@$6.50 for single extra, $6.75@$7 for double extra, $7.12½@$7.25 for treble extra, $7.50@$7.60 for good treble extra, and $7.75@$9.50 for choice and family extra.

PORK.—The stock on hand is small, but there is not much demand. There were sales on Saturday and Monday, however, of 700 bbls. mess, in several lots, on the spot and to arrive, at $15.50 ₱ bbl. On Tuesday 50 bbls. mess sold at $15 62½ ₱ bbl. It is recalling at $15.75@$16 ₱ bbl.

BACON.—The market is dull, but clear rib sides are scarce and shoulders are in light supply, while clear sides are plentiful and dull. There were sales on Saturday and Monday, however, of 100 casks, in lots, at 8¼@8¾c. for clear sides and 8¼c. for shoulders. On Tuesday 25 casks clear sides sold at 8¼c. ₱ lb. Shoulders are quoted at 8¼c.; clear rib sides 8¾c.; clear sides 8¼c. ₱ lb.

MONETARY.

Gold has been in fair request and varying with the New York market, closing at a net advance of ⅛c., opening on Saturday at 111¼@112¼, (against 111¾ at New York,) and closing at 112@112¼, (against 112 at New York;) opening on Monday at 112@112¾, (against 112¼ at New York,) and closing at the opening rates in both markets; and opening on Tuesday at 112@112¼c., (with no telegrams from New York, business there being interrupted by the election,) and closing at the opening rates.

The sales of silver have been confined to $500 in American half-dollars on Saturday at 110; $1,000 on Monday and $600 on Tuesday at the same. American half-dollars are still quoted at 109@110, and Mexican dollars nominal.

CATTLE MARKET.

NEW ORLEANS, Nov. 7, 1871.

Texas beeves, choice ₱ head	$50 00 @ 55 00
Texas beeves, 1st qual ₱ head	35 00 @ 45 00
Texas cattle, 2d qual, ₱ head	22 00 @ 30 00
Texas cattle, 3d qual, ₱ head	15 00 @ 20 00
Western beeves, ₱ lb, net	12 @ 15
Hogs, ₱ lb, gross	5½@ 7
Sheep, first quality, ₱ head	4 00 @ 6 00
Sheep, second qual., ₱ head	3 00 @ 4 00
Sheep, third quality, ₱ head	2 00 @ 2 50
Milch cows, choice, ₱ head	100 00 @ 110 00
Milch cows, ₱ head	50 00 @ 100 00
Texas cows, with calves	— @ 80 00
Calves, ₱ head	8 00 @ 12 00
Yearlings, ₱ head	10 00 @ 15 00

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	15	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Cannel	— —	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	22	24
Java	28	30
Cordova	18½	20
Copper, ₱ lb:		
Brazers'	30	33
Copper bolts	33	35
Yellow metal	25	—
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Maddor	20	22
Eggs, ₱ dozen:		
Western	24	27
Feathers, ₱ lb	90	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	6 75	7 00
Superfine	6 25	— —
Fine	6 00	— —
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	10	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Prime	30 00	32 00
Choice	34 00	35 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	21	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	20 00	22 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6¾
Clean picked	5½	11
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	10	— —
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 00	2 25
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz.	— —	3 00
Northern Ale, pints ₱ doz.	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genaine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	— —
Spices ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12½
Havana, brown	10½	11
Crushed	14	14½
Pulverized	14	14½
Teas ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Baling	19	20
Vinegar, ₱ gallon:		
Cider	18	25

Special Notices.

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	PRESIDING.
White River	Batesville	Nov. 15	McTyeire.
Virginia	Portsm'uth.	Nov. 15	Palne.
N. Alabama	Florence	Nov. 15	Pierce.
East Texas	Crockett	Nov. 15	Marvin.
Memphis	Trenton	Nov. 15	Kavanaugh
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Palne.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Palne.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Palne.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Centenary College Mass Meeting.

There will be held at the Lyceum Hall, opposite Lafayette Square, New Orleans, on the evening of December 6, at half-past seven o'clock, a meeting in the interest of Centenary College. The friends of home education, the alumni of the college, and all the members of our church in the patronizing Conferences are especially invited to attend. We will have addresses from some of the first men of the State.

B. F. WHITE, Agent,
In behalf of the Board of Trustees.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Brandon circuit, at Brandon	Nov. 4, 5
Morton and Strong River, at Shiloh	11, 12
Trenton and Polkville	18, 19
Sylvarena circuit	25, 26
Garlandsville circuit	Dec. 2, 3
Fannin circuit, at Fannin	9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Meridian station	Nov. 4, 5
Enterprise ct., at Bascom's chapel	11, 12
Enterprise station	18, 19
Jasper circuit	25, 26

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Plains	Nov. 4, 5
East and West Pascagoula circuits, at Salem	11, 12
Enon circuit, at Napier's Mills	18, 19
Green circuit, at Adamsville	25, 26
Rankin circuit, at Wesleynn	Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Carthage circuit, at Goshen	Nov. 4, 5
Brownsville circuit, at Brownsville	11, 12
Sharon circuit, at Sharon	18, 19
Raymond circuit, at Clinton	25, 26
Canton station	Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Ridge, at Belle Hill	Nov. 4, 5
Clover Hill	11, 12
Lower Deer Creek, at Roll'g Fork	18, 19
Vicksburg	Dec. 2, 3
South Warren, at Bovina	9, 10

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

BROOKHAVEN DISTRICT.

Scotland circuit, at Caseyville	Nov. 4, 5
Wesson, at Beauregard	11, 12
Georgetown ct., at M't Pleasant	18, 19
Jackson circuit, at Terry	25, 26
Crystal Springs station	Dec. 2, 3
Brookhaven station	9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Carondelet street	Nov. 5
Baton Rouge	11, 12
Louisiana avenue	19
Plaquemine	26
Cadiz street and Carrollton	Dec. 10
Thibodaux	24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Grand Chenière	Nov. 4, 5
Calcasieu Pass	7, 8
Lake Charles	11, 12
Vermillionville	18, 19
Opelousas	25, 26
Bellvue	Dec. 2, 3
New Iberia	9, 10
Franklin	16, 17
Plaquemine Brulee	23, 24

J. D. ADAMS, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Mansfield	Nov. 4, 5
Pleasant Hill and Manny circuit, at Pleasant Hill	11, 12
Springville circuit, at Springville	18, 19
Anacoco circuit, at Holly Grove	25, 26
Keachie circuit, at Keachie	Dec. 2, 3
Greenwood circuit, at Greenwood	9, 10
Mooringsport ct., at Pleasant Hill	16, 17
Shreveport station	23, 24

JOHN PIPES, P. E.

SUMMIT DISTRICT.

Livingston	Nov. 4, 5
Arcola	11, 12
Bogue Chitto	18, 19
Holmesville	25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

Mount Lebanon, at Mt. Lebanon	Nov. 4, 5
South Bossier, at Fillmore	11, 12
South Bossier col'd ct., at Fillmore	11, 12
Louisville	18, 19

S. S. SCOTT, P. E.

LAKE PROVIDENCE DISTRICT.

Floyd	Nov. 4, 5
Delhi	11, 12
Bastrop	25, 26
Lind Grove	Dec. 2, 3
Waterproof	9, 10
Winnsboro	16, 17
Richland	30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree circuit, at Mt Andrew	Nov. 2
Choctaw Corner circuit, at Bethel	4, 5
Hembert Hills circuit, at Shiloh	7
Selma	11, 12
Orrville circuit, at Hebobeth	18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pollord circuit	Nov. 4, 5
Milton	11, 12
Pensacola	18, 19
St. Francis street	25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Nov. 4, 5
Belmont, at Belmont	11, 12
Forkland, at Forkland	18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

PROFESSIONAL CARDS.

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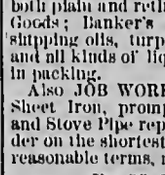

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The Christian Advocate.

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VOL. XVII. NEW ORLEANS, THURSDAY, NOVEMBER 16, 1871. NO. 44.

NEWS OF THE WEEK.

DOMESTIC.

Chicago, Nov. 8.—The executive committee of the Relief and Aid Society publish an official statement of the amount actually received up to November 7. The actual subscription is $2,050,000, out of about $3,500,000 subscribed. This includes $600,000 in the hands of the New York Chamber of Commerce, and $200,000 in Boston not yet placed to the credit of the fund. The society is aiding sixty thousand persons, some of whom the committee has to provide shelter for.

The committee is aiding those burnt out to erect small but comfortable houses on the sites of their former dwellings or leased grounds, which they may live in not only during the winter, but also next summer, so as to be able to go to work on rebuilding the city. Four thousand of these houses have already been built, and it is estimated will shelter about twenty thousand people. These, with the number expected to be built, will shelter altogether thirty-five thousand people.

The cost of these temporary buildings will be about $1,200,000, leaving $2,200,000 to meet the demands for food, clothing, fuel and other general expenses from the thirteenth of October until the completion of the work, which cannot possibly end with the present winter.

New York, Nov. 9.—The *World* estimates the Republican majority in the State at from twelve thousand to seventeen thousand. The Republicans have a two-thirds majority in either house of the Legislature.

The reported resignation of Tweed is unconfirmed.

Ingersoll has returned.

Richmond, Nov. 9.—The political cast of the Virginia Legislature stands about the same as last year.

Denver, Col., Nov. 9.—There was a slight earthquake of ten or fifteen seconds this morning. No damage.

Harrisburg, Nov. 9.—A. Dewelf Howe was elected Bishop of the Episcopal diocese of Pennsylvania to-day, by a vote of thirty-nine to thirty-two.

Washington, Nov. 10.—There is no present intention of declaring martial law in Georgia or elsewhere, there being nothing in the present condition of affairs to warrant such a course.

There was a prolonged cabinet meeting to-day, to consider civil service matters.

The Southern Claims Commission close its sessions temporarily, on the fifteenth, to prepare a report for Congress. It is expected the committee will resume its sessions in December.

It is believed by prominent gentlemen that the spread of smallpox in Eastern cities is attributable to the sale of buffalo robes taken from the camps of the Hilgan and Blackfeet Indians, who were so severely stricken with that disease two years since.

Several of the robes which were prohibited from being offered in the markets have disappeared, and it is believed that they have been brought East.

Atlanta, Nov. 10.—The House to-day passed a bill providing for holding a special election for Governor on the second Tuesday in December. A section providing for special returns of said election, other than according to the present law, was stricken out. The Democrats contended that the integrity of the present Republican acting executive should be trusted.

Charleston, Nov. 10.—The Howard Association, at its meeting to-day, passed a resolution giving notice that as the yellow fever has nearly ceased, the active operations of the association will terminate on the fifteenth instant.

San Francisco, Nov. 10.—The United States grand jury of Tucson, Arizona, make formal charges against the managers of the Indian reservations in the Territory, showing that the Apaches were allowed to leave and go on the war path at will, and specifying numerous murders committed by the Indians. The report says they are supplied with ammunition and arms, and their women protected by the officers in charge of the agency.

Natchez, Nov. 11.—The yellow fever is abating rapidly. There are now only seventy-five cases under treatment, against one hundred and eight at the same time last week. There are but few new cases occurring.

Charleston, Nov. 12.—There were no fever deaths during the past two days. The leading physicians advise absentees that they may come back, and large numbers have already returned. The City Council have ordered a day of prayer and thanksgiving on account of the abatement of fever. There was a heavy white frost in Charleston this morning.

Washington, Nov. 13.—According to the Russian official programme, the first visit of the Grand Duke Alexis to Washington will not extend over twenty-four hours. It will be merely for the purpose of paying his respects to President Grant and the members of the cabinet, who will in a body welcome him at the executive mansion. He will receive no visitors during this brief sojourn, nor receive cards. He will then return to New York to accept the honors prepared for him, remaining there several days. He will thence proceed west to the Pacific. The programme of this journey was furnished several weeks ago by a distinguished gentleman to Minister Catacazy, at the latter's request. The grand duke will return to Washington during the ensuing session of Congress, to spend about twelve days, when a series of entertainments will be tendered him.

New York, Nov. 13.—Some thirty cases of cholera on the steamer Franklin, at the quarantine to-day, were transferred to the hospital ship.

Later.—It is officially stated the Franklin had forty cases and twenty-eight deaths during the passage. Nearly every one aboard was more or less affected. Further deaths are probable.

A special dispatch to the *World*, dated London, November 13, says a formidable plot of Bonapartist generals, headed by Fleury, to arrest Thiers and proclaim the empire, has been discovered, with the papers of the conspiracy, which are now in the possession of Thiers, who is confident of the failure of the conspiracy.

Philadelphia, Nov. 14.—There were four hundred and ninety-one cases of smallpox last week, a decrease of eighty-five cases as compared with the previous week.

The Rev. Alfred Cookman, of the Methodist Episcopal Church, is dead.

St. Louis, Nov. 14.—A party of practical bridge builders, now here, have made a proposition to construct a span bridge across the Mississippi at Carondelet or South St. Louis, agreeing to complete it in two years. Three railroads have already expressed a willingness to enter into the arrangement.

Portland, Nov. 14.—A dispatch from Captain George Pendleton states that his vessel, the brig E. C. Sewell, of Bath, from Philadelphia to Portland, was lost about seven miles off Sandy Hook on Friday night, and three of the crew drowned.

FOREIGN.

City of Mexico, Oct. 30, via Havana.—Anarchy prevails in many of the States of Mexico. The revolution in Nuevo Leon still continues. The revolutionists of Zacatecas have invaded the State of San Luis Potosi. Numerous bands of men are sacking the villages and haciendas in the States of Hidalgo and Mexico, and in the Federal district robberies are committed in sight of the gates of the city.

Gomez Portales is in the field operating against the State government of Aguas Calientes.

Jiminez is again at the head of a force operating alternately in Guerrero and Puebla.

The authorities of the State of Oaxaca neglected to promulgate notice of the re-election of Juarez.

Vienna, Nov. 8.—The Bohemian Diet voted unanimously against electing delegates to the Reichsrath, whereupon the government ordered the close of its deliberations.

Amsterdam, Nov. 8.—The Netherlands Trading Company held a meeting to consider the proposed transfer of Dutch possessions in Asia and Africa to England. They resolved to continue their organization for twenty-five years.

Paris, Nov. 9.—A coal mine exploded to-day from fire damp, near St. Etienne. There were fifty-two men in the mine at the time of the explosion. Large gangs of men are at work endeavoring to rescue those in the pit, but have not succeeded in recovering any one alive, though twenty-two dead bodies have been brought up. There are still thirty in the pit, all supposed to be dead.

Zurich, Nov. 9.—The degree of doctor of medicine has been conferred upon Miss Dimmock, an American lady, by the university.

Rome, Nov. 10.—Apartments for the permanent residence of the King are being prepared in the Quirinal palace.

London, Nov. 11.—The Queen's condition has wonderfully improved, and all prospects for a partial regency have been abandoned.

Brussels, Nov. 11.—The Bank of Belgium has reduced the rate of interest to four per cent.

Prince Pierre Bonaparte, who was made notorious for his participation in the killing of Victor Noir, was married to-day, at the French legation in this city, to Mlle. Rifflin.

London, Nov. 14.—A letter from Constantinople represents the cholera as spreading.

The British government has granted a pension of £300 to the children of Dr. Livingstone.

Scott Russell writes to the papers of to-day, giving a history of the social movement. He says if Prince Albert had been alive he would have been its leader.

The movement originated in proposals for a union between the Peers and the workingmen. He denies most positively that its objects or methods are political or revolutionary. He strongly advocates perseverance in the effort in the interest of social progress and reform.

Brandy and Water as Fuel.—The Chicago *Journal* says: "The very general belief that the Congressman of to-day is a much worse sort of person than the Congressman of long ago is not entirely correct. It appears from an incident related in a recently published volume entitled 'The Domestic Life of Thomas Jefferson,' that our revolutionary forefathers in 'Congress assembled' had their little items of 'incidental' expenses, many of them quite as queer as those which astonish the constituents of to-day. The following story is related by Mr. Jefferson concerning the first Continental Congress: 'Delegate Harrison, of Virginia, desiring to 'stimulate,' presented himself and a friend at a certain place where supplies were furnished Congress, and ordered two glasses of brandy and water. The man in charge replied that liquors were not included in the supplies furnished Congressmen. 'Why,' said Harrison, 'what is it, then, that I see the New England members come here and drink?' 'Molasses and water, which they have charged as stationery,' was the reply. 'Then give me the brandy and water,' quoth Harrison, 'and charge it as fuel.'"

One of the daily papers states that a Prof. Faber, of Vienna, had on exhibition in New York, last week, a talking machine, constructed of wire rods, India rubber tubes, wooden uprights and steel springs. The apparatus is based upon anatomical laws, a pair of bellows supplementing the human lungs, an elastic tube the larynx, a series of springs the vocal chords, and an India rubber clapper the tongue. Articulate sounds are produced by a series of levers, and operated by a key-board. The machine repeated phrases with remarkable facility, in a husky tone, which suggested the possibility of a cold in its head, and closed its soliloquy with a burst of laughter peculiarly human.

Of all occupations none can be more blessed, so transforming, so strengthening, so enrapturing, as that of *beholding Jesus.*

Grow not weary of this act; look to-day, and be found looking to-morrow.

Behold him when you are in trouble; so shall ye be delivered. Behold him when you are beset with fear: "They looked unto him and were lightened."

An "advanced thinker" is described as a creature with long hair, cadaverous face, peaked features, short pants, badly bagged at the knee, liberal supply of dandruff and loose hair on his coat-collar, nasal voice, his liver and digestive organs out of order, wears spectacles, is heavy on progress, sound on the goose, and generally delivers fall and winter lectures. He is, of course, very radical.

This of a fifteenth-amendment friend: A gentleman traveling homeward from Atlanta met an old negro on whose hat was encircled the crape of grief. The gentleman said: "You have lost some friend, I see?"

"Yes, massa."

"Was it a near or distant relative?"

"Well, pretty distant, massa—'bout twenty-four mile!"

Live as in God's sight, mindful of thy position as a child of God, and as a servant of Jesus. Meditate on his word; pray always. Then you will know when to close and when to open the lips; when to listen; and how to behave if wrongfully accused.

EUROPEAN ARMIES.

A series of tables, showing the strength, cost, etc., of the various armies of Europe, has just been published at Vienna. The following particulars show the actual force that each country has at its disposal in time of war:

Russia.—47 divisions of infantry and 10 of cavalry, 8 brigades of rifles and reserve, 149 regiments of Cossacks, 219 batteries of artillery and 50 of mitrailleuses, making altogether 862,000 men, 181,000 horses and 2,084 guns. (This includes the troops in the Caucasus, Siberia and Turkestan.)

Germany.—18 corps, including 37 divisions of infantry and 10 of cavalry, and 337 batteries of artillery. This force numbers 824,990 men, 95,724 horses and 2,022 guns.

Austria.—13 corps, including 40 divisions of infantry and 5 of cavalry, and 205 batteries of artillery and mitrailleuses. The total force is 733,926 men and 58,125 horses, with 1,600 guns and 90 mitrailleuses.

England.—Army in process of reorganization.

Turkey.—6 corps of Nizam, (regulars,) 12 corps of redifs (reserves) and 132 batteries, making 253,289 men, 34,833 horses and 732 guns.

Italy.—4 corps, with 40 infantry and 6 cavalry brigades, and 90 batteries; total force, 415,200 men, 12,868 horses and 720 guns.

France.—140 batteries; total force, 456,740 men, 46,665 horses and 984 guns (including mitrailleuses.)

Belgium.—145,000 men, 7,000 horses and 152 guns.

Holland.—35,383 regulars, 85,000 militia, 5,200 horses and 108 guns.

Switzerland.—160,000 men, 2,700 horses and 278 guns.

Roumania.—106,000 men, 15,675 horses and 96 guns.

Servia.—107,000 men, 4,000 horses and 194 guns.

Greece.—125,000 men, 1,000 horses and 48 guns.

Sweden (including Norway.)—61,604 men, 8,500 horses and 222 guns.

Denmark.—31,916 men, 2,120 horses and 96 guns.

Spain.—144,938 men, 30,252 horses and 456 guns.

Portugal.—64,930 men, 6,320 horses and 96 guns.

From the above data it appears that the total of the forces available for war purposes in Europe (taking the English disposable force at 470,779 men and 336 guns) is 5,164,300 men, 512,394 horses, 10,224 guns, and about 800 mitrailleuses.

A friend who married a widow explains as follows how he got mixed up in his relationship: "I married a widow who had a grown-up daughter. My father visited our house often, fell in love with my step-daughter, and married her. So my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. Some time afterward my wife had a son—he was my father's brother-in-law, and my uncle, for he was the brother of my step-mother. My father's wife—that is, my step-daughter—had also a son; he was, of course, my brother; and in the meantime my wife became my grandmother, because she was my mother's mother; I was my wife's husband and grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I am my own grandfather.

Nepenthe.—This word, which is so often used by poets, is the name of a plant, which in torrid regions supplies the traveler with a refreshing beverage. It has an urn or pitcher at the extremity of its leaves, generally filled with pure and limpid water. This is covered with a lid when full; but the water diminishes during the day, and increases in quantity during the night. 'Nepenthe' is also the name of a plant which the ancients put into wine, to drive dull care away, when the wine itself could not. Some suppose it to be the helenium.

Flowers.—What more fitting than flowers as nature's consolers at the funeral? Not merely would we form them in set wreaths and crosses upon the casket, but, literally, would we "scatter" them about the dear, inanimate form of the loved one. Lying thus, most aptly do they portray how "man cometh forth as a flower, and is cut down."

Reading.—Every book which ministers to the prevalent love of fields and gardens, every essay that brings men nearer to the understanding of the mysteries which every tree whispers, every brook murmurs, every weed even hints, is a contribution to the wealth and the happiness of our kind.

NEWS FROM THE CHURCHES.

Newbern, Alabama Conference.

Mr. Editor: In my communication, a few days ago, I informed you that we had had a meeting in progress here for two weeks, which had resulted in thirty-three professions and eighteen accessions to our church. The meeting closed on the night of the sixteenth day, partly for the want of help and partly on account of unfavorable weather. The people were anxious for it to continue. The entire result is as follows: Thirty-five professions, twenty-four accessions to our church—one of these by letter; baptized, seven adults and four children. As some who have joined have not made a profession of conversion, but are seekers, we may safely count that forty or more have made a start for heaven during this gracious revival season. Among the accessions to our church are four men who are heads of families, and there are two others that will join some other church. So, you see, our work has not been confined to the young. I could relate some beautiful and touching incidents in the case of the children, in connection with the revival; but I will not occupy your space. W. A. Montgomery.

November 5, 1871.

✓ Woodville District.

Mr. Editor: I wish to say, for the edification of your readers and to the praise of God's grace, that, since about the first of August last, over six hundred have been received into the church within the district. In devotion to God, and in zeal for his cause, there is manifest improvement in almost every part of our work. The preachers are a noble band of brothers. All of them, with one exception, have devoted themselves faithfully to their appropriate work. Although tried and tempted sorely, they have pressed forward to the victory which God has graciously given them. Our financial prospects are improving, so that I think most of the preachers will be paid by Conference. If they are not, it will be a shame to somebody, for "the laborer is worthy of his hire." When he does not get it God is robbed worse than the preacher. Don't you think so?

I am sorry you have not received a report from the secretary of our District Meeting. It was exceedingly interesting. There the revival on our district began.

J. L. Forsyth.

Jackson, La., Oct. 31, 1871.

Lake Providence District, Louisiana Conference.

Mr. Editor: I send you a supplement to my report of revival intelligence from this work, which you published a short time ago. I held a three-days' meeting at Midway, which included the fifth Sabbath of last month. The result, so far as known, was fourteen additions and about fifteen happy conversions, and the church most graciously revived. Bro. Kellar, a local elder, aided us in a faithful manner.

On Thursday, November 2, we commenced a meeting at this point (Floyd.) On the ensuing Saturday our excellent presiding elder, Bro. B. F. Alexander, was promptly at his post, not only to hold the fourth Quarterly Conference, but to preach. The meeting waxed in interest all the time, and up to last night we had seventeen additions to the church. Bro. Alexander left us this morning for Providence, through the rain, which commenced to fall last night. He has won the love and admiration of my people by his zeal for Jesus Christ and his church. I fear the heavy falling rain will prevent us from bringing our meeting to a proper close. My whole work is under a most gracious religious influence. May our heavenly Father continue to bless these dear people.

Our Advocate would be generally taken all over my work, but we cannot get the paper half the time. Some of the brethren do not see it more than once a month. Last Monday the mail came with letters from New Orleans, but no papers. O that we had mail facilities.

Very truly, yours in Christ,

James E. Bradley.

✓Floyd, La., Nov. 8, 1871.

Lake Circuit, Brandon District, Mississippi Conference.

Mr. Editor: Bro. J. A. Vance, our pastor, has been untiring in the discharge of his official duties. His first protracted meeting was held at Lake station, embracing the fourth Sunday in July. Bro. J. D. Hays was on hand and preached with great power. The church was much revived. Seven of the most prominent citizens of Lake and vicinity were added to the church, and many mourners at the altar desiring an interest in the prayers of God's people. Bros. Irwin Miller and W. A. Ray, of Scotland Chapel circuit, commenced a two-days' meeting at our church, (Centerville, Newton county,) on Saturday before the fifth Sunday in July. Bro. Vance joined them and protracted the services, and was untiring in laboring for the church. The District Conference commenced at Forest on Thursday. We had to close on Wednesday night, with an accession of seventeen, and nearly every unconverted person in the house a mourner. The congregations were large and attentive. At Salem church the results were about the same—ten accessions and many at the anxious seat. At Union Ridge Bro. Vance was assisted by Bro. John Henry. The meeting continued about twelve days; seventeen additions to the church. The next meeting was held at White Plains church, and the result was a glorious revival; fourteen accessions to the church. About eighty have been added to the church on this circuit to date.

Our fourth Quarterly Conference was held at this place (Centerville) on October 28 and 29. The financial condition of our church is not very flattering. Bro. F. M. Williams, P. E., was present and occupied the chair. He has done the work both of an elder and missionary in some portions of his work, and has given entire satisfaction to this circuit. The congregation on Saturday was the largest I ever saw in the country. The love-feast was well attended. At the close of eleven o'clock services five joined the church. A crowded house at night; two joined the church, and nearly all the sinners in the house were mourners. We organized in April, 1870, with eighteen members; we now number sixty.

L. M. Horton.

November 1, 1871.

Rev. Robert Hall, the great Baptist minister of England, when asked how many sermons a preacher could conveniently prepare in a week, replied: "If he is a man of pre-eminent ability, one; if he is a man of ordinary ability, two; if he is an ass, six."

This was fair. "Would you believe it," said Rev. Mr. Glibtongue, to one of his elders, "I never thought of that subject till I got into the pulpit." To which his elder replied: "That's just what wife and I were saying on our way home from church."

A pastor was leaving us at ten o'clock on Saturday night, remarking: "I've half of my sermon to write yet; don't you pity me?" To which we responded: "O, no! Not you, but the people."

A selfish person can have no joys greater than his own interests are valuable. A patriot may have joys as great as the welfare of his country is important. A philanthropist's joys may rise as high as the well-spring of the joys is precious. A benevolent person (and every true Christian is one) may have joys infinitely great; for he can rejoice in the happiness of God, the infinite, and of all the inhabitants of earth and heaven. Every one's joys will actually be greater in proportion as he gets away from selfishness, and becomes like God in his benevolence—that is, in his "love."

Important Inquiries.—Are you a Christian? If not, do you ever *expect to be?* If so, when? If God should call you to your final account, what reason could you give for impenitence? Might you not be a Christian now? Delay not, then, to seek salvation now, lest you should put it off too late. Receive these questions kindly from one who may never meet you till the day of judgment. Think of them seriously, think prayerfully, think now, act now.

"Buy without money." Say it over again: "Without money." What! is this the voice of your Beloved? Without price? Is it indeed without? How hard is this one lesson: "Without price!" My guilt can press me down; but can it press him down who bears up heaven and earth? Can my weakness hinder me from lying down? There is nothing more acceptable to him than for me to lie down upon him. You can never lean too hard upon the Well Beloved.—*Henry Dorney.*

Good manners is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy is the best bred man in company.—*Swift.*

The Christian Advocate.

THURSDAY, NOVEMBER 16, 1871.

"AS A LEAF."

BY FRANCES EASTWOOD.

Let me not fall, O Father! as a leaf
Cankered in spring-time, gnawed by hideous worms,
Dropping unwelcomed on the springing flowers,
And swept dishonored to a useless grave;
But rather let me, clinging to my place,
Through shower and sunshine, balmy wind and storm,
Wait till the fruit—thy fruit, thou gav'st it me,
And I have watched its ripening beauties long—
Be garnered safe. Then, when the little birds—
Those pleasant thoughts of God—have sung their sweet
Farewell to all their happy summer bowers,
And the low sun, still following to the South,
Casts his slant beams on rival harvest gold,
Let me burst forth in color; tint on tint
Rivaling rainbows; colors each with each
Forming a chord of harmony to the eye—
Creation's glorious hymn made visible!
Such grand old age crowning a happy life
As makes men pause and wonder why they thought
Spring-time so beautiful. This give me, Lord,
To go unto my grave as autumn leaves
Sink radiant to the earth, their work fulfilled,
And warm the roots of future glorious flowers!

RAIN-DROPS.

When thunder-clouds hang black in May,
Cool drops refresh the weary day
To man; in childhood's short-lived grief,
Fast-flowing tears bring sweet relief.

The clouds that come in winter's train
Drop snow instead of tender rain.
And duller grief can find no tears
To melt the ice of older years.

Dark Blue.

OLD LETTERS.

MR. EDITOR: You will, I trust, excuse me if I revert to the matter of old letters again. More thought upon the subject has given birth to more matter. The practical bearing of these fruits of reflection may be made of use to others; and if so, the end of the matter will have been accomplished.

Reader, did you ever think that the letters of those you cherish were to be made common, and the deep unvailings of the soul thoy expose to your eye were to be exposed to the gaze of all the world? Not a bit of it. It was this inner view of the heart of the writer that intensified their value and sacredness to you. Go one step farther, and behold in this a spirit of selfishness, growing out of the imperfection of this human nature which now clothes us, and which leads us to hoard up in our own heart the secrets penned in the honesty of the writer's heart. And what does this matter? say you; or what bearing has it upon the subject of old letters? Just this: that in the best of old letters, from the purest of our earthly friends, is there perfect guilelessness? Approximation to it there may be; but an unvailing of the entire being is wanting. But not so with those good old letters of which mention was made before; and herein lies their preciousness to the heart that opens wide to receive their fragrant sentiments. The author has kept nothing back. The more they are read the deeper do we penetrate into the character, the feelings, the loving affection of the author; and as we peruse and dig into the very being of the writer there flashes up in our own consciousness an affirmative response to each utterance. Let us go another step. To those treasured earthly old letters there is a *limit of interest*. The thoughts and ideas they bring before us are narrow—their horizon merges into a circle whose center and circumference is one and the same point, and soon we lay them aside as common-place. The first blush of interest and charm vanishes, and, like old clothes, they are thrust into the garret, where forgetfulness dwells.

But those other old letters, so sadly neglected, are indeed like unto a well of "living water." The sentiments they breathe are as vast and enduring as the eternity from whence they came; and they are clothed with freshness, for they are eternal life. They know no limitation, for God is their author. They seek not to hide—are not restrained by conscious imperfection from a clear unfolding of all the truth, for truth dwells in their inmost parts. Age lays no wrinkle upon their beauty, but adds thereto, and gives point and force to the ideas and thoughts they contain. The hope they give birth to is sure and steadfast, the consolation they afford is full, and the joy they pour into the weary soul lifts the load therefrom, and spans the horizon with the rainbow of a promise of "better things."

Dust-covered, neglected letters! thy words are sweeter than honey, and thy promises better than "fine gold."

Reader, have you eagerly run after the "trash" of the day, and filled yourself full of the world's wisdom, and drank in with greediness the frothy nothings which are scattered over the land, and suffered the spider to spin her silken threads, or the mud-wasp to display his skill in masonry, upon the rich old letters disposed in some dark nook of your dwelling? Or have you idly, and with rueful feelings now and then, consulted these charts of your eternal destiny? If so, your indifference and laziness will surely cast you up the coast of destruction. What think you, disciple of Christ, of the navigator who looks not at his chart and who takes no observation of the sun? Would you trust him your ship? How, then, if you would not, can you expect to reach the blessed port of eternal rest, and never look at your chart nor observe your sun, even the Sun of righteousness? Your chart, contained in these old letters, has safely carried a "host" to the final port; but it was because they heeded its directions. But let me tell you that eternity's beach is strewn with the wrecks of multitudes of other voyagers, who neglected its teachings.

Stand by your old letters in these times of sad falling away. They are sound in all their teachings. The angry storms of human passion have essayed to bury them in darkness; but ye are "children of the light"—"let not your hearts be troubled." May God's precious word be more studiously pondered by his children! Then will his kingdom come. INDAMORA.

MINISTERIAL SUPPORT.

MR. EDITOR: Your correspondent "Itinerant," with over twelve years' experience in the ministry, and three children, begins to feel uneasy, in the meridian of life, about the education of his children, etc., and evidently contemplates getting a home for his family. "Itinerant, Senior" gives him little comfort. He has had more than twice twelve years' experience, and God has given him more than three times three children. Yet, disappointed of the expectations of his early life, he asks, with more feeling than he dare express: "Is there no remedy?" Yes, there is a remedy. But that remedy is not in the abolition of the itinerant system, for the ministry of congregational churches is supported no better than that of our own church. Neither is it in the secularizing of the clergy, except in cases like that of our unknown brother, to whom God has given over three times three children. I think if he were to give me that many I should take it as an indication that he did not wish me to itinerate my family; and I should get them a home and try to feel: "Lo, children are an heritage of the Lord. Happy is the man that hath his quiver full of them," etc. But as a general rule, "It is not reason that we should leave the word of God and serve tables;" but rather that we should "give ourselves continually to prayer and to the ministry of the word." Where, then, is the remedy? Let us begin at Jerusalem. 1. Our young preachers should not be in haste to marry. Wait a few years. There are charges unable to support married men. The demand for unmarried men is great, at least in the Conference to which I belong. Besides, a few years in the ministry without a wife will be greatly to their advantage in many ways, especially in their studies. 2. Let our preachers, all of them, old and young, "study to show themselves approved unto God—workmen that needeth not to be ashamed, rightly dividing the word of truth." And let them tarry at a throne of grace "until they be endued with power from on high." Then, with wisdom and in demonstration of the Spirit and of power, let them "bring forth out of their treasure things new and old." 3. Let them "visit from house to house," "diligently instructing the children in every place," and praying with the families. Brethren, you do not know how glad the people will be to see you, nor how happy it will make you feel, nor what a means of spiritual improvement it will be both to you and them, unless you have tried it in the true spirit of your Master.

By these means the spiritual condition of the church will be so improved that finances will become easy. A spiritual church is always a liberal church.

Now, let us look a little at stewards. Methodist people are the most liberal people in the world. A good system and a board of good stewards will insure a good pastor a good support in almost any charge in our connection. Our Discipline says: "Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church." Bishop McTyeire, in the "Manual of the Discipline," (which every steward of our church ought to have,) says: "A careless or insufficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels at liberty to act in his place, without appointment. He stands between the pastor and his support. He is the commissary of the church militant, and by his non-action can contribute more to defeat than all the strategy of the enemy. On the contrary, where energetic and liberal stewards are employed, the church partakes of their spirit, the congregation devises liberal things, poverty vies with wealth, and comparatively small and feeble societies amply sustain the institutions of the church." "A Steward," in the Nashville *Christian Advocate* of the seventh instant, after "fifteen years' experience as a steward," is of the opinion that "nearly every circuit and station in the connection can support a minister, adapted to its peculiarity, under a faithful board of stewards." He thinks, if the stewards will "study the Discipline as to their individual duties, they will find that their duties are a little more than spasmodic efforts, just before the Quarterly Meeting or close of the Conference year, to make up the deficiencies." He thinks they ought to "receive the minister after Conference with open hands and hearts, assuring him they will do all they can to support him, so as to place him above the painful necessity of saying 'money' to any of his congregations where his support is concerned." He is "sanguine, if our stewards are faithful working men in the church, our ministers can be well supported." And he concludes: "Brother stewards, it will not do to think only of your minister's support when pinching want drives him to you for help. Take all his cares of support off his hands, and leave him free to study, preach and visit his charge."

Now, Mr. Editor, give us faithful pastors and faithful stewards, and we will forever hush the complaints about ministerial support. "Oh! what a happy day" that will be! L.

OCTOBER 17, 1871.

SPIRIT OF FELLOWSHIP.

MR. EDITOR: Will you allow me space in your paper to call the attention of members of our church to a matter that is, so far as my observation goes, too little appreciated among us.

I allude to the exhibition and active expression of that spirit of fellowship and fraternity that should exist among all Christians, but more especially between members of the same organizations. In the various semi-religious orders, such as Odd Fellowship and Masonry, we see an example which it would be well to imitate, and even, if possible, to improve upon. There the accession of a new member is made a subject of cordial congratulation to the new-comer, and an expression of good feeling and fraternity is at once called forth that is alike a source of true pleasure to the givers and the recipient. The brethren seek out the neophyte, and by their action show that the tie which binds them in one common brotherhood is not of mere words or conventionality, but has its origin in the heart. The new-comer finds at once that he has fallen among brethren whose interests and sympathies are aroused in his behalf, and the restraints which coldness and indifference throw around the stranger lose their congealing influence beneath the friendly glow of brotherly love.

It is certainly different in the church, among those children of a common Father, who ought to be closer drawn to each other than members of any other organization. Yet if we except the pastor, and perhaps the class-leader, few of our members ever become in any way interested, or in any manner evince any sympathy either in the spiritual or temporal welfare of new members.

Only the great day will reveal how many a trembling footstep might have been stayed in the path of Christian duty, if only the hand of fellowship had been extended to, or a word of Christian sympathy had fallen upon the ear of a younger brother in the hour of temptation or despair. Only he whose lot has been cast in a strange land can appreciate the cheering force of sympathy from his brethren, or how the soul of such a one longs for its expression, "as the hart panteth after the water-brook."

How much, then, does it behoove us to be mindful of this thing, and give to our younger brethren, or the stranger in our midst, that which impoverishes us not, but makes him rich indeed.

Yours fraternally, EMERALD.

NEW ORLEANS, October 29, 1871.

OUR PAPERS.

Their Utility to the Church, Limited Circulation, Etc.

MR. EDITOR: Whether it be a fault or not, I am fond of newspapers. A habit, formed necessarily when I was a boy, has cleaved to me ever since—reading newspapers. I was reared partly in a printing office. Of course, *now* I prefer to read our church papers before all others. I am interested with and for them more than all others. No traveling Methodist preacher can fail to realize and appreciate the valuable service rendered him in his work by the weekly visits of the ADVOCATE. He is posted himself in the affairs of the church by this means, and the people of his charge are also informed, with regard to all his grand and glorious movements, as they could not be otherwise. My observation is that the church member who takes the ADVOCATE is always the most liberal man in support of the minister, the missionary cause, Bible society, Sunday schools and all the enterprises of the church, and is generally the most spiritual, earnest Christian. These facts, you would say, should make every preacher an active agent for the ADVOCATE. Agreed. But, my dear brother, much depends upon the field a man has to operate in. Have you ever traveled a circuit out in the interior? In the "pine woods" there are just as good people as you will find anywhere, but the masses are not accustomed to reading. They have excused themselves for "want of time." They "have to work." But people work in towns and cities. Do they not? Really, these excuses are not valid. The people have time enough to read. But you cannot convince them readily on this point. Then, again, they imagine they are too "poor to take the ADVOCATE." But many who say this take one or more *secular* papers. I know of some families who take the *Ledger* and the New York *Weekly;* and the ladies dip snuff and read the miserable trash published in these papers, yet cannot take the ADVOCATE. Shame! shame! shame!

How shall we remedy this evil? Bishop McTyeire, writing in the Nashville *Advocate*, says that the ratio of the circulation of our church papers is about "*one* to every fifteen members."

Now every family connected with our church ought certainly to take some one of the *Advocates*. Our *Advocate* family is so domiciled that they can report from all parts of the great field occupied by the Methodist Episcopal Church South, from the Atlantic to the Pacific, from the Ohio river to the Gulf of Mexico. How grateful to the household would be the weekly visit of some one of our papers hailing from one's native State, bringing tidings of the glorious work of God, and accounts of the triumphant exit of former friends from this vale of tears to a home in the skies. Oh! that we could stimulate our people to subscribe for the church papers, to read our books; then their Christianity would be more intelligent, their zeal more active, and God would bless us more abundantly. Yours, H. J. H.

AN ETERNAL LIE!

Coming from market, the other morning, I heard one boy say to another, (I was just overtaking and passing them:) "Then he told me an eternal lie!" I pondered on it a moment. Yes, thought I, if it was a lie, it was "an eternal lie!"—it will be a lie to all eternity. What dread significance it imparts to an act, that its moral character is immutable and everlasting. We may repent, and God, for Christ's sake, may forgive, and we may escape the punishment due the sin; but all this will never change the nature of the act. All varying time may wear down mountains to the level of the plain, may crumble empires to ruin, but it can never change the moral character of a human act. Nay, more: as it will involve a contradiction to make the wrong right, or the false true, Omnipotence cannot change the nature of the act, for contradictions are not objects of power; if wrong, then the immutable law is always wrong. Think, then, when tempted to sin, that your soul is tempted to give birth to an evil that can never change nor never die. Let the thought startle you, and strengthen you to repel the tempter.—*W., in Galveston Christian Advocate.*

CHARLOTTE ELLIOTT.

Few of the tens of thousands, says the New York *Observer*, who have received spiritual light and comfort from reading and singing the hymn,

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God! I come, I come,

have had any knowledge of the author, or when or where she lived. But there is not one whose heart will not be touched by learning that the author, Charlotte Elliott, has just passed into the presence of God and the Lamb. She died at her residence in Torquay, England, on the twenty-second ultimo, after a long and painful illness.

She was related on her mother's side to the Venn family, one of whom, the author of the "Complete Duty of Man," was intimately associated with John Newton and Thomas Scott and Charles Simeon. She was also a sister of the Rev. Henry Elliott, a distingnished scholar and preacher, and author of "Horæ Apocalypticæ."

She was the author of many other hymns, which have been read and sung the world over with feelings akin to those awakened by the one already mentioned; among them the sweet hymn:

My God and Father, while I stray
Far from my home on life's rough way,
O help me from my heart to say,
Thy will be done!

And the following, not so familiar on this side of the sea:

My God! is any hour so sweet—
From blush of morn to evening star—
As that which calls me to thy feet?
The hour of prayer.

The London *Record*, in announcing her death, adds the following tribute to the influence of her writings:

"It is not too much to say that no Christian poet ever did more to awaken the souls of sinners and to point them to Christ. Thousands in all parts of the world have received through the words of the hymn—"Just as I am"—into their hearts the saving truths of the gospel, and have found there the peace and comfort which can only flow from the truth as it is in Jesus. To have written that one hymn is a far higher honor than to have worn a crown, and many will call her blessed for the sweet and comforting assurance which it conveys.

"To all who have derived comfort and encouragement from her writings, it will be a source of thankfulness to know that she passed through deep waters and the valley of the shadow of death, leaning on the arm of that Savior and friend of whose all-sufficiency and preciousness she has so wonderfully and beautifully written. Being dead, she yet speaks, and will continue whilst our language lasts to speak of the power of Christ's blood to cleanse and his grace to sustain. To all she has written on this subject there is now the added testimony of her own experience in the time of sickness and in the hour of death."

GOD'S SPECIAL PROVIDENCE.

It is said that Fletcher, when a young man, was very anxious to join the army to go to South America. The vessel was ready to start, friends secured him an appointment, but the morning he was to have sailed, the servant, in coming into his room at breakfast, stumbled and spilled over him the boiling coffee, and so scalded him that he was unable to go on his journey. He lamented the accident—was disappointed in all his plans; but the vessel was never heard from. Fletcher was spared to become a preacher of the gospel, a man who wielded by his pen, as well as by his voice, an overwhelming influence upon the minds of men, and being dead, yet speaketh. No miracle was wrought. Wesley, the little boy, is sleeping in the upper story of Epworth Rectory. It is on fire; he is forgotten; but suddenly a woman remembers there is a child asleep, and she calls, and the child shows his head at the window; and a brave man, at the risk of himself being burned, mounts a ladder, and the little fellow throws himself into his arms and is saved, and Wesley is spared to enlighten the world. No law of nature is violated; but oh! these suggestions, these thoughts that drop from heaven, that change and mold the whole sphere of our lives! This breathing! God breathed into man, and he became a living soul. Jesus, when he arose from the dead, breathed and said: "Receive ye the Holy Ghost." That spirit of breathing, that spiritual influence, it comes down on the hearts of men, and may change and fashion and mold and save, and yet all these laws of nature remain uniform and immutable. God is all around us. God's laws stand all the time. We lean on them like pillars of the universe. We place our feet on them like the rock of ages. We hold fast to them, knowing the foundations shall give way sooner than they. And yet, in the midst of all these, there is a sphere under which we can work in harmony with those laws and have their protecting power, and still God can care for the men who care for him. Here is the whole realm in which we may find safety. I will not say positively that God never interfered with nature's laws—that there is never any response in this direction in answer to prayer. I will not make the affirmation that God never suspends a natural law; but I will say, I see no necessity for it. Christ never showed any example of it in his own life; and save when there was a necessity for declaring God was there, that he might give a revelation, and men might know it was from God, we find no such case of miraculous intervention. And now, then, if God can so work, what is to prevent us feeling we are encircled within his arms and his power attends us?—*Bishop Simpson, in the Methodist.*

THE END OF THE PILGRIMAGE.—Fear not, thou that longest to be at home. A few steps more and thou art there. Death to God's people is but a ferryboat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer, it will be said to thee, as it was to her in the gospel: "The Master is come, and calleth for thee." When you are got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God as Moses did: "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."—*Toplady.*

MINISTERIAL POVERTY.

It is thought by many very good people that it is a beneficial thing to keep preachers quite poor. They say it makes them humble, and all that. But it isn't often that such advisers are willing to take their own prescriptions. While it may be a means of grace for preachers to be poor, they are far from thinking poverty would advance themselves on the road to heaven. A good deacon once said to the wife of a clergyman, whose salary was small, that it was a good thing for ministers to have limited means. It tended to increase their faith and to make them more spiritual. To which it was replied that if it were a good thing for ministers, why not for the deacons, and for the other members of the church?

It reminds us of an actual case which occurred over in Kentucky. A church, which "enjoyed" once-a-month preaching at about $100 a year, got considerably behind in paying the preacher. He, growing restive by the pinchings of poverty, concluded to give them a sermon on the text: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." He enforced the duty of ministerial support so cogently that a penurious deacon cried out: "Bro. Dobbs, you are not preaching the ra' truth. The 'postle is talking about spiritual food, and not about money. The preachers ought to be fed on spiritual food; that's what he means." "Well, brethren," said the preacher, "I don't know but what I might get along on that. But—pointing through the window to his old gray mare tied to the fence—what's to become of Old Dobbin there!"

THE RELIGIOUS SCOFFER.—The following is related of the celebrated Dr. Belknap:

Upon a certain occasion, in the presence of a vast and brilliant assemblage, a person more noted for his self-esteem than for his learning was speaking against the Christian religion in terms of the severest scorn and derision.

Unfortunately for the orator, his remarks were overheard by the doctor, who, stepping up to him, asked: "Well, sir, have you found a religion that is better?" The scoffer, considerably abashed by this unlooked-for question, was forced to acknowledge that thus far he had not. "Well," responded the doctor, "when you have, let me know, and I will join you in adopting it."

The rebuke was as wise as it was just.

Of all classes of sinners, certainly the religious scoffer is the least to be envied. No followers of Satan receive poorer wages, no transgressor against God shall be more severely punished. "Whoso despiseth the word shall be destroyed."

THE "SILVER RULE."—*Paste it Up.*—You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a part of the golden rule, but which we will put by itself, and, because of its value, call it the "silver rule:" "*Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities.*" You cannot conceive how much such a course will lighten your own happiness, and raise you in the esteem of your mates. Did you ever think any more of a boy or girl because he or she found faults with others? Never call your schoolmates or playmates ugly or cross to their faces, nor behind their backs. If they are ugly, or stingy or cross, it does not make *them* better to talk or think about it, while it makes *you* love to dwell upon the faults of others, and causes your own soul to grow smaller and you become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality.

THE PRAYER OF HOPE.—O, eternal Light! without which we cannot live, abide with us in this sad world of night and sin. O, Sun of life and grace, show thyself to us specially, when we are about to quit this vale of tears! O, Prince of life! when our eyes are closing on the light of day, take us by the hand, and lift us up to the palace of thy glory, when we shall behold thee with open face, on the day of the resurrection of the just. With the warmth of thy divine love revive the ashes in our tombs on the great day of the restitution of all things; and from these ashes raise those plants which shall bloom forever, and adorn the paradise of God!—*Drelincourt.*

A LITTLE bit of a thing, who had just got back from a party, was asked by her mamma how she had enjoyed herself. "O mamma!" she said, "I'm so full of happiness; I couldn't be no happier, without I was bigger."

A NEW TREATISE on precious stones declares that after all mankind, if wise, will say of precious stones, the most valuable as well as the most useful stone in the world is the grindstone.

The Christian Advocate.

THURSDAY, NOVEMBER 16, 1871.

THE DESERT ROCK.

BY HORATIUS BONAR.

"They drank of that spiritual rock that followed them; and that rock was Christ."—First Cor. x, 4.

Rock of the desert, pouring still
Thy stream the thirsty soul to fill;
Rock of the desert, now as full
Of living water, pure and cool,
We stand beside thy stream.

Rock of eternity, to thee
In thirst and weariness we flee;
Thy waters cannot cease to pour;
Their fullness is for evermore.
Let him that thirsteth come.

Bright water of eternity,
We come, we come, to drink of thee.
The voice of welcome that we hear,
The voice dispelling every fear,
Is, "Whosoever will."

River of life, upon thy brink
We sit and of thy waters drink;
The murmur of thy sparkling wave
Speaks still of Him who came to save,
Who bids us drink and live.

River of peace, so full and bright,
Each drop clear-shining with the light;
And still the voice that comes from thee,
The voice that telleth all is free,
Is, "Whosoever will."

River of love, so deep and wide,
All heaven is in thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The "whosoever will."

River of God, still flowing on,
Thy source the everlasting throne.
River of Heaven, translucent stream,
Thy fullness ever at the brim
For "whosoever will."

River of health, thy current pours
Its freshness on these leprous shores!
Pure Jordan, bidding all draw nigh,
For health and immortality,
With "whosoever will."

Dear river, what a sun is thine!
What glories on thy waters shine,
What freshness in each sparkling drop;
And still the voice that cometh up
Is, "Whosoever will."

THE "OLD CATHOLIC" CHURCH.

If any enthusiastic persons have been expecting a thing so unprecedented in history as the sudden, complete crystallization of a sound, orthodox, evangelical church from within the Church of Rome, the news from the Liberal Catholic Conference at Munich has served to disappoint and disabuse them, and they are probably ready to denounce the whole of the marvelous movement of opinion which was there manifested as a bad business—not much better, in fact, than flat popery. On the other hand, some sanguine and sentimental people will be quite ready to declare (as they seem to have done the other day in the Episcopal Convention in Baltimore) that the programme laid down by the Munich Liberals is quite satisfactory; that henceforth there is no dogmatic bar between them and Protestants, and that we give them the right hand of fellowship. We are disposed to think that sensible folks generally would choose to take a second look at the "programme" before committing themselves so far.

The articles of it are, for substance, these:

I. Rejection of the dogmas proclaimed by Pius the Ninth, and especially that of infallibility.

II. Adhesion to the Tridentine constitution of the church, declaring especially

(a) That an Ecumenical Council is necessary to make authoritative decrees of dogma; and even this cannot make such decrees in opposition to fundamental truth and past history.

(b) That the decrees of a council must conform to Catholic belief and tradition, and may be judged by this test, by Catholic clergy and laity, as well as by theologians.

III. Reform of the church by abatement of abuses, and admission of the Catholic peoples to a share in the direction of ecclesiastical affairs. Under this head it is declared:

1. That the Church of Utrecht is unjustly excommunicated for Jansenism, being in fact orthodox.

2. That there is no dogmatic hinderance to a hoped-for reunion with the Greek and Oriental churches.

3. That *in the progress of science and Christian culture* it is to be hoped that an understanding may be reached with the various Protestant churches, especially with the Episcopal churches of England and America.

4. Liberal education of the clergy, and protection of the lower clergy from episcopal tyranny.

5. Loyalty to civil government, and therefore repudiation of the *Syllabus*.

6. Condemnation of the Jesuits as a mischief-making and demoralizing institution.

7. A claim to the church property for themselves, as the true representatives of the Old Church as it was before the Vatican Council.

8. Assertion of the right of the censured priests in circumstances of necessity to perform ecclesiastical functions, and provision by which such services can be furnished where they are needed. Further, an assertion of the right in the circumstances of inviting foreign bishops to perform episcopal functions.

This eighth article, which will be recognized as the practically important one of the whole paper, inasmuch as it looks to organization and action, was brought in as an amendment to the original draft by Dr. Dollinger, and carried through against his strenuous opposition. His abhorrence of the idea of schism, the growth of fourscore years, forbade him to tolerate what can hardly bear any other name than the organization of a sect—or, at best, a national church in protest against the holy see. Happily for the vitality of the movement, his counsels were overruled; and the Old Catholic Church of Germany—perhaps we may also say, with Father Hyacinthe, not of Germany, but of Europe and the world—is henceforth a new factor in ecclesiastical history.—*Independent.*

THE NOVEL-READING DISEASE.

Physicians are familiar with a complaint which, although sufficiently specific, has yet no name of its own. The patient suffers from an alarming and morbid thirst, and consumes a perfectly fabulous amount of fluid, almost always of an unwholesome nature. Tea in a highly dilute shape, *eau sucre*, raspberry vinegar and water, soda water or some other such abominable mess, is taken by the gallon, and the unnatural craving is stimulated by indulgence.

"Crescit indulgens sibi dirus hydrops
Nec sitim pellit."

Wholesome food is refused; no exercise is taken; and the patient finally sinks into a flabby and sickly condition, which nothing but severe and determined treatment will shake off. This dropsical habit of body finds its exact analogue in the species of mental dropsy which is produced by over-indulgence in three-volumed novels. This terrible complaint is one of the worst evils which modern civilization has brought with it. Its progress is gradual, very insidious, and often almost imperceptible. At first all that is noticed is that the sufferer is apt to be found bent over a novel at unnatural hours—as, say, in the early morning or in the middle of a beautiful summer's afternoon. Soon, however, the disease becomes more pronounced, and in its worst stages novels are got through at the rate of three or four, or even five a week, or at an average, in a severe and chronic case, of some two hundred and fifty or three hundred a year. At first some discrimination is exercised, and one writer is, perhaps, preferred to another—Mr. Trollope, say, to Mrs. Ross Church, or "Ouida" to the author of "Guy Livingstone." Very soon, however, the taste becomes deadened and blunted, and all power of distinction and appreciation is lost. In this stage the unhappy patient can no more go without her novel than can a confirmed dipsomaniac without his dram. The smaller circulating libraries, which lend out very second-hand novels indeed at a penny a volume, are put under contribution, and any amount of garbage is swallowed wholesale. Quality is held absolutely of no importance, and quantity is everything. The very process of reading becomes more or less mechanical, and seems to afford a species of mechanical pleasure or satisfaction, a novel of the feeblest possible type being read as religiously from cover, and yielding apparently as much enjoyment as if it were a second "Romola." It is no uncommon thing for a young lady, in whom the complaint has assumed a chronic form, to have read the whole of Scott, the whole of Thackeray, the whole of Dickens, the whole of Trollope, the whole of Annie Thomas, the whole of Mrs. Ross Church, the whole of Miss Braddon, the whole of Lawrence, and, into the bargain, some four or five hundred other novels by less famous hands. When the disease is thus confirmed, the dropsical habit of mind becomes apparent. The conversation of the patient becomes flabby and limp. Her interest in all ordinary subjects—except, perhaps, the latest fashions, or the more scandalous portions of evidence in the Tichbourne case, or the marriage of the Princess Beatrice—flickers feebly in the socket, and finally dies out. The last stage—that of absolute imbecility—is now, unless very powerful remedies are exhibited, a mere matter of time.

It is too clear, unfortunately, why it is that so many women thus waste their time and rot their minds. They read novels, exactly as some young men smoke, and drink bitter beer, for sheer want of something to do. What a woman needs is an education which shall enable her to read and follow the Parliamentary debates instead of the police and divorce reports; and, when women are thus educated, then feeble novels and feeble novelists will vex our souls no longer to the horrible extent to which they irritate us at present. Of such an education we may say that it is not to be got in books, unless, indeed, books can give sound, healthy common sense, and wholesome interest in common subjects. But men can give it by making the women of their family their companions; and that they should neglect to give it, shows, after all, how inveterately deep-seated is the extraordinary notion that the intellectual difference between men and women is one of kind and not of degree.—*London Examiner.*

FORGOT HIS TEXT.

The Second Presbyterian church of Danville, Kentucky, being without a pastor for the present, the different ministers of the town, especially those connected with the theological seminary, preach alternately to the orphan congregation, and lately it was Dr. Yerkes' turn to deliver a sermon to a large assembly. In an eloquent oration he uttered the words of divine truth, when suddenly—horrible dictu!—a member affected with a bad cold commenced blowing his nose most violently. A terrible blowing it was, such as you never heard before in all your life, and such as the poor doctor never hopes to hear again. It evidently had swept the whole of the beautiful sermon out of his memory, and having no notes about him he tried in vain to restore the broken connection. But, alas! he could discover neither end, and the frightened doctor exclaimed:

"Bro. McMullen, will you oblige me by repeating the text?"

The reverend brother arose from his seat, thought awhile, stammered, hesitated, and sat down again; he gave it up.

After a long pause, a student said: "*First Corinthians*, x, 16."

Relieved from a great burden, the happy doctor opened the Bible, but only to find that it was a sad mistake.

"This is not the right one. Please can any one recollect the text?"

A dead silence followed. Prof. Beatty, of Center College, rubbed his head in despair, but he neither rubbed the text out of nor into it. Rev. Mr. Johnson and many of his brethren, together with the whole congregation, all were unable to find the lost darling.

The laughter which followed now was indescribable, and quite a time passed before the house could be called to order. It being finally restored, the doctor called on Mr. McMullen to close the meeting with prayer, and all adjourned, perfectly convinced that they had listened to one of the most remarkable sermons ever preached.—*Correspondent Louisville Commercial.*

TO SAVE SOULS.

Matthew Henry was accustomed to say: "To win a single soul from Satan to Christ would afford me greater joy than to possess a mountain of silver and gold." Of the godly Alleine it was said: "He was infinitely, insatiably greedy of the conversion of souls."

When Christians all have this mind to work for their Lord, how will the sheaves be multiplied. A great many things we take pleasure in now we shall find no joy in when the last hour comes. But if we can remember even one poor child God permitted us to lead into his kingdom, it will afford us more comfort than coffers of gold.

When Dr. Lyman Beecher lay on his dying bed, a brother minister said to him: "Dr. Beecher, you know a great deal; tell us what is the greatest of all things?" Let all embassadors of Christ mark his answer:

"It is not theology; it is not controversy; it is to save souls."

We must labor and pray for souls as those who must give account to God for every one we might influence, if we would be successful. We need the spirit of John Welsh, who, on the coldest winter nights, would rise to pray and wrestle with God for a blessing on his flock. In reply to his wife's remonstrance, he answered:

"Oh, woman! I have three thousand souls to give account to God for, and I know not how it is with many of them."

Like the blessed Brainard, he needs to be willing to deny himself, if by it he can better win souls.

"I cared not how or where I lived," he said, "or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I awaked the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."—*Sunday School Times.*

INSTRUCTION AND EDUCATION.—We see plainly that a greater proportion of mankind are, so far as their reason and intelligence are concerned, in the condition of children: governed by instinct, appetite and passion; uncontrolled by conscience and judgment; ready for any impression; prepared to tread any path marked out that leads to any indulgence, bodily or mental. The remedy for this is plain, palpable, and on the surface; difficult in detail, but ultimately practicable—a sound form of education, secular and religious. Education, we say, not instruction; nothing is more dangerous than knowledge to the mind without the capacity to make a proper use of it; then, indeed, it does but afford an additional facility for the commission of crime.—*A Physician's Problems.*

HOW TO BE HANDSOME.

Most people like to be handsome. Nobody denies the greater power which any person may have who has a good face, and who attracts you by good looks, even before a word has been spoken. And we see all sorts of devices in men and women to improve their good looks—paints and washes, and all kinds of cosmetics, including a plentiful anointing with dirty hair oil.

Now, not every one can have good features. They are as God made them; but almost any one can look well, especially with good health. It is hard to give rules in a very short space, but in brief these will do:

Keep clean—wash freely and universally with cool water. All the skin wants is leave to act freely, and it will take care of itself. Its thousands of air-holes must not be plugged up.

Eat regularly and simply. The stomach can no more work all the time, night and day, than a horse; it must have regular work and regular rest.

Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with the teeth clean. Of course, to have white teeth it is needful to let tobacco alone. Every woman knows that. And any powder or wash for the teeth should be very simple. Acids may whiten the teeth, but they take off the enamel or injure it.

Sleep in a cool room, in pure air. No one can have a clear skin who breathes bad air. But, more than all, in order to look well, wake up the mind and soul. When the mind is awake the dull, sleepy look passes away from the eyes. I do not know that the brain expands, but it seems to. Think, read—not trashy novels, but books that have something in them; talk with people who know something; hear lectures and learn by them.

This is one good of preaching. A man thinks and works and tells us the result. And if we listen, and hear and understand, the mind and soul are waked up.

If the spiritual nature is aroused, so much the better.

We have seen a plain face really glorified by the love of God and man which shone through it.

Let us grow handsome.

EYEBROWS AND EYELASHES.

The long, arched, narrow eyebrow is the prettiest, as we all know, but it is rare. It would not be so rare, however, if a little more care were taken in its cultivation during early youth. For instance, if a child's eyebrows should threaten to be thin, brush them softly every night with a little cocoanut oil, and they will gradually become strong and full; and, in order to give them a curve, press them gently between the thumb and forefinger after every ablution of the face or hands. Simple as this may seem, I have known the most wonderful effects result from it. I have seen girls with wide, straggling eyebrows reduce them into an arch-like shape within a year, solely by these means, and surely all will allow that they are permissible.

Then, again, as regards eyelashes, every mother knows that she has only to clip her baby's eyelashes while it sleeps, and continue the process during its childhood, to render them as long and as luxuriant as a Circassian's. Yet how few think of taking this precaution, which, indeed, is as necessary as cutting the hair, for those who study their daughter's future beauty. Let ladies, however, beware how they try the experiment on their own eyelashes, for they do not grow after a certain age. I remember a young friend of mine who had received from nature as rich an eyelid fringe as woman could have, and who, in her young wisdom, thought to make it richer still by clipping it. She did clip it, and quite short. When next I saw her there was only a thick, dark stump round her eyes, which stump has remained ever since, for the fringe never grew again. Childhood is the time for cropping, not womanhood.

HOW DOES SHE DO IT?—Mrs. Russell always has time to do a kindness, yet she is a hard-working woman. Her husband is poor. His wages are not enough to supply the family needs; so, in addition to her home cares, which are not light—for she has six children, one a young baby—she goes out to wash several days in the week. How can she keep her house looking so neat and her children so well dressed?

How does she do it?

In answer to the question, she replied:

"I never lose sight of the odd minutes. I have so much to do that there is always something I can turn to if I have a minute to spare."

Here is a lesson for us all to learn—to improve the odd minutes.—*Child's Paper.*

AN EXTREME rigor is sure to arm everything against it, and at length to relax into a supine neglect.—*Burke.*

RELIGIOUS INTELLIGENCE.

REV. HARMON LOOMIS, D. D., for twenty-five years a corresponding secretary of the American Seamen's Friend Society in New York, has retired from that office.

THE New Union Biblical Seminary of the United Brethren in Christ was formally opened in Dayton, Ohio, on the eleventh ultimo. It is the first theological school of the denomination.

BIBLE SCHOOL was the name Dr. Chalmers preferred for the Sabbath school. The difficulty with introducing that name generally would be that it is not every Sunday school which is a Bible school.

THE Baptists have twenty-four organized churches and the same number of native ordained preachers in the Creek nation proper. Four of the ministers are employed by the Domestic and Indian Mission Board. The rest name no help.

THE BIBLE IN SCHOOLS.—The Board of Education of Long Island City has ordered a suspension of the reading of the Scriptures in the Union School of Hunter's Point until their next meeting, when arguments will be heard by Roman Catholics and Protestants.

A MORAVIAN DEDICATION.—A new Moravian church, costing about $24,000, was dedicated on the tenth ultimo, in Jay street, Brooklyn. Bishop Reineke conducted services. The new edifice is a neat one, and is built on the site occupied by the one burned two or three years ago.

DURING SEPTEMBER, forty-eight libraries, having on an average forty-five volumes, most carefully selected and very attractive in their character, were placed on sea-going ships, from the rooms of the American Seamen's Friend Society, 80 Wall street, for the use of officers and crews.

MISSION IN KANSAS.—The Congregationalists, the present year, divide $21,000 missionary money among their fifty ministers in Kansas; the Presbyterians $17,000 among their seventy; the Episcopalians $5,000 among their twelve missionaries; and the Methodists $6,000 among their one hundred and fifty ministers. So says an exchange.

THE BIBLE IN CHINA.—From the *Chinese Recorder* we learn that the committee of Protestant missionaries at Pekin, who have for some time been engaged in preparing a revised edition of the Bible in Chinese, have now nearly completed their labors, and that the revised text will shortly be published by the American Mission Press within the walls of the capital.

THE one hundred and third anniversary of John Street church, New York city, was held on Sunday, October 29. In the morning a love-feast was held, under direction of Presiding Elder Merwin. Dr. Peck preached the morning sermon. The Rev. E. L. James presided at the reunion in the afternoon. The Rev. Thomas Guard preached in the evening. Philip Phillips had charge of the singing.

THE Unitarians are going to drop their project of a new church in Washington, and threw themselves with all their might into the work of rebuilding Robert Collyer's church at Chicago. The executive committee of the Unitarian Association voted, at a recent meeting, to appropriate $3,000 toward the payment of Mr. Collyer's salary for the coming year, and to raise $100,000 for the new Unity church.

WHEN the native preacher in India is laid aside by sickness, or temporarily called from his post, his wife takes his place. She conducts the service and preaches the sermon. A great change this since the missionary work begun there. When Mr. Noyes went out, twenty-three years ago, there was but one woman in all his wide district who could read. Now there are many.—*Congregationalist.*

A CATHOLIC UNION has been organized in New York city, under the auspices of Archbishop McCloskey. Its object is stated to be, "first, to invite the co-operation of the whole Catholic world to unite in the effort to reinstate the holy father, then to devise every available method of controverting the tendency of the age to materialism, and to neutralize the effect of the daily press upon the minds of the people." Money is promised in abundance to aid its work.

THE Freewill Baptists lately in session at Hillsdale, Ohio, discussed the project of modifying the name of the denomination, and of making overtures to the various bodies of liberal Baptists—those calling themselves Free Baptists, General Baptists, United Baptists, Separate Baptists, Church of God, and the rest—to co-operate with them, and to be represented in the General Conference, without surrendering their specific name or changing their peculiar methods of managing their local affairs.

THE cardinals have been discussing in solemn conclave the claim of the King of Italy to a supremacy of rule in the city and domain of the holy see. They have finally advised his holiness to quit Rome, in order to preserve his spiritual independence. The Pope received the decision of the cardinals with a very considerable degree of favor, after some hesitation; and he has partially determined to take his departure from Rome at the moment of the convocation of the Italian Parliament within the bounds of the municipality.

THE King of Burmah has informed Prof. Max Muller, through his prime minister, the Pakhan Mangyee, that he is printing a complete edition of the Three Beedaghats, (the Tripitaka—that is, the Holy Scriptures of the Buddhists,) in Pali, the sacred language of Buddhism, with a view to having it afterward translated into Burmese and English, "so as to spread the knowledge of the Buddhist religion both in Europe and America, and that the English people may become acquainted with the principles of the Buddhist faith, and thus cause this kingdom to become famous in the world's history."

AN ENCOURAGING view comes from facts like the following, showing the self-spreading tendency and necessity inherent in Christianity wherever a true seed of it takes good ground. A native brother, Subha Chund, of Rona, near Allahabad, India, urged by the love of Christ, having made over his farm to his son, and bought a camel for the purpose, has loaded it with Christian books, and gone forth at his own cost on a long journey to spread the gospel. He has been absent for months, and no word has yet come from him. It was his purpose to carry the name of Christ and the glad tidings of salvation into the wild desert of Rajpootana, among a people who have never seen the face of a Christian.

THE *Church Weekly*, in a spirit of wrath, inquires: "Now, suppose the bishop decides that candidates for the priesthood should be habited in cassock and girded alb, and that, on their being admitted to the priesthood, they should then be habited in stole and chasuble of the color of the season, how can a canon invade the liberty which the Rubric gives? And, if this is put upon him as the vestment of his priestly ministration, we should like to know by what authority a canon is to divest him." That is precisely what we all want to know. And that is not all. Suppose the bishop should require that deacons should wear bibs at their meals, and that priests should cross their legs whenever they sit down in company, would not that be a highly important and holy command? and where is the convention, let us ask, that would dare to make a breach in it by means of a canon?—*Independent.*

THE Rev. S. W. Marston gives in the *Central Baptist* an account of the Baptist Association and Sunday School Convention in the Cherokee nation. The association is composed of ten churches, with a total membership of about nine hundred. The Cherokee Baptists, however, now have only six Sunday schools in all their territory; but if the measures set on foot at this convention meeting are carried into effect, they may be able to report by another year ten times this number. Each church has quite a number of preaching stations where schools will be organized. Besides, the superintendent of public instruction, Mr. Stephens, who is now the secretary of the Sunday School Convention, signifies his intention to have a Sunday school organized in connection with each one of the sixty-six public schools in the nation. It is added that of the sixteen thousand persons composing the Cherokee nation, it is estimated that not less than one-tenth are the faithful disciples of the Lord Jesus. All the children are learning to read English, and the Baptist Bible and Publication Society are asked to furnish thirteen hundred English Testaments for the Sunday schools.

CALAMITY TO THE CHURCH IN MICHIGAN.—Among the towns which the devastating Michigan fires destroyed was Holland City, a stronghold of the Dutch Reformed faith. Two beautiful churches were swept away. Rev. Dr. Phelps, chairman of the Relief Committee, writes: "Upward of three hundred families are homeless—most of them penniless. Among them is that of Prof. Scott, of the Reformed College, who, after the most laborious exertions in behalf of others, found his own dwelling suddenly overtaken, and lost his house with all its furniture, books and clothing. So also Dominie Van Der Veen returned from labors elsewhere just in time to save his family, with his books and sermons alone. The parsonage of Hope church was preserved chiefly through extraordinary exertions on the part of Dominie Stewart. The students and others labored day and night, in pain and exhaustion, for the safety of the college buildings, and although the danger was imminent, a merciful Providence gave success to their efforts." The Reformed churches in the land are urgently asked for relief for the poor people of Holland.

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ROMAN CATHOLICS AND THE BIBLE.

A correspondent wishes to know if the Bible and Protestant preaching were prohibited at Rome and in Spain before the recent political changes. We doubt whether any respectable Roman Catholic authority will claim that it was otherwise. Wherever the Catholic Church has been able to control the matter, it has carefully excluded all Protestant religious organizations. Until the downfall of Isabella, Spain was closed to evangelical agencies, and religious liberty was one of the new and most important principles involved in the revolution, and secured by the present government. The Bible was almost an unknown book in Rome until Victor Emanuel made it his capital, and opened its gates to missionaries and Bible societies. The opposition of Romanism to the general circulation of the Scriptures has been uniform and consistent for centuries.

It was in reference to their own authorized version that the Council of Trent enacted as follows: "Inasmuch as it is manifest, from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented and not injured by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offense. But regulars shall neither read nor purchase such Bibles without a special license from their superiors." We suppose that all Catholics still hold to the decrees of the Council of Trent, and that what we have quoted governs the opinions and practice of the Catholic Church at the present day. The above prohibitions and regulations apply to their own faulty translations as found in the Rhemish Testament and the Douay Bible, while the authorized Protestant version is altogether excluded. No Catholic can possess or read the Bible, as translated by Catholic authors, without a *written* permission. To do it is a grave offense, and for such a sinner there is no absolution until he surrenders the inspired volume.

Pius the Seventh in 1816 published a bull against Bible societies, addressed to the primate of Poland. He pleads the authority of the Council of Trent, and represents the circulation of the Scriptures by Bible societies "as a crafty device by which the very foundations of religion are undermined, a pestilence which must be remedied and abolished—a defilement of the faith, eminently dangerous to souls—impious machinations of innovators, wickedness of a nefarious scheme—snares prepared for men's everlasting ruin—a new species of tares which an adversary has abundantly sown." Leo the Twelfth issued a similar bull in 1819 on the subject of the circulation of the Bible in the Irish schools. It is well known that the Bible Society offered to print the Douay translation for the use of the Irish and English Catholics, and that the offer was rejected. The opposition made by Catholics to the Bible in the public schools is well known everywhere. They are opposed to its general circulation and to its being read by the people indiscriminately. Their own translation is carefully kept from general use. It is not used in their schools, nor often found in their families.

We are aware of the objections which they urge against the promiscuous use and reading of the Scriptures—that it does more harm than good, and that it leads to perversion, heresy and all manner of evils. These views may be honestly entertained by the majority of intelligent Catholics for aught we know. The fact will hardly be denied that the Romish Church prohibits the free and universal reading of the word of God. This is the explicit avowal of their councils, and accords with their practice. If it were in their power they would shut the Bible out from every country in the world, as they did but recently from Rome and Spain. Herein popery differs from Protestantism. The former hedges the Bible about, and keeps it under lock and key as something more dangerous than gunpowder or arsenic. The latter publishes it in every tongue, and sends it forth freely to the ends of the earth. Popery prohibits, Protestantism enjoins, its careful and universal study. Catholics dare not entrust their children nor the common people with the printed gospel. Protestants take the utmost pains to place it in the hands of all, both old and young, the ignorant and the learned. The reasons of the difference are obvious. Papal errors cannot stand where the Bible is read and understood. Virtual prohibition is essential to the existence of Roman Catholicism. It cannot live and maintain its dominion of superstition and error where the light of revelation shines. On the other hand, the Bible is the religion of Protestants—they bow to its authority alone, and treat it as the gift of God to all mankind. With them it is not a thing of evil, fraught with ruin to mankind, but a fountain of health and life, and a treasury of spiritual riches to all who will search the blessed page. It is not something to be afraid of, but to be spread abroad as the joy and hope of the world.

THE SUPERINTENDENT'S SPEECH.

It was the superintendent of one of our Sunday schools in New Orleans. He said: "There is a picture I have seen that deeply affected me. It is of a rock in the sea, with its head just above the surging waters, and a cross planted on it, and one clinging to the cross. But there is another picture I have seen yet more impressive and touching than that. There is the same scene—the wild waste of waters, the rock, the cross, and one clinging to it—but with this addition, that while one arm of the clinging form is thrown around the cross, the other is stretched out below, and the hand grasps the hand of a fellow-being, to rescue and to save; and this represents the work of the faithful Sunday school teacher."

The sentiment of the church everywhere is, in these times, wonderfully interested in the Sunday school; so much so that the signs almost promise that the next great Pentecostal revival of religion in Christian lands—"the times of refreshing"—will be somehow intimately connected with Sunday school operations. It is certain that in this age of the gospel, which is the dispensation of the Spirit, it is to the sovereign Spirit—"my Spirit," as saith the Lord of hosts—that we are to look for the "might and the power" which shall bless to the conversion of hundreds and thousands, or of a nation in a day, and infinitely beyond the measure of cause and effect, the labors of humble instruments, working at the same time with all their puny and inadequate might. A general "move," a wide awakening, is alone within the province of the Spirit to effect. If preparations preliminary may sometimes suggest correctly to uninformed speculation the character and tactics, in part, at least, of a coming military campaign, it is not perhaps without reason and hope that, from the stir and enthusiasm but recently apparent in that division of Immanuel's militant host, called the Sunday school army, we contemplate as probable a movement upon the powers of darkness, with that division in the van. It may be, therefore, that no earnest worker in the Sunday school fully appreciates his high office and privilege. If the mind of the Spirit could be known certainly to be as above suggested, what a rush, what enlistments and activities in the Sunday school cause would there not improbably be! But these men would also probably begin to help the Spirit with their cumbersome incentives, and so the work would be more hindered than helped, or the Spirit's mind would be revealed. As things are, however, preaching repentance unto salvation is the mission of the Sunday school, and every teacher's business is to rescue and save himself with one hand—all the while clinging to the cross—while with the other he holds on, if no more, to the children of his class. It is here that the answer to discouragement comes in. The faint-hearted teacher is often ready to give up, through despair of ever doing much; and the faithful teacher is often dismayed at the impregnable hardness and indifference of his well-grown scholars, for whose conversion he has so long labored and prayed in vain. What, at least, can both do? They can hold on. Look at the picture. There the hand of the upper form still holds the hand, and holds above the water the head of the lower form, yet half submerged in the seething waves. What though the arm tires; fresh strength ever comes to it from the cross to which the other clings. Then, teacher, you can still hold on. To keep a head out of the water is a great thing. But that you may do even that, be sure that you keep also firm hold of the cross. * * *

HIGHER CHRISTIAN LIFE.

The work of the Holy Spirit, called in the Scriptures sanctification, holiness of heart, perfection, is invested with the greatest interest. If it be a blessing attainable under the reign of gospel grace, then every sincere Christian heart pants to be "washed and made every whit whole." His earnest prayer is: "Create in me a clean heart, O God!"

The various Christian denominations understand it with considerable latitude of meaning—as regeneration, full assurance, perfection. The divine oracles are certainly sufficiently explicit on a question so highly important and desirable as the means by which the Christian is to be "thoroughly furnished unto every good word and work." That the theory of this doctrine is clearly taught is evident. Now if the practice and experience of Christians can be made to conform to this theory, then it is made more palpable. That holiness of heart has been exemplified in the life and character of a goodly number of ancient and modern Christians is patent to every mind. The spurious is but a proof of the genuine.

Holiness is a scriptural term meaning purity, whole in a spiritual sense, godly, like God. Whole means *entire*, without defect. A whole apple is one without blur or defect; not specked with decay, worm-eaten or snarled. A holy spiritual nature implies purity, sinlessness. A whole moral nature implies one that is *entire*, without defect, "without spot or wrinkle, or any such thing." The command is: "Be ye holy;" "perfecting holiness in the fear of God," "that we might serve him in holiness."

Sanctification is a scriptural term meaning consecration, setting apart from a common to an holy purpose. One-tenth of the substance and one-seventh of the time of the Jews was consecrated, set apart from a common to an holy use. This law was observed with precision. Water, in the ordinance of baptism, is sanctified—set apart and used in the name of the Holy Trinity, by the officiating minister, to sanctify, dedicate or set apart the child from a common to an holy purpose, the application of water symbolizing the Spirit's operations in regeneration. The dedication is thus perfect; the offering is in faith; that child is under a special covenant of grace. The bread and wine in the Lord's Supper is sanctified, set apart—not transubstantiated into the actual body and blood of Christ, for that is a physical impossibility. Thus sanctified, they are the memorials of the broken body and shed blood of our Lord Jesus Christ, and upon which the Christian feeds and is sanctified. Hence the prayer of the holy apostle: "And the very God of peace sanctify you wholly; and I pray God your whole soul, body and spirit be preserved blameless unto the coming of our Lord Jesus Christ;" "Ye are sanctified in the name of the Lord Jesus Christ;" "Being sanctified by the Spirit." Christ's prayer: "Sanctify them through thy truth; thy word is truth." Every evil passion is subdued, carnal desires of the flesh are uprooted, every proclivity of the nature is under the control of ruling, reigning grace.

"The passions hold a pleasing reign
When love inspires the breast."

Perfection is a scriptural term—means, complete, mature, ripe. Angels are perfect. They are celestial intelligences, adequate to celestial employment, and "do the will of God in heaven." Their sphere is peculiar. The perfection required, and which it is our duty to aim at, is not angelic. God is perfect—unapproachably, unchangably, immutably, infinitely. The perfection to be aimed at is not divine perfection, but the perfection of human nature under the gospel scheme. It is written: "Be ye also perfect, even as your Father which is in heaven is perfect." The graces or "fruits of the Spirit are love, joy, peace," etc. These fruits are matured, *ripe*. These rich clusters are suspended from, and imbibe life and richness from the "Living Vine." The luscious fruit testifies the connection with the vine. "He that abideth in me, and I in him, the same bringeth forth much fruit." Says the apostle: "And this we wish, even your perfection." "Leaving the principles of the doctrine of Christ, let us go on to perfection."

These terms—holiness, sanctification and perfection—are repeatedly used in the Scriptures, and signify a definite work of grace: "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a *perfect man, unto the measure of the stature of the fullness of Christ.*" T. B. W.

Robert Moffat, the missionary, who has spent more than half a century in South Africa, laboring for the salvation of the natives, was honored lately with a public breakfast in London, in which seven or eight hundred persons participated. Prof. Fisk, writing to the Chicago *Advance*, tells us that when Mr. Moffat rose to address the meeting, the whole assembly sprang to their feet, waved their handkerchiefs, and cheered with downright English heartiness. Stop cheering they would not, and the grand old missionary, who for fifty-four years had done such noble service in South Africa, now verging on eighty years of age, stood modestly up before them, straight as an arrow, and with moistened eye, to receive their homage.

In the course of his remarks he said that he should expect some sympathy when he told them that he *no longer thought in his own* language, but in the Bechuana, so that he should have to translate his words as he went on, and he might often come out with awkward words. In giving an account of the difficulties encountered in translating the Bible into Bechuana, Mr. Moffat said:

"The language was to be acquired without an interpreter, dictionary, grammar, or even a written word. There was no interpreter worth the name. 'And oh, what blundering there was—what mistakes, some laughable, and some serious. I got on gradually, little by little, and at last resolved to go and live with the natives, at a distance from wife and family, that I might not hear my own language, and there I lived for months. I learned to manipulate and sew the skins, and to do everything the natives did, but sin; but oh, it was a rough and nasty life! But I had one object in view, and I went on. I wanted to get my tongue loosened. I talked to them, prayed with them, and all the while was teaching myself, and when I returned to the station I could speak to them in their own tongue."

What an amount of endurance was required to spend so many years among the heathen natives of South Africa. A "nasty life," truly, it was; but the love of Christ constrained him; and doubtless the Master will say: "Inasmuch as you did it unto one of the least of these, my brethren, thou didst it unto me." After reading of this heroic life of self-denial for Christ's sake, we are prepared for the remark of one who knows him well, that he "could hardly conceive of Robert Moffat being happy in heaven unless he could have some poor heathen to lift up and bless."

"The personal appearance of Mr. Moffat is striking. He is above six feet in height, has a well-proportioned body, high forehead, long white beard, and very expressive and benevolent countenance."—*Methodist Protestant.*

LITTLE ROCK CONFERENCE.

Appointments.

Camden District.—Horace Jowell, P. E. Camden station, C. Pope; Buena Vista circuit, Calvin A. Bayless; Ouachita circuit, E. R. Barcus; Falcon circuit, W. H. Browning; Magnolia circuit, Ezekiel N. Watson; El Dorado circuit, James A. Parker; Bodcean mission, Jos. Turrentine; Lapeel circuit, D. H. Linebeaugh; Lewisville circuit, H. Townsend; Bright Star circuit, Wm. Crawford.

Washington Dist.—C. O. Steele, P. E. Washington station, P. C. Archer; Moscow circuit, James P. Hulse; Mineral Springs circuit, J. G. Ward and Bascom Ward, jr.; Center Point circuit, W. R. Gardiner; Paraclipta circuit, Ambrose D. Jenkins; Richmond circuit, R. H. Sanders; Polk mission, to be supplied; Rondeau circuit, James A. Anderson; Mineral Springs Academy, Thomas W. Hayes, principal.

Arkadelphia Dist.—A. R. Winfield, P. E. Arkadelphia station, John F. Carr; Clark circuit, John P. Holmes; Murphysboro mission, to be supplied by W. H. H. Biggs; Caddo mission, to be supplied by William C. Adams; Hot Springs station, S. G. Colburn; Hot Springs mission, to be supplied by John Haskew; Rockport circuit, F. M. Winburn; Tulip circuit, Anselm Minor; Princeton circuit, B. G. Johnson; Hampton circuit, John M. G. Douglas; Jas. E. Caldwell, agent American Bible Society.

Monticello Dist.—M. H. Wells, P. E. Monticello station, James R. Harvey; Mount Pleasant circuit, John H. Riggin, C. D. McSwain, junior preacher; Green Hill circuit, John H. Blakely; Hamburg circuit, H. D. McKennon; Line circuit, to be supplied; Bartholomew circuit, Alexander B. Winfield; Endora circuit, James R. Sherwood; Eunice mission, John Pryor; Palestine circuit, John W. Johnson; Warren circuit, George W. Mathews, B. C. Weir, supernumerary.

Pine Bluff District.—Andrew Hunter, P. E. Pine Bluff station, H. B. Frazee; Plum Bayou circuit, William J. Scott; Swan Lake circuit, Geo. Hare; Red Fork mission, to be supplied; Sulphur Springs circuit, C. M. Slover; Benton circuit, F. D. Van Valkenburg; Simpson Creek mission, A. W. Simmons; Lehigh circuit, W. J. Davis.

Little Rock District.—Robert S. Hunter, P. E. Perryville circuit, to be supplied by W. W. Anderson; DeWitt circuit, N. S. Burnett; White River circuit, Thomas H. Wear; Collegeville and Mill Creek, James M. Kline; Austin circuit, J. M. Pirtle, W. W. Wilson, junior preacher; Richwood's mission, to be supplied; Lonoke circuit, to be supplied; Bayou Metoe circuit, George W. Duncan, W. W. Ware, junior preacher; Argenta mission, to be supplied; Spring Street station, J. Loving; Second Street station, William C. Hearn.

The Conference adjourned, to meet at Pine Bluff next year.

SOUTHERN CHRISTIAN ADVOCATE

From what we publish below, from the *Southern Christian Advocate* of the eighth instant, it will be seen that Dr. Myers has resigned his position as editor, and has accepted the presidency of Wesleyan Female College. It is with regret that we part with Dr. Myers as one of our best editors; and he has our heartiest wishes for his happiness and prosperity in the important position which he has assumed.

The Publishing Committee of the *Southern Christian Advocate*—consisting of one from each of the patronizing Conferences—were called on to meet last week in Macon. All of them happened to be members of the Board of Trustees of Emory College, except Dr. Shipp, of the South Carolina Conference, and it being convenient to hold the meeting of the Publishing Committee when they were necessarily together here in the interests of the college, he was called to meet with them.

This was opportune, for it furnished opportunity for the following action. This letter was laid before the committee:

Macon, Ga., Nov. 2, 1871.

To the Publishing Committee of the Southern Christian Advocate:

Brethren—Very unexpectedly, I have been called to fill the vacancy created by the resignation of Dr. O. L. Smith, as president of the Wesleyan Female College. The call comes under such circumstances that I must consider it the voice of the church, whose servant I am. I therefore beg leave respectfully to tender my resignation as editor of the *Southern Christian Advocate*, to take effect at the close of the present year. Yours very truly,

E. H. Myers.

The committee then took action as follows:

Whereas, The Rev. E. H. Myers, D. D., has been elected to the office of president of the Wesleyan Female College, and has tendered his resignation as editor of the *Southern Christian Advocate;* therefore,

Resolved, That the Publishing Committee of the *Southern Christian Advocate* accept his resignation, and hereby express their appreciation of the fidelity and ability with which Dr. Myers has discharged the duty of editor of the *Southern Christian Advocate*, and tender to him their best wishes for his success and usefulness in the new field of labor to which he has been called.

And here is another vacancy. By the contract between the Publishing Company and the Conferences, the former and the committee appointed by the latter have free power to fill a vacancy in the editorial chair. A majority was present and an election was called for.

The *Southern Christian Advocate* was established thirty-four years ago last June. Seventeen years it was in the hands of two honored leaders in the South Carolina Conference. Then, though published in Charleston, it was offered freely to Georgia to furnish an editor; and the Georgia Conference—through the writer—has occupied the editor's chair something over seventeen years. Courtesy seemed to demand, and did demand, the proffer of the right of nomination for the vacant chair to Dr. Shipp, in behalf of his Conference. He was prepared to name, and did name, the Rev. F. Milton Kennedy, new presiding elder of the Orangeburg district, South Carolina Conference, and he was unanimously elected editor of the *Southern Christian Advocate*.

We consider the choice a capital one. A son of the Rev. William M. Kennedy, of precious memory—whose praise a half century ago was in all the churches—he has inherited the esteem and love once his father's—the worthy son of a worthy sire. For about seventeen years he has been a traveling preacher, filling important positions. For some years he has been the secretary of his Conference; and last year was honored by his brethren with a seat in the General Conference. He has been a student, though he has not often "rushed into print"—is industrious, prudent, wise, lovable.

It was considered not best to take him from his district and other official duties now so near the close of the year; and consequently the present editor, who still is hard by his old office, will do his work till the year ends.

And this closes a considerable part of the history of two days in a little corner of the world.

BOOKS AND PERIODICALS.

The Southern Methodist Home Altar for November contains a large amount of wholesome and edifying reading matter.

The American Protestant is a weekly published in St. Louis, and succeeds the Home Circle, published monthly in Chicago until burnt out by the great fire. The American Protestant is a handsome eight-page sheet.

The American Agriculturist for November is finely illustrated, and filled with reading matter of the greatest value to farmers and housekeepers. Published by Orange Judd & Co., at $1.50 per annum.

A prudent man is like a pin: his head prevents him from going too far.

Episcopal Triennial Convention.

The Joint Committee on Ritual reported, on October 19, a canon recognizing the Book of Common Prayer as it was in force in the United States in 1789, and the canonical or other legislative action of the church in its general conventions, as the standards of ritual; leaving all questions arising in the future to he settled hy the ordinary, or, in oase of contradiotory determinations, to the Honse of Bishops. This was adopted by the House of Bishops, and sent down to the deputies on October 23. It underwent a vigorous discussion in the deputies, and was rejected by them on October 25, for want of a constitutional majority. The vote stood: Clerical—for, 20; against, 18; divided, 7. Lay—for, 18; against, 14; divided, 2. The following draft of a canon was sent down by the House of Bishops on October 26:

"Tho elevation of the elements in the Holy Communion in snch a mannor as to exposo thom to the view of the people as objects toward which adoration is to be made in or after the prayer of consecration, or in the act of administering them, or in carrying them to or from communicants; and any gesture, posture, or act implying snch adoration; and any ceremony not prescribed as part of tho order of the administration of tho Lord's Supper, or Holy Communion, in the Book of Common Prayer, and the celebration or reception of the Holy Communion by any bishop or priest, when no person receives with him; likewise the use, at any administration of the Holy Communion, of any hymn, prayers, collects, epistles or gospels other than those appointed in the authorized formnlaries of the church, or under section 14 of canon 13, title 1, of tho Digest, are hereby forbidden."

This was also rejected. Clerical vote—yeas, 17; nays, 18; divided, 4. Lay vote—yeas, 18; nays, 12; divided, 3. The deputies then adopted, almost unanimously, the following resolutions:

Resolved, The House of Bishops conourring, that this convention hereby expresses its decided condemnation of all ceremonies, observances and practices which are fitted to express a doctrine foreign to that set forth in the authorized standards of this church.

Resolved, That, in the judgment of this house, the Paternal Council, and the advice of our right reverend fathers, the bishops of the church, is deemed sufficient at this time to secure the suppression of all that is irregular and unseemly, and to promote greater uniformity in conducting the public worship of the church, and in the administration of the Holy Sacrament."

How to Correct Calumny.—"If any one speaks ill of thee," says Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah!" said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said: "It is no matter; I shall live so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for the great and only relief against the pains of calumny.

NORTH MISSISSIPPI CONFERENCE.

Members, on their arrival in Columbus, will report at the Methodist church. Those who come by the Memphis and Charleston railroad will purchase of the agents of the road special return tickets for one fare for the round trip. The officers of the Mobile and Ohio railroad have not yet replied to our inquiries, but it is expected the same arrangement will be made. On the Mississippi Central, the Mississippi and Tennessee, and the Vicksburg and Meridian railroads the certificate of the secretary of the Conference will entitle those who pay full fare coming to return free.

Brethren whose wives expect to attend will please notify me immediately. J. B. Cottrell.

Heath, Lara & Heath.—We have not found in this city any house where upholsterers' materials, frames, moldings, glasses and pictures can be obtained on more reasonable terms, or work done cheaper and with more dispatch and more satisfactorily, than at the firm of Heath, Lara & Heath, 99 Camp street, who have done our work in that line for the past several years. See their card on fifth page.

CORRUPTION OF LANGUAGE.

So many persons without anything deserving the name of education have become writers by profession, that written language may almost be said to he principally wielded by persons ignorant of the proper use of the instrument, and who are spoiling it more and more for those who understand it. Vulgarisms, which creep in nobody knows how, are daily depriving the English language of valuable modes of expressing thought. To take a present instance: The verb *transpire* formerly conveyed very expressively its correct meaning, viz: to *become known* through unnoticed channels—to exhale, as it were, into publicity through invisible pores, like a vapor or gas disengaging itself. But of late a practice has commenced of employing this word, for the sake of finery, as a mere synonym to *happen;* "the events which have *transpired* in the Crimea," meaning the incidents of the war. This vile specimen of bad English is already seen by the dispatches of noblemen and viceroys; and the time is apparently not far distant when nobody will understand the word if used in its proper sense.

It is a great error to think that these corruptions of language do no harm. Those who are struggling with the difficulty (and who know by experience how great it already is) of expressing one's self clearly with precision, find their resources continually narrowed by illiterate writers, who seize and twist from its purpose some form of speech which once served to convey briefly and compactly an unambiguous meaning. It would hardly be believed how often a writer is compelled to a circumlocution by the single vulgarism, introduced during the last few years, of using the word *alone* as an adverb, *only* not being fine enough for the rhetoric of ambitious ignorance. A man will say, "to which I am not alone bound by honor but also by law," unaware that what he has unintentionally said is, that he is *not alone* bound, some other person being bound with him. Formerly, if any one said, "I am not alone responsible for this," he was understood to mean (what alone his words mean in correct English) that he is not the sole person responsible; but if he now used such an expression the reader would be confused between that and two other meanings—that he is not *only responsible*, but something more; or that he is responsible *not only for this*, but for something besides. The time is coming when Tennyson's Œnone could not say, "I will not die alone," lest she should be supposed to mean that she would not only die, but do something else.

The blunder of writing *predicate* for *predict* has become so widely diffused that it bids fair to render one of the most useful terms in the scientific vocabulary of logic unintelligible. The mathematical and logical term to *eliminate* is undergoing a similar destruction. All who are acquainted either with the proper use of the word or with its etymology, know that to eliminate a thing is to thrust it out; but those who know nothing about it, except that it is a fine-looking phrase, use it in a sense precisely the reverse—to denote, not turning anything out, but bringing it in. They talk of *eliminating* some truth, or other useful result, from a mass of details.—*John Stuart Mill.*

Since Germany has become the first power in Europe, other nations are making a critical examination of their means of defense and offense. A writer in the Moscow *Gazette* shows that Russia's weakness lies in her coast defenses and her insufficient naval force. Nearly all her ports, including the capital, could be taken with but little difficulty, while her fleet "would not be able to resist the attack of a first-rate power." The seaports of Germany, on the other hand, are sufficiently protected by their geographical position and coast batteries.

The King of Siam has abolished slavery in the kingdom of Siam from and after January 1, 1872; slaves then in being will be manumitted from the produce of a tax laid upon the slave proprietors from the present time. A good commencement has also been made in the laying out of new roads and the erection or building of new bridges of a substantial nature, whereby the development of the varied resources of the kingdom of Siam will be much furthered.

Victor Emanuel has knighted a tinman. His name is Giacinto Ottino. He is the man who invents the shapes for illuminations—shapes mainly cut out of tin, which support lights, and represent all manner of objects, such as eagles, lions, water-spouts, crowns, and so on.

Wooden pegs, made by the same machines as shoe pegs, are now largely used for fastening boxes, and manufacturers receive large orders from the West for such pegs for this purpose.

Christian Experience.—Shallow waters are easily muddied. After a night of storm the waters of the bay, along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out into the deep water—how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom. So is Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or disturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquillity—the peace of God that passeth all understanding.

A correspondent of the Boston *Traveler* records the following: "A bright little boy about four years of age, son of a clergyman, was at your correspondent's house one evening with his parent, and I gave him a couple of five cent pieces. He laid them on the table, and putting his finger on one, said: 'This one I am going to give to the heathen, and the other I am going to keep myself.' He played with them awhile, till one of them finally rolled away and he could not find it. 'Well,' said I, 'my lad, which one have you lost?' 'Oh,' said he, 'I have lost the one I was going to give to the heathen.'"

In England the real estate, including city houses and building lots, is owned by less than 31,000 persons, and one-half the land is owned by 150 persons, averaging over 100,000 acres to each. In Scotland twelve persons own 19,500,000 acres. "This is," says Rev. Mr. Leavitt, of Northampton, who states the facts, "as if all the land in Massachusetts was owned by three persons, each having about 5,000,000 acres."

Very recently Martha Walker, a young English woman, climbed the famous Matterhorn, over fourteen thousand seven hundred feet high, in company with her father, aged sixty-five. The Matterhorn is one of the most difficult of all the Alpine peaks to ascend, and has rarely been attempted by a woman. The lady is well named, having climbed Monts Blanc, Rosa and other peaks with little fatigue.

The reaping machine, according to the English agricultural journals, will operate beneficially in abolishing the system of furnishing supplies of meat and drink when large bodies of laborers had to be employed.

Obituaries.

Died, on Bayou Waxia, St. Landry parish, Louisiana, October 12, 1871, at nine o'clock P. M., Grace Leonard, eldest child of M. Lacy Rogers, deceased, and Courtlandt LeG. Goodrich, aged four years and four months.

"He giveth his beloved sleep."

Died, at Union Church, Jefferson county, Mississippi, August 8, 1871, infant daughter of Rev. J. B. Howon, of the Mississippi Conference, aged eleven months.

This lovely child died of cholera infantum. She was the pride of her parents; but the blessed Savior has takea her to his own bosom. "Blessed are they who have part in the first resurrection." "Suffer little children, and forbid them not, to come unto me," etc. R. A. SHILEY.

Died, October 20, 1871, Elizabeth, infant daughter of Gibbon S. and Fannie M. Chevis, aged one month and three weeks.

Dear little feet, so early called
From earth's uneven ways;
Sweet baby-lips, whose earliest songs
Shall be angelic lays;

To wiser, kinder care than ours
Thy guardianship is given.
We would not call our darling back,
But follow her to heaven.

M. F. C.

Sister P. Martin died at her residence, near the town of Natchitoches, August 29, 1871, aged sixty-four years. She was a native of Burke county, Georgia, and had been a member of the Methodist Episcopal Church for thirty-two years. She was attending a protracted meeting in her own neighborhood, was unusually blessed, went home praising the Lord, was taken sick that night, and died in great peace the next day. It is the good fortune of only the few to have such a triumphant entrance into the harbor of endless life. JOHN PIPES.

IN MEMORIAM.

Mrs. Nathaniel Amaker was born December 1, 1813; was married June 15, 1831; and died, at her residence near Tangipahoa, July 25, 1871.

When but a child she professed religion and joined the Methodist Church. After her marriage she united with the Baptist Church, of which her husband was a member. She was earnest, prayerful and faithful, and continued in the conscious enjoyment of religion. She was an affectionate wife, a devoted mother and a kind neighbor. Her goodness of heart and fervid piety were as ointment poured forth. She expressed perfect submission to the will of God, and exhorted her husband and loved ones to meet her in heaven. May God bless her bereaved husband and children, and grant, in his tender mercy, that all of us who loved her on earth may meet her in heaven.

M. L. J. H.

Franklin C. Pinkston was born near Sparta, Georgia, December 13, 1816, and died of apoplexy, at his residence near Mount Meigs, Montgomery, Alabama, on the morning of October 8, 1871.

His father removed from Georgia to Mount Meigs while he was yet a child, and he thus spent his childhood, boyhood and manhood in the same neighborhood. He was thrice married. His first wife was Margaret A. Hopper; his second Martha C. Nelson; his third Aurelia A. Graves, who is the mother of all his children save one.

In 1838, after the death of his first wife, he became concerned on the subject of religion, sought Christ, obtained pardon, and connected himself with the Methodist Church. Thus for thirty-three years Bro. Pinkston was a member of the church, "walking in all the statutes and ordinances of God's house blameless." For twenty years he was a class-leader and official member of the church. His manner was quiet, but his religious character positive, and his life a steady power. His neighbors felt the influence of his pure and consistent life. His laborers respected and revered him. But nowhere was his influence felt as it was at home. Around his own fireside the lamp of religion shone with a constant brightness. Here "the path of the just was as the shining light." The fires on the family altar burned brightly to the last. He ate supper with the family; had prayers at the usual hour, reading from the eighteenth Psalm; retired to bed, in ten minutes was speechless, and at two o'clock in the morning was translated to his reward. How easy the transition from the mercy seat—"the throne of grace"—to the throne of glory! Oh! how we miss him in the house of God and in his own home. But that devoted wife, and those seven sons and that daughter—their loss is irreparable!

The Building Committee of the new church at Mount Meigs consisted of six persons, Bro. D. Browder, J. Judkins and Bro. Pinkston have already crossed over, and "their works do follow them." "Let me die the death of the righteous." H. B. ROSS.

Miss. Sarah H. Dooley, wife of James Dooley, deceased, was born in Tennessee, August 24, 1826, and died at the residence of her brother-in-law, W. K. Simpson, Esq., near Prattville, Alabama, September 21, 1871.

She was the daughter of Matthew and Elizabeth Dixon, with whom she removed to Talladega, Alabama, at the age of nine years. Reared under good mental and moral discipline, possessed of a quick perception, a clear and retentive memory, a fondness for literary study, an eminently social disposition, fine conversational powers, a large, affectionate heart, and all adorned with the light of unaffected piety, she won a large circle of friends wherever her lot was cast. She was not a mere nominal member of the Methodist Episcopal Church South. She was a faithful and intelligent Sabbath school teacher, punctual in attending class, prayer and love-feast meetings as well as the public ministry of the word; visited the sick and the poor with a cheerful heart—always ready to sympathize with the suffering. It is, then, a matter of no surprise that in her last illness—though it was painful and protracted—she should be wonderfully sustained by the power of divine grace, and that admiring friends should bestow on her all that affection and Christian sympathy could give.

The writer visited her often, and ever found her cheerful, and ready for religious conversation and prayer. The cross and the crown were her favorite themes. Clinging closely to the one, she constantly lived in fond anticipation of the other. In my last interview with her she became ecstatic, and with a face radiant with the hope of the crown that was soon to wreathe her brow, she exclaimed, "Oh, the cross! the cross! the cross of my blessed Savior!" and continued talking lovingly of the Savior, and the crown of glory that awaited her, until her strength failed. A few moments before her spirit took its flight she requested that the door of her room should be opened. It being a bright, sunny morning, a flood of golden light filled the room. She remarked, "How lovely and beautiful!" and then, in the full consciousness of approaching dissolution, bid an affectionate farewell to relatives and friends, leaving messages of love and gratitude to kind friends in Prattville, and calmly fell asleep in Jesus. She leaves two noble sons and an affectionate daughter to mourn their loss.

Little Lennie, son of W. K. and S. F. Simpson, though only four years old, was deeply impressed by the death of his aunt. He manifested grief such as is natural only in mature minds, and commenced declining the day she died. On the sixteenth of October he passed over to join his aunt in the choral symphonies of the blessed.

R. S. WOODWARD.

Mary M. Lee, wife of John T. Lee, and daughter of Elijah and Rachel Reynolds, was born in Darlington district, South Carolina, January 8, 1827. She was married to Mr. Lee, in Dale county, Alabama, February 14, 1844. During the month of November, 1848, she was soundly converted, under the ministry of Rev. Allen Box, and joined the Methodist Episcopal Church South, at Mount Zion, in this county. From that time till the day of her death she was a steady, uniform, true Christian. She was particularly noted for her punctuality and fervor in secret prayer. Many are the times her soul has been made unutterably happy while thus engaged, both by day and by night. Such was the power of her daily Christian life that those who labored with Mr. Lee were made true believers, and members of the church, if not already members, by being brought within the reach of her advice, example and prayer. Of course her own dear children are members of the church, and are upright Christians. Yes, all of them who are of sufficient age are members of the church of their mother, and are Christians after the same order and stamp. The grief-stricken husband assures us that much of his happiness in the church has been due to her uniform, cheerful Christian life.

Although so true and pure, she was a great sufferer, for more than ten years, from heart disease. This continued to increase from time to time, till it became too severe for the power of medicine or the skill of the physician. She seemed to be fully aware of her situation, and therefore, two days before her death, she sent for all her family to come into her room, and gave them advice all together; and then one by one she gave her parting charge and affectionate farewell, dwelling with great specialty upon her sweet little Edgar, the babe. She then prayed for the blessing of heaven upon them all. The day before she died she sang,

"There's a better day a-coming," etc.,

and said "she would soon be with God." Thus her pathway shone brighter and brighter, and the Christian and heavenly assurance grew stronger and stronger, till on Sabbath, August 27, at twelve M., amid noon-day splendor, her soul bid adieu to all below and ascended home to heaven. She found eternal rest on the day of earthly rest. How fitting the scene!

She leaves her husband, nine children, two sons-in-law, five grandchildren, father and mother, six brothers, five sisters, and many other relatives and numerous friends to mourn her death.

"Life's duty done, as sinks the day,
Light from its load the spirit flies;
While heaven and earth combine to say:
How blest'd the righteous when she dies."

A. DOWLING.

Ozark, Alabama.

Died, at her home in Copiah county, Mississippi, Mrs. Lucretia Matilda Day.

The deceased was born in Putnam county, Georgia, on the twenty-fifth of October, 1825. While yet young, her father, Mr. George N. Langford, moved to Brandon, Mississippi, where, in 1848, she was married to Rev. Andrew Day, of the Mississippi Conference. The year previous she attended a protracted meeting in Jackson, under the pastorate of Rev. J. B. Walker, and by a sermon preached by Dr. C. K. Marshall, she was deeply convinced, and subsequently happily converted. This was a providential preparation for the duties of an itinerant preacher's wife; to which she was called. Those acquainted with domestic life can appreciate the trials and care of a mother, with four children in heaven, and four dependent for their guidance in life upon her. Of the noble band of itinerant women who grace the history of Methodism, and who, in God's hands, have been so largely instrumental in building the great church, there has been no more earnest advocate for an unmodified itinerancy, nor a better example of submission to authority, although the sphere of itinerant labors in which her life was spent was not the most attractive nor the most remunerative of the itinerant field. Only an inmate of a preacher's household can form an adequate idea of the importance of the preacher's wife to the integrity of the itinerant plan by which the ministry of our church is conducted. To her management of household affairs, her devotedness to the family, her efficiency and industry, her self-sacrificing devotion to the church more than to episcopal or conference supervision, is to be attributed the continued success of our ministry.

Sister Day was a shining example in these respects. She never faltered once throughout the years of her itinerant toils. She had her own ideas of prudence and precaution; but they were subordinated to the genius of the conference. There were years that were dark in prospect, times of searching trial, that excited fears and misgivings; but she never yielded to depression, and even the recurring indispositions that claimed the soothing sympathy of her husband were often concealed, lest his solicitude for her should prove stronger than his sense of duty to the church. And during the recent season of disintegration, declension, and other incidental disorders in the church, when its organization could be preserved only at great personal cost and sacrifice to the preachers, who could hope but for little assistance and no real compensation for their labors, this dear woman and faithful servant of the church, by hard manual labor and a wonderful economical management, procured bread for her children and clothing for her household, while her husband carried the bread of life, and broke it for perishing sinners to feed upon; and, although after hard labors, he would return home empty-handed, yet would she continue to encourage him to sow in hope, believing they would reap in due time. She was, notwithstanding the necessity of personal exertion to provide for her household, lacking in none of the sweet graces of womanhood. She testified with grateful confidence to the grace of God, of which she had a large and instructive experience. She was welcomed as a guest and counselor in every Christian household in the field of their labors. She was revered for her piety, loved for her sweet spirit of sympathy, and blessed for her interest in the salvation of her neighbors. Her husband and her children rise up and call her blessed. They dropped upon her bier the bitterest tears of bereavement, in which sad privilege many others joined. We buried her body in the quiet graveyard, in hope of the resurrection, and bade her farewell until we should all meet again in the life-assuring and comforting presence of Christ. May the blessed Lord, who carries His work although His workmen die, remember our afflicted brother, and comfort him and his motherless children in their deep sorrow.

A BROTHER PREACHER.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Nov. 11, 1871:

A—T A S Adams $125.15; D Appleton & Co. 2 lots, N W Ayer & Son.

B—William H Barbee 60 cts, E Belanger $12.85, J Lane Bordeu, J M Baker, Jos S Brannan, Robert Babington, George Bancroft $6, Mrs Mary Barley, Baltimore Episcopal Methodist, James F Bradley.

C—J A Campbell, J D Cameron, M Chambers, Claxton, Remsen & Haffelfinger, H D Crockett, J M Childre, Julius T Curtis $10, S C Collins, Charles S Clark, Cutter, Tower & Co.

D—M Donegan $5, P H Dieffenwierth $5.50, Robert B Downer, P Dutton & Co.

E—Eagle Pencil Co, Elliott, Blakeslee & Noyes, Charles M Evans.

F—Thomas W Flowers.

G—Gould & Lincoln.

H—W C Huntington $5, Charles Hutchins $1, S E Hale, H O Houghton & Co, D W Harris.

I—R S Isbell.

J—Jessup & Moore.

K—Bishop J C Keener.

L—W E M Linfield $18, Lee, Shepard & Dillingham, James R Langston $12, J H Lippincott & Co.

M—J W McNeil, S C McCormick $7.50, C McDonald, D Merchant $200, George W Mathews, Thomas Mallett, Thomas M Mann, John P Morton & Co, M C Manley.

N—Jos Nicholson 2 lots $40, E H Norton.

P—D M Procter $10.80, W P Pennington, John Polsal, S M Petteugill & Co, J A C Parker, A J Pace, Pott & Amory.

R—J K Randall $113.25, A H Redford, A D F Randolph.

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The Child's Corner.

TALE OF A KITE.

BY GEORGE COOPER.

Such a wondrous kite to fly!
Tailed pap—six feet high.
Nothi—that I would do for him—
Boy I tell you, boasting Jim.

Biggest kite on all the lot;
Miles of strongest twine he got.
Small ones—mere certain height;
His he'll send clean out of sight.

Down the street, one day in fall,
Went our—the kite, string and all.
Kite!" how characters shout in joy,
"Where are—not going with that boy"

All was ready soon, and—whew!
O'er the trees the giant flew,
Wide-skiing Jimmy from the ground,
Just as if he weighed a pound.

Up they sailed, close to the moon—
Heard the man there sing a tune.
Foreign lands Jim saw and knew—
Tartary and Timbuctoo.

Met a comet in his flight—
Silver tail, just like a kite.
Couldn't starve, you well might say,
Up there in the Milky Way.

Across the sea he flew, and then
Fondly sighed for home again.
"Smaller kites are safe," he said;
Pop! he woke up in his bed!

Independent.

BE KIND.

Little children, bright and fair,
Blessed with every needful care,
Always bear this thing in mind:
God commands us to be kind—
Kind not only to our friends,
Those on whom our care depends;
Kind not only to the poor,
They who poverty endure;
But, in spite of form or feature,
Kind to every living creature,
Never pain or anguish bring,
Even to the smallest thing;
For, remember that the fly,
Just as much as you or I,
Is the work of that great Hand
That hath made the sea and land;
Therefore, children, bear in mind,
Ever, ever to "be kind."

The Morning Star.

SHRIMP SAUCE.

There was once a poor fisherman who fished, and fished, and fished, and caught nothing but a bunch of sea-weed.

"What will become of me?" he cried; "I have nothing to take to market to-morrow, and there is not a farthing in the house! If I go home with an empty basket my wife will certainly throw the frying-pan at my head, or possibly the tea-kettle!" and he began to sob so loud that the fish heard him far down under the water, and their soft hearts were touched with pity.

"Will no one sacrifice himself?" exclaimed a Salmon enthusiastically; "it is a noble cause!" And he called together a meeting of fishes—one of every kind—to discuss the affair, and see what could be done. They arranged themselves in a ring, and the Salmon, as president, spoke first. He stated the fisherman's case fully, (which, however, they all knew already,) and there was not a fish's heart among them all which did not throb with sympathy.

"Which among us will volunteer?" continued the Salmon. "Gladly would I set the example myself, but I have a wife and upward of fifty thousand children depending on me;" and tears of emotion streamed down his honest cheeks as he repented: "Will no one volunteer?"

There was a long silence; perhaps the fish were all too much overcome to speak. At last a Sole raised his voice. "I would not hesitate a minute," said he, "personally to sacrifice myself, if it would be of any avail, but I fear I should be unsaleable. To make a decent appearance on a dinner table there must be a pair of us; and, however willingly I might give my own life to such a cause, I could not feel justified in drawing into the sacrifice a brother Sole!"

"The Plaice, perhaps?" suggested the president.

Then spoke an orange-spotted Plaice, humbly and tearfully. "Alas!" he cried, "the poor man's sobs go to my heart, but what can I do? There is no generosity in giving what is valueless, and the price I command in market is so very low, it would not pay him or his wife for the trouble of carrying me there. Now a Turbot might make their fortune!"

"True," said the president.

"I believe I am considered valuable," said the Turbot, modestly. "But, 'noblesse oblige;' one has claims; one's life is not exactly one's own to dispose of as one would like."

"Possibly the Eel," put in the president.

"For my part," said the Eel, "nothing would be more satisfactory to my own feelings than to give myself to such a charitable object; but one must not allow one's self to be carried away by enthusiasm and do things rashly. You know our family motto: 'Conger, pouger longer,' (the eels always pronounce it *ponger*.) As I grow older I find myself longer and longer in coming to conclusions, and I fear by the time I have fairly considered the subject, the poor man will be gone home."

"I shouldn't be long making up my mind," cried a romantic Sprat, "if I were only a little bigger. Dearly as I love the salt, salt waves, and my free, unfettered life, I would joyfully give up all and be fried and laid on a dish to serve a suffering human being. But what would be the use of one poor little sprat? Oh, to be a Codfish!"

On this the Codfish felt moved to speak, which he did in a tone of deep regret.

"Pitying the poor man, as I do, from the bottom of my heart," said he, "I really feel that I could not be justified in rendering him my assistance personally. No; my final dissolution must be devoted to a yet nobler cause. You all know my peculiar gift, and will, I am sure, agree with me that I have no right to throw it away. Why, properly prepared, it is so much human life in a bottle! Were I to obey the impulse of good nature, and give myself into the hands of this rude fisherman, what would be the result? I should be treated just like any other fish, my precious property would be neglected, and, in short, the health of thousands would have been sacrificed for the life of one."

The president began to despair. "Perhaps the Lobster?" he suggested.

"I would offer myself in a moment," said the Lobster, "but it seems to me that in my case it would be no true kindness. Of course, as far as my own feelings are concerned, nothing could be more gratifying; but I doubt if I should ever be taken to market—the poor man and his wife would be unable to resist eating me for supper this very night. To-morrow they would be exceedingly ill in consequence. Then would follow doctors' bills, and they would probably both end their days in the workhouse, if not the gaol. When a question of an act of charity arises, it is right to consider the future, as well as the present emergency. If, by relieving the necessities of that poor family for the moment, I should be the means of bringing them eventually to destruction, I should never forgive myself."

"Exactly my sentiments," said the Crab; "but I could never have expressed them so well."

Then there was a long pause, broken at last by the president.

"It must be conceded," said he, "that the matter we have in hand is of a very perplexing nature. At the same time, it is a painful fact that the position of the poor fisherman is becoming every moment more critical. If no gentleman is able to offer his services, what is to be done? Will any one suggest anything—any medium course?"

But no medium course occurred to any one; they could only sigh and shake their heads.

"Well," said the Eel at last, "as it seems I can be of no further use, I may as well begin to wriggle home. I am sure our best thanks are due to Mr. President Salmon; and I can only say how heartily I wish circumstances had allowed me to come forward in so good a cause. Of one thing I am quite sure: should any gentleman resolve to sacrifice himself, he will never repent so noble an act."

"Hear, hear!" said all the fish, but still no one came forward.

Just as they were about to disperse, and were reiterating their thanks to the president, and saying what an interesting meeting it had been, in the midst of them all, peeping up through the sand, appeared two tiny black eyes with very long lashes. Soon the head and shoulders of a little, little Shrimp were visible, and a small, shrill voice cried something which sounded very like the word "Humbug!" after which the speaker scratched himself down into the sand again very rapidly. Of course no one took any notice of an interruption caused by so insignificant a creature, and the fish wished each other "Good night!" and swam away to their different homes.

The fisherman heard nothing of what was passing under the water. He went sorrowfully home with his empty basket, but in what manner his wife received him, or whether they got any supper that night, I can't say.—*Beata Francis, in Good Words for the Young.*

GO HOME, BOYS!

Boys, *don't hang around the corners of the streets.* If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business and then *go home.* If your business is play, play, and make a business of it. I like to see boys play good, earnest, healthy games. If I was the town I would give the boys a good, spacious play-ground. It should have plenty of soft, green grass, and trees, and fountains, and broad space to run and jump, and to play suitable plays. I would make it as pleasant and lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to GO HOME. For when boys hang round street corners and the stables they get slouchy and listless. Of all things I dislike a listless boy or girl. I would have a hundred boys like a hundred yachts, with every spar straight and every rope taut, the decks and sides clean, the rigging all in order, and everything ready to slip the cable, and fly before the wind when the word comes to go.

But this cannot be if you lounge about the streets, and loaf about the corners, and idle away your time at the stables and the saloons.

When you are from home have some business; attend to your business, and then GO HOME.—*Sunday School Scholar.*

"THE BOYS LAUGH AT ME."

Joseph Garwood is eight years old. He wears shoes; the other boys wear boots. Joseph came in to his mother yesterday in a very bad state of mind. The tears were rolling down his cheeks. His little fists had wiped them away for a while; but for every tear his fist dried, there was left a streak of dirt from his hands.

"What is the matter with my boy?" asked mamma.

"I want a pair of boots!" sobbed Joe.

"A pair of boots! Why, my lad, you have good shoes; and such shoes are better far than boots."

"The boys laugh at me, and call me a baby, 'cause I don't have boots," said Joe.

"Well, I think you are a baby," answered Mrs. Garwood. "A boy that is afraid of being laughed at is something of a baby; and a boy who cries because he is laughed at is a baby, sure enough; and a boy whose little hands are thrust up into his eyes, leaving such black streaks on his face, is a very great and a very dirty baby; and——" But before Mrs. Garwood could say another word, the "baby" had rushed to the basin, and, washing his face and hands, started out of the house, yelling with all his might:

"No, I'm not a baby! I'm a boy! Shoes or no shoes, boots or barefoot, I won't be a baby! I'm a boy!"—*Young Pilgrim.*

It is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on week-days.

The Farm and Garden.

TURKEY-RAISING.

Turkey-raising can be made one of the most profitable employments of the farm. But success is the result of good management and skill. One of the first requisites in turkey-rising is a good hardy breed. Unlike the native white turkey, the white Holland turkey possesses a strong, vigorous constitution. Their young are more easily reared than any of the darker varieties. The feathers of these turkeys are snow-white. Their flesh is tender and juicy, and of an excellent flavor, rendering them a very desirable table fowl. They are great layers of superior eggs—laying in autumn, which is almost unknown to the common turkey—and are very easily kept. They are, withal, an economical, valuable and useful fowl—a very important addition to the already large variety of poultry kept in this country for profit and pleasure. The legs are generally silver-white; some border on a flesh color. The feathers are very valuable, containing, as they do, considerable down. The cocks we breed from weigh thirty-five to forty pounds, hens eighteen to twenty-five pounds, not fat.

Some turkeys always raise their brood, and such ought to be retained as breeders until they are old. The farmer who would raise turkeys by hand ought to observe the habits of these careful birds in the management of their young.

The bronze originated in a cross between the common and wild turkey, and, with its senle-like feathers and coppery lusters, is a very handsome bird. Their color is a bronze brown, of great glossiness, with a metallic coppery luster, glittering beautifully in the sunshine; a plumage of exceeding brilliancy, being compact, glossy, with metallic reflections; feathers double, as in other gallinacious birds, generally oblong or truncated; tips of the feathers almost conceal the bronze color. The plumage of the male is very brilliant; that of the female is not so beautiful.

These turkeys cannot be valued too highly; their want has been long felt by the American people. The flesh is white, tender, juicy and excellent flavor, rendering them the best table fowl of any known variety. They are very hardy, easily raised and good layers. The cocks frequently weigh forty pounds, and there is a specimen of this variety near the residence of the writer that weighs, if I mistake not, forty-two pounds. The Jesuits, who made early settlements in this country, affirm that the turkeys found among the Illinois weighed each from thirty to forty pounds. The heaviest turkey known to have been raised in England, previous to 1853, weighed only thirty-two pounds.—*American Stock Journal.*

THE BLUE GRASS REGION.

Kentucky blue grass (*Poa pratensis*) grows with exceptional luxuriance in five counties of the State, of which Bourbon county is the most noteworthy, for there the grass grows in its greatest perfection. There is some confusion among the botanists with regard to the origin and nature of the grass, some believing that it is indigenous, and others that it was imported from Europe. It will grow as far north as New England, but nowhere in such luxuriance as in Bourbon and the adjacent counties. The grass region is, geologically speaking, a limestone formation, the soil being in a great measure formed by the wearing away of rocks. It also contains large quantities of potash, soda and the phosphates. The streams are very impure, holding many constituents of the soil in solution. We may remark, parenthetically, that the peculiar properties of the famous Bourbon whisky are ascribed to the chemical composition of the water. Blue grass grows like that pest of the far South, Bermuda grass, but has not its vitality. The thickest sward dies if turned under, and the grass and roots form a rich mold, suitable for corn. The grass is good only for pasturage, not curing well as hay, and all kinds of animals, especially horses and mules, thrive wonderfully upon its sweet leaves. It is evergreen, not being killed by frost and snow, and in Kentucky animals often graze upon it all winter. Horses raised in the blue grass region have been famous for many years, and command fabulous prices in the Northern and Eastern markets. It is said that in Bourbon county a poor horse is a very rare sight. At the last exhibition of the County Agricultural Society prizes were offered for the best group of a mare with four of her colts, and although only two entries were made under this classification, the exhibition is said to have been most noteworthy. Cows and hogs, too, are raised here in great perfection, and the *South* is responsible for the statement that the owner of a Durham heifer raised in Bourbon county refused $8,000 for her. The medium price of blue grass lands is $100 per acre, and farms are held at a figure considerably higher.

Musty and Moldy Feed Injurious.

Corn in the musty state is the cause of dry murrain in cattle. It was discovered in Iowa, by turning cattle in the corn fields where the stalks and corn had been spoiled, musted, and become moldy by storms and early frosts, that many deaths occurred, and relief was only found by a change of feed mixed with plenty of salt, copperas and sulphur. Pigs will eat smutty corn; but by eating it their teeth become loose, their bristles drop out, their hind legs become awkward and unmanageable, and they lose flesh. Mules and horses fed on musty corn lose their hair, suffer from engorgement of the limbs; and change of diet, at once, only will save them. Hens fed on musty corn will lay eggs without shell. The smut of corn contains no starch nor nutrition, but poison only. The rule holds good for smutty, moldy stalks.

Dairy products, both butter and cheese, are often very much injured on account of the cows feeding in weedy pastures. The daisy has been known to give a decidedly bitter taste to cheese, and nothing is more essential for the farmer to understand, who desires to put upon the market a fancy, high-priced butter, than the fact that the utmost attention be given to the feed of his cows. We have seen the cheese of a whole factory tainted by leeks, and on account of this taint great losses were sustained. Some pastures, especially those recently reclaimed from the forest, are greatly troubled with this bad weed. The only way of obviating the difficulty is to eradicate the weed, but if any one can discover a remedy or process of taking out the taste of leeks from butter, or of lessening the evil in any way, it would be extremely valuable to a great many persons.—*Western Rural.*

THE BEST WAY TO KEEP POTATOES.—Potatoes should always be kept in the dark. Intelligent rural housekeepers do not need to be told this; but many others living in towns and cities should know that potatoes exposed to the light for a day only have their flavor injured; and the longer they are exposed the worse they are. Never use a greenish potato, as such tubers are unfit for human food. When Irish potatoes are removed from the cellar they should always be spread out thin on the floor, in a cool building. If the apartment is not dark the potatoes should be covered with boards, to exclude the light. It is a good practice also to cover them with clean straw or sawdust. The injury done to potatoes by the light, after they are carried from a dark cellar, is the chief reason why there is such a universal complaint of poor potatoes in the spring and during the forepart of summer. Every sort of vegetable that grows in the dark—beneath the surface of the ground—should be stored in a dark apartment; while those vegetables and fruit which mature in the light will ripen more satisfactorily, and develop a more luscious flavor, if they are stored in a light room.

SEASON FOR CUTTING TIMBER.—According to Dr. Hartig, March and April are the most favorable months for cutting timber intended to be used by builders and carpenters, the average per cent. of moisture being less than forty-seven, while in the three following months the average is forty-eight, and the three winter months fifty-one. He states that properly seasoned timber contains from twenty to twenty-five per cent. of water, and never less than about ten per cent., and if the moisture is entirely removed by artificial means, the wood loses its elasticity and flexibility, and becomes brittle. An artificial seasoning of wood should be carried on very gradually, the temperature at the beginning being low, and the process not conducted too far.

MR. MEEHAN, of the *Gardeners' Monthly*, is very positive as to the uselessness of attempting to preserve the tap-root in transplanting. He says: "The shortening of a tap-root is of no more injury to a tree than the shortening of the finger nails to man." This matter was settled by Senebier and others over a hundred years ago. Their experiments we have repeated; and no intelligent man teaches any other doctrine.

IF LAND is weedy we use the fallow, oftentimes, to kill the weeds; or if it is disposed to go to certain sorts of grass, we use it for the purpose of killing the grass; or if land is rather poor, use a fallow, feeling that it eases the land, and gives it the benefit of the action of the elements during the summer. The best farmers farm every acre of their farms each year; no waste of land at all; every acre must produce.

A SOUTHERN FARMER says that the South can never restore her lands unless she takes a lesson from the Kentuckians on this point. Clover will grow on any good lands in the South, though the people do not believe it. Sow clover and orchard grass in the South, and they will withstand the suns.

HOUSEKEEPERS' DEPARTMENT.

FIGS peeled, and served up with sugar and cream, make a nice breakfast dish.

PICKLED CRAB-APPLES.—To one quart of crab-apples put one pint of sugar and vinegar to cover, and a little spice; stir slowly while boiling, until the apples are tender, but not until they break. Then put in jars.

ICE.—An exchange says: "The curative and relieving powers of ice are found more valuable year after year. Small lumps of ice swallowed whole will often check acute stomach inflammations, and will prevent anusea, if heat is applied outside at the same time. Pounded ice applied to the spine is said to cure sea-sickness. A bit of ice will help diptheria and all other throat complaints. To become delightfully cool in summer, apply ice wrapped in paper to the back of the head for one moment."

TO PRESERVE QUINCES.—Select the fairest quinces, pare, cut in half, and remove the core neatly; then weigh, using a quarter of a pound of sugar to one of fruit; boil the quinces until tender in enough water to cover them, and when done take carefully up on a platter. To make your sirup, use half a pint of water in which the fruit was boiled to each pound of sugar. When skimmed clear, boil the quinces in the sirup five minutes; have the cans hot and fill while the fruit and sirup are boiling hot; seal each can or close the covers tightly as fast as filled.

QUINCE JELLY.—Boil the quince peelings and cores and such of the fruit as you do not wish to can till soft, in just enough water to cover; then put into jelly bags wrung out of hot water; hang the bags by strings on a stick laid across two chairs or benches, with a dish underneath, and let it drain without squeezing till the juice has all run out; then to every pint of juice weigh three-quarters of a pound of sugar, put it into a large platter or a deep dish and set in the oven to get hot, *but not browned*, while the juice in the preserving kettle is brought to a boil; when it begins to boil skim clear, and then pour in the hot sugar, stir all well together, skim clear, boil fifteen minutes, and dip into hot jelly glasses.

NORWEGIAN OATMEAL PORRIDGE.—Take two or three handfuls of meal mixed coarse and fine, in proportion of one-third latter to two of the former. Mix in a basin of cold water, and pour into a pan containing about a quart of boiling water, adding a small portion of salt. Set on the fire, and keep stirring, adding from time to time small doses of meal until it boils and has acquired a proper consistency, which may be made known by its glutinous state as it drops from the spoon. Let it simmer ten minutes, then pour into common dinner plates. Spoon out portions and float in new milk, adding sugar to taste.

TO REMOVE BURNED FRUIT OR OTHER BURNED VICTUALS FROM KETTLE.—Dinah has let the peaches burn, and the fruit is spoiled for the table. She has been told to cook some rice in the same stew-pan. Dinah has scraped and scoured, but the burnt peaches still adhere to the kettle; she knows it will stain the rice, that should look beautifully white and snow-like. Help Dinah out of her trouble by telling her to put a shovel full of ashes, from the stove hearth, into that kettle, a quart of water, and boil. In a few minutes all the burnt crust may be easily washed off of the kettle.—*Our Home Journal.*

DRY GOODS—CLOTHING.

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TWENTY-SECOND ANNUAL STATEMENT

—OF THE—

Crescent Mutual Insurance Company.

Gross Premiums for the year.	$173,382 00
Assets of company, April 30, 1871	908,662 54
Net Profits for the year	108,453 16

The Board of Trustees resolved to pay interest at Six Per Cent in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT of the issue of 1860, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

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Scientific.

FISH HAVE great tenacity of life. It is believed that the carp has attained the age of one hundred and fifty, and the pike a still greater age. A pike was caught in a lake in South Germany, in 1497, on which was found a ring bearing this inscription: "I am the fish which was first of all put into this lake, by the hands of the Governor of the Universe, Frederick the Second, fifth of October, 1230." It weighed three hundred and fifty pounds, and was nineteen feet long.

A MAGNET has just been completed for Prof. Henry Morton, of the Stevens Polytechnic Institute at Hoboken, the weight of which is sixteen hundred pounds, about twelve times heavier than the celebrated magnet of Prof. Henry, of the Smithsonian. Its lifting force is estimated at *between thirty and fifty tons*—nearly five times more powerful than that used by Profs. Faraday and Tyndall in their famous experiments. It is now on exhibition at the Fair of the American Institute.

GREAT geological changes are reported from the districts adjoining the Caspian sea and the river Ural. During the last ten years the surface of the water in the river has sunk more than a foot, and many bogs on the northeastern coast of the Caspian have entirely disappeared. The delta of the Ural has diminished from nineteen to five branches, and whereas it formerly occupied one hundred versts, it now occupies only seven. Many islands have become joined to the mainland, and large sandbanks have been formed at the mouth of the river. The town of Guryer, formerly on the sea coast, is now six versts inland.—*Nature.*

IN DISCUSSING in *Nature* the structure and affinities of the Australian reptile-like fish noticed previously by us, Dr. Gunther expresses the opinion that the total number of fishes known at present is nine thousand. "But from the extent of the regions hitherto ichthyologically unexplored, and from the numerous additions annually made to the list of known forms, I do not believe that we are acquainted with much more than one-tenth of the species of fishes actually existing." Of these the larger proportion are true bony fishes—such as the cod, salmon, etc. A little over three per cent. form his sub-class *Palæichthyes*, which includes the sharks, rays, and the ganoids or gar-pikes, etc. He says that there are one hundred and forty species of sharks now living, one hundred and fifty species of rays, eight gar-pikes, and twenty-five sturgeons, with eight species of *Lepidosiren* and its allies, of which group the strange Australian fish is a member.

TINTING THE ELECTRIC SPARK.—M. E. Becquerel has shown that the electric spark may be diversely and beautifully colored by being made to pass through saline solutions. If an electrical spark from an inductive apparatus be made to pass into the extremity of a platinum wire suspended over the surface of the solution of a salt, this spark will acquire special coloration according to the chemical composition of the solution traversed. The saline solutions are best concentrated, and the platinum wire positive. The experiment is readily performed in a glass tube. Salts of strontia will color the spark red; chloride of sodium, yellow; chloride of copper, bluish green, etc. The light from these sparks, analyzed by the spectroscope, furnishes a method for the determination of the nature of the salts contained in the solution.

OPEN WINDOWS AT NIGHT.—Very much has been written on this subject, and written unwisely; the facts are that whoever sleeps uncomfortably cool will get sick. To hoist a window sky-high when the mercury is at zero is an absurdity.

The colder a sleeping apartment is, the more unhealthy does it become, because cold condenses the carbonic acids formed by the breathing of the sleeper. It settles near the floor and is rebreathed, and if in a very condensed form, he will die before the morning. Hence we must be governed by circumstances; the first thing is, you must be comfortably warm during sleep, otherwise you are not refreshed, and inflammation of the lungs may be engendered, and life destroyed within a few days.

An open door and an open fireplace are sufficient for ordinary purposes in very cold weather. When outer windows are opened, it is well to have them down at the top two or three inches, and up at the bottom for the same space.

In miasmatic localities—and these are along water-courses, beside millponds, marshes, bayous, river bottoms, flat lands and the like—it is most important, from the first of August until several severe frosts have been noticed, to sleep with all external doors and windows closed, because the cool air of sunset causes the condensation of the poisonous emanations which were caused by the heat of the noonday sun to rise far above the earth; this condensation makes the air "heavy" at sundown, made heavy by the greater solidification of the emanations by cold; and resting on the surface of the earth in their more concentrated and malignant form, they are breathed into the lungs, and swallowed into the stomach, corrupting and poisoning the blood with great rapidity. By daylight these condensations are made compact by the protracted coolness of the night, that they are too near the surface of the earth to be breathed into the system; but as the sun begins to ascend, these heavy condensations, miasms, begin to rise again to the height of several feet above the ground, and are freely taken into the system by every breath and swallow; hence the hours of sunrise and sunset are the most unhealthful of all the hours of the twenty-four in the localities named; and noontide, when the sun is hottest, is the most healthful portion of the day, because the miasma is so much rarified that it ascends rapidly to the upper regions.

The general lessons are; 1. Avoid exposure to the out-door air in miasmatic localities for the hours including sunrise and sunset. 2. Have a blazing fire on the hearth of the family room at those hours, to rarify and send the miasma upward. 3. Take breakfast before going out of doors in the morning, and take tea before sundown; then being out after night is not injurious.—*Hall's Journal of Health.*

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has continued to exhibit a fair degree of animation, nearly every branch of the wholesale trade participating in the movement. Sugar was in moderate request at about previous quotations until Tuesday, when prices were softer. Molasses has been in better demand and ruled at higher rates. Flour has commanded full prices for superfine and double extra, which are in limited supply, while the higher grades have been neglected. Corn has ruled more in favor of buyers. Pork has continued firm, but bacon has ruled easier.

The frequent rains of the past few days must seriously interfere with picking, and are otherwise calculated to diminish the yield of cotton. With regard to sugar, the complaints of the poverty of the cane are general, and many now doubt if we shall reach last year's crop.

COTTON.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi	bales.	13,773
Lake		8
Mobile		2,590
Texas		151
Total		16,522

On Saturday the demand was fair, but the general drift of prices was in favor of buyers, without resulting in any marked variation. Including 300 bales on Friday evening, not consummated until Saturday, the sales embraced 4,500 bales. On Monday, notwithstanding the rainy and inclement weather, buyers came forward with still more spirit, and, under the favorable influence of an advance of 1-16d. at Liverpool, prices hardened, a part of the business being decidedly in favor of sellers, in some cases showing an improvement of ⅛c., good ordinary closing at 17⅛@17⅜c., low middling at 17⅛@17⅜c., middling at 18c., strict middling at 18⅛@18¼c., and good middling at 18⅛c. The sales summed up 5,400 bales. On Tuesday the market opened with a fair demand, which subsequently became more active, and although factors raised their pretentions, buyers continued their operations with unabated spirit throughout the day. The supply at the same time was more liberal, and the sales consequently summed up 7,600 bales, which is 1,300 bales in excess of the largest business previously reported this year. Prices hardened as the extent of the movement was developed, and at the close showed a pretty general improvement of ⅛c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 146,012 bales, against 204,345 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 125,332 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 16,515 to France, and a decrease of 57,851 to Great Britain, and of 8,782 to other foreign ports.

We quote:

Good ordinary	17¼ @ 17¾
Low middling	17⅞ @ 17¾
Middling	18 @ 18¼
Strict middling	18¼ @ —
Good middling	18½ @ 18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days	16,522	
Arrived previously	162,800	179,322
		204,645
Exported past three days.	8,177	
Exported previously	104,923	113,100
Stock on hand and on shipboard		91,545

SUGAR.—The supplies have sold readily, but the market has weakened. On Tuesday the demand was good, especially for the better descriptions, but at easier prices for buyers. The supplies were mostly sold, embracing nearly 500 hhds., at 6½@6⅝c. for inferior, 7⅜@8c. for common, 8¾@8¾c. for fair, 9@9¾c. for good fair, 9⅞@10¼c. for fully fair, 10¾@11c. for primo, 9(@10⅝c. for seconds, 10½c. for yellow centrifugal, 11@12c. for yellow clarified, and 12@12¼c. for white clarified.

MOLASSES.—On Tuesday the demand was good, especially for the better descriptions, and the market was firmer. The supplies were sold, embracing 1,000 bbls., at 30@35c. for inferior and centrifugal, 40@42½c. for common and centrifugal, 43@46c. for fair, 47@50c. for prime, and 51@52c. for strictly prime to choice. A lot of choice brought 53c. ℔ gallon.

PORK.—On Tuesday, with liberal receipts, prices declined, when 187 bbls. mess sold, in two lots on the landing, at $15, and 25 bbls., in store, at $15.25 ℔ bbl. It is retailing at $15.75@$16 ℔ bbl.

BACON.—Clear rib sides are scarce, and are held at 8⅝@8¾c.; shoulders are in light supply, and are held at 8¼@8⅜c.; and clear sides are in good supply at 8½c. ℔ lb. There were sales, however, of 25 and 50 casks clear sides, the latter in two lots, on the spot, at 8½c., and about 100 casks do., to arrive, at 8⅝c. ℔ lb.

DRY SALT MEAT is in light supply. A lot of 10,000 lbs. shoulders, just received, sold to a dealer on Saturday at 7¾c. ℔ lb. On Tuesday 10 and 42 casks shoulders sold, to arrive, at 7¾c. They are retailing at 8¼c.

BREAKFAST BACON continues in good supply and very dull. The old stock in store has been offering at 10(@10½c., and choice new and fresh arrivals at 11@11½c. ℔ lb. Northern is quoted at 12@12½c.

MONETARY.

Gold has been in fair request and varying with the New York market, closed at a net decline of ¼c., opening on Tuesday at 111⅜@111⅝, (against 111⅛ at New York,) and closing at the opening rates, (against 111¼ at New York.)

CATTLE MARKET.

NEW ORLEANS, Nov. 14, 1871.

Texas beeves, choice	℔ head.	$50 00 @ 55 00
Texas beeves, 1st qual	℔ head	35 00 @ 45 00
Texas cattle, 2d qual,	℔ head	22 00 @ 30 00
Texas cattle, 3d qual,	℔ head	15 00 @ 20 00
Western beeves,	℔ lb, net.	12 @ 15
Hogs,	℔ lb. gross	5 @ 6¾
Sheep, first quality,	℔ head	4 50 @ 5 50
Sheep, second qual.,	℔ head	3 00 @ 4 00
Sheep, third quality,	℔ head	2 00 @ 2 50
Milch cows, choice,	℔ head	100 00 @110 00

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ℔ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ℔ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ℔ lb:		
Sperm, New Bedford	— —	42½
Tallow	15	18
Chocolate, ℔ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ℔ bbl:		
Western	16 00	17 00
Coal, ℔ ton:		
Cannel	— —	— —
Western, ℔ bhl	70	— —
Corks, ℔ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ℔ lb:		
Havana (currency)	— —	— —
Java	30	32
Cordova	18½	20
Copper, ℔ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ℔ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ℔ ton	12 00	— —
In sacks	— —	16 00
Dyes, ℔ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	— —
Indigo, ℔ lb	1 75	1 85
Madder	20	22
Eggs, ℔ dozen:		
Western	30	33
Feathers, ℔ lb	60	1 00
Fish, ℔ box:		
Cod	1 80	— —
Herrings	50	— —
Mackerel, No. 1, ℔ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ℔ lb	4	6
Flour, ℔ bbl:		
Double extra	6 75	7 00
Superfine	6 25	— —
Fine	6 00	— —
Fruit, ℔ lb:		
Prunes	9½	15
Currants, new	10	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ℔ box of 60 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ℔ bag	19½	20
Hay, ℔ ton:		
Prime	32 00	33 00
Choice	35 00	36 00
Iron, ℔ ton:		
Pig	32 00	34 00
Country bar, ℔ lb	4	5
English	3½	4
Swedes, assorted	7	6
Hoop	5½	8
Sheet	5	8
Boiler	7½	6
Nail rods	10	12½
Castings, American	5½	— —
Lead, ℔ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ℔ lb:		
Sole, hemlock	33	35
Sole, oak	42	46
Harness	43	50
Calf skins, ℔ dozen	42 00	75 00
Texas, rough, ℔ lb	24	32
Lime, ℔ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ℔ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	23 00	24 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ℔ M	3 75	4 50
Laths	2 50	2 75
Moss, ℔ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ℔ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ℔ 100	5 00	— —
Pecans, ℔ lb	10	— —
Walnuts	22	— —
Oils:		
Lard, ℔ gallon	75	80
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	65	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ℔ gallon	90	1 00
Porter and Ale:		
London, quarts ℔ dozen	3 75	— —
London, pints ℔ dozen	2 00	2 25
Northern Ale, ℔ bbl	17 00	22 00
Northern Ale, qrts ℔ doz.	— —	3 00
Northern Ale, pints ℔ doz.	— —	1 60
Saltpeter, ℔ lb:		
Refined	14	25
Soap, ℔ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	— —
Spices ℔ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Starch, ℔ lb:		
Western	5½	— —
Sugar, ℔ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13½	14
Pulverized	13½	14
Teas ℔ lb:		
Imperial	60	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ℔ lb:		
Block	42	43
In plates, X, ℔ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ℔ lb:		
Baling	19	20
Vinegar, ℔ gallon:		
Cider	18	25

Special Notices.

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warreston	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Centenary College Mass Meeting.

There will be held at the Lyceum Hall, opposite Lafayette Square, New Orleans, on the evening of December 6, at half-past seven o'clock, a meeting in the interest of Centenary College. The friends of home education, the alumni of the college, and all the members of our church in the patronizing Conferences are especially invited to attend. We will have addresses from some of the first men of the State.

B. F. WHITE, Agent,
In behalf of the Board of Trustees.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Brandon circuit, at Brandon	Nov. 4, 5
Morton and Strong River, at Shiloh	11, 12
Trenton and Polkville	18, 19
Sylvarena circuit	25, 26
Garlandsville circuit	Dec. 2, 3
Fannin circuit, at Fannin	9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Meridian station	Nov. 4, 5
Enterprise ct., at Bascom's chapel	11, 12
Enterprise station	18, 19
Jasper circuit	25, 26

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Plains	Nov. 4, 5
East and West Pascagoula circuits, at Salem	11, 12
Enon circuit, at Napier's Mills	18, 19
Green circuit, at Adamsville	25, 26
Rankin circuit, at Wesleyana	Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Carthage circuit, at Goshen	Nov. 4, 5
Brownsville circuit, at Brownsville	11, 12
Sharon circuit, at Sharon	18, 19
Raymond circuit, at Clinton	25, 26
Canton station	Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Ridge, at Belle Illll	Nov. 4, 5
Clover Hill	11, 12
Lower Deer Creek, at Roll'g Fork	18, 19
Vicksburg	Dec. 2, 3
South Warren, at Bovina	9, 10

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

BROOKHAVEN DISTRICT.

Scotland circuit, at Caseyville	Nov. 4, 5
Wesson, at Beauregard	11, 12
Georgetown ct., at Mt Pleasant	18, 19
Jackson circuit, at Terry	25, 26
Crystal Springs station	Dec. 2, 3
Brookhaven station	9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Carondelet street	Nov. 5
Baton Rouge	11, 12
Louisiana avenue	19
Plaquemine	26
Cadiz street and Carrollton	Dec. 10
Thibodaux	24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Grand Chenlere	Nov. 4, 5
Calcasieu Pass	7, 8
Lake Charles	11, 12
Vermillionville	18, 19
Opelousas	25, 26
Bellvue	Dec. 2, 3
New Iberia	9, 10
Franklin	16, 17
Plaquemine Brulee	23, 24

J. D. ADAMS, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Mansfield	Nov. 4, 5
Pleasant Hill and Manny circuit, at Pleasant Hill	11, 12
Springville circuit, at Springville	18, 19
Anacoco circuit, at Holly Grove	25, 26
Keachie circuit, at Keachie	Dec. 2, 3
Greenwood circuit, at Greenwood	9, 10
Mooringsport ct., at Pleasant Hill	16, 17
Shreveport station	23, 24

JOHN PIPES, P. E.

SUMMIT DISTRICT.

Livingston	Nov. 4, 5
Arcola	11, 12
Bogue Chitto	16, 19
Holmesville	25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

MINDEN DISTRICT.

Mount Lebanon, at Mt. Lebanon	Nov. 4, 5
South Bossier, at Fillmore	11, 12
South Bossier col'd ct., at Fillmore	11, 12
Louisville	18, 10

S. S. SCOTT, P. E.

LAKE PROVIDENCE DISTRICT.

Floyd	Nov. 4, 5
Delhi	11, 12
Bastrop	25, 26
Lind Grove	Dec. 2, 3
Winterproof	9, 10
Winnsboro	16, 17
Richland	30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

SELMA DISTRICT.

Peachtree circuit, at Mt Andrew	Nov. 2
Choctaw Corner circuit, at Bethel	4, 5
Rembert Hills circuit, at Shiloh	7
Selma	11, 12
Orrville circuit, at Rehobeth	18, 19

M. S. ANDREWS, P. E.

MOBILE DISTRICT.

Pollard circuit	Nov. 4, 5
Milton	11, 12
Pensacola	18, 19
St. Francis street	25, 26

H. URQUHART, P. E.

DEMOPOLIS DISTRICT.

Demopolis	Nov. 4, 5
Belmont, at Belmont	11, 12
Forkland, at Forkland	18, 19

Trustees will please submit their reports to their Quarterly Conferences, as required by discipline. Will the stewards make earnest efforts to close up their financial matters squarely at the Fourth Quarter Conference?

S. H. COX, P. E.

PROFESSIONAL CARDS.

J. T. SAWYER. J. M. HARDING.
SAWYER & HARDING,
ATTORNEYS AT LAW,
No. 93 Natchez street, New Orleans.
oc5 3m

G. W. RACE. W. H. FOSTER. E. T. MERRICK, Former Ch. Jus. La.
RACE, FOSTER & E. T. MERRICK,
Attorneys, Counselors and Solicitors,
Cor. of Camp street and Commercial Place
se25 NEW ORLEANS.

W. W. EDWARDS,
COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
No. 88 Common street,
sel4 1y New Orleans.

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The Christian Advocate.

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NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Nov. 15.—The Agricultural Department is preparing seeds seasonable for the South. A snpply may be obtained by npplication to the agent of the department, or throngh members of Congress. The distribution is gratuitons, but the department wants some guarantee that the seed will not be wasted.

VICKSBURG, Nov. 16.—There have been heavy frosts for the past three days. No yellow fever here. Safe for absentees to return.

PHILADELPHIA, Nov. 16.—The first snow this season fell to-day.

NEW YORK, Nov. 17.—The annual session of the Methodist Missionary Committee is now being held here. Bishops Janes, Scott, Morris, Simpson and Ames are present. Appropriations were made for missions dnring the next year in Africa, South America, China, Germany, Switzerland, Denmnrk, Sweden, Norway, India, Bulgaria, Italy, Mexico, nnd among the foreign population of the United Stntes, aggregatiug $670,000.

PHILADELPHIA, Nov. 17.—The funeral services of Rev. Alfred Cookman were held this morning at Union Methodist Episcopal Church. The coffin was plsced on the catafalque used for the remains of Ex-President Lincoln. The remains were interred at Lanrel Hill.

CHARLESTON, Nov. 17.—Accounts from all sections of the interior report the black frost, which occurred here on Thnrsday morning, to have been general throughout this and adjacent States. Ice having been formed here during the last two nights, all dauger from yellow fever hns ceased, and the trains arriving are filled with returning refngees. Thermometer at four o'clock this morning was twenty-nine.

WASHINGTON, Nov. 18.—The November returns of the Department of Agriculture, relative to the condition and yield of the cotton crop, indicate a larger prodnct than was expected in October, and promise fully to make good the moderate expectations of July and Augnst. There had been no killing frosts up to the date of these reports. In the rich and well-cnltivnted soils of the lower tier of States the plant was as green and vigorons as in summer.

In some places the top crop was maturing, though complaints of the immatnrity or loss of the later growth are qnite general. In the latitndo of middle Georgia the sqnares formed between August 25 and September 25, under favorable circnmstances, promise to make good cotton. The principal cause of reduction of yield in Texas is drought; in Lonisiana, drought, insects and black rot; in Mississippi, wet weather in the spring, drought in the snmmer, and in isolated sections the caterpillar or boll worm, and driving winds and floods, which occasioned nearly total destruction of considerable areas. Droughts have wrought more or less injnry in Alabama, Georgia and South Carolina.

The yield per acre, as indicated by county estimate, is the largest in Arkansas, decreasing in the following order: Texas, Tennessee, Mississippi, Louisiana, North Carolina, Alabama, Georgia, South Carolina and Florida. The more northern belt of the cotton States shows the least reduction from their usual average. The tabnlations for November are estimates, for each county, of the total product of the year, expressed as per centages of the actnal crop of last year.

These averages adjnsted, with regard to the relative production of the counties reported, give the following result for each State: North Carolina 68, Georgin 67, Florida 58, Alabama 73, Mississippi 72, Louisiana 65, Texas 68, Arkansas 85, and Tennessee 90. A few counties in Virginia, Kentucky and Missonri make reports of much the same tenor as the returns from North Carolina and Tennessee.

The qnality of the fiber is reported good in all sections up to the present date; a small proportion of discolored or trashy cotton has been gathered. Some attention has been paid to improved quality by the introdnction of improved varieties. Many correspondents note the superiority in yield and the comparative exemption from decrease nnder careful culture and judicious fertilization. The November and December numbers of monthly reports will be issued together, and will contain the substance of all cotton reports to December 1.

NEW YORK, Nov. 19.—The Rnssian frigate Svetland, with the Grand Duke Alexis on board, has arrived.

OMAHA, Nov. 20.—The sleet and snow storm which commenced here on Snnday morning extended over the whole country, from the Rocky mountains to the Missouri river. Everything is covered with a coating of heavy ice, causing the downfall of telegraph lines and doing other damage. The Union Pacific trains are snow-bound at different points between Cheyenne and Omaha. The storm is reported still more severe on the southern and western Colorado.

NEW YORK, Nov. 21.—At eleven o'clock this morning the steamer Mary Powell, with the reception committee and abont five hundred persons, including a large nnmber of ladies, proceeded down the bay. Over one thonsand persons assembled at the pier to witness the departure of the steamer, which was gaily decorated with Rnssian and American flags. Nearly all the vessels in the bay were dressed with flags, and many of them display Russian colors. Broadway is thronged with persons awaiting the parade; a great number arrived from the connlry in early trains.

The bnildings on Broadway and other principal streets are decorated with flags. The National Gnards are ont in full force. The weather is fine, and the reception will be brilliant.

The crowd on Broadway is so dense that locomotion is almost impossible. Every window and space from which a view can be obtained is occupied. There are ten thousand troops in line, extending two miles.

The weather to-day has been beautifnl, and the reception of the Grand Dnke Alexis has been of the most generous and enthusiastic natnre. At an early honr Broadway began to wear a holiday appearance. Throngs of persons crowded the sidewalks, producing blockades of several minutes' duration at all the difficult street crossings. Many were evidently strangers to the metropolis; some plainly from the rnral districts, while the appearance of others as clearly indicated that they were visitors from other cities.

Cotton is dull, the intelligence from Liverpool causing disappointment. Novembers 18¼; March 19.

Sterling has declined, because of liberal receipts of Southern bills to-day.

Gold is dull but stendy at yesterday's decline.

There is a tremendons outpouring of people to welcome the Grand Duke Alexis.

FOREIGN.

SHANGHAI, Oct. 12, via San Francisco, Nov. 16.—John Maghann, British consnl, died at Shanghai on the ninth of October.

More than three hundred lives were lost at Mnrso during the typhoon of September 2.

The rains continne in the north; within the last ten days the water has been higher than at any previons date. Twenty thousand square miles of territory have been innndated, and one thonsand people were drowned in New China.

Political difficulties are brewing in the province of Hianan, and a formidable insnrrection is imminent.

The bulk of the tea crop has been bronght to market, and there has been an advance in the prices of all grades.

Silk is also higher and the cotton crop is fair. The market for coals has been active. Freights have been good for vessels to all quarters.

YOKOHAMA, Oct. 23, via San Francisco, Nov. 16.—The Mikado is throwing off his exclusiveness, and is appearing freely in pnblic.

Minister Delony is traveling extensively throngh Japan and is visiting the volcanoes and all points of interest. The new Governor of Yokohama entertained the foreign consnls at dinner, and made radically progressive speeches.

The steamship Alaska will sail from Yokohama nbout the second of November, with a full cargo of teas, already engaged.

CITY OF MEXICO, Nov. 11, via Havana, Nov. 19.—Formidable revolutions are taking place throughout the country, and a chnnge in the existing government is expected before New Year. The country never was in such an unsettled condition.

The State of Oaxaca has pronounced in favor of the revolutionists, and General Porferio Diaz is at the head of a formidable army.

The States of Agnas Calientes, Durango, Zacatecas and Coahnila have also pronounced and are moving in the revolntionary cause. Smaller pronnnciamientos have been issned. In all the States the governors are resigning and general alarm prevails. Everywhere disaffections exist in the army, and generals and colonels, with their commands, nre joining the revolutionists. Other officers are disaffected and the government is paralyzed, the treasury is bankrnpt and the people are going over to the revolutionists.

MADRID, Nov. 15.—In the Cortes to-day Serilla denied that the first Spnnish minister framed, after the revolntion which drove Queen Isabella from the throne, devised or entertained a project for the sale of Cuba to the United States.

Mnch excitement was created in the Cortes by a speech from Firaguedo, adverting to the relinquishment hy Spain of San Domingo, dnring which the session for the day was terminated.

ST. PETERSBURG, Nov. 15.—The Moscow *Gazette* connsels Rnssia to demand the neutrnlization of Denmark nnd the restoration of Northern Schleswig to Denmark as a means of counteracting Prnssian power on the Baltic.

BERLIN, Nov. 15.—Provincial correspondence, semi-official, says the retirement of Von Buest from the chancellorship of the Austrian empire and minister of foreign affairs has no effect upon the relations between Prussia and Austria, the friendliness of which is unimpaired.

PARIS, Nov. 15.—Hundreds of persons attended the feast of Medeline to-day. The special mass heretofore celebrated for the health of the Empress Engenie was not performed. No reason has been assigned for its omission.

CONSTANTINOPLE, Nov. 16.—There were three hundred and eighty deaths from cholera in this city last week.

LONDON, Nov. 16.—An explosion occurred to-day at Wigan colliery; bnildings were rocked and the people rushed panic-stricken to the streets. Fortnnately the explosion ocenrred after the working gangs had left; only six persons were killed. The cause of the explosion is unknown.

Heavy gales prevail on the British coast, and several casnalties are reported. No American vessels are mentioned.

The Legrete, from Cardiff for Havana, was driven ashore in Barnstable bay, and will be a total wreck. The crew were saved.

THE HAGUE, Nov. 17.—The Parliament of the Netherlands have agreed to abolish the Dntch embassy at the papal conrt.

VIENNA, Nov. 17.—Connt Von Bnest has addressed a formal circular to the diplomatic agents of the Austro-Hungarian empire resident abroad, stating that his resignation was not hased npon any political gronnds, bnt upon reasons of a purely personal character.

PARIS, Nov. 17.—A dispatch from Rome states thnt the holy father has consented to the consecration of the Church of St. Snire. He has hitherto refused to permit the ceremony to be performed, because the church was the private property of King Victor Emannel.

LONDON, Nov. 17.—Strikes have commenced among the mechanics and laborers in varions parts of Spain, in obedience, it is reported, to signals from abroad.

MADRID, Nov. 17.—A deputation of the senators and deputies in attendance upon the Cortes, with the minister of the crown, waited npon King Amadens this morning, and presented congratulations upon the anniversary of his accession to the throne of Spain. The King, in response, gave the strongest assurance of his patriotism and devotion to the cause of recovering for Spain her position among the powers of Europe, and restoring national industry and prosperity.

LONDON, Nov. 18.—A collision ocenrred at sea, between two American vessels, the Ella Morton and Agnes Campbell; the Campbell was sunk. No particulars.

Dr. McLeod states officially that he has attended the Queen for over thirteen years, and declares that all reports to the effect that her majesty has shown symptoms of mental weakness are nnfriendly and untrne.

LONDON, Nov. 18.—The first Roman Catholic mission ever dispatched from England to America sailed to-day. The party consists of four priests, whose duty it will be to labor exclusively among the colored people of the United States.

After the celebration of mass previous to their departure, Archbishop Manning addressed the missionaries. He said this mission had been established by the church in England because the country had imposed slavery on America, and it was fitting that Englishmen should be the first to move for an amelioration of the newly emancipated race.

MADRID, Nov. 19.—The movements of the radical members of the Cortes have resulted in the defeat of the minority npon the test qnestion, and a cabinet crisis has occurred.

The debates at Friday's sitting of the Cortes were intensely exciting, and the session did not break np until seven o'clock this morning.

During the discnssion upon the proposition of censnre of the government, bronght forward by the adherents of Zorilla, a connter motion was snbmitted by Ochoa providing for the granting of entire liberty to religious societies throughout Spain, and the snppression of the decrees of the provisional government, of which Senor Zorilla was a member. Relative thereto and pending this, a motion was made to declare the sitting of the Cortes permanent, and a spirited discussion followed.

The government eventnally demanded its rejection as a cabinet qnestion, but their opponents had a majority, for npon a division of the honso the motion was fonnd to be adopted by a vote of one hundred and seventy-three to one hundred and eighteen.

Admiral Malcampo, president of the council of State and head of the ministry, at once mounted the tribune and read the royal decree proroguing the sittings of the Cortes without day.

The King to-day summoned to his presence the presidents of the two houses, for consultation as to the grave aspect of political affairs. It has since become known that the ministry have resigned, bnt the belief is expressed in high qnarters that with some modifications they will continue in office.

PARIS, Nov. 19.—The *Constitutionnel* says the Duc de Harcourt, French embassador to the papal court, has sent a telegram to Count Dermuset, minister of foreign affairs, stating that the Pope has expressed his intention of leaving Rome when a bill is presented in the Italian Parliament convening that body in session in the Holy City.

Nineteen Communists have been fonnd gnilty of the death of Generals Thomas and Lecompte, seven of whom have been sentenced to death; the others to imprisonment. Verdaquer suffers death.

LONDON, Nov. 19.—M. Lonis Kossuth, the well-known Hnngarian patriot, has been elected a member of the London branch of the International Society.

ROME, Nov. 21.—Victor Emanuel entered Rome to-day.

HALIFAX, Nov. 21.—The cholera has broken ont in the eastern section of Halifax county. A man employed as cook on the steamer Franklin is supposed to have brought the disease into the county. He is recovering, but others who canght the infection from him have died. The local government have adopted the necessary measnres to prevent the spread of the disease. The health officer of Halifax is seriously blamed for neglect.

The Protestant Episcopal Ministry.

But few of the Episcopal clergy are derived from the families of leading lawyers, prominent statesmen and astnte merchants. For some reason or other the clergy are largely recruited from other denominations. The leading men principally are imported—thnt is, the clergy obtained from other denominations is more numerous and more able than the part of them "to the manor born." Now, we know that the class we contribnte—and we contribute by far the most—are not by any means the ablest we have. Undoubtedly we send many good men and sometimes an able one, bnt, as a general thing, the preachers who leave ns are not those for whose loss the church cannot be comforted. The common indncement is, nndonbtedly, the hope of a better salary and a more tolerable life, and the yearnings thus indicated are, for obvions reasons, not so earnest in the class of preachers most highly prized. We are not blaming men for leaving ns. We have no disposition to disparage them. Some of them are right. For some cause, physical, intellectual or domestic, they cannot do the work of a Methodist preacher, while well able to do that of an Episcopal clergyman. So they are right to take a lower place and work in an humbler capacity. "The church" reqnires little but good moral reputation and a fair classical edncation. Of preaching ability it takes no account. To read the service and a short religious essay in fair English is all that the pulpit exacts. To many men snch a refnge from the intellectnal strain of our exacting, not to say exhanstive, preaching is delicions; but to others the very limitations of the Episcopal pulpit would be an intolerable restraint.

It is no wonder, then, that the average clergy of "the church" are falling below the average intelligence of the laity. Of course there are exceptions, bnt this is certainly the rule. It is not pleasant to anticipate the result of this disparity, bnt one natnral terminns is *Ritualism*, which is the natural device of a feeble clergy to hold the reverence of a more intelligent people. In the Catholic Church we see how the most narrow-minded, imbecile monks can hold down the most intellectnal men of their time. We fear, therefore, thnt the Episcopal Church will share the experience of her elder sister. We fear that sermons will be shortened to protect the people from uninteresting, common-place essays, and the preacher from a dnty to which he is intellectually incompetent. The laity will come to look upon the ministers as mere functionaries of the temple, for whom little brains are required, as there is little in their work for brains to do. To wear a cassock, to read the prayers, to go through the ceremonies of the ritual, to talk to women and children about "the church," to swell with the assurance of apostolical pedigree, and to behave with ceremonial decency at weddings and funerals—all that requires no more use of the intellect than the functions of a Musselman Imaum.

We lament the decadence of the pulpit in the Episcopal Church for many reasons. It will draw into their ministry many men of small capacity who cannot maintain themselves where preaching provides an intellectual test. It will inevitably foster ritualism, as the expedient of clerical mediocrity, to preserve its respectability. Worse than all, it will utterly prevent "the church" from "preaching the gospel to the poor," which is the grand commission of Christianity. In our conversations with Episcopalians, nothing is so striking and so painful as the *disregard for the sermon*. By many it seems only tolerated. Yet our Lord institnted it as the one human instrument of saving the world; and history gives universal attestation to the wisdom of the provision. We respectfully snggest to the evangelical part of the Episcopal clergy that they shonld turn their attention to strengthening the pnlpit against the encroachments of the desk. Preaching is too strong for ceremonies when it has free course.

There is one other matter of which, in all kindness and good humor, we feel moved to speak. As a general thing, the courtesy and urbanity of the Episcopal clergy are admirable, bnt it really is not polite to compel every Methodist, even immediately upon introduction, to decline an invitation to join "the church," especially when the invitation is based npon the presumed inferiority of his own. Methodist bishops and ministers do not feel it necessary to tell their Episcopalian brethren npon sight all the defects we think we see in their denomination. It would not be courteous, and courtesy is not denominational. Only gudgeons can be caught by this sort of fishing, and perhaps "the church," like other churches, has enough of these already.—*St. Louis Christian Advocate.*

A MUNIFICENT ACT.—Our excellent friend, the Rev. Dr. Savage, the vigilant agent of the American Bible Society in Kentucky, says the *Nashville Christian Advocate*, informs ns that the Board of Managers of that noble institntion has made a grant of $500 worth of Bibles and Testaments to the Colored Methodist Episcopal Church in America. He says: "They will be forwarded to the address of the Rev. A. H. Redford, D. D., Nnshville, Tennessee, to be judiciously disbursed by you and him." When the books are received due notice will be given. Meanwhile we express our sense of high satisfaction with this liberal act of the board, and our colored friends will be extremely grateful for the kindness. Dr. Redford will take charge of the work of distribution; and the board, with its agent, may rest assured that it will be judiciously attended to. Such an act as this, besides the immediate good resulting in the circulation of God's own blessed book, has a happy tendency to diminish sectional alienation, and to promote good feeling between the two races which dwell in our land.

Remarkable Movements Among the Mohammedans.

The London *Times* contains some personal details of great interest by n Dr. Chaplin, in regard to "the Babs of Persia," a sect of Mohammedans, who appear to have attained a considerable amonnt of Christian truth through simple Bible reading.

"Of all the followers of Mohammed, the Metawely of Persia are among the most bigoted and fanatical. Not only will they not eat or drink with Christians, bnt they dash to pieces any vessel belonging to them ont of which a Christian has drunk, gather their garments around them as they pass a Christian in the street lest they should be contaminated by contact with him, and should any Christian book be in their way they remove it with tongs rather than defile themselves by touching it. Abont thirty years ago some intelligent and thoughtful members of the sect, of good position and education, were led by this very excess of bigotry to inquire into the reason of it, and, having procured from some Christian copies of the New Testament in the Arabic language, devoted themselves to its careful study. The result of their investigation was that they became convinced of its truth, accepted it as the word of God, and embraced its doctrines. They did not, however, abandon their faith in Mohammed as a prophet of God, and the Koran as a divinely-inspired book, but believed themselves able to reconcile the hitherto antagonistic creeds of Islam and Christianity. Their doctrine, which received the name of Babel Huk, (door of truth,) spread rapidly, and in the course of a few years was professed by two hundred thousand persons. A persecution now arose, during which twenty thousand adherents of the new doctrine, were slain, and its founder, known as Beheyah Allah, took refnge with a small band of friends at Bagdad. Here he continued to hold communication with his followers in Persia, and exercised so much influence that the government of that country requested the Snltan of Turkey to remove him, from such dangerous proximity, to some place where he could less easily be communicated with. He was accordingly sent to Edernay, and subsequently to another fortress, where he now is."

The *Tablet* also has an account of an alleged remarkable movement in the vicinity of Damascus:

"Certain of a sect of Moslem Mystics had been wont to 'spend days and nights in praying for enlightenment before the throne of grace.' Forty of them are said to have had simultaneous dreams directing them first to Christ and afterward to an old man who proved to be 'Fray Emannel Forner,' a Romish priest. They applied to the priest, by whom they were received into the church, and in a short time after had increased to two hundred and fifty converts, who held regular prayer meetings in each other's houses, which in one time did not fail to attract the attention of their Moslem neighbors. The Ulema of Damascus were thrown into a state of the utmost consternation, and at last a meeting was held in the town house of the Algerine Amir, Abd-el-Kader, at which a resolution was passed pronouncing sentence of death against the converts. Fourteen of them were cast into prison by order of Rashid Pasha, where they remained for three months, when, at the solicitation of the Russian consul, M. Maccnf, they were temporarily released. Twelve of them were subsequently re-arrested and transported to the dungeons of Hanak Kallessi, the Dardanelles fortress, their wives and children being left in a starving condition at Damascus. Finally they were landed on the coast of Barbary, and banished to the distant interior settlement of Murzuk. Bnt these severities have by no means, as it appears from the statements of the *Tablet*, snppressed the movement they were designed to crush. It is affirmed that there are now five thonsand neophytes in Damascus alone."

The *Pall Mall Gazette* adds: "We hear of Syrian villages *en masse* volnntarily offering themselves for conversion to Christianity, and among the converts are not only the poor but many of the richest Moslems about Damascus. And we have reason to apprehend that this 'revival' will lead to a collision between the Moslems and the Christians."

NO MAN is a better merchant than he who lays out his time upon God and his money upon the poor.

The Christian Advocate.

THURSDAY, NOVEMBER 23, 1871.

THERE IS NO DEATH.

BY SIR E. BULWER LYTTON.

There is no death! The stars go down
To rise upon some fairer shore;
And bright, in heaven's jeweled crown,
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait through wintry hours
The coming of May-day.

There is no death! An angel form
Walks o'er the earth with silent tread;
And bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad those scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same,
Except their sin and pain.

And over near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—*there is no dead!*

DIFFERENCE OF OPINION RESPECTING PREACHING.

MR. EDITOR: Among the numerous privileges we enjoy in the present day, that of an itinerant gospel ministry must not be considered as the least; but the opinions of hearers respecting them are not the same.

What appears to engage the attention and impress the heart of one has not always that effect upon another; and here I do not allude so much to the ignorant, dogmatic professor, whose taste is capricious, who hears a sermon without judgment and determines without thought, as to the serious part, who sit under the gospel from the best of motives. Even among these we find a great difference and variety of opinions respecting preachers.

Some like the man whose reasoning is close, connected and argumentative—who can enter with peculiar acumen into his subject, trace out the subtilties of the sophist, and confront the positions of the infidel. Others cannot follow a chain of reasoning, but prefer him who can rouse their passions and animate them to duty by a plain but powerful and affecting representation of the mercies they have received, the privileges they enjoy and the obligations they are under.

Some, again, like to dwell in the tempest—they are best pleased with the lightnings and thunderings of divine truth. They will hardly give a minister credit for being faithful if he do not clothe himself with terror, and with vehemence reiterate the awful sentence: "Depart, ye cursed."

Others, on the contrary, love the calm and gentle method. They think more are to be drawn to the Savior by love than driven by fear.

Some, again, seem more profited by hearing the doctrines discussed and defended. It is doctrinal preaching, say they, that lays a foundation for knowledge and holiness, and will enable a man to render a reason for the hope that is in him.

Others, while they love the doctrines and rejoice in them, discover a greater partiality to that kind of preaching which is termed practical and experimental. They are edified under him whose talent it is to develop the depravity of the heart, who traces the windings and turnings of human nature, and who prepares and defends them against the various assaults of Satan and the temptations of the world, who stirs them up to duty by every motive the sacred oracles contain and the nature of their service requires, and who consoles them under all their afflictions by an animated and appropriate representation of the divine promises.

Among hearers of the gospel there are some few who dislike not truth the less for its being delivered with elegance and ornament, supposing that so rich a treasure deserves every appendage that can recommend it to notice. But others, not less wise, believe its own intrinsic excellencies to be so great as not to want any foreign aid or human embellishments to render it acceptable. Give us, say they, the preacher whom we can hear without an interpreter—whose words we can understand without a dictionary; who with plain truth, serious mind and energetic manner plunges, as it were, into our hearts, and carries us away captive by the force of the native truth he delivers. Thus in the religious world we see how the opinions of men vary.

Now to some it may seem strange that men who preach the same gospel, hold the same sentiments, urge the same motives, and have the same end in view, that they are not equally admired and as equally followed. Much, indeed, depends upon our natural tastes—the association of ideas, in the minds of ministers, resembling our own—our natural capacities, education, custom, situation, and the like. But I would resolve this into something higher than all these. I would consider it as the effect of that divine wisdom which is conspicuously displayed in all that variety we discern in creation and providence, as well as grace.

The various gifts of ministers and the different attachments of hearers are certainly in unison with the divine design, "for he gave some apostles, some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ."

The Almighty never intended that sinners should be called, or the general body of his people edified, under one man of a peculiar gift. He is pleased to work by different instruments in the same service, and accordingly disposes the minds of his people to these instruments, that his plans may be accomplished, and that herein we might see "the manifold wisdom of God."

Let not, then, the faithful minister be discouraged.

I have known some good men who have felt their minds hurt when they have heard others of different talents so much applauded, and have been ready to conclude that they were doing no good themselves. But such a conclusion ought not to be drawn, nor such a thought for a moment indulged.

"Very excellent men excel in different ways." The most radiant stones may differ in color, when they do not in value. Let no minister therefore despair, but cultivate his own talent, strive to be useful in the path God hath marked out for him, and his labors shall not be in vain.

Let not hearers of the gospel despise those faithful ministers under whom they say they cannot profit. How common, in these days, is it to hear even professors of religion pass sentence upon ministers: "Our preacher is not much." Another discovers no great penetration; this man has not much genius; that man no originality of thought—he is common-place. Now, even admitting this in part to be true, it should be remembered that the very men thus decried may be extensively useful to others, and may be to them. They may shine in the sphere they are placed in, although they may not be stars of the first magnitude.

May we learn to admire and adore the wisdom of that God who employs different capacities to carry on his work. Let us revere the wise and learn of the judicious, but be candid even to the weakest, remembering that good may be derived from all—"that a torch may be lighted by a match, and a knife be sharpened by an unpolished stone."

R. S. T.

BATON ROUGE, Louisiana.

Babes in Christ—New Creatures.

We understand babes in Christ to be those who have believed with hearts unto righteousness, or justification. We also understand that when we are justified we are regenerated—are "born again," "born of the Spirit," "born of God;" and further, we understand that all who are "born again" are "new creatures," for "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This is precisely the effect which we should expect from the cause. If we are born of the Holy Spirit, can we be born otherwise than holy? Can the Holy Spirit give birth to an unholy, or even partially unholy, nature? As well suppose a pure fountain can send forth an impure stream, or the sun, the fountain of light, pour forth darkness. But, notwithstanding the plainness of these Scriptures, and the reasonableness of these deductions, great and good men have taught that spiritually all the "old things" have *not* passed away, nor all things spiritually become new; but that there are certain "remains of the carnal mind"—"inbred sin," "indwelling sin." Now these expressions are not found in the Scriptures, and we hold that they are gratuitous assumptions, invented to express and sustain a theory. "Roots of bitterness" is another favorite expression of this class of writers. It is scriptural, but has no application to the use to which it is generally put.

It seems to us a wonderful and improbable thing that God, for Christ's sake, will pardon the penitent believer, and yet only imperfectly and partially renew his nature. We cannot help being born into the world with depraved natures, and cannot be blamed for it. (Note, we are writing about *depravity*—a morally diseased state—not about *sin*, which is an act, a voluntary transgression of the law.) We cannot renew our natures; we are wholly dependent on God for this gracious work. Is it reasonable to suppose that God will pardon our sins—adopt us and make us heirs and joint heirs with Christ—and yet leave our natures "carnal," and, if so, "enmity" to himself? We are not able to see it so.

"But," say the advocates of partial regeneration, "do we not see, especially in young Christians, weakness, ignorance, and are there not sins or temptations to sin that powerfully, and sometimes, alas! successfully assail them?" Certainly we do; but we can admit this, and, we think, satisfactorily account for it, without resorting to the solution of partial regeneration and the "remains of the carnal mind," as some are pleased to call the ignorance and weakness of babes in Christ.

As the Holy Spirit calls new-born souls "babes," this illustration must be descriptive of their state and circumstances. What, then, may be some of the analogies that exist between the babe *natural* and the babe *gracious* and *spiritual?*

First, a babe is *ignorant;* few young creatures are so much so. The babe in Christ is ignorant—ignorant of himself, of his constitutional or circumstantial weakness. All men have temptations that beset them with peculiar force toward the commission of particular sins, growing out of constitutional aptitudes, or the particular character of their position or business. Until experience clearly teaches them the existence and nature of these besetments, they are in danger of being led into these temptations more easily than into other temptations. A holy nature may be tempted, for Christ was tempted. The "babe" in Christ is necessarily to some extent ignorant of the "devices of Satan," his "wiles," and is in more danger of being deceived than he will be when he better understands the "enemy's" dark and crooked ways. The "babe" in Christ must be ignorant of much of God's word, which must be "spiritually discerned," and ignorant of God's dealings with his people. He has daily need to search the Scriptures. Knowledge is the second grace he is commanded to "add to his faith," before "temperance," "patience," "godliness," "brotherly kindness," or "charity," because in the childhood of Christian life this grace is so much needed.

Second, we note a babe is weak; few young creatures are so weak; it is entirely dependent on parental aid. This holds true of the spiritual babe; and many, alas, like the Hebrew converts, (Heb. v, 12-14,) long remain babes, and have need of milk when they ought to be so spiritually grown as to be capable of digesting and assimilating "strong meat." If a babe or young child essays to do in its own strength, it is soon overcome or pulled down; and so, spiritually, we have to learn that if strong at all, it must be "in the Lord and in the power of his might." Now this babe-like weakness may certainly exist, without the necessity of supposing the "remains of corruption" or the existence of "inbred sin," to explain a want of *power*, which nothing but a healthy youth can give.

And lastly, a babe is destitute of *habits*, though it can and does soon acquire them. The babe spiritual has no spiritual habits. To be without habits is much like a stream before it has cut a channel—it is not near so strong, because not so condensed and united, as when in a channel, and is therefore much more easily turned either to the right or left than it can be when the channel is deep-cut and well defined. The spiritual babe has no habit, it may be, of prayer, of Scripture searching, of church attendance nor of pious association; but he may, previous to his spiritual birth, have acquired habits of quite an opposite character. Now, with the new habits to take on and the old ones to resist and trample under foot, it is easy to see that the babe in Christ must have conflicts and temptations; and how it is possible for them to fall into sin without resorting to partial regenerations for the solution of these spiritual phenomena?

The normal and healthy babe is, as a babe, perfect in all its parts, but of course needing and capable of great development in all its members, senses, affections and intellect. So, spiritually, we take it, all *divine births* are perfect—that the gracious and spiritual babe has all the elements of a perfect man in Christ, so that we may and should grow, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians iv, 13-16. This progress in all healthy and diligent children of God goes on, we doubt not, as long as life shall last, and, for aught we know, for evermore. It is not, as we understand it, some sudden and distinctive reconstructing work wrought within us, that we as babes need, but a continuous spiritual growth—a triumphant march along a path that "shineth more unto the perfect day." Thank God that he has made our spiritual nature so much superior to our material nature. This material body may soon reach its limits—it can essay no more—but our spiritual and immortal nature can forever approximate the infinite holiness of God.

It is a most encouraging thought that though a babe be ignorant, weak and without the strength of habit, the babe has one "desire"—the first it manifests, and the most essential—the desire for "milk," the very thing that makes it grow and develops in its whole nature. So every babe in Christ "desires the sincere milk of the word, that he may grow thereby." God's word is bread indeed, sweeter than honey; it makes wise unto salvation. Without this desire to be taught of God, to learn of God, the spiritual babe would perish; but while God's word is the man of their counsel, and their delight is in the law of the Lord, they are like a "tree planted by the rivers of water—their leaf does not wither, and they bring forth their fruit in season."

W.

GALVESTON, Texas.

NEWS FROM THE CHURCHES.

Springville Circuit, Louisiana Conference.

MR. EDITOR: We have just closed a meeting of great interest at Pleasant Grove. We commenced on Saturday, October 28, and protracted the meeting for six days. It resulted in the conversion of twenty-five persons, from the age of nine years to the age of sixty, and the church generally revived. There were seventeen accessions to our church and twelve to the Cumberland Presbyterian Church. We had a bright conversion of one who was deaf and dumb; also one old gentleman converted at home on a sick-bed. The oldest settlers say that it was one of the best revivals that has ever been known in that section of country. A number pledged themselves to go home and take up family prayer. A Presbyterian brother pledged himself to take the converts under fifteen years of age under his charge, and hold special meetings weekly for them, while a Methodist brother pledged himself to do likewise with the older converts. The Presbyterians and Baptists rendered us good service. Bro. Jones, Presbyterian minister, labored successfully for us; also Bro. Fulton, of this Conference, with Bros. Sherod and Gilbert, local preachers—all being in the spirit. We closed with twelve persons at the altar. We had almost despaired having a revival this year; but, glory be to God, he has wonderfully blessed us. We have three more protracted meetings to come off before Conference, and we hope to have a revival at each.

We have built a parsonage, one church, and two others under way, this year, and will bring up all the Conference collections.

W. D. STAYTON.

NOVEMBER 2, 1871.

Martinsville Circuit, Mississippi Conference.

MR. EDITOR: I give you a few items in reference to this circuit. This work lies between the New Orleans, Jackson and Great Northern railroad east, and southeast of Beauregard and Martinsville, and extends east to Pearl river, and south to the mouth of the Bahala. It lies in Copiah and Lawrence counties. There are six appointments in all. The nearest one to me is fifteen and the farthest one thirty miles. The work is one of those known among us as a piny woods circuit. The people are generally poor and plain, but intelligent, industrious and religious. In this work we have Methodism in earnest—real old-fashioned Christianity. Many of my people are not content with formalism, but go in for the power of the Holy Ghost. They want a religion that they can feel.

We have had fine meetings at every appointment save one. The number of conversions I do not know, but not as large as the number of accessions. About sixty-five have joined, and are doing well. Last winter the membership kept up prayer meetings at some points all through the winter without a single failure, notwithstanding the great quantity of rain and high water. During the Conference year, up to this date, I have traveled on the railroad four hundred miles, in buggy one hundred, in wagon twenty-three, on foot sixty, on horseback one thousand four hundred and seventy-five, making in all two thousand and fifty-eight miles. I have made one hundred and forty-three visits, preached seventy-five sermons, delivered five Sunday school lectures, organized three schools, baptized thirteen children and eight adults. I have also sold about $75 worth of our books, distributed five hundred tracts, and obtained nine subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. I have missed three appointments during the year—two on account of high water, one from sickness. Our finances are a little behind, but my stewards say they will bring up all.

F. M. SHARBROUGH.

BROOKHAVEN, MISS., Nov. 10, 1871.

DeKalb Circuit, Mississippi Conference.

MR. EDITOR: We have been visited with refreshings from the presence of the Lord in the DeKalb circuit recently. We began early in the year prospecting, figuring, laboring and praying for a camp meeting. The enterprise passed through various phases of doubt and uncertainty, but was finally assured success. My time was so occupied and engrossed with preparations for the camp meeting that no special effort could be made, at other points, till the most favorable season for protracted meetings had well-nigh passed. The money for building a large board arbor, forty by sixty feet, had to be raised out of a people burdened with exorbitant taxes, and alarmed at the prospect of short crops. Besides, tents were to build, the ground to clear off, and the people attending the meeting from a distance to be fed and lodged. All these difficulties had to be encountered and surmounted. We began the exorcises of the camp meeting on the Friday night before the second Sunday in October. Bro. Hines, our excellent and efficient presiding elder, preached the opening sermon; at the close of the sermon he invited penitents, and several presented themselves. From this time to the close of the meeting the interest increased. At almost every service the altar was crowded with weeping penitents, many of whom were happily converted and added to the church. As the fruits of this meeting, we sum up forty-four additions to the church, and about as many conversions, several backsliders reclaimed, and the church generally greatly refreshed. On the Saturday before the fourth Sunday in October we began a protracted meeting at Spring Hill, which was continued nine days, resulting in twenty-four accessions to the church, and as many or more conversions. This was one of the best meetings I have attended for years, reminding me of scenes witnessed in my boyhood days. We were assisted by Bros. Morse and McLaurin, local preachers, greatly to the edification and profit of the attendants. At our camp meeting, besides the services of Bro. Hines, we were favored with the presence of Bros. Gann and Holland, from the itinerant ranks. Bro. Smith, of the Cumberland Presbyterian Church, and Bros. Rye, Morse and McLaurin, from the local ranks, all of whom did efficient service. On Saturday before the fifth Sunday in October we began a meeting at Bethlehem, which was continued four days, resulting in two additions to the church. Since the first of October we have added, in all, seventy members to our communion.

D. G. W. ELLIS.

NOVEMBER 8, 1871.

Butler Circuit, Alabama Conference.

MR. EDITOR: This work lies west of the Bigbee river, in Choctaw county. It is a large work—too large—containing ten appointments, and covering an extensive area of country. It is utterly impossible, in a work of this character, for a preacher to meet all the interests of the church.

A farmer, in the early settlement of the country, could cultivate almost twice the number of acres he can now. Then the soil was mellow, and did not require the labor it does now. The mode of cultivation was very different from the present. This is equally true of the church. Eighteen years ago I traveled this circuit, and I cannot see that the church has made any progress. True, it has had its successes and its reverses; but I have failed to discover any material progress; and, after a careful study of these things, I am decidedly impressed that it has not been the fault of the want of an efficient ministry, but requiring them to have oversight of too large a number of churches. Could the same amount of labor have been bestowed on a less number of churches, that truly perplexing question, "the support of the ministry," would have been better understood by the preacher and people, and I truly believe the church would be in a better condition, both financially and spiritually, than it is.

I am now upon my last round, looking back over the labor of the year. We cannot make as favorable a report as we had earnestly desired; and yet there is much, for which we feel thankful to God, to encourage us to redouble our diligence in a faithful discharge of our Christian duties. Between forty and fifty accessions to the church have been realized from a series of protracted efforts held on the work. A greater interest and more activity is being exercised by the older members of the church. Bro. Hood, of Demopolis, was with us at Mount Sterling, and was not only acceptable but useful to us, and may God bless his labors among us. At this church we have a large and flourishing Sabbath school—the best, in many respects, I have ever known. This school is an evidence of what sanctified learning can do. It has for its superintendent Bro. S. S. Mellen, president of the high school of Mount Sterling.

In conclusion, let me commend this school of Bro. Mellen's to all who may wish to educate their children. If you wish a thorough, practical education, if you wish their morals preserved, if you wish them instructed in true elegance of manners, send them to him. His wife, a highly accomplished and truly pious lady, comes as near filling the place of a mother to the pupils intrusted to her husband's care as it is possible for any one, save a mother, to do. The village of Mount Sterling and surrounding community is moral, intellectual and refined. In point of health it is good.

FRANCIS WALKER, P. C.

The Christian Advocate.

THURSDAY, NOVEMBER 23, 1871.

WORKS AND DAYS.

BY JOHN W. CHADWICK.

To break the gently undulating sea
With oars that seem to kiss it lovingly,
And watch the eddies as they circle back
Along my winding track.

To rest upon my oars, and, as I glide
With wind and current, in the cooling tide
To dip my hands, while something seems to say
Within me: "Let us pray."

As near as may be to the fringed shore
To keep my boat, and lean her gunnel o'er,
Watching the many-colored floor, untrod
Save by the feet of God.

His ways are in the deep; his sunlight, too,
Pierces its icy coldness through and through,
And touches many a wonder that abides
Below the lowest tides.

How beautiful the sunlight on the sea,
When waves by millions twinkle as in glee!
But 'tis the sunlight in the sea whose gleam
To me doth fairest seem.

It glorifies the pebbles with its rays;
It turns gray sand to perfect chrysoprase;
Plays with the amber tresses of the rocks
As with a maiden's locks.

Anon in some sequestered nook I lie,
And see the yachts, white-winged, go sailing by,
And feel, which ever quickest onward flies,
Mine is the truest prize.

I watch the race with neither hope nor fear,
Since none than other is to me more dear;
My prize the perfect beauty of the sight—
Unselfish, pure delight.

I sit and wonder what the cliffs would say
If they could speak, remembering the day
When first, "Thus far, no farther," it was said;
"Here thy proud waves be stayed!"

Since then what laughter and what cry and moan
The sea has offered up to them alone!
What suns have kissed, what storms have left their blight,
What silence of the night!

So wondering, how strange it is and still,
Save where, a mile away, the drogers fill
Their battered dories with the shingly store
Of the long-hoarding shore!

That far-off sound is but a gauge that tells
How deep the silence is; like Sunday bells,
Which, ringing, tell the resting village o'er
How still it was before.

These are my works and days; in these I drown
The cares and troubles of the noisy town,
And let it seethe and rumble as it may,
Day after weary day.

But when the summer days are sweetly fled,
And great fall clouds go floating overhead;
When asters lurk along the pleasant ways
With golden-rod ablaze;

Then I will back again to faces see
Than all these sights more beautiful to me;
Where friendliest voices wait for me to hear,
Than all these sounds more dear.

Old and New.

A GERMAN LADY'S VIEWS OF MARRIED LIFE.

BY N. S. DODGE.

I took occasion, one evening in Berlin, to ask Mary Meyer to tell me about silver weddings and golden weddings, which our people have borrowed of late years from the Germans. The lady is one of the most charming persons in the world; of literary fame; her house the rendezvous of the best of Berlin society; her heart full of sympathy for suffering humanity in every shape, and her life beautified with good deeds. She sat down and applied herself to the task of exposition with the gusto of congenial occupation. I knew she was in earnest, because, like Fadladeen in the Eastern romance, whenever he spoke oracularly, she folded her hands and began to twist her thumbs.

"The silver wedding," said she, musingly, "the golden wedding! Oh, yes; but I will begin with the real wedding. No;" (after a pause,) "I must go back farther—must begin with the '*polters abend*.' No; further back still; in short, with—with the beginning."

Somewhat apprehensive that my fair informant would commence with the birth, rearing and education of the two illustrative lovers, who were in process of time to become husband and wife, I ventured to say that the very slightest notice of preliminaries would suffice. Miss Meyer bowed assent, and continued:

"When, in Germany, a gentleman experiences a tender sentiment for a lady, the first thing he does is to speak to her father and mother. If they look approvingly, then the gentleman asks consent to pay his addresses to the young lady; if not, there the matter ends."

I opened my eyes. "Has the young lady nothing to say on her own behalf?" I demanded.

"Not much; 'tis not like in the United States. We do things differently in Germany. Our way is better—far better."

"Why better?" I somewhat hurriedly asked—more hurriedly than good breeding in Germany allows, for the cool, assured manner of the lady annoyed me. "Why *better*, pray?"

"Why *better*?" she echoed with imperturbable self-confidence; "simply *because it is*."

I could not be otherwise than satisfied with the woman-like logic of the answer.

"If the lady's papa and mamma see no objection, and if the gentleman's papa and mamma see no objection, the two young people exchange rings, become engaged, call themselves bride and bridegroom, and advertise their engagement in the newspapers."

"But if the lady should happen to see a gentleman she loves better?" I asked very deferentially. Quick as quick could be, my words were caught up.

"A woman never loves twice," observed Miss Meyer, her face shadowed with an instant displeasure. "Women are not like men."

I did not argue the point, but went on, quite deferentially, to suggest the hypothetical case of change of feeling and opinion on the gentleman's part.

"A German young gentleman is only too happy to get a good wife," said Miss Myer. "He does not marry a girl for her beauty alone, or her style. He wants a helpmate, not a doll. Daughters are brought up in Germany to be good wives, no fashionable women. They know that husbands want comfort, and so they are prepared, the highest as well as lowest, to preside at his table, superintend his house, oversee the kitchen, make his coffee, light his pipe and bring his slippers. Germans betrothed do not wish to change their minds. They are quite different from Americans."

"Different! How? Why?"

"*Because they are*," said Miss Myer. I could not be otherwise than satisfied.

"If engagements are thus irrevocable," I inquired, "why don't the young people get married at once?" It was a stupid question. I ought to have reflected upon the pecuniary means. That was not, however, the point of view from which the lady contemplated the marriage postponement.

"The bride and bridegroom wait a long time—years sometimes, occupied in studying each other's character. Moreover, it is a pretty practice in some parts of *Vaterland* for the lady, however poor, to furnish the house and find the linen."

It was explained that want of dower did not often create the hinderance to marriage, because each of the bride's friends would give a present—not trumpery trinkets or silver or laces, but substantial household goods. In Germany a great number of the men are government *employees;* and in this case a man's income is known to a penny. A young lady does not expect to begin wedded life with all the luxuries enjoyed by her parents.

"Well, the wedding day being fixed, we come to the '*polters abend*.' If you consult your German dictionary you will find that *polter* means a great noise—what you Americans call a *row*, and *abend* evening. Well, bride and bridegroom, brothers and sisters, friends and neighbors, meet together on the evening before the wedding, eating and drinking, singing and dancing, telling stories and playing games, according to the rank and taste of the family. Then, next day comes the wedding ——"

"And then the honeymoon," I added.

"Not in your American sense," she replied, "for the whole married life of a German couple is one lasting honeymoon; they never bicker, never get tired of each other. Incomes are mostly small, but certain; hence there is no money anxiety. People, knowing what they have to live upon, live upon it. Everybody being aware of the extent of everybody else's means, there is no field afforded for the display of that sort of small pride which shows itself in living or dressing beyond one's means. Then, again, German ladies find their chief pleasures at home. They look after the comfort of their husbands. A wife does not *order* her husband's pipe and coffee, slippers and dressing-gown, but fetches them. She superintends the cooking, keeps the keys of the pantry, does the marketing, hires and pays the servants, examines and repairs clothes from the laundry, knits the stockings and makes the shirts. They have a custom in parts of England of presenting a flitch of bacon to any married couple who have not quarreled for seven years. To carry out this practice in Germany would be impossible. Pigs enough could not be found to supply the bacon. So you see, if it should please God to grant twenty-five years of married life to a German couple, it is natural that some sort of rejoicing should take place. This we call the 'silver wedding,' not because the gifts made are of silver, but because the hairs of both husband and wife have usually turned to silver gray.

"And, lastly, now about the 'golden wedding.' Alas, it falls not to many folks to number fifty years of wedlock! Death, in most cases, will have laid his cold hand on man or wife ere then. It happens sometimes, however—the occasion for this golden wedding—and is celebrated as if it were the setting of an autumn sun in gorgeous skies upon a harvest of golden grain, not with rich presents, but with ceremonials of devout thankfulness, such as you would expect from a thoughtful and imaginative people."

I thanked Miss Meyer, and went musing to my hotel. Making allowance for a certain exaggeration in the style of her recital—not uncommon among clever women in Germany—there was not a little of what the lady had said that seemed both timely and interesting to us on this side of the Atlantic.—*Christian Union.*

THE WET GRIST.

"I have a story for your Guiding Hand page," said a long-known and beloved brother in the Christian ministry the other day. "Let us have it, then," was our reply. "I suppose," said he, "I owe my life to the providence of God; and I will write out the story for you." He did so, and it was as follows:

"My father was a man of prayer, and in our home the family altar was never permitted to fall down, nor its fires to expire or grow dim. Around that altar our dependence on God was constantly acknowledged, and the divine blessing continually invoked. Nor was that blessing sought in vain, but mercies new and fresh from day to day were granted in answer to a father's prayers.

"One bright morning in the spring of 1850, after commending us to the divine protection, my father put two bushels of rye into his wagon and started for the grist-mill at Rockland, Rhode Island, a few miles distant from our home. When more than half way there he had to cross a bridge called 'The Wharf,' along the sides of which there were no railings, but only some logs laid upon the end of the planks.

"When on the middle of this bridge the horse stopped and began to back. My father leaped from the wagon, and the horse continued backing till the hind wheels went over the logs and off the edge of the bridge, and the wagon-seat and grain-bag tumbled out and fell into the stream. At this moment the horse stopped, the forward wheels caught on the log, and the hinder part of the wagon hung over the edge of the bridge, being held by the horse and by the forward wheels.

"Four or five men soon came to the rescue, the wagon was lifted back, the grist fished up from the water, and in half an hour my father was on his way back home to dry his grist and get it ready for grinding again.

"There was a mystery about this whole transaction. We could not imagine what had made the horse back when upon the bridge. He showed no signs of fright, and had never acted so before. My father was troubled. He had earnestly prayed that morning that the angel of the Lord might encamp around about us that day, and now to be subjected to such an accident and so much inconvenience was something of a trial to his faith, though it did not shake his confidence in God.

"He returned home, and we went to work to dry our grain and prepare it for grinding; but when we spread out the rye upon a cloth in the sun to dry, we noticed, scattered all through it, fragments of a fine glittering substance, which, on examination, proved to be *glass!* Thousands and thousands of little fragments and splinters of broken glass were mingled with those two bushels of rye—enough to have caused the death of all our family and a hundred others if the grain had been ground and baked and eaten.

"We were amazed at this revelation; and with what grateful hearts we knelt around the family altar and thanked God for his wonderful providence which had so strangely preserved our lives!

"But how came the glass thus mingled with the grain? It was all explained very soon. The rye had been kept in an open barrel, and over this barrel our neighbors had smoothed ax-handles, using pieces of glass to scrape and polish them. These pieces of glass were thus broken and splintered, and the fragments dropped unnoticed into the grain, and were measured up and placed in the bag to be carried to the mill.

"No one suspected the danger, and if that grist had been ground no human power could have averted the calamity, or saved our family from the terrible influence of a poison so deadly as powdered glass. God in his providence interposed and preserved our lives; truly it is but right that they should be consecrated to his service.

The Lord knew the danger of his servant, and not only spared the life of the man who trusted in him, but also preserved his son, who is and has been for years an earnest preacher of the gospel.—*The Christian.*

THE SAL DEL RAY, or the great salt lake of Texas, is an immense bed of salt about five miles in circumference. The salt is formed naturally, and has only to be shoveled up and taken away to market. For table use it should be washed and ground. The income derived from this natural salt manufactory is reported to be only $20,000 annually; but it is said that the Mexican government formerly collected a revenue of $400,000 in taxes on the products of the lake.

A WORTHY MAN, unaccustomed to public speaking, being suddenly called upon to address a Sunday school, rose to his feet, and after struggling for utterance, at last hoarsely muttered: "Dear children, don't ever play with powder."

REVIVAL IN SUNDAY SCHOOL.—In the last *Sunday School Workman* Dr. Tyng recounts the incidents of a remarkable revival originating in his Sunday school at St. Paul's, Philadelphia, in 1831, and closes with these reflections:

But no such scene have I ever witnessed since. I am sometimes ready to wonder what has restrained the Lord's merciful hand. I fear our Sunday school teaching is not the same earnest talking of Jesus that it then was. I fear our public ministry is not the same earnest, simple preaching of the Savior's gospel which we then had. I am sure our prayer meetings are not what they then were, even where prayer meetings are maintained at all.

We need a far more earnest spirit, a far higher conception of the power and worth of the gospel, and a far greater zeal and desire for the real conversion of souls. The beginning of the whole must be in our Sunday schools. When they truly revive from their present apparent dead and formal state, all other interests in the Savior's church may be expected to revive with them. But the whole work of true religion among us will find its index and key in the condition of our Sunday schools.

WHAT THE DRUNKARD RELINQUISHES.—Mr. McLeod, an English writer, puts the following language in the mouths of those who visit the rumseller's den:

"There's my money—give me drink! There's my clothing and food and fire of my wife and children—give me drink! There's the education of the family and the peace of the house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from my schoolmaster, and innumerable articles I have robbed from the shopkeeper—give me drink! Pour me out drink for yet more; I will pay for it! There's my health of body and peace of mind; there's my character as a man, and my profession as a Christian; I give up all—give me drink! More yet have I to give! There's my heavenly inheritance and the eternal friendship of the redeemed; there, there is all hope of salvation! I give up my Savior! I give up my God! I give up all that is great, good and glorious in the universe—I resign forever, that I may be drunk!"

FITNESS FOR HEAVEN.—A clergyman riding beside a profane coachman, who discharged volley after volley of oaths, fixing his eyes upon him, said: "I cannot imagine what you will do in heaven! There are no horses or coaches or saddles or bridles or public houses in heaven. There will be no one to swear at, or to whom you can use bad language. I cannot think what you will do when you get to heaven!" Years after the same clergyman was called to see a dying man, who told him that he was saved through his rebuke: "I cannot think what you will do in heaven."

MECHANICS are the palace builders of the world; not a stick is hewn, not a stone is shaped in all the lordly dwellings of the rich, that does not owe its beauty and fitness to the skill of the mechanic. The towering spires that raise their giddy heads among the clouds depend upon the mechanic's art for their strength and symmetry. Not an edifice for devotion or business or comfort but bears the impress of their hands. How exalted is their vocation! how sublime their calling!

A CURIOUS OBSERVER of men, women and things in St. Louis has made the discovery that men and boys invariably run the heels of their boots and shoes over outwardly, while women and girls always run theirs over inwardly. Out of one hundred and forty-seven men and boys that passed the observer at a given point, this fact was true in every instance; out of sixty-seven women that passed it was true in every instance but one.

A CLERGYMAN who had been staying for some time at the house of a friend, on going away, called to him little Tommy, the four-year-old son of his host, and asked him what he should give him for a present. Tommy, who had great respect for the "cloth," thought it his duty to suggest something of a religious nature, so he announced hesitatingly: "I—I think I should like a Testament, and I know I should like a pop-gun."

A GIRL of seventeen years located a farm in Kansas some three years ago. The land was perfectly wild, and she employed no male help, but her success has been such that recently she was offered for her farm ten times the amount she paid for it. She refused the offer, and says that in five years more she will retire to the East and live on the interest of her property.

SPEAKING much is a sign of vanity; for he that is lavish in words is a niggard in deed.—*Sir Walter Raleigh.*

RELIGIOUS INTELLIGENCE.

A BIBLE SOCIETY has opened a shop on the Corso in Rome, and colporteurs are selling Testaments in the streets without interruption.

THE number of baptized Christians in Madagascar is now 153,000. The London Missionary Society has resolved to send sixteen additional missionaries to that fruitful field.

A JEWISH committee has constituted itself in Frankfort, and issued circulars for the object of re-establishing a Jewish community in Palestine. The undertaking has the support of leading commercial and financial men.

THE Evangelical Alliance has issued a circular calling upon Christians of all nations to observe the opening week of the new year, commencing January 1, 1872, as a week for united prayer for the conversion of the world.

THE *New Jerusalem Messenger* (Swedenborgian) complains of the slow progress of the new doctrine. The membership in America does not number more than 5,000. They are trying to make proselytes among the Germans. They have about ten German ministers and a German church paper.

THE entire endowment fund of the Presbyterian Theological Seminary at Chicago was so secured that none of it will be lost by the fire. Part of it was on bond and mortgage on property consumed, but the *land* is ample to secure the amount invested. The income for the present will be diminished, but will eventually be restored. A large addition to the endowment is essential to the success of the seminary.

"THE POPE," says the *Levant Herald*, "has sent Mgr. Plnym the sum of one million francs (£40,000) to aid in clearing off the heavy debts of the apostolic vicarate of Constantinople, the creditors of which are said to be inspiritually clamorous for payment." You see the Pope has plenty of money, and to spare. If you know how clamorous a creditor is who is *inspiritually* clamorous, you are wiser than we are.

A CATHOLIC UNION, says the New York *Methodist*, has been organized in this city, under the auspices of Archbishop McCloskey. Its object is stated to be, "first, to invite the co-operation of the whole Catholic world to unite in the effort to reinstate the holy father, then to devise every available method of controverting the tendency of the age to materialism, and to neutralize the effect of the daily press upon the minds of the people." Money is promised in abundance to aid its work.

THE *Independent* says the true Broad Church position taken by Dr. Dollinger may be understood from the words of a note which he sends to Rev. L. W. Bacon, of Baltimore, couched in the following words:

"*In necessariis fiat—et fiet aliquando volente Deo—unitas. In dubiis manebit libertas et varietas opinionum. In omnibus dominetur caritas.*

ION. DOELLINGER.

MUNICH, 4 Octobris, 1871."

For the benefit of non-Latinists we translate: "In things necessary there should be, and, please God some time there will be, unity. In things doubtful there will remain liberty and difference of opinion. In all things let love hold sway."

AN ALLOCUTION of the Pope is published, in which, while he recognizes the bishops appointed by the Italian government as possessing the requisite qualifications of their offices, he solemnly repudiates Italy's "guarantees" and protests against the invasion of the holy see. The allocution also condemns the course of Dr. Dollinger, and such as are following his example in warring against the decisions of the Ecumenical Council. A conclave of cardinals, to consider the action the college should take in the event of the Pope's death, is shortly to be held at some point in France. Cardinal Antonelli, the papal minister of State, is seriously indisposed, and the gravest apprehensions are entertained as to his recovery.

AN AMERICAN CLERGYMAN, who has recently visited Denmark, Norway and Sweden, writes of the great evangelical religious movement which has been going on there for some years, especially in the last two countries, in the *Sailor's Magazine* for November. "It began by converted seamen returning from America. It has been carried forward to a great extent by the agency of converted seamen, *and the sailor missionaries of the American Seamen's Friend Society have had no small share in this work.* Their labors have been greatly blessed. Thousands have been converted from the errors of the State church, which is hardly less corrupt and quite as intolerant as the papal church. A spirit of inquiry has been excited, and a desire for reform on the part of multitudes within the church which cannot be suppressed. Several hundreds of Baptist and Methodist churches have been organized, and the way is fast preparing for more, notwithstanding the persecutions and disabilities under which these Christian converts labor. State laws are very intolerant, and the consequence is that when men are converted they turn their eyes at once toward America. This keeps the infant churches here, many of which would otherwise be now large and flourishing, in a poor and feeble condition."

THE REV. JOHN KILNER, (English Wesleyan,) visiting the Ceylon work, "gives a fact or two." He had "full and free conversation with the native ministers, and kept both eyes and ears open. A great work and effectual has been begun and is being vigorously carried on." He mentions among most interesting points of mission economy and labor "arresting his attention:" "1. The real hold which Christianity has taken on the sympathies of many large sections of Singhalese villages. These are to a very large extent Christian; the prevailing public opinion is Christian. 2. The vital character of the work, too, impressed me. The people seemed to feel that the cause is theirs. All the local life seems to flow into the meetings. Moreover, a great deal of self-sacrifice was manifest. 3. The reality and strength of the native ministry struck me. Some of them are profound scholars, others pioneer men, some indefatigable plodders. Take an instance: the Rev. William Taylor, on visiting a certain circuit, where the chapel was too small, desired a larger building. The native minister at once planned, erected and furnished a large building. Mr. Taylor was charmed with the neatness and comfort of this structure. Some seventy-five souls were converted in it. 'Who paid for it?' I asked. 'I paid for it,' was the reply. 'How much did it cost you?' was my second query. '*Ten shillings;* and yet I sold the beams again for as much as they cost, so I got the building done for nothing.' This is the sort of man we want. It would have cost the government £20 or £30. 'The people' did it. Admiring the pulpit of a new chapel, I said: 'I like that pulpit; it is roomy and real.' 'Yes, sir,' responded the same noble brother; 'yes, sir, and I made it by my own hands.' Grand, thought I. Oh! that we had a regiment of such pioneers, such determined men!"

PROTESTANTS AND ROMANISTS IN CHINA.—During the recent troubles in China, which were caused in a great measure by the proceedings of the Roman Catholics, we have, says the New York *Observer*, all along maintained that the natives make an intelligent distinction between the Protestants and Romanists. The testimony on this point is abundant and cumulative. The Rev. Dr. Williamson, the author of "Travels in North China, Manchuria and Magnolia," has journeyed extensively in the northern provinces of China, and was at times the guest of Roman Catholic priests. He has had abundant opportunities of witnessing the operations of their missions in various parts of the empire, and he is moreover a man of liberal mind, and disposed to do full justice to those of other communions. He writes: "Distinction between Roman Catholic priests and Protestant missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere; the priests never do so. We distribute and sell books; they abstain from this. We are, for the most part, married men; the priests are, of course, celibates. Our schools, of all descriptions, are open to the inspection of the neighbors, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direction; whereas the Roman Catholic establishments are generally within high walls and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of women; they have nuns, foreign and native, who live in nunneries. We have no confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality to our converts. Our sole object is the diffusion of light, the spread of a higher civilization with all its blessings; and, above all, the proclamation of the gospel—the message of God to man, which is the only medium of new life to men and nations, and of peace, and hope, and joy, to poor suffering humanity."

AMEN.—It is related of a certain minister of Maine, who was noted for his long sermons with many divisions, that one day when he was advancing among the *teens*, and had thoroughly wearied his hearers, at length he reached a kind of resting place in the discourse, when, pausing to take breath and looking about over his audience, he asked the question: "And what shall I say more?" A voice from the congregation, more suggestive than reverent, earnestly responded: "Say amen!"—*Methodist Protestant.*

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THE THRONE OF GRACE.

Gnilt and helplessness are the conditions under which ths soul is impelled to Christ. A throne there must he, unless God has abdicated. The divine government is real; its powsr is infinite, rsaching to all creatures; its anthority is absolute, and its jnstice and purity are without stain. To coms to snoh a throne can hring no aid to the guilty. There mnst be power and anthority and righteousness associated with mercy. These are united in the great propitiatory, and in God as he dwells between the cherubim. The blood of sacrifice sprinkles the mercy-seat, and there is life and help for the transgressor. If we perceive nothing hut inflexible jnstice in the divine majesty, nothing but spotless holiness, we shall nsver be ahle to lift up our heads. It is this element of grace, as it shines enthroned in Jssus, that invites the weary and heavy laden, and hreathes hope into despairing hearts. Amidst the circumstances of the unapproachable glory there is a High Priest who carries our human nature into heavsn, and who, in that blaze of light and awful majesty, appears in the presence of God for us. There is a daysman betwixt us and the consuming fire—one who "was in all points tempted like as we are, yet without sin."

"The throne of God and of the Lamb" is one, and from it proceeds the pure river of water of life. Take away Christ, and the throne remains in all its eternal grandeur and magnificence, bnt it is a throne of terror and of death to the sinner. No fountain for sin and uncleanness breaks out from it, and no welcome to the guilty is proclaimed. It is Christ, as the great sacrifice, that maintains the throns in its infinite splendor and authority, and at the same time makes it a refuge for the condemned and fallen. The problem of mercy is solvsd hy him "who bore onr sins in his own body on the tree," and who thns converted the throne of God into a throne of grace. We need this complete conception of government, as it is tempered and united with mercy. If sin had carried away all authority and all penalty the universe would have heen in ruins, and if no expedient for the pardon of sinners had been devised then the offenders had gone down heneath the stroke of justice. By this wonderfnl plan of atonement the throne stands, and the sinner may live. Here in Christ are blended strength and hope. What would have crushed hut for him, hecomes "a hiding place from the windy storm and tempest." Sinai, with thunders, fires and earthqnakes, and its inexorahle tablets of stone, was the symbol of pure and unchangeable law, a throne of power and terror and pnrity. Mount Zion is this same throne transformed by Christ into a stronghold and a defense for the trembling penitent. The throne that hlazed with lightnings, and thnndered with terrific voices, is in Jesns, as the mediator of ths new covenant, the symhol of a divine majesty, which beams with pity and love. Throne of grace! The description is complote as it affects our condition and wants. We cannot dispense with the throne; God could not be God and leave that ont, and thsre would be no anchorags for the universe without it. Bnt for us thers must be power, united with mercy. It must be a scepter of righteousness, and also of condescension and compassions. We need as sinners an ebenezer, and not an overwhelming avalanohe; a stone of help, which has the strength of God nnited with tenderness and love. Such is the gospel idea. A throne of favor which invites the conscience-stricken and the wsak, and which is luminons with promises, "that we might have a strong consolation who have fled for refnge to lay hold upon the hope set before us."

Our guilt and helplessness are both met here. Mercy and grace are the hlessings demanded—mercy for the penitent seeking pardon, and mercy amidst the imperfections of the Christian life. There is no period of our experience when this distinctive want of the soul shonld not be felt, and no stage of the spiritual life in which we can stand upon othsr ground. Grace flows from mercy as a stream from its fountain, and as the sun comes out of the dawn. It is snch favor as mercy sets free and pours out npon the pardoned sinner. It is the storehouse of infinite richss nnlocked hy ths hand of mercy, and the scattering of the treasnres freely and abundantly hy the same hand. Mercy throws open the windows of heaven, and grace is the descending shower. Guilt rsmoved is grace hestowed, inasmnch as the one makes way for the other; and yet they are twin streams dividing at the fountain, but ever flowing together. These are the two great wants, mercy and grace, embracing the entire sphere of the spiritual life, and making np the full-orbed experience of the child of God.

To feel these wants is, doubtless, the first motion toward the throne. Guilt and weakness are the convictions which first tnrn the eye to mountains of help. And thsn must follow this apprehension of God in Christ, and of Christ in God—this point of points, this plan of plans, wherein we have a throne of grace. God without Christ will meet us as a consuming fire, and Christ without God is only a mockery to our weakness. "The throne of God and of the Lamh" is the saving apprshension in which faith discovers the snhlimest hlending and union of law and atonement, of righteousness and of compassion. Onr lack of holdness may be in our feehls convictions of sin, or in defective and pervsrted views of the remsdy for sin. We shall come with boldness when these coms together, whsn guilt is truly felt, and when Christ, as ths great propitiatory, is vividly set before us. In proportion as the believer realizes his ntter helplessness, will he fly to this rock of strength; and in the degree that he estimates the sufficienoy of Christ's merits, will he draw daily supplies of grace. The sole condition is to come, and this coming is the boldness of a ruined spirit, with hut this solitary reliof within the horizon of hope. Faith it is, but sometimes the faith which is separated from despair by a single strand. Faith it is, but such faith as reaches out in a single direction, and finds but one objeot upon which its grasp can be fixed.

Of all the word-gems of Paul we know none brighter than this; of all the many terms of his which open like blossoms of inspiration to the heart, we think of none sweeter than this—"the throne of grace." To take in its meaning fully we must look at the whole scheme of redemption, and embrace in thonght the very foundations upon whioh the amazing structure of salvation is huilt. To comprehend the import of the expression we must tread the dizzy heights of the throne, which was "high and lifted up," and before which the abashed seraphim covered their faces and their feet; and we must penetrate the mysteries of an incarnation and an atonement whioh the angels desired to look into. Bnt still the hnmblest penitent and the weakest believer may he filled and comforted by the blessed words. They may find life and consolation, mercy, and grace, to help in the time of need." Only let them come, let sinners come, let tempted and sorrowing souls of every condition come—let them come boldly—to this throne of grace, and prove its matchless power to bless and to save to the very uttermost.

CALIFORNIA.

Los Angeles, Los Nietos and Santa Anna.

BY BISHOP KEENER.

Los Angeles, Nov. 4, 1871.

There are three rivers in the southern part of California, the Los Angeles, the San Gahriel and the Santa Anna, which form three valleys. These low lands are, like other depressed portions of California, very fertile and productive. They are surrounded by ranges of mountains which hold the snow one-half the year, and hy hot dnlls. These mountains are gray with white and black rocks, without trees, and the hills are naked elevations, seemingly of sand, hut in fact are of very rich and easily cultivated soil. In the winter they are crowned with the emsrald verdure of wild mustard, oat and crops of harley. The long drought renders onltivation here unnecessary after the crops are once in. It socms strange to hsar, though quite common, that a field bearing from sixty to one hundred bnshels of corn and mammoth pnmpkins has not had a single plowing after the first breaking and planting. Fortnnately a good brother, who is an honest man, a true soldier and a minister in good standing, is traveling with me, and stands ready to hack up anything I may say in thoss letters, when additional testimony is called for—the Rev. Dabney Ball. We have both seen a few things ont here, a part of which only can be safely told.

In one of these valleys, at Los Nietos, the Conference was held. The settlemsnt was three years old, the church just ceiled, the audience from Arkansas, Texas, Missonri, Sonth Carolina, Virginia and the Sonth generally. The house stood right out in a corn field—no fences, only a stock-law—and snoh corn as Tennesseeans and Northwestern farmers, not to say Southern planters, never see! The Conference numbers twelve preachers, hut a goodly number of local and semi-local preachers have bought homes hereabouts, with commendable instinot. We had a most encouraging Conference. The congregations were large and attentive. The missionary anniversary yielded $628—as much as both the Pacific and Columhia Conferences gave. They expsct to raise $1,200 next year at the anniversary. There were mourners and several conversions, and three young men were admitted on trial—Franklin McKean, Jesse D. Franklin and Charles W. Harris. Arizona is connected with this Conference. Two missions in it. Prescott and Salt River are placed on the San Barnadino district. One of these was filled by the Rev. Alexander Gravcs, the other by Rev. Franklin McKean. It was deeply interesting to hear their account of this field. They have done a good work in it the past year, and, as you will see by the appointments, go back there again. At Prescott a church worth $1,500 was bnilt.

The Conference was hospitahly entertained, and so warmly petitioned that it holds its next session at the same point. Just beforo the session a camp meeting had been held within a mile of the ohuroh, which resulted in more than one hnndred conversions. Rev. William Moores, formerly of the Little Rock Conference, was the circuit preacher, and Rev. W. A. Spnrlock the presiding elder, both living near the ohurch. With such workers no wonder the meeting succeeded. Here, too, I was pleased to find Bro. A. Adams, formerly of the Mobile Conference. It seemed much like getting home to meet these brethren. They are all delighted with their new homes. It is to be regretted that our people who went out to Honduras and South America immediately after the war, to get out of the way of the negro, had not known of these delightful regions. They would have fonnd here all the fruits of the Middle States growing in perfection side hy side with those of the Wsst Indies; a climate snited to the white man as well as that of Iowa, and as pleasant as that of Alahama; capable equally of those heavy crops of maize for which the Northwest is so oslshrated, of the finsst apples, and of immense orange groves, vineyards and olive orchards. Limes and lsmons are growing on the hsdges, Irish potatoes and swset potatoes are in the field, ths largest and the best, in delightful good fellowship; and almonds, English walnuts and chestnuts all stand in the same row. Had they known of this country, how much pining and heart-sickening disappointment would have been escaped!

The Conference begins the year in good spirits, with a tangihle membership of five hundred and fifty-five. It has a school under way, tanght during the past twelve months by Rev. George E. Bntler, who goes this year to the Los Angeles station. The snbstantial strength of the church has been also increased by the purchase of two lots in Los Angeles, worth $1,000; hy two lots in San Diego, worth $1,200; hy a church and lots in Arizona, worth $2,000. So soon as the Pacific and Texas railroad is done, the rush to these valleys will be immense. At present it takes a good deal of money to reach this side of the continent. But if our people can get here they will find lands at from $15 to $30 per acre, and in the Los Angeles Conference a nucleus of sound Southsrn Methodism, of much promise and vitality.

It is not to he supposed that such a region in this sin-smitten earth is without its drawhacks. There is the old Spanish population, thoroughly, nnchangeably Catholic; a great absence of rain; this is remedied hy a cheap system of irrigation—water enough for forty acres at a few dollars per year; occasional winds from over the sandy wastes of Arizona; and the entire absence of foliage and forest outside of the cultivated lands. So far as we can gather, thsre is none from disease. Fevers yield readily, and these are only such as can be brought on anywhere by exposure or imprudence.

After Conference we went down to the Santa Anna country, coasting toward the low sea-marsh and meadow lands which lie bstween Anaheim and its shipping port. These green surfaces abound in wild geese. In one afternoon we saw more white and black gssse than one ever sees in a lifetime at home. Some flocks contained not lsss than a thousand. It was not difficult for some of our party to secure a few of them. Their appearance, as they sit on the ground or just as they rise, white as the snow, is very brilliant, and to a sportsman, I can imagine, would be highly exciting. They come and go constantly. On the morning we returned the sky was traversed with a river of these beautifnl wild fowl; they flew in constantly-varying currents and eddies, one following the other in every curve and new arrangement of the line, stretching miles away. In the winter they fill the corn fields, and are supported by immense reinforcements of wild dncks. I suppose they all come down from the open waters of the Polar seas.

We passed large droves of shesp, which keep fat npon pastures that contain scarcely any green food, but abound in clover hurs and dried grasses. Below Santa Anna two of our party strained at a pumpkin and lifted it a few inches; and we saw snch nnmbers and growth of kershaw, melons, corn, potatoes and pumpkins covering unworked grownd as I have not credit enough, even with my friends, to venture upon describing.

I am now again on the Pacific, making my way hack to San Francisco. The following are the appointments of the Los Angeles Conference:

Los Angeles District.—W. A. Spurlock, P. E. Los Angeles, Geo. E. Butler; Los Njetos, J. E. Miller; Los Angeles circuit, to be supplied; El Monte, Abram Adams; Santa Clara, R. A. Latimer; Santa Barbara, Jesse D. Franklin; San Lnis Obispo, John W. Allen; Tehatchepie, to bs supplied by J. Pattie.

San Bernadino District.—William Moores, P. E. San Bernadino, M. W. Glovsr; Santa Anna, D. M. Rice; San Diego, to be snpplied; Milquatay, Charles W. Harris; Prescott, Arizona, Alexander Graves; Salt River, Arizona, Franklin McKean.

William Monk transferred to Wsst Texas Conference; Dabney Ball transferred to Pacific Conferenes and stationed at San Francisco.

HOMER COLLEGE.

Throngh some inadvertence we failed to call attention to the claims of Homer College early in the fall. The advertisement which stands in our columns will furnish onr readers with all the needful information concerning tuition, board and other details. We had hoped before now to have rsceived a communication from the president or agent in reference to the condition and claims of the institution. In the absence of this, we would state that the college is under the patronage of the Louisiana Annual Conferenss, and that its Board of Trustees is elected by the Confsrsnce. The location is in one of the most prosperous and salnhrious sections of our Stats, in the beautiful nplands of Claiborne parish, not very far from the Arkansas lins, and well situated to afford educational facilities of a high grade to both Louisiana, Arkansas and east Texas. The position of the college is, indeed, most happily ohosen to command the support of a large and popnlous region. President Cobb is well known throughout the church as a good scholar, and as an accomplished and successful educator. Since he assumed the prssidency the college has steadily improved in patronage, and in its literary and material interests. The account, which we published three or fonr months ago, of the last commencement, exhihited a most gratifying and hopeful condition of things. Bro. Cohb is assisted hy J. W. Nicholson, A. M., profsssor of pure and mixed mathematics, hy A. S. Calhoun, A. B., profsssor of languages, and hy E. M. Corry, A. B., tutor in physical sciencs. Thsse gentlemsn are filling their several chairs with ability, and ars performing their responsihle duties with laborions and conscisntions fidelity. A complete library and apparatus have besn lately purchased, and the curriculnm is not inferior to the course of study in any of our Southern colleges. The agent, Rev. T. J. Upton, is working for an endowment, and we are informed that the enterprise is advancing most encouragingly. An institntion so eligihly located, and so well supplied with instructors, is a blessing to the church and the country, and we can hardly overestimate what it has already done, and is still doing, for the advancsment of learning and the promotion of religion. Bssidss a large patronage, the rich and prosperous country accessihle to it should at once furnish an ample endowment, and place Homer College upon a strong and permanent foundation. It will do more for the country than a railroad, and will he a far better investment. Let us have both roads and colleges, but let us, hy all means, have the colleges. Are there not Methodists in north Louisiana and Arkansas who are willing to invest five, ten, and even twenty thousand dollars in Homer College?

We are glad once more to greet the *Interior*, as it comes out of the ashes and ruins of the Chicago fire. It has been, to our mind, one of the very best religious journals of the North, and we are heartily rejoiced to see it again looking as fresh and attractive as before the great conflagration.

The catalogue of the La Grange Female College, 1870-71, has been received. Besides the usnal catalogue matter the pamphlet contains the excellent baccalaureate address of President Callaway.

Mrs. Morris, wife of Bishop Morris, of the Methodist Episcopal Church, died on the sixth instant.

PARSONAGES.

From all the facts brought out in a former article, we think it is clear that a local itinerancy is not best for the church. We think it is equally clear that the secnring of parsonages is not only a remedy, but the remsdy, for this destructive tendency in our economy.

The preacher with a family ought to have a honse—a home. A family is a private institution, so ordered hy divine appointment. The stswards have no right to require their pastor to board his family—much less to "hoard aronnd." Now the plan of renting a parsonage falls too heavily upon the preachers. Bnt ths church meets this expense—if so, then the renting plan falls too heavily upon the church. The stswards rent a house for $20 per month; at least five per cent. of that is put on by the owner to pay taxes. That house, owned hy the church for a parsonage, would be exempted from taxes. Here, then, is a clear loss to the church.

But, after all, does not all this money come out of the preacher's pocket? I know the most of official boards add the house-rent to ths preacher's salary; but do the people really pay a cent more on ths assessment than they would have paid if the preacher had been living in a regular parsonage? In most cases we believe they do not. Not only so, we believe in most cases the stewards themselves would have nearly the same assessment they did, if there had been no honse-rent to pay. There may be exceptions to both of these rules, but if so, they are farther hetween than angelic visits. Now, with thess facts before him, if the preacher he a good financier, the temptation is very strong to buy him a home, drive down his stakes, and feed around the length of his tether.

Again, the renting system forces the preacher to keep on hand an outfit of household and kitchen furnitnre, either to move aronnd at great expense and damage, or to dispose of and rebny at great less every time he has to move. Here is an annual loss or sxpense to the preachsr that might be saved both to the church and the ministry by having parsonages furnished with all the necessary heavy furniture. It is very littls trouble for a preacher and his family to movs from one furnished parsonage to another, though thsy be a hundred miles apart; but to require them to carry with them a full set of household and kitchen furniture, and rspeat it every few years for a lifetims, is a heavy hnrden indeed. To avoid this difficulty, varions expedients have been devised, all of which work dsstruction to a true, untrammeled itinerancy, sxcept a neat, well-furnished parsonage—that works like a charm.

There are hundreds of preachers to-day who would have been a tower of strength on the walls of Zion if the church had been supplied with parsonages in days gone by, hnt who have besn driven into local itinerancy and kept there until they have run the lsngth of their cable-tow, and are now rather a weight than a power in the church.

Everything that tends to localize a preacher, tends also to disqualify him for the itinerancy. There is an important sense in which hs is to feel that "the world is my parish." Whenever he drives down his stakes for life in a smaller compass than the honndary lines of his Conference, he has lost the spirit of a true itinerant, and is no longer worthy of a place among such a band of moral heroes! From that hour, owing to the very laws of mental being, all the interest of the church, beyond the sphere he has prescribed for himself, is seen through colored glasses. Such a man is snre to always have an ax to grind; more, he will always expect his brethren to furnish ths stone and water, and tnrn the crank for him, hy virtne of his being one of the firm. Here is the inverted pyramid whose fearful gyrations threaten to grind the very seed-wheat of itinerancy to powder!

Now, we hold that a neat, comfortable parsonage in each pastoral charge would lead to snch an interchange of preachers as would keep them in sympathy with the general interest of the church throughout the hounds of the entire Conference to which they belong.—*Nashville Christian Advocate.*

Death of Rev. John S. Ford.—This venerable minister of Christ, says the *Southern Christian Advocate*, died in Macon, Georgia, on the tenth of November, at the house of his son, Dr. W. W. Ford, after a painful illness. He was in his eighty-second year, and had been an itinerant preacher since the year 1810—superannuated in 1854. He was one of the first preachers sent to the Mississippi valley. A more extended notice will he given of his life and labors next week.

The Rev. Julius T. Curtiss has been transferred hy Bishop Doggett to the Western Conference, and appointed to Helena station, in Montana Territory.

REV. ANDREW MONROE.

This venerable minister died at his home in Missouri on the thirteenth instant. The editor of the St. Louis *Christian Advocate*, announcing Father Monroe's death, says:

He was one of the very oldest itinerant preachers on the continent. He has left a lofty record of personal piety, and was in devotion to the church peer among the most noble in the illustrious generation with which his history is associated. The few words we may now write do not suffice for an appropriate memorial notice of such a life and character as his. It is a noticeable coincidence that the monthly report of his work as Conference missionary was in print in this issue, which announces his death. It is a record of his last labors and his last utterances to the church. It will be read with solemn interest. He makes appointments for the future, dying with the plans and love of labor for Christ upon his heart. The Master has granted a discharge to the faithful servant, worn out in his service. The happy "well done" is pronounced on earth and in heaven. The church mourns with the family and friends, and for its own loss.

DEATH OF DR. LELAND.—From a private letter just received, says the *Southwestern Presbyterian* of November 9, we learn that Rev. A. W. Leland, D. D., the venerable professor emeritus of pastoral theology in Columbia Seminary, has just passed away. On last Thursday he quietly and peacefully fell asleep.

The writer says: "With his splendid white beard and large manly form, I never saw him looking so magnificent in life as he did in death."

As is well known to the church, Dr. Leland has long been laid aside from active service. His former chair is filled by Rev. J. R. Wilson, D. D.

A. BROUSSEAU & CO.—The attention of our readers is directed to the advertisement of the above-named firm. Their assortment of carpets, oil cloths, window shades, etc., is very extensive, and in variety and elegance is sufficient, we should think, to gratify the most cultivated taste. They are numbered among our most reliable and respected merchants, and we take pleasure in saying that we think our friends wishing to make purchases in their line of goods will not regret calling at No. 17 Chartres street to examine their stock.

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GAINES & RELF.—With a large experience in their business, and an extensive acquaintance with the wants and tastes of our people, combined with ample capital, the above firm, as might be expected, have a splendid assortment of goods, well adapted to the necessities as well as to furnish the luxuries demanded in their line. See advertisement on fifth page.

NEW ORLEANS SAVINGS INSTITUTION, 187 CANAL STREET.—The officers and directors of the above-named institution have been selected from among our most competent and reliable business men, and in their well-known character for integrity and business capacity is the surest guarantee for the security of funds intrusted to this institution. See advertisement on fifth page.

W. DAUPHIN.—We call the attention of our readers to the extensive assortment of laces, trimmings, flowers, straw goods, etc., advertised by W. Dauphin, 150 Canal street. See card among our new advertisements.

INHALATION TREATMENT.—We direct attention to the card of Aristide F. Follin, M. D., which appears among our new advertisements in this issue.

DEATH OF LIEUTENANT GOVERNOR DUNN.—Lieutenant Governor Dunn died, at his residence in New Orleans, at six o'clock A. M. on the twenty-second instant.

PERIODICALS.

WE HAVE RECEIVED our Sunday school publications for December. The Visitor is better than ever. The Magazine opens with an article by Bishop McTyeire, on "Our Commentary," which is a very discriminating notice and deserved commendation of the work of Dr. Summers. For the rest, we have the Sunday School as a Missionary Society, and other pertinent articles, besides Illustrative Readings, Notes for Teachers, and encouraging words from the editor at the close of this first volume. Dr. Haygood has done well, and should be cheered and helped by all.

THE GALAXY for December contains: Adventures of the Duchess DeBerri; Mother of the Count Du Chambord; Black Friday; Admiral Farragut and New Orleans, and other articles, besides the usual excellent matter under the headings of Scientific Miscellany, Current Literature, Club Room and Nebulæ.

THE MUSICAL BULLETIN for November contains the latest news in the musical world, and many excellent pieces of music. Published by Charles W. Harris, New York, at $1.50 per annum.

LITTELL'S LIVING AGE of November 18 contains: Aerial Voyages; Geoffrey Chancer; Bearings of Modern Science on Art; Prospects of Italy, and other valuable articles in prose and verse.

APPLETONS' JOURNAL of the twenty-fifth instant contains several handsome engravings of American scenery, and is an unusually interesting number.

HEARTH AND HOME will soon excel all the illustrated periodicals, if it continues to improve as of late. The Hoosier Schoolmaster is a story of great interest and power.

TRINITY ANNUAL CONFERENCE.

This Conference met at Sherman, Texas, October 18, and adjourned on the twenty-third. We are indebted to the *Home Advocate* for the appointments, which are as follows:

JEFFERSON DISTRICT.—John H. McLean, P. E. Robert S. Finley, Jefferson station; Samuel J. Hawkins, Jefferson circuit; R. P. Thompson, Kellyville; Matthew T. Leach, Atlanta; John J. Davis, Lindon; Joseph Parker, Dangerfield; Calvin J. Cock, Mount Vernon; Joseph M. Stephenson, —— Osgood, Pittsburg; Thomas B. Norwood, James L. Terry, supernumerary, Gilmer; Charles E. Lamb, Coffeeville.

PARIS DISTRICT.—Lewis B. Ellis, P. E. W. C. Haislip, Paris station; Thomas M. Smith, J. McDougal, Paris circuit; David M. Proctor, Honey Grove; A. C. McDougal, Ladonia; Cooper mission, supplied by —— Young; McAlister circuit, supplied by J. H. Carr; F. M. Harrel, Robbinsville; James Graham, Clarksville; L. F. Palmer, Boston; Red River mission, supplied by B. A. Stanford.

SHERMAN DISTRICT.—John W. Fields, P. E. J. C. Smith, W. P. Petty, supernumerary, Sherman station; Ezekiel Couch, Sherman circuit; Hamil C. Rogers, Bonham; Thomas E. Sherwood, Greenville; Pilot Grove, to be supplied by G. S. McKinney; William M. Robins, Whitesborough; William L. Carlton, Gainesville; J. C. Weaver, Montague mission.

DALLAS DISTRICT.—Jacob M. Binkley, P. E. Richard W. Thompson, Dallas station; George S. Gatewood, Dallas circuit; R. N. Brown, Soyine mission; McKinney circuit, supplied by Henry W. South, George R. Buchanan, supernumerary; Samuel S. Goff, Grapevine; Melvin C. Blackbonrn, Denton; John W. Chalk, Pilot Point, William E. Bates, supernumerary; William P. Reed, Rockwall; D. P. Haggard, Decatur mission; Dallas Female College, William C. Young, agent.

SULPHUR SPRINGS DISTRICT.—Jarvis L. Angel, P. E. Matthew H. Neely, Sulphur Springs station; Wiley A. Shook, Sulphur circuit; John H. Lowe, Sulphur Bluff; James Wilson, Springville; Daniel J. Marlin, Cedar Grove; John C. Randall, Garden Valley; William R. Davis, Prairieville; Marshal C. Simpson, Kaufman, A. H. Brewer, supernumerary; Eugene T. Bates, Brooklyn; Caddo mission, to be supplied by J. F. Sherwood.

TRANSFERRED.—Thomas W. Mitchell and William G. Davis to the Indian Mission Conference, and W. D. Lovelady to the East Texas Conference; James P. Rogers left without work on account of ill health.

SUPERANNUATED.—John W. P. McKenzie, Andrew Cuming, Alexander Henkle, James Rabb, Alexander R. Dickson, John P. Stanfield, William K. Wilson, Richard Lane, Job M. Baker.

MRS. MANTIE TYSON, wife of Rev. E. S. Tyson, of the Florida Conference, died of malignant fever, at Tampa, Florida, on the eighteenth of October. She leaves one little daughter.

AN EXPERIENCED TEACHER wants a situation. See advertisement of J. C. Loomis.

Married.

In Port Gibson, Mississippi, November 16, 1871, by Rev. Charles B. Galloway, Mr. R. S. RICKETTS and Miss KATE BERRY.

By Rev. John Wilkinson, at the National hotel, Shreveport, Louisiana, on the twenty-third of October, 1871, Mr. A. F. ABINGTON, of DeSoto parish, Louisiana, to Miss STACCUTER M. BLACKWELL, of Shreveport, Louisiana.

By the same, at the residence of Mr. Patterson, Shreveport, Louisiana, on the twenty-fifth of October, 1871, Mr. D. I. DODGE to Miss ANNIE BLAKE, both of Shreveport, Louisiana.

By the same, near Shreveport, Louisiana, on the thirty-first of October, 1871, Mr. WILLIAM MORRIS to Miss MARTHA CARY, both of Caddo parish, Louisiana.

By the same, at the Methodist church in Shreveport, Louisiana, on the second of November, 1871, Mr. WILLIAM T. DEWING to Miss ANNIE E. WILDER, both of Shreveport, Louisiana.

By the same, at the residence of Major Ross Wilkinson, Caddo parish, Louisiana on the eighth of November, 1871, Mr. J. T. SIMS, of Shreveport, to Miss LILLIE F. WILKINSON, of Caddo parish, Louisiana.

By Rev. William A. Edwards, near Antangaville, Alabama, November 7, 1871, W. L. DEBARDELAMEN and CARRIE STOUTMEMIRE.

November 12, 1871, at the residence of the bride's father, in Neshoba county, Mississippi, by the Rev. John A. Vance, Mr. WILLIAM H. GRIER, of Taylor county, Georgia, to Miss BELL HAYS, of Neshoba county, Mississippi.

Southern Christian Advocate please copy.

Obituaries.

DIED, on the twenty-fifth of October, 1871, after an illness of forty-eight hours, OSCAR GRAY, infant son of R. E. and Rosa B. Gray, aged six months and sixteen days.

The bereaved parents reside in Lawrence county, Mississippi. This short notice is given that their friends and relatives may receive the intelligence and sympathize with them in their bereavement. Parents, set not your hearts too much upon your children. Love them dearly, but love God supremely.

F. M. SHARBROUGH.

BROOKHAVEN, MISS., Nov. 10, 1871.

DIED, at his residence, near Coffeeville, Clarke county, Alabama, on the twenty seventh of September, 1871, Dr. CHARLES H. WILSON, in the seventy-ninth year of his age.

Dr. Wilson was born June 8, 1793, at Old Cambridge, near Abbeville C urthouse, South Carolina, and was the oldest of six children. His early advantages of education were good, and he availed himself of them to the extent of acquiring a good academic education and a fondness for the standard literary works of the age. At the age of twenty eight he graduated in medicine at the Charleston school, and the same year entered upon the practice of his profession in Augusta, Georgia. In 1852 he moved to Alabama, and settled at the place where he died.

Dr. Wilson was a high-toned, honorable gentleman, and was highly esteemed by those who were calculated to appreciate his modest worth. For the last fifty years of his life he was a consistent and exemplary member of the Methodist Church, and in his last illness he gave abundant evidence of his full preparation for death.

Dr. Wilson was married twice. His last wife was a Miss Sarah A. Harrison, of Georgia, to whom he was married in 1831. He survived her but two years, and has left a large family disconsolate at their loss. *Requiescat in pace.*

A FRIEND.

Atlanta (Georgia) papers please copy.

THE subject of this sketch, Captain Y. W. GRAVES, was born in Oglethorp county, Georgia, on the ninth of April, 1813.

His father moved to Alabama in December, 1817, and settled near Newport Landing, Lowndes county, on the Alabama river. In this section he spent his early boyhood, going to school but little—in all, about two years—and working a great deal. Here he became inured to habits of industry and hardship, and laid the foundation for usefulness and a practical knowledge of the business affairs of life, accumulating, by assiduous labor and economy, a large property. By his strong mental endowments and extensive reading he acquired a large and varied stock of general information; and in view of his acknowledged integrity as a correct and punctual business man, very many important trusts were committed to his care. His strict conformity to the rules of etiquette, and a nice and high regard for the opinions and feelings of those with whom he associated, drew around him many warm and devoted friends.

On the fourteenth of December, 1831, in his early manhood, he was married to Miss Mary Youngblood, of Dallas county, Alabama. In October, 1839, he was married to his second wife, Mrs. Sarah Clark; and in 1844 he was married a third time, to Mrs. Nancy A. Fisher, who, with six children, now survives him. In widowhood and in orphanage they mourn their irreparable loss. In 1847, while assisting in building a mill-house on his plantation, he fell from the upper floor, a distance of twenty feet, seriously injuring his spine, from which he never recovered. Captain Graves lived in Alabama until the fall of 1857, when he moved to Louisiana, and settled near the town of Keachie, in DeSoto parish. Here he made and gathered around him, by his ready counsels and good cheer, a large number of acquaintances and friends.

As a man of business he was prudent, energetic and enterprising, and maintained an enviable credit during his life. Warm and earnest in his friendship, his hospitality was without ostentation. Whenever his health would permit, Captain Graves was a regular attendant at the house of God, and the Sabbath school, in which he took great delight, and was always ready to respond with his means for the good of the church, the support of the gospel, and for all benevolent and charitable purposes. His heart and hand were ever open to the wants of the orphan and widow, and those who were worthy and needed his assistance.

During his residence in Alabama, at one time, he was a member of the Methodist Protestant Church; but when he became a member, and how long he remained in that church, is not known. A few years previous to his death he connected himself with the Methodist Episcopal Church South, at Keachie, and lived a consistent member of the church in precept and example. A little more than two years ago the writer made the acquaintance of Captain Graves, and soon after became his family physician, in which capacity a warm and endearing friendship sprang up between them, and he was the accredited and honored confident to whom he communicated all his affairs, troubles and sorrows; his hopes and fears, temporal and spiritual. His opportunities were such as to enable him to know him well. He was a high-toned gentleman, a true and good man; and no one could hear him supplicating a throne of grace, thanking God for his mercies and long-suffering toward him, who felt himself so unworthy, yet rejoicing that there was a name in which he could approach his Creator with hope and trust, and not feel convinced he was truly a child of God. The commencement of his afflictions dates back nearly a quarter of a century. Paroxysms of great severity and marked distress came on regularly every month, lasting three or four days, though during the intervals he seemed quite well, and apparently in vigorous health. The nature of his disease, however, was such as forbade any locomotion, save on a bed in his ambulance. For the last six months his paroxysms became more frequent, and he was deeply impressed that his stay on earth was short, looking forward to each attack as his last, when finally, after an illness of several days, he died at his residence on the fourteenth of August, 1871, of chronic spinal meningitis, aged fifty-eight years, four months and five days. The mortal remains of Captain Graves were followed to their final resting place by a very large concourse of friends and citizens, and the Mystic Brotherhood, who performed the last sad rites around the grave of our deceased brother, and consigned his body to the tomb—"earth to earth, ashes to ashes, dust to dust, and the spirit unto God who gave it."

A very able funeral discourse was delivered by Rev. C. B. Stuart, president of the Mansfield Female College, from Philippians, first chapter and latter clause of the twenty-first verse: "To die is gain." Thus has passed away a fond husband, a kind parent and a good citizen. Like Cato, firm; Aristides, just; like Brutus, stern, he lived in the faithful and conscientious discharge of the relative duties of life, encouraging virtue and frowning with sternness upon vice. There are those who, with the writer, feel that by the death of Captain Y. W. Graves they have lost one of their best earthly friends, and, with hearts submissive to the Omnipotent, will hope for and anticipate a happy reunion in the world of bliss.

J. S. BEAZLEY.

Montgomery (Alabama) *Mail*, Hanesville (Alabama) *Examiner* and Shreveport papers please copy.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Nov. 20, 1871:

A—D Appleton & Co, Mrs M A Anderson.

B—J Bancroft $3.50, W C Black, J R Barden, William H Bottle, J H Bishop, Tom B Brown, George W Brown $3, Horace Bishop 2 lots.

C—Colton, Zahm & Roberts, M Chambers, Robert Carter & Bro, R Crawford $100 gold, C Chamberlain $12.35, R E Carey $6, John F Cook, W L Callender.

D—Robert B Downer, E G Dick.

F—E N Freshman & Co, William Finn $10, H Walter Featherston 75 cts, M B Franklin, Richmond Frost, Thomas W Flowers $5.

G—H B Graham & Co, F M Grace, George M Gilmore $37.15.

H—P Howard $11.90, W C Haislip, 2 lots, L Holmes, H G Horton 50 cts, Hardt & Co. 1—Ivison, Binkeman, Taylor & Co, R B Isbell $10.

J—Jessup & Moore, James H Johnson.

K—Bishop J C Keener, A & C Kauffman.

L—John D Lange, George M Liverman $50, J B Lippincott & Co, J H Loomis $1.

M—Mrs Mary B McGehee, J W McNeill $2.25, L P Meador $5, Arthur McFarland, David Merchant.

N—John F Neal $20.

P—Powers Paper Co, L Prang & Co, J M Pugh 2 lots, S M Pettengill & Co, O F Pannell $4.90, Arthur J Peabody, John A Payne, U B Phillips $3.50.

R—Ira R Robertson $11.55, A D F Randolph & Co, J K Randall.

S—C S Stewart, W W Sharp & Co, J W Schermerhorn 2 lots, Herman Seelig $3.50 J. H Shelton, Southwestern Book and Publishing Co, W D Stayton.

T—J H Teat $7.50.

W—John F Wynn, John Wilkinson $50, Wilson, Hinkle & Co.

Y—Acton Young.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

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Arminus, Life of	1 50	80
Autobiography of J. Travis	1 25	70
Autobiography of Dan. Young	2 00	1 00
Athens its Grandeur and Decay	80	50
Annals of Southern Methodism	1 50	80
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Bascom Life of	1 50	80
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The Child's Corner.

A HYMN.

O little child! lie still and sleep;
Jesus is near,
Thou need'st not fear:
No one need fear whom God doth keep
By day or night:
Then lay thee down in slumber deep
Till morning light.

O little child! thou need'st not wake,
Though bears should prowl,
The wolf's fierce howl
And watch-dogs' bark the silence break:
Jesus is strong:
The angels watch thee for His sake,
The whole night long.

O little child! be still and rest;
He sweetly sleeps
Whom Jesus keeps;
And in the morning wake so blest
His child to be;
Love every one, but love Him best:
He first loved thee.

O little child! when thou must die,
Fear nothing then,
But say "Amen"
To God's command, and quiet lie
In His kind hand
Till He shall say: "Dear child, come, fly
To heaven's bright land."

Then, with thine angel wings quick grown,
Thou shalt ascend
To meet thy Friend;
Jesus the little child will own,
Safe at His side;
And thou shalt live before the throne,
Because He died.

Watchman and Reflector.

TWO AND ONE.

Two ears and only *one mouth* have you;
The reason, I think, is clear:
It teaches, my child, that it will not do
To *talk* about all you *hear*.

Two eyes and only *one mouth* have you;
The reason of this must be
That you should learn that it will not do
To *talk* about all you *see*.

Two hands and only *one mouth* have you;
And it is worth while repeating,
The *two* are for *work* you will have to do,
The *one* is enough for *eating*.

Guiding Star.

HARRY'S BROKEN SABBATH.

Saturday night, and Harry Lee sat by the fire thinking, and as he glanced first at the red glow of the coals, and then out at the fast-falling snow-flakes, he kept softly repeating to himself: "Remember, that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that therein is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." Over and over again he said the commandment, while he looked out of the window with longing eyes at the beautiful white snow, that fell so softly and gently, covering everything with its mantle of purity. It was too pure, too fresh from God's hand, to engender any such thought as came into Harry's head as he looked at it; but all that snow was worth to him, was for the pleasure which he derived from it; and as he thought of the long hill behind Squire Hays' house, that would be so smooth and white to-morrow, his eyes glistened, and he slowly repented the Fourth Commandment once more. When he came to the end he gave a satisfied little sigh, and returning to his seat by the fire, said: "There, I have said it all through six times, and there is not one word about play in it, so there won't be one bit of harm in my going to-morrow. Phil said there wouldn't, but"—and he stopped to think of his mother's sad surprise when she found it out.

Tea over, Harry went to bed, with a last injunction from mamma to be up bright and early in the morning, so as to be in time for Sunday school.

He did not go to sleep for a long while. Why was it, he wondered? Other nights he went to sleep fast enough, but to-night something seemed to be propping his eyes open, and somehow that coasting party for to-morrow would keep running in his head.

Would it be so very wrong? But he turned over, determined not to think any more about it, and at last dropped into a troubled slumber, in which sleds and hills mingled themselves strangely with Sunday schools, and a dull oppression as of some dreadful punishment coming to him.

There it is, boys and girls. There is where so many of you make the fatal mistake. You turn over and go to sleep, and won't think of any wrong thing you contemplate doing, when you know in your own hearts that if you did think of it carefully, you would find how wicked you were going to be. Think of it, my dear children. Don't be afraid to look *anything* straight in the face, and if you have any doubt about whether it is right or wrong, don't do it, for if it is doubtful, it's pretty near sure to be wrong.

With the first faint streaks of dawn Harry awoke, and as soon as he heard any one stirring in the house was up and dressed. He was down stairs in such good time that he received a word of praise from mamma for being so punctual, and after breakfast started off with his Sunday school books under his arm, and a very uncomfortable feeling in his heart, when he thought how little he would need them that day. That feeling soon wore off, though, when he met Phil Morris at the corner, looking so bright and fresh, and dragging "Snow Bird" after him. A little way further on they were joined by the other boys, and soon lost all thought of Sunday school in the great delight of coasting. The hill was perfect, and as old Squire Hays was not what is called a church-going man, he came out to see the fun, and cheered the boys on with his hearty voice, and even consented to be taken down once or twice, after which exhausting labor he returned to the house. The Sunday school was very "slim" that day, said Mr. Bright, the superintendent, as he closed the school; and up stairs, in church, one mother after another looked anxiously for her boy to come up and join the family in their pew; but Harry, and Phil, and Sam, and Lew, and half a dozen more were missing, and sadly the parents went home leading the little ones by the hand, knowing only too well what attraction had made their boys forget God and his service.

Dinner time came, and no Harry. He was comfortably seated in the farmer's kitchen, hugely enjoying the smoking dish of pork and beans, and never thinking of the sad hearts at home.

Oh! boys, boys, how can you? Aren't your parents, your little brothers and sisters, who look to you for their example, too dear to you; aren't you too much afraid of God to do these things?

What a glorious Sunday that was. It seemed as if God had showered down such wealth of sunshine, had spread above such fields upon fields of blue sky, and best, most beautiful of all, had given a "white robe, a clean robe" to the bare brown earth, who so gracefully covered herself with it, and smiled on everything conscious of her unwonted beauty—smiled even on our Sabbath-breaking boys, who continued their sport until dark, when they separated, and went their several ways homeward; but there was not one light heart among them, for the little inward monitor began to speak now, and one and all crept home like the cowards that they were, afraid to look their parents in the face, and afraid even to pray to God for forgiveness.

When Harry came within sight of his home he saw the lights gleaming cheerfully through the crimson curtains, and putting a bold face on the matter, went in fully prepared for a good scolding, and may be a whipping.

"Never mind, I've had my fun, and am willing to pay for it," was his boasting thought.

He hung his cap in the hall and went in. They were just sitting down to tea, and his mother's voice was the first he heard, saying very gently: "Come, Harry, you are just in time." Nothing more. No word of inquiry or reproof. No one made any allusion to his absence during the day.

This was very strange. It seemed as if he could hardly bear it. He could have stood a good whipping so much better than his mother's sad eyes, and his father's grave manner. After tea it became unbearable. It almost seemed as if he must tell all about it himself, and be done with it.

He sat for a few minutes restlessly handling everything in the room, and then making the excuse of being tired, bade papa and mamma good night, and went to his room. As he went up stairs he recollected that it was Christmas time, and wondered whether they would dress the house with greens early in the morning, as they always did. He reached his room and lit the light. "Why," he exclaimed, as the flames shot up and illuminated the room, "mamma has been here already," and going closer to read the motto which was formed in evergreens at the foot of his bed, expecting to see some ordinary text appropriate to the season, he read slowly and with the tears swelling up in his eyes: "Remember the Sabbath day to keep it holy." That was all his punishment, but it was enough, and an hour afterward, when he had confessed all to his loving parents, mother and son knelt together at that bedside, beneath that inscription, and prayed to God to forgive the sin which had been committed that day. Never would Harry have that motto taken down, and when he grew to be a man, and the evergreens were brown and withered, still that command, kept by him ever since that day, and placed there by a loving mother's hand, looks down at him night and morning.—*New York Observer.*

THE SNOW PRAYER.—A little girl went out to play one day in the fresh new snow, and when she came in she said:

"Mamma, I couldn't help praying when I was out at play."

"What did you pray, my dear?"

"I prayed the snow-prayer, mamma, that I learned once in Sunday school: 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! And here is a sweet promise to go with it: "Though your sins be as scarlet, they shall be white as snow."

And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes, and made them white in the blood of the Lamb."—*Morning Light.*

THE HONEST IRISH BOY.—There was a lad in Ireland who was put to work at a linen factory, and while he was at work there a piece of cloth was wont to be sent out which was short of the quantity it ought to be; but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and the boy at the other. He then said: "Pull, Adam, pull." "I can't, sir." "Why?" "Because it is wrong, sir," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer, and sent him home; but that boy became the learned Rev. Dr. Adam Clarke.

STRETCH IT A LITTLE.—A little girl and her younger brother were on their way to the store one windy, frosty morning. They were both poorly dressed, but the little girl had a sort of cloak over her. As they walked briskly along she drew the boy closer to her and said:

"Come under my cloak, Johnny."

"It isn't big enough for both," replied he.

"Then I will try to stretch it a little." And they were soon closely nestled together.

What a lesson! How many shivering bodies and sad hearts there are just because people do not stretch their comforts beyond themselves.

WATCH.—"O mother! I did want one of those big oranges outside Dick's shop-window."

"You did not touch one, I hope, Eddy," said his mother.

"I did not, mother; but I had to watch my hand hard not to let it grab," replied Eddy.

That's right, my boy, watch.

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They are a very thrifty and hardy breed of cattle, are much more easily fattened than the Durhams or even than the Devons, and while they rarely attain a very great size, often produce between five and six hundred pounds of beef.

The origin of the Ayrshires as a distinct breed has not been positively ascertained. By some it is supposed to have been a cross between an Alderney (from the channel island of that name) and the common stock of Ayr; and by others it is conjectured—and the weight of opinion seems to favor this view—that it was a cross with the Holderness. Others again pretend that the Ayrshires and Durhams have a common origin; but we have no doubt that this supposition is erroneous. The two breeds are perfectly distinct from each other in size, color and shape.

We have no experience of our own as to the adaptability of Ayrshires to our country; but our friend, Rev. C. W. Howard, the able editor of the *Plantation*, has had actual knowledge of the breed, having imported some of the stock direct from Scotland, and, if we remember aright, he told us not long ago, in Atlanta, that he believed the Ayrshires to be the best stock our people can raise, while he fully corroborated what we have stated in regard to their qualities as milkers, beef cattle and beasts of burden. Mr. Howard has given much attention to the subject of stock raising. He has examined the various breeds in Europe and in this country. He has spent time and money in investigating the question which is the best suited for the purposes of our farmers, and his opinion, the result of intelligent experience, may safely be regarded as excellent authority. We do not know of any better.—*Southern Farm and Home.*

TRANSPLANTING TREES AND VINES

The great difficulty to be encountered in transplanting trees, vines or plants of any sort, is that in most instances many of the roots are severed from the stem, and are left where they originally grew. It is seldom practicable to remove all the roots with a tree or bush. In case every little root and rootlet of a tree could be taken up without injury, and be transplanted carefully into a congenial seed-bed, the plant would suffer no perceptible injury in consequence of the removal. The chief idea in taking up and transplanting trees, vines or flowering plants is to place the roots in their new bed, as nearly as may be practicable, in the same position as they grew.

The former part of the growing season is a far better time to transplant anything than in late autumn, for the following reasons:

1. That a tree may endure the rigors of winter with the least injury, the roots must have a vital hold on the soil. When trees and vines are transplanted in late autumn, the roots will have no vital hold on the soil during the winter. Hence the branches must suffer more or less during cold weather, because this vital union has been severed.

2. Every tree and vine is a thing of life. Sap and moisture are constantly evaporating from the buds, twigs and branches, even after the growing season is ended. Hence, to supply such waste, more or less moisture must be taken up by the roots and conveyed to the branches, even in the winter. To prove that there is more or less circulation of the sap during the winter months, let a large branch of a tree be girdled in late autumn, sufficiently deep to cut off all the sap wood, and all above the girdle will dry and wither before spring, while other branches, not girdled, will remain green and full of sap. Mutilating the roots operates like girdling, just in proportion to the extent of the mutilation. If the ground where trees are standing be frozen solid and deep for a long period, the trees will often be seriously injured by the evaporation of more moisture from the bark and buds than could be supplied by the frozen roots.

By transplanting trees and vines at the former part of the growing season, they will be required to stand only a few weeks *without* a vital hold in the soil. The better period, therefore, to remove trees of any sort—either deciduous or evergreens or vines—is in the former part of the growing season, unless they are taken up with the frozen earth. Trees may live and grow satisfactorily after having been transplanted in late autumn; yet the same trees would have succeeded still better if they had been removed in the spring, before the buds had expanded.—*New York Observer.*

SHEEP ON A POOR FARM.

Some farmers of our acquaintance feel an antipathy to sheep for the reason that they "bite close." We consider this their chief recommendation; they can only bite close where the pasture is short, and the pasture is short only on a poor farm. A poor farm will necessarily be encumbered with briars, weeds and brush in the fence corners. Under such conditions, we would say to a farmer who has $20 or upward in cash (or credit for it, and then let him borrow the amount, if he has to pay one per cent. a month for the use of it,) invest it in as many ewes, not older than three years, as you can get for that money. Put them this summer in such a field as we have described, and give them, in addition to what they can pick up, a pint of wheat-bran and oat-meal daily, with free access to water and salt.

They will first "go for" the briars and clean them out; every portion of that field will be trodden over and over again, and the weeds will have no chance. Fold them on that field during winter, and carry to them feed sufficient to keep them thriving. Get the use of a good buck in season—Southdown would be preferable—and in the spring, if you have luck, (that means if you give them proper attention and feed regularly,) you will raise more lambs than you have ewes. The money will be more than doubled, and the wool and manure will pay for their feed and interest. In the spring you may put that field in corn with the certainty of getting fifty per cent. increase of crop.—*American Agriculturist.*

IRON FOR PEAR TREES.—A correspondent of the *Rural Messenger* writes as follows:

"I had a very fine pear tree (Flemish beauty) that became affected, first by blight in one limb, which I removed, and then another and another was affected in the same way, until I had removed a considerable portion of the top of the tree. Early the next spring I resolved to try the application of scrap iron to the roots. I procured my iron, removed the soil from the roots carefully, deposited the iron between them, and replaced the earth. There was no further progress in the blight, the tree continued to grow that season, and the next leaves and blossoms came out vigorously; no black spots appeared on the leaves, and the tree bore finely; and no appearance of disease was seen in the tree afterward. In subsequent conversations with friends I found that some of them had become informed on the same subject, and had tried the remedy with perfect success. Some told me they had procured turning and drilling chips from the machine shops, and had used them, as they thought, with much advantage to their trees."

GREAT FRUIT DISPLAY.—The exhibition of the American Pomological Society in Richmond, Virginia, was the finest display of American fruits ever seen in the country. The Virginia Pomological Society exhibited at the same time. A correspondent writes: "The United States Agricultural Department exhibits pears and wine grapes; New York is well represented in apples and pears. Virginia shows one hundred and thirty-five different sorts of apples from one orchard of Albemarle county, and exhibits the largest pear, weighing within a fraction of two pounds, from Norfolk. This pear is a Duchess D'Angouleme. Iowa presents one hundred and eighteen varieties of splendid apples, and some fine pears; while Kansas and Nebraska contribute beautiful apples, pears and peaches. South Carolina sends forty varieties of grapes, and southern Illinois sends a general assortment that is hard to beat. The Virginia grapes attract attention and interest. California, however, contributes apples, pears, grapes, quinces, olives, plums, etc., that excite everybody's admiration. The grapes especially are miracles in this latitude."

TAN is of very little value as manure beyond the vegetable mold it affords by its slow decomposition. When partly decayed it might do good in a heavy clay by reudering it lighter. It is sometimes used to advantage as a mulch. It would be of little value to mix with manure, unless, when quite old and dry, as a resolvent.

AFTER an asparagus bed is once properly made it requires but little care. Salt and sand seem to be its natural elements. Coming, as it does, so early in the spring, a very ready sale is found for it in the market. All old brine or salted water should be saved and thrown over the bed.

WHEN there is an abundance of straw it should be used plentifully for bedding, for it is transformed into manure quicker and more perfectly in this way than in lying in the yard to rot by natural process.

AS LITTER or absorbents in the stable, leaves have some value, but much less than straw, inasmuch as they lack the reedy character of straw and because they are far more difficult and slow to decompose.

HOUSEKEEPERS' DEPARTMENT.

SWEET PICKLED TOMATOES.—Slice green tomatoes, pour over sufficient water to cover them; sprinkle salt over the top about a quarter of an inch thick; let them stand twenty-four hours, then drain from the brine. Put them into a large kettle; add a quart of sugar, and vinegar enough to cover them, and a good handful of allspice and cloves. Let them boil up, and take off the fire and put into jars.

PEA SOUP.—Soak a quart of peas in lukewarm water for three hours; pour off the water and boil in three and a half quarts of water well salted, until the peas are thoroughly soft. Then strain through a colander and throw the peas away. This will keep several days in cool weather. When used, take out the needful quantity, boil it with a bit of pork partially cooked, an onion, a pinch of salt and pepper, and serve hot with squares of toasted bread floating on top.

SODA BISCUITS.—Put two teaspoonfuls of cream tartar into one quart of flour; sift both together and rub in thoroughly two great spoonfuls of butter. Put one teaspoonful of soda into a tablespoonful of cold water, and stir till all is dissolved, then put it into a pint of cold water and pour it on the flour. Stir together quickly; if it cannot be rolled out, add a little more flour, but just as little as it is possible to roll out the biscuits with. Cut in shape and bake immediately. The great secret of making good soda biscuit is, to sift the soda with the flour—to have the soda thoroughly dissolved—the dough made as thin and as quickly as possible, and baked immediately.

CODFISH BALLS.—Soak in warm water as much salt codfish as is needed, judging by the size of the family. Let it stand in the water all night. In the morning pick out all the bones, press out the water, and chop fine. Boil the potatoes in the skin. When done, peel and mash, while hot, twice as much potato as you have fish; mix well together, and moisten with cream or a little new milk, with a great spoonful of butter. Have some well-clarified drippings or sweet lard ready in a saucepan. Let it get boiling hot, and then put in the fish balls. They should be made a little more than half an inch thick. Fry a good, clear brown, taking care not to scorch them. One egg well beaten is an improvement.

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TWENTY-SECOND ANNUAL STAT[EMENT]

—OF THE—

Crescent Mutual Insurance Co[mpany]

Gross Premiums for the year...$47[3]
Assets of company, April 30, 1871 [60]
Net Profits for the year..... 16[4]

The Board of Trustees resolved to terest at Six Per Cent in cash on all ing certificates of Scrip, and also to cash FIFTY PER CENT of the issue to the legal holders thereof, on and first Monday in June next.

They have also declared a Scrip D of FIFTY PER CENT on the earn[ed] plums entitled to participate for t ending April 30, 1871, for which cer will be issued on and after the first in August next, free of government

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Scientific.

AUTUMNAL TINTS of leaves are attributed to various causes. Some chemists determine that it is due to certain acids which are developed. Others aver that a diminished vitality in the plant causes the change of color; if this be true, then we must assume that there is such a thing as a "vital power" in plants which presides over their cyclical changes, and this cannot but be accepted as true as far as our present knowledge goes. One phenomenon, however, must not be lost sight of in seeking the causes of tinted leaves. Wherever one leaf overlaps another in the forest the under leaf will longest resist discoloration. The very form of the upper leaf may thus be stamped on the one beneath when the covering is only partial. This indicates that frost is a very important agency in the problem.

PETROLEUM.—Where does petroleum come from? is a question which has excited much discussion among geologists in America. Dr. Henry Hunt, F. R. S., of Montreal, avers that while certain limestones throughout the United States are so largely oleiferons as at present, it seems unphilosophical to search elsewhere for the origin of the oil, or to imagine it to be derived by some unexplained process from rocks which are destitute of the substance. In the neighborhood of Chicago there are enormous deposits of this oil-bearing limestone; some of the houses in the city are built of it, and after a while present a greasy appearance, from exudation of the oil. The least thickness of the mass is thirty-five feet, and it has been estimated from experiment that each square mile of it contains seven and three-quarter million barrels, each of forty gallons, of petroleum. As a means of comparison, we mention that the total produce of the great Pennsylvania oil region from 1860 to 1870 was twenty-eight million gallons. Four square miles of the Chicago limestone contain a greater quantity.

ONE of the most important papers read before the American Association was by Prof. E. T. Cox, on the Western coal measures and Indiana coal. Over the Western coal areas formerly existed two seas, in which were formed the subcarboniferous rocks. As the water became shallow from the accumulation of these deposits, a barrier was formed, which cut out the ocean, and cut off the supply of salt water supply. The waters of these seas became less and less brackish, so that the condition necessary for the growth of the great ferns and other plants of the coal period were gradually ushered in. He is unable to find that the beds of coal even in Indiana are equivalent, as many of our best geologists had supposed. He says that the new far West will look to Indiana for its supply of iron and coal, for the manufacture of which her coal is especially valuable. He predicts for Indiana a bright future as a manufacturing State, as there we find the last great belt of timber suitable for manufacturing purposes;" and after crossing her borders, thence to the Pacific ocean, no coal has yet been found that can successfully be used in the manufacture of iron.

IT WILL be a new fact to many that plants emit light. From an article on this subject in the *Bowdoin Scientific Review* we learn "that vague ideas of the existence of luminous plants in India and the neighboring countries still float about, as in the days of the old Hindoos and Greeks." There is a vague report that in Affghanistan grows a bush which at night from a distance appears on fire. Baron Hugel says that he was told that the Auk river, when swollen with rain, brings down from Thibet pieces of timber which "shine in the dark as long as they continue moist." The root of a grass in the Himalayas is said occasionally to be luminous at night during the rainy season. An inflammable atmosphere is generated about the European Dittany on a calm, still evening, due to the evaporation of a volatile oil. "If a candle be brought near it, this plant is enveloped by a transient flame, without sustaining injury." The tuberose is said, on doubtful authority, to have been observed of a sultry evening, after thunder, to dart small sparks in great abundance from such of its flowers as were fading. Josephus writes: "There is a certain place called Baaras, which produces a root of the same name with itself. Its color is like to that of a flame, and toward evening it sends out a certain ray like lightning. It is not easily taken by such as would do it, but recedes from their hands." Four persons on one occasion observed a luminous appearance on the double variety of the common marigold after a week of very dry weather. By shading off the declining daylight, a gold-colored lambent light appeared to play from petal to petal of the flowers, so as to make a more or less interrupted corona round its disk. Other plants are cited as being luminous. Moreover, the sap is luminous. Morney describes a tree in South America, with a milky juice, which gave out in the dark a bright light; and Martius says that the sap of a species of euphortia gave out a light. Another observer, on confining an *Arum* in oxygen gas, says that it gave out light as well as heat. Another observer saw three scarlet verbonas, each about nine inches high and about a foot apart, with faint flashes of light passing backward and forward from one plant to the other. This lasted about a quarter of an hour. There was a smoky appearance after each flash. The ground under the plants was very dry; the air was sultry, and seemed charged with electricity. The fungi are truly phosphorescent, especially some of the toadstools. One form in Brazil gives out at night a bright phosphorescent light, somewhat similar to that emitted by the larger fireflies, having a pale greenish hue. From this circumstance and from growing on a palm it is called by the inhabitants "*Flor do Coco.*" Mr. Gosse, while living in Alabama, noticed one night a spot of bluish light, resembling that of a glow-worm, which he found to proceed from a foliacious lichen, growing on the bark in the form of a rosette, about as large as a shilling. The substance was luminous throughout.

"DON'T SHIVER for last year's snow," a saying of Archbishop Whately's, is particularly applicable to those who make themselves miserable over troubles that are past.

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have no material change to notice in the general market since our last issue. A fair business has been done in dry goods and some other branches of the wholesale trade, but from others we continue to receive complaints of unusual dullness for this time of the year. Sugar has been in fair request at steady prices for the better descriptions, while inferior has sold at lower rates. Molasses also has gone off freely, but ruled more in favor of buyers, without any marked decline. We have no quotable change to report in flour, but superfine and double and low treble extra continue in light supply and have ruled in favor of sellers. Corn has been in moderate request at about previous rates. Pork has further declined 25c. ₱ bbl., and bacon also has ruled in favor of buyers.

The weather has been variable, alternately clear and cloudy, with light rain and cool northerly winds. Nothing new of a definite character having been received from the country with regard to the crop, the presumption is that planters are making strenuous efforts to profit by every hour of fine weather for picking, and that if anything the indications are more favorable.

The river is 13 feet 6 inches below high water mark.

COTTON.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi.....bales..	13,867
Mobile	1,031
Florida	49
Texas	129
Total	15,077

On Saturday the movement was animated throughout the day, and the sales summed up 6,200 bales, mostly at a further advance of ⅛c. On Monday buyers again came forward freely, and 5,800 bales changed hands, at stronger prices in the morning but easier subsequently, closing without any quotable variation. Both on Saturday and Monday operations were restricted by scant supplies, the condition of recent arrivals preventing their being promptly sampled, and also by some orders being below the high pretensions of factors. On Tuesday the market opened with a pretty general inquiry, and although the demand appeared to be less active than on Monday, the sales were on a more liberal scale, summing up 6,500 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 176,912 bales, against 239,938 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 155,830 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 26,009 to France, and a decrease of 78,264 to Great Britain, and of 24,981 to other foreign ports.

We quote:

Good ordinary	17¼ @ 17¾
Low middling	17¾ @ 18¼
Middling	— @ 18¾
Strict middling	— @ 18¾
Good middling	18¾ @ 18¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	15,077	
Arrived previously	197,777	212,854
		238,177
Exported past three days.	16,782	
Exported previously.....	128,046	144,828
Stock on hand and on shipboard..		93,349

SUGAR.—The supplies are mostly disposed of as received, but at easier prices for buyers. The better descriptions of open-kettle sugar are in fair demand, but the poor qualities of open-kettle and clarified are dull. On Tuesday the supplies sold at 5@6c. for inferior, 6½@7c. for common, 7¼@7½c. for good common, 7¾@8c. for fair, 8¼@8¾c. for good fair, 9@9½c. for fully fair, 10@10½c. for prime, 11@11¼c. for choice, 8@9c. for seconds, 10½@11¼c. for yellow clarified, 11¼@12c. for white, and 12½c. for standard white.

MOLASSES.—On Tuesday good quality was in demand, put poor was dull. The supplies sold at 22½@30c. for inferior and centrifugal, 35@40c. for common and centrifugal, 42@45c. for fair, 47@49c. for prime, 50c. for strictly prime, and 51c. for choice.

PORK.—The market has been dull, with mess offering at $14.50 ₱ bbl. On Monday 50 and 250 bbls. over-weight mess sold at $14.50, and 25 at $14.62½. It is retailing at $15@$15.25. On Tuesday 25 and 77 bbls. sold at $14.50.

BACON.—Some 50 casks clear sides sold on Saturday and Monday at 8¼@8½c. ₱ lb. On Tuesday 25 casks clear sides sold at 8c. Shoulders are quoted at 7¾@8c., clear rib sides 8¼c., and clear sides 8@8¼c.

HAMS.—Sugar cured hams are offering at 15@16½c. ₱ lb., as in quantity and quality, with no buyers. On Monday 25 tierces choice sold on private terms, and 10 tierces at 16c. ₱ lb.

DRY SALT MEAT.—Shoulders are quoted at 7¼@7½c. ₱ lb. 10 casks sold on Tuesday at 7¼c. They are retailing at 8½c.

BREAKFAST BACON.—It is quoted nominally at 10@11c. ₱ lb. On Tuesday 50 boxes choice Western brought 11c.

MONETARY.

Gold opened on Tuesday at 110¾@111, and closed at 110⅞@111⅛.

American half-dollars are quoted at 108½@109½, and Mexican dollars nominal.

The sales of warrants include $1,000 State on Saturday at 54¾ and 60; $6,500 on Monday at 55 and 60, and $700 Metropolitan Police at 83¼; and a small amount of State on Tuesday at 55½.

CATTLE MARKET.

NEW ORLEANS, Nov. 21, 1871.

Texas beeves, choice ₱ head	$50 00 @ 55 00
Texas beeves, 1st qual ₱ head	35 00 @ 45 00
Texas cattle, 2d qual, ₱ head	22 00 @ 30 00
Texas cattle, 3d qual, ₱ head	15 00 @ 20 00
Western beeves, ₱ lb, net...	12 @ 15
Hogs, ₱ lb, gross	5 @ 6¼
Sheep, first quality, ₱ head..	4 50 @ 5 50
Sheep, second qual., ₱ head.	3 00 @ 4 00
Sheep, third quality, ₱ head.	2 00 @ 2 50
Milch cows, choice, ₱ head	100 00 @110 00
Milch cows, ₱ head	50 00 @100 00
Texas cows, with calves	— — @ 80 00
Calves, ₱ head	8 00 @ 12 00
Yearlings, ₱ head	10 00 @ 15 00

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	30	32
Cordova	18½	20
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	26	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	38
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 30	— —
Herrings	50	— —
Mackerel, No. 1, ₱ bbl	14 00	19 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	9 00	— —
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 00	7 25
Superfine	6 50	— —
Fine	6 00	— —
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	10	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Prime	34 00	36 00
Choice	38 00	40 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	23 00	24 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ lb:		
American, 4@6d	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	10	— —
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 00	2 25
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qrts ₱ doz.	— —	3 00
Northern Ale, pints ₱ doz.	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	— —
Spices, ₱ lb:		
Cassia	40	35
Cloves	15	— —
Nutmegs	1 00	— —
Pepper	22	22½
Pimento	14	16
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13½	14
Pulverized	13½	14
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Baling	19	20
Vinegar, ₱ gallon:		
Cider	18	25

Special Notices.

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Alabama	Mobile	Nov. 29	Pierce.
N. Carolina	Charlotte	Nov. 29	Paine.
N. Georgia	Athens	Nov. 29	Wightman.
N. Miss'sippi	Columbus	Nov. 29	Kavanaugh
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'rtanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Centenary College Mass Meeting.

There will be held at the Lyceum Hall, opposite Lafayette Square, New Orleans, on the evening of December 6, at half-past seven o'clock, a meeting in the interest of Centenary College. The friends of home education, the alumni of the college, and all the members of our church in the patronizing Conferences are especially invited to attend. We will have addresses from some of the first men of the State.

B. F. WHITE, Agent,
In behalf of the Board of Trustees.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DISTRICT.

Brandon circuit, at Brandon.....Nov. 4, 5
Morton and Strong River, at Shiloh 11, 12
Trenton and Polkville 18, 19
Sylvarena circuit 25, 26
Garlandsville circuit .....Dec. 2, 3
Fannin circuit, at Fannin 9, 10

F. M. WILLIAMS, P. E.

MERIDIAN DISTRICT.

Meridian station .....Nov. 4, 5
Enterprise ct., at Bascom's chapel. 11, 12
Enterprise station 18, 19
Jasper circuit 25, 26

The preachers will be called upon, at these Quarterly Meetings, for full statistical reports, and the trustees for reports of church property. WM. B. HINES, P. E.

SEASHORE DISTRICT.

Plains .....Nov. 4, 5
East and West Pascagoula circuits, at Salem 11, 12
Enon circuit, at Napier's Mills... 18, 19
Green circuit, at Adamsville..... 25, 26
Rankin circuit, at Wesleyann.....Dec. 2, 3

The preachers will have their statistical reports in readiness for the Quarterly Meetings of this round, as the Discipline directs.

W. W. HURST, P. E., Brandon, Miss.

JACKSON DISTRICT.

Carthage circuit, at Goshen.....Nov. 4, 5
Brownsville circuit, at Brownsville 11, 12
Sharon circuit, at Sharon..... 18, 19
Raymond circuit, at Clinton..... 25, 26
Canton station.....Dec. 2, 3

The trustees of our church property in these charges will please be ready to give a written report of the condition of the property—churches, parsonages, etc. The Discipline directs: "At the fourth Quarterly Conference let the report of the full statistics be called for that are to be reported at the ensuing Annual Conference."

H. H. MONTGOMERY, P. E.

VICKSBURG DISTRICT.

Ridge, at Belle Hill.....Nov. 4, 5
Clover Hill..... 11, 12
Lower Deer Creek, at Roll'g Fork 18, 19
Vicksburg.....Dec. 2, 3
South Warren, at Bovina..... 9, 10

JOHN A. B. JONES, P. E.,
Port Gibson, Miss.

BROOKHAVEN DISTRICT.

Scotland circuit, at Caseyville....Nov. 4, 5
Wesson, at Beauregard..... 11, 12
Georgetown ct., at M'nt Picasant. 18, 19
Jackson circuit, at Terry..... 25, 26
Crystal Springs station.....Dec. 2, 3
Brookhaven station..... 9, 10

The pastors in charge will please publish their quarterly meetings as soon they receive this notice, so the brethren may have time to have all their reports ready and in proper form for the Conference.

GEO. F. THOMPSON, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DISTRICT.

Carondelet street.....Nov. 5
Baton Rouge..... 11, 12
Louisiana avenue..... 19
Plaquemine..... 26
Cadiz street and Carrollton.....Dec. 10
Thibodaux..... 24

Preachers in charge are requested to have all the statistics of the year prepared, such as the baptism number of members, Sunday schools, special collections, and allowance and receipts. LINUS PARKER, P. E.

OPELOUSAS DISTRICT.

Grand Cheniere.....Nov. 4, 5
Calcasieu Pass..... 7, 8
Lake Charles..... 11, 12
Vermillionville..... 18, 19
Opelousas..... 25, 26
Bellvue.....Dec. 2, 3
New Iberia..... 9, 10
Franklin..... 16, 17
Plaquemine Brulee..... 23, 24

J. D. ADAMS, P. E.

SHREVEPORT DISTRICT.

Mansfield circuit, at Mansfield....Nov. 4, 5
Pleasant Hill and Manny circuit, at Pleasant Hill..... 11, 12
Springville circuit, at Springville. 18, 19
Anacoco circuit, at Holly Grove... 25, 26
Keachie circuit, at Keachie.....Dec. 2, 3
Greenwood circuit, at Greenwood. 9, 10
Mooringsport ct., at Pleasant Hill. 16, 17
Shreveport station..... 23, 24

JOHN PIPES, P. E.

SUMMIT DISTRICT.

Livingston.....Nov. 4, 5
Arcola..... 11, 12
Bogue Chitto..... 18, 19
Helmesville..... 25, 26

Please have a lunch on the ground on Saturday for the members of the Quarterly Conference, at least; please bring up all statistics and trustees' reports. A full representation is very desirable. It is to be hoped no member of the Quarterly Conference will be absent. J. NICHOLSON, P. E.

LAKE PROVIDENCE DISTRICT.

Floyd.....Nov. 4, 5
Delhi..... 11, 12
Bastrop..... 25, 26
Lind Grove.....Dec. 2, 3
Winterproof..... 9, 10
Winnsboro..... 16, 17
Richland..... 30, 31

B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

MOBILE DISTRICT.

Pollard circuit.....Nov. 4, 5
Milton..... 11, 12
Pensacola..... 18, 19
St. Francis street..... 25, 26

H. URQUHART, P. E.

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oc5 3m

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Former Ch. Jus. La.
RACE, FOSTER & R. T. MERRICK,
Attorneys, Counselors and Solicitors,
Cor. of Camp street and Commercial Place
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COUNSELOR AT LAW
AND
COMMISSIONER OF DEEDS,
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NEW ORLEANS, LA.
se21 1y

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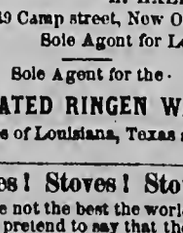
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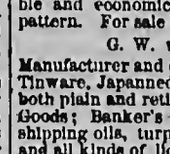
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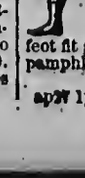
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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, NOVEMBER 30, 1871. NO. 46.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Nov. 22.—A very large crowd was at the depot this evening to meet the Grand Duke Alexis, hnt as he was in citizen's dress he was not generally recognized. He drove to Minister Catacazy's house. The latter called on Secretary Fish to-night and officially apprised him of the dnke's arrival.

WASHINGTON, Nov. 23.—At one o'clock carriages containing the grand duke and suite arrived and entered the Executive Mansion. The assemhlage on the portico gave a tremendons cheer as the prince alighted, which he acknowledged by lifting his chapean and bowing. The dnke, Minister Catacazy and Admiral Poissett were the first to enter, followed hy his excellency W. F. Machin, connselor of State, Connt Alonsafieff, Connt Shoveloff, General Gorloff, Dr. Cndiere, Lientenant Tuednr, and Mr. Sherkoff, of the dnke's suite. The dnke wore a hlue nniform, short frock coat with gold epanlets and sword, and pale hlne sash over his shonlders. He removed his chapean immediately upon entering the door.

WASHINGTON, Nov. 24.—While the grand duke is in this country Minister Catacazy will be in attendance upon him; meanwhile General Gorlow will manage the Russian legation. It is nnderstood Catacazy will depart with the grand dnke. This is semi-officially annonnced as the solution of the trouhle of this country and Russia. It should he said in this connection that the tronble originated from cross pnrposes regarding the Perkins claim, and that the question of the reputation of certain excellent ladies has been hrought into the controversy for malicious and partisan purposes.

NEW YORK, Nov. 24.—The *World* has the following London special: "A distinguished cardinal authorizes me to say positively that the Pope will not leave Rome nnless he is compelled to hy physical force or personal violence."

SALT LAKE, Nov. 25.—The church organ says if there are to be any further removals let the opponents of Mormonism themselves remove. The Mormons will not needlessly nor illegally nor unconstitutionally seek to annoy them. The Mormons repudiate those claiming to be Mormons who propose to send away their plural wives. Among those who have resolved to give np polygamy is Mr. Lawrence, of the firm of Kimball & Lawrence.

SALT LAKE CITY, Nov. 25.—Five or six feet of snow has fallen here, accompanied hy hail, sleet and lightning, with a terrific wind.

WASHINGTON, Nov. 27.—The following estimate of the world's cotton crop for the year ending September 30, 1872, is considered reliable: Crop of the United States, 3,250,000 hales; snpply from the East Indies, 1,500,000; Brazil, 550,000; Egypt, 310,000; other countries, 250,000; add to above excess of stock in European ports and United States ports, 299,000; excess in spinners' hands, 300,000; making a total snpply for the year of 6,479,000 bales.

SAN FRANCISCO, Nov. 27.—A party of English capitalists have heen visiting California for the purpose of examining lands in Sacramento and San Joaqnin valleys, with a view of entering into a large reclamation project, report favorahly, and will start for London via New York tomorrow.

Seasonahle rains have fallen throughont the country. The grapes have nearly all heen gathered, and the vintage is the largest and finest ever produced in California.

CINCINNATI, Nov. 27.—There were sixty deaths here last week from smallpox.

JACKSON, Miss., Nov. 28.—Governor Alcorn will to-morrow resign his office as Governor, and turn over the executive office to Lientenant Governor Powers. Governor Alcorn leaves for Washington on Tuesday.

The State Fair will he opened on Monday. A large crowd is assured. There will be an immense exhihition.

CHICAGO, Nov. 28.—To this date the Chicago Relief and Aid Society has received $2,508,000 cash for the benefit of the sufferers hy the fire. Contribntions came from forty States and Territories.

ALBANY, N. Y., Nov. 28.—The weather is intensely cold. The canals will probahly soon he closed.

SALT LAKE CITY, Nov. 28.—The Union Pacific passenger train is twenty-seven hours behind time. The snow is very deep in all the cuts.

FOREIGN.

CITY OF MEXICO, Nov. 19.—A state of anarchy prevails throughout the entire repnhlic. The journals are filled with accounts of pronunciamentos, and the troops are growing revolutionary.

General Plofirio Diaz has formally prononnced, and is backed by the legislatnre of the State of Oaxaca, which has decreed to return to its own sovereignty. The greater part of the army is distrusted.

The *Siglo* of the nineteenth says that Jnarez was closeted with the American minister on the night of the seventeenth, who advised the president to change his cabinet. This report caused a great sensation in the city, and the people are expressing fears of American intervention. Positive assnrances are given hy the government of cabinet changes next month.

HAVANA, Nov. 23.—Reports received here from all jurisdictions of the island state that the growing sugar cane is in excellent condition, and a large crop is expected everywhere for next year.

BERLIN, Nov. 23.—In the German Parliament to-day a bill was introdnced and advocated by the Bavarian minister, providing criminal prosecution of clergymen who abnse the privilege of their office. This hill is understood to be the first of a series, hnt works against the encroachments of the church npon the liberties of the people.

PARIS, Nov. 24.—President Thiers received the Chinese embassy yesterday. The chief embassador expressed the hope that the treaty relations between France and China would be maintained, to which Thiers replied: "Your government must give proofs that our missionaries and consnls are respected. This is ahsolntely necessary for the preservation of peace."

MADRID, Nov. 24.—The *Correspondencia* says the answers which have been made to recent private inqniries show that Great Britain is ready to receive favorably from Spain proposals for the restitution of Gibraltar.

BRUSSELS, Nov. 25.—The rioting has been suppressed, hut fresh ontbreaks are apprehended. Additional troops are arriving.

LONDON, Nov. 25.—The sndden severe weather causes much suffering among the poor. Seventeen deaths are reported, immediately resulting from cold.

BERLIN, Nov. 25.—The Emperor of Germany accepts arbitratorship between England and the United States npon the San Juan honndary question. Mr. Bancroft presents the argument in behalf of the United States.

LUCERNE, SWITZERLAND, Nov. 27.—Count Gertenti, son-in-law of Ex-Qneen Isahella of Spain, committed suicide in this city.

ROME, Nov. 27.—The Italian Parliament convened to-day. King Victor Emannel spoke; said Italy, restored to herself, had reconqnered her place in the world. He was convinced Rome would remain the seat of the pontificate.

On the relations between Italy and all other nations his majesty said: "They are friendly, and he believed that peace would continue, hnt he warned Parliament that they wonld he held to strict account in the future if they neglected to perfect a thorongh reorganization of the military and naval forces of the kingdom."

LONDON, Nov. 27.—Some rioting occnrred at Dover, and was easily suppressed.

The *Standard* says Russia has nndertaken special arrangements upon a stupendous scale, forming two fortified camps of one hundred and eighty thonsand men each, one at Swolenski, the other on the Galacian frontier. The *Standard* believes this preparation is directed more particnlarly against Anstria.

The *Court Journal* annonnces that Princess Alexandria is ill.

The *Figaro* of Paris reports that eighty-six clubs in England are devoted to repnblicanism.

The Prince of Wales is quieter this evening, hnt there is no change in the symptoms of the disease.

VIENNA, Nov. 27.—The governments of Anstria and the United States have signed a treaty, establishing the inviolability of trade marks.

Rudolf Brestol, formerly of the cis-Lelthan cahinet, has heen appointed minister of finance for the whole empire.

LONDON, Nov. 27, 10 A. M.—The Prince of Wales passed a sleepless night; fever increasing, hnt the patient still holds ont against it. The Queen is constantly at his bedside.

VERSAILLES, Nov. 28.—At six o'clock this morning General Rossel, Ferre and Bourgois were taken from their cells under a large guard to the ontskirts of the city, near Camp Satory.

A hollow sqnare was formed, at one end of which the condemned men were placed. Their behavior was most conrageons. Ferre refused to he hlindfolded. At seven o'clock a company of troops advanced to within a few paces of the prisoners, leveled their mnskets, and at the word fire General Rossel fell, being instantly killed. The others were not so fortnnate; they writhed on the gronnd, when the soldiers, obeying orders, gave them *coup de grace* with pistols.

Their bodies were placed in plain coffins. Three thonsand troops witnessed the execntion, which prodnced a profonnd sensation. Yonng Rossel's death is lamented even hy those who deemed that the interests of the conntry demanded it.

LONNON, Nov. 28.—The latest official hnlletin annonnces that the condition of the Prince of Wales continnes to improve. He slept well last night and his fever is abating.

FOREIGN JOURNALS just received report that the total expenses of the Mont Cenis Tunnel have amonnted to $13,000,000, of which $4,000,000 is to he contributed by the Victor Emanuel railway, or railway of northern Italy. The sum was to be paid before the opening of the tunnel. It is reported that the French government agreed to pay $3,800,000 if the work was accomplished in 1882, with a preminm of $100,000 for every year gained npon the stipnlated time. As the tunnel has been completed eleven years before 1882, France, it is contended, is bonnd to pay $1,100,000 besides the original contract price. France, it is also argned, will have to pay five per cent. interest on the installments of money due as the work proceeded. Under these circnmstances, the charges borne by the kingdom of Italy, it is believed, will not amount to $4,000,000; and the reduction in expense, it is contended, has been fairly gained hy her diligence in carrying on the work. At one time the hard quartz which the excavators encountered rendered it extremely difficnlt to ascertain what the progress of the work might he, hut, fortunately, this stratnm was only one thonsand two hnndred and forty-seven feet thick, and no serions resistance was enconntered elsewhere. The masonry of the tunnel, it is stated, is excellent throughont, and no inconvenience whatever from smoke, steam or mephitic air is apprehended.

THE GOVERNOR'S PROCLAMATION.—Governor Warmoth issues a proclamation, convening the Senate in extra session, to open on the sixth of December next, for the following purposes:

To fill the vacancy in the office of Lieutenant Governor; to act on the appointments to office made, and the pardons granted hy the Governor during vacation; to devise and propose measnres of reform, to investigate the books, vouchers and accounts of the State officers and the officers of the General Assemhly.

HOME CHEERFULNESS.—Many a child goes astray, not because there is a want of prayer or virtue at home, hnt simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases, they are prone to avoid it. If home is a place where faces are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially to the little ones, in snch a way as to make them happy.

HE WHO has not learned the lesson of resolute self-help has made little progress as a student, has grown little toward real manhood. Half the world refuses to do its own thinking, to toil throngh the solntion of its own knotty problems; hence, half the world who will not do this must be subject to the other half who will.

GOOD breeding is a guard upon the tongue; the misfortune is that we put it off and on with our fine clothes and visiting manners, and do not wear it where it is most needed—at home.

A YOUNGSTER of literary tastes lately described Darwin as the one who believed "we degenerated from a monkey."

NEWS FROM THE CHURCHES.

Lexington, North Mississippi Conference.

MR. EDITOR: I have just closed a very interesting meeting at Lexington, North Mississippi Conference. Twenty were added to the church. I am certain the nnmber of professions and reclamations exceeds this. Long has been the dronght which prevailed in this part of the Lord's vineyard. The gracions Master has seen proper to cut it short by a shower of revival grace. We are encouraged, and hnmbly grateful to the Giver of all good for his kindly remembrance of ns. Thanks to Bro. R. J. Jones for a few days' efficient help.

JOSEPH D. NEWSOM.

LEXINGTON, Nov. 21, 1871.

Perote Circuit, Alabama Conference.

MR. EDITOR: The Conference year is drawing to a close in Alahama. One more Sahhath will wind np the present campaign, and to Conference we will go to review the army, connt the spoils, survey again the hattle-field, rearrange onr plans, and, I hope, to send home the laggards, renew onr vows, and start ont again for another fight with the powers of darkness. Yes, we will soon meet at Mohile, and sing once more with glad and happy spirits:

"And are we yet alive, and see each other's face?"

Snnday next closes onr first year's labor on this charge. We are not prepared to report so favorably as we desired. Notwithstanding, we are thankful that our labors have not proved entirely abortive. During our pastorate we have had over one hnndred and thirty conversions and one hundred and thirty-one accessions of the best material afforded by the country. One new honse of worship, now bnilding, will be completed by the last of February next. A very considerable improvement in the finances; so mnch so that Perote will at once take rank ss one of the most pleasant and desirable works in the Alabama Conference.

L. PATTERSON.

NOVEMBER 24, 1871.

Salem Circuit, Alabama Conference.

MR. EDITOR: Will yon suffer me gratefully to record the goodness of the Lord to us in this part of his vineyard? Our revivals commenced at Watoola, at the third Quarterly Conference for the circuit. The church was greatly revived, backsliders reclaimed, sinners converted, and twelve added to the church on profession of faith. The presiding elder, William Shapard, remained several days, preaching effectively. I am indebted to Bros. Thomas F. McGee and A. B. Elliot for faithful preaching.

From Watoola I went to Society Hill, where we had a glorious time. The meeting continned seven days and resulted in mnch good; several reclaimed from their backslidiug, and eight added to our Zion. From thence I went to Pearco chapel, where we had a graciona time; continned four days, and eleven added to the church.

We commenced a four-days' meeting at a new church at Chapel Hill, on Thursday before the fifth Sahhath in October. The dedication sermon was preached by Rev. J. C. Carter on Sunday. The church has been hnilt by the indefatigable labors of Bro. Isaac Hill. The meeting continned some twelve days, and resulted in many conversions; twenty-seven were added to their nnmber—in all, thirty-nine. A wonderful change has taken place in the commnnity. We were assisted by Bros. L. F. Dowdell, A. B. Elliot, J. A. Green and J. Crowell, all lahoring faithfully. To God be all the glory.

WILLIAM B. NEAL, Pastor.

AUBURN, ALA., Nov. 16, 1871.

Old Snow Hill Circuit.

MR. EDITOR: I was employed as a snpply on this circuit; found it in a crippled condition in religion and finances, and have labored hard. I have traveled two thousand and thirty miles, preached ninety sermons; have now two good Sabhath schools that will not go into winter quarters, and two prayer meetings well attended. Last year this circuit paid a little over $200. This year the assessment is $700. It will nearly all be paid. The church has been much revived, and the finances have greatly improved.

Up to our fourth Quarterly Meeting we had received, by letter and otherwise, thirty-two members; and last, hnt not least, we protracted the Quarterly Meeting, which was held on the first Sunday and Saturday of November. We continned nntil Thnrsday night. The result was eighteen accessions to the church. It was a good meeting—the best that has been held at Monterey for years. Bro. Hudson, onr presiding elder, was with ns until Tuesday morning, and gave ns some good preaching, the effects of which were seen after he left. Bro. Scott, from the Farmersville circuit, came on Monday night. Many thanks to him for the seven telling sermons he preached. One circnmstance I mnst mention: Monterey was $86 deficient in paying up the assessment, and on the Sahbath, after taking up my Conference collection, Bro. Hudson askod the congregation if they would pay the $86. Four persons gave $10 each, and six persons $5 each, making $70. The balance was raised in twos and ones, and was done in ten minutes. The stewards had said, however, that it could not be raised; hnt how easy it was done, and no one hurt. I am satisfied if the stewards wonld do their dnty, and commence early in the year, there wonld he but little tronhle to raise the assessment on almost any circuit.

In administering the ordinance of baptism and extending the right hand of fellowship at the close, on Thursday night, we had a melting time. Many were happy. Many others, I think, will come into the church soon.

MOSES PADGETT, P. C.

ALLENTON, ALA., Nov. 14, 1871.

Millsdale and Cane Ridge, Mississippi Conference.

MR. EDITOR: I found this work in a very bad condition—hnt one church, and that very much dilapidated; no members, and the congregations small. The church at Millsdale was torn down by the Yankees during the war, and the members there transferred to Oak Ridge. In fact it seemed that the work was almost forsaken. There was not a praying man at either one of my appointments—that is, not one that prayed in public.

On the twelfth of August I commenced a meeting at Cane Ridge. The first day only one man present; continued seven days; congregations greatly increased. The Lord was present to bless and to build up. We now number at that place thirty-two members. My next meeting embraced the third Sahbath in August, at Millsdale. Congregations good and attentive, and the Lord came down with convicting power. A more general conviction I have never seen, thongh I was compelled to close with many penitents at the altar, as I had labored so recently at Cane Ridge that I broke down and could get no help, except Bro. Ben. Johnson, a lay member, who held my prayer meetings. We now number fifteen at that place. They expect soon to erect a church.

Bro. Dilly, a local minister, commenced preaching on the Sunflower on the first of June. They had never been blessed with preaching at that place. There were grown persons there who had never heard a sermon. The first of July he invited me to go with him to his appointment. We crossed the Yazoo river in a little boat, one horse at a time; the boat tottered, the horses trembled, yet we got safely across. We found the citizens very kind and hospitable. It is really novel to see men, women and children coming down the Sunflower, and up and down the Yazoo, in skiffs and dugouts—a cheap conveyance. They carry a sumptuous dinner at each appointment, and have two sermons. Since that time I have kept up a regular appointment on the fourth Sabbath in each month. Bro. Dilly and myself commenced a meeting on Saturday before the first Sabbath in October, and protracted it three days, when it was broken up hy the rain. The Lord blessed us, and we organized a society which now numbers twenty-one members. We are now holding prayer meetings through the country. The soil is rich and fertile, and I think if proper steps be taken the day is not far distant when a rich harvest may be gathered into the church. Steps are now being taken to build a church on the Sunflower.

J. S. HARRIS.

NOVEMBER 21, 1871.

A LECTURER undertook to explain to a village audience the word phenomenon. "May be you don't know what a phenomenon is. Well, I'll tell you. You have seen a cow, no doubt. Well, a cow is not a phenomenon. You have seen an apple tree. Well, an apple tree is not a phenomenon. But when you see the cow go up the tree tail foremost to pick the apples, it is a phenomenon."

"WAS the Roman matron, whose sons were jewels, a mother of pearls?" "No, my child, the Gracchi were Cornelians!"

NORTHWEST TEXAS CONFERENCE.

The session of the Northwest Texas Conference, held at Corsicana, Texas, has just closed. It was every way a delightful occasion. The finances were well up in every department. Church-building has been unusually active during the past year. Sunday schools are largely on the increase. A class of eleven was received on trial into the Conference—a very large class for so small a Conference.

The increase of members is one thonsand five hundred and fifty. The brethren report a wholesome discipline as being generally maintained. It is thought that there is decided, thongh not rapid, advance in family religion.

This Conference has a large frontier exposed to Indian depredations. This we have prepared to occupy pretty fully this year. Missionary collections during the year had looked to this.

The assessment for Bishops' fund was overpaid hy $29.39.

You will find the appointments below.

E. M. MARVIN.

CORSICANA, Nov. 8, 1871.

APPOINTMENTS.

BELTON DISTRICT.—John Carpenter, P. E. Port Sullivan and Cameron, to he supplied by W. M. Whittenbury; Davilla and San Gabriel, James Peeler; Georgetown, James S. Lane; Belton and Salado, George W. Graves; Leon, to he supplied by T. M. Price; Gatesville station, R. J. Perry; Gatesville circnit, to be supplied; Valley Mills, W. T. Melngen; Lampasas, Willis J. King; Sugar Loaf, W. H. H. Gilmore.

WACO DISTRICT.—Thomas Stanford, P. E. Waco station. W. D. R. Stockton; Brazos circnit, S. D. Akin; East Waco and Monnt Calm mission, L. J. Hutson; Hearn and Marlin, M. D. Fly; Marlin circnit, Jesse M. Boyd; Calvert station, J. F. W. Toland; Wheelock circnit, S. G. A. Sharp; Groesbeck, Mordecai Yell.

SPRINGFIELD DISTRICT.—Andrew Davis, P. E. Springfield circuit, W. L. Kidd; Redland, James J. Davis; Centerville, William T. Johnston; Fairfield, Thomas G. Gilmore; Butler, Hiram M. Glass; Tehnacana mission, R. H. H. Burnett; Owensville circuit, G. M. Addison; Corsicana station, Horace Bishop; Corsicana circuit, W. L. Kistler; Richland, S. S. Ysrbrough; Owensville High School, J. Fred. Cox, agent; John S. McCown, agent American Biblo Society.

WAXAHACHIE DISTRICT.—William Price, P. E. Waxahachie station, F. Olin Dannelly; Waxahachie circuit, R. B. Womack; Milford, Joseph F. Hines; Chatfield, Thomas W. Hines; Lancaster, A. D. Gaskill; Cedar Hill mission, to be supplied; Hillsboro circuit, William Vaughn; Fort Worth, John S. Davis; Colored missions, F. P. Ray, superintendent; Marvin College, James D. Shaw, professor; W. G. Veal, agent; William Price, local agent.

WEATHERFORD DISTRICT.—James M. Jones, P. E. Weatherford circuit, W. W. Thomas; Walnut Creek, A. A. Cornett; Jackshoro station, John F. Neal; Acton circuit, James Hiner; Sulphur Springs mission, to be supplied; Clebnrne station, to be supplied by J. G. Warren; Clebnrne circuit, E. A. Bailey; Peoria, Hiliard B. Smith; Fort Graham, to be supplied.

STEPHENVILLE MISSION DISTRICT.—William Monk, P. E. Stephenville mission, Jackson H. Perry, James M. Johnson, sup.; Comanche mission, Peter W. Gravis, sup.; Palo Pinto mission, to he supplied hy M. V. Jones; Hamilton mission, W. E. Weaver; Rock Vale mission, O. A. Shook; San Saba, to be supplied; Camp Colorado, to he supplied; U. J. Morgan, transferred to Holston Conference; S. C. Littlepage, transferred to St. Louis Conference.—*St. Louis Christian Advocate.*

A LARGE COLLECTION.—Dr. Redford, speaking of the missionary collection at the Little Rock Conference, says:

The missionary meeting on Saturday night was a fine success.—Speeches were delivered by Dr. Young, Governor Wright, a full-blooded Choctaw, and Dr. Winfield, and resulted in a subscription of nearly $2,400, the largest amount subscribed at any anniversary I have attended since the war.

IN ORDER to conform to the present fashion of diminutives—Minnie, Vinnie, Lottie, and the rest—it is proposed to modernize the too severe scriptural names. Ruth should be changed to Ruthie, Boaz to Boozie, Hagar to Haggie, Joh to Johbie, and the apostles to Mattie, Markie, Lukie and Johnnie.

The Christian Advocate.

THURSDAY, NOVEMBER 30, 1871.

For the Advocate.

A WILD FLOWER

Gathered from Rev. J. Wesley's Tomb, City Road Chapel, London.

Sweet flower! thou hast a lovely place
For thy fair petals thus to bloom,
To beautify with native grace
The sainted Wesley's lowly tomb;
Crept out beneath a humble stone,
With right to claim its home thy own.

Though seldom seen by mortal eye,
It lifts its meek and tiny head
To catch the light of yonder sky,
Above the ashes of the dead;
To flourish in the open air
With beauty delicate and fair.

With green sward, forms a simple wreath
Around its base by nature given;
A balmy fragrance there to breathe,
Borne on the zephyr's wings to heaven;
Wet with the dewy tears of night,
To shine like stars in morning light,

In honor of the sainted dead,
Whose memory will through time survive,
While glory circles round his head,
With star-lit gems beyond the skies,
His crown will brighter still be set
With pearls from Jesus' gospel net.

Long may this tiny flow'ret turn
To meet the early rays of heaven
Beside the sainted Wesley's urn,
Which speaks of life immortal given;
The path he left is shining still
With light direct from Zion's hill.

S. B. THOMAS.

HEALTH.

Health is a rosy maiden,
Delights in sun and flowers;
And always blossom-laden,
Laughs out in the darkest hours.
Life glows in her finger-tips,
Lurks in her laughing eyes,
Hangs on the glow of her ruby lips,
And deep in her blushes lies.

She loveth the cottage children
Who gambol on the lea,
And the winsome peasant's baby,
Asleep on its mother's knee.
She touched their cheeks with cherries,
And bindeth their brows with pearls;
And pretty, though brown as berries,
She maketh the Gipsy girls.

This nymph is nature's daughter;
Delights in the morning dew;
Drinks deep of the crystal water
That mirrors the bending blue.
Roams o'er the breezy mountain,
The prairies wild and wide;
Is found by the limpid fountain
That graces the valley's side.

Without her halls are dreary,
And palace gardens plain;
The life of a monarch weary,
And power and riches vain.
With her joy unbidden
Springs from the clover up,
And a world of grace lies hidden
In the depth of her pearly cup.

SUPERNUMERARY PREACHERS.

MR. EDITOR: It seems to me that there is, in many instances, a glaring discrepancy between the law of the church and the common practice in regard to that class of ministers known among us as supernumeraries; and there is also a conflict of opinion among some of our legal advisers as to what is law and what is not. This being the case—especially as some unpleasant misunderstandings have grown out of the fact—it may be well to ventilate the subject somewhat. It is not my wish to provoke a controversy from any quarter, but simply such a dignified interchange of opinions as may lead to uniformity of administration among the officials of the church in regard to supernumeraries. I propose to give my views in separate paragraphs:

1. Who are entitled to the relation of supernumerary in an Annual Conference? Only such as are "so disabled by affliction as to be unable to preach constantly." This affliction must be exclusively personal. So our College of Bishops decided in 1858, and so the "Manual of the Discipline" decides, which is now, by authority, the standard exponent of our ecclesiastical law. The relation of supernumerary has not been created as a convenient pocket to deposit an idle man in, who may wish to enjoy the prestige of belonging to an Annual Conference, and at the same time claim exemption from the responsibilities and labors of a regular pastoral charge; nor for one who may wish to cultivate a farm, merchandise, teach school, study a profession, or even stay at home to nurse an invalid family for twelve months without being encumbered with the duties of the regular itineracy. Least of all has this relation been created to afford presiding elders and Annual Conferences an opportunity to dispose of a man, for a year, whose general unacceptability is such that no pastoral charge within his reach will consent to receive him as their preacher, and who, notwithstanding, will not consent to a location. I hope the honored roll of supernumeraries will never be disgraced by placing such men on it. Rather let them be disposed of as the Discipline directs elsewhere. If a man, good and true, who is personally effective, is so afflicted in his family or embarrassed in his circumstances that he cannot do effective work all the year, let him remain on the effective list and do the best he can, and depend on a generous church, and especially on his Annual Conference, in view of all the facts, to exonerate him from all blame.

2. After the character of a minister has been approved by his Annual Conference, and he placed on the supernumerary list on account of personal disability to do full work, he is then in the hands of the Bishop, just as any other appointee of the Conference, with the exception that he shall only be required to do the amount of work "he may be able to perform," and that the Bishop may appoint him without limitation of time to the same field of labor. The Bishop has no alternative but to assign him to a definite pastoral work, and this appointment is not intended to be merely nominal. He is not to be considered a mere appendage to a pastoral charge; a sort of "lackey boy" for the other preachers, to fill a vacant place here and there. The Discipline requires him to enter regularly on the work assigned him, and to perform it according to his ability. He is neither to neglect his own work, nor undertake to do that assigned to others; and if he willfully "refuses to attend to the work assigned him" he exposes himself to the severest punishment known in the penal code of ecclesiastical judicature: from that of being deprived of his ministerial credentials to that of expulsion from the church. The law for the punishment of recreant supernumeraries is very explicit and emphatic.

3. But is a supernumerary entitled by law to a salary from the people he is appointed to serve, and must serve according to the best of his ability, or expose himself to the severest penalties? It would be a severe reflection both upon the intelligence and integrity of the General Conference to say that it had made no legal provision for the support of a class of ministers so worthy and deserving as most of our supernumeraries are. Because a faithful man is partially worn out by previous labor or the encroachments of old age, or partly disabled for a time by sickness or accident, is he to be thrown off from all church resources, and doomed, perhaps, for the balance of his life, to eke out a support for himself and family by engaging in some secular business? What! appoint a minister, true and faithful, to a definite work, and require him to do it to the best of his ability, and threaten him with the severest penalties in case of willful failure, and make no provision by law to pay him his well-earned wages? Such a course would certainly be very discreditable to the law-makers of the church; and yet some of our ministers occupying high stations have gravely decided that "a supernumerary has no disciplinary claim" for a pro rata share of the moneys collected for the support of the ministers on the charge he serves. I think these brethren have decided too hastily, without carefully analyzing the law of the church. To say nothing of former laws and usages in regard to supernumeraries which have been superseded by later enactments, I infer from the present law of the church that a supernumerary is as clearly entitled to his salary from the people he serves as any other appointee of the Conference. His character is approved and his relation fixed by the Conference. He is a minister in good standing, and is placed in the hands of the Bishop in common with all the other appointees of the Conference. The Bishop must assign him to a specific work; he must do that work, or, in case of willful delinquency, suffer the heaviest penalties; and hence I conclude that the same law which provides for the salaries of the other regular appointees of the Conference provides also for his, as he is included in the body of appointees. A supernumerary is as certainly a "minister," and, "by the rules and usages of the church, a claimant on its funds," as any other member of an Annual Conference. It is as clearly the duty of "boards of stewards to estimate the salary and traveling expenses of a supernumerary preacher on a circuit or station" as it is to estimate the salary and traveling expenses of any other preacher on a circuit or station. No one seems bold enough to deny the justness of a supernumerary's claim, but they are, I think, very unjustly cut off by asserting that there is no law showing how or by whom it is to be paid. In my opinion there is law enough for all practical purposes; but if the law is defective it ought to be amended so as to do away with the conflicting opinions of ministers, as well as laymen, occupying the high places of the church.

J. G. JONES.

PORT GIBSON, MISS., Nov. 13, 1871.

ALCOHOL.—ITS USES AND ABUSES.

NUMBER ONE.

MR. EDITOR: By your permission I propose to give you for publication in our most excellent ADVOCATE a series of articles on the above subject.

Temperance is defined to be moderation in the use of all things—eating and drinking, as well as in sleeping and waking—and is opposed to gluttony and drunkenness, and in other indulgences to excess. This definition is in perfect accord with the rule as laid down in our Discipline, with the exception of the use of alcoholic liquors. My understanding of the Discipline, and all commentators on it, with respect to that article, is *entire abstinence*. I think our authorities base their construction upon the words of St. Paul, Rom. xiv, 21: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or made weak." This is the true policy, in reference to alcohol especially. One man may partake with impunity a certain moderate quantity of alcoholic stimulus, and is satisfied; a brother, however, may see him thus indulge, but, being weak in resolution and strong in appetite, attempts it and is made drunk, not having the power to restrain his desire. I hold that the temperate man who gave the example is responsible. Paul said to his Corinthian brethren that he would not eat meat—and he no doubt included inferentially that he would not drink wine—so long as the world standeth, if he should thereby cause his brother to fall. He felt his responsibility on the one hand, and the force of his example on the other.

A correspondent, a few numbers back, offered "Toper" some very dangerous advice, taken from the *Phrenological Journal*, which was to attempt a reformation by "a gradual lessening of the quantity used." I have never seen one reform in this way. I hardly think it possible, much less probable. Could the appetite of a ferocious tiger be appeased by an occasional lap of blood? If so, the toper's appetite for alcohol may be appeased in the same way! If the first is possible, so may the latter be. No, sir; there is danger there, and I would advise no *inebriate* to undertake it. The best advice I have seen—and it is the only wise counsel to pursue—is that given in a previous number, (October 26,) in the article headed "Propensity to Intoxicants Taken Away." The grace of God is sufficient to do the work, and it is in reality the only efficient power. No man who has been a drunkard is safe outside this great fortress. Bro. Nicholson, in the same number, points "Toper" to this as "the only remedy." Let "Toper" know there is no substitute, nor should he trifle with anything given as such. As I am an M. D., (not a mule-driver, but a regular graduate as a doctor of medicine,) it will be supposed that I write with some degree of authority. I shall therefore commence with an attempt to show the influence of alcohol upon the physical, chemical and vital properties of the animal tissues and fluids.

The most important physical change which the contact of alcohol effects in the softer animal tissues is that of corrugation—a contracting or drawing together, puncturing—which change is entirely due to the difference in the capillary attraction (the disposition of minute, hair-like tubes or orifices to draw fluids within them) of the tissue for alcohol and for water, respectively. If animal membranes, a mass of flesh or coagulated fibrine be placed in alcohol in a fresh state, (in which they are thoroughly charged with water,) there are formed at all points, where water and alcohol meet, mixtures of the two; and as the animal texture absorbs much less of an alcoholic mixture than of pure water, a larger amount of water is of course expelled than of alcohol taken up, and the first result is a shrinking of the animal substance. "Thus," says Prof. Liebig, "9.17 grammes (a gramme, French weight, is a little more than fifteen grains) of bladder, fresh, that is, saturated with water, (in which are contained 6.95 grammes of water and 2.22 of dry substance,) when placed in forty cubic centimeters of alcohol, weigh at the end of twenty-four hours 4.73 grammes, and have consequently lost 4.44 grammes. For *one* volume of alcohol, therefore, retained by the bladder, rather more than *three* volumes of water have been expelled from it."—Liebig on the Motion of the Animal Juices.

This corrugating influence will be usually increased by the coagulating effect which it will exert on whatever soluble albumen (an animal substance similar to the white of an egg) the tissues may contain. Both these results will, of course, be proportioned in their degree to the state of concentration of the alcohol; but some physical change must always take place in the walls of the stomach whenever alcoholic fluids are introduced into it, and in the soft tissues of the body at large whenever alcohol has found its way into the current of the circulation. And that such is actually the case is found by the experiments of Dr. Percy, (Experimental Inquiry Concerning the Presence of Alcohol in the Ventricles of the Brain,) who found that when animals are poisoned by alcohol introduced into the stomach, the coats of that organ become so thoroughly imbued with it, throughout their whole thickness, that no washing or maceration can remove it. He found also that the tissues remote from the stomach became impregnated with alcohol when it has passed into the current of the circulation. But on this point we shall dwell more at length hereafter.

Yours fraternally,

JOHN SAMPLE, M. D.

USURY.

MR. EDITOR: Perhaps there is no Bible term, which is as easily understood, that is so often misapplied and misunderstood, both by preachers and people, as the term "usury."

To be guilty of usury is an offense condemned by the Scriptures, and also by our Book of Discipline; so it is a matter of some importance to have a correct knowledge of the Bible meaning of the term. If we define it to be an excess of interest on money loaned above that which the State recognizes as legal, and then condemn the offender as equally guilty with the robber and murderer, we think would be a very rash and extreme view.

So far as our knowledge extends in a business line in this State, (Louisiana,) there is a large proportion of men of traffic, in the church and out of it, who lend and borrow money at a greater per cent. than that which is considered legal by the State. They consider money as property, and they buy and sell it at the highest market price.

We read in the twenty-third chapter of Deuteronomy, commencing at the nineteenth verse: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury," etc.

From this and other similar texts of Scripture it is apparent that the guilt of usury consists in taking advantage of the necessities of the poor, and in oppressing them.

We have no money to lend, neither would we be considered as favoring extravagance in traffic and trade; but we should be careful not to condemn what the Bible does not.

J. P.

PARSONAGES.

We give another extract on this subject from a contributor to the Nashville *Christian Advocate:*

We do not hesitate to say that our people, as a church, have never put their ministry, in the matter of living, upon a social equality with themselves. The disparagement between our ministry and that of other churches in the same community is often humiliating to the former and of great advantage to the latter. Turn it which ever way you will, and writhe under it as you may, yet it will remain a fact that no man can be as useful, can do you as much good, while you force him into a social sphere below you. And this is specially so in reference to your pastor, because it originates in a want of appreciation of his high vocation, to begin with, and then has all the natural results added.

But the people are not able to provide thus for their pastor. Perhaps they are not, if they keep their own standard of living, in every particular, precisely what it has been heretofore. But suppose one hundred families would resolve to put their pastor on a par with themselves in everything pertaining to the comforts of life, what an easy matter it would be—just one dollar out of every hundred they spend for themselves! Now we have but few pastoral charges where there are not from fifty to one hundred families interested in this matter; and on the most of our circuits it is a notorious fact that the number far exceeds this. I have never yet seen the times so hard but that in the bounds of every pastoral charge some one lone man was building—did build and furnish a house by himself, out of his own means, which would have been all that was needed for a parsonage; and this went on year after year, by different individuals; and yet you say that fifty, one hundred or three hundred families are not able to build one comfortable house for their pastor! Why, sir, twenty men can do it if they are willing to come down to a level where they can meet their pastor; but they are not willing—there is the rub! When men say that they have no money to pay the preacher, to build the preacher a comfortable home, they simply mean that they have no money to spend in that direction; for they have money to build homes for themselves, to build barns and cribs, to build houses "to let," houses to sell, houses to hold cotton, houses to hold goods, houses to hold groceries, hardware, drugs, toys, books, tobacco and whisky, and houses to hold—money; but (let angels blush!) they have no money to build a house for the faithful pastor who gives his whole time and energies to their spiritual and eternal welfare! The people furnish the money to build houses (and often palatial homesteads) for doctors, lawyers, dentists, school teachers, merchants, bankers, brokers, quacks, dancing masters, stage actors and rum-sellers; and yet all these and the people together cannot build a comfortable home for him whose professional services are indispensable to civilized society, to say nothing of the world to come! Right in a town or city where they would rebuild a whole block, if it should get burned out, at a cost of several million of dollars, they will tell you they are not able to build a parsonage! Chicago, St. Louis, New Orleans, Washington, Philadelphia or New York might be laid in ashes to-night, and there would be plenty of money found to rebuild any one of them; but who has any money to build a parsonage?

The money that has gone out of the hands of the people who wait upon our ministry, during the last six years, to pay life insurance agents, would well-nigh have put a parsonage in every pastoral charge. We appeal to the Methodists of this land to supply this great want in our church. All that is wanting is a mind and a will to do it. The means, a hundred-fold over, are in the hands of the people; the question is, whether it will be turned into this channel or some other, or whether it shall be withheld and perverted until the Master, who lent it, shall call for both the interest and capital at the same moment! The interest on the capital the Lord has loaned some of us, if not paid soon, will bankrupt us hopelessly. Just one dollar for every hundred you have spent for your own comfort, from each one, will do the work. This is very little; and then the work is done for years to come. Sit down and make the calculation fairly, and see how much your part will be, and lay it by, for you are going to be called on—we must have a parsonage for *your* pastor. If all the people only knew how it would relieve the Bishops in making the appointments, how it would gladden and encourage the hearts of the preachers and their families, and how it would lubricate the whole itinerant machinery, and give a fresh impetus to Methodism throughout the land, I verily believe that in less than one year there would be a comfortable parsonage in every district, station and circuit in our connection. O what an opportunity this subject gives to our wealthy members to do something for the church that will live on when they have gone to their reward! We have men and women in our communion who could buy and furnish a parsonage, and present it to some district, station or circuit, and not feel it half as much as the preacher feels his house-rent every year. There are men who could build a parsonage every year and not feel it as much as our preachers feel their annual house-rent. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May the Lord have mercy upon the people, and move them to provide comfortable homes for all our itinerant preachers.

PRIVATE PRAYER.

We should pray steadily at least thrice a day. The widow of a godly man who died recently told the writer that he always went to secret prayer four times daily: in the morning before he went to his work, again in his dinner-hour, once more when his day's work was ended, and at night before he retired to rest. There was a noticeable power in the piety of this man, and he died in great peace. Was not this attributable to his frequent fellowship with the Savior?

It is very helpful to spend a few moments in preparation before we engage in secret devotion. "You cannot," says Flavel, "come reeking hot out of the world into God's presence, but you will find a taste of it in your duties." How excellent was the plan of the mother of the Wesleys, whose habit was, when she went alone for prayer, to sit down and think of God for some minutes before she addressed him! Many a golden opportunity of fellowship with Christ is lost for want of this. Let us, when we enter our closet and shut the door, think: "I am now alone with God; no eye but his looks down upon me; no ear but his hearkens to my words. His presence surrounds me, and I kneel before him to implore his help. Let me, with deep seriousness and lively faith, address myself to the supreme God.

"I ought to pray before seeing any one. Often, when I sleep long, or meet with others early and then have family prayer, and breakfast, and forenoon callers, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day and went into a solitary place. David says: 'Early will I seek thee; thou shalt early hear my voice.' Mary Magdalene came to the sepulcher while 'it was yet dark.' Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek it from me. The conscience feels guilty, the soul unfed, the lamp untrimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it is far better to begin with God, to see his face first, to get my soul near him before it is near another. 'When I awake I am still with thee.'"—*Robert McCheyne.*

HOW TO READ THE BIBLE.

1. Read it every day.
2. Read, sometimes, one verse at a time.
3. Read, sometimes, a paragraph at a time.
4. Read, sometimes, a whole chapter; at others a whole book.
5. Sometimes read by subjects; *e. g.*, the parables, by themselves, one after another; the miracles, one after another, etc.
6. Take one "character" and trace it through the Old and New Testaments; thus, 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of different type.
7. Hunt up a doctrine through both Testaments. For example, God's watch-care over his people—God's sovereignty—election—predestination—the law of the Sabbath.
8. Find out the contrasts between the Old and New Testaments; between one saint and another; between some zealous Christian and some zealous persecutor; between Jew and Samaritan.
9. Take a verse, sometimes, to pieces, word by word, and find when the potential words are used elsewhere, and in what verses.
10. Use all the helps you can get; if you haven't a commentary, put by the difficult passages to ask your minister the meaning of.
11. Above all, endeavor to make your reading of God's word improve you in the article of self-examination and growth in grace.—*Religious Herald.*

AT A COLLEGE examination the students were asked the meaning of the word "hypothesis." One candidate answered that it was "a machine for raising water." Another said that it was "something that happened to a man after death."

The Christian Advocate.

THURSDAY, NOVEMBER 30, 1871.

CONSECRATION.

Savior, who died for me,
I give myself to thee;
Thy love, so full, so free,
Claims all my powers.
Be this my purpose high,
To serve thee till I die.
Whether my path shall lie
'Mid thorns or flowers.

But, Lord, the flesh is weak;
Thy gracious aid I seek,
For thou the word must speak
That makes me strong.
Then let me hear thy voice;
Thou art my only choice;
O bid my heart rejoice;
Be thou my song.

May it be joy to me
To follow only thee—
Thy faithful servant be,
Thine to the end.
For thee I'll do and dare,
For thee the cross I'll bear,
To thee direct my prayer,
On thee depend.

Savior, with me abide;
Be ever near my side;
Support, defend and guide—
I look to thee.
I lay my hand in thine,
And fleeting joys resign,
If I may call thee mine
Eternally.

National Baptist.

TRUST.

BY ISAAC WILLIAMS.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing stream or grassy mead
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er to-day, to-morrow brings,
It is his will.

A NEW ROMAN FESTIVAL.

Those who have been familiar with Rome under the Popes, says the New York *Observer*, could hardly have believed their eyes if they had been present, on the second ultimo, to witness the festival of the schools held in the grand square of the statues of Castor and Pollux. It was the close of the first year of the existence of public schools, and was the occasion of the distribution of prizes. An ample theater of seats was erected, which was occupied by nearly five hundred children. It was gaily decorated with flags, and a band of about one hundred performers discoursed the music. We gather the following from the London *Times*:

"In front of the Palace of the Conservatori was a platform, on which, behind and at the ends of a long table covered with green cloth, sat the Conscript Fathers, the Sindaco, the members of the Municipal Council, and the ministers of State at present in Rome. A long, low railing extended to their right and left, behind which sat a row of ladies on one side and gentlemen on the other. These were the distributors of the prizes; while in front of them was a broad step, along which the children were to pass, ascending to it by a low flight of stairs immediately in front of the syndic's chair. Among the ladies who had undertaken this duty were the Princess Pallavicini, the Duchess Fiano, the Signoras Serraggi, Brenda, Cipolla, Marucchi, Lavaggi and others. On the temporary decoration behind the Sindaco two large pictures were hung, one of Cornelia showing her sons as they returned from school; the other of Horace confided by his father to the hands of his preceptor.

"The proceedings commenced with the Royal Hymn, followed by a chorus admirably sung by the children to very charming music, composed expressly for the occasion by the Maestro Domenico Lucilla. When this was finished one of the boys, a lad of about twelve years of age, advanced to the front, and in a fine clear voice recited some verses written by the Assessore Placidi. Then one of the girls came forward and gave a short recitation, after which there was another chorus, then some verses recited by other scholars, the alternate singing and recitation forming parts of one complete composition, the execution of which occupied about half an hour. It was loudly applauded at intervals, and one part vociferously encored. Directly the final applause ceased, addresses were delivered by the Sindaco, Prince Pallavicini, Correnti, the Minister of Public Instruction, and the Assessore Placidi, after which the distribution of the prizes commenced. The boys came up in successive rows before the gentlemen, the girls before the ladies, who handed the prizes to them with a few words of praise and encouragement, at the same time decorating the breast of each with a rosette of the Roman colors—crimson and orange, alternately. When the distribution of the prizes was finished the members of the Academy of St. Cecilia and of the Philharmonic Society, who had succeeded to the places vacated by the children above the orchestra, sang in conclusion a hymn composed by the Maestro Bornia. In the evening the city was brilliantly illuminated.

"Until now there have been, properly speaking, no 'public' schools in Rome. Such schools as existed, and they were very numerous, were either in convents or private houses, but all under ecclesiastical surveillance. The schools opened since October last, or rather since November, for little was done during the first two months, amount in number to fourteen day schools and eight evening schools for boys; eight day schools and nine Sunday (*i. e., festa*) schools for girls; one day and one evening rural school, (*extra muros,*) six day and seven evening drawing schools for boys, six day drawing schools for girls, and one gymnastic palestra for the boys, so that their bodily health is cared for, together with their intellectual development. The first schools that were opened filled very slowly, the people did not understand them, and every possible opposition was thrown in the way by the clerical party, but they have quickly learnt to appreciate the advantages held out to them, and the last opened have had every place filled immediately. The number of scholars entered, all included, to the present day, is 6,291; the average attendance has been 5,331. Those who have already sufficiently advanced to undergo examination number 4,224, of whom 1,518 have been promoted. Of those to whom the prizes were given 73 girls and 49 boys took first prizes, 105 girls and 74 boys second prizes, 210 girls and 193 boys received honorable mention—total, 388 girls, 316 boys, the advantage being greatly in favor of the girls, who only number 1,680 of the 6,291. The expenses thus far amounted to 208,174 francs, but more will be spent, and more done next year to bring up the Roman schools to a par with those of other Italian cities, of which Naples spends 804,000 francs, Florence 741,000 francs, Milan 734,000 francs, and Turin 1,000,000 francs annually on education.

GOSPEL WORK IN MEXICO.

BY AN ENGLISH METHODIST.

Since the year 1810 two parties, professing two diametrically opposite systems of thought—the one liberal and republican, the other Roman and imperial—have convulsed Mexico in their intense efforts to overcome and crush each other. The Liberal Republican party is now triumphantly in the ascendency, and is doing what it can to educate and elevate the people of this nation. The Mexican Roman party is now comparatively in ruins—its once great and powerful convent system destroyed; its hosts of friars and nuns scattered to the four winds, and prohibited from organizing into religious communities; its immense church property nationalized; many of their former church buildings used for secular purposes; their clergy, from the part they took in the French intervention, branded with the name of traitors; their convents cut up into private houses, ecclesiastical processions and robes prohibited in the streets, the church separated from the State, and entire liberty of worship established by law.

Spanish Bibles have at different times been sent to Mexico by the American and British and Foreign Bible Societies. A Roman Catholic presbyter, named Aguilar, through the study of the word of God, abandoned the Roman Church and established an evangelical congregation in this city. He died in extreme poverty, but bravely struggling on in behalf of the gospel. The good seed sown by Aguilar has grown with a rapidity unequaled in the history of gospel work in Spanish America, till there are now over fifty evangelical congregations in this city and neighborhood.

Through the generosity of some American Christians a most beautiful and grand church building—the noblest in this city after the cathedral, and the best situated of any—has been purchased for the gospel cause, and is now being repaired (though slowly, as our means are very limited) for an evangelical congregation, already numbering over eight hundred persons, that for the present meets in a former convent church.

This congregation is ministered unto by a once famous Dominican friar named Manuel Aguas, some time since converted to Jesus, and now a ripe evangelical Christian, a truly great preacher of the pure and precious gospel, being assisted also by another former Roman Catholic presbyter named Palacios, also converted to our Savior and his pure gospel.

This congregation may be expected to number over three thousand soon after the building, now being repaired for them, is finished and in use. We confidently hope that this church and congregation will form a most powerful center for the propagation of the gospel in this republic, draw to itself many of the most influential persons and families in this capital, organize by its side a greatly-needed theological seminary, and in many ways aid in establishing and developing the pure gospel, not only throughout this republic, but also in many other parts of Spanish America.

In the former great library hall of this church a most successful and thoroughly earnest Young Men's Christian Association meets weekly, and their fortnightly public meetings are very largely attended. In the same room a large Christian school of lads holds its sessions, where the Bible is carefully taught, and from among these lads the Mexican "Church of Jesus" hopes to obtain in the future many well-trained ministers. A call to the Christians in our principal congregation who wished to study for the ministry has resulted in the formation of a theological class of twenty-eight persons.

We have at our command a fine press, whose history in connection with the reformation in Mexico has much of deep interest. A pamphlet tract printed on it was the instrumentality used to lead Manuel Aguas to the earnest study of the Bible and to Jesus.

The consistent Christian lives of many connected with our congregations, their long suffering, calmness, resignation and courage under the most terrible and cruel persecutions on the part of the Romanists, their zeal and efforts to lead others to Jesus and his precious truth, their deep attachment to the Bible, has, by God's blessing, resulted in a grand triumph for the truth of the gospel in central Mexico.

It was only a few months since that the Roman Church in this city made a furious attack upon the gospel cause by every means in its power, spending immense sums of money to try and break us down. To-day she has fallen back in this capital disheartened, defeated, ashamed and baffled, while the Protestant Church, through Christ's help, has triumphed grandly.

To make this triumph a permanent one, and to greatly extend its precious influence, we who are at the front of the gospel battle in this land, struggling for Jesus amid many difficulties and dangers, appeal with deep earnestness to those who truly love him who spoke the parable of the Good Samaritan, not to pass poor Mexico by, but, on the contrary, to have compassion on this sister republic, and to do for her what Jesus would have them.

At a recent meeting of our Young Men's Christian Association one of its members remarked that "the gospel was in Mexico the religion of many of the very poor, but in the United States and England of many among the rich."

Many here on joining the gospel cause often lose not only their friendships, but also their business and means of livelihood, through the influence of the Romanists. Mexico, after fifty years of wars and revolutions, has been reduced to the most appalling poverty. Christians of wealth in the United States and England surely ought to aid their fellow-Christians in Mexico in their efforts to gain this land for Jesus.

The Romanists now, by means of the confessional and in other ways, try to induce all the persons they can influence to withdraw all business or modes of livelihood from Protestants, so as to try and starve them into submission, or thus drive them from the smaller country towns where they have (often after great persecution) succeeded in gathering an evangelical congregation. A congregation was thus scattered, not long since, in the town of Zumpango de la Laguna. Under these circumstances American and English Christians of wealth ought not to make unjust or impossible demands of us, but to sustain and develop the present gospel movement in Mexico for some time longer. The poor are the active friends of the gospel here, while among their bitter opponents, the Romanists, there is comparatively great wealth.

In behalf of many humble and true Christians here; in behalf of the pure gospel and a free Bible for poor Mexico, long neglected by Christians in the United States and England; in behalf of the whole of Spanish America, we appeal to Christians of wealth in both countries to generously aid the gospel work in the capital and republic in general, and thus enable us to build up a strong and effective work that may soon very powerfully exert a most precious influence not only throughout this country, but also in Cuba and South America.—*New York Christian Advocate.*

CITY OF MEXICO, 1871.

"How do you feel with such a shocking-looking coat on?" said a young clerk of more tailors' bills than good sense, one morning. "I feel," said old Roger, looking at him steadily with one eye half closed, as if taking aim at his victim—"I feel, young man, as if I had on a coat which has been paid for. I hope you may enjoy the luxury some time."

A CEMETERY sculptor lately published this card: "As the holidays are approaching, and the time for presents is nearing, I beg to call attention to my stock of tombstones."

GOD'S RELATION TO MOTHERS.

BY REV. H. A. NELSON, D. D.

When a true-hearted mother "feels, for the first time, her first-born's breath," she not only is conscious of her tender relation directly to that new-born creature, but feels a new tenderness and sacredness added to her relation to her husband. Dear as the babe is, considered simply as her own, it is yet more precious because it is his. Closely and tenderly as she was united to him before, she feels the union to be closer and tenderer now.

In a still higher sense does a Christian mother find that her experience of maternity gives a new preciousness and sacredness to her relation to God. She was his creature before; now she is the mother of his creature. The great God has come very near to her. He has made her the subject of the most marvelous exercise of his power which nature ever exemplifies. However lightly and profanely this may be treated by some, the Bible teaches us to regard it with the utmost reverence and solemnity.

The birth of a child is a more wonderful event than the creation of a material world. God causes a new human life to begin in mysterious connection with the life of the mother. It is possible to receive such a gift with natural joy, without duly regarding the divine Giver. It is possible to feel the gush of that new fountain of affection without thoughtfully considering who has opened it. It is perhaps possible for a mother to look upon her own child, and feel the pleasing emotions connected with the thought that it is *her* child, without solemnly remembering that it is a gift from God. It must not be so with Christian mothers. They should remember that God has come near to them in a wonderful manner, and has brought them into a new and peculiar relation to himself. This relation is distinctly recognized in his word, and he has made it the subject of a special covenant. This covenant is indeed with both the parents, if they both are believers.

I would fain encourage all such to take a strong hold upon God's promise that he will be a God to them, and to their seed after them. But in order to claim this promise, Christian mother, you must make the same unreserved commitment of your child to God which you are required to make of yourself. This, when you view God rightly, will be your highest privilege. You will commit your child to God more trustfully, more joyfully, than you lay it in the arms of its father. This may involve your consent to painful separation. You may be called to give up your child in death to him who gave it, or you may be called to consent that the winds and waves shall bear that child far away from you to some distant heathen land, where "the Lord hath need of him." There are many mothers who know by experience that, keen as the pang of such parting is, there is also a peculiar new joy which springs up from it like a clear fountain, and flows on in a serene and steady stream of precious experience through all the life.

When Christ is so precious to you that you freely give to him not only yourselves but your children—those dearer than selves—when you have learned to think of them as his, and to train them as his, and to love them as his—even as you have always thought of them and loved them as the children of him who, of all men, is the object of your strongest affection—then will you know how sacred and how sanctifying and how heavenly God has designed and fitted the maternal relation to be.—*Evangelist.*

A PRESIDING ELDER of the United Brethren Church was preaching in Minnesota, and was much annoyed by persons talking and laughing. He paused, looked at the disturbers, and said: "I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused, and administered a severe rebuke. After the close of the service one of the official members came and said to me: 'Brother, you made a great mistake. That young man whom you reproved is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot." During the rest of that service, at least, there was good order.

FULL DRESS BEFORE THE KING.—"In one respect there is some resemblance betwixt the custom of the court of princes and of heaven. No admittance into the latter, as well as the former, unless in *full dress.* Every soul who enters perfect bliss must have on the resplendent robe of Christ's righteousness by imputation. This is absolutely necessary to have a seat in the court of heaven." *Toplady.*

RELIGIOUS INTELLIGENCE.

AT BOMBAY the high priest of the Parsees has produced a grammar of the Pehlvi language, which extends to five hundred pages.

THE American Bible Society has just issued the Gospel of Matthew in the language of the Nez Perces, or Flathead Indians of Oregon.

THE students of the Syrian Protestant College consist of Druses, Maronites, Greek Catholics, Roman Catholics—in short, of all sects in Syria except Moslem.

THE *Church Journal* gives a conspicuous place in its editorial columns to a notice of a lady in New York who stands at the head of the ecclesiastical embroiderers in this country.

THE London City Mission was established thirty-five years ago. It began with but two missionaries, and now employs three hundred and sixty-nine. Its receipts for the past year were over $200,000.

THE Baroness Lionel de Rothschild supports a girls' school in Jerusalem, which is attended by about eighty girls, most of whom are orphans. Their instructions are in needle-work, reading, writing, arithmetic and prayers.

THE revisers of the New Testament Company, at their thirteenth session at the Jerusalem Chamber, with eighteen members present, completed the revision of the eleventh chapter of St. Mark's Gospel. The Bishop of Gloucester and Bristol presided.

THE CHICAGO CHURCHES.—The total number of churches destroyed in Chicago, it is now ascertained, is sixty, of which the Roman Catholics lose the largest number, fourteen; the Methodists, ten; the Lutherans, nine; the Presbyterians, eight; the Episcopalians, six.

A BAPTIST missionary among the Choctaw Indians, west of Arkansas, writes: "I feel encouraged in my labors here. I have been an Indian missionary from Georgia for fifteen years, and a thousand converts or more, living and ever living, are the fruits of this mission."

THE evangelical churches of the United States reported last year that they had on their rolls about 5,400,000 communicants. According to the national census the whole population of the country was 38,535,153. Very nearly one-seventh of the inhabitants of the land, therefore, are members of these churches.

THE "Old Catholics" of Cologne have combined for the purpose of establishing an "Old Catholic" congregation with a separate church. In the meeting, Prof. Tangermann, as one of the Munich committee, emphatically denied the truth of the rumor that there was a difference between Dr. Dollinger and the committee.

THE Presbyterian missionary in Utah, Rev. Mr. Welch, writes hopefully to the *Presbyterian Banner* as follows: "The prospect for the Presbyterian Church is flattering; much brighter than the most hopeful of its friends had anticipated. Our greatest drawback at the present is for want of a place to worship. We expect to organize in three or four weeks."

WE LEARN by telegram from Rome, says the New York *Observer*, that many of the religious Romish societies are preparing to leave Rome to establish convents in England and America. We may expect a great increase of these establishments. They have plenty of money and easily make more. The Legislature of the State of New York votes away large sums every year for the support of such schools as Rome itself is now casting out.

DR. E. R. LEWIS, writing to the *Observer* from the Syrian Protestant College, says that a wonderful change is taking place in Syria. The people are awakening to a desire for instruction. On every side schools are springing up—native schools, Catholic schools, Jesuit schools, and even the Moslems are erecting a fine building for educational purposes. The people are reacting from superstition and priestly bondage, and seeking for knowledge.

THERE has been a steady aggregate increase of membership in the Society of Friends in Maryland and Virginia since 1860, and the increased religious life and interest has been even more manifest. The increase of members has been mostly in the West and South. The missionary work of the society has not been so earnest and extensive as it now is since its earlier days; it is among the Indians and freedmen, and in Mexico, Madagascar, India and Norway. The Friends have four colleges and four large boarding schools in the United States, besides organized systems of education through day schools, and they have over twenty-five thousand children in their Sabbath schools.

AS IN Ogdensburg and Scranton, so in blessed old Ireland itself, and in Londonderry itself, the Roman Catholics find it more to their mind to mob Protestant preachers than to answer them. On a recent Sunday evening, while a Wesleyan minister was attempting to conduct outdoor services, a mob of about one thousand persons gathered, chiefly Roman Catholic, and disturbed the services by the most dreadful yelling, cheering and hooting. For a time the mob confined its attention to groaning and yelling, but when the preacher showed no signs of discontinuing his discourse, he was jostled, fists clenched in his face, and a general rush made at the eminence on which he stood. Ultimately the minister ceased preaching, and was escorted away amidst the wildest confusion.

MR. F. A. WYLIE, an intelligent Englishman, who has been traveling in Germany, and who has made a special study of the new Reformation, having seen and conversed with many of its leaders, writes to the London *Times* a letter giving his impression of the movement. Before the meeting of the Munich Congress he had an interview with Prof. Von Ranke, who expressed his opinion that the position of the Alt Catholic leaders—neither in the Romish Church nor out of it, excommunicated by Rome, and yet refusing to adopt the Protestant creed—was an equivocal and weak one. Dr. Hoffman, the general superintendent or primate of the Protestant Church of Prussia, expressed the same opinion; and added that if, at the meeting of the council, the leaders should take up Tridentine ground, matters would be worse rather than better as respects the hope of the movement issuing in a reformation of the Church of Rome. The Munich Council has since met; the ground it has taken up is very decidedly that of Trent, and so ends the hope, in Dr. Hoffman's opinion, of the movement becoming a reforming one. Prof. Vogel, of Vienna, also expressed his belief that the movement would have no future. "All these men," says Mr. Wylie, "very clearly see that the position taken up by the Old Catholics has not breadth enough for a popular movement. It may influence intellectual and speculative men; but it will fail with the masses. Those Protestant ministers who have lately visited Austria all agree in saying that the Catholic population of that empire are not prepared to follow their leaders." Mr. Wylie had an interview with Dr. Dollinger, "in which," he says, "I expressed my opinion, delicately but plainly, that the movement, to succeed, must be based upon the Bible, and the exemption of the conscience from all other authority. But Dr. Dollinger protested, as he had declared in public, that his standing was on history—that is, on the historical development of an infallible rule of faith in a living and organized body, the 'church' to wit." Mr. Wylie comes to the following conclusion, which appears to have reason in it: "But I don't think the movement will die. If not as a reforming, it will live as a destructive power. Rome, by her excommunication of Dr. Dollinger and his compatriots, has secured this. Rome cannot revoke her sentence, and the Alt Catholics cannot bow to it; and so they must go on to form a church of their own, and are, in fact, doing so already. To support themselves, and make way against their great opponent, they must agitate and discuss, and, above all, enlighten the people. Every day their views will enlarge and their sympathies widen, and this alone will be no slight emancipation from a system where there is but one principle—authority; and but one virtue—obedience. In short, in this movement we see another agency added to the many already existing, both political and intellectual, which are slowly breaking up the iron unity of a body which has weighed so heavily upon the liberty and civilization of the world." Private letters from Dr. Dollinger, which have been received at Rome, announce that the expulsion of the Jesuits from Germany has been definitely agreed upon in Berlin. We cannot help feeling that this is a great blunder of the Reformers. It is an act of persecution which the Old Catholics should never demand, against which the Protestants should unitedly protest, and which the German government should have too much dignity to allow. Let the Old Catholics be protected in their rights, by all means; but there are better methods of contending against the Jesuits than those of physical force. We have further indications of the bitterness of the warfare which is springing up between the two parties in the Catholic Church, in a telegram from Munich that Drs. Korber and Sigl, two Ultramontane newspaper editors, have been sued in the courts for calumny against the Old Catholic leaders. Dr. Korber has been sentenced to two weeks' imprisonment and costs for calumniating Dr. Dollinger; and Dr. Sigl, for a similar offense against Dr. Zirngiebl, to a week's imprisonment and twenty-five florins' fine and costs.—*Independent.*

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EUCHARISTIC.

It is a sad fact that so few people give God thanks in any way. They act as though it were his business to take care of them beyond that point where they are not able to take care of themselves; and that, so far as he intervenes, it is a matter to excite neither gratitude nor surprise. How far the President and the Governors were moved by thankfulness in the proclamations which they have made is not for us to say. The very general terms which they use are such platitudes and commonplaces as anybody might accept as the expression of a moderate theism. If, however, there is no recognition of Christ in them, there is at least the idea of a good Providence over us, and a respectful intimation that it is comely to think of the Giver, and even in a national way to say that we are not atheists.

The simple Bible notion that things come from God is a wholesome one, and all the more healthful when we get away from the clouds and fogs of science, falsely so called, and rest in the ultimate and true philosophy that God is as much in the last as in the first link of the chain which binds us to himself. By whatever processes it is brought about, and under whatever reign of law it happens, "every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is the directness of the gift that inspires the heartiness of our thanks. One reason of the lack of gratitude is in the distance at which we place the Author of all. Men speak of him as the great *first* cause, as if he were not the great last cause as well, and as if he were not as potentially and actually present in the middle as at the beginning and end. He must be in every note of the gamut, sounding along every string and chord in the music of the universe; and as the alpha and omega, his inspiration is in every letter, syllable and word of the grand oration.

Besides this disposition to explain the divine agency out of the middle and end of things, and of things which lie nearest to us, and touch us in our personal affairs, there is this conceited self-complacency which takes the benefactions of heaven as a matter of right. The fact of sin does not appear to us at the same time that we feed and luxuriate in what an offended Creator provides. Angels, with no sense of guilt, can hardly praise enough while they rejoice in the exuberance of light and life. It is the nature of sin to be filled with the conceit of merit where there is nothing but deserved condemnation. Besides, if we have been industrious, skillful and painstaking, have we not come by our wealth and comforts ourselves, and what is there to thank God for? God is not in all the thoughts of the man who has built his own great Babylon, who has carved out his own fortune, and who feels that he has earned whatever he possesses. If the gift is from above, it has been merited, and it ought not to be otherwise. If bounties overflow, the building of greater barns occupies the mind to the exclusion of any reference to the source from whence they come. The fact of sin and of unworthiness should give a peculiar point and emphasis to gratitude, and should deepen the sense of benefits received. But in truth it is commonly the other way, and that which blinds the moral perceptions makes men insensible to the temporal exhibitions of infinite goodness. Those who have more occasion for thankfulness than the seraphim exhibit less than the brutes that perish. They estimate and enjoy, but not as from God. They value earthly treasures as the chief good, and as the sum of life, but not as the expression of that impartial goodness and of that perfection of the divine fatherhood which sends the rain and the sun upon all.

Owing to a certain perverseness in human nature, the mere suggestion of a general thanksgiving arouses a spirit of discontent in some minds. It has the unhappy power of calling up the hardships and failures, the disappointments and sufferings of the past, and of awakening a repining and rebellious spirit. While others are giving thanks, and with reason, for the prosperity which attends them, they have "seen affliction by the rod of his wrath," and are struggling under the burden of misfortune. But there is a ground of gratitude so high that all may stand upon it—an elevation where the rich and the poor, the prosperous and the unfortunate, may meet together, and where, if there be a difference in the heartiness of the praise, it will be in favor of those who suffer. Existence, as redeemed and immortal, lifts itself so far above the accidents of time that the transitory pleasures and sorrows of earth are lost from view. So grand are the proportions of the mountain, as it towers in the golden sunlight, that the rugged features at its base are essential to its symmetry. In view of life and immortality, and the mission of suffering to nourish the glory which shall be revealed in us, there is reason for universal thankfulness. It is well to remind us of the bounteous harvests, exemption from pestilence and earthquakes, and of such material blessings as we have; but if this were all, our thanksgiving would be mean and contemptible in its measure, and there would be many silent harps where all ought to be strung. Our temporal blessings, after all, are the mere shadow of that greater good which the Father is pouring upon us. Grace is the real archetype of what we see in the teeming fields, the groaning warehouses and the deeply-freighted ships; and all these forms of earthly plenty are only the fringes of the garment of infinite mercy. Beyond them are the true riches, the true vine, the true bread from heaven—God's unspeakable gift. To stop at them in our conceptions of God's benedictions is to toy with the wavelets and ripples of the beach, while the deep sea is unsounded and unexplored. Directing our thoughts, in the spirit of an executive proclamation, too exclusively to material benefits, we may overlook the highest reason of gratitude. There is danger that, with these partial views of divine goodness, we shall fail to go aloft and take in the wider horizon which embraces the spiritual, and which connects the visible with the unseen and the eternal. Here is a ground of thanksgiving which never shifts, and upon which all may stand alike. Here the prosperous and the unfortunate may unite in grateful adoration. Of temporal mercies there are enough in every case to open the fountain of love, and to shame our want of it; but of God's tender mercies in Christ, these are so manifold and so rich that no heart should be less than all aflame.

WOMEN, however lovely they may be in person, rarely excite true admiration if they are ignorant of the art of conversing well.

LETTER FROM CHINA.

[The following letter is addressed to W. H. Foster, superintendent of the Felicity Street Sunday School of this city.]

SHANGHAI, CHINA, Oct. 10, 1871.

MY DEAR BRO. FOSTER: I did not receive a letter from you by the last mail, but Bro. Allen tells me the Sabbath schools of New Orleans have sent more funds for the support of our schools in China. A thousand thanks to you and to all those dear children for untiring perseverance and zeal in this blessed work. Please excuse me if I do not write a lengthy letter this time, for I have been suffering several days from fever. I am now a little better, but not well. The fever has left me, but I am quite weak. Twice during the time I had a rush of blood to the head, which made me quite blind for a few moments; but, thanks be to God, I am yet the spared monument of his goodness. I have not been able to attend to any work for four or five days. It is good, at times, to be afflicted, and my constant prayer to God, through Jesus, my blessed Savior, is to sanctify my affliction to the good of my soul and to the glory of his holy name. I hope, if it be the Lord's will, yet to be spared to labor long among these dying people who know not God. These people have shown, and do still show, a great deal of hatred to foreign missions and to Christianity; but God will cause the wrath of man to praise him.

I will in this give you some account of what has recently occurred in Tientsin, which will show the extreme degradation of this people and the darkness of their minds. Just now the whole country is flooded, and thousands of lives have been swept away. Before the river broke a messenger was sent to see the threatened spot. There was a small hole, and in it a fish. This was declared to be a god; and as it was the will of Heaven, it would be folly in them to try to stop it. When it did break, and all attempts to close the break having failed, the story changed, and it was said there were two fish—one had gone up the country and the other had remained around Tientsin, and it would be utterly useless for them to do anything until his return. A few days later the tocitai of the city went to the break to sacrifice to a fabulous tortoise or fish, who is supposed to control the waters. He went in great state, accompanied by many mandarins. Tables were arranged and everything prepared that was necessary, and then they began their performances. The tocitai offered a long prayer to the tortoise, and told of the suffering of the people by the flood of waters, and that they had made many fruitless efforts to repair the break, and begged the fish-god to let them now repair it. They then began to repair; but soon the swelling of the waters swept away everything.—The tocitai became very angry, and went again to the spot; but there was no offering and no incense this time. Cannon were brought, and the mandarin in rage abused the god for not complying with his wishes. "Did I not tell you so and so and so, and you paid no attention. You do not care for the trouble caused by so many thousands of people," etc. Bang! bang! bang! went off the big guns at the fish-god; and then the mandarin went home, feeling that he had done his duty, and that he had convinced the people that he was not responsible for the flood.

After the above occurred, a serpent was found and was at once declared to be the dragon, and was forthwith worshiped by all the mandarins and people. It seems that many centuries ago a man, and an officer of the government, while living on the Yellow river, the bank gave way, and all he did to close the place against the rising waters was in vain. He then threw himself into the breach and it closed up immediately. When the body was recovered the spirit possessed a man near by, who revealed to them that the man whose body was just found had been changed into a dragon. The Emperor hearing of it, deified his faithful servant who had sacrificed his life, and he was known and worshiped by the name of Golden Dragon. And thus millions now worship the dragon. The Golden Dragon is said to be in Tientsin now. It seems some boatmen on a grain junk belonging to a wealthy Mohammedan in Tientsin, while coming up the Grand Canal, saw something in the water, when one of them reached out his boat-hook toward it and it crept upon the book, and he recognized it to be the Golden Dragon. This they brought to their master. Another story is that an old man hailed a boatman to take him to Tientsin, when he refused. The old man told him he would lose nothing by it. He then took him, and in going, in a short time, to that part of the boat where the old man was sitting, he saw nothing but a small snake; but he recognized it to be the Golden Dragon. It was taken to Tientsin, and the most wonderful stories are circulated about it. Some say he has a square head with characters on it. It is said to have a moustache, and the ears and horns of a dragon. His tail is said to be fishy. He is said to be the color of gold and changes at pleasure; and though so small, he is said to be able to extend himself to near a mile. He appears and disappears, accompanied by several other dragons. The Mohammedan made haste and informed the officials, who at once set about to make preparations to entertain him. The officers, one and all, went to this man's house to receive the dragon. They prostrated themselves before it and burned incense. The serpent was then placed on a small dish, with some bits of yellow paper for it to lie on, and covered with a little of the same. The officer took it in his chair, carrying it in his hand to the temple, and there they all prostrated themselves again before it. The highest officer in Tientsin, the governor, went also and paid it divine honor by prostrating himself before it. Two missionaries went to see what was causing the excitement. They went up steps into a room where the serpent was, and found it very dark. They could see persons in the room, in different places, dressed in state and very quiet. Incense and candles were burning, and a great deal of fruit was placed before this serpent-god. There was a tablet, and on it written: "The divine throne of the Golden Dragon King." In front of this was the dish with the serpent on it. As they went up the steps some one cried out: "Don't let Tai-wang see the foreign devils." The mandarins did not seem to regard them with much favor as they approached the Golden Dragon. These two missionaries were recognized by a Buddhist priest, who removed the cover for a moment, and they bowed in acknowledgment and retired. Tai-wang, the Golden Dragon, turned out to be an ordinary snake, some five inches long and a little thicker than a common lead pencil. There was nothing special either in the shape of the head or the color of the skin. After this three other English gentlemen saw it, and their impressions were the same.

These are the people who are the rulers of China, and these the people the missionary has to labor among. Pray with us that God may assert his right to reign in the hearts of the millions of China. Pray for us that we may be faithful in pointing them to Jesus.

I am ever yours in the bonds of Christian love.

J. W. LAMBUTH.

CENTENARY COLLEGE MEETING.—By reference to special notice in another column it will be seen that a meeting for the college is called, to be held at Lyceum Hall on Wednesday night, December 6, at half-past seven o'clock. We trust that all the friends of education will be there to hear the distinguished speakers who have consented to deliver addresses on the occasion. We must rally as one man, and make the meeting, in its attendance and results, worthy of the noble institution it is sought to build up.

MOREAU STREET CHURCH.—A protracted meeting in this charge closed on last Sunday, resulting in fourteen conversions and the same number of accessions to the church. The converts are mostly heads of families, and some of them far advanced in years. The church has been greatly revived, and the Sabbath congregations are larger than we have seen there for a long time. Bro. White, the pastor, has reason to be encouraged with the prosperity which has attended his labors this year. Bro. Leith, from the lake shore, Mississippi Conference, and the preachers of the city rendered valuable aid during the progress of the meeting.

EDUCATED MINISTRY.

This subject has already been pretty freely ventilated in our columns. Bishop Marvin, in the St. Louis *Advocate*, sums up his views as follows:

1. No one desires that preachers should be educated more than I do. Let it be done as far as possible. Let the church tax her resources to the uttermost. Let us have a theological school. Let us have a chair of divinity in our colleges, where it can be done.

2. But when the utmost has been done we will not turn out educated men as fast as the demands of the work will require.

3. Large classes of men will always be found to whom men of good sense, though not highly educated, will be acceptable; more acceptable than the learned man, if he have the air of a pedant.

4. Many men in the church now, who are in demand in the very best and most cultivated communities, are such as have had no early advantages beyond the common school.

5. The college will not make a brilliant, attractive man of a naturally dull one. Many educated men never become acceptable preachers. If a man has no "gift," no training can *give* it to him. My conviction is, that if a man does not become a respectable public speaker on the basis of a fair English education, he would never do so with all the help in the world. You must have the "timber" to begin with.

6. I apprehend that exaggerated hopes are entertained of the results of a college course; yet I do not deprecate the present agitation of the subject. Good will come of it—has already come of it. But brethren will be disappointed in many of the young men that will come to their pulpits out of the colleges.

7. I should deplore most deeply any legislation that would make a liberal education a *condition* of membership in the Annual Conferences. The hand of God will be on many a man who can never take a classical course. I am not sure but some men—very useful men, too—whom I have known, would have been spoiled by any attempt of the sort. I am almost tempted to give names. H. S. Watts will pardon me for writing his.

8. If in any measure Methodist preachers lose their simplicity through affectation of learning, it will be a black day for us. If ever geometry and Greek, "the objective and the subjective," come to reduce our estimate of personal holiness as the prime condition of a truly useful ministry, we may write "Ichabod" upon our altars—for Methodism will be dead.

There is in some places an actual vice, which may properly be denominated a lust for fine preaching. Men go to church from very much the same motive that takes them to the theater—not to be edified, but to enjoy fine declamation.

For these reasons it behooves our colleges to maintain a high order of Christian life. Let the young men being formed for the ministry be made constantly to feel that our great qualification is a holy life—a faith that gives men power with God, and a depth of spiritual experience that gives power with men, and that all their knowledge is mere chaff if the kernel of holiness be not in it.

There is danger that preaching may become too scholastic, that the pulpit in the pride of learning may displace the cross by other themes; or if the cross be not displaced, the egotism of knowledge and of display may hide it by a heavy drapery of alien matter. The profoundest philosophy, the most consummate knowledge, is an impertinence, a shame, a crime, in the pulpit, if it shade Christ. Only when it pronounces that name, adoring, trembling—only when it gives a deeper, fuller utterance of that name—is it of the slightest value.

Preaching is nothing—worse than nothing—it is a mockery—if it does not bring men to the cross. All we know must be felt to be of use only as it helps us to get God's truth before the eyes and into the ears and hearts of men.

MISS ANNIE M. DOGGETT.

Bishop Doggett has the prayerful sympathy of the whole church in his bereavement. The death of his daughter was most beautiful and triumphant. The Richmond *Christian Advocate* speaks of her as follows:

This lady died of pulmonary consumption, at the residence of her father, Bishop Doggett, in this city, on the second instant. Her sickness was long, wearisome and painful, and was borne with the heroic fortitude of Christian faith. At the funeral her pastor, Rev. Dr. Granbery, said that of all the texts in the Bible none seemed so suitable for the sad occasion as the sublime words of St. Paul: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." The large number of friends who followed her remains to the grave on a dismal, rainy day, and stood around in silence, only broken by the solemn voice of the minister and the deep sobs of grief, until the last floral tribute had been laid on the fresh earth, attested her worth and the loss they had met in her death.

Gifted by nature with a brilliant mind, a warm heart and a generous disposition, she made many devoted friends. For months previous to her death she hesitated to speak with certainty as to her religious experience, though attending conscientiously to the duties of a Christian. But God had better things in store for her than she dared to hope. When her father's Conferences came on in the West, though extremely feeble, she urged him to attend them, and when he left she clung to the hope of living until his return. On reaching home the Bishop found her rapidly sinking into the dark valley. The closing scenes were full of tenderness and love and faith. One sentence, which had been suggested to her by a dear friend as potent to dispel her doubts, was almost constantly on her lips: "Jesus died for me." With this she fought the enemy to the very last. Only the day before she died, as the family and her pastor, with the writer and two lady friends, sat by her bedside and watched the feeble, flickering flame of life, we could hear, now and then, in a whisper, coming up out of the valley, those precious words: "Jesus died for me." They were her watchwords at the gates of death. Turning her eyes to the window, and looking at the pouring rain, she said: "I feel somewhat disappointed to-day; last night I expected to be in heaven this morning." She then added: "I fear I am too anxious to be at rest." A few days before her death, as her father was alone with her, she asked him to take her hand in his and pray for her. The Bishop did so, and while they both prayed there fell upon father and child such a baptism of the Holy Ghost as neither had ever before received. They were filled with joy unspeakable and full of glory. In this happy frame she continued until the weary wheels of life stood still, and death placed his signet on her brow. "Blessed are the dead who die in the Lord." The family are bowing under the burden of this sore affliction, but they are filled with consolation by reason of the victory won through the grace of God. The church will not forget to pray for our beloved and devoted Bishop and his family in this day of trial and sorrow. The beautiful hymn of Charles Wesley, "Lo, the prisoner is released," was sung at her funeral, as expressive of her triumphal entrance into the company of the redeemed.

MISSISSIPPI CONFERENCE.

Preachers and delegates will pay full fare on the railroads coming to Meridian, and on certificate of the secretary will be returned free. Those coming on the Mobile and Ohio, and perhaps those traveling on the N. and J. railroad, will be required to buy, on starting, tickets for the round trip.

Inasmuch as the trains arrive at a late hour of the night, it will be necessary for brethren to take lodging and breakfast at the hotels.

Prior to Wednesday members will be met at the Methodist church, at eight o'clock A. M. On Wednesday and days following they will be met at the Presbyterian church, at the same hour. Any arriving in the day-time will call at the parsonage.

JOHN A. ELLIS.

LOUISIANA CONFERENCE.

Members on their arrival in Monroe will please report at the parsonage.

Captains Dick Sinnott, J. W. Blanks and Gus. Hodge, of the Ouachita river steamboats; the North Louisiana and Texas railroad, running from Delta to Monroe; and the stage lines from Bastrop and Shreveport to Monroe, have kindly consented to convey the preachers at half fare. The certificate of the Conference secretary will enable those who pay full fare by these routes coming, to return free.

CHAS. F. EVANS.

MONROE, LA., NOV. 21, 1871.

BOOKS AND PERIODICALS.

DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. Edited by the Rev. John Henry Blunt, M. A., F. S. A. Philadelphia: J. B. Lippincott & Co. London: Rivingtons, 1871.

This volume is a large octavo of 825 pages, bound in cloth, and the typography and paper leave nothing to be desired. A copious index adds much to the value of the work. The author is a prolific writer, and is well known by his extensive labors in the field of theological lore. More than a dozen different works has he given to the public, among which may be noted: The Annotated Book of Common Prayer; The Reformation of the Church of England; A Plain Account of the English Bible; Directorium Pastorale. A Dictionary of Sects, Heresies and Schools of Thought, by the same author, is soon to be issued. The Dictionary of Doctrinal and Historical Theology is written from the standpoint of the Anglican Church, and is imbued with the High Church spirit from beginning to end. Prelacy is offensively prominent, baptismal regeneration is insisted upon, and the author avails himself of every opportunity to sneer at Methodism, and to frown upon dissent. Apart from its high Anglican theology and manifold distortions of prejudice, the work is a valuable one, evincing research and learning, and containing a vast amount of information upon the subjects which its title legitimately embraces.

THE EARTH: A Descriptive History of the Phenomena of the Life of the Globe. By Elisee Reclus. Translated by the late B. B. Woodward, British Museum. Illustrated by two hundred and thirty maps inserted in the text, and twenty-three page-maps printed in colors. New York: Harper & Bros., publishers, 1871.

This work is an octavo of 567 pages, and copiously illustrated. The publishers assure us that it "is the result of more than fifteen years' careful study, travel and research, by one of the most able living French authors, Elisee Reclus." It has already passed through two French editions. The work treats of the earth as a planet, the land, the circulation of water, and subterranean forces. From the examination we have been able to give the volume, we have been favorably impressed with its merits. For sale by Ellis & Bro.; New Orleans.

THE ANCIENT HISTORY OF THE EAST, from the earliest times to the conquest of Alexander the Great, including Egypt, Assyria, Babylonia, Media, Persia, Asia Minor and Phoenicia. By Philip Smith, B. A. New York: Harper & Bros., publishers, 1871.

This work has been universally commended by the press, and is indeed a useful compend of ancient history. None could have done better than the author in covering so long a period in such a condensed form. He has availed himself of the latest discoveries, and draws freely upon the best sources of information.

IMMORTALITY AND WORTH OF THE SOUL: Ten Scenes in the life of a lady of fashion; and miscellaneous pieces. By James B. Walker. Chicago: Henry A. Sumner; J. B. Lippincott & Co., Philadelphia; Gould & Lincoln, Boston; Sheldon & Co., New York.

R. J. Harp, of the Depository, 112 Camp street, has laid this beautiful volume upon our table. The writer is the well-known author of "Philosophy of the Plan of Salvation" and other religious works, and his character is a sufficient guarantee for the purity of the present work. Of its merits as a poem we cannot speak at present, but of its high religious tone and aim we have no doubt. Price, $1.50.

ON THE MIRACLES OF OUR LORD. By George Macdonald, LL. D. Philadelphia: J. B. Lippincott & Co., 1871.

This work is delightful reading, and profitable to the soul. The author's exposition of the miracles is in his usually simple and direct manner, and so plain that a child can understand and be edified. The volume is a handsome little 12mo, sold at $1 by R. J. Harp, Depository, 112 Camp street.

THE TEETH AND HOW TO SAVE THEM. By L. P. Meredith, M. D., D. D. S. Philadelphia: J. B. Lippincott & Co., 1871.

This work is designed for the people, for non-professional readers, and should be read by them. It is written in the interest of the dental profession, but also for the good of all. For sale by R. J. Harp. Price, $1.25.

GIDEON'S ROCK is a well-written religious story by Katherine Saunders. J. B. Lippincott & Co., publishers. For sale by R. J. Harp. Price, $1.

HARPER & BROS. have just issued Life and Letters of Catherine M. Sedgwick. The volume is edited by Mary E. Dewey. Miss Sedgwick died about four years ago, and this is the first and only memorial of her that has been published. Those who knew her as a woman, or admired her as an author, will be glad to have this Life and Letters. For sale by Ellis & Bro.

SOUTHERN VOICES is a volume of poems by William H. Holcombe, M. D., published by Lippincott & Co., Philadelphia. From a hasty glance at the contents, and imperfect sampling here and there, we think there are many pieces of genuine poetic merit. The subjects cover a wide range—religious, patriotic, personal, sentimental. The friends and admirers of Dr. Holcombe will be pleased with this contribution to our literature.

HANNAH is by Miss Mulock, now Mrs. Craik, and published by Harper & Bros.

Southern Methodism in Baltimore.

A correspondent of the Richmond *Christian Advocate* writes as follows:

For the information of your readers, especially those assembled in Conference next week, allow me to say that Southern Methodism in Baltimore, and I believe throughout the entire bounds of the Baltimore Conference, is in a better and more flourishing condition than ever before. Dr. Huston has had a considerable accession of members to his church (Trinity;) the Rev. Dr. Munsey's church (Central) has been undergoing a process of thorough renovation, at an expense of $2,800; and, better than this, Central church has been greatly blessed by *that* renovation which can only come from above, a revival of religion being in progress now, in which Dr. Munsey is much assisted by his friend, the Rev. Dr. Huston, and others. St. Paul's church, Rev. Mr. Eggleston, pastor, is completed, and will be dedicated to the worship of Almighty God on the first Sunday in December. The Rev. Dr. Duncan, of your Conference, will preach the dedicatory sermon. Bishop Paine has also been invited to be present on that occasion, and the people are in great hope that the Bishop will find it convenient to honor Baltimore with his presence. The Rev. John L. Clark preached a memorial sermon on last Sunday to as large a congregation as the house could possibly contain, in the "old stone church" on Frederick avenue, of which the Rev. J. H. DuLaney is pastor. At three o'clock an experience meeting was held, and at night the last services were held in the old church, on which occasion the pastor administered the sacrament of the Lord's Supper to his congregation. This week the old church, which stands immediately in front of the new edifice, will be torn down; so that the magnificent new building,

"With glistening spires and pinnacles adorned,"

will on Sunday next appear fronting the avenue, as if placed there by magic. The Rev. Dr. Huston will preach the first sermon in this church, and dedicate it to God's service, on Sunday morning next.

The corner-stone of the new church in South Baltimore was laid a few Sundays ago; addresses were made on that occasion by Rev. Messrs. Canter, Clark, and Dr. Huston, at the close of which $1,000 were subscribed on the spot, which amount, added to that previously contributed, it is thought, will enable the building committee to finish the house without incurring any debt.

OUT OF POCKET.—From the statement below, which we find in an exchange, some idea of the cost and profits of a first-class paper may be found:

The *Advance*, (Congregational,) of Chicago, with a large list at $2.50 a year, sunk about $75,000 in four years, and had not become self-sustaining when the late fire occurred. Its subscription price is raised to $3 a year.

The *Interior*, (Presbyterian,) in less than two years, has used up a capital of nearly $50,000.

The *Standard*, (Baptist,) with a list of fifteen thousand, had never been self-sustaining. Its publishers had to draw on the profits of other branches of business to make up deficiencies in the income of their paper.

COLORED M. E. CHURCH SOUTH.—Bishop Vanderhorst received into this church, recently, at Barnwell, South Carolina, one African Methodist Episcopal church of one hundred and forty members—three of them preachers; and another church at White Bluff of one hundred and forty members.

WE ARE pained to learn, says the Raleigh *Episcopal Methodist* of November 15, that Gormon, son of Rev. R. L. Abernethy, died on Thursday last from a wound inflicted by a gun accidentally discharged in the hands of a younger brother. We tender our Christian condolence to the bereaved parents.

"FASHIONABLE" dress and equipage are the uniform of the army of "the god of this world," and "fashionable customs" are his tactics.

Married.

At the residence of the bride's father, near Oak Hill, Alabama, November 2, 1871, by the Rev. T. K. Armstrong, Mr. WALTER H. DANIEL, of Sumpter county, Alabama, to Miss IDA F. WILLIAMS, of Wilcox county, Alabama.

On the tenth of October, 1871, at the residence of Mr. Cotnam, by Rev. J. S. Harris, Mr. BENJAMIN F. COTNAM to Miss MARTHA S. CARMAN, all of Warren county.

By Rev. J. S. Harris, on the thirtieth of October, 1871, at Cane Ridge church, Mr. EUGENE BRIOOS, of Yazoo county, to Mrs. P. M. MOZINGO, of Warren county.

Obituaries.

MRS. LADSANNA CALDREN BRITTON, wife of Captain Alexander Britton, was born in Clarksburg, West Virginia, in March, 1811, and died November 5, 1871. She was converted and joined the Methodist Church in September, 1824, and was married to Alexander Britton on the third of December, 1829. She resided at Rockport, Indiana, from 1837 to 1850. From 1850 to 1870 she lived in New Orleans. In February last she removed with her family to Jefferson, Texas. Having been in bad health for some months, she left home with her husband for New Orleans, with the hope that the change might prove beneficial; but she grew rapidly worse, and expired on the steamboat on Red river. Sister Britton was for twenty years a member of the Methodist Episcopal Church South in New Orleans, and for many years was under my pastoral care. She was a most exemplary Christian, devoted to the church, and a meek and loving disciple of Jesus. Many who knew her in the church and in the social walks of life will bear witness with me to the manner in which she adorned the doctrines of God, her Savior, by her uniform and consistent piety. Her religion was beautifully exhibited in the domestic circle, and made its hallowing and sanctifying influences felt in her relations as wife and mother. From the time of her conversion, in her thirteenth year, until her death she walked closely with God; and when the final hour came she was without fear and ready to depart. Her path was "like the shining light, that shineth more and more unto the perfect day." Her last moments were full of peace and assurance, and she died with a smile upon her face. Sister Britton was the mother of ten children. Her husband and three children survive her. To them her memory is as ointment poured forth, and her life and death point them to the Lamb of God and to the home of the blessed in heaven. LINUS PARKER.

DIED, at her residence in Summit, Mississippi, October 19, 1871, Mrs DELIA HAYNES, daughter of Robert and Eliza McCay, who was born in New Orleans, Louisiana, May 19, 1822, and was married, in Pike county, Mississippi, October 21, 1847, to Bythell Haynes, Esq., of Clinton, Louisiana.

Her early married life was spent in Clinton, where she enjoyed a great deal of happiness with her husband, who was known and esteemed as one of the best citizens of that place.

She became a member of the Methodist Church many years ago, and was a worthy exemplar of the religion of Jesus. She became religious not from the force of circumstances, but from a deep, settled, fixed principle; and the same motive urged her forward in every good word and work, encouraging all good Christians, and rejoicing in the spread of the Redeemer's kingdom under every name where the banner of Christ was unfurled. Her mental capacity was of a very high order. She loved to talk on the subject of religion and theology, and her good sense and well-informed mind made her conversation pleasant, instructive and edifying.

The long affliction that ended her pilgrimage wrought in her the fruits of holiness. When her body was tortured with racking pains, so that death at any time would have been a happy relief, the vigor of mind rose above this, and the patient, submissive spirit cried out, in the language of Job: "Though the Lord slay me, yet will I trust him." To a friend she was the truest of friends. To her aged mother, sisters and only daughter she was very precious. God hath taken her to rest. The weariness and tosses of life are ended. The better world has added to its society one whom we prized highly and loved dearly. The amiableness of her spirit and her strong confidence in God are an example worthy our imitation.

ONE WHO LOVED HER.

Agt's & Publisher's Department

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Nov. 27, 1871:

A—C G Andrews, Alex Agar, Edwin Alden $16, D Appleton & Co,

B—M C Blackburn $6, E Lee Blanton, Dabney Ball $5, Barnes & Wilkinson, J W Burke & Co, Bramhall, Smith & Co, Blymer, Norton & Co, Henry Bainbridge & Co, A S Barnes & Co.

C—H C Clarke $9.72, H J Carter, Baxter Clegg, J H Curry, A M Campbell, Colby Bros. & Co, William J. Carlton.

D—Julia A Danks $5, R A Davis $6.

E—Charles F Evans, William A Edwards, Eagle Pencil Co.

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H—C M Hamlin $2.50, W H Hartwell, Jas K Hamblin, Charles Hutchins $4, H M Hitchcock, Charles W Harris.

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J—A M Jones, P A Johnston $27, R J Jones $29.

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N—J D Newsom, Thomas Nelson & Sons, Joseph Nicholson.

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P—Thomas Price, Robert Parvin, Pott, Young & Co, I, J Powers.

R—J K Rankell $76.81, A Riser $5, B B Ross, James Robertson, A H Redford.

S—R A Sibley, J W Schermerhorn & Co. 2 lots, George S Scofield, Steel & Smith, Chas Scribner & Co, Sheldon & Co.

T—J L Terry $47.80, J K Thompson $2.65.

U—Universily Publishing Company.

V—Veal & Marshall.

W—James M Weems $2.75.

Y—N B Young.

Instructions for shipping should be full and explicit. A little care in this respect may prevent weeks of delay, for which we cannot be held responsible, when it results from haste or carelessness in the instructions.

In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

THOMSON & Co.—*Carriages.*—These gentlemen's card appears elsewhere. Our friends from the country and others will find it to their interest to call on the above firm when they want anything in their line. We can recommend them as turning out good workmanship, and at the same time reasonable in their prices.

SMITH'S LIFE TONIC AND PULMONIC SIRUP. This new remedy is made from a vegetable product found in the Louisiana swamps, and is a sovereign balm for consumption, catarrh, bronchitis, etc. These gentlemen have a long list of names, all of which bear testimony as to its curing them of the different diseases specified in the advertisement, many of them old residents of this place. The large business that they have done, and are still continuing to do, compels them to enlarge their laboratory, which they are doing at a large expense. Messrs. Smith & Co. have opened branch offices in nearly all the large cities. We refer our readers to their advertisement.

MUNFEE'S PLOW.—Our young friend Mr. Kelly is the agent for this improved plow. It has given general satisfaction wherever used. We invite our patrons to call and see him when they want a good, durable and cheap plow.

NEW ADVERTISEMENTS.

MILITARY HIGH SCHOOL, 188 RACE street, head of Coliseum Place.
T. B. EDWARDS and SAM H. LEWIS, Principals.
Will prepare pupils to enter the Louisiana State University or any other college in America. A Commercial and a Primary Department attached. Military discipline, with daily drill.
Circulars to be had at the school or at Jas. A. Gresham's, 92 Camp street. no30 2m

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PRACTICAL PAPER-HANGER,
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263.....CAMP STREET.....263
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—GO TO—
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80 & 82.....CARONDELET ST.....80 & 82
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All operations in Operative, Mechanical and Surgical Dentistry carefully performed. Nitrous Oxide and other Anæsthetics administered. no30 1y

ENCOURAGE HOME INDUSTRY.
First Premium Shirt Manufactory.
All orders from the country will have the same care and attention as though the patron were here to select goods and direct in the manufacture. Measures should accompany all orders. Address
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THE "DOMESTIC"
IS THE "KING"
Of Lock-Stitch Sewing Machines.
ON SITTING DOWN TO THE "DOMESTIC" the first expression is frequently an exclamation of surprise: "Why, how *easy it runs!*" The value of this feature is apparent from the fact that no power is so costly as that of human muscle; but when it is remembered that the health of multitudes of women is permanently injured each year by using heavy-running machines, its importance seems incalculable. Over fifty per cent. of the average power used by other machines is saved in running the "Domestic."
All improved kinds of Sewing Machines. The Wilcox & Gibbs, and the Silent Family Sewing Machine, to run by hand or foot—recommended by the medical faculty as the only one fit for use by delicate ladies, on account of its lightness.
You save $8 to $10 by purchasing Sewing Machines here.
Also, a large assortment of LADIES' READY-MADE SUITS, all colors and styles, manufactured on our celebrated Sewing Machines.
M. S. HEDRICK, Proprietor,
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Cash Agents wanted. no30 6m

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COMMERCIAL COLLEGE,
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The Commercial Athenæum of the South.
This is a chartered institution—a full course Business College—in all its departments perfect. Stores and Banks are connected, and daily Lectures given.
Sixty-two premiums—gold and silver medals, diplomas, money prizes, etc.—attest the superior merits of this institution. Scholarships issued by Soule's College are good throughout the International Business College Association, located in all the principal cities of the States and Canadas.
For full information in regard to terms, curriculum, etc., call at the office of the institution or send for a College Journal. Address GEO. SOULE, Principal,
no30 3m Glass Box 1522.

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FOR 1872.
OVER ONE HUNDRED PAGES, PRINTED IN TWO COLORS,
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Four Hundred Engravings of Flowers, Plants and Vegetables,
With Descriptions, and *Two Colored Plates.*
Directions and Plans for making Walks, Lawns, Gardens, etc. The handsomest and best Floral Guide in the world. All for Ten Cents to those who think of buying Seeds. Not a quarter the cost. 200,000 sold of 1871. Address
JAMES VICK,
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The New Louisiana Remedy
FOR CONSUMPTION, CATARRH, BRONCHITIS, Asthma, Coughs, Colds, Throat Diseases, etc., is made from a vegetable product of the swamps of Louisiana. It is prepared only in New Orleans, and put up in two forms, known as
G. H. SMITH'S PULMONIC SIRUP, AND SMITH'S LIFE TONIC,
and creates, wherever introduced, a profound sensation. The Life Tonic, with Smith's Liver Pills, is an effective remedy for Chills and Fever, Dyspepsia, Loss of Appetite, General Debility, Female Irregularities, etc. This remedy is the BLOOD PURIFIER of the century. It is delicious to the taste and absolutely harmless. An infant can take the Pulmonic Sirup with benefit. The proprietors give a long list of HOME references, comprising some of the first names in New Orleans.
G. H. SMITH & CO., Proprietors,
20 Baronne St., New Orleans.
Caution to the Public.—Be sure to get the right article.
Among the references are Hon. S. Beldon, Attorney General; Hon. C. O. Dugue, Ex-Judge District Court; General Thomas M. Scott, of J. Pinckney Smith & Co.; Rev. L. P. Hentz, Lutheran Church; Captain J. J. Rivera, foreman of the *Bulletin* office, and many others. no30 6m

NEW ADVERTISEMENTS.

GENERAL AGENCY OF
Murfee's Celebrated Subsoil

Price of No. 1 Plow, with Openers.... $8 00
Pacific Guano Co.—Capital, $1,000,000.
Soluble Pacific Guano, $50 per ton.
For further information address
W. F. KELLY, Agent,
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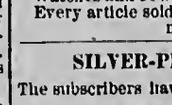
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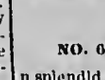
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CANAL ST., COR. ROYAL, NEW ORLEANS,
IMPORTERS OF
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PLATED WARE, HOUSEKEEPING GOODS,
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MANUFACTURERS OF
PURE COIN SILVERWARE.
Watches and Jewelry carefully repaired. Every article sold fully guaranteed.
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The subscribers have now on sale, at their
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12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
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The Child's Corner.

NURSERY RHYMES FOR LITTLE SCIENTISTS.

FOR THE LITTLE BOTANIST.

Little Bo-Peepals
Has lost her sepals,
And where do you think she'll find 'em?
In the involucre,
By hook or crook, or
She'll make up her mind not to mind 'em.

FOR THE CHEMICAL CHILD.

Sing a song of acids,
Base and alkali,
Four-and-twenty gases
Baked into a pie;
When the pie was opened,
Wonderful to say,
Oxygen and nitrogen
Both flew away!

FOR THE ASTRONOMIC INFANT.

By-Baby buntlag,
Father's gone star-huntlag,
Mother's at the telescope
To read the baby's horoscope.

By-Baby bua told,
Father's found an asterold;
Mother makes by calculation
The angle of its inclination.

FOR THE YOUNG GEOLOGIST.

Trilobite, Graptobite,
Nautilus pie.
Seas were calcareous,
Oceans were dry.
Eocene, miocene,
Pliocene, tuff,
Lias and trias,
And that is enough.

The Open Hand.

DEACON DODD.

Deacon Dodd once feelingly said
About his Betsy, long since dead,
"If ever an angel loved a man,
That angel, sir, was Betsy Ann;
If I happen'd to scold her, she was so meek,"
(Which the deacon did seven times a week!)
"She'd clap her apron up to her eye,
And never say nothin', but only cry."
But, ladies, p'haps you'd like to be told
That Deacon Dodd, like other men,
Waited a year, and married again;
But he married a most inveterate scold.
And now 'tis the deacon's turn to be meek,
As he gets well rasped from week to week;
But rather than "open his head" he'd burst—
He wishes the second was with the first!
But as she's as tough as a hickory limb,
No doubt she'll live to say of him,
"If ever a saint the footstool trod,
That man—that saint was Deacon Dodd."

"*Country Love and City Life.*"

FIRST THOUGHTS OF GOD.

When Helen was about five years old her mother left her one night, after putting her to bed, saying:

"Helen must be a good girl and go to sleep; God will take care of her."

Her mother had been talking to her about God, in a simple way, hoping to lead her to see him through his works, the beautiful things which he has made, as flowers and trees and birds.

Helen did not feel very sleepy; so she lay awake thinking how strange it was that God would take care of her, when she could not see him.

Then she talked in her childish way, as she looked toward the window, where she could see the moonlight and the stars, saying:

"God is very good to make a bright moon, that all his little children may have some light in the dark. God's little birds have had their supper, and have gone to sleep on God's trees. God will take care of them, and wake them up in the morning. God has a very large place to live in. The stars are very high. Pa couldn't reach them with a ladder; but God is higher. He won't let them fall down. I like God."

I relate this little incident that children may see the goodness of God in revealing himself as a friend and father, and in showing his character by the beautiful works of creation which we see around us; which are made to give us pleasure, as well as to teach us of him.

The youngest children can learn something of God, and they should thank him that he has given them minds capable of learning about him, and friends to teach them.

God had begun to teach Helen by his Spirit impressing on her mind the instructions of her parents, and by directing her attention to his works. This was not too small a work for the great God; for he tells us that he notices even the fall of a sparrow, and counts the hairs of our heads. This means that our smallest concerns are known to him, and that he is interested therein.

Helen recollects this incident, now that she is a woman. The next thing which she remembers of her ideas of God, and her relations to him, was when she had reached the age of eight years. She awoke one night when all was silent, and so dark that none of the objects in the room could be plainly seen. Soon these words of a hymn, which she had learned some time previous, came to her mind:

"Almighty God, thy piercing eye
Strikes through the shades of night,
And our most secret actions lie
All open in thy sight."

Helen thought of God as knowing all *her* thoughts and words and actions. Then a voice seemed to whisper within her bosom:

"Helen must be a good girl, kind and obedient and diligent, and grateful to God."

Then she felt that she had not been a good child, and she remembered many things she had done, unkind and angry words spoken, selfish acts, and still more naughty thoughts. Also she thought that many times she had not cared much about her prayers, and sometimes omitted them altogether. She thought of all this, and was afraid God did not love her.

She was conscious of sin, and thought of one in particular which she had kept concealed from her mother. But she consoled herself, saying she would think more of God, and try to become a better girl. Then she thought of many ways in which she could improve. Thus she quieted her conscience, and soon fell asleep.

Helen did not take the right course. The Holy Spirit had convinced her of sin, and was endeavoring to lead her to Jesus. Instead of trying to *make herself* better, she ought to have gone at once to him, confessing her sins, and asking him to make her truly sorry for them; also praying for his grace to help her to become a good child.

But her resolutions were made in her own strength. She had not been to Jesus, and therefore had no power to do right; for he alone can give this.

At last she went to Jesus, feeling that there was no goodness in herself, and that of herself she could never become better. So she asked him to forgive her sins, and to walk by her side, leading her by the hand, that she might do the things that please him. For this is just what he does to those who ask, although they cannot see him or feel his touch. He is there, close by their side, to help them in all they do, and he makes them feel his presence in their hearts.

Helen's prayer was heard, and after this, by looking unto Jesus, she found it easier to do right.

HAPPY FOR THREE PINS.

We once saw a little girl ask her mother for a piece of the moon. She thought that beautiful thing would make her happy. We knew how many would be pleased if they could get something not to be had.

We knew a little girl who told her papa if he would buy for her a little thing covered with gold beads she would be so happy. She promised, if she could only once own that glittering thing, she would never ask him for anything else. Her father was very kind, and, although he knew that it would only make her happy a very short time, yet he bought it.

That little girl's cup of pleasure was full. She was so delighted that everybody meeting her thought her face was like sunshine, because her heart so rejoiced. But a few of the gold beads dropped off. The charm was gone. Her source of pleasure was dried up. Not one week had passed before she thought her bright, beautiful present was good-for-nothing.

We were lately riding in a 'bus, and there was a neatly-dressed old lady who had on her lap a large bundle of newly-washed clothes. It was a windy, dusty day. Her newspaper wrapping but poorly covered her clean linen. She drew up one end, and the other was loose. She needed four, instead of two hands, to keep out the flying dust. We could wish she had a better covering. When we handed her three pins, it would have done your heart good to see how happy those simple pins made the old laundress. Had we presented her with $5 they could not have done the duty of the pins. Her regular employment for months—perhaps *years*—may have depended on the *cleanliness* of those pieces of linen. How little will make us happy, if we have a contented heart and never forget that we deserve so little.

The good old Christian who, in her deep poverty, invited a tract distributor to sit down at her red-pine table, made the visitor wonder. She had *dry bread* and *turnip-tops* for her frugal meal. Said the visitor: "Aunty, where is your *salt*." "My dear child," said the aged saint, "that would be too much for a poor sinner like me. I bless God for what he gives, and ask him for a thankful heart."

That humble meal had a happier guest than a thousand princely tables groaning with every kind of luxury. "How little we need to make us happy," said a fellow pilgrim to the writer, as he sat in a *tomb* in Africa, sharing the humble food prepared by an Arab. But to learn this lesson aright we must go where St. Paul went. "I HAVE LEARNED TO BE CONTENT."—*Rev. W. H. Van Doren.*

THE HALF-WAY PLACE.

"John," said the teacher, "have you found the beloved disciple's place, in Jesus' bosom? Are you with him today?"

John's eyes and glad smile said even more than his "I hope so."

"And Fred, how is it with you?"

"I guess, if there is any half-way place, I'm there," said Fred, who had been halting some time between Christ and the world.

"And how long do you mean to stay there?"

"I don't know. I can't get any further."

"Ah, you mistake. Where is the half-way place? Where would it have been to the prodigal, had he stopped there? Still a long way from home. No father in sight. No home near. No food. No clothes. No fatted calf. No golden ring. The feast not made. He never would have heard those precious words: 'My son was lost and is found.' He would still have been lost. Half way home would have been no better than the far country. But there is no half way place. Half a Christian is still a sinner. Half way to heaven is nowhere near the pearly gates. Half way to Christ is still on Satan's ground, for 'he that is not with me is against me.' Christ wants your whole heart or none. Do you like half-way friends?"

"No; I despise them."

"Do you suppose Christ wishes such friends? Do not stop any longer where you are. If the Lord be God, serve him; if Baal, follow him.

"The half-way place, if such there be, is Satan's favorite ground."—*Sunday School Times.*

A LITTLE PREACHER.—"I am going to preach the gospel, and tell the world of the coming of Jesus," said Willie.

"He will come before you know enough," said his brother.

"Then I'll be good, and show them what God likes us to be," said Willie humbly.

Yes, indeed, we can all do that. It is the best preaching in the world.

A TOUCHING REPLY.—A Chinese convert being asked, "Who is the children's friend?" replied: "Their parents are their friends, their teachers are their friends. God the Father is their friend, and the Holy Spirit too, but I think Jesus Christ is their best friend."—*American Messenger.*

INVINCIBLE.—Why did the Invincible Armada perish, despite the beauty of its vessels, and the long-tried experience of its mariners? Probably the very fact that it called itself invincible had some share in its defeat. God allows us the epithet only after the fact.

The Farm and Garden.

THE CATTLE DISEASE.

The great losses from the death of cattle in the West and Northwest induced General Capron, late Agricultural Commissioner, to appoint a commission of scientific and practical gentlemen to investigate and report upon the several diseases of cattle, supposed to be contagious, and from which such heavy losses had resulted.

The commission consisted of Dr. Gamgee, an eminent English veterinary physician, Mr. H. W. Ravenel, of Aikin, South Carolina, Colonel T. J. Billings and Surgeon Curtis, of the United States army.

Their report is lengthy, but interesting. A considerable portion of it is devoted to *splenic* or *periodic fever* in cattle. This is the disease to which cattle of higher latitudes are liable, when brought in contact with those recently driven from Southern and malarious regions.

Dr. Gamgee, after the largest observation upon Texan cattle driven to the Northwest, states that if Texan and Northern cattle are separated merely by a fence, disease is not communicated by the former to the latter; but that if Texan or other cattle from low latitudes graze upon a piece of land, and if Northern cattle soon after graze upon the same land, that the latter will be liable to the splenic fever, which is ordinarily fatal.

His conclusions on this very interesting subject may be thus summed up:

Southern cattle have a latent form of disease, caused by the soil and vegetation upon which they feed, and the water which they drink; that their systems are charged with poisonous principles which accumulate in the bodies of acclimated animals that enjoy an immunity; that Southern cattle may be driven so that they improve in condition, and yet, for some weeks, and probably not less than three months, they keep excreting the deleterious principles which poison the cattle of the States through which the herds are driven on their way North and West; that all cattle in Northern States, without regard to age or sex, if they feed on grass contaminated by Southern droves, are attacked by splenic fever; that the disease occurs mainly in the hot months, and never after the wild grasses have been killed by frosts; that heat and drought aggravate the disease; that it has no analogue or counterpart among human diseases, but is, however, developed under conditions which prevail where the so-called malaria injuriously affects the human health; and that it is an inourable disease, as we know of no antidote to the mysterious poison inducing it. The only prevention of this disease is driving the cattle very late during the fall or in the winter.—*Practical Planter.*

WHEN TO APPLY FERTILIZERS.

The best time to apply any kind of fertilizers is before the soil becomes utterly impoverished, before the crop suffers for the want of it, and the season of the year or particular time with reference to the crop or growth to be immediately affected by it, should be early enough to allow of the seasonable ripening of whatever is influenced by it. Plaster, ashes, lime, composted manure or uncomposted, guano or anything else of this kind, should be applied either the fall or winter preceding the season you expect its first benefit. When applied late, the growth is carried on out of season, at a time when the ripening process alone should be going on. Late manuring brings a train of disadvantages, for all know that it is far easier to keep up a plot of ground than to raise it when exhausted, and more profitable; and as to the part of the year when fertilizing should be attended to, there can be no doubt in the minds of thoughtful fruit-growers that if they expect their trees and vines to stand the cold of winter, come into fruit-bearing, healthy growth the best possible, the young shoots and canes must be ripe, hard, and the buds developed, and not soft, spongy, green and half matured, half developed. More depends upon the perfect ripening of grape vines for good manuring and bearing than many have been in the habit of thinking. Late manuring, late summer cultivating, over-manuring with coarse raw manure, too short pruning and over-cropping, are among the causes that produce this state of things.—*Pleasant Valley Fruit and Wine Reporter.*

AUTUMN AND WINTER GARDENING.

At this season the work will partly consist in preparing for winter. Cold frames should now be made and filled with well-rotted manure; good rich soil should be placed on top to the depth of from ten inches to a foot. These cold frames can be filled out with lettuce, radish, parsley and such small vegetables as are generally used in seasoning soups. This will be a great convenience in bad and cold weather, as all these little necessaries can be obtained without plowing and wading ankle deep in mud and water; and besides, they are indispensable. A moderate bottom heat, composed of oak leaves, stable manure and some cotton seed, will act well for forcing asparagus, if three year old roots are planted in boxes or small tubs, with well-enriched soil for them to grow in. They will pay very well for the labor bestowed on them. It is a delicate and refreshing vegetable, and recommended highly by physicians for persons recovering from sickness as nutritive and invigorating. In the cold frames the dwarf early-frame pea can be grown with success; dwarf snap beans and small quantities of potatoes will do fine in cold frames, and a sufficient quantity to supply the family table until those in the open ground are ready for use.—*J. P. in Our Home Journal.*

PAINTING HOUSES.—The best time for painting the exterior of buildings is late in autumn, or during the winter. Paint then applied will endure twice as long as when applied in early summer or in hot weather. In the former it dries slowly and becomes very hard, like a glazed surface, not easily affected afterward by the weather, or worn off by the beating storms. But in very hot weather the oil in the paint soaks into the wood at once, as into a sponge, leaving the lead nearly dry and nearly ready to crumble off. The last difficulty, however, might in a measure be guarded against, though at an increased expense, by first going over the surface with raw oil. By painting in cold weather, one annoyance might certainly be escaped: namely, the collection of small flies on the fresh paint.

IRISH POTATOES.

Irish potatoes may be planted *now* with as much certainty of success as at any period of the year. Planted now, they will come to maturity much earlier than if delayed till close of winter. Maturing, as they will, early in the season, the first crop can then be removed, and another planted immediately upon the same land. We may easily raise two crops of potatoes on the same ground in one season, even when the first planting is delayed till March. I have lately been shown some very fine "early rose" potatoes, the product of a second planting made in June.

Potatoes planted now will come up and be cut down several times during the winter by the frost. This makes little or no difference, however, as all below the ground will continue to grow—slowly, it may be, yet surely; and thus, when the mild weather of spring comes on, the plant has nothing to do but to put up its stem again and go right off to growing. Then, in a few weeks, you will have potatoes fit for the table. Try a few now, and report your success therewith.

Potatoes being one of the most productive, and, therefore, cheapest, are at the same time one of the most palatable and wholesome articles of food that a beneficent Providence has bestowed on fallen man. We cannot have too many of them; as they are good for man and beast, and in season all the year round. By all means, plant potatoes, and plant some now.—*B. W. J. in Our Home Journal.*

HANDLING HOGS.—A practical breeder gives the following advice, which in the main we think sound for those whose herd is not too large, and who are engaged in mixed husbandry: "To handle hogs to the best advantage, a pasture is needed of mixed grasses, clover, blue grass and timothy, and it is best if there is no running water or stock ponds in the lot. Hogs do better where there are no branches or stock ponds to wallow in. In place thereof, have good well water pumped for them. Have troughs made, and nail strips across, eight inches apart, to keep the hogs from lying down in the water, and let these hogs be put on floors, to keep them from digging up wallowing holes. If any feed be given it should be soaked in swill barrels for twelve hours before feeding—no longer—and feed to them as drink."—*Germantown Telegraph.*

THE SEX OF EGGS AND PLANTS.—A correspondent of the *Ruralist* gives the following rule for determining the sex of plants and eggs: "Now, permit me to say, I can instantly, on a general principle, determine the sex of eggs and other things. In walking through your garden please notice the acute-pointed buds and the obtuse ones on your cherry tree and other fruit, and when the season of efflorescence occurs, in every instance the obtuse form produces the flower, the others the leaf. So also with the strawberry vine: the roundish form of leaf is producing, and the pointed leaf non-producing; and so with the eggs: in every instance the roundish form produces the female, and the long eggs are invarinbly males."

GRAFTING POTATOES.—A novel experiment was tried by a neighbor of mine this season. He took an early Goodrich potato, cut out every eye and inserted in their place the eyes of the old-fashioned red potato. He made only one hill of the grafted potato, and he dug from that one hill sixteen and a half pounds of potatoes that were neither like one nor the other.—*W. P. in Country Gentleman.*

RYE sown in November or December often produces a good crop. Where the land is not prepared in season for wheat, it may be sown to rye with profit.

HOUSEKEEPERS' DEPARTMENT.

BRUISED PEACH LEAVES are said to be a certain, easy and painless cure for warts; and also a sure agent for healing punctures of nails in the foot, either of man or beast.

TO REMOVE IRON RUST.—Dissolve half an ounce of oxalic acid in a bottle with cold, soft water; cork it and label plainly, "Poison," and it is always ready. On washing day dip the rusted spot in the solution, and hold it in a current of steam, such as will issue from the spout of a teakettle when the water within does not cover the base of the spout. Repeat, if necessary. Then wash.

A USEFUL PRECAUTION.—There is a very simple process by which muslins used for ladies' and children's dresses can be prevented from catching fire. Dissolve a small piece of alum in the water in which muslins are rinsed. When dry, if a light be put to them they will smoulder away slowly, but not break out into a blaze. And this, so far from being injurious to muslin, improves its appearance greatly.

PASTE THAT WILL KEEP A YEAR.—Dissolve a tablespoonful of alum in a quart of warm water. Add flour sufficient to give it the consistency of thick cream and stirred in smoothly; put in a thimbleful of powdered rosin and half a dozen cloves. Then pour into this a teaspnful of boiling water, stirring well all the time; let it remain over the fire till it is thick like mush, which will take but a few minutes. Put into an earthen dish, cover and set in a cold place. When needed for use soften a portion of it with warm water.

TIN CANS.—Every one knows the difficulty experienced in ordinary domestic economy of opening or unsealing the soldered tin vessels containing canned or preserved fruits, meats, etc. The suggestion has been made of using fusible cement, instead of the ordinary solder, which, while sufficiently tenacious at ordinary temperatures, will readily yield to the heat of boiling water poured on it. An additional advantage of this method would be that any one could fasten up a can filled with the substance to be preserved without the aid of a tinner or his soldering irons.

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TWENTY-SECOND ANNUAL STATEMENT

—OF THE—

Crescent Mutual Insurance Company

Gross Premiums for the year...$173
Assets of company, April 30, 1871 90
Net Profits for the year..... 18

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CERTAIN colored rays of light are particularly favorable to the development in organic infusion of infusorial life, while other rays are more favorable for the production of microscopic forms of vegetable life. Thus, W. Pouchet says, *white* light is the best fitted for obtaining the former result, after which comes the *red* ray, then the *violet*, the *blue*, and finally the *green* ray. On the contrary, for the development of vegetable "proto-organisms," the *green* ray is the best fitted; next to this the *blue* and *violet* rays; and lastly the *white* light; the *red* ray hindering the development of these organisms.

ABOUT ICE.—Besides the fact that ice is lighter than water, there is another curious thing about it which persons do not know perhaps—namely, its purity. A lump of ice melted will always become purely distilled water. When the early navigators of the Arctic seas got out of water, they melted fragments of those vast mountains of ice called icebergs, and were astonished to find that they yielded only fresh water. They thought that they were frozen salt water, not knowing that they were formed on the land, and in some way launched into the sea. The fact is, the water, in freezing, turns out of it all that is not water—salt, air, coloring matter, and all impurities. Frozen sea water makes fresh-water ice. If you freeze a basin of indigo water, it will make it as pure as that made of pure rain water. When the cold is very sudden, those foreign matters have no time to escape, either by raising or sinking, and are thus entangled with the ice, but do not form any part of it.

THE FALL of a meteorite last May in Maine has drawn fresh attention to the subject of meteorites, which has been discussed in a recent number of the *Bowdoin Scientific Review*. It has been calculated that the number of these bodies which pass through our atmosphere in twenty-four hours, and would be seen by the naked eye if it were dark enough, is not less than seven and a half millions; and that at least four hundred millions would be visible by the assistance of the telescope. On many nights the number of these has been so great that they might be compared to snow-flakes falling through the air. On the twelfth of November, 1833, during the space of three hours not less than two hundred and forty thousand were seen from one point of observation.

"These bodies are undoubtedly, for the most part, very small, though sometimes weighing several hundred pounds; and they possess a proper motion about the sun, precisely as do the planets. The planes of their orbits cutting that of the earth's, they are liable, of course, as a consequence, to be drawn to the earth by its superior attraction whenever a near approach occurs; or they may possess sufficient velocity to enable them to pursue a modified but uninterrupted course through the upper regions of its atmosphere. In either case it is easy to see that the resistance and friction arising from their enormous velocity must result in raising their temperature to a glowing heat, or in dissipating them in vapor; whence the light and luminous trains which they so frequently leave. The actual fall of meteorites, when observed, is generally accompanied with loud explosive reports. These find their explanation in the obvious fact that the air must be very greatly compressed in front of them by their rapid flight; and, in rushing past them laterally, it quickly falls in and fills the more or less complete vacuum formed in their rear, thus producing the series of reports, like musketry or artillery fired in rapid succession. The reason why so few reach the earth is found in the fact that, for the most part, they do not exceed a few grains in weight, and hence become entirely dissipated in vapor before reaching us; or in the fact that their velocity and direction enable them to escape the earth's atmosphere before this result is reached. The bodies which compose the November shower are, for the most part, exceedingly small—very few weighing more than a pound, and most of them only a few grains. It is calculated that they begin to burn at a height of seventy-four miles, and are burnt up and disappear at a height of fifty-four miles. Their visible paths are about forty-two miles in length. Those which are of a sporadic character may be distinguished from those which have a close relation to each other by attending to their frequency, which is much less, and to their directions. Those which constitute the so-called showers occurring in August and November have been found to be revolving about the sun, in either case in elliptical orbits. The November ones have their aphelion just beyond the orbit of Uranus, and their perihelion on that of the earth; and the plane of their orbit is inclined to that of the earth about seventeen degrees. The points in the heavens whence these and other meteoric showers seem to proceed are called radiant points. Upward of fifty such points have been observed, thus suggesting that there may be upward of fifty rings of these bodies in constant motion about the sun. Chemical analysis has shown the presence of oxygen, hydrogen, nitrogen, sulphur, phosphorus, carbon, silicon, iron, nickel, chrominm, tin, aluminium, magnesium, calcium, potassium, sodium, cobalt, manganese, copper, titanium, lead, lithium and strontium. Careful microscopic study has shown that the matter of which meteorites are composed was at one time in a state of fusion; and that proximately they are made up of small rounded globules, which have accumulated and been more or less fractured by mutual impact, and finally consolidated by the heat produced by their flight through resisting media."

"AND SO ye have taken the teetotal pledge, have ye?" asked one Irishman of another. "Indade I have, and am not ashamed of it aither." "And did not Paul tell Timothy to take a little wine for his stomach?" "So he did; but my name is not Timothy, and there is nothing the matter with my stomach!"

"MOTHER," said a little girl who was engaged in making her doll an apron, "I believe I will be a duchess when I grow up." "How do you ever expect to become a duchess, my daughter?" her mother asked. "Why, by marrying a Dutchman, to be sure," replied the girl.

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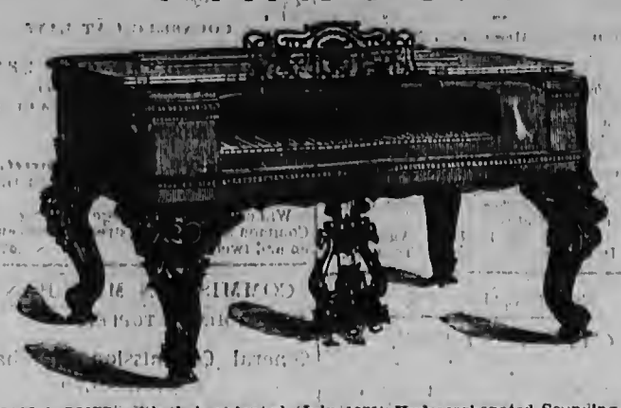

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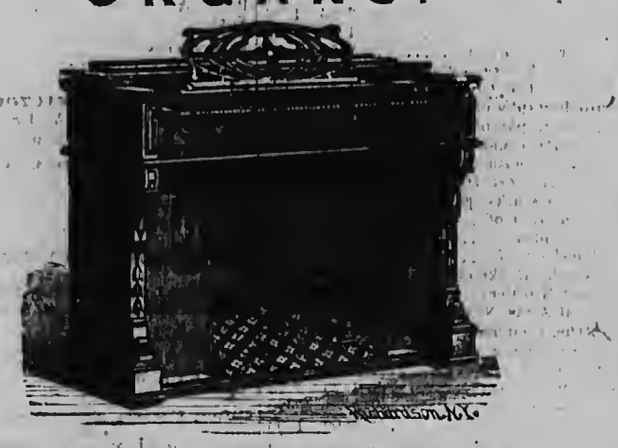

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We mentioned in our last issue that the State Fair having attracted a large number of visitors from the country, the general market had presented an appearance of more animation. Sugar was in good request on Saturday, but has since been unsettled by more liberal receipts, closing on Tuesday with more steadiness at about previous rates. Molasses has been still more unfavorably affected by the pressure of the supply on the demand, and on Monday gave way 5c. ₱ gallon, but on Tuesday showed more firmness. We have no quotable variation to report in flour. Corn has been in light supply and fair demand, and prime white has commanded fuller prices. The demand for pork has improved, and prices have advanced 25c. ₱ bbl. Bacon also has exhibited more steadiness, especially on Tuesday, when it closed with increased firmness.

The river is 13 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi.....bales..	19,072
Lake.....	27
Arkansas.....	3,724
Mobile.....	2,657
Texas.....	88
Total.....	25,568

On Saturday, under favorable telegrams from Liverpool, factors raised their pretensions ¼c., which checked the movement, but a moderate business was done during the morning at an irregular improvement of ⅛@¼c. Later in the day, buyers refusing to go on at the full advance claimed, factors were compelled to meet the demand more freely. The sales, nevertheless, did not exceed 3,800 bales, and the closing quotations showed an improvement of barely ¼c. On Monday, the telegrams from Liverpool being again encouraging, factors were more stringent in their pretensions, and the sales during the morning were at full prices, but later in the day the advantage was on the side of the buyers, and at the close the previous improvement had been nearly lost. Being enabled, however, to operate at easier prices, the movement was more animated, and the business embraced 6,900 bales. On Tuesday the demand fell off, and there being but little competition among buyers, and a more ample supply, factors were compelled to give way ⅛@¼c. in low middling and the better grades, and ¼c. in the lower. Prices at the same time exhibited considerable irregularity, some transactions in low middling and middling showing a decline of fully ¼c.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 219,460 bales, against 279,966 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 149,651 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 36,886 to France, and a decrease of 108,439 to Great Britain, and of 38,098 to other foreign ports.

We quote:

Ordinary.....	16 @ 16¼
Good ordinary.....	17¼ @ 18
Low middling.....	18¼ @ 18½
Middling.....	— @ 18¾
Strict middling.....	18¾ @ 19
Good middling.....	19¼ @ 19¾

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	26,568	
Arrived previously.....	234,781	260,349
		285,672
Exported past three days.	18,639	
Exported previously.....	149,505	168,144
Stock on hand and on shipboard..		117,528

SUGAR.—The crop is coming in more freely, and liberal receipts have unsettled the market. Buyers hold off, hence prices have ruled lower. On Saturday most of the receipts were disposed of, but on Monday the supplies were only partially sold, and prices ruled at 5@6½c. for inferior, 6¾@7c. for common, 7¼@7½c. for good common, 7¾@8c. for fair, 8¼@8½c. for good fair, 8¾@9¼c. for fully fair, 9½@10c. for prime, 7½@9½c. for seconds, 9¼c. for centrifugal, 10@11½c. for yellow clarified, and 10¾@12c. for white.

MOLASSES.—The receipts have been liberal, and prices have declined fully 5c. ₱ gallon. On Tuesday some 2,300 bbls. were received, and the supplies were mostly sold at 20@25c. for inferior and fermenting, 30@37½c. for common, 40@43c. for prime, 44@45c. for strictly prime, and 47@48c. for choice.

PORK.—There has been quite a good demand for small lots, with very little offering. Holders have been asking $14.50@$14.75 ₱ bbl. On Tuesday the supply was light; there was a good inquiry and prices were higher. 80 bbls. mess sold, in three lots, at $14.50 ₱ bbl. Subsequently offers of $14.50 were refused, and $14.75 asked. It is retailing at $14.75@$15.25.

BACON.—The market has ruled in favor of buyers, and only fresh lots have been in demand. On Tuesday there was a fair demand, especially for fresh lots. There was not much offering, however, and prices were decidedly firmer. 8 casks clear rib sides sold at 7¾c., and 12 do. clear sides at 7¾c. ₱ lb. Subsequently offers of 7¾c. were refused for clear sides, and 8c. asked.

HAMS.—There is little or no demand for them, and prices are nominal. Choice sugar-cured hams are offering at 14@16c. ₱ lb., as in brand. They are retailing at 16½c.

DRY SALT MEAT is dull and depressed, with a good supply on hand.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 110⅞@111⅛, (against 110⅞ at New York,) and closed at 111@111¼, (against 110⅞ at New York.)

American half-dollars are quoted at 108½@109½, and Mexican dollars nominal.

In bonds we notice sales of $6,000 Jackson Railroad first mortgage on Saturday at 89½, and $10,000 City seven per cents at 66; and $1,200 City ten per cents on Monday at 86.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half cp., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ hbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ hbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	30	32
Cordova	18½	20
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	12 00	— —
In sacks	— —	16 00
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	40
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 25	7 35
Superfine	6 50	— —
Fine	5 75	— —
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	9½	— —
Almonds, sort shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Prime	38 00	39 00
Choice	39 00	40 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	23 00	24 00
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@8d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	9	9½
Walnuts	22	— —
Oils:		
Lard, ₱ gallon	75	80
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 00	2 25
Northern Ale, ₱ hhl	17 00	22 00
Northern Ale, qrts ₱ doz.	— —	3 00
Northern Ale, pints ₱ doz.	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	25	— —
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 00	1 05
Pepper	22	23
Pimento	14	16
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13¾	14
Pulverized	13¾	14
Teas, ₱ lb:		
Imperial	86	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	13 00	13 25
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Baling	19	20
Vinegar, ₱ gallon:		
Cider	18	25

Special Notices.

ANNUAL CONFERENCES.

CONFERENCE	PLACE.	TIME.	BISHOP.
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Sp'tanburg	Dec. 13	Paine.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Centenary College Mass Meeting.

There will be held at the Lyceum Hall, opposite Lafayette Square, New Orleans, on the evening of December 6, at half-past seven o'clock, a meeting in the interest of Centenary College. The friends of home education, the alumni of the college, and all the members of our church in the patronizing Conferences are especially invited to attend. We will have addresses from some of the first men of the State.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, DECEMBER 7, 1871. NO. 47.

(Continued from 6th page.)

of supporting it was enforced. Its circulation was increasing, but was not sufficient to employ an editor exclusively, and the duties of that department had been discharged, at the expense of greatly increased labor, by the presiding elder of the district. The recommendation that the Committee on Publication be reorganized, its members to be taken from different parts of the Conference, was adopted.

Dr. Linus Parker, the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, made some remarks about the condition and claims of that paper. It was doing something, and ought by all means to be sustained, occupying, as it did, the position of a breakwater against the tide of Catholicism.

Third Day.

MONDAY, December 4.

The Conference met at the stated hour. The religious exercises were conducted by W. H. Ellison.

Ninth Question—What traveling preachers are ordained deacons? The Bishop reported the following ordinations yesterday: A. Stacy Douglas, Clarence J. Nugent, I. Z. T. Morris, Charles B. Dubose, J. S. Williams and T. O. Summers, Jr.

Thirteenth Question—What traveling preachers are ordained elders? William M. Winn and H. M. Gillis.

Fifteenth Question—What local preachers are ordained elders? Nohal A. Moore, S. A. Jones and Philemon O. Harper.

M. S. Andrews offered the following resolution, which was adopted:

Resolved, That the District Conference shall be composed of all the traveling and local preachers of the district, and of six delegates from each pastoral charge, to be elected by the Quarterly Conference.

The Bishop read the following decisions on questions proposed earlier in the session:

First question, arising from application for restoration of the credentials of Junius Jordan, whether this Conference can entertain the request when the deposed preacher was not licensed *de novo* before the Quarterly Conference recommended restoration of credentials. Answer: The action of the Quarterly Conference was irregular, and resolutions asking restoration of credentials cannot be entertained. Deposed preacher should have been recommended by the society or leaders' meeting, and licensed by the Quarterly Conference a preacher, in order to bring him properly under the provisions of the law for the restoration of credentials.

Second question, whether a superannuated preacher is a member of a Quarterly Conference, and, if so, of what Quarterly Conference? Answer: He is not a member of any Quarterly Conference.

The Bishop appointed W. A. McCarty in place of T. O. Summers, Sr., on the committee raised on Saturday to confer with other Conferences on the University.

T. F. Mangam, from the Committee on Books and Periodicals, nominated the following as the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE: W. A. McCarty, A. W. Lampkin and E. Wadsworth. The report was adopted.

The nomination of the following trustees of the Southern University was confirmed: Rev. A. Hunter, Rev. A. R. Winfield and W. C. Hearn, of Little Rock Conference.

In answer to the twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth and twenty-sixth questions, the statistical secretary made his report.

On motion the Bishop appointed S. A. Pilley to Lowndesboro Female Institute; also E. D. Pitts to Opelika High School.

On motion J. E. Foust was appointed on the Committee on Second Year's Course of Study, in place of J. B. Cottrell, transferred to North Mississippi Conference.

Rev. R. J. Harp, of the New Orleans Depository and the NEW ORLEANS CHRISTIAN ADVOCATE, addressed the Conference on the interests of that establishment.

Eighteenth Question—Who are superannuated? John A. Spence.

Twenty-seventh Question—What amount is necessary for the superannuated preachers, widows and orphans? Answer—$8,000.

Twenty-eighth Question—What amount has been collected on the foregoing account, and how has it been applied? Answer—$5,407.70.

The following were elected members of the Legal Conference: J. Hamilton, A. H. Mitchell, D. M. Hudson, P. G. Wood and M. S. Andrews.

The Board of Finance recommended the passage of the following resolution, which was adopted:

Resolved, That in the judgment of this Board of Finance it is improper that any part of the Conference collection be paid to the claimants thereon before the ensuing Conference.

Appointments.

MOBILE DISTRICT.—H. Urquhart, P. E. Franklin street, J. W. Rush; Suburban circuit, J. J. Grace; St. Francis street, William Shapard; St. Paul's, J. E. Foust; Grand Bay mission, W. H. Wetherby; Whistler, A. J. Coleman; Citronelle, J. A. Peterson; St. Stephen's and Washington mission, R. F. Perdue, J. G. Rush, sup.; Eastern Shore, to be supplied; Pensacola, T. C. M. Golland; Milton, W. B. Dennis; Pollard, E. M. Turner; Mount Pleasant, to be supplied by T. L. Martin.

DEMOPOLIS DISTRICT.—S. H. Cox, P. E. Demopolis, B. B. Crawford; Livingston, J. M. Mason; Belmont, J. M. Patton; Gaston, C. B. Dubose; Cuba, to be supplied; Butler, F. Walker; Bladen Springs, W. Ira Powers; Forkland, W. S. Turner; Gainesville, A. Hood; Greene, J. W. McCann; Eutaw, R. M. Powers.

SELMA DISTRICT.—A. J. Briggs, P. E. Selma, M. S. Andrews, P. R. McCrary, sup.; East Selma, W. H. McDaniel; Uniontown, T. F. Mangam; Dayton and Spring Hill, J. Marshall Brown; Orrville, J. F. Evans; Linden and Flat Woods, T. S. Abernathy, Sr.; Rembert Hills, C. W. Calhoun; Choctaw Corner, G. F. Ellis; Lower Peach Tree, J. A. Pace; Suggsville, S. M. Thames; Jackson, W. G. Wade.

GREENSBORO DISTRICT.—A. H. Mitchell, P. E. Greensboro, A. S. Andrews; Newbern and Hamburg, W. A. Montgomery; Marion, J. Bancroft; Havana, G. Hawkins; Brush Creek, W. M. Winn; Summerfield, R. H. Harris; Autangaville and Ivy Creek, W. A. Edwards; Robinson Springs and Canton mission, J. T. Roper; Prattville, R. S. Woodward; Randolph, B. D. Gayle; Pine Tucky mission, G. R. Talley; Perryville, J. W. Vest; Plantersville, B. F. Blow; Southern University, A. S. Andrews, president, J. S. Moore and T. O. Summers, Jr., professors.

MONTGOMERY DISTRICT.—W. A. McCarty, P. E. Montgomery, E. Wadsworth; Herron street, I. Z. T. Morris; Loachapoka and Mount Meigs, B. B. Ross; Tuskegee, E. S. Smith; Tuskegee circuit, I. Spangler, J. A. Withers, sup.; Tallassee mission, M. C. Turrentine; Elmore, R. H. Rogers; Notasulga, L. F. Dowdell; Auburn, E. S. Loveless; Opelika, W. M. Motley, T. S. Rutledge, sup.; Salem, W. B. Neal, J. H. Lockhart, sup.; Crawford, W. W. Graham; Hurtville and Silver Run, J. S. Williams; Wetumpka, A. M. Jones; East Alabama College, B. B. Ross, president; Opelika High School, E. D. Pitts, principal.

EUFAULA DISTRICT.—J. L. Cotton, P. E. Eufaula, E. M. Bounds; Glennville, E. V. LeVert; Clayton and Louisville, F. L. B. Shaver; Villula, J. W. Solomon; Benlah, W. K. Norton; Perote, L. Patterson; Enon and Midway, W. H. Wild; Lawrenceville, J. Scaife; Choctawhatchie, to be supplied; Pea River mission, to be supplied; Channahatchie, W. H. Morris.

MARIANNA DISTRICT.—A. Dowling, P. E. Marianna, A. S. Douglas; Greenwood, J. J. Cassaday; Holmes Valley, J. Spear; Calhoun mission, to be supplied; Gordon, W. P. H. Connerly; Sylvan Grove, H. M. Gillis; Geneva, J. M. Brown; Cerro Gordo, to be supplied; Big Creek, D. C. Stanley; Ozark, A. S. Dickinson.

CAMDEN DISTRICT.—D. M. Hudson, P. E. Camden, P. B. Saffold; Black's Bend, D. J. Wright; Pineville, N. Gillis; Oak Hill, J. M. Johnson; Snow Hill, T. K. Armstrong; Farmersville, J. M. Scott, one to be supplied; Sepulga, J. L. Skipper; Evergreen mission, W. G. Perry; Monroe and mission, R. Smiley, one to be supplied; Lowndesboro, Haynesville and Union, M. E. Butt; Lowndesboro Institute, S. A. Pilley; South Butler, H. J. Hunter.

UNION SPRINGS DISTRICT.—J. W. Shores, P. E. Union Springs, W. H. Ellison; Union, M. M. Graham; Pine Level, W. J. Norton; Olustee, W. A. Sampey; Rocky Mount, R. E. Carey; Fort Deposit, E. Phillips; Greenville, J. Barker; Greenville circuit, B. S. Selman; Rutledge, E. C. Crook; Troy and Brundidge, J. W. Glenn; Brundidge mission, to be supplied by J. C. Avant; Elba, W. C. Robinson; Troy circuit, W. B. Adams; agent American Bible Society, S. P. Richardson.

TRANSFERRED.—S. H. Cooper, to Louisiana Conference; C. J. Nugent, to North Mississippi Conference; J. Hamilton appointed to Tuskaloosa.

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, Nov. 29.—The Mississippi river is entirely closed above the bridge at Dubuque.

WASHINGTON, Dec. 1.—The government will hereafter, and until a better condition of things shall exist in the Island of Cuba, keep a strong naval armament in Cuban waters. While this will have no hostile significance, it is designed to be an intimation to Spain that if that power is so weak as to be unable to secure peace and good order on that island in case of insurrection or other grave public disturbance, this fleet will be used in such case for the protection of American interests on that island, if needs be, to the full extent of the power of the government.

A special dispatch from Havana reports that the government refused to deliver the bodies of the executed students to their parents. The students sentenced to the chain gang have been working in the streets with criminals since yesterday. The father of one of the executed students has died from grief, and the mothers of two others have become insane.

NEW YORK, Dec. 1.—The reading of the Lord's prayer at Hunter's Point school was interrupted to-day. The principal called the police, when many children left. Subsequently several were expelled—one that threw filth at the principal was taken to the stationhouse. No pupil hereafter will be admitted unless known to be willing to obey the rules.

WASHINGTON, Dec. 2.—The Senate will hold a caucus on Monday morning upon the election of new officers.

JACKSON, Miss., Dec. 2.—Lieutenant Governor Powers has been inaugurated Governor, and Governor Alcorn has gone to Washington.

C. K. Marshall will deliver the annual address at the State Fair, which opens next Thursday.

NEW YORK, Dec. 2.—The purser of the steamer Ville de Paris has been detected in smuggling.

The Russian fleet leaves for New Orleans at an early day, where it will await the conclusion of the grand duke's tour, thence it will proceed to China.

NEW YORK, Dec. 3.—Mr. Revos, a resident of Flushing, who arrived yesterday from Havana, stated that he went to Cuba on business. While there he was arrested by Spanish agents and was given three days to quit the island on pain of death. He showed papers proving himself an American citizen, and appealed to the American consul for protection, but the latter advised him to leave as soon as possible. Revos departed by the next steamer without transacting his business.

PHILADELPHIA, Dec. 3.—The death report shows two hundred and thirty-three deaths from smallpox for the week, an increase of eighty over last week. The number of new cases is three hundred less than last week.

LOS ANGELES, Dec. 3.—The grand jury found thirty-five indictments for the Chinese massacre and severely censure the municipal authorities.

PHILADELPHIA, Dec. 4.—A grand ball was given to the Grand Duke Alexis to-night at the Academy of Music.

OMAHA, Dec. 4.—The snow in Republican valley is two feet deep, and many persons have been frozen to death. A party of seven men were frozen to death. The train arrived twenty-four hours behind time. No new trains to start.

NEW YORK, Dec. 4.—A letter from Havana says: The only desecration of Castanon's grave consisted in breaking the glass case covering a niche, and removing immortales and substituting wreaths of garlic.

For this eight students were shot, eleven sentenced to six years in the chain gang, nineteen to four years in the chain gang, and four to six months' imprisonment.

The students asserted that their action was more a frolic than anything else, but the volunteers ruled the hour; they raided the streets all day, shooting eight Cubans.

The condemned students were not allowed an hour's respite to see their friends. Those executed were mere boys. Their parents offered large sums to save them, the father of one offering $1,000,000, but all in vain. Captain General Valmaseda was absent at the time, but fully sanctioned the executions upon his return.

WASHINGTON, Dec. 4.—Both houses organized. M. Dawes, chairman Committee of Ways and Means; Mr. Garfield, chairman of the Committee on Appropriations; Mr. Pollard, chairman of the Committee on Insurrectionary States.

The President's message was not received at ten o'clock, when a recess of half an hour was taken.

WASHINGTON, Dec. 5.—There is heavy ice in the Potomac and navigation to Acquia creek difficult.

The removal of the whites from the Osage reservations has been ordered. They consist of six hundred families, or three thousand five hundred persons. Their removal at this season of the year will cause much suffering.

FOREIGN.

MADRID, Nov. 29.—The government to-day received a dispatch from Havana announcing the execution in that city yesterday of eight medical students. The news created a profound sensation in Madrid, and the ministry was immediately convened for the purpose of considering what action should be taken in the matter. The departure of the mail steamer, which was to have sailed to-day from Cadiz for Cuba, was postponed twenty-four hours.

BERLIN, Nov. 29.—The press throughout the country comments with indignation on the frequent assassinations of German soldiers in the occupied districts of France, and the almost total immunity of the perpetrators from punishment, and demands of the military authorities energetic and efficient action to put a stop to such outrages.

ROME, Nov. 29.—The Pope protests against all idea of compromising with the rulers of Italy.

PARIS, Nov. 30.—Cremieux, the Communist, was executed yesterday at Marseilles. He died courageously. His last words were: "*Vive la Republique!*"

LONDON, Nov. 30.—The Prince of Wales is quiet to-day, though there is no further abatement of the fever. The symptoms of the past two days are unchanged.

MADRID, Nov. 30.—It is reported that the government has resolved to send thirty thousand reinforcements to Cuba, and to remove Count Valmaseda.

LONDON, Dec. 1.—Lord Chesterfield contracted the disease which caused his death at the same time and place with the Prince of Wales.

PARIS, Dec. 1.—President Thiers, in his message to the National Assembly on the reopening session, refers to the treaty between France and Germany, the commercial convention with England, military law and the general reorganization of the administration, but offers no suggestions as to constitutional changes, and makes no allusion whatever to political subjects.

CALCUTTA, Dec. 1.—The explosion of a powder mill and cartridge factory at Fort Agra killed thirty-six, including two commissioned officers.

BOMBAY, Dec. 1.—The cholera is raging with great mortality in the city of Delhi.

BERLIN, Dec. 2.—The settlement of the difficulty with Brazil is still pending. The German *Gazette* gives account of a brutal attack on some officers and sailors of a German frigate on the streets of Rio Janeiro. It declares that it was made in accordance with a prearranged plan, instigated by French residents and connived at by the local police. The *Gazette* declares that nothing less than an apology from the Brazilian authorities and indemnification of the parties injured will be satisfactory to the German government.

MADRID, Dec. 2.—King Amadeus was present at yesterday's cabinet meeting. He showed deep concern for the condition of the Cuban people, and expressed a desire to proceed to Havana himself and direct measures for pacification.

It is rumored that Great Britain and the United States threaten immediate intervention in the affairs of Cuba.

The cabinet held a protracted session yesterday. The King was in consultation with the ministers up to a late hour.

BERLIN, Dec. 4.—In consequence of the frequent murderous assaults made upon the Germans in the French provinces occupied by Germany, said provinces are declared to be in a state of siege, and the perpetrators of such assaults will hereafter be tried by German court martial.

LONDON, Dec. 4.—The condition of the Prince of Wales is unchanged; there is no abatement of the fever, though the symptoms continue favorable.

The crisis will be reached this morning, which if safely passed, the patient will be considered out of danger. The Queen continues at the prince's bedside.

The fire at Warwick Castle last night did irreparable damage to the great hall, the dining and other rooms being also gutted. The destruction of ancient armors, pictures and curiosities was very great.

PARIS, Dec. 5.—The National Assembly effected an organization today by re-electing President Grevy and vice presidents of last, as legally elected representatives of the people.

The status of the Orleans princes promises to be one of the leading questions before the Assembly.

Bills restoring to them confiscated estates and all their rights as citizens of France, are preparing, and will be introduced at an early day.

It is anticipated that the measure will give rise to long and exciting debates. The extreme left wing will meet them for proposals for general amnesty, which, setting free the thousands of Communists still held prisoners in Hulks and elsewhere, will be considered an equitable compliment act of justice proposed to the House of Orleans.

Jottings to and from the North Mississippi Conference.

MR. EDITOR: After saying good-by to you at Mobile, I stepped into one of the Mobile and Ohio railroad cars, and found, to my delight, Dr. A. S. Andrews, of Mobile, and Rev. A. P. Sernggs, of St. Louis, *en route* for Columbus. Although it was one of winter's most cheerless nights, we were pleasantly transported to Columbus, Mississippi, by ten A. M. the following day. I found the North Mississippi Conference to be as intelligent and refined a body of Christian men as it has ever been my good fortune to meet with. I found Columbus to be a most beautiful city, with broad avenues and fine churches, splendid mansions, and intelligent, hospitable citizens. I met several of my friends and brethren of other Conferences, who are still in the great itinerant field working for the glory of God. I heard a good sermon by our brother, Rev. A. B. Ely, on Friday evening. I met with much encouragement from the brethren for Centenary College. The Conference passed resolutions recommending it to the patronage of the people within its bounds. Several brethren kindly promised to spend from one to three days in raising money for the college immediately on their return to their field of labor. I look for material help from this effort. We are also promised some students by the brethren.

Bro. R. J. Jones kindly furnished me a statement of what had been done by the Conference up to Saturday evening, which will be found at the close of this. On Saturday evening, at half-past seven o'clock, in company with Bro. Harp, I started for Mobile. Another snowy winter's night, but we were very comfortably transported in one of those elegant Pulman palace cars through the night. On awaking we found ourselves nearing Mobile, at which place we arrived in time to hear that most excellent gospel sermon, delivered to that large, attentive congregation in the St. Francis Street church, by Bishop Pierce, at eleven A. M. Would that we had more such preachers and preaching. At half-past one o'clock P. M., with Bro. S. Schroeder, I found myself moving down toward the gulf. While passing out through Grant's Pass, I saw on a little hillock of sand, in the sea, a large sign, and on nearing it, behold, it was: "Get your shirts at Moody's." I thought, what enterprise! And yet, sir, although your paper is read by thousands of the best people of Alabama, Mississippi, Louisiana and Texas, still he does not advertise in it. Night came on with the blackness of darkness; and then the winds sang, and the waves rocked us to sleep until morning.

B. F. WHITE.

DECEMBER 4, 1871.

The North Mississippi Conference met at the Methodist church, in Columbus, November 29, 1871.

Bishop Kavanaugh was present to preside. John Barcroft was elected secretary, R. J. Jones assistant secretary, B. B. Brown statistical secretary, and James Fort railroad secretary.

Quite a large number of ministers and lay members were present on the first day.

Dr. Summers and Dr. Green, from Nashville, S. P. Whitten, Bible agent, Dr. Andrews, president of Southern University, B. F. White, agent of Centenary College, R. J. Harp, Book Depository, New Orleans, W. C. Johnson, of *Western Methodist*, and others, were present; also Dr. Scruggs, of St. Louis.

Antony T. Scruggs, James F. Cunnyngham, Robert P. Mitchell, James L. Hening, Benjamin D. Brown, William B. Mitchell, Enos B. Forest, Felix G. Hocutt, John M. Lawrance, David O. Hughes and Zacharia Baize were admitted on trial.

Dr. Green brought the proposed Central University before the Conference, and T. Y. Ramsey, Philip Tuggle and A. B. Ely, clerical, and L. C. Garland, W. H. Kirkpatrick and H. W. Foote, lay members, were appointed to confer on this subject with committees from other Conferences.

It is believed there has been a large increase in members. The financial condition of the Conference is encouraging. The statistics have not been reported in full, and we cannot report them.

Three members have died during the year—C. B. Harris, A. J. See and J. I. E. Byrd.

The business of the Conference is progressing satisfactorily, and the Conference will adjourn probably by Tuesday evening.

Ministerial Educational Fund; Mississippi Conference.

The subscribers to the Ministerial Educational Society of the Mississippi Conference will please send up their first installment to the next session of said Conference, to be held at Meridian on the thirteenth of December. If you will pay this installment punctually, it will help the association to begin in earnest in the efforts to assist in the biblical and literary education of the young men who feel called to preach, but feel the need of more knowledge. Let me earnestly urge you to meet your promise.

THOS. REED, President.

FAYETTE, Nov. 23, 1871.

BISHOP KEENER reached home on Friday, December 1, spending a day at the Alabama Conference in Mobile on his way, where he was welcomed by his old friends, and where he delighted the brethren with his society and the account he gave of California. We regret to learn that the Bishop has suffered severely from the inclement weather, and perhaps also from overwork, and that he has been pretty much confined to his room since his return.

THE agent of Homer College, Rev. T. J. Upton, is in the city, and looking as if his work agreed with him finely. He informs us that Homer College is under way with improved prospects. We bespeak for Homer the generous aid of our people in New Orleans and throughout the State.

REV. DR. E. WADSWORTH, of the Alabama Conference, we are glad to know, is spending a few days in our city. He will remain until some time next week. His Conference did a good thing in placing him on the Publishing Committee of the ADVOCATE.

IS THERE ANY MOTHER HERE?—A little girl once followed the workmen from her father's grounds, when they went home to their dinner, because she was very fond of a kind old man, who was one of them. When he looked from his door he saw her sitting on a log, waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face and inquired:

"Is there any mother in there?"

"Yes, my dear, there is a mother in here," he answered.

"Oh! then I'll go in; for I'm not afraid if there's a mother there."

Her child's experience had told her she could place confidence in a mother's sympathies. A home may be small and mean, but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.

The Christian Advocate.

THURSDAY, DECEMBER 7, 1871.

For the Advocate.

I LONG TO BE GONE.

So slowly! oh so slowly!
The wearisome days pass on;
Of the heavenly land I'm dreaming,
And I long, oh I long to be gone!

Yet not for the fadeless roses
That border each soft flowing stream,
Nor yet for the crystal waters
That mirror each golden gleam.

Oh! not for its mansions of beauty,
Adorned with gems precious and rare,
And not for its groves of verdure,
Nor the fountains that sparkle there.

'Tis not for its heavenly fruitage,
On trees perennial grown,
Nor yet for its glorious city,
That I long, I long to be gone.

But to mingle again with the loved ones
Who dwell on that beautiful shore,
And sing in the sweet tones of angels
The praise of the Lamb evermore.

There's a dark-rolling flood to buffet
Ere the toil and the struggle are done;
But my heart's dearest treasures have passed it,
And I long, oh I long to be gone!

WEST FELICIANA, 1871. A. O. W.

A CALL TO THE MINISTRY.

MR. EDITOR: Preaching is an institution almost as old as the race of man. Noah was a "preacher of righteousness." God has in all ages of the church made his ministers the great center of action. So far as human agency is involved in the work of salvation, he has in all ages, by special appointment, kept a living ministry in the church. The manner of calling men to preach seems to have been a matter directly between the Spirit of God and the parties called. The Jewish priesthood, although of direct divine appointment, were not in spirit elevated to the same standpoint with the prophets, apostles and many preachers of more modern times. The higher spiritual life of the church has always been directed by a few men specially called of God. Apart from the ministry usually manufactured by the church the vital question is, does a man know that he is to preach? We answer, a man know that he is Is not the existence of the main and only positive or proof that he is regenerated, does not all probable evidence grow out of the fact itself? But is it not probable that a man may be regenerated and not know it? If so, can any one else know it for him? What sort of a salvation is that which a man can have and not know it? What sort of a call to the ministry is that which the man himself cannot know? Could he feel much conviction or suffer much remorse for refusing to obey such a call? All such calls to the ministry had better be prayed over until further developed or abandoned.

The Bible is plain on all subjects that pertain to the kingdom of God. From Moses to Paul there is not a single instance where a doubt was left upon the mind of prophet or apostle on this subject. There is not an instance in which the soul of the preacher in his call was not stirred to its very foundations. Every genuine minister of Christ must, in the very nature of the case, have a special baptism, by which his soul is separated from the world and the love of it, and brought into the knowledge and fellowship of the sufferings of the Lord Jesus. They are actually separated from the world, by the power of God, in a higher sense than other Christian men are. They have promises, of a special nature, of support and protection peculiar to their calling. The Savior took his apostles into a closer union than his other followers. He prayed for them specially.

You never hear of complaints of suffering, poverty or sacrifice from a preacher who is really called of God. Until by apostasy his call ceases to influence his convictions, cross-bearing, poverty and persecution are all a part of the life of a true minister; and no man is in a state of mind and heart suited to preach the gospel who would not give all he has for the privilege to preach. There is a false impression that prevails in the church, and in some instances among the preachers themselves, that if a man who has been converted thinks he can do more for the cause of Christ by preaching than by acting as a private member of the church, he may preach without doing any violence to the laws of religion. The Gadarene was anxious to follow Jesus; but he forbade him, and commanded him to go home and show what Christ had done for him. Many of the Protestant churches have long opposed what they regard as too high a claim for the ministry, as set up by some of the churches. The result of their teaching is that in many minds, even of good Christians, the reverence and proper fear which all Christians should have for the embassadors of Christ is lost. This induces the world to place rather a low estimate upon ministers generally. The effect upon the man himself who attempts to preach unbidden of God is anything but favorable to either his growth in grace or his confidence in the power of the gospel. He soon becomes dissatisfied with his position, doubts the use of revivals in the church, and becomes infidel on the subject of instantaneous conversions under preaching. In a word, such a preacher is anything else but a happy man. He cannot feel the providence of God close to him in the support of himself or family. He never can feel that the life of a preacher is one of great dignity and honor. A man uncalled of God may preach the truth; but the truth cannot save, any more than an engine can move itself, much less to carry the train of loaded cars. It is the fire in the engine that gives the power. It is God in the truth which convicts and saves the soul. Why is it that so many educated, talented men preach from year to year without fruit? They are popular; but who is saved by their ministry? Can a man be really called of God to preach the gospel, and no one under his preaching believe to the saving of the soul? While the church is inviting and doing more than formerly to prepare men to preach, would she not do well to look a little more carefully into the subject of a divine call?

S. P. RICHARDSON.

[illegible], ALA., Nov. 20, 1871.

[illegible] Compared to the Grass and [illegible] of the Field.

[illegible] likeness between the [illegible], and the grass [illegible] because both are the [illegible] of God. When we take [illegible] in our hands we immediately perceive a delicacy of structure and a richness of coloring which no human skill can possibly equal. If we were to view it through a magnifying glass we should behold new beauties at every survey. It is the work of God, and the meanest flower has its name painted on every leaf, and shining in every blossom. You may sometimes see elegant imitations of flowers or of grass; but how mean and inferior do they appear when compared with the ornaments of the garden or the attire of the meadows! They may seem beautiful at a distance, but the more closely they are inspected the more evident and glaring are their defects. If all the philosophers in the world were to combine their uttermost art and skill they could not make a blade of grass or form a simple daisy. The God who has clothed the fields in their verdant robes, and decorated them with their variegated flowers, is likewise our Creator; and if we examine ourselves we shall see great reason to admire his skill and praise his goodness. The beautiful structure of the body, the suitableness of its members to their several functions, and the connection of matter with spirit, may lead each of us to exclaim: "I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well!" And not only has God created, but he has continually preserved this complicated machine in all its varied movements. The throbbing of the heart and the heaving of the lungs, the activity of the limbs and the sensibility of the nerves, with all their operations, grand or minute, are governed by divine wisdom and goodness. He who causes the juices to circulate through the plant diffuses the blood through our frames; he who forms the branches of the tree has made our limbs; and he who paints the hues of the flower has depicted the beauties of the human countenance. But when we consider that grand display of divine workmanship—the immortal soul—here resemblance ceases. This is the only perennial flower—a flower worthy the creation of an infinite Being, and formed for an unbounded eternity. There is a decided resemblance between us and the grass and flowers, because both are exposed to similar dangers. The flower is exposed to many dangers. Just as it springs from the ground insects may devour it; it may be trodden under feet or the [illegible] may destroy it. Children of the tenderest age are liable to [illegible] the fairest number of them are cut off in infancy. Even if the flower be permitted to continue some [illegible] days and to display promising buds or opening blossoms, the sun may wither it; and while it excites universal admiration by its beauty and perfume, "the wind passeth over it, and it is gone; and the place thereof shall know it no more." How often is this the case with the young! While we are blooming in youth, and are the delight of our parents, the admiration of our friends and the hope of our teachers, we may hear the blast approaching, laden with sickness and death; we may droop and we may die. How important it is to prepare to meet our *God* in early youth!

MAGGIE.

Castor Circuit, Louisiana Conference.

MR. EDITOR: Last Sunday night we closed a series of meetings, the most interesting and profitable to the church that we have witnessed for years. At all my appointments, six in number—we have been blessed with a gracious revival. Some of the very best material in the land have been added to the church. Many of the most prominent men in the land—men who have for years resisted every means of grace—have at last been compelled to cry out: "What must we do to be saved?" One can hardly realize the improvement that has taken place in this section of the country in twelve months; no [illegible] change has been merely of a temporal character, but the heart has been taken up. Prayer and class meetings are frequent and well attended. Scores of reformed drunkards [illegible] where formerly [illegible] jewelry and dancing were practiced. Our young converts go from appointment to appointment, participating in the worship of God with a readiness and marked [illegible] that convinces all of the depth of the work and the earnestness of those concerned. We have taken into the church, to date, one hundred and forty-nine, while the number of conversions exceeds two hundred. I have in my possession the application of four brethren, of [illegible] worth, for license to preach, which will greatly add to our means of supplying the people with the word. I would like to add that I have been greatly assisted in all these meetings by the Revs. C. A. C. Herlong, J. B. Sanders and Nicholas Crocker.

J. W. HEARN.

BROOKLINE, Nov. 8, 1871.

VIRGINIA CONFERENCE.

We clip as follows from the proceedings of this Conference, up to the fifth day, as published in the Richmond *Christian Advocate:*

The Virginia Conference of the Southern Methodist Church commenced its seventy-seventh session in Dinwiddie Street church, Portsmouth, November 15. Bishop Paine, of Mississippi, presides. Rev. Dr. Lee conducted the opening religious services.

This Conference consists of one hundred and seventy ministers and forty lay delegates.

Paul Whitehead was elected secretary, and P. A. Peterson assistant secretary.

The roll was called, and one hundred and thirty members answered to their names.

Communications from the Nashville Publishing House were read, representing the Concern in a prosperous and improving condition. Assets, $260,614.22; liabilities, $4,466.67.

Dr. McFerrin, general missionary secretary, reported the prosperity of the Missionary Society, more than $10,000 having been collected during the past year in excess of the amount received the year preceding.

Bishop Paine announced that Bishop Early had sent through him love to the Conference, and a message to the effect that his work is done. He does not repine, but calmly awaits his change. It was stated that William H. Hopkins, of the Lynchburg district, had expressed a desire to change his ministerial relations, and had taken certain preliminary steps toward entering the Protestant Episcopal Church, and that while occupying pastoral relations on the Appomattox circuit, Mr. Hopkins requested the appointment of a committee to investigate his case, as he could not publicly state his reasons for the course he had pursued.

Rev. Dr. Duncan submitted an able and extended report of Randolph Macon College, showing one hundred and forty-two students, twenty-three of whom are preparing for the ministry, and twenty are sons of ministers. The institution is steadily growing in public favor. He urged the preachers to labor to increase the patronage of the college, and also to raise funds for its support, stating that the present patronage would not enable the college to educate ministers' sons and those preparing for the ministry free of tuition fees, as at present it is doing. The report asks the appointment of a preacher as financial secretary. Rev. Alexander G. Brown, presiding elder of Norfolk district, [illegible] appointed to that position. Bishop Paine made a short but [illegible] address in eulogy and advocacy of the college.

Peter G. Brown read a letter [illegible] Carson, the oldest member of Conference, expressive [illegible] ment in not being [illegible] session, and of [illegible] for the members. [illegible] stated that he was [illegible] the ministry of [illegible] Douglass, and that [illegible] and reared to young [illegible] the bounds of what [illegible] Virginia Conference. [illegible] Peter G. Brown moved that [illegible] Conference express its deep [illegible] for Bro. Carson, and assure [illegible] its prayers for his welfare; which was adopted.

Bishop Paine submitted a letter from J. A. Riddick, of Sussex county, asking a supernumerary relation; which had already been granted.

On motion of H. B. Cowles, the Conference expressed its sympathy with Bishop Early in his affliction and its unabated love for him. On motion of Dr. Edwards, E. M. Peterson submitted the report on Sunday schools. It declares that religious training of children is next in importance to the ministry of the word. During the year hundreds of scholars have been converted. "At no period has greater interest been manifested in Sunday schools." There are now about thirty thousand scholars in bounds of Conference. The report asks no reappointment of an agent, but urges increased efforts in the cause, and the importance of teachers' meetings; of the adoption of the one-lesson system. It favors denominational instead of union schools, indorses Sunday school publications of the Nashville house, asks that conversions in the schools be annually reported, and requests the Executive Committee to report to the next Conference for the support of a general agent.

Summary of Foreign Missions of the M. E. Church.

AFRICA (Liberia) was the first occupied of our foreign mission fields. The number of ministers (all colored) is 19—the same as in 1860. But during the ten years from 1860 to 1870 the number of ministers has increased 655, and of Sunday school scholars 495. The present outlook in Liberia is not promising in civil or political affairs; but the country in the vicinity of the republic is inviting laborers.

SOUTH AMERICA begins to fulfill the hopes entertained by the early [illegible] Kidder, Dempster, Norris and others. Many of the Latin race have been enrolled as converts; some who were enemies have become zealous workers for the spread of evangelical truth.

CHINA.—New converts are and have been steadily reported by every mail for years past. One hundred and ninety members were reported in the Methodist missions in 1870. The increase is nearly one hundred per cent. annually. Fifteen hundred children are under the care of the missionaries.

GERMANY.—The Methodist missions are fairly rooted in the soil, and are spreading rapidly.

DENMARK, SWEDEN AND NORWAY.—The work is spreading with great rapidity in these countries.

INDIA.—Our missions had in 1870 18 missionaries, with 15 assistants, 6 native preachers, and 80 exhorters and local deacons. Large additions have been made to these numbers during the year. The number of members reported is 839; of children in the schools, 3,912. A great impulse has been given the work in this country by the introduction of female Scripture readers and teachers among the women, and of woman doctors of medicine. The prospect here is very hopeful.

BULGARIA.—The work has made more progress here than is indicated by the small number of organized churches. Many witnesses have been raised up, and converts have shown themselves amid persecution. A church containing, by the last report, twenty-three members, was organized at Tulstcha. In Sistof also there are witnesses to the gospel. A hopeful sign is the quickening which has been given to the intellects of the Bulgarian young men by the preaching and publications of the missionaries.

Our missionary work owes much to the earnest labors of the secretary of the society, the Rev. Dr. Durbin. During his administration the missions to the Scandinavian States, to India and Bulgaria have been organized; the annual receipts of the society have grown from $84,045.15 to $618,226.64. The church has been educated to understand it as a law of church life, that the church and the missionary society are inseparable.

FINANCIAL STATEMENT.

Total receipts from Nov. 1, 1869, to Oct. 31, 1870		$611,849 26
Total receipts from Nov. 1, 1870, to Oct. 31, 1871		623,459 25
Net increase		11,609 99
Disbursements for foreign missions		300,993 70
Domestic missions by the treasurer	$169,655 18	
Dom. miss. by assistant treasurer	166,050 48	
		335,705 66
Incidental expenses		15,878 18
Office expenses		15,694 94
Missionary Advocate		20,256 38
		588,528 86

RECAPITULATION.

Balance, treasury in debt, Nov. 1, 1870	$10,942 51
Disbursements from November 1, 1870, to October 31, 1871	588,528 86
Total	599,471 37
Receipts from Nov. 1, 1870, to Oct. 31, 1871	623,459 25
Balance in treasury Nov. 1, 1871	23,987 88

STATE OF THE TREASURY NOV. 1, 1871.

Treasury at New York in debt	$11,676 90
Cash on hand with asst. treasurer	35,664 78
Balance in treasury Nov. 1, 1871	23,987 88

APPROPRIATIONS FOR 1872.

1. Foreign missions	$345,363 12
2. Domestic missions: foreign populations	55,450 00
3. Domestic: Indians	4,150 00
4. Domestic: American	285,800 00
5. Missions in Territories	31,000 00
6. Miscellaneous	75,000 00
Grand total	667,763 12

SLEEP ENOUGH.

BY CHARLES D. WARNER.

Doctors of medicine are either growing complacent or sensible. A great many of them have concluded that it is better to become allies of nature than to fight her and repel all her kindly aid. Perhaps the physicians were always wise, (they always looked wise,) and only yielded to popular prejudice in their Sangrado practice and their rigorous counsel. We have all been taught there is merit in wasting as few hours as possible in sleep, and that early rising is one of the cardinal virtues—admitting for the Protestant moment that cardinals have virtues. We have all been educated to believe that the time given to the bed is lost, and that we gain all the hours we steal from it. Children have been taught that prompt rising in the morning is a beautiful thing.

I am not sorry, therefore, that one of the medical faculty, Dr. Hall, has had the good sense to tell the world that children until the age of eighteen, and old and feeble people, (and he might as well have said everybody,) need ten hours' sleep, and that bouncing suddenly out of bed in the morning is as hurtful as it is disagreeable; that fifteen or twenty minutes spent in gradually waking up, stretching the limbs, and letting the blood slowly resume its wonted circulation, is time well spent. For the sudden sending of the blood to the heart is a severe shock, and the person who gets up in this hasty and reckless manner is certain to be drowsy by midday, unless he or she is an editor or a belle, and does not get up till afternoon. I concur in this—in fact, I always knew that it was true; and think, further, that pulling anybody out of bed ought to be a states-prison offense, and doubt not that conviction for it could be had before any of our ordinary sleepy juries—if they were awake enough to hear the evidence.

Many people seem to think it is unbecoming to sleep much anywhere, except in church and at evening lectures. They speak of it as a merit that they do with so few hours' sleep at home. This is one reason why there are so many stupid people in society—admitting for the argument that there are so many; they got up too soon or too suddenly, and so are never fairly awake all through. What seems to be stupidity is really want of sleep. A good many of the sermons, and now and then an editorial, are written in this state of mind; and even fashionable people go gaping around, making yawning calls upon acquaintances who ought to be in bed and who wish the callers were.

The world is all astray about this matter of sleep, led away by nursery couplets about early to rise, and the examples of Napoleon, Peter the Great and other military heroes, who are reported to have been satisfied with an hour or two of sleep snatched from the twenty-four, taken on a plank, while their half-dozen scribbling secretaries were not allowed to sleep at all. We all know what became of Napoleon. Even Mr. Abbott cannot make it appear that he had much more than a respect for the Ruler of the universe. These sleepless people have made most of the mischief in the world. Catherine de Medicis was, we believe, a light sleeper. George Washington, on the contrary, took his time, waked up the Father of his Country by degrees, got out of bed with deliberation, and dressed himself with thoughtful slowness. What a ridiculous idea it would be to think of that great man as bouncing out of bed at the first bell, and dressing himself as if there was a fire next door.

The instinct of children against early and especially sudden rising is well founded; and it is pleasant to have the learned faculty confirm a long and growing conviction that it is not a sin to lie in bed till the second bell rings. It is the experience of the majority of people that the most delicious moments of the whole day are those when they are to get up, and do not.

Hereafter let them linger in this delightful borderland with a quiet conscience. Nature is about to be vindicated by the scientists. If the whole of life could be like that brief interval between half awaking and getting out into the cold world—that rare space of time when duty calls so faintly that there is a sweet delight in letting it call before conscience is aroused at all—one might like to revise the hymn book, and live alway. We have been now for several thousand years going to the ant and getting away from the sluggard to that degree that we have developed a very nervous condition. To say nothing of being defrauded of our rights, and of the legitimate and healthy luxury of sleeping long and waking up slowly, as plants do, no doubt many of the nervous diseases that are attributed to stock gambling, tobacco and unrequited love, are due to want of sufficient sleep, from childhood up.

It is not an idle fancy that we moderns do not sleep enough. It is perhaps right to shoot soldiers, who are hired for that purpose, for sleeping at their posts. It disciplines them; but it might be better to relieve guard oftener and send them to bed. Yet civilians generally ought to be lectured for sleeping too little. All the passages in school books about early rising should be stricken out, and there should be verses promising a moderate competence as the reward of sleeping enough and coming out of sleep by degrees. In old times, perhaps, it did not matter so much, when the world was less busy, and there was less strain upon the faculties during the waking hours. But every one can see now that the world is red hot with money-getting and vast enterprises and politics and ritualism, and all sorts of rights, patent and some that are not so patent, and a feverish literature; and, in order to bear the wear and carry the load of it, a man needs to sleep more hours than he did when he only rose to eat and drink, and hunt the wild boar, and slay a few of his neighbors before an early dinner. But we do not sleep as much as the former generations did, who had less to do.

We are becoming more and more wakeful, so that we cannot sleep soundly in the season we give to rest. It is a nervous wakefulness, however, and not the full vigor of all the powers which should result from proper rest of the system. No one can be at his best in any hour unless he has given as many hours to solid sleep as his system requires. The demands of business and the exactions of society keep most of us out of bed unmercifully, and in time we get jadedly used to the unnatural life, and take credit to ourselves that we can do with the fewest hours of sleep. It is a great mistake. There have been great men who were able to accomplish a great amount of work with little sleep; but we may be sure that, if we want to be great men, or, what is more important in this day, great women, we shall reach the goal soonest by being good sleepers. That was an honorable epitaph on the Dutchman's tombstone: "He vas a gut sleeper." It will not be said of many of this nervous, excited generation.

It is well, however, to plead for the children. Let it be understood that it is no merit in a child to pop out of bed instantly upon the strike of the bell, like a surprised and obfuscated jack-in-the-box. And give everybody time to wake up decently and in order. And let all the people say blessed is the medical man who preaches the gospel of morning "cat-naps."—*Independent.*

DR. JOHNSON once silenced a notorious female backbiter, who was condemning some of her friends for painting their cheeks, by the remark that "it is a far less harmful thing for a lady to redden her own complexion than to blacken her neighbor's character."

The Christian Advocate.

THURSDAY, DECEMBER 7, 1871.

THE ANGEL AND THE CHILD.

An angel with a radiant face
Above a cradle bent to look,
Seemed his own image there to trace,
As in the waters of a brook.

"Dear child! who me resemblest so,"
It whispered, "come, O come with me!
Happy together let us go,
The earth unworthy is of thee!

"Here none to perfect bliss attain;
The soul in pleasure suffering lies;
Joy hath an undertone of pain,
And even the happiest hours their sighs.

"Fear doth at every portal knock;
Never a day serene and pure
From the o'ershadowing tempest's shocks
Hath made the morrow's dawn secure.

"What, then, shall sorrows and shall fears
Come to disturb so pure a brow?
And with the bitterness of tears
These eyes of azure troubled grow?

"Ah! no, into the fields of space,
Away shalt thou escape with me;
And Providence will grant the grace
Of all the days that were to be.

"Let no one in thy dwelling cower
In somber vestments draped and veiled;
But let them welcome thy last hour,
As thy first moments once they hailed.

"Without a cloud be there each brow;
There let the grave no shadow cast;
When one is pure as thou art now,
The fairest day is still the last."

And, waving wide his wings of white,
The angel, at these words, had sped
Toward the eternal realms of light!
Poor mother! see, thy son is dead!

Jean Reboul, translated by Longfellow.

STEP BY STEP.

BY DR. J. G. HOLLAND.

Heaven is not reached by a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be gradually true,
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light,
But our heart grows weary, and ere the night
Our lives are trailing in the sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dream is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

CANON KINGSLEY ON THE ORIGIN OF MAN.

At the Devonshire Association of Science, Literature and Art, at Bideford, Mr. J. A. Froude, the outgoing president, resigned office in favor of his friend, Canon Kingsley, who delivered an inaugural address, in the course of which he said:

"As scientific men we shall be wise, I think, in withholding our assent to certain modern hypotheses as to the human race. I do not say that they are altogether untrue, but I do say that I cannot yet regard them as proven. I believe that there is a very large class of facts, which have been overlooked, and a very large class which have been interpreted by hasty and insufficient induction, in the modern hurry to make them fit in with a hyper-analytical philosophy. We shall be wise in refraining from any judgment, I believe, with regard to the question which is now so confidently answered in the affirmative by many good men and true: Did man start from a condition anything like that of a modern savage? It seems to me that the very antiquity of the human race, which these gentleman assert, makes their theory about savages questionable. I fully accept the immense antiquity of the human race. I even accept as possible the guess of a very distinguished scientific friend of mine, that before all is done we may stumble yet on the remains of a Silurian man. But I say, the older man is proved to be, the more likely he is to have changed meanwhile. As for the Esquimaux-like savages, whose implements of flint or bone are found in caves and river gravels, they may have been the earliest human race which appeared, or reappeared, in Europe when it recovered from the great catastrophe of the Glacial epoch. That, it seems to me, is all that we can say of them. As for their being the original type of man, as for our being able to argue from their habits what were the habits of our remotest ancestors, that I must deny, as utterly as I deny it of any and every savage now existing. In the first place, man, hairless, feeble, and possessed of no natural weapons, must have begun his career in the tropics, probably in some part of the tropics where there were no large or dangerous beasts of prey, and no violent inclemencies of weather. In a word, he must have commenced his career, as Mr. Darwin allows, in some earthly paradise. But once being there, with food and comfort ready to his hand, he would stay there as long as he could. The hunters of reindeer and bison and rhinoceros and mammoth on the then barren moors of France, Belgium and England, must have come thither against their natural inclination. The mere fact of these poor people having pushed northward is firm reason for supposing that there were even then, down south of them, strong, and it may be, civilized races, from the face of whom they were fleeing to take refuge among the northern snows. And it is on the ground of this very possibility that I am led more and more to doubt whether we can ever know anything certainly about primeval man at all. For see, the more ancient you confess the human race to be, the more time you allow for whole peoples to have risen, become great, strong, civilized; and the more time, too, for whole peoples to have fallen again, and become weak, base, barbarous; for civilization may fall as well as rise. Those who talk of a continual progress upward in man forget how many facts are against them. Has Greece risen or fallen in the last two thousand years? Has the whole East risen or fallen in the last thousand years? Has Spain risen or fallen in the last two years? In America alone have not two great civilizations, that of Mexico and that of Peru, sunk into savagery again during the last three hundred years? And how many times may not the same thing have happened on the earth? We have a right to ask: Does science teach us that savages are the crude material of humanity? If so, she can only teach us by facts; by proceeding from the known to the unknown. But where are her facts? Undeniably, the facts show that degradation in mankind is as easy and common as progress. You have only to leave civilized human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall and not to rise. If I am asked for my facts on my side, I answer: Facts! Why, we have hardly any facts which are not on that side. May God—for man will not—deliver us from the facts, they are so many. Are not all the philanthropists in the world working day and night to prevent the facts spreading and breeding by natural laws, and so ruining society? Go into our great cities and see what human beings become if left to themselves. Is not an average street Arab as very a savage as a Fuegian, and far more a savage than an Esquimaux? That is in the natural tendency of man by the laws of his nature—not to become a Shakespeare, still less a Moses—but to become a dirty, lying ruffian, like an average, and like, alas, too many English men and women and children. Civilization is not of the outer, but of the inner man. The old Hebrew patriarchs were, according to the records, more civilized men than an average Parisian. Homer's heroes, as they stand in the "Iliad" and "Odyssey," a thousand years before the Christian era, with very few clothes, indeed, when their armor was off, were more civilized men than their so-called descendants of the Greek empire, a thousand years after the Christian era. Civilization, I say, is within a man, and from within a man; and railroads no more make a civilized man than billiard tables do. They may use both; but they may be just as civilized if the two arts of steam and billiards had never been discovered. Whatever is made out on either view, it will still remain a mystery—to me, at least, as much as to Isaiah of old—how this utterly abnormal and astonishing creature called man first got into his foolish head that he could cut a thing out of wood or stone which would listen to him and answer his prayers. Yet so it is; and so it has been for unnumbered ages. Man has been defined as a speaking animal or cooking animal. He is best, I fear, defined as an idolatrous animal; and so much the worse for him. But what if that very fact, diseased as it is, should be a sure proof that he is more than animal? The question of the physical origin I decline to touch here. It is strictly a physiological and anatomical question, not to be discussed in a mixed assembly. It seems, moreover, less important to me than it does to many persons on both sides whom I revere and love. However physical science may hereafter decide the controversy, I say boldly, as a man and as a priest, that its decision will not affect one of my duties here, one of my hopes hereafter."

DR. JOHNSON ON CONVERSATION.—There must be, in the first place, knowledge—there must be materials; in the second place, there must be a command of words; in the third place, there must be imagination to place things in such views as they are not commonly seen in; and in the fourth place, there must be presence of mind, and a resolution that is not to be overcome by failure. This last is an essential requisite; for want of it, many people do not excel in conversation.

A NEGRO once gave the following toast: "De Guhernor ob our State—He come in wid berry little opposition; he goes out wid none at all."

PRAYER MEETINGS.

BY REV. T. DE WITT TALMAGE.

The meeting is open for remarks; but let us have no great speeches. There is nothing that takes the life out of a prayer meeting sooner than rhetoric. I would as soon have a meeting buried in dry dust as to have it smothered in flowers. The best speech I ever knew a man to make in a prayer meeting was by a young convert who got up, said nothing, and broke down crying. We all cried with him.

Rhetorical-prayer meeting talkers are apt to be cold and cheerless. Icebergs are brilliant to look at three miles off, but ships steer clear of them; and these men that float down cold, hard and brilliant, are dangerous.

Is there any man here with a trouble? Let him talk it right out. Trouble handed around is like delicate glassware, which, passing through a good many hands, drops and breaks all to pieces, and there is nothing much left of it. If you belong to a church where there are six hundred members, you ought to be obliged to carry only a six-hundredth part of any one trouble. Every Christian, coming near you, ought to subtract his part of the annoyance.

Have you a joy? Out with it! Set your candle up on the mantelpiece. When in boyhood, in the country, I went to prayer meeting, we went across the cornfield in groups, and father would take a lantern and go ahead, and we would all follow in the light of that one lantern, not stumbling or losing our way. Let your light so shine before men! Don't sit during prayer meeting with your head down in your hands as though you had been asleep two weeks. The homeliest part of you is the top of your head. Let your face shine.

It is astonishing how dull religious audiences do look! In lecturing halls you see people with eyes wide open, nudging each other and nodding to the sentiments offered. In prayer meetings the same people look dull. They cultivate the dull look. They have an idea that to be devotional they must look sleepy. A brother gets up to talk, and a father in Israel puts his head down on a cane, and a mother in Israel her head on the back of the seat in front of her, and another looks up to the ceiling and seems to be counting the cracks in it. Now when a man is trying to talk, look at him. There is inspiration in the human eye. Many a time I have, through pressure of other work, gone into the pulpit with little to say, but in the upturned faces of the people I have seen twenty sermons, and the only bother was to know which I should preach. The venerable Dr. Tyng said the other day, after preaching that eloquent sermon in our Tabernacle: "It takes no brains to preach to such an audience as that! The very looks of it is an inspiration, and you cannot help but talk!"

The reason there are so few good *talkers* in prayer meeting is because there are so few good *listeners*. When a brother gets up and makes a slip of the tongue don't *snicker*, or, what is worse, *look mortified*. Let your countenance say: "Try that again! We have all been through the same process. We must all creep before we walk." It is a heavy cross to carry. One-half of the people who talk in prayer meetings go home discouraged, half sick, and cross about the remarks they have made. They feel disgusted. Seek them out, and tell them they did first-rate (that is, if you can do so without lying.) The genuine Christian man never does half so poorly as he thinks he does.

The reporters do not get the best speeches. When a man, warm with religious hope, gets up to encourage others, though it be in broken sentences, and with a phraseology that no grammarian would attempt to parse, the speech is telegraphed to heaven before the man is done, and published before the throne, and not only the group in the prayer meeting, but a million glorified spirits attend and approve. If we get to heaven we will not be stopped at the gate to see if we can parse, or whether we know the difference between the perfect and the pluperfect.

Are there persons here to-night who would like to be saved? Let us hear from them. There are men and women present who know Christ so well they could in five minutes put your case in his hands. The path between the house and the country well is worn, and the grass has no chance to grow there. Between these Christian hearts and the well of salvation the path is deeply worn.

Let us all be honest in our prayer meeting duties. Sometimes the most inconsistent Christians make the most shining talks at class meetings. One of the worst liars I ever knew was always talking in prayer meetings about the imperfections of Christians. If your experience is at a discount don't pass it off as above par, or try to make us believe that a chromo is an oil painting.

I think the keeping of diaries sometimes gets people into the habit of religious inaccuracy. No man likes to put down in his diary just what he feels. I have no doubt that Payson and Baxter sometimes committed sins that could not very well be put into blank verse. If we keep a diary of experiences we ought to put down things just as they are. I tried that once, but soon tore up the book for fear somebody would get hold of it and read it.

God help us all to be honest and faithful in this night's work! Let us gather our chairs close up around the fire. Put more sticks on the blaze. Let us have a good hearty talk about the things that most concern us. Soon our company will break up, and our last chance for helping each other will be gone forever. But God grant that the fire may still burn on the altar, and our children pile on the fagots, till all the world shall come and sit in the warm shining!—*Interior.*

GEMS FROM HAMILTON.

FRUITS OF THE SPIRIT.

Love.—When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refuses to expand, it would quickly rot at heart, and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor, mildewed theology—a dogma with a worm in the heart.

Joy.—Joy is the happiness of love; it is love exulting; it is love aware of its own felicity, and rioting in riches which it has no fear of exhausting; it is love taking a look at its treasure, and surrendering itself to bliss without foreboding.

Peace.—Peace is love reposing; it is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Savior willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

Gentleness.—Gentleness is love in society; it is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth, and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain, from which many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head, and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, *the gentleness of Christ.*—*The Advocate of Holiness.*

GOOD ADVICE.—Boys, you have it in your power to do much for yourselves during those intervals of leisure that come to every one upon the farm. By careful study and observation and the reading of good books—not novels—you may lay the foundation of a comprehensive education that will fit you, when you arrive at manhood, to take your place in the world as useful and valued members thereof. Don't think, because you do not go to a school, perhaps, that you will never be anything. If a boy has the steel, he will rise in spite of schools. Schools are very useful institutions, and you should try to get them if you can; but if you can't, do not despair.

You have to educate yourself by thinking, either in school or out of it. Books are teachers. Try them. You can surely get books. Besides, there is the great book of nature spread out before you, and you may read therein while at your daily toil. Yes, study nature. There is much to be made clear in natural history, chemistry or meteorology. Study the birds, insects, flowers or plants that you daily meet with. Try, and see, now, how much you can learn that others do not know about all these things.

WASHINGTON IRVING, in conversation, once alluded to a man of superior pomposity as "a great man, and, in his own estimation, a very great man—a man of great weight. *When he goes to the West, the East tips up.*"

RELIGIOUS INTELLIGENCE.

TWENTY earnest Christian workers are teaching a Sunday school in the Toronto jail.

DURING the year past 14,000 Bibles, 10,000 New Testaments, and 54,000 copies of the gospels have been distributed in Spain.

THE Waldensian Theological Seminary of Florence has just sent out five Italian students, making the entire number of graduates twenty-one.

THE Berlin Missionary Society has thirty-one stations in South Africa, in which are employed fifty-one laborers. The number of communicants is about two thousand.

MR. TRAILL AND DR. COOPER have their followers in the Old Country. "A Free Church of England," independent of Episcopal control, has been established at Wolverhampton.

LIBERAL.—Ten thousand pounds are to be spent on a Wesleyan chapel in Rome, and two gentlemen, one of whom has given largely in another direction, divide the cost of the erection between them.

THE Rev. Mr. Nevin is now in the United States endeavoring to raise $40,000 toward building an Episcopal church in Rome. He expects to obtain $70,000 more among the worshipers in that city.

THE Presbyterians of Kansas are flourishing. The synod embraces one hundred and seventeen churches and one hundred and one ministers. Of new churches, twenty-five have been organized, and fifteen new edifices have been erected during 1871.

FIVE YEARS.—The following figures, taken from the General Minutes of the Methodist Episcopal Church, show the increase in membership during the last five years: 1866, 48,402; 1867, 100,753; 1868, 88,399; 1869, 54,447; 1870, 58,387—total, 350,388.

THE American Bible Society finds itself able, and our own country so well supplied with the Scriptures as to lead it to express, through its secretaries, a willingness to furnish grants of Bibles to all our different missions abroad, for use and distribution in their great work.

TURK'S ISLAND, in the West Indies, has recently taken a census, and the following figures, which are evidently mere estimates, are reported as that of the general religious denominations in the colony: Baptists, 1,800; Episcopalians, 1,500; Wesleyans, 1,400; Presbyterians, 100.

THE *Evangelist* states that there are in the city of New York at least four Presbyterian churches each one of which spends more in the salary of its pastor, support of their choir, etc., than it costs to conduct the whole business of the Presbyterian Board of Foreign Missions, which extends its operations to all parts of the earth.

THE Episcopalians in Kansas are in excess of their resources, and not only are their parishes without clergymen, but there is a cry for aid from quarters where no organization has been effected. The church, says one authority, needs $15,000 a year for five years, and Bishop Vail is now seeking to obtain this amount of pecuniary assistance.

THE Baptist mission among the Chinese at Bangkok is led to ask why, when the houses are open from the palace of the king to the shed of his humblest subject, and the missionaries may preach anywhere and at any time to their full capacity, and the people will listen, "only a few scores have been gathered into the kingdom. Do Christians in America pray for this mission?"

A CORRESPONDENT of the *Intelligencer* (Dutch Reformed) shows that that denomination has in this country sixty-three thousand four hundred and eighty-three communicants, and that their benevolent contributions for the last year amounted to $326,039—an average of $5.21 for each member. In their memorial year the Presbyterians gave $5.40 each; but the Reformed expect to double that in their centennial year.

HENRY BOEHM, the oldest living minister of the Methodist Episcopal Church, officiated on the first of October at the laying of the corner-stone of the Third Methodist Episcopal church in Lancaster, Pennsylvania. Sixty-eight years before he preached the first Methodist sermon ever delivered in that city, and organized the first society, consisting of six members. One person was present at the corner-stone laying who heard the first sermon, in 1803.

CHURCHES have been largely built up in Madagascar among the places which witnessed the terrible persecution there in 1849. There is one standing on the site of the prison where the martyrs of that persecution were confined, another whose corner-stone rests where the stake was planted at which they were burned alive, and another just above the ditch wherein they were buried. So, literally, churches "spring out of the blood of martyrs."

ON THE ninth of October the first native Methodist Episcopal church of Mexico was organized, in the midst of a densely-settled community, about twenty miles from La Junta, in the Pueblo district, Colorado Conference. As one sign of the hopeful state of Methodist mission work in that republic, this is supplemented by this also: that a native Mexican, with a heart for it, is preparing for the ministry, that he may preach nightly through the Scriptures to his people.

THE IRISH PRESBYTERIAN CHURCH.—From the minutes of the Assembly, lately published, it appears that the total number of ministers is five hundred and twenty-eight, and the number of congregations five hundred and fifty.... The Irish Presbyterians are making arrangements to have a lay conference in London, at which representatives are to be present from all the congregations in the country, in order to give greater extension and completeness to their central sustentation fund.

"GREENLAND'S ICY MOUNTAINS," about which we sing in the monthly concert, are far from being the abodes of heathenism. About half of the population of Greenland belong to the Lutheran communion, and the whole country is well supplied with churches, pastors and catechists. At Jacobshaven and Godthaab there are seminaries for the education of young men for the ministry. The salaries of clergymen range from $800 to $1,400, which is better than the average in this country.

THE workingmen of Great Britain have organized a committee for promoting the separation of Church and State. In their address to the working classes, this committee declares: 1. That religion is a matter of conscience, with which the State has no right to interfere; 2. That the Establishment in England has failed as badly as in Ireland, and the one has no more right to exist than the other; 3. It is expensive, obstructive and a source of national weakness.

THE printing press is sure to follow the Protestant missionary. Not many years ago the Fiji Islands were the home (if home that may be called which home was none) of none but a degraded and fierce race of cannibals. The *Fiji Times*—a good-sized eight-page paper, containing twelve columns of reading matter, taken largely from foreign journals, seventeen columns of advertisements, and two of ship news—now finds there and among that race its sufficient support.

DEACONESSES.—A Lutheran synod in Pennsylvania has adopted the following resolutions: "1. That it is desirable to re-establish the office of deaconess in our congregations; 2. That believing and intelligent women should be regularly appointed by the congregations and formally inducted into office; and 3. That the synod should instruct its liturgical committee to prepare a form for the installation of such officers and a general statement of the duties to be attended by them.

THE American deputation to Russia, on the part of the Evangelical Alliance, made a formal report on Monday, through its president, S. F. B. Morse. The detailed account of the mission differs in no important respect from what we have already published. It appears, however, that the influence of the delegates was so far efficacious that the Lutheran persecutions at Riga and Mitau have been temporarily suspended, and the Esths have been assured that their religious rights will be respected.

CHURCH BUILDING IN COLORADO.—The Stuart Reunion Presbyterian church of Denver (Rev. W. Y. Brown, pastor) is erecting a neat and substantial church, seating three hundred persons, which is rapidly approaching completion. The cost of the lot and building will be about $12,000. Denver now contains a population of about ten thousand, and is the commercial center of the vast mineral region east of the Rocky mountains, and of an extent of territory larger than the whole of the Middle States combined.

A MAJORITY of the members of the Methodist Protestant church at Hopewell, Virginia, went over to the Methodist Episcopal Church, and attempted to transfer their church property to that denomination; but Judge Wingfield decided that the minority had the right to hold the property. Such of the trustees as had dissolved their connection with the Methodist Protestant Church were removed from the board, and their places were filled with new members, who are to hold the property for the use and benefit of the members of the Methodist Protestant Church.

ONE of Disraeli's admirers, speaking about him to John Bright, said: "You ought to give him credit for what he has accomplished, as he is a self-made man." "I know he is," retorted Mr. Bright, "and he adores his maker."

BEARS are numerous and hungry in Wisconsin. A Norwegian was lately attacked and killed by them near the town of Bloomer.

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ROBT. J. HARP, PUBLISHER.

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It is our rule not to discontinue the paper till ordered, and paid for up to the date of the order.

AT CONFERENCE.

We were not able to reach the Alahama Conference nutil Friday morning. Two days' proceedings wsre done, and the bnsiness was well advanced. Bishop Pierce in the chair, looking a trifle older than when we last saw him, five years ago, hnt remarkably well, considering his nnparallelsd labors dnring the year. The *personnel* of the Conference impressed ns mnch, with its excellent proportion of aged, middle-aged and yonng men, and with its large average of husincss capacity, intelligence and general effectivsness. To ns thers seemed to be a superahnndance of material for one Conference, and we covetsd at leaet a score of the younger men to fill up the wasted ranke in Lonisiana. A better hchaved, better dressed or better looking body of preachers we have never seeu. The old guard of veterans was there. Turrentine, LeVert, Spence, McDanisl and others of like years, etill in the harness; and Hamilton, Summers, Mitchsll, Ellison, Shaver, Wadsworth, Cotton and many others of eminsnt experience, ripening gracefnlly, and guiding affaire with their wonted industry and vigilanco. Among the represantative men of tho educational interests were Dr. A. S. Andrews and T. O. Summers, Jr., of the Southern University; President Price, of the Tuskegee Femals College; Rev. B. B. Ross, of the East Alahama College, at Anburn; Rev. E. D. Pitts, of the institution at Opelika, aud Rev. A. J. McVoy, of Summorfield. The committee reports were generally short and well digested, and the discussions upon them were hrief and temperate. Wo havo never seen so much business dono without hurry, and so well and quickly done. Only one death during the year—the vonerable and eminently usefnl J. Phillips Dickinson, of whom a fitting memoir wae adopted by tho Conference. It was our privilego to hear Rev. E. V. LoVert, Prof. Price, Dr. Wadsworth and Bishop Pierce preach—all of them masters in their way, and excellent sermons all. The sermou of Bishop Pierce on Sunday morning was equal to any we have heard from him, and exhibited all those well-mixed elements of good preaching for which he is noted. Tho missionary anniversary for Satnrday night was prevented hy rain. The Conference was generously entertained by tho good people of Mohile, and their hospitality would have been equal to a General Conference, if so much were reqnired. We saw the interior of only the St. Francis Street church, in the basement of which the Conference sessions wers held. This basement is better fitted np for Sunday school purposes than any we know of, and the Sunday school ie admirably organized and conducted under a model superintendent, Bro. William R. Baker. Bro. Baker must, by all means, send us an acconnt of his school for the information of our readers. Felicity Street and other celebrated schools must look to their lanrels. We were compelled to leave on Monday, hefore adjournment, and jnst as Dr. Andrews was closing his impressive address on the interests and claims of the Southern University. A noble institution, nobly advocated! May the good president sow and reap abundantly! Our thanks are due to the brethren of the Conference for many kindnesses and much courtesy, and to our host and hostess on Government street for abounding hospitality. May the Lord reward them in that day! Onr report of the proceedings is made up partly from the columns of the Mobile *Daily Register* and partly from notes furnished from the secretary's records. We hope the very efficient and patient secretary, Rev. B. B. Ross, will forward the reports of committees and the statistics for pnblication in a shert time. The collection for missions this year was between $4,000 and $5,000, and some increase over last year's fignres.

THE PACIFIC AND—HOME.

BY BISHOP KEENER.

SAN FRANCISCO, Nov. 18, 1871.

My last was from Los Angeles. Leosing from its ssaport, Wilmington, we fonnd onrselves ont once more on ths broad, bright Pacific. The winds at first were gentle, but at length it qnieted to a glassy calm. Upon its bosom conld he seen the circles started by the lighting of a sea-bird; while beneath its surface the grand swell continued, upon which the vessel rose and fell regularly, as if by the pnlsations of lifs. These snrges are some hnndred feet apart, and break upon the shore-rock and cliff in ceaseless thnnder. At all times the edges of this sea are white with dashing foam. For steaming purposes it is as available and safe ae the Mississippi Sonnd. On the morning of the third day we neared the Goldsn Gats. The sea-lions conld bs hsard distinctly barking as a pack of hounds on a warm ecent. The note wae sxactly that, and they shonld have been called ssa-dogs. Presently we came near enough to Seal Rock to make ont dimly these slow-ballied monstere throwing themselves np npon its jagged sides. A few days after onr arrival we rode down to the Cliff honse to take a last visw of the ocean, and see moro satisfactorily these unconth croatures that, for the most part, are associated with solitary, nntamed regions of polar ice. But here thoy wsre, within five miles of a city of one hnndred thonsand inhabitants. The road to the cliff is better than onr shell road, and is the favorite drive ahout San Francisco. The house stands on a bluff, over against the seal hannt. A gouins for making money, quite fnlly developed in this new conntry, ponld uot ovorlook the chance which nature had presented in the sqnirming, yelping sides of this rock. It is about the size of a cathedral, rising right ont of the deep sea, a quarter of a mile from ths shore. Wo could see distinctly not less than one hundred lione and seals spread over it, basking in thosnn; some were swimming ahout, taking advantage of the swell to land themselves on the base of the island, and othsrs were rolling themselves off into ths flood. The largest held tho peaks and got most of the snn. Their hides are hairy and tawny, and they have qnite a dignified way of sitting npright, to look out over the expanse of wator. One old fellow, that would weigh somo three thousand pounds, raised himself, and for ten minutes sat np as grandly as an ancient sea-god. His lion-like head aud profile needed only a crown of kelp leavee to make a very passable Neptune.

One looks out on the Pacific with awe. Just now we have newe of the destruction of thirty-three whaling ehips hy the pack and ice-floes of its arctic winter. I suppose that yon are not greatly interested in this, lose, ae it falls mainly upon Massachuestte and Rhode Island, or I ehould add the names of the vesecls. The crews wore all saved. This comes in as an item while we stand over the sea and watch its thunderoue force hsrs, breaking itself upon a high iron cliff, and while ths mind rnns back to these low, shelving sands of onr Southern gulf, with which thers the Almighty curbs the restless Atlantic.

Leaving ths Pacific, in a fsw hours I was on the way to the Santa Clara valley to dedicato a church. This I did on the following Sabbath. A bright, sunny house, heantifully complste, even to vases of flowers by the pnlpit. An nnusually long house, bnt of admirable aconstic quality. It did ons good to be present and there worship nnder a vine and fig tree where no one might make ns afraid. The preacher in chargo, the Rev. I. L. Hopkins, has ths church-hnilding energy in him, and this was hnt one of sevsral that havs been secured to us hy his ministry. A collection sufficiently impressivo to be remembered was a part of the occasion, and prepared ths honse for its dedication—a free gift to the Lord, without encnmbrance, from the Bayview church.

On the following Wednesday morning I preached at an excellent church of ours—Rucker's chapel—to a good congregatiou of solid, earnest people. Yon wonld hardly conceive that these lines, which depict a very pleasantly-moving panorama of sea and land, of preaching and traveling, give no indication of the increasing sickness nnder which I had been laboring ever since ths Conference at San Joss; and which now, after a full month of strnggle, ends in a lung fsver, and a total winding np, for this year, of my work on the Pacific coast. I returned directly to this point, have called in a physician, and by his skillful treatment hope to hs ahls to start home in a week. It ie ons of the greatest disappointmente I ever suffered not to be able to go to Gilroy. They have bean waiting for two months to have their beantiful house dedicated. It ie to be a reunion of Pacific Confersnce Methodism; and now that the time has come, here am I absolutsly nnable to hold family prayers. Up to the last moment I imagined myself there by eoms means; but as I hsvs seen an ox road-weary, down hy the roadsids, with fsver in every limb, hopelessly given out beyond persuasion, unable even to get up, so am I—having only a good conscience. The dry air of this coast is in great contrast with ths humid atmosphers which I have been hreathing these past twenty-five years, and has suporinduced eoms serious stricture and irritation in my breast and throat.

NEW ORLEANS, Dec. 4, 1871.

Shortly after writing the above I started for home. The scenery on the Central Pacific and tho Union Pacific railroads, ending in the largely advertised, windy town of Omaha, is dreary heyond speech. The whole can be described in two words: three daye of sand, ono of rocks and two of snow. All the writing and engraving possiblo cannot relieve its boundless monotony. At Omaha I hsard a sermon, from a New England Millenarian, in keeping with this dreadfnl dnllness, and which I shall always consider a part of the trip. Stopped a day at St. Lonis—hopeful, grsat St. Lonis. Found everybody thero in place and hard at work. On my way down the Mohile and Ohio railroad I fell in with companies of preachers going to the North Mississippi Conference at Columbus; and thsn next with Dr. Snmmers, making his way on to Mobile, to tho sssion of the Alahama Conferance. You may bs snre this *was* liko getting home. The doctor kindlod me up generally, and by hie sound advice I stopped a day at the Couference, though in sight of homo. Bishop Pierce was proeiding. Aud thero before me were many of the nohlest spirits I have ever known—men who took me first hy the hand and introduced me to the privileges and glories of the itinerant life in Southern lands. There wae hut one thing moro to wish for; and that—thanks be to Him who has kept me during the dangore of a long journey!—I now also have: to bs at home.

ARCHBISHOP PINAL and the Bishop of Guatemala had both been expelled from Gnatemala for meddling in the late revolution.

ALABAMA CONFERENCE
OF THE
METHODIST EPISCOPAL CHURCH SOUTH.

Thirty-Ninth Session.—First Day.
WEDNESDAY, November 29, 1871.

The annnal session of the Alabama Conferance commenced at nine o'clock A. M., at the St. Francis Street Methodist church, Bishop Pierce presiding.

After singing, and prayer by the presiding Bishop, the roll was called, when the following members answsred to their names:

A. S. Dickinson, J. Hamilton, S. F. Pilley, W. B. Neal, A. H. Mitchell, W. I. Powers, J. Barker, J. W. Shores, W. H. Ellison, B. B. Ross, E. Phillips, H. Urquhart, William Shapard, S. H. Cox, M. S. Andrews, J. Bancroft, J. M. Patton, J. W. Jordan, W. A. McCarty, R. S. Woodward, W. A. Sampey, W. C. Robinson, J. W. Rnsh, Neil Gillie, M. E. Bntt, W. P. H. Connerly, T. F. Mangam, L. Patterson, J. A. Pace, J. E. Fonst, E. S. Smith, S. P. Richardson, A. J. Briggs, W. G. Perry, William S. Turner, T. K. Armstrong, W. W. Graham, M. M. Graham, E. M. Bounds, R. M. Powers, H. M. Gillis, Isaac Spanglor, R. F. Perdne, S. H. Cooper, S. M. Thames, J. M. Brown.

Rev. B. B. Ross was olected secretary, and Rev. J. Marshall Brown assistant secretary.

The districts were then called for the names of lay delegates appointed, and the following were reported, only a part of whom were present:

Mobile District.—A. W. Lampkin, C. W. Bntt, L. A. Jones, John Thames.

Demopolis District.—A. W. Cockrill, S. S. Mellen, Henry Ware, A. K. Ramsay.

Selma District.—P. G. Wood, L. W. Reeves, T. Inloe, J. Bradfield.

Greensboro District.—Daniel Pratt, (by S. P. Smith, alternate,) J. G. L. Huey, John Massey, C. M. Howard.

Montgomery District.—J. H. Harris, E. T. Glenn, H. C. Armstrong, Rev. John G. Motley.

Eufaula District.—T. J. S. Kimborough, E. M. Banks, I. F. Culver, Alto V. Lee.

Marianna District.—P. M. Dowling, John Dowling, A. F. Powers, Robert Crawford.

Camden District.—W. C. Farris, A. R. A. Purifoy, (by —— Padgett, alternate,) John Savage, Samuel Tisdale.

Union Springs District.—R. H. Powell, J. R. Rogers, Rev. P. O. Harper, W. H. Zeigler, (by J. B. Stanley, alternate.)

COMMITTEES.

Sabbath Schools.—A. W. Lampkin, William S. Turner, S. F. Pilley, J. Bancroft, E. D. Pitts and R. S. Woodward appointed.

Education.—A desire being expressed that this committee shonld bs a full one, comprising representatives of all parts of the Conference, J. R. Rogers, J. Massey, S. S. Mellen, J. G. Motley, J. Bradfield, A. J. Briggs, S. P. Richardson, I. Spangler, W. P. H. Connerly, I. F. Culver, J. W. Rush and S. P. Smith wsre appointed.

It was suggested that the committee consist of two from each district, but objection was made to large committees, with which the president coincided. J. Chain, of Pensacola, however, was added, as it was deemed desirable to have a member from that quarter.

The Bible Cause.—C. W. Butt, S. A. Pilley and W. H. Ellison appointed.

Memoirs.—J. W. Shores, E. M. Bounds and W. A. Sampey appointed.

Inquiry being made as to a Committee on Finance, the president replied that they had one.

"Is it full?"

"They fill their own vacancies; the Conference has nothing to do with it."

"Do we need a Committee on Temperance?"

Bishop—"I doubt. We have a very good general rule on the snbject. We have been in the habit of appointing a long time, and I never saw any good of it."

Accompanying the circular of the missionary secretary was a statement of the contributions of the respective Conferences, the largest being about $7,000 each from North and South Georgia; that of the Alabama Conference was $5,000, of the North Alabama $2,000.

On motion of Rev. Dr. Hamilton the plan of last year was renewed, that when the preachers' names are called, each shall read his entire statistics, and Rev. J. E. Foust was appointed to procure the printing of the necessary blanks. In the subsequent proceedings this method was found impracticable in the present instance, as the blanks could not be obtained in time.

The Conference then proceeded with the regular minute business.

First Question—Who are admitted on trial?

Answer—From Greensboro district, John A. Patterson; Montgomery, Joseph Spear and William Scott Wade; Eufaula, William H. Wetherby.

Second Question—Who remain on trial?

The Committee of the First Year reported J. M. Mason, E. D. Saffold, C. J. Nugent and J. M. Brown, who were continued on trial, together with others who were passed for the present in the absence of a full report.

William A. Montgomery was readmitted.

EXAMINATION OF ELDERS.

The rule being that this examination be held with closed doors unless the Conference shall decide otherwise, on motion of Rev. A. H. Mitchell the doors were opened, except as some special case may occur.

A resolution was here offered that the Bishop be requested to make the districts as large as possible, with a view to the most economical distribution of the work. The Bishop remarked that this matter, by law, belonged to his duties. His preference had always been for large districts. If the Conference adopt the resolution, very well, as he liked to be backed up by the Conference; but if not, he should arrange the districts according to his own best judgment. The resolution, which was apparently introduced to elicit an expression of opinion, was withdrawn.

Second Day.

THURSDAY, November 30.

The session of the Conference was resumed at nine o'clock A. M., Bishop G. F. Pierce presiding. Reading the Scriptures, singing, and prayer by Dr. A. H. Mitchell.

After reading the minutes, the minute routine was resumed.

Seventeenth Question—Who are supernumeraries? J. G. Rush.

Sixteenth Question—Who are located? C. C. Ellis, at his own request.

Dr. Hamilton gave notice to members that the theological library of the late Rev. T. W. Dorman is for sale in the city, and contains many books of great value to preachers.

Second Question—Who remain on trial?

Under this head several classes were disposed of. On the question of electing to orders, the inquiry whether or not it were proper for lay delegates to vote was answered affirmatively.

Charles B. DuBose, A. Stacy Douglas, Robert H. Harris, Isaac Z. T. Morris, Clarence J. Nugent and Jare. S. Williams were admitted to full connection and elected to deacon's orders, and were examined touching their calling, and their assent and promise of obedience to the rules of the church.

W. F. Norton, who is an elder, was admitted to full connection.

William M. Winn was admitted to full connection and elected to elder's orders.

Twelfth Question—What traveling preachers are elected elders?

H. M. Gillis and M. J. Law were reported—the latter transferred.

Tenth Question—What local preachers are elected deacons?

James M. Crews and E. R. Williams, of Mobile district, and P. G. Malley, of Greensboro district, were elected.

Fourteenth Question—What local preachers are elected elders?

Pleasant L. Martin, of Mobile district, and Jubal A. Moore, of Union Springs district, elected.

A recommendation was presented from a Quarterly Conference, to recognize as a local elder William J. Hilliard, late of the Methodist Protestant Church, who has been acting under a temporary certificate from Bishop McTyeire. In his absence, and he not having sent up his subscription to the rules of the church, the Bishop decided that the Conference could not give a certificate, nor could the Bishop grant him a temporary certificate, but he must act, for the present, under the authority of Bishop McTyeire.

Dr. J. Hamilton, from a committee appointed at the last Conference, to secure a unification of effort for male education, made a brief report. After two days' consultation the committee had been able to agree upon but one point—a recommendation that there be but one male college; all the members, unfortunately, being personally interested in one or another locality.

Rev. W. A. McCarty thereupon moved that a committee of seven be appointed with full powers for the disposal and direction of the East Alahama Male College, at Auburn, stating that the object was to prevent discussion, and that both parties (the friends of Auburn and of Greensboro) were satisfied with the measure. Adopted, and committee appointed: W. A. McCarty, William Shapard, E. D. Pitts, J. W. Glenn, J. H. Harris, B. B. Ross and O. R. Blue.

P. G. Wood was placed on the Committee on Books and Periodicals, in place of J. W. Glenn, who had leave of absence.

The examination of elders was resumed.

Twentieth Question—Are all the preachers blameless in life and official administration?

Again there was an interesting series of reports of faithful, effective labors, and of trials and struggles under difficulties, but the statements were, as has been intimated, of too personal a nature to be appropriately reported. An exception may be made of the case of Rev. Eugene V. Le Vert, who has recently completed his seventy-sixth year, a preacher for over fifty years, the oldest man in the Conference, and the only one present (the only survivor, we believe, with a single exception) who assisted in 1832 in constituting the Alahama Conference. He had been requested, last year, to preach at this Conference a historical or semi-centennial sermon, hnt had declined, as that was a mode of discourse to which he was unaccustomed. His name heads the list as an active stationed—not supernumerary or superannuated—preacher.

One preacher (this was yesterday) said that for twenty-seven years he had always thought his appointment was the very best in the Conference, bnt a year ago he thought otherwise. It was with difficulty that he found a place for his family, or even for himself, and finally he had to preach in a billiard saloon. For a time he had almost despaired, bnt the blessing had come at last, and he did not think he would ever flinch again. He said this not for his own sake, bnt for that of the younger brethren. Bishop—"Much obliged for that speech; some of them will read it." And we must not forget to mention the *case* of Bro. Turner, of Pollard, "one of the best preachers among us—polished style;" which was accounted for by the fact that he was raised a printer. As Mr. Shandy said of St. Optat, of course—how should he fail.

THANKSGIVING SERVICES.

The hour of noon having arrived, the presiding Bishop announced an intermission of business for Thanksgiving exercises, inasmuch as it became a Christian people to recognize these national appointments.

Dr. Summers, to whom the conduct of the exercises was assigned, commenced them with a hymn, all the congregation standing.

Dr. Hamilton followed with a fervent prayer, in which, while all devoutly joined, we doubt not that the supplication, "Save us from the power and machinations of wicked men in high places," was responded to with the most deep-drawn "amen" of all. How else could it be while human nature remains what it is, and the thought of the authority by which this "national thanksgiving" was proclaimed would not down in any breast?

The hymn, "When all thy mercies, O my God," was then given out by Dr. Summers, and sung by the congregation sitting; and the doctor concluded the services with an impressive prayer, in which the nation, its rulers, the church and the ministry were remembered. Prayer was made "for all that are in authority, that they may fear God, hate covetousness, and work righteousness;" for the end of the evils which now so sorely afflict society, and, to this end, that the people may be brought under the power of the gospel; nor will any who were present soon forget the tone of trust, of confidence, of gratitude which breathed in the acknowledgment, "Though we have done harm to ourselves, and others have done harm to us, thou hast never done us harm!"

Third Day.

FRIDAY, December 1.

The session was opened at nine o'clock A. M., with reading the Scriptures, singing, and prayer by Rev. M. C. Turrentine; Bishop Pierce presiding.

Dr. Summers read the report of the trustees of the Southern University, at Greensboro, which was received and referred to the Committee on Education.

The question, from one of the Quarterly Conferences, was presented to the Bishop: "Is a superannuated preacher a member of a Quarterly Conference; and, if so, of what Quarterly Conference?"

D. C. Stanley, having passed his first year's examination, was continued on trial.

Eighteenth Question—Who are superannuated?

The inquiries under this head brought out interesting remarks by or concerning the veterans of the Conference, quite a number of whom were present. S. T. Pilley reported himself ready to go if wanted, and wherever he was wanted, but not wishing to cumber the work which could be more efficiently performed by young men. William Murrah had not religion enough to make him happy and to be idle, and desired not only to have work, but to have it at the hands of the Conference. It was a strange fancy of Methodist preachers, and he had felt it himself, to have little relish for any work except what they received in charge from the Conference. From his position, it would be acceptable to him to be transferred to the North Mississippi Conference, living, as he did, at the very point where four Conferences meet; but he did not think it Methodistic to transfer a superannuated preacher. M. C. Turrentine received with pain his assignment, last year, to the superannuated list, and his health being greatly restored, would be

gland, if it suited the better judgment of the Conference, to be reinstated as an "effective." He entered the ministry in 1821, his first work being in the Little Pedee circuit, South Carolina.

Rev. E. P. Palmer, of the Presbyterian Church, was introduced and welcomed by the Conference.

Of the superannuated who were absent, kindly notices were made. Among them was Zaccheus Dowling, converted in 1810; E. W. Story, superannuated twenty years; G. Garrett—for forty-two years the answer had still been "nothing against Bro. Garrett," but the question would not be asked or answered much longer.

The attention of the Bishop was called to the cases of Elders Giles Luther and Riley M. Pordue, from the Methodist Protestant Church, whose orders were recognized by the last Conference, but to whom the Bishop, from oversight, had failed to give certificates.

Dr. Hamilton read the report of the Legal Conference. The McAllister estate, in Marengo county, had been disposed of for $8,400, part cash, and part in installments, the second of which, not paid when due, had since been secured. A bill of legal fees, due in the matter of the Tuskegee Female College, had been paid. After having been twice paid for, and receiving a loan of $5,000, not to mention law expenses, it seemed to be doubtful to whom it belonged, and there was said to be a claim of $3,000 against it, in judgments.

Eufaula was chosen as the place for holding the next session of the Conference.

A question had been brought up whether drafts on mission account for 1869 ought to be paid out of this year's money, and the Bishop referred it to Dr. Summers as president of the Missionary Board. He, in turn, referred it back, and they both pronounced decidedly that it could not be done. The rule had been adopted that each year must pay for itself—that there can be no such thing as arrearages, and if a preacher's allowance is deficient there is no remedy; nor was there any reason why a distinction should be made between the missions and other work.

Fourth Day.

SATURDAY, December 2.

The Conference resumed its session soon after nine o'clock A. M., Bishop G. F. Pierce presiding. Reading the Scriptures, singing, and prayer by Dr. William Murrah.

Rev. J. Barker, to correct the misapprehension of some lay members, explained that the preference given to Eufaula over Opelika as the place for the next Conference was due to the fact that the Conference had been held at Opelika not very many years ago. Something like a promise was made that Opelika should be the next place selected.

Dr. Summers reminded the Conference that the Publication Society was bringing out a new edition of Watson's Sermons; also things for the little folks.

Rev. S. A. Pilley presented the report of the Committee on Bible Cause. Great destitution exists, but energetic labor is being employed to supply it. Since the war $40,000 worth of Bibles and Testaments have been distributed within the Conference. The resolutions commend the American Bible Society, and indorse the agent, Rev. S. P. Richardson.

On motion of Rev. William Shapard, the vote by which Rev. Morgan C. Turrentine was yesterday placed on the superannuated list, was reconsidered, and he was restored to the effective list.

A resolution was offered by Dr. Mitchell, expressive of a desire that the meetings of the Conference be held later, and nearer to the Christmas holidays, as the present arrangement interferes with the financial business—has interfered at this session, though not so much as was feared. One member remarked that since he had been here he had received a remittance of $25 from his stewards in a postoffice order, they not having been able to get the money before. It was suggested that the change would interfere with the attendance of lay members, who would be busy about Christmas in renting, hiring, etc.; but it was answered that a postponement of two weeks is as much as is asked for. The resolution was adopted.

Rev. J. W. Rush presented the report of the Committee on Education, giving a favorable report of the principal institutions under the charge of the Conference, as to financial condition, (in part prospective,) attendance, revivals, etc. Among the male students are twelve candidates for the ministry. The report recommended that the Legal Conference be instructed to take steps to perfect the title of the Tuskegee Female College; the fostering of the schools of the Conference, and the establishment (as extensively as circumstances permitted) of parochial schools; all which resolutions were adopted.

Prof. Price, president of Tuskegee Female College, spoke of the condition of that institution, and explained the history of the Thompson fund. This, amounting to $16,000, was in 1859 parceled out among three institutions, $4,000 being appropriated to Tuskaloosa, $7,000 to Summerfield, and $5,000 to Tuskegee. The last was directed to paying the debts of the college, but on the condition that the college be responsible for the interest, at eight per cent., to be devoted to the free education of the daughters of the preachers of the Conference. It was so appropriated, but in 1867 the institution had so declined that the boarding department was closed; but since that time such as applied had been received and boarded without charge.

The report as a whole was then adopted, including the nominations for the respective boards, as follows:

Tuskegee Female College.—R. F. Ligon, B. F. Howard, J. B. Bilbro, Dr. W. J. Gautier, J. G. Motley, J. E. Cobb, J. L. Adams, R. H. Wood, Colonel J. W. Portis, Dr. C. M. Howard, M. Tatum, Dr. W. Haden, J. R. Rogers, O. R. Blue, M. S. Andrews, Dr. J. Hamilton, Dr. A. S. Andrews, W. Shapard, W. A. McCarty, A. J. Briggs, J. W. Shores, W. M. Motley, J. W. Rush, B. B. Ross, E. M. Bounds, Dr. E. Wadsworth, E. L. Smith.

Centenary Institute.—Dr. A. H. Mitchell, Dr. J. Hamilton, S. P. Richardson, M. S. Andrews, George F. Ellis, Silas H. Cox, J. W. Shores, T. F. Mangum, A. J. Briggs, J. W. Rush, J. Barker, Mark Canning, J. W. Barker, Euclid Johnson, J. R. John, Hon. W. Byrd, Hon. J. E. Cobb, Dr. R. D. Jackson, A. J. Phares.

A. W. Lampkin presented the report on Sunday schools. Omitting the matters pertaining to the general statistical report, this dwelt more upon the practical working of the schools, 283 of which were reported, being an increase of 88. Of these, 128 used the uniform lessons; 253 were reported successful, and of the 30 not successful only 2 used the uniform lessons. Only 84 were kept up throughout the year. During the year 1,175 members had been received into the churches from the schools. The deficiencies exhibited by this report formed the basis of valuable pertinent suggestions, among which was the importance of pastors giving their personal attention to the schools, which they would find to be not an addition, but an aid to their labors.

Dr. Wadsworth presented the report of the old missionary debt, showing $1,768 paid, out of $1,850 assumed and subscribed. In discussion the deficiency was, in part at least, explained. Some preachers who had pledged themselves to raise a certain amount, that is, in their new field, found on reaching it that their predecessors, on returning from Conference, had made their collections there, instead of waiting until they arrived at their new work. Time was given until March 1 to make up the deficiencies.

Rev. W. A. McCarty presented a report on books and periodicals. The periodical literature of the church is extending in circulation, and improving in many respects. There is still need, in some quarters, of improvement in taste, a little more sprightliness, and, moreover, a religious paper ought to be religious. The Southern Quarterly was recommended. Sunday school literature has greatly improved, and is improving. The central organ of the church, the Nashville *Christian Advocate*, was recommended, and members were urged to exert themselves for it wherever it can be circulated without damage to the organ of this Conference, the NEW ORLEANS CHRISTIAN ADVOCATE. Report adopted.

Rev. J. W. Shores, from the Committee on Memoirs, read a brief memoir of Rev. J. Phillips Dickinson. He was born in Lenoir county, North Carolina, March 17, 1802; joined the church in 1819, and died July 30, 1871, after laboring more than half a century as an exhorter, local and itinerant preacher; having been licensed to exhort in 1820, and to preach in 1824; ordained deacon December 18, 1831, and elder in December, 1836. After laboring in Georgia till 1858, he was transferred to Alabama, where he continued till his death, having been superannuated in 1868.

Dr. Summers called the attention of the Conference to the newly projected University, indorsed by several Conferences that had appointed committees, each consisting of three preachers and three laymen, to meet together and deliberate on the plan, which contemplates a higher order of education, somewhat on the European plan, with a department for the education of ministers already licensed and looking to the itinerancy. He moved the appointment of a like committee, which was agreed to, and Drs. T. O. Summers, J. Hamilton and A. H. Mitchell, and Messrs. William Byrd, D. Clopton and S. S. Mellen were appointed.

A second report of the Committee on Books and Periodicals was read, having special reference to the NEW ORLEANS CHRISTIAN ADVOCATE. This was the recognized organ of the Alabama Conference, and the duty

(Continued on first page.)

Married.

On Wednesday, the twenty-second of November, 1871, at the residence of the bride's mother, by the Rev. S. D. Terry, Mr. JAMES FULTON to Miss SUSAN MCGAUGHEY, all of Leake county, Mississippi.

By Rev. John H. Bantt, at the residence of Daniel T. Chapman, on the second of November, 1871, Mr. GEORGE MYERS and Miss LAURA CHAPMAN, all of Richland parish, Louisiana.

By Rev. John H. Bantt, at the residence of West. H. Hatch, Mr. GEORGE C. PENVIS and Miss MARIA HATCH, all of Richland parish, Louisiana.

By Rev. John H. Bantt, near Rayville, on the ninth of November, 1871, at his residence, Mr. W. W. CRIPTON and Miss JULIA E. POTTER, all of Richland parish, Louisiana.

By Rev. J. S. Harris, on the third of November, 1871, at the residence of the bride's father, Mr. DAVID J. HALL, of Warren county, to Miss M. A. ROBERTS, of Vazoo county.

Obituaries.

GEORGE LEAKE, son of David and Rachel D. Willis, was born November 26, 1867, and died near New Iberia, Louisiana, of congestion, November 4, 1871.

W. C. HAISLIP.

REV. J. Y. REGISTER was born in Washington county, Georgia, December 3, 1818, and died in Geneva county, Alabama, August 5, 1871. He was married to Miss Margaret Campbell, March 12, 1840, and joined the Methodist Episcopal Church about the same time. He was licensed to preach in the year 1841, and moved to Alabama in 1844.

Bro. Register was a local preacher in our church for twenty-seven years, during which time he was employed to fill several pastoral charges within the bounds of the Mariana district, Alabama Conference. These charges he served with acceptability. The present year he was employed by the writer to take charge of the Calhoun mission, and he had just made one round when he was taken sick. In that one round, however, he made such a deep and favorable impression for good that the people will never forget him. From this round he returned home with the seeds of disease and death sown in his system, and after some weeks of lingering and suffering he passed gently and peacefully from earth to glory.

Bro. Register was a noble man. He lived in the midst of numerous friends, and died regretted by a wide circle of acquaintances. He leaves a wife and several devoted children to mourn his death.

ANGUS DOWLING.

Agt's & Publisher's Department

CAROLINA INSURANCE COMPANY.—The card of this company appears on the fifth page. It is a sufficient guarantee that the company is sound, and in all respects worthy the confidence of all true Southern men, when we say that the Hon. Jeff. Davis is its president. Its vice president, Moses J. Wicks, is one of the wealthy men of the South. Those contemplating assurance would do well to investigate the claims of this Southern Mutual Insurance Company, and to give their aid and influence in extending its business by insuring their lives, and persuading those of their friends who may want assurance. It is one of the solid institutions of the South, and which ought to commend itself to the patronage of the Southern people. We can recommend this company to our friends. Parties will do well to call and see their general agent for Louisiana, Mr. West, and be will convince them. We are satisfied that the Carolina is a sound company.

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DR. F. FOLLIN, assisted by G. S. Blanc, 165 Canal street, promises speedy relief to those suffering from diseases of the throat, lungs and heart. We refer our readers to the card in another column.

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In remitting, Agents who have accounts with the Book concern, as well as the ADVOCATE, should, in all cases, state to which account the amount remitted is to be applied.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Dec. 4, 1871:

A—D Appleton & Co, J B Ashley $24, Alexander & Frost, C G Andrews 2 lets, N W Ayer & Son, American Tract Society, Alex Agar.

B—B H Baird, James E Bradley $13.75, S H Brown $16.65, E Lee Blanton $7, A S Barnes & Co, J Lane Borden.

C—Chas W Carter 2 lets $85, S C Collins, A M Campbell, Wm J Carlton, W L Clifton, Rufus W Coons, N A Cravens $12.50.

D—John W DeWitbiss 2 lets $15.78, J P Drake, Thomas H Daves.

E—George F Ellis, Eagle Pencil Company, Mary Edwards, H V Edmond.

F—Leroy W Fairchild, R W Freeman, E N Freshman, Richmond A Frost.

G—A E Goodwyn.

H—J S Harris, Charles Hutchins $4, S J Hawkins 2 lets, W L C Hunnicutt.

I—Ivison, Blakeman, Taylor & Co.

J—H F Johnson $150, Benj Jones $21.41.

K—Bishop J C Keener, W R Kirk.

L—A P Langston $1.75, J R Langston, George M Liverman, Charles Lewis.

M—J H Miles $100, H H Montgomery, Geo A Minor, S C McCormick 2 lets, Jethro Moore, Jas W Medlock, Mahle, Todd & Co, McFatrich & High.

N—Thomas Nelson & Sons.

P—Robert Purvin, J S Parker, G F Pierce, M U Payne, John E Potter & Co, S M Petteugill & Co.

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T—Miss A Tomlinson.

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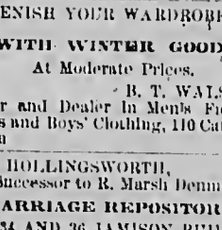

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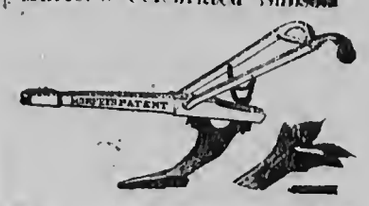

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THE CHILDREN'S OFFERING.

I am but a penny
From a baby hand;
Can I bear glad tidings
Over all the land?
Baby's love goes with me,
So her penny's blest;
God's love joined with baby's
Will do all the rest.

I'm a piece of paper,
Worth ten cents, they say;
Ah! that boy worked for me,
Giving up his play;
Digging in the garden,
Though he longed to run
Where his young companions
Joined in boyish fun.

I'm a silver "quarter:"
Little stitches neat,
And full many an errand
Ran by childish feet,
Earned me very bravely.
Little girls can do
Noble work for missions.
When they're good and true.

I'm a bright gold dollar:
Ah! the child who died
Loved me, 'mid her treasures,
More than all beside.
One sad, mourning mother
Held me very dear,
And my bright face glistens
With her parting tear.

Surely God will bless us—
Some a little "all"—
As into the treasury
Of the Lord we fall.
Dropping, dropping, dropping,
Off'rings great and small;
Dropping, dropping, dropping,
Hear us as we fall!

Lutheran Missionary.

GOOD-BY TO THE SWALLOW.

Fly away, fly away, over the sea,
Sun-loving swallow, for summer is done;
Come again, come again, come back to me,
Bringing the summer, and bringing the sun.

SING-SONG.

Seldom "can't,"
Seldom "don't,"
Never "shan't,"
Never "won't."

GUESS IT.

There is one that has a head without an eye,
And there's one that has an eye without a head.
You may find the answer if you try;
And, when all is said,
Half the answer hangs upon the thread!

BEE AND BABY.

What does the bee do?
Bring home honey.
And what does father do?
Bring home money.
And what does mother do?
Lay out the money.
And what does baby do?
Eat up the honey.

Old and New.

For the Advocate.

JOHNNY AND THE CIRCUS.

"Oh, mamma, do let me go to the show! There are so many pretty horses, red caps, monkeys and everything I want to see."

"Won't you stay with mamma and little sister?"

"Well, all the boys are going, and I won't have any one to play with me. I have some money. Do let me go!"

"I do not object so much to giving you money to spend for your pleasure occasionally, my son; but I dislike for you to go to a circus. I fear you will see and hear many things that I would not have my boy to hear. I'll play with you. We'll build a pretty house, and I'll tell you some nice stories, and you shall buy what you please with your money."

"Well, mamma, I'll stay."

They gathered Johnny's toys, and were soon busy enough playing; for as he was only nine years old, he had not given them up entirely. While he was busy making a house with his blocks, and his mother weaving her pretty stories, all among the little walls they heard the wild music pealing through the air, giving a quicker step, a merrier laugh and a louder hurrah to every one who heard it. Looking from the window, they beheld the magnificent car, drawn by the snowy horses. Crowds were following close after, making the welkin ring with their cheers.

"Oh, mamma, let me go," said Johnny.

"Go, Johnny, if you will. I won't make you stay, for fear the ungratified wish might do you more harm than going. But I wish you would stay with us."

A thoughtful expression came over the face of the little boy. After a moment he said: "Mamma, I'll stay." They watched the car until it passed by, and were soon busy again.

They had enjoyed themselves some time, when Johnny thought of his money. "Mamma, what shall I buy?"

"What would you like to have? I want you to please yourself."

He named in order the toys he could think of, but nothing seemed worthy of the money he had saved by self-denial. At last he said: "Mamma, whatever you say I'll do."

"Would you like to get something for little Mattie?"

"Yes'm. I would so. I wonder what she would like to have?"

"Perhaps you could go to see her and find out."

"Yes'm, I'll go if you say so."

After his mother's consent was gained, he found his cap, and putting his money in his pocket, and taking a book in his hand, he was soon out of sight.

Now little Mattie was quite a favorite with Johnny. In the bloody strife her father had found a lowly resting place in a distant State. "The smiles of his children awaited him in vain," and he was sleeping too far away for that lonely widow to cull from the sacred spot the tiny daisies, and plant in their places the modest forget-me-nots. She grieved for this; but it was not the only sorrow that clouded her heart. Not long after the death of her father, Mattie, with her mother and little brother, were riding out. The horses became frightened, and while the mother was vainly trying to cling to Mattie, as well as to the tender babe in her arms, they were all thrown from the carriage. The mother and babe escaped with a few bruises, but poor little Mattie had both limbs broken just above the knees. Very sadly looked the kind-hearted physician after his first visit. "She might live," he said, "but she would never walk."

All through the long, cold nights of that dreary winter did the mother watch the little sufferer. When the birds began to carol their songs upon the budding branches of the oak at the door, little Mattie was strong enough to sit at the window and breathe the fragrance of the spring flowers.

With all this sorrow the widow's cup was not full. She lived to see all her earthly goods swept away, and she was compelled to earn her bread by her needle. It was then that she felt how kind had been her Heavenly Father in sparing the little crippled girl; for all through the long days her merry tongue cheered her mother's heart, and when that mother was too sad to answer her many questions, her plaintive voice would pour forth a melodious strain, so full of trusting pathos that the mother would forget her sorrows in seeing the little girl so resigned to her fate. It was not strange that Mattie had many friends, and it was rarely the case that she was sad. When Johnny reached the cottage he was surprised to find her in tears. He approached her gently, and, taking her hand, asked what it was that troubled her. At first she refused to say; but her little heart was pining for sympathy, and she could not keep her sorrows from one who had always been so kind.

She told Johnny that her mother was away, and when she saw the children all going to see the wonderful sights, looking so gay and happy, it made her feel so sad to think she must stay all alone. She said, too, that so many of them had such rosy-cheeked apples, and she felt as though she would enjoy one so much. She knew, she said, if her kind papa, who, they said, was sleeping in his narrow home far away, could come back, he would bring her the pretty apples, and her mamma could stay with her all the while. Johnny brushed from his eyes the big tears which had somehow found their way there while Mattie was talking; but it did not escape her observation, and she felt comforted to know that she had some one to weep with her. Johnny showed her a nice book he had brought, and while she was looking at the pictures he skipped out and gathered the flowers he knew she loved. She soon forgot her sorrows; and her mother, coming in a while afterward, did not know that the clouds had hovered over her little girl. While Mattie was telling her how she had spent the evening, Johnny left the room, and, going to the nearest store, invested his money in the prettiest apples he could find. Oh how his little heart did swell with pleasure as he placed them in Mattie's lap, and she lifted those sweet blue eyes, so full of grateful tears. Without waiting to hear the thanks he knew were trembling on her lips, he ran out the door, and was soon with his mother. "Oh, mamma," he exclaimed, "how glad I am that I stayed with you." He then related to his mother all that had happened, and told her he would rather have comforted Mattie than to have gone to a thousand shows. "You see," said the loving mother, "how much more blessed it is to give than to receive."

EYES AND NO EYES.

You have all read the story in the school readers of the two boys who went over the same route, one with his eyes open, and the other with them shut. It is old, but worth repeating and worth remembering every day; so many things slip by us, so many things worth knowing go on right under our eyes without being noticed.

I knew a man—I think I may have told you of him before—a busy man, who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day.

"O," said he, "I never had time to lay in a regular stock of learning, so I *save all the bits* that come in my way, and they count up a good deal in the course of the year."

"That boy," said a gentleman, "always seems to be on the lookout for something to see."

So he was; and while waiting in a newspaper office for a package, he learned, by using his eyes, how a mailing machine was operated. While he waited at the florist's he saw the man setting a great box of cuttings, and learned, by the use of his eyes, what he never would have guessed, that slips rooted best in nearly pure sand.

"This is lapis lazuli," said the jeweler to his customer; "and this is chrysoprase."

And the wide-awake errand-boy turned around from the door to take a sharp look, so that in the future he knew just how those two precious stones looked. In one day he learned of the barber what became of the hair clippings; of the carpenter, how to drive a nail so as not to split the wood; of the shoemaker, how the different surfaces of fancy leathers are made; of a locust, that his mouth was of no use to him in singing; from a scrap of newspaper, where sponges are obtained; and from an old Irish woman, how to keep stove-pipes from rusting. Only bits and fragments of knowledge, but all of them worth saving, and all helping to increase the stock in trade of the boy who meant to be a man.—*Little Corporal.*

DOES GOD HEAR?—Arthur, in the angry haste of the moment, *swore*. No sooner had he time to think than he felt bad about it, *very*. It was the first time, and the first time sinning pricks the conscience awfully.

"Never mind," said his cousin; "never mind; I would not trouble myself about it"; perhaps God *didn't hear*.

What does the Bible say about that? *Does* God hear?

EVERY BIT OF IT.—One evening, at a prayer meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls. Among the rest a little girl about seven years old jumped up, her face beaming with happiness, and said: "*I* have given *my* heart to Jesus, *every bit of it*."

The Farm and Garden.

A CHEAP GREENHOUSE.

In reply to a correspondent the *Farmer and Gardener*, of Augusta, Georgia, gives the following directions for the construction of a cheap greenhouse:

A good greenhouse, suitable to amateur horticulturists, can be constructed at far less expense than is generally thought. The few greenhouses that we find at rare intervals are, as a rule, constructed at considerable expense as compared to their size, and unfit to grow plants in.

We will suppose that our correspondent needs but a small house, say twenty-five by twelve feet. Our plan for a building of this size would be to sink the floor two to three feet below the level of the soil; this has many advantages over houses built entirely out of the ground. The foundation walls should be made of brick, or, where material is at hand, of concrete. If the latter is used dig a trench one foot wide to the required depth; line the inside with rough boards, and fill up with stones, gravel and mortar. The soil of the inside can be dug out afterward, and this will give a solid and economical foundation. The roof should be what is termed *span roof*. We object to *lean to* or single pitch houses. Plants will require more attention in the latter, and must frequently be turned to prevent growing one-sided. The light is equally distributed in a span-roof house, and obviates this drawback.

The roof should be formed of portable sashes seven feet long by three or three and a half feet wide. Every alternate sash is screwed fast to the sill and ridge pole. The others are movable, and elevated by an iron bar attached to the sash by a staple. The bar can be hooked upon an iron pin in the ridge pole when the sash is open for ventilation. The interior arrangements of the house consist of a table of four feet wide on each side, leaving a walk in the middle. The ends of the house to be of inch plank. A common brick flue running on one side of the house will answer for all the necessary heating apparatus—the flue to be of bricks placed edge upon edge. When bottom heat is required to propagate plants, or for other purposes, it is advisable to board up the side of the table under which the flue runs, one board to be hinged so low as to throw the heat all over the house if needed.

The tables are to be covered with an inch of sand, upon which the pots are placed, and in a house of this description nearly all classes of plants can be grown. We do not advise, however, to keep the temperature at a high degree, especially if a miscellaneous collection of plants are placed in the house, as it would not suit hard-wooded and half-hardy plants to be forced in vegetation early in the winter, but advise that fire will only be made to keep the thermometer from getting too low in extreme cold weather. A simple covering of gunny bagging rolled on the outside of the glass during the night will, in ordinary weather, be sufficient to keep the temperature at the desirable degree without fire heat.

The cost of such a house need not be over $150, if constructed in a plain but substantial manner; where the work is partly performed by the amateur a lesser sum will cover the cost of construction.

THICK AND THIN SOWING OF WHEAT.

Wherever the question of thick and thin sowing of wheat has been carefully tested by actual experiment during a series of years, judgment has been strongly pronounced in favor of thin sowing. The question is one of great importance to Southern farmers, and yet it is one to which they have generally given but little attention. Indeed, we believe that a majority of them favor thick sowing, even to the extent of a bushel and a half, or two bushels to the acre, when the land is rich. If the opinion of the most experienced wheat raisers in England be entitled to any weight, this practice not only involves a heavy loss in the waste of seed, but a positive injury to the crop. They have made elaborate experiments to test the matter thoroughly, and they have arrived at the conclusion that the more grains sown the fewer the number of ears to each grain per acre. By thorough preparation of the soil, heavy manuring, the use of the best and purest seed, and allowing *one foot square of soil to each seed*, the authors of the experiments to which we refer have raised as much as one hundred and sixty-two bushels per acre, and, as the general result of all the experiments, they say that "the yield is at least doubled by thin sowing." Mr. Mechi, of Tiptree farm, one of the most noted scientific farmers in England, says that the thick sowing of wheat is a "great national calamity," and that "more crops fail to yield well from too much seed sown than from too little manure."

Liebig, the great agricultural chemist, says that "the greatest enemy to a wheat plant is another wheat plant, for the very obvious reason that both require the same food. Small heads and kernels, and weak, flabby straw are the natural consequences of this competition."

Broadcast sowing of wheat has almost entirely disappeared among English farmers. They sow all their small grain with a grain drill, leaving the drills not less than a foot apart, and regulating the machine so as to drop one seed at every foot. By selecting the finest heads of wheat before cutting, picking out by hand all the best grains, and rejecting all that are defective or small, they secure seed which never fails to produce a perfect stand. Mechi never sows more than one bushel to the acre. He made the experiment of sowing one bushel per acre against two bushels, both drilled, and the drills the same distance apart, and the difference in favor of the one bushel was, he says, equal to a rent of thirty shillings per acre. We believe that the experience of those who have tested the question in our country will corroborate the English opinion. Dr. J. S. Hamilton, of Columbia, one of the most skillful and enterprising planters in Georgia, as well as one of the most extensive planters, told us, if we remember correctly, that one of the best crops of wheat he ever raised was from a sowing of less than half a bushel to the acre.—*Southern Farm and Home.*

PLASTER FOR CORN.—A correspondent of the *Rural New Yorker* says: "The past season I used plaster alone on one piece of corn, skipping two rows each side of the unplastered. This was a triangular-shaped field of one acre and one-fourth. The corn on the two not plastered weighed one hundred and eighty-two pounds; shortest rows, plastered, two hundred and twenty-four pounds; longest rows, plastered, two hundred and seventy-four pounds; or about one hundred pounds of corn by using plaster to seventy-three pounds where not used. There were one hundred and fifty bushels of corn on this piece."

THE GREAT STRAWBERRY TRADE.—J. B. Lyman says that in 1866 Norfolk sent to New York about a hundred crates of strawberries a week for three weeks, now Norfolk sends 10,000 crates a week by water, and 3,000 a week by car. The Wilson is the principal variety. H. T. Williams says the amount from Norfolk to New York is 1,500,000 quarts; and from the Delaware peninsula 3,000,000 quarts; that New Jersey sends to New York and to Philadelphia nearly 2,000,000 quarts; and that the borders of the Hudson river send annually to Boston 1,000,000 to 2,000,000 quarts.

HOUSEKEEPERS' DEPARTMENT.

THE discovery has been made that grape leaves make a yeast in some respects superior to hops, as the bread rises sooner and has not the peculiar taste which many object to in that made from hops.

MOLASSES DROP CAKE.—One cup of molasses, half a cup of butter or lard, half a cup of water, three cups of flour, two teaspoonfuls of ginger, one teaspoonful of soda. Beat well together, and drop with a spoon on a buttered pan, or in muffin-rings. Bake quickly.

TO RESTORE FURNITURE.—An old cabinet-maker says the best preparation for cleaning picture frames and restoring furniture, especially that somewhat marred or scratched, is a mixture of three parts of linseed oil and one part spirits of turpentine. It not only covers the disfigured surface, but restores wood to its original color, and leaves a luster upon the surface. Put on with a woolen cloth, and when dry, rub with woolen.

THE following is a new French plan of making bread from the whole wheat: The wheat is washed in water, which cleans and swells it considerably. It is then tumbled in a plate-iron cylinder rough upon the inside, so as to rasp off the chief and coarser part of the skin of the wheat. Then there is another soak in lukewarm water with a little yeast, which bleaches and swells the kernels still more. Finally, the drained wheat is crushed between rollers into a pasty mass, salted, leavened, risen, and baked in loaves.

LEMON CAKE.—Two cups of flour, two of sugar, six eggs, six tablespoonfuls of butter, four of milk, two teaspoonfuls of cream tartar sifted with the flour, and one teaspoonful of soda. Beat all well together, and bake in two loaves. For the jelly to use with it, take three-fourths of a pound of sugar, one-fourth of a pound of butter, six eggs, the rind of three lemons grated, and the juice. Beat the sugar, butter and eggs thoroughly together, and set in a dish of hot water until heated, then add the grated lemon and juice; stir until thick enough, then split the cake and put this jelly in while warm. It is very delicious.

TO CRYSTALIZE FLOWERS.—Construct some baskets of fancy form with pliable copper wire and wrap them with gauze. Into these tie to the bottom violets, ferns, geranium leaves—in fact any flowers except full-blown roses—and sink them in a solution of alum, of one pound to a gallon of water, after the solution has cooled. The colors will then be preserved in their original beauty, and the crystalized alum will hold faster than when from a hot solution. When you have a light covering of crystals that completely covers the articles, remove the basket carefully, and allow to drip for twelve hours. These baskets make a beautiful parlor ornament, and for a long time preserve the freshness of the flowers.—*Journal of Chemistry.*

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TWENTY-SECOND ANNUAL STATEMENT
—OF THE—
Crescent Mutual Insurance Company

Gross Premiums for the year...	$473,383
Assets of company, April 30, 1871	908,663
Net Profits for the year.....	168,253

The Board of Trustees resolved to pay interest at Six Per Cent in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT of the issue of 1 to the legal holders thereof, on and after first Monday in June next.
They have also declared a Scrip Dividend of FIFTY PER CENT on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.
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Scientific.

It is very commonly understood that water expands in freezing. The law that heat expands and that cold contracts meets an exception in the case of ice. M. Boussingault has been trying experiments to determine whether freezing will be prevented nuder conditions that forbid expansion. He constructed a stout cylinder, which was filled with water, and upon which a cap was screwed down. This was then reduced to a temperature of eleven degrees below zero without freezing, as evidenced by an iron ball within the apparatus which still moved freely, as it could not have done if there had been ice. Immediately on removing the cap the water turned into ice.

A very novel theory was recently presented in the Academio des Sciences, called by its author—M. Latterade—"The Theory of Two Suns." He contends that the warm period which is demonstrated hy the presence of tropical fossils in Sweden and Norway was produced by the proximity of a very powerful star, which had given to the earth an immense quantity of heat, and which from that time has receded in the abyss of celestial space. He also contends that the *supplementary* sun has not disturbed the elements of the planets, because its attractive power was smaller than its warming power. He states, moreover, that the warming power does not vary according to the mass, like the attractive power.

The history of the introduction of India rubber overshoes is not a little curious. We must rely on the *Scientific American* for its authenticity. Before 1821 the rubber had been imported only in the form of curiosities, such as crocodiles, turtles, and other objects. A sea captain at that time brought, among other devices, some rubber wrought in the shape of small shoes, and gave them as a present to an intelligent boy. They were closed over the top, and our hero cut them open to find only some clay within in the form of lasts. His next desire was to put them on his feat, but as they would not stretch enough, he used boiling water to soften them, and then succeeded in his purpose. To color them he used ink which soon washed off, but finally hit upon the plan of smoking them up in the chimney. He then had complete the first India rubber shoes ever used in this country, and his success was the beginning of a business which has now immense proportions.

The Mud at the Bottom of the Sea.—It is a curious fact that the precise nature of the mud which is formed at the bottom of the sea has been only recently determined. It is found, on analysis, to consist largely of organic matter, more or less decomposed, interspersed with minute round bodies about sixteen-one-hundredths of an inch in diameter. These bodies have been called coccospheres and coccolites, and are so set in the mud as to resemble mosaic work. Some of these look under the microscope like thick watch glasses. Immense numbers of minute shells are also found. The mud is excessively sticky, being rendered so by minute pellets of a jelly-like consistency. These pellets are dotted all over their surface, and are found to contain great numbers of granules, from one-four-thousandth to one-twenty-thousandth of an inch in diameter; they are undoubtedly organic in their character, forming, perhaps, one of the representatives of the assumed ground between plants and animals.

The Nutritive Value of Milk.—Dr. Oliver C. Wiggin, of Providence, Rhode Island, bears the following testimony to the value of milk:

The nutritive value of milk, as compared with other kinds of animal food, is not generally appreciated. There is less difference between the economical value of milk and beefsteak (or eggs or fish) than is commonly supposed. The quantity of water in a good quality of milk is 86 per cent., in round steak 75 per cent., in fatter beef 60 per cent., in eggs about 68 per cent. From several analyses, made last winter, I estimated sirloin steak, (reckoning loss from bone,) at 35 cents a pound, as dear as milk at 24 cents a quart; round steak, at 20 cents a pound, as dear as milk at 14 cents a quart; eggs, at 30 cents a dozen, as dear as milk at 20 cents a quart. Many laborers who pay 17 cents for corned beef would consider themselves hardly able to pay 10 cents for milk, when, in fact, they could as well afford to pay 15 cents. Milk is a most wholesome and economical food for either rich or poor. It ought to be more largely used. If the money expended for veal and pork were expended for milk, I doubt not it would be an advantage both to the stomach and pocket, especially during the warm season. Relatively speaking, then, milk at 10 cents, or even 12 cents a quart, is the cheapest animal food that can be used.

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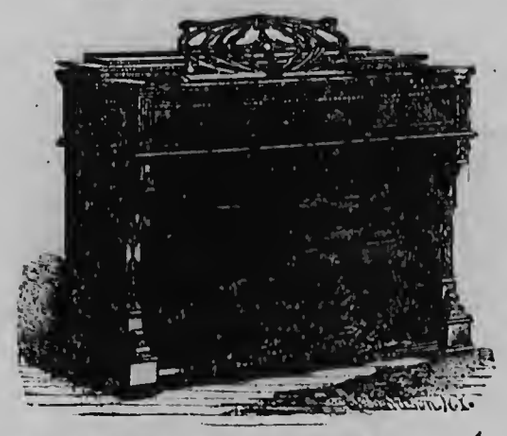

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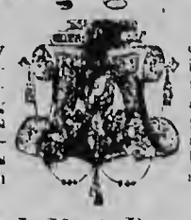

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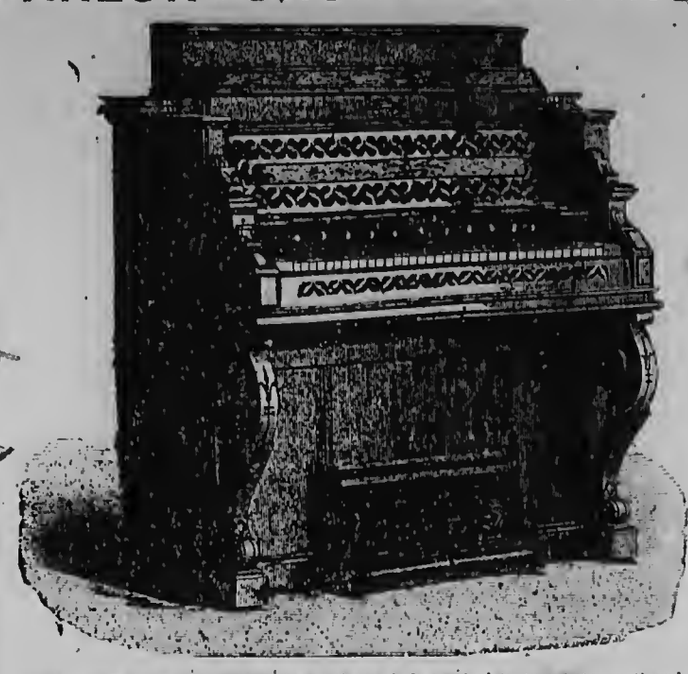

To those who are at all acquainted with the trade in musical instruments, or those conversant with the improvements that during the last twenty years have been made in that most popular of instruments, the Reed Organ, it is entirely superfluous to speak of the reputation or ability of the firm of GEO. WOODS & CO. We will, however, mention, for the benefit of any who may be without information on the subject, that the senior partner, Mr. Geo. Woods, has been engaged in the manufacture of Organs for many years, that he is the inventor of many valuable improvements and ingenious devices, and that his coadjutors in the business are all men extensively known to the trade as being possessed of uncommon skill, taste and experience in their different branches.

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Its Purity, Clearness and Brilliancy, Extraordinary Power,

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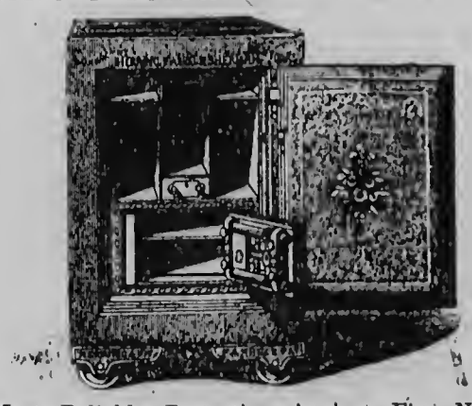

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has presented no new features since our last issue. Most branches of the wholesale trade have done a fair business, but from some we hear repeated complaints of unusual dullness for this time of the year. Corn has come forward more freely, and the previous improvement has hardly been maintained. Pork is in light supply and has ruled at firm prices. Bacon has shown no material variation.

On Saturday the weather was inclement and rainy, on Sunday alternately clear and cloudy, on Monday clear but cold, followed by a hard freeze during the night, and on Tuesday clear but cold for this latitude. As yet we have had no intelligence from the country of the effect of this severe change, but there is little doubt that it has killed whatever cane remained in the field, as well as all the green bolls of cotton. In fact all hopes of any considerable yield from the late top-crop have been abandoned, and there is a general disposition to reduce crop estimates.

The river is 13 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the first instant:

Louisiana and Mississippi.....bales..	16,962
Mobile.....	3,083
Florida.....	11
Texas.....	399
Total.....	20,455

On Saturday the movement was checked by the stringency of the money market and difficulty in passing exchange, which confined the sales to 3,800 bales. Prices at the same time exhibited some irregularity, opening easier, showing more firmness subsequently, and closing flat. On Monday the same causes continued to check the movement, and foreign exchange gave way ⅛@¼ ₱ cent., yet the demand improved and continued active throughout the day, resulting in sales of 7,100 bales, while prices, being strengthened by the New York and Liverpool telegrams, ruled much more in favor of factors, closing at an advance of ⅛c. in the higher grades, and ⅛@¼c. in the medium and lower. On Tuesday the market opened with a good demand and at stiffer prices, which were strengthened by encouraging telegrams from Liverpool and New York, and several buyers operating quite heavily the sales summed up 8,450 bales, which is 550 bales in excess of the largest previous business this season. Prices at the same time continued to exhibit an upward tendency, and the closing quotations showed a further advance of fully ⅛c., making the entire advance since Friday ¼@⅜c. in good middling and strict middling, and ⅜c. in middling and the lower grades.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 258,205 bales, against 326,303 bales to the same date last year, and the decrease in the receipts at all the ports up to the latest dates, as compared with last year, is 171,039 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 65,073 to France, and a decrease of 112,813 to Great Britain, and of 45,521 to other foreign ports.

We quote:

Ordinary.....	16 @ 17
Good ordinary.....	17¼ @ 18¼
Low middling.....	18¾ @ 18¾
Middling.....	18¾ @ 19
Strict middling.....	19¼ @ —

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	20,155	
Arrived previously.....	285,391	
		305,846
		331,169
Exported past three days.	17,719	
Exported previously.....	173,355	
		191,074
Stock on hand and on shipboard..		140,095

STEAM.—The market has been firmer, with a good demand since our last review. The supplies on Saturday and Monday, embracing 2,500 hogsheads, were mostly sold at 6@6¼c. for inferior, 6¾@7c. for common, 7¼@7½c. for good common, 7¾@8¼c. for fair, 8⅝@8¾c. for good fair, 9@9½c. for fully fair, 9¾@10c. for prime, 10¼c. for strictly prime, 10¼@10½c. for strictly prime to choice, 8@9¾c. for seconds, 10¾@11¼c. for yellow clarified, and 10¾@12c. for white.

MOLASSES.—The supplies have been disposed of, but at easier prices for buyers. On Tuesday the demand was slack, and prices ruled lower. The supplies were mostly disposed of, however, embracing 1,000 bbls., at 20@25c. for inferior, 27@30c. for common, 33@36c. for fair, 38@41c. for prime, and 42c. for strictly prime, a few lots of choice commanding 44@45c. ₱ gallon.

PORK.—The stock is light, and the market is firmer, with an active demand. On Tuesday the demand was good, and 811 bbls. mess sold, of which one lot sold at $14 75, and five lots heavy weight, on the landing, at $15 ₱ bbl. It is retailing at $15.25@$15.50.

BACON.—The market has not shown much animation since our last review. Clear rib sides are in light supply, and shoulders are in fair supply, but clear sides are plentiful and dull. On Tuesday 60 casks sold, in three lots, at 7¾c. for shoulders, and 8c. for clear sides; and 5 casks clear sides on private terms.

HAMS.—There is little or no demand for them, and prices are nominal. On Tuesday 5 tierces new choice sugar-cured hams, uncanvassed, sold at 15½c. ₱ lb.

DRY SALT MEAT.—On Tuesday the market was quiet but steady, and shoulders were quoted at 5¾@6c. ₱ lb. 10 casks shoulders sold at 6c., and 10 boxes clear sides at 6¾c.

LARD.—Tierces are quoted at 9@9¼c. for packers', and 9½c. for refined; kegs 9¾@10c. for packers', and 10¼@10½c. for refined.

BREAKFAST BACON.—Prices are still lower, and are now quoted nominally at 9½@10c. ₱ lb.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 110¾@110¾, (against 110½ at New York,) and closed at 110⅜@110⅝, (against 110⅝ at New York.)

American half dollars are quoted at 108¾@109⅛, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, rifling	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's H. S plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	62
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	— —	— —
Java	30	32
Cordova	—	—
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	35	37
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 37½	7 50
Superfine	6 75	7 00
Fine	6 37½	— —
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19½	20
Hay, ₱ ton:		
Prime	38 00	39 00
Choice	39 00	40 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	11 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	21 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@10d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Nuts:		
Cocoa, ₱ 100	5 00	— —
Pecans, ₱ lb	9	9½
Walnuts	—	— —
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Porter and Ale:		
London, quarts ₱ dozen	3 75	— —
London, pints ₱ dozen	2 00	2 25
Northern Ale, ₱ bbl	17 00	22 00
Northern Ale, qts ₱ doz	— —	3 00
Northern Ale, pints ₱ doz	— —	1 60
Saltpeter, ₱ lb:		
Refined	14	25
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	24	25
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 00	1 05
Pepper	22	23
Pimento	14	16
Starch, ₱ lb:		
Western	5½	— —
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	—	14
Pulverized	—	14
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Colong	75	1 50
Pouchong	50	1 50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75
Twine, ₱ lb:		
Bailing	19	20
Vinegar, ₱ gallon:		
Cider	18	25

Special Notices.

ANNUAL CONFERENCES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Texas	Galveston	Dec. 6	Marvin.
Mississippi	Meridian	Dec. 13	Kavanaugh
S. Georgia	Columbus	Dec. 13	Wightman.
S. Carolina	Spartanburg	Dec. 13	Paine.
West Texas	Lewisburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

NOTE—Bishop Early, being superannuated, is without appointments. He will visit such Conferences as he may find convenient.

Centenary College Mass Meeting.

There will be held at the Lyceum Hall, opposite Lafayette Square, New Orleans, on the evening of December 6, at half-past seven o'clock, a meeting in the interest of Centenary College. The friends of home education, the alumni of the college, and all the members of our church in the patronizing Conferences are especially invited to attend. We will have addresses from some of the first men of the State.

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In behalf of the Board of Trustees.

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Autobiography of Dan. Young	2 00	1 00
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Baptism, Infant, Chapman	75	50
Baptism, Rosser	1 25	75
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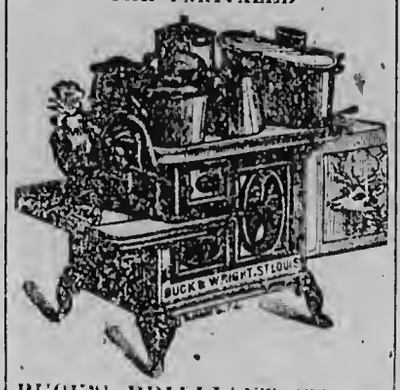

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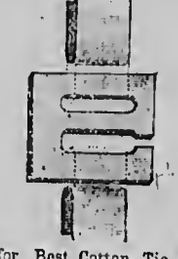

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, DECEMBER 14, 1871. NO. 48.

NEWS OF THE WEEK.

DOMESTIC.

Atlanta, Ga., Dec. 6.—Hon. J. M. Smith, speaker of the House, has bsen nominated by the Democratic convention for Governor.

The Democrats elect a full ticket by a large majority, in the mnnicipal election to-day.

Washington, Dec. 6.—*Senate.*—Senator Anthony introduced a bill amending the election act, making it a criminal offsnse to use any writing, device, token, word or gesture with intent to intimidate voters, or counseling or indirectly procuring the use of snch means of intimidation.

Senator Robertson, of South Carolina, endeavored to introduce an amnesty bill, but was declared out of order.

Senate then adjonrned.

House.—This body had the apportionment bill under consideration, but reached no conclusion.

In the Ku-klux Committee Mr. Stevenson offered a resolution removing political disahilities, extending the time which the writ of habeas corpns may be suspended, and making every member of the Ku-klux or other treasonable conspiration responsible civilly and criminally for the acts of their fellow-members.

Vicksburo, Dec. 6.—The Repnblicans elected the whole city ticket, except two aldsrmen.

Omaha, Dec. 6.—Tbe snow is still drifting. Twsnty freight cats on the Pacific railroad are piled by encountering a drift at Sherman. Othsr trains are reported off tho track. Passengers complain of the exactions hy division superintendents and hotel keepers. The road is practically hlockaded for the present. The supply of coal is nearly exhausted, and many are using corn for fnel.

New York, Dec. 9.—The committee of Internationals who made application for permission to parade to-morrow, received the following from Governor Hoffman's private secretary:

"I am directed hy the Governor to say that the law places the whole matter of paradss on Sunday in the hands of the police authorities."

The committee met to-night, and denunciatory addresses were delivered, and a committee appointed to frame a protest to the people, which reported, and the meeting adopted, the following:

"We, citizens of the United States and members of the International Workingmen's Association, intending to commsmorate in a general procession both our brother members executed lately in Frauce, and having applied to the police for an escort, have been refused and prevented from parading. We, the committee of arrangements, protest against the action of the polics, but, being in favor of peace and order, we submit, bnt appeal to the people, from whom we, the working people, expect justice. We cannot afford to parade on a week day, and have selected Sunday, knowing no more solemn occasion than a funeral procession for our hrother members—victims in the canse of humanity. Further, we do see nothing in the city charter, the constitution or the usages of the city of New York or the United States that forbids our procession, and we believe the act of the police authorities to he despotic, tyrannical, arhitrary and nnnecessary, making the police instrnments of oppression rather than protection."

Washington, Dec. 12.—In the Senate Mr. West introduced the following:

"*Resolved*, That the Committee on Finance be reqnested to inquire into the expediency of exempting from the payment of customs duties all materials, including iron ties, imported into the United States which are used for the purpose of baling or bagging cotton."

New York, Dec. 12.—A Rio Janeiro letter reports a row in the halls of the Paraguayan Legislature, between the president, who appointed an unpopular minister, and Congress. The people took part, and several were killed and wounded.

Cairo, Dec. 12.—A locomotive exploded near Centralia, Illinois, on the Central road, killing three persons; one was hlown two hundred yards.

FOREIGN.

Matamoros, Dec. 6.—Government troops have been compelled to abandon the city of Saltillo, after several days' severe fighting, and now only occupy one fort ontside.

The revolution is apparently gaining ground.

A second loan has been enforced at Monterey by the revolntionists. Foreign merchants mnst pay or close np. Many business men have left the city, and stores closed. Mexican merchants who don't pay are pressed into the army.

Great consternation prevails at Monterey among foreign merchants.

General Quirago, the rebsl commander, is organizing at Monterey for further operations.

General Cortina, the government commander of the river, still waits the results of Trevino's and Quirago's movements.

London, Dec. 7.—The Prince of Wales is steadily improving.

The Rspnblican meetings held at Birmingham and Reading were very disorderly. The meeting at Reading broke up in a row.

Sir James York Searlett, lieutenant general in the British army, is dead, aged seventy-two years.

London, Dec. 8.—The physicians it attendance on the Prince of Wales have jnst issued a bulletin stating that his royal highness is still very much prostrated.

Matamoros, Dec. 8.—It is reported Saltillo has surrendered, and that the revolutionists are marching on San Luis Potosi from Saltillo, and advancing from Monterey on Misr and Camargo.

General Cortina is said to have imprisoned several foreign merchants, in Mier, for sympathizing with the revolutionists.

There are fears of a pronunciamento here and business has been suspended.

London, Dec. 9.—Twonty-eight ladies have bsen matriculated in the University of Edinburg dnring the present term.

Paris, Dec. 9.—The weather here is extremely cold. Thermometer sixteen degrees below zero. The Seine river is frozen over.

London, Dec. 10.—A change is imminent in the French government. Thiers will resign in favor of D'Aumale. Thiers agrees to this movement with the approval of the dnke, and all the influential members of the Right approve it.

All the details are arranged. The canse of the change is Thiers' inability to withstand the Right, which has returned from the provinces very hostile, and Thiers fears the constantly increasing power of imperialism in the army.

Madrid, Dec. 11.—The elections for members of the Cortes took place to-day throughout Spain, and it is already known that the Republicans have triumphantly elected their candidates in twenty-three of forty-eight capitals of provinces, and in forty-three smaller towns.

London, Dec. 11.—A dispatch from Bombay states that the cholera is raging with great fatality among the nativss of Lucknow and vicinity.

An unofficial telegram, dated Sandringham, one o'clock, says it is evident from the distress there that the last hour of the Prince of Wales is approaching. The whole household of the throne is depressed and gloomy.

It is reported on good authority that the Prince of Wales has been unconscious, with bnt one interval, since the first.

The Prince's children, the Qneen and other members of the royal family were repeatedly summoned to the bedside yesterday and to-day.

Sandringham, Dec. 12, 5 P. M.—The Prince of Wales has been somewhat less restless this afternoon, hnt his general condition is nnchanged.

Sandringham, Dec. 12, 10 P. M.—The Prince of Wales passed an unquiet evening, but prostration does not increase.

Madrid, Dec. 12.—The elections in Spain wherein the Republicans were so successful were for municipal conncils, and not for the Cortes.

Paris, Dec. 12.—The National Assembly, at its session of to-day accepted, by a vote of 289 against 277, a recommendation, from the committee having charge of the subject, for the alienation to the state of the crown jewels.

I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the roots increased for the future.

The King of Dahomey attended a grand feast the other day, wearing a quantity of druggists' labels as decorations.

As it is the characteristic of great wits to say much in few words, so it is of small wits to talk much and say nothing.—*Rochefoucault.*

Why is a carpenter's wife an unhappy woman? Because her husband is always a-jawin' 'er.

NORTH MISSISSIPPI CONFERENCE.

The statistics of this Conference, says the *Western Methodist*, embrace the following aggregates, viz.: White members, 22,855; local preachers, 191; adults baptized, 2,121; infants baptized, 998; Sunday schools, 233; superintendents and teachers, 1,190; scholars, 9,293; volnmes in library, 17,488; requisites, 1,266; Visitors taken, 1,720; moneys expended, $2,130; number of churches, 348; sittings, 106,905; value of churches, $348,355; number of parsonages, 10; value of parsonages, $18,500; other property, $3,144; Bishops' fund, $1,225; Conference collection, $2,213; missions, $2,111; tracts, $1.15; Ministerial Aid Society, $150; poor, $101; other objects, $10,952; amount of hooks sold, $2,085; periodicals taken, 2,520; presiding elders' salaries, $10,345; receipts, $7,110; salary of pastors, $49,147; receipts, $40,645. But we cannot enlarge here. We thank the brethren most cordially for adopting the *Western Methodist* as the special organ of the North Mississippi Conference, and shall strive to meet their wants. Columhus displays an elegant and generous hospitality toward members and visitors. Next week we must add to this brief notice.

Appointments.

Holly Springs District.—Philip Tuggle, P. E. Holly Springs station, William Shepherd; Holly Springs circuit, Enos B. Foust; Byhalia and New Salem station, Daniel L. Cogdell; Byhalia circuit, Joshua K. Morris; Marshall, Miles H. Ford; Early Grove, Robert P. Mitchell; Lamar, Samuel W. Miller; Salem, Thomas G. Freeman; Hickory Flat, Peter M. Marmon; Cornersville, Elias Jackson; Marshall Fsmale Institute, Lorenzo Lea, president; Byhalia Femals Institute, Pleasant J. Eckles, president.

Hernando District.—Joseph H. Brooks, P. E. Hernando and Coldwater station, John F. Truslow; Hernando circuit, Tilmon Page: Wssley, to be snpplied by R. M. Gwynn; Longtown, Thomas P. Ramsey; Sardis and Davis Chapel station, Ferdinand S. Petway; Como and Frsdonia station, Henry C. Morehead; Senatobia, Jasse W. Luter; Cockrum, Thomas W. Dye; Chulahoma, Robert A. Nehlett, Joseph J. Brooks; Tyro, J. S. Herring.

Iuka District.—Ephraim E. Hamilton, P. E. Iuka station, John C. Lowe, J. Johnson, sup.; Iuka circuit, Anthony T. Scruggs, Jr.; Corinth station, Theodore F. Brewer; Coriuth circuit, Waltou J. Reeves; Rienzi and Boonsville station, J. W. Hounoll, W. E. Ellis, sup.; Carolina, J. W. Lowrance, M. L. Martin, sup.: Kossuth, Hudson D. Howell; Jonesboro, to he supplied by A. W. Gibson; Enon mission, Benjamin D. Brown; Ripley, Benjamin H. Bounds; Maristta, Benjamin W. Stubbs, J. B. Price, sup.; Bay Springs mission, John McElhannon; Iuka Female Institnte, Joseph E. Donglass, prssidsnt.

Verona District. — Joseph B. Stons, P. E. Vsrona station, T. C. Weir; Lee, Thomas L. Duke; Baldwyn, Thomas Cameron; New Albany, Henry E. Smith; Pontotoc, E. H. Moon; Okolona station, John F. Markham; Okolona circuit, Thos. J. Lowry, R. W. Yancy, snp.; Fulton, Samnel C. Stone; Richmond, James A. Peebles; Saltillo, Kinchen Adams; Verona Female Institute, T. C. Weir, president; agent for Verona Female Institnte, M. M. Dnnn.

Columbus District.—Thomas Y. Ramsey, P. E. Columhus station, Joseph B. Cottrell; Caledonia, Leroy Massengale; Athens, John T. M. Gregory; Aberdeen station, Samnel R. Brewer; Vinton, J. T. Cunningham, Thomas G. Randle; West Point station, John Barcroft; Honston, J. P. Dancer, A. F. Foster; Pala Alto, G. D. Wade; Line Creek, W. R. Rainey.

Macon District.—Archibald C. Allen, P. E. Macon station, J. D. Cameron; Shuqnalak, Zachariah Baise; Brooksville, O. P. Thomas; Crawfordsville, R. G. Porter; Mayhew, Lorenzo D. Worsham; Lagrange, J. G. Carlisle; Plattshurg, J. O. Woodward; Lonisville, A. W. Langley; Perkinsville, B. F. Morris; Starkville station, J. L. Fntrell; Bellfontain, W. C. Green.

Grenada District.—Amos Kendall, P. E. Grenada station, John W. Boswell; Water Valley station, William S. Harrison, B. B. Risenhoover, sup.; Water Valley mission, to be supplied by J. M. Barton; Oxford station, John J. Wheat; Oxford circuit, Joseph W. Postou; Lafayette Springs, H. H. Thacker; Banner, W. B. Mitchell; Calhoun, John M. Dunn, C. L. Bates; Grenada circuit, James M. Hampton; Coffeeville, Benjamin B. Brown; Charleston, James W. Bates; Panola, Anderson B. Fly.

Yazoo District.—William P. Barton, P. E. Black Hawk, Kenneth A. Jonss; Richland, Ransom J. Jones; Durant, G. W. Brown; Winona, A. M. Barrington; Lobutcha mission, to be supplied by Joab Scarbrongh; Kosciusko and Bethel station, Abner P. Sage.; Attala, Geo. W. Bachman; French Camps, Ashury R. Hines; Greenwood and McNutt station, Jacob D. Briggs; Lexington, J. D. Newsom; Vaiden, F. C. Parish.

Greenville District.—James W. Knott, P. E. Greenville station, Thomas A. S. Adams; Leota and Lake Les station, C. J. Nugent; Indian Bayou, J. D. Murff; Deer Creek, Felix G. Hocutt; Lake Bolivar, James M. Boon; Concordia station, Daniel O. Hughes, F. A. Owen, snp.; Friar's Point station, to be snpplied; Swan Lake, Hiram R. Caldwell; Tunica mission, to be supplied; Cassida mission, to be supplied by Z. K. Flynn.

Transferred.—Turner P. Holman, to Memphis Conference, and appointed to Bartlett circuit; John R. Peeples, to Memphis Conference, and appointed to Bolivar station; J. D. Bush, to Memphis Conference, and appointed to Dyersburg station; Ira R. Hicks, to St. Louis Conference; P. A. Johnston, to Mississippi Conference; W. T. J. Sullivan, to Tennessee Conference; Isaac Ebhert, to Little Rock Conference, and appointed to Lonoke circuit.

Next Conference at Corinth, Mississippi.

"DISGRUNTLED."

The word is not in the dictionaries, but it is a very good word to describe one who is "upset" generally, as is the case with our correspondent, "Old Fogy." And he shows the "disgruntled" state of mind he is in by firing off a volley of invective adjectives against some things he deems especially offensive; but others besides himself would be "disgruntled" likewise, were we to put the case to them in precisely the language he uses. Therefore we soften it a little, and speak only in general terms of some things he reprobates.

The first is chewing tobacco in church, and defiling the floor with "amhier," always offensive—doubly so when the "snuff brush" has promoted the flow of saliva. "Tell it not in Gath! publish it not in the streets of Askelon!"—a woman—who ought always to be a *lady*—chewing tobacco, or doing what is equivalent, if not worse, in the house of worship! It is time for the men to quit it—to throw out their "quid" before they enter the church doors.

Secondly, he anathematises the church-going *dogs*—and he does it well, too—but perhaps public opinion will not sustain him when he says "that a man who will let a dog follow him to church ought to be *prosecuted* for interrupting public worship." It is, nevertheless, a heinous offense against propriety, and ought to be guarded against.

Our "Old Fogy" has something to say on the beard question, though the "mustache" is his particular abhorrence. Here he grows eloquent, though the minuteness with which he details what he has observed may not be very edifying to some of our friends. Yet sometimes we can hardly help sympathizing with him. His remedy, however, is not the razor, which we would recommend; but he says—somewhat roughly—"if a gentleman will persist in being nasty, let him furnish his own drinking utensils." We *have* seen gentlemen, however, to whom such advice would not be necessary.

So much for our "disgruntled" correspondent—which he has a right to be.—*Southern Christian Advocate.*

The General Conference of the Evangelical Association at its recent session voted that union with the Methodist Episcopal Church is still inexpedient, although such a union under some circumstances "might be desirable." It was also decided that it is unwise for the denomination to change itself into an anti-secret society church. Nevertheless members and ministers were urged to keep aloof from secret societies, and the laying of corner-stones of churches by such bodies was declared "an offense against Christian propriety."

The emigration of French Canadians to the United States this year, according to the Quebec *Mercury*, has been double what it was last year, and this, too, in the face of the extraordinary efforts that have been made to induce them to remain at home.

COMPLIMENTING PREACHERS.

The following judicious paragraphs are taken from a letter written by Dr. W. E. Munsey to the St. Louis *Advocate:*

I do not object to complimentary notices of preachers and sermons if the terms used are concrete, and the notices are just and discriminative. The writer must not stultify his judgment or compromise his conscience. He must not *try* to compliment. If his notice is complimentary, it must rather be so in virtue of the facts he records than in an effort upon his part to make it so. He is writing for the public, and no personal reason must enter into his notice. He must not write "unequaled" when he means "good." If it is wrong to exaggerate and lie in his family, it is wrong in the newspaper. No Christian correspondent and editor should ever write a line of commendation of men or measures unless they are sincere in the matter. No sermon ought to be complimented as a mere matter of course. Occasions and men do not give character to sermons. These must be judged upon their own merits. It is not necessary, however, to publish to the world that a brother's sermon is a poor or moderate one. The public understands the editor when he *lets the preacher alone.* To criticise a sermon unfavorably might ruin the preacher; yet to praise extravagantly has ruined more preachers than the former course, if employed, could possibly do. Sometimes, when a writer wishes to give the general character and effect of a sermon, he may use abstract terms; but, as a general rule, his words ought to be concrete. I once saw a complimentary notice of a distinguished preacher in a religious newspaper which was so indiscriminating and abstract that I substituted the preacher's name with that of Singer's sewing machine, and, saving a few details, thus read, the notice made fair sense.

It is a shame that people in attempting to report for the newspapers will patch up sermons with their own rags, till the preacher himself is scarcely able to recognize the original piece. Such persons are most apt to take those parts of sermons which few men, if any, can report, and whose principal charm consists in their effect. Such persons had better write about the sermon and never try to give it. But is it not a greater shame that editors will publish such trash, to the injury of the preacher and the detriment of the church? Are such men qualified to publish church organs? O! brethren, spare the young preacher. Do not, by extravagant praise, give him a reputation he cannot maintain. If your compliments are just, deal them out sparingly, else you furnish a temptation to the young preacher to maintain a reputation at the expense of the gospel of Christ. A young preacher may be sent for to assist a brother in a distant village in holding a revival meeting. When the young preacher arrives he sees that a plain, direct appeal to wicked young men is appropriate at that time, and he would make it, but a religious newspaper has heralded him forth as a "prodigy," and to meet public expectation he must preach his great sermon on the Hexahemeron, or Ezekiel's wheels, and go to the judgment with the blood of these wicked young men on his soul. It is wrong in the preacher to permit such a motive to influence him; but why tempt him? Where one young man is benefited by such compliments, ten are injured. At least let the editor first *know his man.*

Significant.—The progress of our church in Illinois, says the Nashville *Christian Advocate*, seems to be appreciated in certain quarters. The General Missionary Committee of the Methodist Episcopal Church (North,) at their late meeting in New York, appropriated to the Southern Illinois Conference $14,000. Their statistics claim for their church, in that fertile region, 22,586 members. What does this mean? They appropriate for Oregon only $4,500; California, $5,000; Arizona, $2,000; and Nevada, $3,400.

Some people seem to think that money can do everything—that it can even force a church-growth upon an unwilling people. It can buy proclaimers, or a few preachers so called, but money cannot do everything. Our Conference in Illinois has been and is supported by the people there entirely.

Difficulty in trying Tweed before a New York jury—They can't find a foreman worthy of his steal!

THE TEXAS CONFERENCE.

Mr. Editor: The Texas Conference convened in Galveston on day before yesterday, December 6. Bishop Marvin, apparently enjoying the best of health, was at his post, and opened the Conference session, as is usual, with religious exercises. With but few exceptions the members, both lay and clerical, are present.

The business of the Conference progresses very smoothly.

Very affecting it was to me when, on yesterday, the examination of the character of elders occurred. Robert Alexander, D. D., our great and beloved pioneer of Texas Methodism, arose and asked for a superannuated relation. His health is failing very much; and not a few eyes were moistened with tears when the Bishop remarked that this circumstance was an epoch in the history of our church in the Lone Star State, Bro. Alexander being one of the first three—Fowler, Ruter and Alexander—who planted Methodism in Texas.

Dr. Wilkes, suffering from the effects of a paralytic stroke, also gave notice that probably before the close of the Conference session he would be constrained to ask for a change in his relation. "But," said he, "I shall wait a little longer. My prayer is that the Lord may restore my health, that I may be on the effective list of our Conference so long as I live on earth." This morning the Conference was made glad when his son, Ames B. Wilkes, was recommended and received on trial in the itinerancy. The Bishop remarked that it was a source of special gratification to him to see the sons of preachers join the ministry.

On Wednesday evening I heard Bishop Marvin preach in the new and elegant St. John's church.—Bishop Marvin is a Methodist preacher—a very good preacher.

Dr. Walker is quite at home in Texas. He is not only very much beloved by his membership here in Galveston, but also by the entire body of this Conference.

I. G. John, editor of the Texas *Christian Advocate*, looks rather care-worn; but is, notwithstanding, cheerful, and sanguine of success as regards the publishing interests in Texas.

Last night the anniversary of the Educational Aid Society (Dr. Mood, of Soule University, president) was held at St. John's church. My duties calling me to our German church, I was not permitted to attend this meeting; but learn this morning that Bishop Marvin, Dr. Walker and Dr. Mood were very happy in the delivery of their speeches. Quite a large sum of money was raised for the support of young men preparing for the ministry.

Yours truly,

J. B. A. Ahrens.

Galveston, Dec. 8, 1871.

AN INQUIRY.

Mr. Editor: An old man, a member of my church, whose name is John Brannan, having lost sight of his sons during the war, requests all who can do so to give him information of them.

William Brannan lived in Claiborne parish, Louisiana, and married there about a year before the war.

Anderson Brannan lived in Jackson parish, Louisiana; left there before the war, and it is thought went to Alabama.

Stephen Brannan, Parker county, Texas. Last heard from him just before the war.

These, the sons of John Brannan and his wife Elizabeth, (who are now at this place, and very poor,) have not been heard from in some years, though repeated efforts have been made to find them. If this meets the eye of one who can inform their father of their whereabouts, he will confer a great favor by writing to him at this place.

F. T. Rawson.

Delhi, Richland Parish, La., Dec. 3.

The Christian Advocate.

THURSDAY, DECEMBER 14, 1871.

BREAST THE WAVE, CHRISTIAN.

Breast the wave, Christian,
When it is strongest;
Watch for the day, Christian,
When the night's longest.
Onward and upward still
Be thine endeavor;
The rest that remaineth
Will be forever!

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee.
He who hath promised
Faltereth never;
The love of eternity
Flows on forever!

Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Ere it reposeth.
Thee, from the love of Christ,
Nothing can sever;
Mount when thy work is done;
Praise him forever!

A SOUL SAVED.

Night has come, and with it the quiet that brings the busy mind to a repose; not, however, of idleness and indifference, for the day, with all its turns and many-sidedness, lies mapped before it for inspection. There are weaknesses to correct, faults to chide, wandering thoughts to lecture, time unoccupied to lament, and a thousand links in the chain of life to overhaul. But in this vast workshop there is a space also for joy, and this night gives occasion for joy. To know that an immortal soul has broken the fetters of sin, and taken shelter in the loving arms of Jesus, brings a joy to the heart that no object or good the world offers can approximate. One soul! Ah, reador! have you ever computed the value of this jewel? None ever can until they shall weigh the crimson drops ponred ont on Calvary and tell the value of each of *them*. When the agony of the garden looms up to our view, then does the soul stand out as something beyond the power of mortal to value. That which required the blood of the Son of God to ransom is no mean germ, and when even one is recovered from the mire of sin and washed in the fountain opened for uncleanness, showing its brilliancy, burnishing it for its proper setting in the crown jewels of heaven, is there not reason for joy?

No more, dear friend, a wanderer from God; no more standing in the garb of one condemned, looking for the fearful storm of wrath to break upon you; but folded in the arms of a mighty Savior, peace flows like a river through your soul. What a mighty leap does grace enable a poor sinner to make. Death eternal was but a span since your doom; now eternal life and a crown. Deformity and pollution were your garments but a little while ago; now beauty and a white robe of purity are your dress.

May its capacities and powers be consecrated to thee, O Lord! and at the judgment may its influence bring a train of other souls to sit at Jesus' feet and sing the lofty song of redeeming love.

INDAMORA.

A BEREAVED SUNDAY SCHOOL.

MR. EDITOR: Two years ago our (the Methodist Episcopal) Sunday school was called to mourn the death of our venerable superintendent, Uncle Samuel Stondenmire, as we all called him, for he was the superintendent for forty years. One year after death again entered the school, and removed from us our beloved superintendent, Jacob H. Golson, one whom to know was to love. Again, a few months ago, our assistant superintendent, W. N. Thompson, was summoned to his rest on high. Truly, this school has an interest in heaven for our dear brothers. All died in the faith, and there is no doubt but that they are now enjoying the happiness prepared for the faithful. And now we are again called to record the death of another member of the school. In this case not the old, but a young scholar—a good boy—one who was just merging into manhood, and gave promise to be useful to the church and a source of comfort to his widowed mother. But death loves a shining mark. Our brother is dead, but yet he liveth. The following resolutions of respect were passed by the school, and I was requested to forward to your paper and request their publication.

Yours in Christ,

A. W. MCNEIL.

WHEREAS, In the providence of God that stern messenger, Death, has again visited our school and taken from our little band our young friend and associate, MELTON F. HOWARD; therefore, be it

Resolved, That we bow submissively to this dispensation of Providence, ever remembering that it is God who gives us breath, and God who takes it away, and that he "doeth all things well."

Resolved, That while we mourn for him, cut down, as he was, in the bloom of opening manhood, and drop the tear of sympathy over his early grave, yet we do not sorrow as those who have no hope, but we feel that our loss is his eternal gain.

Resolved, That in his death our school has been deprived of a punctual, dutiful and attentive pupil; and the church of a young disciple who gave great promise of usefulness in the Master's work.

Resolved, That we fondly cherish his memory, forgetting whatever faults he may have possessed, and striving to imitate his virtues.

Resolved, That we are again admonished that *pale death* is no respecter of persons; but that the young, the middle-aged and the old alike fall before his destructive shafts.

Resolved, That we are again reminded of the shortness and uncertainty of life, the certainty of death, and the necessity of keeping our lamps trimmed and burning.

Resolved, That we tender our heartfelt sympathies to the bereaved family and friends, and point them to the Lamb of God for consolation in this their great affliction.

Resolved, That a copy of these resolutions be furnished the family, and also that a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A. W. MCNEIL,
N. A. GRAHAM,
T. W. HALL,
Committee.

AUTAUGAVILLE, ALA., Nov. 23, 1871.

NEWS FROM THE CHURCHES.

Enon Circuit, Mississippi Conference.

MR. EDITOR: I have just closed my first year's labor on the Enon circuit. I have spent the year very pleasantly among the kind people of this circuit. The Lord has been with us, and blessed the word which has been preached to the salvation of some of the hearers. We have received forty-six into the church. Twelve infants and ten adults have been baptized during the year.

Your brother in Christ,

J. S. PARKER, P. C.

NOVEMBER 21, 1871.

North Bossier Circuit, Minden District, Louisiana Conference.

MR. EDITOR: We have cause to rejoice greatly on this circuit on account of the presence of the Lord. We commenced a meeting, on the twenty-eighth of October, at Walker's chapel, which lasted until the thirty-first, resulting in seventeen accessions to the church and about twelve conversions. The membership was greatly revived.

We commenced another meeting at Red River church November 4, and continued it until Thursday night. We then adjourned until the following Tuesday night, and closed on Sunday at eleven o'clock. The result was fourteen accessions and fourteen conversions. The church was greatly revived.

May the good work go on until all are brought to a knowledge of the truth as it is in Christ.

H. O. WHITE, P. C.

NOVEMBER 24, 1871.

Marion Circuit, Mississippi Conference.

MR. EDITOR: I have closed a long round of protracted meetings on my circuit—ten in all. At nine of them God was present. Souls were converted, and fifty members were added to the church. There were seventy-five accessions to the church this year on my work. Many thanks are due to the following ministers for their help: Rev. J. D. Hays, of Enterprise station; Rev. John A. Ellis, of Meridian station; Rev. J. M. Gann, of Spring Hill circuit; Rev. George Bancroft, of Toomsuba mission; Rev. Messrs. Wingfield, Jones, Linton, McCarthy, Moore and Blndsworth, local preachers; Rev. A. McBride, Rev. Mr. McCullock and Rev. Mr. Ross, of the Cumberland Presbyterian Church; not forgetting my worthy presiding elder, Rev. W. B. Hines, who was present at several of my churches, and preached with power and unction, as he always does.

At three of these meetings I was sick, and did but little. The meetings were conducted by other brethren. May God reward them for their labor of love.

I have done some little for the ADVOCATE this year—eighteen subscribers, I believe. I am now trying to collect some old debts due the paper. I hope to succeed to some extent, at least. The ADVOCATE should be in every family, for several reasons: First. The religious spirit it breathes is indispensable; at least I think so, for I would not be without it for double its cost. Second. The valuable information derived from reading its pages. Every preacher should feel interested in putting the paper in every man's hands, because it is the best steward on any of our circuits. It is a stimulus to church officers to learn what God is doing in the different sections of our Zion. God grant that our people may soon learn its great worth.

This is my third year on this circuit. The work is in a prosperous condition in every way except finances. It is to be hoped that our final report will be somewhat better. Mr. Editor, it is a pity that our people do not regard the divine assessment as more binding on them than what they do. If they did God would prosper them more. Blights and mildews, droughts and storms—in a word, God's signal judgments in many respects—might be averted. But, alas! how sad the reverse. The preachers have to pay for hard times. The lawyer, the physician, the merchant and the tax collector must be paid; but the minister of God is sometimes told to live by faith. Some brethren are very expert in quoting Scripture to feed preachers and their wives and children, while at the same time their purse-strings are securely tied. These brethren forget that the days are past when God fed his prophets through the ministry of ravens. They do not seem to be mindful that the good Lord requires them to contribute some of the means he has deposited with them (subject to his order) to the support of his ministry, who are endeavoring to evangelize the world. It is true, Mr. Editor, that my circuit has always paid me up to this time, and I hope they will this year also. I have a good circuit—a worthy people, whom I love very much.

Your brother in Christ,

J. C. BROGAN.

MARION STATION, MISS., Nov. 29, 1871.

THE PROPOSED UNIVERSITY.

The project for a great central University finds favor in all directions. Of course some doubt its feasibility—some question its expediency; but it finds warm supporters, and not a few. The theological element, as we expected, meets with special favor. Opinions differ widely as to the character of the proposed institution. But there must be a *chaos* before there can be a *cosmos*. We must bring together all kinds of materials, and then eliminate such as shall be deemed inexpedient. We have invited suggestions—we still invite them.

One of our foremost men has given us the following hints, "which would be considered." He says:

"1. Do not locate the institution in a *small* town, but in one large enough to swallow up the university population, and to bring them under municipal protection and the social influence of citizenship. Do away with the necessity of the dormitory system, which has been one of the greatest curses in our collegiate system of education. Herein may be saved thousands of dollars that are usually expended in brick and mortar. You want nothing but lecture rooms and public halls and libraries and cabinets, and other appliances for imparting knowledge.

"2. Besides being a large city, its location should be a *Methodist stronghold*. The true plan is to place students in pious and polished domestic circles, and bring them under the power of social life. We want these private circles to be thoroughly Wesleyan, that piety may be cultivated, as well as refinement of taste and manners.

"3. The University should be composed of distinct schools, each of the highest grade, and capable in every respect of taking rank with the best in Europe.

"4. You may begin with one school at a time, if you can do no more. And, as we are most in need of a theological school, why not begin with it?

"5. Give us a fine, large library room, and three or four lecture halls, and nothing more in the way of buildings is wanted. *Invest* all of your money, and spend its *income*, upon the library and the support of lecturers, and let them be so well supported by your permanent fund *as to require no tuition fees*. Let knowledge be made as free as the air we breathe, or the sunlight by which we walk. Let every young man have access to your instruction who can afford to live at the site of the University. And, being in a large city, a student may rent a room and contract for but one meal per day, as many students at the German universities do, making the two lighter meals on cold bread and coffee, or tea, prepared in his own room. The cost of living may thus be so far reduced as to bring it within the means of every poor young man whom God may call to the ministry—and certainly so, with a very trifling aid from the educational societies of the Conferences.

"6. For the present our colleges and high schools may furnish us with the *trained* material upon which to operate. The elementary studies may well be prosecuted there, until you shall have accumulated the means of establishing other schools in your University, both literary and scientific; and when these latter shall be established, they ought to furnish *courses complementary* to those of the colleges, whereby no collision of interests can occur and no jealousies be excited.

"I venture to assert that the promises already given of large donations are made in view of a theological school. Money enough to support four officers and to purchase some eight or ten thousand volumes, as the nucleus of a library, and a location such as I have described, will do to make a beginning with. A proper agent soliciting books as donations by the publishers, both at home and abroad, would obtain, perhaps, the number named. Twenty thousand dollars appropriated for books, combined with such an agency, would give you a good start in this particular. One hundred and twenty thousand dollars invested, and yielding ten per cent., would support four lecturers. So that (the halls being provided) $150,000 will set a theological department of your University in operation upon a footing to meet the wants and to sustain the character of the church. More than this, I understand, we have already pledged to the cause. Then why delay?"

These suggestions have been made to us by our correspondent in the freedom of private correspondence. We beg his pardon for committing them to print. He asks us to discourse on these several points. This we cannot do at present. But this we do say, they appear to us to be eminently wise and practical. We respectfully request our friend, Dr. Garland, who knows more about this business than any one else of our acquaintance, to discuss these points at large in the *Advocate*. Our people need information, and we earnestly request our Bishops and others who have considered these questions to give us their views in this paper.—*Nashville Christian Advocate.*

CONFERENCE ITEMS.

NORTH ALABAMA CONFERENCE.

This Conference, says the Nashville *Christian Advocate*, was held at Florence, November 15–20. From the minutes of Bishop Pierce, who presided, we condense as follows: Admitted on trial, G. W. Hamilton, Z. A. Parker, J. G. Gibson, M. B. Johnson, F. C. Stephenson, E. W. Jones, J. D. Perkins, J. M. Cochran, R. J. Wilson, J. B. Cole, G. B. Wilson and M. L. White. Discontinued, B. Vaughn. Admitted into full connection, L. F. Whitten, G. R. Lynch, C. M. Livingston, V. O. Hawkins and D. W. Ward. Readmitted, J. M. Wright, A. G. Copeland, D. Phelps, C. Godby, J. F. Randall and Z. Parker. Received by transfer, J. C. Mials, R. H. Rogers and C. L. Dobbs. Elected and ordained deacons, T. G. Whitten, L. F. Whitten, G. R. Lynch, C. M. Livingston, V. O. Hawkins, D. W. Ward and I Q. Melton. Local preachers elected deacons, W. B. Taylor, J. G. Gibson, S. P. Garrison, W. C. Beaver, J. Webster, M. A. Pearce, J. H. Meadows, J. H. White, C. L. Kirksey, T. B. Parks, W. R. Rainey, J. P. M. Woodall and R. Moore—the first seven were ordained. Elected and ordained elders, H. L. Booth, B. F. Lea, J. H. Anderson and B. J. Gaston. Local preachers elected elders, R. S. Price, J. V. Carter, J. M. Barnes and H. H. Thompson—ordained, R. S. Price, J. C. Wallace and A. L. Davis. Located, W. S. Harwell, D. M. Booth, L. H. Gruhbs and J. A. Barbee. Superannuated, T. Moody, G. J. Mason, W. Rhodes, E. McMeans, J. N. Glover, J. M. Towles and U. Williams. Died, E. C. Odom and J. B. Powers. White members, 24,013—increase, 1,553; local preachers, 309—increase, 50. Baptized: infants, 590; adults, 1,687. Sunday schools, 290; teachers, 1,516; scholars, 10,562. Necessary for claimants, $2,800; collected, $1,447.54. For missions, $1,986.05; old debt, $969.55. The next session is to be held at Tuskaloosa.

MEMPHIS CONFERENCE.

The Memphis Conference held its session at Trenton, Tennessee, November 15–21. Bishop Kavanaugh presided, and our Memphis *confrere*, the editor of the *Western Methodist*, was, of course, secretary. We have not yet received the minutes, but we have received a good account of the session from brethren who were in attendance, and from the *Western Methodist* of November 25. The book agent writes:

Mr. Editor: I reached Trenton, Tennessee, on Thursday morning, November 16. I found the Memphis Conference in session, Bishop Kavanaugh in the chair, and W. C. Johnson at the secretary's table, with D. R. S. Rosebrough and Edgar Orgain, assistants.

Everything I have seen and heard indicates the fidelity of the preachers to their work, and the blessing of God upon their labors. Revivals of religion have crowned the prayers and toils of the ministry and membership in almost every portion of the Conference. The statistical report, which I beg leave to insert, shows a gratifying increase in every regard: Number of local preachers, 278—increase, 17; members, 28,032—increase, 2,855; infants baptized, 804—increase, 183; adults baptized, 2,515—increase, 911; Sunday schools, 275—increase, 31; Sunday school teachers, 1,861—increase, 75; Sunday school scholars, 13,541—increase, 1,557.

The collections for superannuated preachers, widows and orphans amounted to $1,435, while the interest on notes realized for this purpose is $412.46, making a total of $1,847.45.

The amount apportioned to this Conference for Bishops' support has been entirely met, while the collections for missions exceed those of last year, the Somerville district *alone* contributing more than one-half the entire amount.

The most important question before the Conference at the present session is now under discussion—involving the future of Andrew College. Not only the utility, but the importance of this institution to the church, within the bounds of the Memphis Conference, should induce the adoption of prompt measures on the part of the Conference for placing it on a basis that will not only secure its success, but its prosperity. The president, Rev. S. W. Moore, D. D., is a graduate of Randolph Macon, and deservedly takes rank, both in the pulpit and as an educator, with the first men in the church. His labors for Andrew College since 1866, when he became the president, have been unremitting, and the sacrifices he has made to perform the duties assigned him should not be without their reward. If the Conference should fail to meet its present necessities, and thus imperil its existence, many years may come and pass away before another institution of learning will bless the field they occupy. The location of Andrew College is excellent, in one of the most healthy and beautiful towns in west Tennessee.

Another advantage to the college is to be found in the location, in Trenton, of the Melrose Institute, a female college, under the presidency of our old friend and brother, W. K. Jones. Mr. Jones founded this institute in 1869; and although this is only the third year of its existence, it closed its late session with *one hundred and seventy* pupils. The Melrose Institute buildings are new and beautiful, the grounds inviting and pleasant, the president an accomplished gentleman and devout Christian, and the teachers selected with great care. Thus you see that persons who desire to educate their sons and daughters in the same place may find every facility for doing so at Trenton.—*Nashville Christian Advocate.*

WHITE RIVER CONFERENCE.

Bishop McTyeire returned to Nashville, November 24. He informs us that the session of the White River Conference, at Batesville, November 15–19, was very pleasant. James Wickersham was secretary. From the minutes we learn that T. A. Craig, J. J. Alexander, J. M. Talkington, J. Denton and J. L. Short were admitted on trial. W. M. Whitehead, N. G. Murphy, D. W. Reid, C. S. Floyd, J. H. Porter, R. Blassingame, M. B. Pearson, R. W. Massey, R. G. Britton, J. J. Prather, J. F. Armstrong, B. F. Hall, A. Davis and E. A. Garrison were elected and ordained deacons. A. M. Jones, J. M. Talkington, E. T. Church, J. Denton and E. S. Pearson (local) were elected and ordained deacons—and W. H. Oyler, T. Sutton, W. R. McVey, W. N. Green and J. J. Beam (local) were ordained deacons. N. E. Brady and W. H. Jernigan (local) were elected and ordained elders, and J. H. Baxter and H. T. Blythe (local) were elected elders. R. Blassingame, E. W. Coleman and J. P. Webb were located. W. A. Cobb, superannuated. White members, 8,827—increase, 974; colored, 26—decrease, 9; local preachers, 92—increase, 6. Baptized: infants, 393; adults, 832. Sunday schools, 78; teachers, 388; scholars, 2,627. Necessary for claimants, $800; collected, $737.60. For missions, $437.20. The next session is to be held at Augusta, Arkansas.—*Nashville Christian Advocate.*

THE Pullman cars are to be introduced on the English railroads.

KING ALFRED AND THE ORPHAN.

King Alfred was sitting one day in his palace dispensing justice, and surrounded by his barons or thanes—as the nobles were called in those days—when, as his eye glanced over the assembled group, he observed that the place of one faithful servant was vacant, and, in answer to his inquiries as to the cause of the absence of the Earl of Holderness, he was informed that the noble thane and his lady had both died some short time previous. Before the monarch could express his grief, his informant, the warrior Wulph, proceeded to ask Alfred to confer on him the estates of Holderness as a reward for his prowess in war. Instantly another noble, the wise Thurstan, spoke: "Nay, King, it would be more just to bestow them on me, for dost thou not remember how, when at thy command I crossed the sea, my wisdom was of more avail at the Danish court than all the warlike skill and bravery of Wulph?"

At that moment a door at the further end of the room opened, and a pale, toil-worn woman entered, leading by the hand a lovely boy, whose flaxen hair, blue eye and fair complexion plainly showed his Saxon origin. With difficulty she pressed through the throng of anxious and excited nobles, until she stood before the monarch himself; then bending low, she said:

"O gracious King, I ask thee justice may he done to this boy, the only child of the late Earl of Holderness and the Lady Alice. He has no father now to defend him, no mother to take care for him, but he looks to thee for protection; his is the orphan's claim. O King, regard it!"

Here she was interrupted by one of the thanes, who angrily exclaimed: "His claim, forsooth! What dost thou think, then, that our King needs the services of babes such as that? No; in these troubled times, when our Danish foes are threatening us on all sides, we want men with active bodies, stout arms and brave hearts. If the lands of Holderness be given to that child, what could he do to guard his country?"

The little fellow lifted his bright blue eye to the stern speaker, and replied: "*I would pray to God in heaven.*"

The good King Alfred—than whom a nobler or better never sat on England's throne—looked earnestly first at the upturned face of the boy, then upon his thanes, who were anxiously awaiting the royal decision, and said slowly and solemnly: "The King will gladly give all praise and due reward to the faithful thanes who have served him so well in times of need, but the estates of Holderness must be restored to this child, for they are his by birthright and his claim; the orphan's claim is before all other—his Father is God who reigns in heaven."

A GENTLEMAN traveling in England tells this story, illustrating the extent of sermon manufacturing in that country:

"In the morning I went to church and the preacher—a tall, thin man—gave forth the text: 'The word that I speak unto you I speak not of myself.' He divided his subject into four 'heads,' and concluded with an 'application to ourselves.' Now there was nothing at all remarkable in this; but what happened subsequently I thought very extraordinary. The following Sunday I was located in the north, and again attended divine service. A short fat man occupied the pulpit; and to my utter astonishment, not only his text, but every word of his sermon, was precisely what I had heard on the preceding Sabbath. The Sunday after, I was at a fashionable watering place; and I could scarcely credit the evidence of my senses when I heard the same discourse over again from the lips of a red-haired, weak-eyed, squeaky-voiced youth."

It is to be presumed that the traveler by this time had discovered a force in the words of the text which the rest of the hearers hardly apprehended.

JUST HIS TRADE.—The Rev. George More was riding to the village of Howgate, in the vicinity of the city. The day was stormy, snow falling heavily. Mr. More was enveloped in a Spanish cloak, with a woman's shawl tied around his neck and shoulders. These loose garments covered with snow and waving in the blast, startled the horse of a commercial traveler who chanced to ride past. The alarmed steed plunged, and menaced to throw its rider, who exclaimed: "You would frighten the devil, sir!" "May be," said Mr. More, "for it's just my trade."

REV. J. A. THOME, for twenty-three years pastor of the First church in Cleveland, has accepted a united call to the new Congregational church at Chattanooga, Tennessee.

THE Presbyterian church at Freehold, New Jersey, was partially demolished by a gale recently. Loss $30,000.

The Christian Advocate.

THURSDAY, DECEMBER 14, 1871.

For the Advocate.

IN THE WOODS.

PERDITA.

Wild Bird, O Wild Bird! singing so free,
What is thy song and rich choralle?
What the new joy in thy fluttering heart?
I would share it, then songster—come, give me a part!

"Four tiny birds in my warm new nest;
A sweet little mate, of all birds the best!
I'm happy and glad the whole sunny day;
That's why I sing the bright hours away!"

Rose-bud, O Rose-bud! blushing so red,
Why art thou glad when the sunshine hath fled?
Why art so sweet when thy life is so fleet,
Thy silken red leaves make thy pale winding sheet?

"The dews of the even are the loves of the stars,
That kiss me all night; and the golden bars
Of crowning rays are messages glad;
Oh I *am* happy—how *could* I be sad?"

Daisy, O Daisy! so timid and small,
Thou hast no fragrance; why bloomest at all?
Thou'll be crushed in the forests of tall green grass,
And can'st but just *peep* at those that pass!

"But yet I am happy; for on tip-toe,
Many bright glances around me I throw;
And somebody said, as he passed this way:
'I'd love to be happy as Daisy to-day!'"

Nature, glad Nature! why art so free,
The whole world seems singing a choral glee?
"The whole world is busy, from the least to the great;
Come, join our anthem—we've no time to wait!

'Tis noble and grand to labor and sing;
Now the heart flutters, as though 'twere a wing!
'Tis joyful to labor for those we love,
And Nature is working for One above!"

Singing and praising while th' ages roll round,
Feeling so glad as the echoes resound,
With her great heart deep throbbing with perfect love,
Whose pulse-beats are heard by the Master above!

'Tis such a wonderful, joyful thing,
That the least of us all has cause to sing—
Even the daisy and roses that die;
Sing and rejoice, great World, will I!

WESLEYAN ANECDOTES.

BY AN OLD METHODIST.

"Marvelous things."—PSALMIST.

It was once my privilege to spend a most agreeable afternoon with Rev. R. R., of the Wesleyan Conference. He alluded, with much interest, to many of his old associates in the itineraney. He had never heard a preacher superior to Samuel Bradburn. Bradburn was full of sublimity, mighty, grasping thoughts and melting pathos, and yet mingled with the whole, in the strongest contrasts, an exhaustless wit. "Dr. Coke," said Mr. R., "used to declare that there was but one man whom he could hear preach longer than forty-five minutes, and he was Samuel Bradburn." A number of young preachers were speaking once rather whiningly of having given up *all* for the ministry. They put too much emphasis on their sacrifices, in Bradburn's estimation; he wished to rebuke them, and did it with his usual felicity. He had been a cobbler himself, as well as a tinker, and most of the young men in the company had been in equally humble occupations. "Yes, dear brethren," exclaimed he, "some of you have had to sacrifice your all for the itineraney; but we old men have had our share of these trials. As for myself, I made a double sacrifice; for I gave up for the ministry two of the best *awls* in the kingdom—a great sacrifice, truly, to become an embassador of God in the church and a gentleman in society." * *

Mr. R. spoke with enthusiastic affection of his old friend Gideon Ousely, the apostle of Methodism in Ireland. "Ousely," said he, "was one of the most eccentric of men, yet full of faith and the Holy Ghost. His mind was strong, and he had a university education. His family belonged to the aristocracy, yet he became a Methodist itinerant, and traveled the Irish highways, preaching the gospel, for more than two-score years. He preached everywhere—at cock-fights, horse-races, fairs and markets, and hundreds of times has he proclaimed the gospel on horseback. His sermons were at least three a day—usually two in the open air and a third in a barn or meeting house. He preached often in the Irish language—a speech rich and powerful for exhortation. Ousely rescued hundreds, perhaps thousands, of his countrymen from the superstitions of popery. He was often attacked by popish persecutors, and lost one of his eyes in a scuffle with them; but though frequently beaten and left for dead, he was as bold as a lion, and scattered light among them at every point. Many of his persecutors were overtaken by unnatural deaths, and the papists dreaded him as protected by the devil. When his uncle, Sir Gore Ousely, died, he inherited his wealth and title, but abandoned all, preferring the honor of being a Methodist itinerant above the estates and titles of nobility. Such a man is one of God's genuine noblemen."

I inquired of him particularly about Charles Wesley, whose position in Methodist history has always appeared to me vague, if not ambiguous. "Charles Wesley," he replied, "was a High Churchman; he could not appreciate the mission of Methodism. Much of his own ministerial conduct was in violation of his High Church opinions, for his good feelings could not yield to his prejudices. Yet Methodism owes much to him. He was the first of the brothers converted, and the first who received the appellation of Methodist. He stood by John till death, though dissenting from many of his measures.

"Three elements prevailed in his mental constitution—music, poetry and faith. He was all soul, from head to foot; full of vivid though pensive enthusiasm. He was an excellent musician; melody was sweeter to him than honey or the honey-comb; and his sons, through his example, were prodigies in the art from their infancy. In the poetic art, who equals him among uninspired writers of the sacred lyric? He was incessantly expressing himself in poetry. He has touched the lips of all our hosts with live coals from off the heavenly altar, and will touch the lips of millions to come. But the hymns in our hymn book can afford no idea of the extent of his poetical compositions; they would fill volumes, and they uniformly possess his characteristic terseness and harmony. As is usual with poetic genius, he was subject to intervals of melancholy, and often so profoundly dejected as to long for the relief of the grave. His faith, however, kindled in the enthusiasm of his spirit, and aspired above his depressions. These three elements made him, as a man, most affectionate and generous; as a writer, always rhythmical and inspiring; and as a preacher, one of the most affecting and powerful in our history. He far excelled his brother in the unction and effect of his sermons. At times he became almost seraphic, and melted all hearts by the pathos of his feelings and tones. Such was Charles Wesley." * * * * *

He spoke eloquently of Fletcher: "John Fletcher is a name associated in my mind with every saintly quality. He was 'the angel of the church.' His temper was as felicitous as it was holy. Religion illuminated his life like a perpetual sunshine. He was a living example of the spiritual doctrine of Methodism, as well as its controversial champion. Like the angel at the gate of Paradise, he defended it with a flaming sword from the intrusion of error. He seems to have been providentially raised up to assist Wesley in the revival and defense of the apostolic doctrines. While the latter traversed the realm, publishing them, the former, with a polemical acumen seldom equaled, was defending them by his pen in his solitude at Madeley. His writings are an impregnable rampart around the theology of our church, and will endure while the church endures. Wesley said he was intimately acquainted with him for above thirty years. He conversed with him morning, noon and night without reserve, during a journey of many hundred miles, and in all that time he never heard him speak one improper word, nor saw him do an improper action. In all the compass of his extensive acquaintance, he declared that he knew not one so devoted to God. And then his death—what a scene for the contemplation of angels! His joyous spirit grew holier with the lapse of each day, until it burst forth with triumphant raptures, and ascended, like a flame, to heaven." * * *

Again the conversation ran off into the more striking scenes of early Methodism. Mr. R. related several remarkable cases of conversion. "John Furz, one of my old associates," said he, "was listening to one of our preachers, who exclaimed: 'Two witnesses, dead and buried in dust, will rise up against you. These are they'—holding up the Bible—'the two Testaments which have been buried in dust on your shelves.' 'I recollected,' said John, 'that my Bible was thus neglected, and that I had actually written my name with my finger upon the lid. I thought I had signed my own damnation on the back of the witness.' He was horror-struck; went home and called upon God for mercy, and lived and died a faithful preacher. John Thorpe, another old friend of mine, was converted in a still more singular manner. He and his comrades were one day ridiculing and mimicking the Methodists. They attempted to preach for a wager. John's turn came last. He mounted the table full of hilarity, but, on opening the Bible at the text, 'Except ye repent, ye shall all likewise perish,' he was seized with terror; his hair stood on end, and he preached in earnest. At the close he ran home, called upon God in genuine repentance, and afterward went preaching through the land. * * * I have known of a tavernkeeper who, relishing music, went to one of the meetings merely to hear the singing. He was afraid of the preaching, and, that he might not hear it, sat with his head inclined and his fingers in his ears. But a fly lit upon his nose, and, at the moment he attempted to drive it away with one of his hands, the preacher uttered, with power, the text, 'He that hath ears to hear, let him hear.' The word took hold upon his conscience, and he found no relief till he became a converted man. * * * In Wexford, Ireland, a conversion occurred still more odd. Our people were persecuted by the papists, and met in a closed barn. One of the persecutors had agreed to conceal himself beforehand in the barn, that he might open the door to them after the people were assembled. He crept into a sack hard by the door. The singing commenced; but the Hibernian was so taken with it that he thought he would hear it through before disturbing the meeting. At its conclusion he thought he would hear the prayer also; but this was too powerful for him; he was seized with distress and trembling, and bawled out with such dismay as to appall the congregation, who began to believe that the evil one himself was in the sack. The sack was at last pulled off of him, and discovered the poor Irishman a weeping penitent, crying for mercy. He was thoroughly and permanently converted."

Thus passed a cheerful interview in reminiscences of the great men of our Israel, and anecdotes which are marvelous instances of the grace of God, however touched with humor.—*Methodist.*

LUX LUCET IN TENEBRIS.

(MOTTO OF THE WALDENSES—"THE LIGHT SHINETH IN THE DARKNESS."

BY PROF. HENRY M. BAIRD.

Of the many dark epochs in the long history of the Waldensian persecution, none surpasses in tragic interest the year 1655. Incredible as it may appear, there never was perpetrated within the memory of man a massacre all the incidents of which were characterized by more revolting barbarity than marked the one that took place in the heart of civilized Europe, only a little over two hundred years ago, at a time when Louis the Fourteenth occupied the throne of France, and Oliver Cromwell was Protector of the commonwealth of England. It is a sad reflection for the philanthropist that the highest culture may be thus exactly cotemporaneous with the most atrocious cruelty, and that while Pierre Corneille writes, and John Milton is musing over his great epics, the Duke Charles Emmanuel may be murdering innocents, even to the babe in the cradle.

The Waldenses, at the period of which we speak, were by no means a numerous people. Once they had had one hundred and forty places of worship; they had now scarcely a tenth of that number. Ages before they had penetrated into the lowlands, or Piedmont proper. Now rigid edicts, enforced remorselessly, confined them to the three valleys of Lucerna, Angrogna and San Martino. Their entire territory might measure twenty-two miles from north to south, and eighteen miles from east to west, but the greater part of the surface was absorbed by rugged mountains, incapable of sustaining human life, and often barely accessible to the intrepid adventurer.

The pretext for a fresh outburst of fanatical zeal was found in the fact that the Waldenses were accused of having gone beyond the narrow limits that were assigned them, and of inhabiting forbidden territory. Accordingly on the twenty-fifth of January, 1655, in the midst of a winter of unparalleled severity, an order was suddenly promulgated, commanding every Protestant living in Lucerna, La Tour, and five or six other places that were named, to abandon their homes. They were graciously allowed to remove to Bobi, Villar, and a few other localities designated by name, where they were to be tolerated during the duke's good pleasure. The penalty for remaining was to be death and confiscation of goods. The unfortunate Waldenses in vain sent deputies to beg the duke to recall this infamous decree, and proved that the territory from which they were to be expelled had been guaranteed them by former patents. While their deputies were still in Turin, an army of fifteen thousand men, under command of the Marquis of Pianesse, appeared at the entrance of the valleys, on the seventeenth of April. The little body of Waldensian youths capable of bearing arms was utterly inadequate to meet this force in the field, and retired to the heights, which it resolutely and successfully guarded. But it was far otherwise in the lower parts, where the old, the sick, or those who had been surprised in their flight, fell into the hands of the savage soldiery.

Finding that the places prohibited to the Waldenses were deserted, the Piedmontese advanced to those where a safe refuge had been promised. Everywhere ruin and devastation marked their progress. Houses, churches, barns—all were burned. But it was against the inhabitants that their fury was chiefly directed. At a signal given from the hill above La Tour, the dreadful work began. No age or sex was spared. The men that fell into the soldiers' hands were murdered in every manner which a depraved ingenuity could suggest. Some were frightfully mutilated, and left to perish by a lingering death. Some were flayed alive, and their skins preserved as a memorial on the grated windows of the "Palais" of La Tour. Powder was poured into the mouths of others, that their enemies might enjoy the sight of their agonies when it was fired. Children were torn limb from limb. A girl of ten years of age was impaled on a pike, and carried in lieu of a standard, until, fatigued by her weight, her merciless tormentors left her by the roadside, where she was found by the returning Waldenses. Upon women the foulest indignities were perpetrated almost without exception, and then they shared in the fate of their fathers and husbands. The dead were hacked to pieces, and, in a few instances, the inhuman persecutors did not hesitate to indulge in orgies worthy of cannibals. To be a Protestant was an unpardonable sin. "Say 'Josu Maria!'" was the ordinary exhortation of the murderers, and at every refusal of their victims they redoubled their blows. "Well, Barbet," (the popular designation for a Waldensee, derived from the name of his minister, generally called *Barbe*, or "uncle,") "will you go to mass?" they repeated in the ears of one whom they were slashing with swords. "Rather to death than to mass," he replied again and again. And the spirit of the entire work was expressed by the cry: "Kill the Barbet, kill the Barbet, who will not be made a Christian!"

It was the report of such tragic incidents as these carried to England that stirred Oliver Cromwell to make those earnest remonstrances both to Charles Emmanuel and to all the other prominent princes of Christendom, which secured an early repeal of the edict out of which the horrible persecution had grown. It was John Milton who, in the Protector's name, wrote those immortal plans for religious tolerance, scarcely less famous than the sonnet in which he sang:

"Avenge, O Lord, thy slaughtered saints, whose bones
He scattered on the Alpine mountains cold:
Even them who kept thy faith so pure of old,
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans.
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks."

The Christian Weekly.

Missions often precede commerce, and prepare the way for the merchant, and make it safe for him to land and to traffic on strange shores. At some of the Micronesian islands it was not safe for vessels to touch until after the missionary had set himself down among the savages and taught them something of the ways of civilized and Christian lands. Now a traffic which is worth thousands of dollars every year has sprung up among those very people who were utterly inapproachable but a few years ago. The testimony of a Scotch sailor is striking in respect to the change wrought by the labors of missionaries. When asked if he thought the missionaries had done any good in the South Sea Islands, he replied: "I will tell you a fact which speaks for itself. Last year I was wrecked on one of those islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive only for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions; but I know what I think." Dr. Kane also testified: "Before missionaries came to Greenland it was unsafe for vessels to touch upon the coast; but now it is safer for the wrecked mariner than many parts of our own coast." Commerce owes much to missions.—*Independent.*

WEEDS.—I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence and cut it close to the ground.

"Is that your field?" I asked.

"Oh no," said the farmer, "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds in your own. So it is worth while to pull them up in self-defense. Every weed pulled up in your neighbor's field is a dangerous enemy driven away from your own.

WHY ARE washerwomen the silliest of people? Because they put out their tubs to catch soft water when it rains hard.

RELIGIOUS INTELLIGENCE.

ON SUNDAY, November 5, at the Colored Baptist church in Louisville, Kentucky, one of the supporting pillars of the house gave way, resulting in a slight depression of the ceiling. The pastor had completed his sermon, and the audience, as yet undismissed, and disposed, indeed, to regard the accident as nowise perilous, still kept their seats when the cry was raised that the building was falling. An instant rush to the doors was made, every one was seized with panic, and in the crowding and excitement eleven persons were trampled to death, while many others received serious physical injury.

A LONDON TELEGRAM announces that a Roman Catholic mission, consisting of four priests, has set forth under English auspices to labor exclusively among the colored population of the United States. They are due in New York in ten days. At the celebration of mass previous to their departure, his grace, Archbishop Manning, of Westminster, addressed the missionaries. He said: "This mission has been established by the church in England because this country had imposed slavery on America, and it was fitting that Englishmen should be the first to move for the amelioration of the condition of the newly emancipated race."

METHODISM IN SCOTLAND.—Methodism has found Scotland a hard field, and for several years previous to 1856 the work of the denomination in that country was declining; but since that time the tide has turned, and the results are now encouraging. Most of the burdensome church debts have been paid since then, and fifteen or twenty new chapels have been erected or purchased. The number of ministers has been increased during the same period from twenty to thirty-one; the number of church members is larger than at any former period. Within the last fifteen years there has been an increase of members which has more than compensated for the steady decline of half a century previous.

THERE is another crisis in Spain. This time it is about the maintenance of the church by the State. In the recent revolution the treasures of the churches were seized, the pay of the clergy was stopped, civil marriages were made legal, and in other ways the ecclesiastical powers were severely handled. Now the government is asked for indemnity; and it responds with a proposition to pay one-third of the whole amount due to the church, leaving the rest to be made up by the provincial assemblies and the town councils. The Ultramontanes will have no bread rather than the third of a loaf; so they have raised a furious opposition, the result of which is the defeat of the ministry by a vote of 173 to 118, and the immediate prorogation of the Cortes. The government has acted with decision; but whether it will be able to weather the popular storm remains to be seen.—*Independent.*

WE HAVE something, says the New York *Observer*, even better than the Young Men's Christian Association in New York; it is that of the Young Ladies. Its object is to extend Christian kindness to young women who come from the country to seek employment or instruction. Such persons are directed to suitable homes, and their residence in the city made safe and agreeable by society with the refined and good, libraries and reading rooms, churches and lectures and evening entertainments. The room where the officers may be constantly found is at 64 Irving Place, and we advise pastors and others who may know of young women coming to town to direct them to this place. It may be the salvation of some. It is an inestimable blessing to many.

TRACT ANNIVERSARY.—The anniversary exercises of the Tract Society of the Methodist Episcopal Church were held in Wilmington, Delaware, Sabbath week. Sermons were preached in the various Methodist Episcopal churches by Drs. Wise and Bartine, Rev. D. H. Ela, Rev. C. S. Vaneleve, Rev. William Simpson, and S. H. Nesbit, D. D., of the Pittsburg *Christian Advocate*. A platform meeting was held in the evening, at Grace church, Rev. Messrs. Wise, Nesbit, Ela and Bartine making addresses. Dr. Wise, in reading his report, stated that the Tract Society was not a publishing agency, nor a book agency, but simply a distributor of tracts. Its income for a few years had averaged about $1,600 a year. Last year it printed about thirty-nine million pages of tracts. The exercises throughout were highly interesting.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, on Thursday, the second ultimo. Interesting statements were made as to Bible colportage among the Chinese in California, and as to the usefulness of the Scriptures in railroad cars. Communications were received from various foreign countries. Grants of books were made amounting to five thousand five hundred and five volumes, including nine volumes in raised letters for the blind. Besides this, others were granted to the amount of $5,600, of which $5,000 were to the Chicago Bible Society, to meet demands occasioned by the late fire, their depository, with all its contents, having been destroyed. The resignation of James Lenox, Esq., president, which was tendered some months since, was accepted, and several gentlemen were nominated to fill the vacancy. The election was postponed.

THE *Christian Instructor* says that the Reformed Presbyterian Church is alive and at work in the cause of foreign missions. Eleven years since, its synod resolved upon a mission in Syria, and sent out Rev. Messrs. Dodds and Beattie, who at length fixed upon Latakia, on the shore of the Mediterranean, north of Beirut, as a proper point for at least commencing their work. At a later time Dr. Metheny and family, of Allegheny, and Miss Crawford, of Philadelphia, went to their help. From the outset the work has been steadily carried on; and there are pleasant tokens that it has not been in vain in the Lord. On the first day of January last, at the communion in Latakia, twenty-four native converts sat down with the missionaries at the Lord's table. One is studying for the ministry. The work is also extending out. Aleppo has been occupied, and several points in the vicinity of Latakia have been visited.

THE progress of the gospel in Tinnevelly, Southern India, is very wonderful. The word was first preached here by the great missionary Schwartz and his native assistants, and converts were gathered. In 1820 there were upward of three thousand Protestant Christians in the province. Now they number between fifty-six and fifty-seven thousand. A goodly band of native ministers has also been raised up. Some have gone elsewhere to do the work of evangelization, and in Tinnevelly district no less than thirty-three are now laboring in connection with the Church Missionary Society. There is also a numerous staff of readers and subordinate helpers. Laborers in the gospel from Tinnevelly are found in other parts of India, Ceylon and Mauritius. Many schools have been organized in connection with the mission. A seminary for native preachers has done excellent service in raising up native preachers and missionaries. Located at Palamacotta, it opened with fifty-eight students, and has educated, in all, three hundred and eighty-five during the twenty years of its operations, many of whom are now doing honorable service as ministers of the gospel of Christ.

THE fifth annual convention of the Evangelical Lutheran Church in America was held in Rochester, New York, the session beginning on Thursday, the second ultimo. Delegates were present from the synods of Pennsylvania, New York, Pittsburg, English synod of Ohio, English district synod of Ohio, Michigan synod, the Augustana synod, Iowa synod, and the synod of Canada. The new Norwegian-Danish Augustana synod was received at this convention, and its delegates took their seats. Rev. C. P. Krauth was re-elected president. The first and second morning sessions were occupied by doctrinal discussions, which form one of the most interesting features of the council. Dr. Krauth read a paper on justification by faith, which was earnestly debated. It was voted to publish an edition of Luther's Catechism separate from the church book, in both the English and German languages, and to add to it Luther's questions and answers for those who receive the Lord's Supper. Saturday evening was set apart for addresses on foreign missions, and Monday evening for addresses on home missions. The Evangelical Lutheran Church in this country has about five hundred thousand members and ministers. These are divided into fifty-four synods, forty of which are embraced in general bodies, viz., the General Council, the General Synod North, and the General Synod South. The synods not in connection with either of these general bodies are chiefly located in the West—in Missouri, Wisconsin, Minnesota, etc. The General Council comprises English, German, Swedish and Norwegian ministers and congregations. All of these nationalities were represented on the floor of this convention. The council represents the conservative branch of the Lutheran Church in this country, which adheres unreservedly to the doctrines of the Augsburg confession and the ancient services and *cultus* of the oldest and largest Protestant denomination.

AN ENTERPRISING resident of Detroit is taking orders for the delivery of buckwheat cakes to families. The cakes are to be delivered before breakfast, and are to be furnished cheaper than they can be manufactured at home.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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It is our rule not to discontinue the paper till ordered, and paid for up to the date of the order.

LOOSING FROM TROAS.

There are many devoted preachers who are annually exercised about the field which they should enter. The Bishops usually allow a man to choose his Conference, and hence the question, Shall I transfer, and where? The only trouble in the case should be to know the mind of the Spirit in the premises; and when that has been reached, to go or stay. Before Paul and Silas came to Troas they "were forbidden of the Holy Ghost to preach the word in Asia." Afterward "they assayed to go into Bythynia; but the Spirit suffered them not." At Troas the vision appeared to Paul in the night. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." Gathering from this that the Lord had called them to preach the gospel in Macedonia, thither they went, to preach to Lydia and others, to cast out evil spirits, and to save the Philippian jailer and his house. The case is plain enough with these devoted men. The Lord had a will concerning their movements, forbidding them to preach in some places, and commanding their departure to others. Asia was without the gospel for the most part. Mysia, Bythynia and Troas were without Christ, but the mind of the Spirit was that they should go to Macedonia. God has a mind in the movement of his ministers now, and this is the point of solicitude.

Unquestioning submission is the first thing to be attained. To get clear of any willfulness in the matter, and to look only at the claims of duty, is perhaps the most difficult achievement. How it is to be ascertained, though sometimes perplexing, is not so difficult as unconditional obedience to the divine command. There are so many merely temporal considerations involved—grounds of personal preference growing out of local circumstances, family ties and pecuniary support—that we are apt to look at these almost exclusively. The country where men hope to do best for themselves is too often the Macedonia to which they gravitate. Their call to preach is a general one, and so they preach. The place may be determined by other influences than those which moved them to assume the obligations of the sacred office. The vision which took Paul and Silas by "a straight course" to Samothracia and Philippi was a divine call to preach in that particular region rather than anywhere else. Neither salary, health nor personal advancement had anything to do with it; and when they had assuredly gathered that the Lord had called them there, they forthwith endeavored to go, and they went. They loosed from Troas with no misgivings, and, doubtless, with the persuasion that he who called them would give them a prosperous voyage and stand by them in their times of trial. To be likeminded with them is the true attitude of the gospel minister. He is ready to obey the heavenly vision, and to subordinate all other considerations to the will of God concerning him. So he preaches, it is not a matter of indifference where. Paul would have gone to Asia; he then thought Bythynia was a good field; it was desirable to tarry at Troas. But he was mistaken. Macedonia was the open door; and of all the places in the world this one, which he had never thought of, was that which God had chosen for him. Abraham preached the same lesson of obedience when he went out from his own country, shaping his course not by the stars of heaven, nor by the green pastures of earth, but by the guiding hand of Jehovah.

When, however, we imagine we have attained to complete submission, and are ready to move at the divine command, there comes the perplexing question, How are we to know the will of the Lord concerning us? Does the Holy Ghost forbid, and does he move us? Is there any vision of the night, praying and saying, "Come over into Macedonia and help us?" Doubtless there are indications nearly as plain as those which the apostle had. If the steps of the good man are ordered of the Lord, the path of the devoted preacher ought not to be less clear. There are many things to be taken into the account in reaching the right conclusion, because the will of God is in accord with our conditions and necessities, and may be intimated by the providential adjustments which surround us. The men in a full and over-running Conference are not called away from it necessarily, and in some instances a man may be called from a destitute field to one that is already pretty well supplied. The generally accepted idea, however, is probably the true one—that the more destitute fields appeal to the preacher's conscience. To them he ought to go if he can; and if others hold back who might go, all the more reason for him to let go the fastenings and set sail. But this loosing from Troas is a hard thing with many, upon whom the impression is strong that a distant Macedonia requires their labors. The breaking up of old associations, the sundering of social ties, pecuniary sacrifices, and domestic interests involved, are calculated to deter. There are probable hardships to be encountered, a scant and uncertain support, and the ordeal of a new climate is to be undergone. Once in Macedonia, it is a trial to stay. There are older communities and Conferences, and richer and more inviting lands. To have come was the uttermost of effort, and not to go back is more than many can endure.

Alas for us! that the grace to endure hardness as good soldiers of Jesus Christ is so often lacking! In some Conferences there are more men than places—there are men in the local ranks, because the itinerant cohorts are full; and there are strong and experienced preachers who could be spared without much detriment to the work where they are. It is more agreeable every way for them to stay; but meanwhile "the regions beyond" are without the gospel, and the people are perishing. We may speak for Louisiana, where nearly half of our parishes are almost without the gospel, and in which some large presiding elders' districts have not more than three or four effective preachers. In some sections our churches and parsonages are going to ruin, and our flocks are being scattered and devoured for want of pastoral oversight. This may be true of other destitute Conferences in the West, but we doubt whether any are worse off than Louisiana. Will not the night vision wake up a host of recruits for these needy and sorely suffering regions? Weird and solemn and beseeching was the appeal as it came to Paul. Across the seas and amidst the shadows of paganism there stood a man of Macedonia. Was it the embodiment of heathen ignorance and misery crying to Christ's ministers for deliverance? or was it Christ himself, already there and waiting for his heralds to proclaim life to the dying?

In Louisiana, in Arkansas, in Montana, in California there stands a man who identifies himself with all the waste places, who speaks the language of their perishing people, and calls upon his servants to come to the rescue. There he stands, the impersonation and representative of famishing and neglected souls thirsting for the waters of life, and hungry for the bread of heaven. He who called to Paul out of the night and across the Aegean, calls to hundreds among us to break away from the older Conferences, to surrender local for itinerant work, and to yield to the Spirit's call to a self-denying but glorious ministry.—Loosing from Troas with a Hellespont of some sort to cross—there is the rub! Struggling and dying souls implore, the Man of Calvary prays us to come. The needle is true to the pole when suspended upon a burnished point and freed from perturbing influences. So it is with preachers in the line of duty, if they swing free and clear upon the perfectly polished pivot of obedience to the divine will, and divest themselves of the disturbing forces which tempt them to swerve from the path of duty. The eye of love will be clear to see, the ear of love will be quick to hear, unless blinded and deadened by mistaken views. Where there is a Pauline heroism, and an apostolic zeal, the man of Macedonia will not pray in vain for help. Loosing from Troas will be an easy matter when the spirit of burning fully imbues the ministry, and when the Master's voice is heard sounding across the waters and from the dreary desolations: "Come over and help us."

BUSINESS IS BUSINESS.

Business is not something else. Business is not fun. Business is not beneficence. Business may chafer to have the last penny of an account allowed; benevolence may turn round and receipt the bill without payment. But the maxim is often quoted to hide nefariousness; and the covert principle is often acted on where the maxim is not quoted. There is deep fraud and devilish iniquity often concealed under the flippant expression, or else the secret motive, "Business is business."—Again, "supposing that gain is godliness" is the same error, the same perversion of truth, meaning "business is business," as it obtains, say in a milder form, in Christian circles.

Illustrations of these statements are too abundant in facts near and present to burden our columns with hypothetical cases, rhetorically stated.

1. A preacher in one of our large cities vigorously defends the theater. The next thing we hear is that he is to preach in the New Opera House on Sunday next. The theater-goers will, of course, patronize their advocate. It is a good thing for him. Business is business. The Little Church Around the Corner in New York may have done a very proper thing. But "the Little Church Around the Corner," on Carondelet street, sells whisky. Comment is unnecessary, for "business is business."

2. Civil service reform in our national affairs is justly pronounced, by many leading journals, of all political questions of the day the most important. The nation is horrified by the discovery of the manner in which appointments to office are solicited and made by the *sort* of pressure—a pressure whose exact weight can be told in gold and greenbacks—to which Congressmen are subjected, and which they in turn bring to bear upon the executive and heads of departments; the shameless brokerage carried on in the sale of recommendations for office, the exchange of influences and the demoralizing and corrupting effects of the whole system. An appointment to office is a reward for party services. The office-holder contributes out of the very salary which the country pays him for his work, to maintain the party supremacy and to promote the personal aggrandizement of those who have appointed him; but "business is business." The whole army of office-holders, great and small, throughout the country are transformed into a legion of mercenaries; but "business is business." The public treasury, by means of assessment and forced contributions levied upon all its employés, is subsidized to secure the renomination of a political chief, or otherwise control the presidential succession; but "business is business." Clerks are sent upon electioneering errands at the public expense, or their salaries are docked for party purposes; but "business is business."

3. A protectionist on the tariff question, writing to the *Nation*, says that immediately after the Chicago fire he made a computation of the amount he would probably gain in extra profits, by reason of the tariff, in furnishing iron and lumber to build the desolate city, and immediately gave one-half of this anticipated profit to the Chicago relief fund. Upon this exhibit is constructed an argument for a protective tariff, showing how it enables him to be charitable to the unfortunate. The tariff question it is not for these columns to discuss. But admitting protection to be the best thing ever heard of in heaven or earth, the argument for it, adduced by the above ingenious and entertaining confession, must be repudiated as ridiculously unsound. It amounts simply, as a cotemporary suggests, to the plea of the thief that carries off your spoons in the night, that he is thereby enabled to supply these articles to the destitute. However, "business is business."

4. Leading Republican journals at the North abound in kind words for the South, in gentle consideration of the South as a long-suffering people eaten out of substance by exactions and debt under which richer communities would stagger, in denunciation of scalawags and carpet-baggers, in sober doubts of any Ku-klux organization sufficient to justify martial law, in rebuke of the oppressive measures of the administration; and yet those same papers will support Grant, the oppressor, for re-election, if he should be renominated for the presidency. "Business is business" will explain the inconsistency. The commercial cities of the North must have the trade of the South, and pleasant relations must be cultivated in order to heaviest sales; therefore let all "great swelling words of vanity" be spoken. But, on the other hand, the patronage of party cannot be dispensed with, and so let Grant have the votes, for "business is business."

In striking contrast with the cases above mentioned we adduce the following, in which it would be difficult for a compound solar microscope to detect the least trace of the trite maxim which is our subject, whether in its simple or its corrupted sense:

Mr. George M. Pullman, treasurer of the Chicago Relief and Aid Society, writes to the managers of the Charleston, South Carolina, relief movement, thanking them for "the generous donation from the warm-hearted Charleston to broken-hearted Chicago." He adds:

"Our prostrate people will be more touched by this contribution than by many of greater amount, which come from other more prosperous sources, since the kind words and feeling which accompany the gift assures us once more 'that all the world's akin.' Such hearty manifestations from the South—and they are numerous in this time of trial—convince us anew that we of America, at least, are one people; and over the red fields which lie between us and those who this day bless us with their bounty, we stretch our empty hands in a mournful benediction on the givers of this sacred fund."

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The Meeting at Lyceum Hall, on Wednesday night, the sixth instant, in behalf of Centenary College, was presided over by Hon. E. T. Merrick. The chairman delivered an excellent address. Hon. Christian Roselius made an able and earnest speech, and was followed by Prof. Alexander Dimitry in one of his happy impromptu efforts. About $1,000 were subscribed on the spot, and a committee of prominent citizens was appointed to solicit further subscriptions. It is time that our people were waking up to this vital enterprise.

Mr. Disraeli has been elected Lord Rector of the University of Glasgow over Prof. John Ruskin who was also nominated for the honor.

Bishop Keener on Editing, and Supporting Home Newspapers.

The San Jose *Patriot* gives an interesting account of Bishop Keener's views, as expressed before the Pacific Conference of the Methodist Episcopal Church South, lately in session in that city. After paying a deserved compliment to the Bishop's piety, devotion to his work and ability, it adds: "The debate had been on the question of explicitly sustaining the *Spectator*, of San Francisco, as the organ of the Methodist Episcopal Church South on this coast. Very vigorous discussion had taken place, and the Conference, by a decisive vote, had determined the issue affirmatively. Upon this the Bishop arose and congratulated the members on their action in the premises. He urged them to stand by their paper. The question for them was not: Should they have a paper? but how should they sustain it? It was a foregone conclusion that they should have a paper—a competent, recognized journal, devoted to their interests and the interests of true religion. Such a paper the *Spectator* would doubtless prove to be. And he urged upon the Conference and upon its people the importance of sustaining home newspapers and journals in preference to publications foreign to their bishopric. This, he assured them, was not anti-catholic. And, if any member of the Conference had doubts on that point, he would ask him to visit Nashville, and seek to introduce the *Spectator* there in place of the organs local to that part of the country. Why, so to speak, they didn't know of any place or any publication away from Nashville. (Laughter.) So it was in St. Louis, also. And such exclusive and partial patronage he pronounced to be laudable and necessary. Besides, he called the attention of the Conference to the great difficulty of editing; the vast labor and responsibility involved, and the expense of publication. He expressed the opinion, based on personal experience extending through nearly three decades, that no man could edit that long without succeeding in displeasing everybody, (laughter,) and most men would do it in less time.

"A Member—'You have become Bishop, sir.'

"Bishop Keener—'But not by virtue of that newspaper experience, my friend. Probably the vast majority of people who wanted me for Bishop never saw or heard of my paper. (Laughter.) But I wish to impress that mere pique, or dissatisfaction without adequate cause, or preference for other journals, is not sufficient to justify the withholding of patronage from your home publications. I therefore counsel this Conference and its people to stand by their own paper. Help it along. Take it. Advise your friends to take it. Make them take it, if they can. Take it for them, if they can't. Outside papers are good, but, in a great and growing country like this, you need a reliable paper of your own, and you cannot have it if you do not support it.' (Applause.")

Methodism and Masonry in Arkansas.

We extract as follows from a letter written by Bishop McTyeire to the *Western Methodist:*

The church building in Augusta reminds me that Arkansas Methodism is almost entitled to the honor of inventing a style of ecclesiastical architecture. Nowhere else have I seen the "lodge" so frequently domiciled under the same roof with the church. Even log houses in the country may be seen with a second story for a lodge. One of them had a queer look, indeed—its second story seems to have been a second thought also; it was framed and weather-boarded. There it sat upon the hewed logs, the superstructure jutting over each end a few feet, suggesting a hat on the head, and suggestive of other things. I asked a "bright" Mason, how about this? "Sir," he replied, "we believe in you. The church is founded on a rock, and Masonry on the church." He was disposed to be facetious.—Whether we gain or lose by this arrangement, is a problem yet under consideration. It has been told me that some of our people pay more, and more willingly, for their Masonry than they do for their Methodism; and that if a lodge meeting comes in conflict with a church meeting, the latter goes by default. Also that there were men who as members of the "grand lodge" allowed nothing to hinder their attendance, but as delegates to a District or Annual Conference, almost anything would keep them away.

Masonry is a noteworthy feature of Arkansas. It is a power. The best class of men are attached to it. I think the "ancient order" more prevalent here than I have seen it anywhere else. Our preachers all seem to belong to it.

And hereby hangs a tale. A few years ago, going into Sequatchie valley, on the Tennessee river, to hold a District Conference, on entering the valley, beautiful in its geography as in its name, I noticed that the fowls tarried till late in the morning on their roosts, and here and there one could be seen lying dead on a stable or outhouse. The cholera or some other disease was among them. Whereupon, in my mind, I took two resolutions: 1. To eat no chicken that trip; 2. To keep the reason to myself. A friend happened to ask if I was a Mason, I was not. "Why," inquired he, "don't you like them?" He was informed that I liked them much, and had no objections to the order, but I was a Methodist, and *that* took all my time, and gave an opportunity for all the good I could do. By and by we sat down to dinner, and my host offered stewed chicken and baked chicken, which I steadily declined. "Well," he exclaimed, dropping knife and fork, and holding up his hands, "I see what I never expected in this world—a Methodist preacher that ain't a Mason and don't eat chicken."

The Walt had a number of cotton bales to take on, and we had time and opportunity to hold a pleasant and edifying service at the church.

I am now completing my first visitation of the Conferences in Arkansas, and I desire to record my thankfulness for the providential mercies and the social and religious fellowship that have conspired to make it very agreeable to me, and, I trust, not without some results. While there remains much land to be possessed, and much work remains to be done upon what has been occupied, yet it is evident that the church, as represented by her faithful laborers, has not been idle or unsuccessful in this field. The past is cause for gratitude, and the future is full of hope. We have over thirty thousand Methodists (white) in Arkansas. A noble band of itinerant and local preachers is leading them forward in the name of the Lord. Is there not enough leaven to leaven the State? They are preaching the pure word of God, building churches and parsonages, locating camp grounds, establishing schools, and throwing out their lines by organizing new missions. Their finances are steadily rising. The year now closing has been made glorious by many displays of the great power of God. The word has been confirmed by signs following. Hard and old and long-resisting sinners have been converted—a greater number of them than the brethren recollect in any former year of their ministry. The Lord grant them prosperity, and make them a thousand times as many more as they are! *Amen.*

Tennessee Female College.—Attention is called to the advertisement of this institution, which will be found in the appropriate column. Prof. Hargrove can be safely trusted with the care and education of our daughters, and the college over which he presides possesses unsurpassed advantages. It is located at Franklin, Tennessee—a most delightful and salubrious region. It will be seen that the spring session begins January 22, 1872. For particulars see advertisement, and address Rev. R. K. Hargrove, Franklin, Tennessee.

The San Francisco *Spectator* has changed its name to the *Pacific Methodist*, and is now edited and published by Wick B. Parsons. It has come out in a new dress, enlarged, and looking more beautiful and attractive than ever. Bro. Parsons has our best wishes for his success in the arduous enterprise he has undertaken. He is, we doubt not, the man for the place.

Texas Conference.—A communication in reference to the thirty-second session of the Texas Conference is too late for this issue. It will appear next week, by which time we hope to receive the list of appointments.

PERIODICALS.

Die Mædenwelt is an illustrated magazine of fashions and fancy work, and contains abundance of patterns and fashion plates. We have received the monthly numbers for November. Published by S. T. Taylor, New York.

Burke's Magazine for Boys and Girls for November reaches us late, but is a valuable number. It contains the best of reading for the young, and is handsomely illustrated.

The Atlantic Monthly for December has: Light and Darkness; The Legend Beautiful; A Japanese Doctor and his Works; Their Wedding Journey; Shasta, and other articles.

Peters' Musical Monthly contains a valuable supplement, "Christmas Chimes," in addition to the usual quantity of music and songs.

The Sunday School Journal for December is received. A good table of contents, and altogether an excellent number.

COURSE OF STUDY.

FOR ADMISSION ON TRIAL.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English education.

FIRST YEAR.—The Bible, in reference to its historical and biographical parts, and its chronology; Book of Discipline, with special reference to Chap. I, Secs. 1 and 2; Manual of Discipline, Chaps. I and II; Wesley's Sermons, Vol. I; Ralston's Elements of Divinity; Watson's Institutes, Part IV; Preachers' Manual; History of the Organization of the Methodist Episcopal Church South, by Redford; written sermon on Repentance.

Books of Reference.—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley.

SECOND YEAR.—The Bible, in reference to its prophetical parts; Wesley's Sermons, Vol. II; Watson's Institutes, Part III; Smith's Elements of Divinity; Book of Discipline, with special reference to Chaps. II, III and IV; Manual of Discipline, Chaps. III and IV; Coppee's Rhetoric; written sermon on Justification by Faith.

Books of Reference.—Newton or Keith on the Prophecies; Angus' Hand-book of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Bickerstith on the Spirit of Life; Whately's Rhetoric.

THIRD YEAR.—The Bible, in reference to the life of Christ; Wesley's Sermons, Vol. III; Watson's Institutes, Part II; Coppee's Logic; Rivers' Mental Philosophy; Edgar's Variations of Popery; Book of Discipline, with special refereuce to Chap. V to the end; Manual of Discipline, Chaps. V, VI and VII; written sermon on the Witness of the Spirit.

Books of Reference.—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinet's Pastoral Theology; Stevens' History of Methodism; Paine's Life of McKendree; D'Aubigne's History of the Reformation; Whately's Logic.

FOURTH YEAR.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, Vol. IV; Watson's Institutes, Part I; Powell on Apostolical Succession; Hickok's Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline reviewed; Manual of Discipline, Chaps. VIII and IX; written sermon on Regeneration.

Books of Reference.—Butler's Analogy; Bingham's Antiquities; Rivers' Moral Philosophy; Hoppin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

COMMENTARIES.—Clarke's, Watson's Exposition, Wesley's Notes, Summers on the Gospels, Stier's Words of the Lord Jesus, Lange on the New Testament, Olshausen on the New Testament, Alford on the New Testament, Bloomfield on the New Testament, Macknight on the Epistles, Henry's Exposition, Whitby's Commentary.

NOTE.—The examination will be confined to the Course of Study. The books of reference are recommended to be read, and the commentaries to be consulted.

Married.

November 23, 1871, at the residence of Samuel Richmond, near Walnut Grove, Mississippi, by the Rev. Irvin Miller, Mr. JAMES D. MCNAIR to Miss JANE MCILRATH.

November 30, 1871, at the residence of the bride's father, near Scotland chapel, Neshoba county, Mississippi, by the Rev. Irvin Miller, Mr. T. H. HAYS to Miss MAGGIE E. DOMINICK.

December 7, 1871, at the residence of the bride's father, at Walnut Grove, Mississippi, by the Rev. Irvin Miller, Mr. W. R. P. TALLY to Miss NANNIE JOHNSON.

By the Rev. J. Nicholson, at the residence of the bride's father, in Pike county, Mississippi, on the twenty-third of November, Mr. LOUIS GUY, of Amite county, Mississippi, to Miss SARAH MARTIN.

By the same, at the residence of the bride's father, on the thirtieth of November, Mr. A. R. RICHMOND to Miss A. E. DICKEY, all of Pike county, Mississippi.

At the residence of J. H. Howard, Esq., near Rutledge, Alabama, November 19, 1871, by Rev. W. W. Graham, Mr. F. C. MCDONALD, Esq., to Mrs. E. T. OSBURN, all of Rutledge, Alabama.

At the house of Captain Porter, at Lauderdale Station, Lauderdale county, Mississippi, on the twenty-sixth of November, 1871, by Rev. J. C. Brogan, Dr. JAMES R. WINLE and Miss ELLEN PORTER, both of Lauderdale county, Mississippi.

At the house of Mr. Burton Meador, Marion Station, Mississippi, by Rev. J. C. Brogan, Mr. JOSEPH E. PLATT and Miss MISSOURI MEADOR, both of Marion, Lauderdale county, Mississippi.

At the house of Mr. G. B. Grace, Marion Station, Mississippi, on the twenty-second of November, by Rev. J. C. Brogan, Dr. J. V. MOORE to Miss P. H. GRACE, both of Marion, Lauderdale county, Mississippi.

Obituaries.

THOMAS ABERNETHY, son of Rev. Thomas S. Abernethy, Jr., died in Enterprise, Mississippi, on the first of November, of congestion of the brain. He was born on the twenty-third of August, 1860, in Pickensville, Alabama.

Thomas was a bright, sweet-spirited and intelligent Christian boy of eleven years, and gave large and decided promise of a shining intellect and a beautiful character. Death leaves a shining mark, and his rude and cruel arrows have suddenly stricken down this sweet boy, and hurried him away from the hearts and home of devoted parents to the cold grave. But they sorrow not as those who are without hope, but cheerfully cherish the expectation of a period of time

"When what they now deplore
Will rise in full immortal prime,
And bloom to fade no more."

WILLIAM B. RINES.

Nashville *Christian Advocate* please copy.

SISTER SUSAN GRACE, daughter of the Rev. James King, and wife of J. B. Grace, was born in North Carolina, June 3, 1809, and departed this life, at her home in Allenton, Wilcox county, Alabama, October 16, 1871.

Brother and Sister Grace were married September 1, 1831. Sister Grace was converted at a very early age, at a camp meeting in Clark county, under the preaching of Rev. Ebenezer Hearne.

Ever since she was married her house has been a home for the Methodist preacher. Nothing seemed to give her more delight than to entertain the ministers of her church.

Sister Grace suffered long, having been confined to her bed most of the time for eight months with dropsy. She bore her sufferings with that Christian fortitude which would commend the religion of the Lord Jesus Christ, which she professed, to all. She would often sing the good songs of Zion. At one time during her illness she became speechless for some time, and while all watched her with breathless anxiety, she, to their great surprise and astonishment, broke forth in singing that good old hymn:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

I visited her frequently during her sickness, but never found her at any time unwilling to exchange this desert for that land which flows with milk and honey. This was the purpose of her Christian race, the end of her desires and the completion of her hopes.

Notwithstanding she knew she was passing through the valley and shadow of death, she feared no evil. Her faith in God was strong. She fully believed that she would cross the river of death and safely land on Canaan's happy shores.

In her death the church has sustained a great loss, her husband a kind and affectionate wife, and the community a good neighbor.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Nashville *Advocate* please copy.

Agt's & Publisher's Department

THE CONTINENTAL LIFE INSURANCE COMPANY of New York offers many advantages to the insuring public. It adapts itself to the wants of the people; hence follows its wonderful success. Though in infancy, yet by vitality and energy it has attained an enviable position in the foremost ranks of life underwriting. Established in May, 1866, it has up to date issued over 42,000 policies. Its assets are $5,500,000. Dividends paid to policyholders, over $200,000; and the surplus as regards policyholders is over $500,000. In 1870, per official record, it issued more policies than any other company in the world. With such stupendous results, we cannot doubt its ability to maintain the position it has justly attained. Having no investments at any time in Chicago, it must not be confounded with the fire company of the same name, as its work and investments are entirely confined to life underwriting.

J. DOUGLAS is too well known as an engraver to need any recommendation from the people of New Orleans. We are satisfied that anything intrusted to him in his line will be executed in superior style. Those in want of wedding cards, etc., will be well pleased by giving him a call. Our patrons in the country, who cannot spare time to come to the city, can, by dropping him a line, have their business attended to the same as if they were here in person. We refer our readers to his card.

WALSHE'S EMPORIUM.—Those who are in want of something warm and comfortable for the winter, and at moderate charges, should go to the popular house of Captain B. T. Walshe, on Canal street. There everything in the line of gentlemen's garments, also clothing and underwear for boys and children, can be had, and will, we are satisfied, give entire satisfaction to the wearer. Our friends in the country should call and see the captain when they come to town to replenish their wardrobes.

DAVIS & JACKSON.—These gentlemen are disposing of their large stock of clothing at reduced rates, with the intention of closing out business. They would be glad if their friends and others would give them a call before going elsewhere; and they are satisfied that their stock can be had as low as at any house in the city, if not lower. We would advise our country friends to call and see them.

WE ARE PLEASED to notice among the list of premiums at our recent State Fair the name of J. Thomson & Bros., who were given the first premium for home-made carriages. Their advertisement appears elsewhere.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Dec. 11, 1871:

A—W F Alexander, Jas A Anderson, D Appleton & Co, Applegate, Ponusford & Co.
B—B F Barke, H T Boorman, Robt Babington, E M Bounds, W C Black, Barnes & Wilkinson $48.32.
C—W J Clark, S C Collins, Claxton, Remsen & Haffelfinger, Colton, Zahn & Roberts.
E—J F Evans.
F—D N Foose $1.
G—Jane N Gibson, 1 Gulon $2.
H—T W Hines, R K Hargrove $10, M G Hall & Co, W C Halslip $150, Jas R Harvey, Hitchcock & Walden.
I—Ivison, Blakeman, Taylor & Co.
J—Mrs Anna R James $2.50, Benj Jones $21.41, Jessup & Moore.
K—A & C Kaufman.
L—Samuel Lea, J B Lippincott & Co.
M—M C Manly $27, I Z T Morris, J H Mims, Geo A Minor, W W Morrison, Jethro Moore, H H Montgomery $10.
N—Thos Nelson & Sons.
P—R M Powers, Elisha Phillips, S M Pettengill & Co, R Parvin, Price Williams & Son $17, Pott, Young & Co, S H Parvin.
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NEW ORLEANS, Nov. 22, 1871. de14 1m

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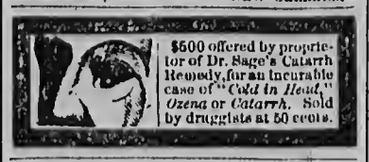

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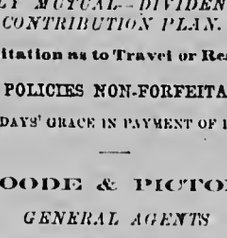

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They are Tonic, Alterative and Invigorating, and are a safe family medicine for either sex or for any age.

For sale by all leading merchants through out the country. no16 1m

The Child's Corner.

WHAT THE SPARROW CHIRPS.

BY "PEARL RIVERS."

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord careth for me.

He gave me a coat of feathers,
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I love the best.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows;
All over the world we are found;
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures he made.

I fly through the thickest forest,
I light on many a spray;
I have no chart nor compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

GOOD NATURE.

As welcome as sunshine
In every place
Is the beaming approach
Of a good-natured face.
As genial as sunshine,
Like warmth to impart,
Is a good-natured word
From a good-natured heart.

THE SIZE OF SOULS.

"Father," said James Watson, "are all souls of the same size?"

"It depends upon what you mean by the term," said Mr. Watson. "A certain kind of fish are called soles. They are not of the same size; some are small and some are large. Shoes and boots have soles. They are not all of the same size."

"I did not mean those kinds of soles."

"What kind did you mean?"

"Such souls as we have."

"What kind of souls do we have?"

"We all have souls. More properly speaking, we are living souls. We are not one thing and our souls another. What led you to ask the question respecting the size of souls?"

"I heard Mr. Newcomb say in his lecture that Cromwell had one of the largest souls that ever lived."

"What did Mr. Newcomb mean when he said Cromwell had a very large soul?"

"I suppose he meant what he said."

"Did he mean to affirm that his soul was longer and wider and thicker than other souls?"

"No, sir, I don't suppose he meant that; because souls have no length or breadth. He spoke figuratively, and his meaning was that Cromwell had greater intelligence, energy and magnanimity than other men. When we speak of one as having a great soul we generally have reference to his capacity for generous feeling, rather than to his capacity for thinking. We say of a generous, noble-minded man that he has a great soul."

"Why do some persons have larger souls than others?"

"Some are born with greater souls—that is, with greater capacities—than others. That is one cause. Then some souls grow more than others."

"What makes some souls grow more than others?"

"Because better care is taken of them—more culture is bestowed upon them. It is with souls as with plants. If they are carefully cultivated they make a vigorous growth. If they are neglected they have a stunted growth. I once knew two boys who were ambitious, but the ambition of one differed widely from that of the other. One was a great admiror of the village blacksmith, who was a tall, stalwart man, and who had the reputation of being the strongest man in town. Robert, for that was the boy's name, used frequently to visit the blacksmith's shop, and watch the ponderous blows the blacksmith gave to the heated iron. He admired the powerful arm that wielded the sledge-hammer, and thought that he should be perfectly happy if he could be as tall and large and strong as the blacksmith. He wanted to know what would make his body grow and what would make him strong. Some wags gave him some directions which he made himself ridiculous by following."

"Did he grow large and strong?"

"No. Nature designed that he should be a medium-sized man, and of course he did not get beyond that. The other boy was ambitious of having a great soul—of being mentally strong. He admired mind more than body, and whenever he read a good book he felt an intense desire for mental improvement."

"What did he do?"

"He used all the means of mental improvement within his reach."

"Did he go to school?"

"He went to school when he could. His father was a farmer who kept him at home to help him in the summer, and sent him to school in winter. He studied with all his might when he did go to school, and when he did not go to school he did the best he could. When he went to the field to work he took a book with him, and when for any cause there was an interval from labor, he spent it in reading. Then, when he was at work, he thought over what he had read, so that he knew all the thoughts the book contained. Then he kept his eyes and ears open. He saw and heard what was going on around him; especially when he met with intelligent men did he listen with great attention to what they said, and treasured up in his memory everything he thought to have value. He thus made as much mental progress as most of those who have nothing to do but study. After awhile his father concluded to give him the advantages of a public education. In due time he was sent to college, where he became one of the very best scholars."

"It seems to me that he sought to have a great mind rather than a great soul."

"So he did at first—that is to say, he cared more for the attainments of intellectual power than he did for nobility of soul. But after awhile he began to see that he was pursuing a selfish course. 'I am,' thought he, 'living only to myself. I am seeking my own mental improvement without caring much for the improvement and happiness of others.' Having become sensible of his deficiency, he set out to cultivate his heart as well as his intellect."

"How did he do it?"

"In the first place he set himself to encourage and assist those students who were discouraged and found it hard to get along. Then he endeavored to act as a peacemaker in all cases where there were difficulties and quarrels. By and by he discovered that the best way to become noble-minded was to follow the example of Christ. He sought first the kingdom of Christ and his righteousness, and became thus a true follower of Christ. After he had completed his college course he studied for the ministry, that he might become a missionary to the heathen. Some thought that he was wasting his talents by devoting them to the work of instructing the ignorant and degraded sons of Africa, but he did not think so. All who knew him honored him for his devotion to the cause of benevolence."

Many young persons desire to be strong. This is well. They should seek to have healthy, strong bodies, that their bodies may be fitting instruments of the soul. They should desire to have strong, beautiful, noble souls. To have such souls they must use the means of growth. The law of bodily growth is exercise. The limbs become strong when they are properly and vigorously exercised. The law of soul-growth is the same: exercise. He who wishes to have a strong memory must exercise it, and he who would have strong and noble feelings must pursue a similar course.—*Bright Side.*

THE LOST FOUND.

There was once a boy in Liverpool who went into the water to bathe and he was carried out by the tide. Though he struggled long and hard, he was not able to swim against the ebbing tide, and he was taken far out to sea. He was picked up by a boat belonging to a vessel bound for Dublin. The poor little boy was almost lost. The sailors were all very kind to him when he was taken into the vessel. One gave him a cap, another a jacket, another a pair of shoes, and so on.

But that evening a gentleman, who was walking near the place where the little boy had gone into the water, found his clothes lying on the shore. He searched and made inquiries; but no tidings were to be heard of the poor little boy. He found a piece of paper in the pocket of the boy's coat, by which he discovered who it was to whom the clothes belonged. The kind man went with a sad and heavy heart to break the news to the parents. He said to the father: "I am very sorry to tell you that I found those clothes on the shore, and could not find the lad to whom they belonged; I almost fear he has been drowned." The father could hardly speak for grief; the mother was wild with sorrow. They caused every inquiry to be made, but no account was to be had of their dear boy. The house was sad; the little children missed their playfellow; mourning was ordered; the mother spent her time crying; and the father's heart was heavy. He said little, but he felt much.

The lad was taken back in a vessel bound for Liverpool, and arrived on the day the mourning was to be brought home. As soon as he reached Liverpool he set off toward his father's house. He did not like to be seen in the strange cap and jacket and shoes which he had on; so he went by the lanes, where he would not meet those who knew him. At last he came to the hall door. He knocked. When the servant opened it, and saw who it was, she screamed with joy, and said: "Here is Master Tom!" His father rushed out, and, bursting into tears, embraced him. His mother fainted; "there was no more spirit in her." What a happy evening they all, parents and children, spent! They did not want the mourning. The father could say with Jacob: "It is enough; my son is yet alive."

But what do you think will be the rejoicing in heaven when those who were in danger of being lost forever arrive safely on that happy shore? How will the angels rejoice, and the family of heaven be glad! Perhaps when some of you will hereafter go to heaven, your fathers and mothers, or brothers and sisters, will welcome you and say: "I am delighted to see you safe. Welcome! Welcome!" You will not go there like the boy with a cap and clothes of which he was ashamed, but in garments of salvation, white as snow, with crowns of glory that fade not away. And what must you do to be ready to enter heaven when you die? Think what it is, and then do it.

But remember the great multitude of heathen children who have never heard a word about heaven, and who do not know that there is any Savior for lost men. Suppose you had seen that Liverpool boy carried out to sea by the tide. How would you have pitied him! Then suppose you had seen the water full of boys, all drifting out beyond the reach of human help. How would your spirit have died within you! When you should have turned away and gone home, how sad you would have felt! No "pleasant bread" could you have eaten that night. But all the children in heathen lands are drifting hopelessly onward—can you tell whither?—*Lovely Words.*

THEY are forming a society in England which is called "The Guild of Plain Dresses." Can we not have a branch in this country?

The Farm and Garden.

How to Save the Seeds of Melons, Squashes and Cucumbers.

The true way to get seed of the very choicest quality of any of the vegetables named—including pumpkins—is to tie a red piece of cloth loosely around the vine, near the first squash, or the melon that will ripen first, to indicate that such specimens are for seed, and keep them, after they are removed from the vine, in a cool apartment until they begin to decay. Cucumbers and melons will yield better seeds if the seed is not removed until the edible portion has decayed. The seed should remain as long as possible in the squash or pumpkin, that it may ripen. Pumpkins and squashes that are matured sufficiently for use do not always contain ripe seed at the time the squash is taken from the vine; but, on the contrary, the seed is frequently quite green. As long as the pumpkin or squash remains sound, it is well to keep it, as the seeds will absorb the soft inner part of the squash, and grow fat and oily, being of much more substance, and will produce a far better crop than the green seeds. It is necessary to the fullest development of the germ that the seed be dried before planting. This keeping seeds out of the ground, and allowing them to dry and ripen the germ, constitutes one difference between cultivation and the state of nature. Thoroughly ripened seed will give larger young plants, as there will be more substance in the seed to sustain the young plant. When green seeds are taken from a vegetable of any sort, and dried, the germs are frequently dried so rapidly that the vitality is destroyed. Squash seeds and pumpkin seeds are frequently placed on dishes and set in an oven to dry; and the oven is sometimes so hot that the germ of every seed is killed by too great a heat. Let the seeds be spread thin on a board, or on shelves in some out-building, where they will dry gradually. If seeds are allowed to freeze before they are dry, the germs of some kinds of seed will be destroyed. As soon as they are dry store them in small sacks, and suspend the sacks so that mice cannot devour them. If stored in a box or barrel before they are quite dry, the seeds are liable to ferment and mold.—*New York Observer.*

CARE OF THE GRAPE-VINE.

The earth that covered the young vines as a protection through the winter should be removed as soon as the frost has left the ground in the spring. If the land was heavily cropped previous to planting the vines, a little bone-dust or thoroughly composted manure may now be beneficially worked into the soil around the plants. The stakes that were used the first summer, if they were not removed in the fall, must be now replaced by poles nine or ten feet long.

Allow two shoots to grow from each plant, breaking away all others. Tie these two shoots, after they have attained a height of about one foot, to the pole. This obviates the danger, to which they would otherwise be exposed, of being broken by the winds—a casualty to be avoided, if possible. Never allow the shoots to make too great a growth without support, as their weight may cause them to break.

The first laterals (shoots that grow from the buds at the base of the leaves) will now begin to appear. When there is a liability of their making a very strong growth pinch them back to the first leaf after they formed a third one. The object of this is two-fold—to strengthen the main stem and to develop the bud at the base of the lateral, which, in many varieties, is the bearing one for next year. If the Concord is under cultivation, check the two shoots by pinching off the ends with the thumb and finger, when they have grown about six feet long. The laterals will now push out more vigorously than before. The second growth of laterals (those which grow from laterals previously pinched) must have their ends pinched off when about eighteen inches long. If the canes are securely tied to the poles, we can leave them until the fall pruning is needed.—*Correspondent of Oneida Circular.*

MANAGEMENT OF FRUIT TREES.

I have a young orchard of thirty acres, and have trained those of a spreading variety so that the lower limbs lay on the ground; when there is a general failure of fruit these limbs near the ground always produce. Many persons have said to me: "Why don't you trim your orchard up, so you can plow under the trees?" This is the great mistake of nearly all farmers—they trim their trees too high. You may plow deep and near the tree until the orchard has several years' growth; but after the roots and top begin to spread you must plow shallow and not too near the tree. An orchard while young needs about the same cultivation as corn; if the land is rich you may cultivate corn in it for three or four years; after that it is better to cultivate a vine or root crop; but never raise small grain in the orchard. Never plant anything or allow grass to grow nearer than six feet of the tree. Trees that stand near decaying stumps are very liable to be attacked by the grub worm in the root. The best way to prevent this is to take the ground away from around the tree, put a peck or more of unleached ashes around it, and cover it over with the soil. When the ground gets wet lye is formed, and sinks to the lower roots and destroys the pest. The lye will not kill the trees, as some theoretical writers have claimed; but, on the contrary, will make them grow. An orchard should not be set with grass until the trees are nearly as large as desired. Many orchards have died for the want of drainage. If the soil requires draining at all, it should be drained deep and thorough. A liberal coat of manure will help the trees wonderfully. The necessity of destroying all apples that fall before their time, I presume, is well understood by all farmers. Therefore I will not speak of it.—*Practical Farmer.*

DEAD ANIMALS possess great fertilizing properties, and should all be utilized on our farms and in our gardens. They are especially valuable for grapevines, fruit trees, etc., and may be applied simply by cutting up into pieces and burying near the roots.

Mr. Lyman recently remarked, in a discussion on this subject before the New York Farmers' Club, that he could illustrate the advantage of animal flesh as food for trees by stating that during a late visit to the farm of Mr. Quinn, two pear trees were pointed out, one of which was very inferior to the other in size and thriftiness. On inquiry he learned they were planted at the same time, but it happened that the carcass of a pole-cat rested at the root of the one, while the other was not similarly favored. These two pear trees have been bearing for the past six years; the one yielding one bushel, the other two bushels—a proportion which is likely to be kept up for twenty years longer. This fact shows what a pole-cat may do for a pear tree.

HOUSEKEEPERS' DEPARTMENT.

ENGLISH SALAD SAUCE.—Pound in a mortar the hard-boiled yolk of an egg; mix with it a saltspoonful of salt, a teaspoonful of mustard flour, a mashed mealy potato, two dessertspoonfuls each of cream and olive oil, and a tablespoonful of good vinegar.

YEAST.—Boil six potatoes without the skins; add six tablespoonfuls of flour, one tablespoonful of salt, one quarter pint of brown sugar. Mash the whole, having poured over the mixture a pint of the water in which the potatoes were boiled, scalding hot. When lukewarm add half a pint of yeast. Excellent for biscuit.

A HINT TO CONSUMPTIVES.—A physician of no little experience says he has known several consumptives cured by observing the following rule: Live temperately, avoid spirituous liquors, wear flannel next to the skin, and take every morning half a pint of new milk mixed with a wineglassful of expressed juice of green hoarhound.

GRATED CUCUMBER.—Take large green cucumbers and grate them, and let them drain in a colander for several hours to get rid of the green juice. Season to taste with salt, pepper and grated onion; put in vinegar enough to cover them—the best and strongest vinegar should be used. Put them in a bottle without cooking, and seal closely.

TO KNIT THE HEELS OF STOCKINGS DOUBLE.—After setting the heel, widen a few stitches, according to the fineness of the yarn; commence at one side, knit the first, then slip off the next without knitting, knit the next, slip the next, and so on across. In knitting back slip those stitches that were previously knit and knit those that were slipped. This makes a double heel like the old-fashioned striped mittens.

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TWENTY-SECOND ANNUAL STATEMENT

—OF THE—

Crescent Mutual Insurance Company.

Gross Premiums for the year... $173,[illegible]
Assets of company, April 30, 1871 [illegible]
Net Profits for the year..... 166,45[illegible]

The Board of Trustees resolved to pay interest at Six Per Cent in cash on all outstanding certificates of Scrip, and also to pay in cash FIFTY PER CENT of the issue of 1867, to the legal holders thereof, on and after the first Monday in June next.

They have also declared a Scrip Dividend of FIFTY PER CENT on the earned premiums entitled to participate for the year ending April 30, 1871, for which certificates will be issued on and after the first Monday in August next, free of government tax.

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Scientific.

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IT IS CLAIMED that San Buenaventura, California, has the largest pear, English walnut and olive trees in the United States; three date palms from seven to nine feet in circumference, and from forty to fifty feet high; pear trees eight feet in circumference, and olives seven; three English walnuts, the largest six feet in circumference, about thirty feet in height and a spread of top of sixty feet.

SOME ONE has been testing the accuracy of thermometers. He took one mounted on box-wood, one on metal; and one very dirty. In the shade one degree covered the range of difference between them. In the sun they differed sixteen degrees. The method of mounting seems to make a variation in the effects of heat, and may account partly for the well-known fact that thermometers, as well as doctors, often disagree.

THE *Scientific American* explains the word *carat*. It is an imaginary weight expressing the proportion of pure gold in a mass of metal. An ounce of gold is divided into twenty-four carats, and so gold of twenty-two carats fine is gold of which twenty-two parts are pure, the other two parts being silver, copper or other metal. Carat is originally the name of a bean which grows upon the carat tree. This bean varies little in its weight, and from a remote period has been used as a weight for gold, gems and pearls in India and Africa.

A FOREIGN WRITER notes some curious effects of the peculiar dryness of the American climate. Housekeepers are less annoyed by molds; it is safe to move into new houses much sooner than in the old countries; articles of wood are with more difficulty kept from shrinkage. Americans use more hair-oil than Europeans; as a rule they are more lean, for which reason they appear to have longer necks, and the women to be more "delicate and ethereal." Among other effects of the dryness of our climate is the nervousness of the Americans, of which this is regarded as at least one of the causes.

THE COMPASS PLANT.—Much has been lately said and written in journals devoted to natural history, horticulture, etc., about a remarkable plant found in Kansas and other Western regions, which, it is alleged, has the property of turning its leaves northward and southward, like the needle of a compass, and which has, on this account, been called the "compass plant." The botanical name of the plant is "*silphium laciniatum*." It has been denied by some that its leaves do always point in the direction stated. Others think the statement true, but account for it as the effect of solar influence. On the whole, the evidence in favor of the peculiar characteristic of the plant alleged seems to preponderate. There remains little doubt that its leaves do generally point north and south. J. H. Snyder, of Monrovia, Kansas, writes to the United States Department of Agriculture as follows:

"Having been a resident of Kansas for sixteen years, I have had abundant opportunity to become fully acquainted with the plant and its habits, and I am fully persuaded that the course of north or south is so infallibly indicated by its leaves that I would not hesitate to follow their directions for hundreds of miles. The leaves of the plant from which the accompanying sketch has been made were taken from my orchard, which has been tilled for years, and the plants cut up and turned over and under, and every way; yet every time they come up, either from the old roots or from seed, they invariably turn their leaves in the same direction. There can be no question of this fact, and if, in a group of these plants, here and there a leaf varies a little from the true course, the appearance of the stem and its relation to other leaves show the reason for such discrepancy. The average of such a group is infallible."

The plant is described as having a stalk from three to five feet high, with a leaf resembling a miniature sunflower. It is variously called pair-weed, gum-weed, resin-weed, compass plant, etc. The terms gum-weed and resin-weed arise from the fact that the plant exudes a resinous gum from its stem and leaves, more especially so when the latter are bruised or cut. Medical properties are attributed to this gum, which is often chewed by people acquainted with its character.

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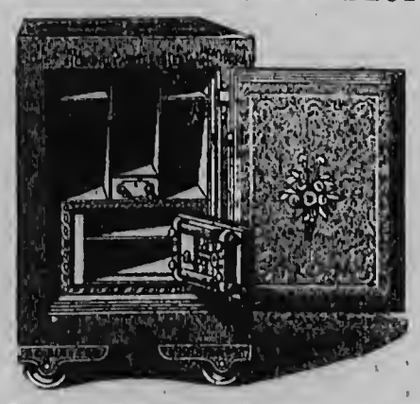

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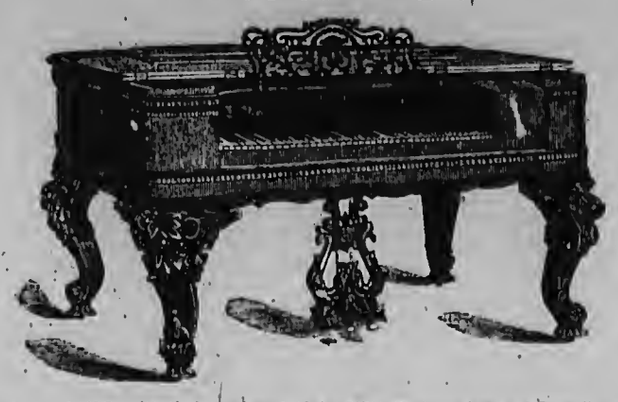

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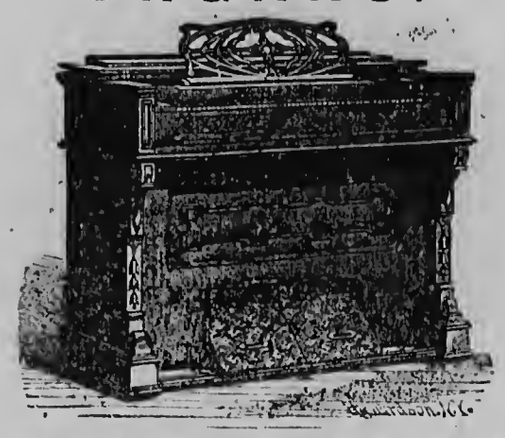

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The general market has exhibited only a moderate degree of animation since our last report. Sugar has been in moderate request at prices more in favor of sellers, the closing rates showing a net advance of about ¼c. Molasses has been more active, and closed on Tuesday at an irregular improvement of 2@4c. since Friday. The supply of flour consists mostly of the higher grades, which show little or no variation, while double extra and superfine have continued firm at previous rates. Corn has been in very limited supply, and, owing to its scarcity, it has sold at an advance of 5c. ₱ bushel. Pork and bacon continued quiet at previous rates until Tuesday, when the advices from the West caused considerable speculative feeling, and quite an active business was done at an advance of about 25c. ₱ barrel.

The crop accounts are no less discouraging than previously, indicating that the yield of sugar will be short of last year's, and that the falling off in cotton will be no less than was apprehended last month.

The river is 13 feet 4 inches below high water mark.

COTTON.—The following are the arrivals since the eighth instant:

Louisiana and Mississippi.....bales..	20,986
Lake.....	50
Arkansas.....	2,303
Mobile.....	3,344
Texas.....	231
Total.....	26,914

On Saturday the demand was active, and 8,000 bales changed hands, partly at full prices and partly at an advance of ⅛c., good ordinary closing at 18½@18⅝c., low middling at 18½@18⅞c., and middling at 19@19⅛c. On Monday, with rather exciting accounts from New York, buyers came forward with more eagerness, and, although the movement was checked by moderate offerings and the high pretensions of factors, the sales embraced 6,300 bales at an irregular advance of ⅛@⅜c., closing at ¼@⅜c. On Tuesday the market was excited by the accounts from Liverpool and New York, the former showing an advance of 1-16d. in uplands and ⅛@3-16d. in Orleans, and the latter, at noon, an advance of ⅜c., of which ¼c. was subsequently lost. Under the effect of higher rates factors raised their pretensions, and while some sales were at figures showing only ⅛@¼c. advance, others were at an improvement of ½c., but after the 1.30 P. M. New York telegram, which reported an unfavorable reaction, prices settled down and closed at a net improvement of barely ¼c. The movement was checked by the high pretensions of factors and several buyers being unable to go on at the advance, but the sales nevertheless summed up 6,100 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 299,750 bales, against 380,810 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 208,976 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 74,954 to France, and a decrease of 116,645 to Great Britain, and of 48,631 to other foreign ports.

We quote:

Ordinary.....	16½ @ 17½
Good ordinary.....	18½ @ 18½
Low middling.....	19½ @ 19½
Middling.....	— @ 19½
Strict middling.....	— @ 20
Good middling.....	20½ @ 20½

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	26,914	
Arrived previously.....	326,963	353,877
		379,200
Exported past three days.	45,241	
Exported previously.....	218,262	263,503
Stock on hand and on shipboard..		115,697

SUGAR.—Quite a fair demand has prevailed, and we note firmer prices. The supplies on Saturday and Monday were mostly disposed of, embracing 1,200 hhds., at 6½@6¾c. for inferior, 7@7¼c. for common, 7½@7¾c. for good common, 8@8¼c. for fair, 8½@8¾c. for good fair, 9@9¼c. for fully fair, 9½@9¾c. for primo, 10¼@10⅝c. for choice, 8½@10c. for seconds, 9¾c. for centrifugal, 10¾@11c. for yellow clarified, 11c. for gray clarified, and 11@12c. for white clarified.

MOLASSES.—The demand has been active, and prices have advanced fully 3c. ₱ gallon on the better grades.

PORK.—Western advices received caused a speculative demand here, and an advance of fully 25c. ₱ bbl. On Tuesday 1,000 bbls. mess were sold, mostly to speculators, at $15 for old mess, on the spot, and $14.50 for new mess, and $14 87½ ₱ bbl. for new mess to arrive. Mess is retailing at $15.25@$15.50.

BACON.—The market has continued dull, and has been more depressed since our last review. On Saturday 15 and 20 casks clear sides sold at 7¾c. ₱ lb. On Monday 5 do. sold at 7¾c., and 5 casks shoulders at 7¾c.

HAMS.—There is little or no demand for them, and prices are merely nominal. Choice new sugar-cured hams are offering at 14@15c. ₱ lb., as in brand; old 12@14c. On Monday 20 tierces new sugar-cured sold at 15c.

DRY SALT MEAT.—The market has shown no animation since our last review, and shoulders are quoted at 5¾c. ₱ lb. There were some sales of shoulders on Monday, not reported, at 5¾c. On Tuesday 15 casks shoulders sold, in three lots, at 6c.

BREAKFAST BACON.—There is no demand, and prices are nominal at 9@10c. ₱ lb. for choice Western.

MONETARY.

Gold has been in moderate request, and opened on Tuesday at 109⅛@109¾, (against 109⅛ at New York,) and closed at 109⅛@109⅜, (against 109⅜ at New York.)

American half dollars are quoted at 108@109, and Mexican dollars at 1¼@2¼ per cent. premium in gold.

The sales of City Appropriation Certificates include $2,500 on Saturday at 85 and 85⅛; and $1,000 on Tuesday at 87½.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Dinn.& shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Cora mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Polated	3 40	4 25
Coffee, ₱ lb:		
Havana (carraccy)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Braziers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	40	42
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 30	7 40
Superfine	6 60	6 75
Fine	6 37½	— —
Fruit, ₱ lb:		
Prunes	9½	15
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	35 00	36 00
Choice	37 00	38 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	24	25
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 00	1 05
Pepper	22	23
Pimento	14	16
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13½	13½
Pulverized	13½	13½
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Bloc!	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Dec. 12, 1871.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	32 00	@	40 00
Texas cattle, 3d qual, ₱ head	10 00	@	15 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb. gross	6	@	7
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	100 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	0 00	@	10 00
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Baltimore	Warrenton	M'ch 7	Paine.

Appointments for Quarterly Meetings.

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DEMOPOLIS DISTRICT.

Livingston	Jan. 6, 7
Belmont, at Coatopa	13, 14
Eutaw	20, 21
Greene, at Salem	27, 28
Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gainesville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Sharon	9, 10

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West Point	12, 13
Columbus	19, 20
Caledonia	Feb. 2, 3
Vinton	9, 10
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VOL. XVII. NEW ORLEANS, THURSDAY, DECEMBER 21, 1871. NO. 49.

NEWS OF THE WEEK.

DOMESTIC.

WASHINOTON, Dec. 13.—The patent for Daniel Pratt's cotton gin, extended July last, has been reissued, with new claims.

ST. LOUIS, Dec. 13.—An emigrant train camped in Saline county, Nebraska. The men went for wood, and, not returning, the women went in search of them. The children left in the wagons were the only ones saved. The men and women, seventeen in number, were frozen to death.

RICHMONN, VA., Dec. 13.—A large meeting of gentlemen, representing all portions of professions, is being held here in the interest of immigration.

BOSTON, Dec. 13.—To-day Alexis visited Qnincy market and other places in a qniet way.

MEMPHIS, Dec. 14.—A private dispatch says the men who rohbed the express car on the Mohile and Ohio railroad, some two months ago, were captured near Verona on Mondsy, after a desperate fight. The detectives have been on their track ever since the robbery.

WASHINGTON, Dec. 14.—Attorney General Akerman has resigned.

The President has accepted his resignation, and will nominate Geo. H. Williems, of Orégon, to-day, as Akerman's snccessor.

NEW YORK, Dec. 14.—The *Tribune* has the following special from Washington: An effort will be made this winter to induce Congress to pass a law directing the refunding of the cotton tax collected in the years 1865, 1866 and 1867.

A memorial upon this subject, from the New Orleans Chamber of Commerce, is now before the Committee of Ways and Means, which argues that the tax was unconstitutional by reason of its falling upon one section of the country.

This will be supported by similar memorials from other commercial associations and petitions from farmers who have paid the tax, which will soon be filed.

The amount that the treasury would have to pay in case the tax should be refunded would be so enormous that there is almost no probability of snch a bill passing, even with the aid of the power and influence that would certainly be brought to bear.

That a movement is organizing to press the scheme for refnnding the cotton tax is undoubted. By information received here from a trustworthy source it is learned that speculators have been husy in west Tennessee buying from the planters, for trifling sums, the assignments of their claims to the tax paid by them.

One man in Memphis, it is alleged, holds assignments amounting to several millions of dollars. The whole amount of the cotton tax collected is said to have been over $100,000,000.

The Grand Duke Alexis sent $5,000 here for the relief of the poor.

MONTGOMEAY, ALA., Dec. 15.—Both branches of the Alabama Legislature have resolved to extend the session beyond thirty days.

A bill has passed both houses, authorizing the Governor to issue $1,000,000 Alahama eight per cent. bonds, to be used as necessity may require.

WASHINOTON, Dec. 16.—The cotton returns received in December at the Department of Agriculture are similar in tenor to the November reports, fully sustaining the moderate promise of improvement upon the somewhat gloomy views presented in October; yet the changes are not so marked as to modify materially the prospect foreshadowed in the monthly reports for July and September.

The latest returns would indicate an estimate almost identical with that of the September report favoring autumn, which could scarcely bring a crop exceeding three and one-third million of bales. Frosts have been delayed till Novemher, in some localities until the twentieth, and the weather has been generally favorable for picking, without waste or the discoloring of the fiher. A fair rendering of the recent local estimates, which have been nnusually numerous and complete, gives a local aggregate of three millions four hundred thousand bales as the present expectation of the cotton yield of 1871.

A daily mail has been ordered on the railroad between New Orleans and Donaldsonville, and Reverdy M. Johnson has been appointed route agent.

ST. LOUIS, Dec. 16.—The lower house of the Legislature passed concurrent resolutions asking Congress to pass a universal amnesty bill.

NEW YORK, Dec. 16.—A special dispatch from Paris says: The Orleans princes and M. Thiers had an unfriendly interview yesterday. Thiers complained that D'Anmale was endeavoring to interest the generals in his favor. From this D'Anmale dissented, when Thiers retorted with evidence of interviews with a number of generals, and concluded by saying: I doubt not your aim is patriotic, but these proceedings are not in accordance with onr agreement.

D'Anmale terminated the interview hy saying he wonld consnlt his friends as to the proper time for claiming his seat in the Assemhly.

ST. LOUIS, Dec. 17.—The steamboats, after cutting at the ice gorge below this city yesterday and to-day, snceeeded in opening a passage, and navigation to the South is now resnmed.

MEMPHIS, Dec. 17.—Private dispatches contradict the report that Hon. Reuben Davis had been killed at Columbns, Mississippi, yesterday.

CHICAGO, Dec. 18.—Three men were seen to throw some substance upon a pile of debris on Sixteenth street, when they fled. The snbstance was afterward examined, and upon its exposure to moisture the substance burned fiercely, and nothing would extinguish it. The men are being pursued.

NEW YORK, Dec. 18.—The latest advices from Mexico represent that Juarez maintains a fearless attitude, and speaks confidently of crushing the rebellion. The cabinet remains unchanged. The people complain that opposition is directed more against the cabinet than against Juarez.

The revolution in the western States is extending. Extraordinary powers have been given the Jnarist Governors of States.

Business throughout the repnblic is paralyzed. The qnestion of United States protectorate or annexation is boldly discnssed as the only solution.

No important engagement is reported in the central or western States.

The *World's* special from the City of Mexico says: The revolution will probahly prove a failnre. Only two States have risen, and there is no popnlar excitement. The country is only distnrbed hy robbers.

A special correspondent of the *Herald*, from Havana, says: "Castanon's grave was not desecrated, as alleged. The glass covering of the niche was not broken. Everything about the grave is in perfect order, not having been distnrbed."

NEW YORK, Dec. 19.—The smallpox is spreading in Jersey City, Hoboken, Newark and Trenton.

At a meeting of the Federal Command of Internationals last night the St. Crispin, Typographical and Jewelers' Unions affiliated with them, and became part of the International Society.

FOREIGN.

MADRID, Dec. 14.—The Ex-Empress Engenie has gone to Gibraltar, where she will take a steamer for England.

LONDON, Dec. 14.—Dispatches to noon to-day indicate a slight improvement in the condition of the Prince of Wales.

LONDON, Dec. 15.—The Prince of Wales is decidedly better. He takes food, and his strength is increasing. Hopes of continned progress toward recovery are entertained.

LONDON, Dec. 17.—The Prince of Wales passed a quiet day and was satisfactorily progressing toward recovery.

Parliament meets the second week in February.

PARIS, Dec. 17.—A French committee propose to present to the government of England an oil painting commemorative of the great efforts made by the people and authorities of that country to supply the French people with food when they were sorely pressed by famine at the close of the war.

LONDON, Dec. 18.—Blegg, the groom of the Prince of Wales, died of typhoid fever to-day.

There is great public rejoicing at Windsor over the convalescence of the Prince of Wales. Oxen and sheep were roasted by the town authorities.

LONDON, Dec. 19.—The Prince of Wales continues to make satisfactory progress. The Duke of Edinburg, who left last week as soon as the Prince was declared out of danger, returned to Sandringham on Saturday.

PARIS, Dec. 19.—Duke d'Aumale and Prince de Joinville took their seats in the National Assembly today. They sat in the center of the members of the Right. Their appearance created no sensation in the body.

CITY OF MEXICO, VIA HAVANA, Dec. 19.—Anarchy continues throughout Mexico and complications increase. The States of San Lnis and Gnanajato have prononnced in favor of Zeredo de Tejada. Whatever party ohtains power will act in no despotic manner. The attitude of Diaz's army against the Federal army is unchanged.

MATAMORAS, Dec. 19.—Major Varges, the chief of a small force at San Carlos, in this State, pronounced and advanced on Bnrgos yesterday, which is about one hundred miles from this place, and occnpied it without opposition. As this is the first revolntionary movement attempted in the State of Tamanlipas in favor of Diaz, it has stimnlated activity among insnrgent sympathizers here, who may commence hostilities in this vicinity any moment.

DURING the siege of Paris the priests were almost compelled to dispense with the razor, and on the restoration of peace many of them had become so well satisfied with the fnll beard that they were unwilling to cut it off. Consequently a grave dispnte has arisen among the Parisian clergy on the snbject of beards. In this debate the German professor, Oertel, has taken part, and in a long historical article he shows that the cnstom of shaving is a modern innovation—that none of the patriarchs of the Jewish church nor the early fathers of the Christian church practiced it; that "Abraham, Isaac and Jacob, Moses and the prophets, wore long beards, which they carefnlly cultivated with olive oil and ointments, as abundantly appears from the Psalms and other sonrces;" and that no painter with any knowledge of antiqnity wonld think of representing Christ or the twelve apostles with shaven faces. If Father Oertel does not say, he might have said that the priests on the continent of Europe wore their beards up to the separation of the Greek and Latin churches, in the eighth century; when Leo the Third, to distingnish himself from the patriarch of Constantinople, shaved his face, and called upon his clergy to imitate his example. Thirty years after, Gregory the Fourth issued a bull denouncing penalties upon every bearded priest. Three hundred years later the same requirement was laid upon the laity, and even upon royalty itself. No kings shriven nnless shaven was the ultimatnm of the priests, and Frederick Barbarossa and Henry the Fifth of England were among the monarchs who were compelled by ecclesiastical pressure to seek the services of the barbers. When the fact comes to be known that shaving is a relic of popery and of the dark ages, we expect to see a great increase of beards among a certain portion of our clergy. We cannot commend their motive, hut we can most heartily applaud the resnlt to which it will lead. Let us have a generation of ministers who are not ashamed of their manhood.—*Independent.*

DEATH OF REV. ALFRED COOKMAN. Rev. Alfred Cookman, pastor of the Central Methodist Episcopal church, Newark, New Jersey, died in Newark, on Monday, November 13, aged forty-fonr years. He had been snffering for some time with an attack of "muscular rheumatism," and up to within a few days of his death was thought to be in the way of permanent recovery. The funeral took place from the Central church, on Thursday, at two o'clock P. M., Bishop Simpson, Rev. W. McDonald, of Brooklyn, and Rev. J. K. Burr, of Morristown, conducting the services.

Mr. Cookman was a graduate of Dickinson College, under the presidency of Rev. John P. Dnrbin, D. D. He entered the Philadelphia Conference in 1848, and immediately took high rank both as a pastor and preacher, receiving among his first appointments those that were denominated first-class. Among these appointments were Union church, Green street and Spring Garden, Philadelphia; First church, Harrisbnrg, Pennsylvania; Christ church, Pittshnrg; and St. Paul's, Wilmington, Delaware. From Wilmington he went, last spring, to the Central church, Newark.

Alfred Cookman was the oldest son of the well-known Rev. George Cookman, D. D., who was lost on the steamship President in 1841. He has a brother, Rev. John E. Cookman, a member of the New York Conference, now stationed at Bedford Street church, New York city.

WHY did the Highlanders do most execution at Waterloo! Because every man had one kilt before the battle began.

Northern Methodist Missionary Appropriations.

The "sinews of war," says the Nashville *Advocate*, voted at the late meeting of the General Missionary Committee to carry on the work of "disintegration and absorption" in the Sonth, may interest onr readers. The following are among the sums appropriated:

Alabama Conference	$11,000
Georgia Conference	11,000
Holston Conference	9,000
Louisiana Conference	9,000
Mississippi Conference	10,000
North Carolina Conference	10,000
Sonth Carolina Conference	14,000
Tennessee Conference	12,000
Texas Conference	9,000
Virginia Conference	15,000
Kentucky Conference	8,000
Lexington Conf. (negro)	1,000

The reader, if he has a taste for it, may foot up these figures. He will then be able to answer the qnestion: How is it that a class of men called "missionaries" get on without social position or sympathy among our people? Who pays the bill? Some of them, in States under Radical rule, manage to qnarter themselves npon the school funds and other departments of the public crib, hdt all of them can't get accommodated that way.

In these appropriations one may get an idea of the Kuklnx howlings that are to be kept up for another year; they are paid for. Misinformation, false and harrowing reports from the South, will be furnished abnndantly to the Northern press. A band of men is kept on pay by a missionary society that will he felt in local politics, and in the Presidential election, jnst ahead.

Southern people see and know that this thing is bogus—a hnmhug, as far as purely gospel missionary operations are concerned. Not a half of the "members" claimed by Northern Methodists in these "Conferences" conld be fonnd on a sheriff's warrant. This is the belief of well-informed and well-traveled citizens, who are often snrprised at the great report abroad of the great operations going on around them.

Their Alabama Conference is pnt down as having 14,251 members and 1,981 probationers! Where are they? Their Tennessee Conference, 9,179 members and 1,592 probationers! Their Mississippi Conference, 20,110 members and 5,510 probationers! Sonth Carolina is credited with 22,702 members and 5,376 probationers! Well, things down there look, at this time, like that might be so. Poor Sonth Carolina, rohbed, cheated, sold out, plncked, lied nnto, and lied about—a millennial spot jnst now for legislative corruption and official thieves—these "missions" and "missionaries" reign and flonrish there. It is the very atmosphere for them. There Whittemore, the "missionary," flonrished—though expelled from Congress.

Our opinion is that the good people of the Methodist Episcopal Church North are being egregiously deceived, and are paying dearly for it. We can stand it if they can.

The St. Louis *Christian Advocate*, referring to the same subject, says:

At the recent meeting of the board the usual snpplies for the war of "disintegration and absorption" were voted, much to the comfort of that peculiar body, the Virginia Conference, which seems to realize the Western myth of half horse and half alligator, or a predatory cavalry of itinerant "missionaries," with the heavy head and strong jaws and fishy odor of "Property Agent Phelps," for their foremost part. Fifteen thousand dollars collected for the heathen at home and abroad, from the little savings of pious old women and the self-denial of little children, and other sources of ingenious missionary snpply, are voted to continne strife and pension imbecility, or the worse than imbecility, that demands to be provided for, because npon Conference rolls are men who have "a name to live and are dead." While New York is tingling in all her nerves with the shock of nncovered corruption, it is marvelons that the Missionary Board persists in the good old way of appropriation, in which they have been accnstomed to waste the Lord's money. Bnt the board has no control over the application of the money. Once a snm is voted to a Conference or mission and the Bishop's drafts upon it are absolnte and indispntable. Hence "*Property Agent Phelps*," as he is officially designated, became a *missionary*, and hence the board have just voted him his share of the money collected to send the gospel to the destitute. The thing is a bare-faced swindle npon the confidence of the church, and is not a particle more honest than the appropriations made by "*Property Agent Judas*," who carried the bag and rohbed the poor.

THE LIGHT WINE MOVEMENT.

There are two movements going on in this conntry, both of which are proposed as remedies for drunkenness. One is the cold water movement; the other is the light wine movement.

The advocates of the light wine movement are, many of them, avowed advocates of temperance. They are not drunkards. They recognize the fact that intemperance fills onr jails and our poorhonses. They desire to check the evil which they think cannot be repressed. They propose for this purpose the cultivation of the native grape and the employment of native wines. They assert that there is comparatively little drunkenness in France and Italy. "Give us wine," they cry, "as plenty as in France and Italy, and drunkards will he as rare with ns as with them." They have more faith in the moral power of Ohio and California wines than in that of Washingtonian and Father Mathew societies.

Before, however, we agree to adopt the light wine movement as a substitute for the cold water movement, we shall ask its advocates to explain to us the fact reported hy Dr. Albert Day. He has had long experience in the treatment of inebriates desiring to reform, in the asylums at Boston and Binghamton, and he reports that a large majority of the cases under his care commenced their course of drink hy nsing light wines, beer and cider.

This does not look encouraging for the advocates of the light wine system. The truth is that there is as much difference between races as between individnals. One man will drink a bottle of wine and hardly be conscious of its effects; another will be set on fire by a wineglass full. The nervous and excitable American people need sedatives, not stimulants. Even if Frenchmen and Italians could drink native wines as a beverage in moderation, that would do nothing to prove that the Americans can drink it, as they do everything, to excess, as a stimulant. *Christian Weekly.*

THE Bavarian government has solved two important points that have heretofore troubled the Old Catholics, hy annonncing that—"1. We have determined to recognize the right of religious edncation on the part of parents opposed to the dogma of the infallibility of the Pope. 2. If congregations are established by the adherents of the old Catholic faith, then the government proposes, as it has declared its readiness to acknowledge the individual as still Catholic, so also to acknowledge the congregations as Catholic, and consequent thereupon to afford to their ministers all those rights which they would have had if the congregation had been established before Jnly. 18, 1870." Under these guarantees, old Catholic congregations are said to be springing up on all sides. Thus far, however, throughout Southern Germany there are reports of actnal congregations only in Munich, Konigsberg, Cologne and Vienna. In the latter city Alois Anton is the pastor. The Salvator Kapelle has been set apart for the nse of the reformers, and on the first Sunday something of a scene is reported, arising from the fact that an early mass was celebrated in the church hy the "Roman" party before the church was given up. "The building," says a correspondent, "was crowded to overflowing, and many women were so overcome that a demonstration of howling and screaming took place on their part, in grief at the loss of their usual infallibilist service, hut it had no other result than a forcible expulsion of the dervishes. After the mass the perpetual light before the sacrament was, with much ceremony, extinguished, and the Monstranz and Ciborium removed. These latter were formally given up to the magistrates and hy them redelivered to Anton, who then held service to a recrowded church of Old Catholics. After prayer before the altar, he ascended the pulpit, offered a short prayer, read the gospel for the day, and preached, and then, returning to the altar, said mass."

DR. ARNOLD hit it when he made his remark abont boys that professed their sentimental admiration of virtue: "I have seen enough of boys that loved God. Commend me now to boys that not only love God, but hate the devil."

EAST TEXAS CONFERENCE.

Appointments.

MARSHALL DIST.—Daniel Morse, P. E. Marshall station, T. W. Rogers; Marshall circnit, W. H. Moss; Elysian Fields circnit, to be supplied (by Joseph Westmoreland,) J. R. Middleton, sup.; Henderson and London, D. M. Stovall; Belleview circuit, Samuel Weaver; Starville circuit, J. S. Mathis, L. P. Lively, snp.; Hallville mission, J. C. Burgamy; Knoxville circuit, I. N. Cravens.

PALESTINE DISTRICT.—L. R. Dennis, P. E. Palestine station, John Adams, Neil Brown, sup.; Palestine mission, E. P. Rogers; Kickapoo circnit, W. A. Moore; Rnsk station, J. K. Street, Jeff. Shook, sup.; Rusk circuit, L. C. Crouse; Lanrissa circuit, Simms K. Stovall; Tyler station, J. F. Riggs; Athens circnit, E. F. Boone; Tyler mission, to be supplied.

SAN AUGUSTIN DISTRICT.—J. W. Mills, P. E. San Angnstin circuit, to be snpplied (hy John C. Perote;) Jasper circnit, A. D. Parks; Burksville circnit, W. H. Willy; Newton circuit, Martin Matthews; Shelhyville circuit, to be supplied (by J. M. Hendry;) Melrose circnit, D. S. Watkins; Donglss mission, J. W. Overall; Lynn Flat circuit, to be supplied (hy J. R. Cox;) Mount Enterprise circnit, J. C. A. Bridges; Milam circuit, to be snpplied (hy J. M. Bond;) Carthage circuit, J. R. Bellamy.

CROCKETT DISTRICT.—D. P. Cullen, P. E. Crockett and Penington station; J. C. Woolam; Crockett circuit, A. M. Box; Snmter mission, to be supplied (hy R. Davis;) Neches circuit, W. N. Bonner; Moscow circnit, West D. Lovelady; Mount Hope and Woodville circuit, R. M. Kirby, Acton Yonng, sup.; Homer circuit, Marion Donegan.

BEAUMONT DISTRICT.—F. M. Stovall, P. E. Beanmont circuit, F. M. Stovall, one to be supplied; Sour Lake mission, to be supplied; Liberty station, W. F. Compton; Wallaceville circnit, Thomas A. Scurlock; Saline Pass and Orange circuit, W. C. Collins; Hardin mission, to be snpplied.

TRANSFERRED.—Samuel Morris, to Trinity Conference.

MONTANA MISSIONARIES.

Brethren of the Mississippi Conference, Julius T. Cnrtis, T. W. Flowers and R. S. Clark, reached this city, en ronte to Montana—all transferred to the Western Conference. Bro. Curtis is appointed to Helena station. The appointments of the others are not yet fixed. They are all men of family, and thus far they and their families remain in good health and preserve their zeal for the work in which they have embarked. A long travel is yet before them, and we pray that a kind Providence may attend them on their jonrney, and open the way for welcome and usefulness in that distant field of labor. Bro. Curtis preached at St. Paul's church in the morning and Bro. Flowers at night. Bro. Cnrtis also preached at night at First church—all very acceptable pulpit service, and peculiarly interesting to their hearers as from men brave enough and with heart enough for the missionary work of the church. God bless them!

In onr mail we received tidings, from Bro. Catlin, of the safe arrival, October 30, in Montana, of himself and the transfers who accompanied him. They were twenty days on the road from Corinne to Deer Lodge City. He was fortunate in securing at Deer Lodge City a furnished house with six rooms, belonging to a gentleman who has come to the States to spend the winter. The people have received him kindly and he is well pleased. He speaks of the weather as delightful—warm and pleasant in the city, though just east and north of it the mountains are covered with snow. He left Bro. Stateler and the preachers of his district at Corinne. We regret to be informed that Bros. Blackwell and Brewer were sick when he parted from them.—*St. Louis Christian Advocate.*

Louisiana Colored Conference.

The Louisiana Conference of the Colored Methodist Episcopal Church in America will meet, in its first session, at Trenton, Louisiana, January 4, 1872.

Any preachers who may desire to unite with ns will please report themselves early in the session.

W. H. MILES, Bishop.

WHY is the crow a brave bird? Because he never shows the white feather.

The Christian Advocate.

THURSDAY, DECEMBER 21, 1871.

TO THE EARTH.

I.

Speed on, thou ancient bark,
Through ether calm and pure.
To pining sense a prison dark;
To patient faith a sheltering ark,
Chartered with heaven's own royal mark,
In covenant blest and sure.

II.

Around the isle of light,
Thy beacon-tower the sun,
Trace like a bird thy circling flight,
Wrapt in cool shades, or flashing bright
As yon true stars of morn and night
Tell how thy course is run.

III.

Haste! for thou bear'st the dead—
A moving house of graves;
Yet o'er each silent, sightless head
Thy surface thrills, beneath the tread
Of youth's gay dance; and hope hath spread
Flowers o'er thy gloomy caves.

IV.

Launched in Creation's morn,
Through Time's majestic portals,
Now bear'st thou, seared and voyage-worn,
Man's earliest dead, and latest born,
The love and hate, the fame and scorn,
All hopes and alms of mortals.

V.

Unanchored and unmoored,
On thee is risked our all;
Rude surges rock the festive board,
Wash o'er the miser's coffered hoard—
Yet still each pilgrim's niche is stored
With idols great and small.

VI.

Haste! ruin round thee raves!
Time's ancient arches shake;
Decay creeps forth from moldering caves,
And dark mutation's whelming waves
Shall burst thy spheres, disclose thy graves,
And bid the slumberers wake.

VII.

Haste! for no home in thee
Our heaven-bound spirits find;
Our wistful eyes no anchorage see
In time or space, in land or sea;
No rest in all immensity
For man's immortal mind.

VIII.

Our hearts still yearn to hall
Those calm eternal hills;
The flowers we tend are faint and frail,
These broken cisterns soil and fail,
We sigh for Zion's soft land gale,
Her pure and living rills.

IX.

We seek that city grand,
The home of Deity;
By love's divine omniscience planned,
Based through all depths by God's right hand,
Reared to all height; whose pillars stand
Built for eternity.

ALCOHOL—ITS USES AND ABUSES.

NUMBER TWO.

Mr. Editor: In my first number on this subject the gentleman of the "case and composing stick" has caused me to give an erroneous definition of "corrugation." In the fourth line from the bottom of the first column he has caused me to say *puncturing* instead of *puckering*. The reader is requested to notice the correction.

I left the reader where I was describing the effects of alcohol on the coats of the stomach, as quoted from the observations of Dr. Percy, with the promise to resume the subject again at this point, and to show the physiological effects of the poison on the human system, especially upon the nervous. Before entering upon that subject, I wish to say that the physical change described in my former article must have an important influence upon the *chemical* relations of the tissues, since it is impossible that alcohol can be substituted, in however small a proportion, for their constituent water without producing a decided alteration in their chemical properties, which must disturb the normal series of changes involved in their nutritive operations. Among the most important of the chemical changes which alcohol has the power of effecting is the coagulation of soluble albumen; and although it will rarely if ever be introduced into the mass of the blood, or into the serous fluids of the tissues, by any ordinary alcoholic potations, in a sufficiently concentrated state to effect this, yet we should anticipate that its presence, even in a very dilute form, *must* affect the chemical relations of albumen, and can scarcely do otherwise than retard that peculiar transformation by which it is converted into the more *vitalized* substance — fibrine. No changes of a physical or chemical nature can take place in any of the animal tissues without disordering their *vital* properties also; and we have now to inquire into the mode in which these properties are affected by the contact of alcoholic liquids. In the first place, it would appear that the solidifiability of the fibrine, which is its special vital endowment, (the *coagulation* of albumen and the *fibrillation* of fibrine are two entirely distinct processes, the former being simply *physical* aggregation, the latter tending to produce an organized tissue, and being, therefore, of a *vital* nature,) is impaired by the introduction of alcohol into the fluid which contains it; for when an animal has been killed by the injection of alcohol into the blood vessels, the blood often remains fluid after death, or coagulates but imperfectly.—*Dr. Percy.* Now, as it is probable that nearly all the organized tissues are developed at the expense of the fibrine, it is obvious that anything which impairs its organizability must have an injurious influence upon the general nutritive operations; and we shall hereafter find confirmation of this inference in that peculiar condition of the system which results from excess in habitual indulgence in alcoholic potations, and of which the imperfect elaboration or formation of the fibrine is one of the special characteristics. But, secondly, we find that when alcoholic liquids are applied to living tissues, especially to the vascular surface of the skin or mucous membrane, they induce redness, heat and pain, indicating an increased determination of blood to the part. These symptoms vary in intensity according to the state of concentration of the liquid, and the length of time during which it has remained in contact with the surface; and they may pass on from this condition of *irritation* to one of actual *inflammation!*

We will now enter upon the *physiological* and *pathological* character of intoxication by alcohol. The *modus operandi* of the poison has been fully made out from the experiments and observations already presented, but concisely, it is true; and it is very important that the results of these should be rightly understood. That alcoholic liquors, when introduced into the stomach, should undergo rapid absorption into the sanguiferous system (blood vessels) is precisely what might be anticipated from our knowledge of the conditions under which that absorption takes place; and there is ample evidence that such is really the case. The rapidity with which this absorption takes place may be judged from the fact that in one of Dr. Percy's experiments, in which the animal fell lifeless to the ground immediately after the injection of the alcohol into the stomach was completed, (the respiratory movements and pulsations of the heart entirely ceasing within two minutes,) the stomach was found nearly void, while the blood was strongly impregnated with alcohol. Hence it may reasonably be inferred that in all cases of ordinary intoxication, and in the greater number of cases of death from the introduction of alcohol into the stomach, the effects are produced by the passage of alcohol into the current of the circulation, so as to exert a direct action on the nervous centers (the brain and spinal marrow.) And this influence has been confirmed by the fact that its presence has been demonstrated, in considerable amount, *in the substance of the brain*, as well as in the *ventricles* (cavities within the brain.)

The *general* stimulant action which is for a time exerted by alcohol introduced in small quantities, and diluted by admixture with the general mass of the blood, is easily explained upon the basis of observations already detailed; but its special power of exciting the *nervous centers* to augmented activity can only be accounted for by the idea of some special relation between alcohol and nervous matter. And this idea is fully borne out by the fact that experiments have found alcohol to exist in the substance of the brains of animals poisoned by it, in considerably greater proportion than in an equivalent quantity of blood. This fact is one of fundamental importance, and should be thought upon by every man who is in the habit of indulging, as showing us how directly and immediately the whole nutrition and vital activity of the nervous system must be affected by the presence of alcohol in the blood; the alcohol being thus specially drawn out of the circulating current by the nervous matter, and incorporated with its substance in such a manner as even to change (when in sufficient amount) its physical as well as chemical properties.

I may probably be thought unnecessarily elaborate in these articles. My only excuse is the importance of the subject, and the ignorance of most inebriates on the chemical as well as physical action of alcohol on the human economy. Perhaps one more article will be sufficient. Yours fraternally,

John Sample, M. D.

JOHN W. ELLIS.

Mr. Editor: The above name many of your readers in Alabama and Mississippi will remember. I was a boy of perhaps fourteen years when he preached near my father's, in Noxubee county, Mississippi. He impressed me as a thoughtful, serious man; not given to many words in the social circle, but a good preacher, sound in word and doctrine. I never saw him afterward. The minutes of the Alabama Conference for 1854 show that he was transferred to the Pacific Conference; but having halted, as I learn, in Arkansas, it was in the fall of 1855 when he, along with an emigrant train, reached this coast. Here in southern California he resumed the work of an itinerant preacher, but only for a short while. Divergent paths often meet again, and we confront either the living men known long ago, or we stand at their graves. So it is with your correspondent. Here in the graveyard of El Monte I stand before a cedar board that marks the last resting place of one I knew and loved with early Christian ardor. Here is the inscription:

REV. J. W. ELLIS.
Born in N. C., Aug. 18, 1819.
Died in peace, March 30, 1856.

Close at his side sleeps another good man of the itinerant ranks—J. M. Fulton—with nearly the same inscription. One paling incloses both the graves of these good men, whose short pioneer lives closed within a year of each other.

The subject of this notice is still remembered here as a thoughtful sermonizer and a good man of few words. His physician, who witnessed his death, still lives, and testifies to his peaceful and happy end. Perhaps some of your readers may feel a like melancholy pleasure with me in knowing these facts. You will judge of that.

A. Adams.

El Monte, California, Nov. 12, 1871.

NEWS FROM THE CHURCHES.

Summit District, Mississippi Conference.

Mr. Editor: I have closed my year's work on the Summit district, Mississippi Conference. This district extends from the lakes to Bogue Chitto station, on the Jackson railroad, and from Pearl river to Amite river, covering four parishes and two counties, ten circuits and forty-eight churches. The most of this territory is, or ought to be, missionary ground. But, alas! we have not the money in our treasury. The preachers—a noble band—have been at their posts, laboring faithfully for the salvation of souls, and working with their hands to help to support their families. They realize the blessings accruing to those who preach the gospel to the poor; but they are more or less embarrassed by so doing. Although they have had no wonderful revivals, yet in nearly every charge there has been a gradual improvement, and in some circuits quite an increase of conversions and accessions. Covington circuit has had an accession of one hundred members and built one new church. On Franklinton circuit a new church has also been built, and there has been a large accession. On the Greensburg circuit many have been added to the church. A very good church is in course of erection in Greensburg. We also expect that a very good church will be ready for the new pastor in Tangipahoa. The brethren are just about to erect a church in Amite City. In the three last-named places the ladies, after becoming tired of the tardiness of the men, have taken the matter in hand, and we are now about to have comfortable houses in which to worship God. In the beautiful, thriving town of Summit we have never had a church of our own, but our Presbyterian brethren have for years kindly allowed us the use of their comfortable house.—They now have a resident pastor, and need their church. There is also a large and pretty Baptist church; also a commodious Protestant Episcopal church, nearly completed, near which is the rectory. These churches and rectory are all very eligibly situated, as also the academy, which has a fine corps of teachers and a large number of pupils. These institutions are all represented by the most intelligent, pious, enterprising and benevolent people in this country. *We* greatly need a house of worship here. We have had two eligible lots given us by Colonel Garland, on one of which the preacher, failing to raise sufficient money to build a church, erected a comfortable parsonage. Our people are now in want of aid to build the church. I requested Mrs. M. S. I. Hoover to act in this matter. At her request and in her name, as well as our own, we thank the gentlemen of New Orleans named below for their kindness and contributions to the church in Summit, Mississippi:

Lewis Allen, $10; A. E. May, $5; M. Eiler & Co., $10; Philip Werlein, $10; A Friend, $1; C. L. Walmsley, $10; W. H. Dameron, $5. Total, $51.

Our church at Magnolia had never been ceiled, and was greatly out of repair. We have had it ceiled and repaired, and hope soon to have it painted and fenced.

May the Lord direct in the appointment of a presiding elder and pastors who will be instrumental in causing a glorious revival throughout these lands, for which, I believe, all are in readiness. We have had the droppings ominous of a gracious rain. May it come speedily! Then will the itinerancy be supported so that it may do its work, and the benevolent enterprises of the church will be alive.

I have thought for several years of giving my views of the propriety of attaching east Louisiana to the Louisiana Conference, and extending the line across Mississippi so as to include Jackson, Harrison and Hancock counties, then to extend the line due west to Texas, and make a North Louisiana Conference and a New Orleans Conference. But I may speak more of this matter hereafter.

May God bless you in your arduous labors,

Your brother in Christ,

J. Nicholson.

Magnolia, Miss., Dec. 7, 1871.

Missionaries En Route to Montana.

The brethren whose departure from this city *en route* to Montana we announced week before last have arrived safely as far as Corrinne, Utah Territory. From there Bro. J. T. Curtiss sends us the following note, dated the twenty-sixth ultimo. We are sure that a general sentiment of prayerful sympathy will be felt for them in the hardship of their travel at this season of the year.

Messrs. Editors: I will take time to drop you a line that you may know that we are safe thus far on our long and tiresome journey. We were fortunate enough to obtain half fare from Omaha to Corrinne. We arrived here on Friday at seven P. M., and will leave here, part of us, on to-morrow at six A. M., and the rest on Tuesday at the same hour. We are all well, except colds. We are in fine spirits and hopeful; yet we have the severest part of our journey still before us. The snow is about fifteen or eighteen inches here, and I learn that it is very cold in Montana, with snow between here and Helena between five and eight feet deep. We have all been favored here by the stage agent, Mr. T. Henderson, whom we find to be a very clever gentleman.

I fear we shall suffer going through, yet our trust is in the God of our fathers, and therefore we push on, not knowing the things that shall befall us. But with the help of God we can go where others have gone before. We have all stood the trip much better than we expected we could. But here I would remark that I would never advise any one to undertake this trip at this season of the year. We could have made the journey in the spring with half the expense we have been at. Then there are no snow storms to encounter. We got half fare to Helena, but we have to pay fifteen cents per pound for our baggage—over thirty pounds to the passenger. (Heavy!) I can write but little to-day, but when we reach our destination I will let you hear from us again. It has snowed a good deal to-day, and is now sleeting. Pray for us.—*St. Louis Christian Advocate.*

Prof. Park, of Andover, tells clergymen that "the habit of writing late on Saturday and early on Sabbath morning imperils the health of body, intellect and heart." He might have added that the sermons thus written are easily detected by intelligent congregations. They smell of gas in the city and of kerosene in the country.

The Planting of Methodism in Van Buren, Arkansas.

Bishop McTyeire writes to the *Western Methodist* incidents of his episcopal tour in Arkansas. In a late letter he gives the history of the planting of Methodism at Van Buren—the story and its moral—thus:

The history of the planting of Methodism in Van Buren interested me. I tell the tale as 'twas told to me, for it is part of the chronicles of the place. It reminds one of a chapter in the Acts of the Apostles.

There was no church in Van Buren. A Methodist itinerant was sent there. One house only was open to him—the tavern—and to that he went and put up. He interviewed mine host. "What is the chance for a Methodist preacher here?" The reply was that it was the same as for other men, if he had money. "But I have no money." The chances were bad enough. "What do you charge for board?" said the circuit rider. The rates were given. "Look at my horse," said he. "What do you think he is worth?" The animal, doubtless, was *good middling*, for our preachers are not novices about horses, and no men have better use for them. That preliminary settled, the preacher proceeded in a very straightforward style with the host. "Sir, turn my horse into your stable, and when you think I have eat up the value of him let me know, and I will either change my quarters or provide some other means for paying my bill."

He went to work—laid siege to the place in the name of the Lord; and before the horse was eat up the town capitulated. The people presented him his horse, all charges paid, and his own bill beside; fitted out "the parson" in a new suit of clothes; and from that day Christianity has had a firm footing in Van Buren. Two churches, a Methodist and an Old School Presbyterian, with good brick houses to worship in, and good congregations, furnish the gospel and ordinances to that excellent people.

The Rev. John J. Roberts, one of the oldest members of the Conference, is the man. He introduced me to the venerable matron, "Mother Gross," who, when she heard the young man's courageous purpose in the tavern, was touched with a woman's kindness, and soon had the tumbled and crumpled wardrobe of his saddlebags fixed, washed, mended and ironed out. Was religion ever known to be introduced into a town or city, but a *woman* was the first on the list of disciples? Lydia, at Philippi, stands not alone.

It is refreshing to see and recall such plain, simple instances of the power that overcomes the world. Here is courage to enterprise, confidence to venture, constancy to persevere. Behind them lies *faith*—faith in the power of the gospel to save, faith in a co-operating Holy Spirit, faith in a Savior who has pledged that his embassador shall never go forth *alone*. Here is the clear type of the gospel preacher, not *sent for*, but *sent*. How different from the timidity which will not venture a step unless some strong missionary treasury backs the movement! Or the feeble following, which builds only where others have broken ground!

THE HEAVENLY HOME.

Rev. H. Bonar, D. D., sets forth the "great city, the holy Jerusalem," (Rev. xxi, 10,) the blessed and eternal home of all who love Jesus, in the following interesting way:

1. It is a *great* city. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, Paris or London. That "mighty city," says John, speaking of Babylon the Great, (Rev. xiii, 10;) but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a *well-built* city. Its "Builder and Maker is God." Its foundations are eternal; its walls are jasper; its gates pearls; its streets paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts; without a break or flaw, or weakness or deformity.

3. It is a *well-lighted* city. Something brighter than sun or moon is given to fill its heaven. The glory of God lighteus it. The Lamb is its "light" or "lamp;" so that it needs no candle, no sunlight. There is no night there.

4. It is a *well-watered* city. A pure river of the water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a *well-provisioned* city. The tree of life is there, with its twelve variety of fruits and its health-giving leaves. It has more than Eden had; it is Paradise restored. Paradise and Jerusalem in one; Jerusalem in Paradise, and Paradise in Jerusalem.

6. It is a *well-guarded* city. Not only has it gates and walls and towers which no enemy could scale or force; but at the gates are twelve angels keeping perpetual watch.

7. It is a *well-governed* city. Its King is the Son of God; the King of kings, Immanuel; the King eternal, whose scepter is righteousness; who loveth righteousness and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a *well-peopled* city. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars; the multitude that no man can number; the millions of the risen and glorified.

9. It is a *holy* city. Its origin is heavenly, and it is perfect as its Builder. Nothing that defileth shall enter—no spot or speck or shadow of evil. All is perfection there—divine perfection.

10. It is a *glorious* city. The glory that fills it and encircles it is the glory of God. All precious stones are there—no marble nor granite, such as we boast of now; all about it is gold and pearls and gems. Everything resplendent is there.

11. It is a *blessed* city. It is truly the joyous city. It is the throne and seat of the blessed One, and all in it is like him. Its name is Jerusalem, the City of Peace; its King's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no darkness, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it "shall hunger no more, neither thirst any more," (Rev. vii, 16, 17;) for "the ransomed of the Lord shall return and come to it with songs; sorrow and sighing shall flee away."—(Isa. xxxv, 10.) Blessed city! City of peace and love and song! Fit accompaniment of the new heavens; fit metropolis of the new earth; wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

THE USES OF FLOWERS.

It is common to point to flowers as final answers to utilitarianism. J. R. Lowell has told us of those practical questions which would abolish the rose and be answered triumphantly by the cabbage. All very true; but may not one question whether the flowers were really meant to be as useless as we make them out? No doubt their use is very different from that of the cabbage. One can heartily respond to Leigh Hunt's claim for them:

"Uselessness divinest,
Of a use the finest;"

but at the same time one may have a misgiving that we do not put them to the finest uses when we cut them for bouquets and adorn our rooms with them. The ancients made a religious use of flowers, as chaplets, altar decorations, and as symbols of particular gods and goddesses. Each flower preserved a divine myth. The tradition of their sanctity passed to the Christian convents, and many of our exotics would never have reached us but for their assiduous cultivation within monastic walls. The rosary is the transfiguration of roses into prayers, and one of the noblest of Persian sacred books is the Gulistan or Rose Garden Sheik Saadi walked with his friend in a beautiful garden. "It was the season of spring; the air was temperate, and the rose in full bloom. The vestments of the trees resembled the festive garments of the fortunate. It was mid-spring, when the nightingales were chanting from the pulpits of the branches; the rose decked with pearly dew, like blushes on the cheek of a chiding mistress. You would have said that the knot of the Pleiades was suspended from the branch of the vine. Under the shade of its trees Zephyr had spread the variegated carpet. I saw in my friend's lap a collection of roses, odoriferous herbs and hyacinths, which he had intended to carry into town. I said: 'You are not ignorant that the flower soon fadeth, and the enjoyment of the rose is of short continuance; and the sages have declared that the heart ought not to be set upon anything that is transitory.' He asked: 'What course is there to be pursued?' I replied: 'I am able to form a book of roses, whose spring the autumn blast cannot injure. What benefit from a basket of flowers? Carry a leaf from my garden.' Saadi's friend cast away his flowers. 'While the rose was yet in bloom the book entitled the Rose Garden was finished.'" From this book the dervishes get their hymns to-day, and the people say each sentence of it has seven meanings.—*Harper's Magazine.*

The only religion possible to man is the religion of penitence. The righteousness of man cannot be the integrity of the virgin citadel which has never admitted the enemy; it can never be more than the integrity of the city which has been surprised and roused, and which, having expelled the invader with blood in the streets, has suffered great inward loss.

Let not sinful pleasures prevent godly sorrows.

The Christian Advocate.

THURSDAY, DECEMBER 21, 1871.

THE ANGELS' SONG.

BY E. H. SEARS.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold.
"Peace to the earth, good will to men,
From heaven's all-gracious King;"
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And man at war with man hears not
The love song which they bring;
O! hush the noise, ye men of strife,
And hear the angels sing.

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow;
Look now! for glad and golden hours
Come swiftly on the wing;
O! rest beside the weary road,
And hear the angels sing.

For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world sends back the song
Which now the angels sing.

A Catholic Author On Papal Infallibility.

MESSRS. EDITORS: According to the New York *Times* of November 12, 1871, the *Methodist* says:

"We know of not a single prominent clerical or lay Catholic in the republic who has dared openly to join in the noble protest of Dollinger and his associates."

The term *prominent* is susceptible of several constructions. See if the following description answers to that term:

My father was the late Chancellor Walworth, of New York State, for twenty years the chief judge of the Court of Chancery here. Shortly before being admitted to practice law in the courts of this State and of the United States I became a convert to the Roman Catholic Church. In order intelligently to speak of my new faith, I purchased a library of Catholic standard authorities, several hundred volumes. They were the works of eminent theologians, dogmatic treatises, church histories of unquestioned authority—among them Dollinger's Church History, Mohler's Symbolism, Bishop England's works, Lingard's works, and, indeed, all first-class standard authorities, such as Roman Catholic prelates and the more accomplished of the clergy in this country place upon their library shelves. I made myself perfectly familiar with the dogmas of the church, the scriptural authorities and the traditions of the church upon which they were founded.

The cogent reasons which induced me to connect myself with the Church of Rome were, that other churches were constantly changing their dogmas, and that truth, divine truth, must of its own nature be unchangeable. I was instructed that I had joined a church which held one set of dogmas from the days of Christ to the end of all time, and which, being the church established by our Savior, could not teach in one age and to one generation of men what it did not teach in another; that whatever dogmas a man of the first century proclaimed as the dogmas of his church must be each and all the same dogmas that a man of the nineteenth century announced as his dogmas. It was reasonable to believe that no more doctrines could be required of the latter than of the former.

The Christian of the first century did not believe in the infallibility of the Bishop of Rome; the American Catholic of 1860 did not believe in the infallibility of the Roman pontiff. It was not taught to him, nor did he believe it. In 1871 it *is* taught to him, and if he does not believe it he cannot have Christian burial. Thus the good Catholic who died in 1860 held just one doctrine less than the good Catholic of 1871 holds when he passes into the presence of his Creator. Is this unity of faith? Is this belonging to an unchangeable church? I have been a member of the Roman Catholic Church for eighteen years. I published my first work as an author in defense of the Roman Catholic religion. That book, The Mission of Death, or a Tale of the New York Penal Laws of 1741, has passed through many editions, and is today a living book, new editions issuing yearly, and it can be found on the shelves of many colleges, convents and schools of the Catholic Church in America. I wrote that book to influence others to join an unchangeable church. The unchangeable church has changed since I wrote that book. When I wrote that book I denied the infallibility of the Bishop of Rome, and avowed my belief in the infallibility of the assembled bishops of the world defining articles of faith. I was at perfect liberty to do so. If I were to do it to-day I should be declared a heretic, and refused Christian burial.

But I do deny the infallibility of the Bishop of Rome, just as I denied it then; just as Archbishop Purcell, of Cincinnati, denied it; just as the learned, the great Roman Catholic Church historian, Dollinger, denies it. He knows, as I know, and as the prelates of the United States know, that it is new; that it is not what men were required to believe in 1860, and in the time of Christ and his apostles. It is as great a variation in faith as any variation exposed by Bossuet in his memorable work, The Variations of the Protestant Churches, one of the very authorities, standard authorities, placed in my hands to induce me to accept the Catholic as the unchangeable church. Must I, an educated American citizen, stultify myself by believing contradictions? I want to believe what the old Catholic Church believed, and no more. I would be cursed now for asserting just the doctrines I avowed in 1860. I cannot accept this new religion. If one change, one variation is made in my short life, how many changes will be made in the next one thousand years? Why, the Catholic Christian of 2872 would not consider the Catholic Christian of 1872 as orthodox at all. One rises into the celestial city with doctrines which the other is totally ignorant of. Is this "one Lord, one faith, one baptism?"

Dollinger I believe to be right. I am an American citizen who fears not to indorse him and the old Catholics. I am willing to take the consequences, temporal and spiritual. God reigns, and is not subject to mutations. He will find some way to protect men who endeavor to be consistent, and this is exactly what Dollinger and the old Catholics are endeavoring to be.

I am a layman, the author of six books, which have sold by tens of thousands over the United States. Possibly I may answer the *Methodist's* term, "prominent lay Catholic." If not, then I am only a simple lay Catholic, who fearlessly indorses Dollinger.—*Mansfield Tracy Walworth, in the Methodist.*

THE GOSPEL OF JOHN.

The gospel of John is the gospel of gospels, as the Epistle to the Romans is the epistle of epistles. It is the most remarkable, as well as the most important literary production ever composed by man. It is a marvel even in the marvelous Book of books. It is the most spiritual and ideal of the gospels. It introduces us into the holy of holies in the history of our Lord; it brings us, as it were, into his immediate presence, so that we behold face to face the true Shekinah, "the glory of the only-begotten of the Father, full of grace and truth." It presents the fairest harmony of the highest knowledge, and the deepest love of Christ. It gives us the clearest view of his incarnate divinity and his most real humanity. It sets him forth as the Eternal Word, who was the source of life from the beginning, and the organ of all the revelations of God to man; as the Fountain of living water, that quenches the thirst of the soul; as the Light of the world that illuminates the darkness of sin and error; as the Resurrection and the Life that destroys the terror of death. It reflects the luster of the transfiguration on the mount, yet subdued by the holy sadness of Gethsemane. It is the plainest in speech and the profoundest in meaning. To it, more than to any portion of the Scripture, applies the familiar comparison of deep enough for an elephant to swim, with shallows for the lambs to wade. It is the gospel of love, life and light, the gospel of the heart taken from the very heart of Christ, on which the beloved apostle leaned at the last supper. It has an irresistible charm for speculative and contemplative minds, and furnishes inexhaustible food for meditation and devotion. It is the gospel of peace and Christian union, and a prophecy of that blessed future when all the discords of the church militant on earth shall be solved in the harmony of the church triumphant in heaven.—*Dr. Schaff.*

WHEN Rev. John Wesley was on his voyage to Georgia with General Oglethorpe, the general threatened revenge upon an offending servant, saying:

"I never forgive."

"Then I hope, sir," said Mr. Wesley, "you never sin."

The general felt the force of the rebuke, and modified his action toward the servant.

OF THE thirty-five thousand graduates that have been sent out by American colleges, nearly two hundred have been Governors, more than five hundred Representatives in Congress, one hundred and thirty Senators of the United States, and nearly four hundred judges of supreme courts.

FOR each one of us no business can be of more pressing moment, of more urgent importance, than the discovery of our besetting sin.

HEBER AND HIS HYMN.

BY REV. THEODORE L. CUYLER.

There have been men who have won an honorable immortality in an hour. A brave word fitly spoken, or a noble deed promptly done, has given them a place on the head-roll of fame forever. Sometimes in a happy moment of inspiration a poet or an orator has "said or sung" what will last for ages.

One of these happy songsters, whose grandest strain was born in an hour, but which the world shall never willingly let die, was Reginald Heber, bishop of Christ's flock in Calcutta. If the great mass of Christians around the globe were asked to name the two English bishops whose memory is most dear to them, they would probably name Jeremy Taylor and Reginald Heber. Yet the veneration and gratitude felt toward the latter is mainly founded upon a few lines which he threw off in a sudden inspiration, and which could be written on a single page.

Reginald Heber was born at Malpas, in Cheshire, on the twenty-first of April, 1783. He was a precocious boy, and at seven years of age he had translated Phædrus into English verse. His prize poem at Oxford University on "Palestine," written in his twentieth year, stands at the head of that class of somewhat ephemeral productions. His "Palestine" will live, and so will his tender and graceful lines to his wife at Bombay, and so will his nautical hymn,

"When through the torn sail the tempest is streaming."

But all his poetry, and his Bampton lectures, and his able *Quarterly Review* articles, are weighed down by his single matchless missionary hymn. Its composition was in this wise:

While Reginald Heber was rector of the Episcopal church at Hodnet, in Shropshire, he went to pay a visit to his father-in-law, Dr. Shipley, then Vicar of Wrexham, on the border of Wales. Heber was in his thirty-second year, and had come to Wrexham to deliver the first of a series of Sunday evening lectures in Dr. Shipley's church. In the morning of that same day Dr. Shipley was to deliver a discourse in behalf of the "Society for the Propagation of the Gospel in Foreign Parts."

On the afternoon before "Whitsunday" (1819) Heber and his father-in-law sat chatting with a few friends in Dr. Shipley's parlor. Dr. Shipley, knowing his son-in-law's happy gift in rapid composition, said to him: "Write something for us to sing at the service tomorrow morning." Short notice, that, for a man to achieve his immortality. Heber retired to another part of the room, and in a little time had prepared three verses, of which the first one ran thus:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river;
From many a palmy plain
They call us to deliver
Their land from error's chain."

Heber read the three verses over, and only altered a single word. The seventh line of the second verse was:

"The *savage* in his blindness."

The author erased that word, and substituted for it the better word *heathen*. "There, there," coolly remarked Dr. Shipley, "that will do very well." Heber was not satisfied, and said: "No, no; the sense is not complete." In spite of his father's earnest protest, Heber withdrew for a few moments longer, and then coming back, read the following glorious bugle-blast, which rings like the *reveille* of the millennial morning:

"Waft, waft, ye winds, the story,
And you, ye waters, roll!
Till like a sea of glory
It spreads from pole to pole!
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

"What shall we sing it to?" inquired Dr. Shipley. Mr. Heber, who had a fine musical ear, suggested a popular air, called "'Twas when the seas were roaring." The suggestion was adopted, and on the next morning the people of Wrexham church listened to the "first rehearsal" of a lyric which has since been echoed by millions of voices around the globe. The air to which it was sung originally has given place, at least in our American churches, to a sonorous and lofty tune composed by Dr. Lowell Mason. The air is worthy of the hymn, and both are perfect. No profane hymn-tinker ever dared to lay his bungling finger on a single syllable of those four stanzas which the Holy Spirit moved Reginald Heber to write. Little did the young rector of Hodnet dream, as he listened to the lines sung that Sabbath morning, that he was catching the first strains of his own immortality. He "builded better than he knew." He did more to waft the story of Calvary around the earth than if he had preached like Apollos, or had founded a board of missions. In the "monthly concerts," held in New England school houses, in frontier cabins, on the decks of missionary ships bound to "Ceylon's Isle," and in the vast assemblies of the American Board, Heber's trumpet-hymn has been sung with swelling voices and gushing tears. It is the marching music to which Christ's hosts "keep step" as they advance to the conquest of the globe.

Heber lived but seven years after the composition of his masterpiece. In June, 1823, he departed for Calcutta as the missionary bishop of India. For three years he toiled and traveled incessantly, and wherever he went his apostolic sweetness of character and benignity won even the "heathen in their blindness." After a laborious day's work at Trichinopoly, he went to his bath to refresh his weary frame. He remained in the bath-room until his attendants became alarmed, and when they came in they found Reginald Heber *asleep in Jesus*. His gentle spirit had stolen away to join in the "song of Moses and of the Lamb."—*Evangelist.*

INVITATION TO CONFERENCE.

Every county and nearly every town in England has its own "tongue." The following letter was received by a distinguished minister in Liverpool from a Lancashire man, extending to the divine the hospitalities of his home during the session of Conference:

"*Dear Measteur:* Seein as how youa are put deawn to stay wo us this Confrence toimo, and foindin by your letther as youa wontun fer t' come upo Thursday neaxt, this here letther is fortinform youa that there will be bed on booard an' a wellcome we't waytin ready for ee. Wee'n nobbut middlin puttin on, but maybe yooar a dacent sort of a chap an no getten up wie too much starch, and wee's happen rub shoothers together middlin weel. Oive forgotten to bring yonar letter wie me to Bowtun; soa oi mun gonse at th' address.

"But mon, theaw mun sond us ward by whoat train theaw thinks for to come to —— stayshin upo th' L and Y Raly, and happen wese send th' tit and cart for too meet yona. Hopin as how youa an yourn are in th' enjoyment o' goodelth as wee are at this present, thank God; so no mooar at present from woan who hopes to mak a gradeley frend o' thee.

"*To the Rev. Measter ——, Methody Parson, Liverpool:*

"Con yoous doo wie porritch an buttermilk for breakfus' and taters an bacon for snper? Oim afeeard thou'll sooan wont to boul bak to Liverpool, but me an my missus, and by th' way, hoo's gradely dacent ooman as iver mon war hothered wie, ul doos our best too mak thee as reet as a trivit. Tatta."

HEALTH HINTS.

TREATMENT OF THE INSANE.—Some interesting views were expressed in a late lecture on this subject by Dr. Maudsley. With regard to the treatment of insane persons, he thinks that the fashion of at once dispatching a lunatic to an asylum should by no means be necessarily followed in all cases. Many cases recovered without ever being sent to an asylum, and many cases were on record which baffled all treatment while resident in an asylum, but rapidly recovered after effecting their escape.

ONE of the simplest and most useful remedies for scalds and burns is said to be an embrocation of lime water and linseed oil. These simple agents combined form a thick, cream-like substance, which effectually excludes the air from the injured parts, and allays the inflammation almost instantly. A case is mentioned where a child fell backward into a bath-tub of boiling water, and was nearly flayed from her neck to below her hips. Her agonies were indescribable, but her clothing being gently removed, and the lime and oil thickly spread over the injured surface, she was sound asleep in five minutes. Subsequently the parts were carefully washed with warm milk and water three times a day, the oil dressing renewed, and the little patient rapidly recovered. Though all the scalded skin came off, she did not have a scar. This remedy leaves no hard coat to dry on the sores, but softens the parts, and aids nature to repair the injury in the readiest and most expeditious manner. The mixture may be procured in the drug stores, but if not thus accessible, slake a lump of quicklime in water, and as soon as the water is clear mix it with the oil and shake it well. If the case is urgent use boiling water over the lime, and it will become clear in five minutes. The preparation may be kept ready bottled in the house, and it will be as good when six months old as when first made.

A GOOD, finished scandal, fully armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coterie. It sees the light in one; is rocked and nurtured in another; is petted, developed, and attains its growth in a third; and receives its finishing touches only after passing through a multitude of hands.

RELIGIOUS INTELLIGENCE.

THE United Presbyterians of Scotland want missionaries for Caffraria, Trinidad, India and China.

THE first church of the American Board in Bulgaria was organized at Barrsko, near Samokov, September 8. Evancho Tonzhorone was ordained pastor. The church hopes to pay half of his salary next year.

THE General Minutes of the Northern Methodist Episcopal Church have been published. We give the total number of members, 1,229,240; increase, 56,141; probationers, 189,875; decrease, 4,160. This does not include the numbers in the Liberia Conference.

THE Basle Missionary Society employs, of European laborers: In Africa, 34 men and 18 women; in India, 53 men and 33 women; in China, 7 men and 6 women. The number of native laborers is: In Africa, 52; in India, 137; in China, 18. The treasury is embarrassed by a deficit of 153,299 francs.

THE professors of the University of Glasgow recently invited the Bishop of Argyll and the Isles to preach in the college chapel, the understanding being that his lordship would be at liberty to use the liturgy of the English Church. The Bishop of Glasgow, however, exhibited the breadth of his catholicity by refusing to permit the service.

THE statistics of the Lutheran Church in America for the year 1871, as compiled in Brobst's German Almanac, are as follows: Synods, 54; ministers, 2,175; congregations, 3,826; communicants, 458,607. Twenty-eight ministers departed this life during the last year, the average age of twenty-five of whom was fifty-three years and five months.

MEXICO.—The first native Methodist Church in Mexico was recently organized with eleven members, in a densely settled community, about twenty miles from La Junta. Rev. Mr. Harwood writes very hopefully of the general condition of the mission work in that section. One native Mexican, with a heart yearning for the salvation of his people, is now studying for the ministry. This mission in no way interferes with the mission of the American and Foreign Christian Union in that country. The Union is doing a noble work, and should be sustained by all the Christian churches. Still, there is room in Mexico for the other missionary organizations beyond all the Union can do.

CONSTANTINOPLE.—The new American College located here is destined to accomplish a great work for Christianity in that city and surrounding country. A missionary recently visiting it, writes that "it stands perched high on the northern bluff of the Bosphorus, just above the old fortress of Europe. The site is the finest in the whole length of that classic strait. The wonder is that the Turks should ever have surrendered so choice a spot for such a use. The building is a very handsome one, of stone, with Mansard roof. But even now it proves insufficient for the pupils who apply, even at the rate of tuition and board of $200 for one year. Dr. Hamlin comes to America this fall for money to put up a second building. It quite jumps with the spirit of the times that he will also seek funds to found a female college of like character."

AT THE Iowa Baptist convention, held at Waterloo on the eighteenth of October, a committee of the Disciples, duly delegated from their own State convention, attended, and presented an address setting forth, in kind and fraternal language, the views of Christian doctrine held by that denomination. These statements were almost the same as those made by the Disciples to the Ohio Baptist convention. The Iowa Disciples profess their faith in nine articles, namely: 1. The inspiration of the Holy Scriptures. 2. The old and new covenants. 3. The Deity of the Lord Jesus Christ. 4. The church as a missionary body. 5. Divine agency necessary to salvation. 6. A converted membership. 7. Personality and work of the Holy Spirit. 8. Baptism for the remission of sins; provided it be preceded by a change of heart. 9. The unity of the church of Christ. The convention appointed a committee to prepare a formal response to be presented at the next State meeting.

THERE are now in Syria under the care of the Presbyterian Board 11 American missionaries, 2 native ordained missionaries and 13 licentiates, with 10 American teachers and 48 native. The number of communicants connected with the mission churches, according to the last report, was 294, and of scholars 1,671. The following is a list of the various populations of Syria: Mohammedans, nearly 2,000,000; Druzes, seceders from Islam and holding a medley of Mohammedanism and ancient philosophic sects, 100,000; Nuseirizeh, perhaps descendants from ancient Canaanites, and still virtually heathen, 200,000; Bedouin Arabs, a few thousand; Maronites, modified papists, very bigoted and intolerant, about 200,000; Papal Greek, the proudest and most intelligent people of Syria, of pure Arab stock, and numbering about 400,000; orthodox Greek, 150,000; Arminians, 20,000; Jacobites, 15,000; Jews, 25,000; other fragmentary sects, aggregating from 50,000 to 100,000.

THE Spanish Committee of Lausanne, Switzerland, have thirteen Spanish students studying under the theological faculty of the Free Church of the canton of Vaud. They are described as having attained as high a degree of spirituality and sanctification as can be expected of Spaniards. The committee sustain a mission at Barcelona, which is under the care of the Rev. Mr. Empaytaz, "a pious and zealous French-Swiss pastor," and is regarded as upon a solid foundation, though it grows slowly. They find that their work is beyond their own means, and fear that without help their double work at Lausanne and Barcelona will be imperiled, and that they may be compelled to threw back into ordinary life their young Christian students who might otherwise "become good laborers in the vineyard of the Lord." Through the Evangelical Educational Society of the Protestant Episcopal Church they appeal to American churches for aid. For references they give the character and progress of their work, and Prof. Merle d'Aubigne and Prof. De Felice, of Montauban.

SOME exceedingly interesting, and to most of our readers probably surprising, statements were made at the Methodist Episcopal Missionary convention just held in New York city. Rev. Dr. Wentworth, of Troy, is represented as "advocating the severance" of the home and foreign work. "He thought that the strangest anomaly of missionary operations is the spending of so much money to sustain Christianity in Christian countries." He saw a "lack of uprightness in begging for foreign missions, and then spending so much of the fund as we do on the domestic work." Mr. Thomas L. Price, of Philadelphia, is reported as stating that the proportion of funds allotted to work in heathen lands has been decreasing, until in 1867 only six and one-half per cent. went in that direction. And of the $5,500,000 given during the last seven years an average of only twelve and a half per cent. has been so appropriated. Alluding to Methodist Episcopal missions in Europe, he thought it strange for us to be sending both missionaries and students of theology to Germany, and on the same steamer; that denominational extension was too much prized and sought through missions; that "our money and energies are wasted in trying to make Lutherans or Presbyterians or Catholics become Methodists, rather than leaving them to get to heaven by their own creeds, and devoting ourselves to the heathen, who have none or only the crudest ideas of God." We are told that such remarks were "greeted heartily by the convention."—*Independent.*

MRS. PRUYN, of the Woman's Mission in Japan, reports the prospects for the success of her work as encouraging in the highest degree. She writes, in the *Missionary Link*, under date of August 4: "Last week a messenger came to see us from the Governor of this place, to inquire about our plans, having been instructed to do this by the officials at Yedo. He particularly inquired if we would teach women, and if one of our party could not go to Yedo at once for that purpose. Mr. Ballagh, who was mainly instrumental in my coming to Japan, has just had an interview with the Governor, who sent for him to see if arrangements could not be made to have one or two of us go to Miaco, to teach in the families of the nobility there. Miaco is the old imperial capital—the residence of the Mikado from time immemorial until a few years ago, when, by the downfall of the Tycoon's dynasty, the Mikado's official residence was transferred to Yedo. No foreigners have ever been permitted to reside in Miaco, and nothing could possibly prove their eagerness for education more conclusively than their seeking the aid and introduction of foreigners for that purpose. The Governor expressed the decided opinion that what was needed in this country was the education of *all* classes. Mr. Ballagh told the Governor what were the motives that brought us here, and that, although we intended to teach all branches of useful knowledge, yet as Christian women we could not refrain from trying to teach Christ—our Bible and its truths. He also said that we hoped in time to have a large institution there, and then probably we could take young ladies to board and instruct. This idea seemed to him wiser than to send separate teachers to each place."

PROVIDENCE has a thousand keys to open a thousand doors for the deliverance of his own.—*Rutherford.*

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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It is our rule not to discontinue the paper till ordered, and paid for up to the date of the order.

CHRISTMAS.

The Christmas festival is again at hand, and everybody feels the influence of it. The folly and evil of religious festivals may be ever so great, and we may be reminded that the exact day of the nativity is beyond discovery; but the people, especially the young people, will have a Christmas, and the Advocate, falling in with the general voice, sends greetings to its thousands of readers. Only let it not be a Saturnalia—a season of unseemly excess and dissipation—and the rest and social gatherings and good cheer are not to be condemned. If, amidst the customary pleasures and temperate diversions of the hour, we shall mingle charitable actions and pious services, it may be a time of profit to the soul.

That a sinful world should rejoice over the birth of a Savior is right, and acceptable to him who came, and to him who sent. It is meet that all should participate, because all are alike interested in the wonderful event. "For unto us a child is born, unto us a son is given." The angel declared: "I bring you good tidings of great joy, which shall be to all the people." None are left out on this occasion of thankfulness and praise. Rich and poor, old and young, meet together and have a common joy. The ages looked forward to this event. For thousands of years patriarchs, kings and prophets gazed and expected, "searching what, or what manner of time the Spirit of Christ which was in them did signify." It is our privilege to look back through half as long a roll of centuries to the incarnation which they predicted and longed to witness. The eye of the world has ever turned to it as the pivot and center of hope, and as the event of events. Six thousand years of faith and love, as in our world, have gathered around this single birth, and the studies and ministries of angels have for as long, and probably a much longer period, been occupied with it. God manifest in the flesh is something too great and glorious to be comprehended, save as the mystery of godliness, and as the singular and only expedient by which infinite love and wisdom could reach and save our alienated race.

Christmas is eminently the children's hour. Christ was a child, and consecrated childhood and tenderest infancy. In some sort they have a special claim, and it is fit that they, above others, should be made happy. Let all their recollections of the day be pleasant, and fragrant of the blossoms of kindness. We do not care even now to part with the illusions which were thrown around the Christmas of our childhood. It cost us a pang to give up Santa Claus and all the fairy creations with which the long-looked-for eve was peopled. Even now we like to feel something of the spirit of the old tradition:

Ever 'gainst that season comes
Wherein our Savior's birth is celebrated,
This bird of dawning singeth all night long;
And then, they say, no spirit stirs abroad;
The nights are wholesome; then no planet strikes;
No fairy tales, nor witch hath power to charm,
So hallowed and so gracious is the time.

It is a fitting time to give. So the popular instinct decides; and such also is the lesson of the nativity. First of all, that we give ourselves to God; and then that, like the wise men, we open our treasures, and pour out the "gold and frankincense and myrrh." The poor and destitute should be thought of, and ministered to according to our ability. The gifts of piety, charity and friendship have an appropriate inspiration in him who gave his only begotten Son. The love which poured this flood of light and mercy upon our fallen world should incite us to the most profuse and unselfish disposal of our abundant store. Rejoicing ourselves, let it be our aim to make everybody happy about us. If we cannot write hymns and carols worthy of the sacred morn, let us at least recall the angels' anthem, "Good will toward men," and make somebody sing who has long been a stranger to earthly joy.

It is a time to praise. Where angels could not be silent and unmoved, we should not be. If we do not choose to deck our houses with evergreens, and to wear chaplets of holly and laurel and ivy about our heads, let there be a doxology in our hearts. Let the winged thoughts of love go up unto him that loved us. Let the melody of the heart flow out till its waves break against the throne, and until its tones shall vibrate and mingle with the harp music of the glorified in heaven.

Ring out, ye crystal spheres;
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the bass of heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.
For, if such holy song
Enwraps our fancy long,
Time will run back, and fetch the age of gold;
And speckled Vanity
Will sicken soon and die;
And leprous Sin will melt from earthly mold;
And Hell itself will pass away,
And leave her dolorous mansions to the peering day.

MERIDIAN.

This is a city of to-day rather than of yesterday. Everything about it is new, very new. Not less than eighteen or twenty brick stores are in process of erection, and the hammer and saw are heard in all directions. New and tasteful residences are going up in all parts. It is the newest, thriftiest and most stirring place we have seen since the war. The population is estimated at five thousand, and is rapidly augmenting by an influx of citizens from various sections.

Meridian has suffered fearfully from fires. It was nearly destroyed during the war, and twice since it has been nearly burnt up; but it has more than recovered, and is growing rapidly in spite of all its calamities. The town is a great railroad center. The Mobile and Ohio, the Vicksburg and Meridian, the Alabama Central, and the Alabama and Chattanooga roads cross, touch or terminate at this point, and yet others are projected which take Meridian in their line of survey. Trains are arriving and departing at almost all hours of the day and night, and the locomotive whistle is nearly a continuous scream. As many as thirty-five or forty thousand bales of cotton are sold annually here, and a large trade is transacted in provisions, dry goods and general supplies. The Presbyterians, Methodists, Baptists and Cumberland Presbyterians have each a church organization and edifice, and all seem to be in a state of considerable prosperity. The sessions of the Conference are held in the Presbyterian church, a large and commodious house, which the brethren of that denomination have kindly given up to the use of the Conference. On Wednesday morning, at nine o'clock, a goodly company of preachers and laymen were present, and Bishop Kavanaugh, looking more rotund and hearty than ever, opened the Conference appropriately. All our life acquainted only with a Conference composed almost entirely of young men, we have been impressed with the large number of white-haired ministers which appears here. It is indeed a beautiful sheen and a crown of glory to such an assembly. Clinton, Nixon and Pipkin are not here, but J. G. Jones, Ransom Jones, James Shanks and other venerable members answer to their names at roll-call. Dr. Abbey, Watkins, Montgomery, Hines, J. A. B. Jones, Hunnicutt, W. Harrington, Thompson, Hurst, Forsyth, H. F. Johnson, Heard, Featherston, Godfrey, Benjamin Jones and others of like experience are shaping the business, and busy in its affairs. The secretary is no other than the best-looking man of the Conference—Rev. C. G. Andrews, president of Centenary College. J. A. B. Jones is his assistant, and also John T. Cameron, Esq., of Canton, Mississippi. Bishop Keener created a buzz of delight by appearing in the Conference room on Saturday morning, and was cordially greeted by the brethren. Among the visiting brethren we notice Bro. Harp, of our Depository; B. F. White, agent for Centenary College; and W. P. Barton, A. G. Ramsey, Dr. T. H. Wier, Joseph B. Cottrell and T. A. S. Adams, of the North Mississippi Conference; and William Horton, of Kentucky. The missionary anniversary was held at the Presbyterian church on Saturday night. The house was as full as it could be. The treasurer, Dr. Watkins, delivered a short address in connection with his report. J. B. Cottrell made a characteristic speech—lively, humorous, grave and gay; and Bishop Keener closed one of the noblest and most appropriate missionary addresses we have ever listened to by taking the collection. The amount realized was $400, and about one-third as much as was hoped for. The means of grace were abundant on Sunday—all the churches occupied twice, and some of them with three services. The sermon of Bishop Kavanaugh, at the Methodist church, at eleven A. M., as reported to us, was rich in thought and unction, and up to the best standard of this most eloquent of preachers. It was our privilege to hear excellent sermons from Drs. Watkins and Montgomery at the Presbyterian church, and to be present at the ordination of elders at the Methodist church in the afternoon. During the week, among the many good sermons preached, we have heard William Horton, of Kentucky, and W. E. M. Linfield. Of the generous and refined hospitality of Meridian it would be superfluous to speak. Preachers and laymen are all most comfortably domiciled, and all speak in the highest terms of the manner in which they are entertained. Dr. Watkins and the editor of the Advocate have a home indeed at the residence of Mr. R. F. Huston, an elder in the Presbyterian church of Meridian. At this writing we judge the Conference will not adjourn in time to finish the published proceedings or to insert the appointments in the present issue of the Advocate. The Conference has received quite an accession of preachers and members this year by the union with it of the Methodist Protestants. Among the preachers united with us, we have been gratified to meet C. F. Gillespie, P. H. Napier, C. McDonald, and others whose names we cannot recall. An increase of something over two thousand is reported in the membership. The following are the statistics, as nearly as we could gather them:

White members, 17,737; colored, 454; local preachers, 149; adults baptized, 995; infants, 1,015; Sunday schools, 176; superintendents and teachers, 997; scholars, 6,572; volumes in library, 16,978; Visitors taken, 1,459; money expended, $2,058.28; number of churches, 274; number of sittings, 59,775; value of churches, $274,440; parsonages, 16; value of parsonages, $37,600; value of other church property, $69,560; Bishops' fund, $1,033.06; Conference collection, $1,124.30; missionary collection, $1,771.58; tracts, $237.25; ministerial education, $194; poor, $146; other objects, $3,732.74; books sold, $1,568; salaries of presiding elders, $7,700; receipts, $5,205; salaries of preachers in charge, $56,910; receipts, $31,778.48.

Boston is well favored with praying bands, twenty of which have just formed themselves into a union. These bands are peculiar features of the Methodists.

MISSISSIPPI CONFERENCE.

First Day.

WEDNESDAY, December 13, 1871.

The fifty-sixth session of the Mississippi Annual Conference of the Methodist Episcopal Church South convened in the Presbyterian church, in the city of Meridian, December 13, 1871, at nine A. M.

Bishop H. H. Kavanaugh, presiding, opened the exercises by reading the second chapter of Second Corinthians, singing the two hundred and seventy-second hymn, and prayer. Another hymn was sung, and J. G. Jones led in prayer.

The roll was called by the secretary of last year, and the following members answered to their names, viz.—Ministers: John G. Jones, William H. Watkins, Andrew Day, Henry J. Harris, J. Nicholson, James L. Forsyth, Henderson H. Montgomery, Robert A. Sibley, Arch. B. Nicholson, John A. B. Jones, Ephraim A. Flowers, John J. Clark, Whitfield Harrington, David W. Dillehay, John D. Willis, William G. Millsaps, Benjamin Jones, George F. Thompson, Richard Abbey, Thos. Price, Henry P. Lewis, George Jackson, John A. Vance, Charles G. Andrews, William B. Lewis, Newton B. Young, Louis Kendall, Ira B. Robertson, George W. Boyls, Walter W. Hurst, David Merchant, William L. C. Hunnicutt, Corydon Chamberlin, William E. Ballard, Robert B. Downer, Francis M. Williams, John A. Ellis, William E. M. Linfield, Francis M. Featherston, Parmenas Howard, Ransom J. Jones, Andrew B. Stewart, Levi P. Meador, Epaphrodilus W. Simmons, Alexander M. Campbell, George M. Liverman, Joshua T. Heard, James Shanks, John C. Brogan, William H. Leith, James M. Gann, Charles B. Galloway, Thomas J. Armstrong, Horace M. Booth, Charles F. Gillespie, J. H. Evans and C. McDonald. Laymen: J. E. Jagers, Josiah D. Nettles, E. L. Tarver, H. C. Newsom, D. M. Dunlap, R. C. Hilliard, J. V. Enochs, D. C. Langford, John T. Cameron, Eli R. Jones, D. M. Womack, L. M. Horton, J. S. Holbert, John Watts and Thomas P. Bell.

On motion of W. H. Watkins, C. G. Andrews was elected secretary, and J. A. B. Jones and J. T. Cameron assistants.

According to resolution of last year, the presiding elders made the following nominations for the various standing committees, which were adopted, viz.:

Finance.—D. C. Langford, J. E. Jagers, E. L. Tarver, D. M. Womack, J. V. Enochs, D. M. Dunlap, T. P. Bell and E. R. Jones.

Public Worship.—W. B. Hines, J. A. Ellis and J. T. Heard.

Education.—W. E. Ballard, T. Price, W. H. Leith, G. W. Boyls, E. H. Mounger, W. Harrington, W. H. Watkins, J. H. Shanks and John Watts.

Sunday Schools.—Thomas Green, R. Hilliard, C. Chamberlin, N. B. Young, H. C. Newsom, L. M. Horton, J. T. Heard and J. M. Gann.

Bible Cause.—R. B. Downer, L. R. Davis, G. M. Liverman, C. Macdonald, E. W. Simmons, J. C. Brogan, J. D. Willis and A. M. Campbell.

Religious Literature.—E. G. Cooke, W. E. Holloman, J. A. Godfrey, L. P. Meador, W. L. C. Hunnicutt, W. Spillman, J. P. Carter and J. J. Clark.

The Revs. T. S. Abernathy, of the Alabama Conference; B. F. White, of the Louisiana, and agent of Centenary College; Dr. Parker, editor of the New Orleans Christian Advocate; and W. F. Horton, from Kentucky, were introduced to the Conference.

Revs. James Nelson, of the Baptist Church, and Rev. Mr. Smith, pastor of the Presbyterian Church in this city, were also introduced to the Conference.

A communication from Rev. J. B. McFerrin, missionary secretary, was read and referred to the Committee on Missions.

Communications from A. H. Redford, agent, showing exhibit of the Publishing House at Nashville, in regard to the old debt, and the circulation of the *Advocate*, were read and referred to the Committee on Religious Literature.

A communication from Dr. R. A. Young, in regard to establishing a central University, was read and referred to the Committee on Education.

The first question was called—Who are admitted on trial? Answer: Warren C. Black, from Raymond district, and Henry Walter Featherston, from North Warren circuit.

After notices were given, Conference adjourned with the benediction by the Bishop.

Second Day.

THURSDAY, December 14, 1871.

Bishop Kavanaugh called the Conference to order at nine A. M. J. G. Jones conducted the religious services.

The roll was called and the following members, in addition to those reported yesterday, answered to their names, viz.: Ministers: Erastus R. Strickland, Archibald B. Nicholson, W. B. Hines, Harvey F. Johnson, John D. Hays, Bascom T. Pearson, Henry P. Bowen and P. H. Napier. Laymen: Thos. Green, E. C. Pastell, D. C. Langford, Eli R. Jones, William E. Hollbman and T. S. West.

Irvin Miller, alternate from Brandon district, was recognized as a member in place of J. Watts, absent, and was appointed on like committees.

Rev. J. B. Cottrell, of the North Mississippi Conference, and Rev. Mr. Ross, pastor of the Cumberland Presbyterian Church in this city, were introduced to the Conference.

W. H. Watkins, chairman of the committee appointed at the last Conference to settle any matter of indebtedness between Port Gibson Collegiate Academy and Rev. Benjamin Jones, submitted the report of the committee, which was adopted, and on motion of the chairman was referred to the Committee on Education.

The first question was resumed, and James J. Smylie, from the Jackson circuit, was admitted.

Who remain on trial? Pending this question, W. E. M. Linfield moved that as each name was called the preacher be required to state the amounts collected for Bishops' and Conference funds, which was adopted.

John Wesley Sandell, Thomas B. Walden, David P. Bradford and Hiram Rives Singleton were passed and continued. Peter Wilson Cram was, on motion of J. A. B. Jones, discontinued.

John W. Hall, continued and elected to deacon's orders.

Alexander Trotter, Daniel G. W. Ellis, George M. Gillmore and James S. Parker were passed and continued.

The class of the second year was called up, answered the disciplinary questions, and was charged by the Bishop; of which class David M. Givens and James M. Weems were admitted into full connection and elected to deacon's orders.

Conference adjourned with the benediction by the Bishop.

Third Day.

FRIDAY, December 15, 1871.

Conference met at nine o'clock A. M. Bishop Kavanaugh in the chair. Religious exercises by Rev. J. Nicholson. Minutes of yesterday read and approved.

The presiding elder of Summit district made application for restoration of the parchments of Jessie Lee, but owing to informalities in the case the Conference could take no action.

A series of resolutions concerning the conduct of public worship in the Methodist Church were read and laid on the table for the present.

R. Abbey, Conference Sunday school agent, made his report, which was referred to the Committee on Sunday Schools, and on motion R. Abbey was added to said committee.

A communication from Sardis Female Academy was referred to the Committee on Education.

A communication from the trustees of Meridian Female College was referred to the same committee.

The presiding elder of Brookhaven district moved that Rev. E. F. Mullins be restored to his former relation as a member of Conference, he having been located at the last Conference. He was restored.

Communications from Revs. Allen Y. Davis and J. N. Williams, representing their circumstances in view of receiving appointments from the Conference, were referred to the Bishop and his council.

A. B. Stewart reported that he had collected money sufficient to pay for the record book, etc., and had a surplus of a small amount, which latter was ordered to be placed to the credit of the Conference fund.

H. F. Johnson, president of Whitworth Female College, presented a report from that institution. Referred to the Committee on Education.

Rev. W. B. Hines called the attention of the Conference to an announcement in one of the city papers that "Rev. R. Y. Rew was in attendance as a member of the Conference." This is a mistake. He is not a member of the Conference, nor a preacher, he having surrendered his credentials as a minister.

A communication was read from W. C. Johnson, secretary of the Memphis Conference, concerning the Central University. Referred to the Committee on Education.

Fourth question—Who are admitted into full connection? Lyman Carley, George W. Chatfield and Ulysses B. Phillips were admitted. J. A. Howard continued on trial.

Fifteenth question—Who are admitted on trial? George Bancroft.

Seventh question—Who are the deacons of one year? Henry P. Brown, passed and elected to elder's orders.

Tenth ques.—What local preachers are elected and ordained to deacon's orders? John Richie, David P. Bradford, John W. Williams, Alexander Scarborough, H. W. Featherston and A. C. Hendley.

Fourteenth question—What local preachers are elected to elder's orders? Elijah L. Tarver, John S. Arburthnot, Robert C. Bethea, E. M. Alford and P. F. Stern.

The Conference then proceeded to the examination of the character of elders under the twentieth question—James L. Forsyth.

Twelfth question—What traveling preachers are elected elders? Levi P. Meador, E. W. Simmons and A. M. Campbell passed and were elected.

Corydon Chamberlin, passed.

The Conference resolved that, pending the examination of the character of elders when it is said there is nothing against a member, he may be permitted to remain in the house.

Rev. Mr. Whitfield, pastor of the Baptist Church, was introduced to the Conference.

The hour having arrived, notice being given, the Conference adjourned with the benediction.

Fourth Day.

SATURDAY, December 16, 1871.

Conference met at nine o'clock A. M. Bishop Kavanaugh in the chair. Religious exercises by Rev. B. F. White. Minutes of yesterday were read and approved.

Bishop Keener was introduced to the Conference; also Revs. William Barton, Ramsey, Wier and Thomas, of the North Mississippi Conference.

B. Jones presented a report from the Port Gibson Collegiate Academy, which was referred to the Committee on Education.

J. T. Heard, chairman of special committee to inquire into the complaints against C. B. Galloway, made a report.

Tenth ques.—What local preachers are elected to deacon's orders? resumed—Miles Linton and Aaron Jones were elected.

The secretary of the Conference read a report of the statistics of the church, including the number of members, ministers, Sunday school scholars, church houses, sittings, parsonages, baptisms, (adults and infants,) etc.

Pending this reading, the following motion was made and adopted, viz.:

That the grand total in each district only be read now, and that the report be left on the secretary's table during this afternoon, subject to inspection by the members.

E. W. Simmons and T. S. West asked and obtained leave of absence for the remainder of the session.

The hour having arrived, notice being given, the Conference adjourned with the benediction.

The Home Advocate is an excellent family paper, deeply religious in its tone, published at Jefferson, Texas. We notice that our old friend Rev. S. J. Hawkins, of the Trinity Conference, has assumed its editorial management. Bro. Hawkins is a clear and earnest thinker and writer. He has our best wishes for abundant success in his new and responsible duties. In the last issue we are pained to find that John C. Murphy, an old citizen and Methodist of Jefferson, is dead.

We regret exceedingly not being able to be present at the collation given on board the new British steamship Memphis. This noble steamer is commanded by our old friend Captain Weeks, than whom no better man or seaman treads a quarter-deck. The Memphis lies at the foot of St. Mary street, Fourth District.

We left the Conference room at Meridian on Monday afternoon. The adjournment was expected by Tuesday evening, but at the hour of going to press we have no further items. The appointments and other matter will appear next week.

Death of Rev. Dr. Parsons.—The Rev. C. B. Parsons, D. D., died at his residence in Portland, near Louisville, on the eighth of December. His end was peace.

Lobster-Christians.—The lobster, when left high and dry among the rocks, has not sense or energy enough to work his way back to the sea, but waits for the sea to come to him. If it does not come, he remains where he is, and dies, although a little effort would enable him to reach the waves, which are, perhaps, tossing and tumbling within a few feet of him. When misfortune comes to the slothful Christian, instead of receiving it as God's invitation to trust and exertion, (which should always go together,) he despairs and blames his bad luck. He wonders when the tide will turn, and spends more time in envying his neighbors than in helping himself. His waiting is not trustfulness, but simply spiritual laziness, as far removed from faith as love from selfishness.

Rev. J. B. Vanmeter, of the Baltimore Methodist Episcopal Conference, now closing his second year as pastor at Ryland chapel, in Washington, has been appointed chaplain of the United States Naval Academy, at Annapolis.

BOOKS AND PERIODICALS.

OUR KEEPSAKE. Edited by Attieus G. Haygood, Sunday school secretary. Nashville, Tennessee: A. H. Redford, agent, Southern Methodist Publishing House.

This is a sqnare octavo, with double columns, on fine paper, full of pictures and short stories, and interesting miscellany—prose and poetry—prepared for onr children and young folks as a holiday, Christmas, New Year's or birthday present. It is, indeed, a beautiful volume, and equal in typography and illustrations to the holiday books which come from any of our Northern publishers. The contents are mostly moral, religions and scriptnral, and well calenlated to interest at the same time that they impress the most important lessons upon the youthful mind. It is a good Christmas present for the children, and we wish that all of our Sunday school scholars could have a copy. There is yet time to order them for the holiday gatherings of the schools. Price, postage paid, only $1.

ELEMENTS OF DIVINITY, or a Concise and Comprehensive View of Bible Theology. Comprising the doctrines, evidences, morals and institutions of Christiauity, with appropriate qnestions appended to each chapter. By Thomas N. Ralston, D. D. Nashville, Tennessee: Published by A. H. Redford, agent, for the Methodist Episcopal Chnrch South, 1871.

At present we notice this volnme without any purpose to review it. The fact that it is edited by Dr. Summers, and that it is published by our book agent for the Methodist Episcopal Church South, are adequate warrants for its soundness snd valne as a doctrinal standard. The former work of Dr. Ralston related exclusively to the doctrines of Christianity; the present embraces the matter comprised in "the Elements of Divinity," revised, improved and enlarged, besides a most thorough and elaborate treatment of the evidences, morals and institutions of Christianity. Besides a complete table of contents, there is a general alphabetical index, and questions are appended to each chapter. It is especially adapted to the nse of young men who are studying for the ministry, and the nndergraduates in the Confereuces. Our preachers, both traveling and local, shonld all have it, and study it thoronghly. The Bishops have done wisely in putting it iuto the course of study. The volnme is an octavo of 1,023 pages, clear large type, and substantially bound in sheep. Our Publishing Honse has turned ont no better job of printing and binding. For sale by Robert J. Harp, at the Depository, 112 Camp street, New Orleans.

THE FREEDOM OF THE WILL AS A BASIS OF HUMAN RESPONSIBILITY AND A DIVINE GOVERNMENT, elncidated and maiutained in its issne with the necessitarian theories of Hobbes, Edwards, the Princeton Essayists, and other leading advocates. By D. D. Whedon, D. D. New York: Carlton & Lanahan. San Francisco: E. Thomas. Cincinnati: Hitchcock & Walden.

A 12mo of 438 pages, and a most thorough and able treatment of a difficult subject. Those whose studies and tastes lie in the direction of metaphysical and polemical divinity should not fail to give the work a careful perusal. Why we have been put in this sinful world, with such hard nuts to crack, is perhaps as much of a problem as the will itself. For ono thing the discussion is good for mental discipline, and as handled by Arminian writers, good for the piety of the investigator. Dr. Whedon evidently loves this kind of work, and is a master workman in it. We doubt whether he has exhausted the snbject or satisfied all who are mainly in accord with him, but it will be gouerally conceded that he has made an important contribution to our theological literatnre, and has done good service against the views which have been so effectively advocated by Augustine, Calvin and Edwards.

AUNT JANE'S HERO is a thoroughly religions story, and the one in our honsehold who reads and appreciates all good books pronounces it uncommonly excellent and edifying. It is written by Mrs. E. Prentiss, author of Stepping Heavenward and other books. Anson D. F. Randolph & Co., New York, are the publishers. The volnme is handsomely printed and bonnd, and is a duodecimo of 292 pages.

MISS COLUMBIA'S PUBLIC SCHOOL, OR WILL IT BLOW OVER? By a Cosmopolitan. The pencil is a mighty anxiliary of the pen, especially as wielded by Thomas Nast. The Roman Catholic policy is well exhibited and delineated in theso sketches. The whole thing is good for its humor, and also for its trnth. From Francis B. Felt & Co., New York, through James A. Gresham, bookseller, New Orleans.

HISTORY OF THE CROSS, by Henry Dana Ward, M. A., treats of the pagan origin and idolatrous adoption and worship of the image, and seems to be directed against the encroachments which ritualism is making in the Protestant Episcopal Church. The author treats the worship of the cross with much seriousness and research, but we fear it will be lost labor with those who are so infatuated and silly as to worship a mere symbol. Published by Claxton, Remsen & Haffelfinger, Philadelphia. For sale by Gresham, New Orleans.

THE NEW MONTHLY for December has just reached ns, and in the qnality of its illnstrations, its original and selected articles and editorial matter, is perhaps the best of the twelve numbers now completed. Dr. Harrison, the editor, bids his readers farewell, and we suppose the publication is at an end.

THE AMERICAN EXCHANGE AND REVIEW is published by the Review Publishing and Printing Company, Philadelphia, and is especially devoted to finance, mining and metallurgy, insurance, manufactures and kindred snbjects. We have received the November number.

LITTELL'S LIVING AGE, November 25, has: The Pilgrim Fathers; Letters and Letter Writing; The Famine in Parsia; The American Fires, and other articles of rare merit. Published by Littell & Gay, Boston, weekly, at $8 per annum.

THE CHRISTIAN BANNER and the CHILD AT HOME are monthlies published by the American Tract Society, Boston. They are beautifully printed and filled with choice religions matter. We have received the December numbers.

LE BON TON, pnblished by S. T. Taylor, New York, is unsurpassed in the beauty and finish of its numerous fashion plates. We have received the nnmber for the current month.

OLD AND NEW for December contains: Day Dreaming; chapter 1 of Six of One by Half a Dozen of the Other; God with Man; The Bear Rock, and other articles.

GOOD HEALTH is among the best periodicals devoted to popnlar hygiene. The December number is excellent.

THE SOUTHERN FARMER for December is up to its usual standard of excellence.

LIPPINCOTT'S MAGAZINE and the SOUTHERN for December are fine numbers.

ANTI-JESUITISM is one of the conspicuous features of the new reform. The ardor with which this phase of the religious question has been pushed has led some of the German papers to print the present statistics of the order. In Austria it appears there are four hundred and ninety-eight members in seventeen establishments. In Rhenish Prussia and Westphalia there are twelve monasteries. The total of members in all Germany is stated to be eight thousand nine hundred and twenty.

Obituaries.

MRS. MARY EMMA SCHARMERHORN, wife of William W. Schermerhorn, born Shropshire, died in New Orleans, November 27, 1871, aged thirty-six years. Sister Schermerhorn was the daughter of S. G. and Margaret A. Shropshire, and was a native of Augusta, Kentucky. In her tenth year she made a profession of religion and joined the Methodist Episcopal Church South. She came with her parents to New Orleans in 1846, where she has resided most of the time since that date. She was married in 1861, and, besides her parents and two brothers, leaves a husband and four children to mourn her loss. For some years previous to her death she had lost much of the religious comfort which she formerly enjoyed, but during her last illness the joy of salvation was restored to her, and the Sun of Righteousness arose with healing in his wings. During her sickness of three weeks' duration she was blessed with a clear mind, and was enabled to come with boldness to the throne of grace. She lamented that she had followed the Savior at so great a distance, and her greatest desire to recover was that she might devote herself more perfectly to his service. The peace of God which passeth all understanding kept her mind and heart, and the fear of death was entirely removed. Full assurance and complete victory marked her closing hours. Her sickness and death exhibited, in a remarkable degree, the beauty and power of the Christian faith, and the sufficiency of divine grace and consolation. With many and strong ties binding her to life, she was able calmly to commit husband, children and kindred to God, and to welcome the hour that opened to her soul the glories of heaven. Sister Schermerhorn was a woman of noble and generous character, the light of her home, and the joy and comfort of her family and kindred. May God bless the dear ones she has left behind, and bring them all at length to join her in that fearless world.

LINUS PARKER.

MRS. EMILY J. BUIE was born in Cumberland, North Carolina, October 31, 1871, and was married to Neill Buie July 10, 1831. Her parents were strict Presbyterians. She was piously raised and educated, and especially taught to keep holy the Sabbath day—a lesson she in turn most rigidly enforced. She moved to Louisiana in 1830, settled at Springfield, and united with the Methodist Episcopal Church by letter from the Presbyterians, there being no church of her own persuasion near; and her heart being with the people of God, she could not remain out of church fellowship even for a short time. She ever afterward remained in the Methodist Church—loved its doctrines, its usages and its members.

Sister Buie was a daily Bible reader, and kept up this habit till within a few days of her death. She rigidly kept up family and secret prayer, and regularly at eventide took her children and grandchildren to secret prayer with her. She often dwelt upon the necessity of a change of heart—the witness of the Spirit—to the sonship of all true Christians, and entire sanctification to be realized and exemplified in the present world; and these blessed truths she expatiated with copiousness and frequency, and urged upon all that came within the sphere of her influence with a becoming earnestness.

Thirty years of her Christian life were spent in Covington, Louisiana, and much of this time she was noted for activity in the cause of Christ—active in the Sabbath school, class meeting, visiting, praying with and administering to the sick and distressed.

She loved to entertain the preachers, and annually contributed to the cause of missions, in which she ever felt a deep interest. In 1862 she became crippled by falling from a horse, and ever afterward suffered severely from the injury—never walked again, except on crutches.

Her increasing infirmities were borne with patience, and even with cheerfulness. She frequently said to the writer of this: "What blessings I enjoy! All is mercy and love. How good is God to me in this affliction!" During her last illness she was graciously sustained, and frequently expressed her confidence in God and her acquiescence in his will. Like the aged patriarch of old, just before she died she gave her blessing to her children and grandchildren, and to her devoted friend, Sister Fuqua, fervently praying heaven's blessing upon them. She had often prayed that she might be spared a painful death. In this respect her prayer was answered; for after calling her daughter, "Catherine, O Catherine," she slightly turned her head and peacefully breathed her last, at Baton Rouge, November 7, 1871, in the seventy-sixth year of her age.

E. S. TRIPPETT.

TRIBUTE OF RESPECT.

At a called meeting of the Fayette Female Financial Association, held on the seventeenth of November, 1871, the following preamble and resolutions were adopted, viz:

Whereas, It has pleased an all-wise God to take from our midst our beloved sister, Mrs. LOUISA BROWN; therefore, be it

Resolved, That we bow in submission to this afflicting dispensation of Providence, and that we will endeavor to follow her as she followed Christ.

Resolved, That we ever recognized in her the high-toned Christian lady, and a faithful co-worker in our society from its organization until her death.

Resolved, That in token of our respect for her we will wear a badge of mourning for thirty days.

Resolved, That a copy of this preamble and resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication; that a copy be presented to her children, who have our sympathy; and that it also be spread upon the minutes.

AMANDA S. ARMSTRONG, Prest.
M. M. COPPEE, Secretary.

AMANDA MAYO, wife of A. F. Malone, was born in Plaquemine, Louisiana, August 1, 1836, and died near Washington, Louisiana, September 12, 1871.

Sister Malone was reared by a pious mother and enjoyed the advantages of the Sabbath school. She joined the church at the age of fifteen, and was converted soon after; from which time to the day of her death she was a devoted Christian, manifesting a growing zeal for God and the church. She esteemed it a real pleasure and blessing to meet with the people of God in public and social worship—used all the means of grace. When she became a mother she manifested a keen sense of the responsibility of her position, and was prayerfully solicitous to train her little ones for God and heaven; and now, that, in the providence of God, her four little children are left to the care of others, it remains only for them to lead these little ones forward in the same line of development in which they have been so happily started. Two of the children are already members of the church, and no doubt the other two will be at the proper time.

Sister Malone was fully resigned to the will of God in removing her from a charge and circle she loved so dearly, and died in confident assurance of a blissful immortality.

A. E. GOODWYN.

MISS ADELAIDE, daughter of Henry and Mary Jemison, was born near Newbern, Hale county, Alabama, January 24, 1843, and died of pneumonia, November 18, 1871.

This family has been sorely afflicted during the past few years: of twelve, only five are left. Four of them have died in a little more than one year: two last year—the father and one daughter—and two daughters this year—the subject of this obituary and a little girl seven or eight years old. Truly, the cup of the survivors is full and bitter! May God in his mercy sustain and comfort them. Miss Adelaide professed religion and joined the Methodist Episcopal Church South when she was about fourteen years old, and from that time to her death led a consistent Christian life. All her intimate friends speak of her in the highest terms. She was punctual and regular in the use of the means of grace, public and private. She attended our recent revival meeting in Newbern, and took much interest in it. She manifested a deep interest in the welfare of some of her acquaintances here who are not religious, urging them to seek salvation. She was possessed of a mind of high order, well cultivated and richly stored with knowledge. She was refined, amiable, lovely. Her end was peace. She was much concerned for an unconverted brother. May he follow her as she followed Christ.

W. A. MONTGOMERY.

Agt's & Publisher's Department

JEWELRY, ETC.—We would recommend our readers, when they want anything in the above line, to visit E. Priolland, 120 Canal street.

JOHN FRIEL.—Those in want of something becoming for the apex, and at the same time reasonable in price, should call at 100 St. Charles street.

C. H. PATMEYER.—We refer those in want of gloves, of every variety, size and color, to the above gentleman, who will be found at 222 Canal street.

H. P. BUCKLEY.—This old house has a large assortment of jewelry and plated ware for the holidays. We can recommend this house to our numerous patrons.

A. EGAN & CO.—This is the place to get such articles of produce as apples, potatoes, etc. Parties will do well to get their supply at this old house. See their card.

AVENDANO BROS.—We refer our patrons to the card of this house, which appears on the fifth page. They are receiving coffee in large quantities. Give them a call.

DRESSES, ETC.—Our lady friends who are desirous of a proper-fitting dress, and of the latest style, will be pleased by giving Mrs. Obear a call, at 173 Carondelot street.

J. G. BERMEL & Co. have just received an elegant selection of things from Paris for the holidays, and are busily engaged in unpacking them. Give them a call, and you will find attentive and polite ladies to show you their fine stock of goods.

CHEAP CLOTHING.—Charles Lamm is selling off his clothing below cost, for the purpose of giving up business. Those who are desirous of something cheap, as well as good, will find it to their interest to call and examine the articles.

BLACKMAN'S COMMERCIAL COLLEGE, No. 78 Camp street, will give a full commercial course, at half price, to all over fifteen years of age who will enter previous to the new year. This college enjoys a high reputation; and as an education is the most valuable present that can be given, parents and guardians will do well to act accordingly. See advertisement on sixth page.

PIANOS.—We refer our readers to the card of Mr. Blackmar, who is agent for Chickering's pianos for Louisiana, Texas and Mississippi. These pianos can be had at factory retail rates at from one to two years' time, in monthly installments. He is also the only agent in the United States for the La Haze music, which can be had for twenty per cent. less than American music. We advise our friends, when they require a good instrument, to give him a call.

OPTICAL GOODS.—The eye is the most sensitive of the organs; therefore how important it is, when the sight is dimmed prematurely, or when old age comes upon us, that we ought to be particular in the selection of proper spectacles, so that the optics may not be impaired by the use of bad ones. Numbers trust the selection to inexperienced traders, indifferent as to the serious consequences resulting therefrom. We can safely refer our friends and the numerous readers of our paper to William Bohne, practical optician, 108 Carondelet street. His card will be seen on the fifth page.

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Dec. 18, 1871:

A—E K Allen, D Appleton & Co, N W Ayer & Son $11.25, W B Adams $3.

B—Barnes & Wilkinson 3 lots, Boorum & Pease, Horace Bishop $25, William N Bonner $1, Jonathan Burford $1.50, J Bancroft, A J Briggs 2 lots, A S Barnes & Co, E H Butler & Co.

C—R A Crawford, W L Callender, J J Clark, Charles G Collins, Claxton, Remsen & Haffelfinger, J D Chamberlain, Robert Carter & Bro.

D—J P Drake $6.95, J Durdin $3.

E—Charles F Evans, Mrs Nancy H Ely $3.

F—B N Freshman.

G—George W Graves, A E Goodwyn, W W Graham, Mrs L E Griswold $3, Griffin & Hoffman.

H—M R Hollister $9, W C Huntington 25 cts, Hitchcock & Walden, C Hoorer & Co, Charles Hutchins, Mrs H E Hale $1.25, J W Hearn $9.

J—Eugenia W Jones, J G Jones, H F Johnson $37.59, E Jenkins $2.50, Jessup & Moore.

L—Joseph J Little, J B Lippincott & Co, J B Lewis, Lee, Shepard & Dillingham, Henry Levy & Bro.

M—George A Minor, Daniel Morse $5, Chas S Mason 50 cts, John S McCarver $60, J H Mims, T H McClendon, H McCallen, W A Montgomery, William H Myers $2.50, J M Mason, M H Meunger.

N—Evan Nicholson $8.50, Thomas Nelson & Sons.

P—U B Phillips, J S Pinkston $2.50, W L Powers $2.50, William Parker $2.50, S M Pettengill & Co, John E Potter & Co.

R—J K Randall, Anson D F Randolph, A H Redford, agent, W C Rowland, William Y Ramsey.

S—G S Stewart $4, Thomas M Smith, J W Schermerhorn & Co, P H Saffold, Charles Scribner & Co, George S Scofield, Scribner, Welford & Co.

T—R W Thompson, J D Taylor, Thomas Tardrew & Co $15, R A Timmons, H Tutwiler.

U—Universal Publishing Company.

W—John C Wilkinson 50 cts, W A Walthall, A R Winfield, Wilson, Hinkle & Co.

NEW ADVERTISEMENTS.

JAMES A. GRESHAM,
BOOKSELLER AND STATIONER,
92.....CAMP STREET.....92
Would call the attention of the readers of the ADVOCATE to his extensive stock of
Prayer Books and Juveniles,
In store and to arrive, for the approaching Holidays.
Games, Puzzles, Charades,
Crandall's Building Blocks,
Hill's Alphabet Blocks,
Toy Books, Juvenile Books,
Books of Devotion.
Those desirous of sending presents to distant points are respectfully reminded that but little time intervenes between this and Christmas.
Books, Games, etc., mailed free of expense to any part of the United States or Canadas.
de21 1t

H. P. BUCKLEY, NO. 8 CAMP STREET, has for sale, at Low Prices,
Fine Gold and Silver Watches,
American, English and Swiss;
Fine Jewelry, Sterling Silverware, Gold, Silver and Steel Spectacles and Eye Glasses.
Particular attention to repairing all kinds of Clocks and Watches. Diamonds remounted and Jewelry repaired. de21 2m

KID GLOVES For Babies,
KID GLOVES For Children,
KID GLOVES For Ladies,
KID GLOVES For Gentlemen,
At C. B. Patmeyer's Kid Glove Depot,
222 CANAL ST., bet. Rampart and Bnsh,
de21 2m At the sign of the Golden Hand.

JULIUS LOEFFLER,
GAS FITTER,
AND DEALER IN GAS FIXTURES, Etc.,
No. 42 Royal Street,
Bet. Customhouse and Bienville streets,
de21 3m NEW ORLEANS.

CHEAP CLOTHING.—On account of giving up business, the undersigned will sell his large stock of
MEN'S AND BOYS' CLOTHING,
ALSO HATS AND CAPS,
at greatly reduced prices. Please call and see for yourself, at No. 192 Poydras street.
de21 2m CHARLES LAMM.

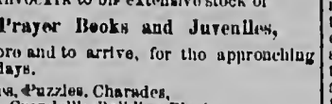
JOSEPH PATZELT,
Furniture and Cabinet Maker,
172.....CAMP STREET.....172
NEW ORLEANS, LA.
Repairing, Varnishing and Upholstering executed at the shortest notice. de21 2m

A. EGAN & CO.,
COMMISSION MERCHANTS,
AND WHOLESALE DEALERS IN
Flour, Butter, Bacon, Lard, Seed Potatoes, Onions, Etc., Etc.,
112.....MAGAZINE ST.....112
de21 3m NEW ORLEANS, LA.

CORDOVA COFFEE.
250 BALES
250 SACKS best CORDOVA COFFEE.
For sale in lots to suit purchasers.
AVENDANO BROS.,
de21 2t 155 Common St.

COAL! COAL! COAL!
Pittsburg, Anthracite and Cannel Coal
At the lowest market rates.
Families, founderies, hotels, steamboats, steamships, etc., supplied at shortest notice.
SOLD EXCLUSIVELY BY WEIGHT.
McCLOSKEY, BIGLEY & CO.,
de21 1m 166 Gravior street.

LOUIS STERN & BROTHER'S
FERTILIZERS.
Raw Bone Super Phosphate Fine-Ground Bone.
WM. CREEVY, Agent,
de21 3m 35 Carondelet street.

WILLIAM BOHNE,

PRACTICAL OPTICIAN.
Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc.—Colored and Cataract Lenses.
108 Carondelet Street,
Corner of Poydras, New Orleans, La.
REFERENCES—Dr. H. A. Pope, Dr. C. Beard, Dr. Jul. Homberger, Dr. V. Grima. de21 2m

BE SURE NOT TO FORGET TO CALL
AND SEE THE SPLENDID ASSORTMENT OF
Useful & Ornamental Holiday Presents
—AT—
J. G. BERMEL'S VARIETY STORE,
de21 2m 121 CANAL ST., New Orleans.

HORSES AND MULES.—The undersigned takes this method of informing the public that he has perfected arrangements with Western buyers that will enable him to keep constantly on hand the largest assortment of Horses and Mules to suit the country and city demand, which he can sell as low as any other dealer, and guarantees all stock sold as represented. JAMES RAGAN,
Stonewall Sale Stable,
de21 3m 134 Baronne street.

NEW ADVERTISEMENTS.

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ZORN & BREMER,
DEALERS IN
Musical Merchandise Generally.
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SMITH'S AMERICAN ORGANS.
WHOLESALE DEPOT OF
THE FAVORITE PLEYEL PIANOS.
Brass Instruments, Drums, Accordeons, Banjos, Flutes, Guitars, Instruction Books, etc., etc.
No. 176 Canal Street,
Bet. Baronne and Dryades Sts., New Orleans.
Pianos tuned and repaired.
Orders from the country solicited. Satisfaction guaranteed. de21 1m

W. G. COYLE & CO.,
COAL MERCHANTS.
Office—138 Gravier Street.
dec21 2m

ILLUSTRATED
HISTORY OF THE BIBLE
By Wm. SMITH, LL.D.
AUTHOR OF SMITH'S BIBLE DICTIONARY.
It contains 243 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the Inspired Word.
AGENTS WANTED.—Send for circulars, and see our terms and a full description of the work. Address
NATIONAL PUBLISHING CO.,
274 and 276 Second street,
de21 1&4ms Memphis, Tenn.

FREE TO BOOK AGENTS.—We will send a handsome Prospectus of our *New Illustrated Family Bible*, containing over 300 fine Scripture Illustrations, to any Book Agent free of charge. Address NATIONAL PUBLISHING Co., St. Louis, Mo. de21 4t

DISSOLUTION.—The firm of MORAN, NOBLE & WOODS is this day dissolved by mutual consent, William Moran retiring from the firm, having disposed of his entire interest in the firm and its assets to R. H. Noble and James B. Woods, who assume its liabilities and alone have authority to collect its assets, and who will continue the business for their own account under the name and style of Noble & Woods.
WM. MORAN.
R. H. NOBLE.
J. B. WOODS.
NEW ORLEANS, Nov. 22, 1871. de14 1m

E. A. TYLER,
143 CANAL STREET, NEW ORLEANS,
HAS FOR SALE, at reasonable prices, the largest stock of
Fine Watches, Diamonds, Jewelry,
PLATED WARE, TABLE CUTLERY, FANCY GOODS, TOYS, ETC.
Pure STERLING SILVERWARE, suitable for Holiday Presents.
Clocks and Bronzes in great variety.
Jewelry manufactured and repaired.
Clocks and Watches repaired. de14 3m

HOLIDAY PRESENTS
—AT—
THEODORE DANZIGER & SON,
No. 203 Canal Street,
Between Burgundy and Rampart.
A full line of Fancy and Staple DRY GOODS, suitable for Christmas presents, for sale cheap at
THEODORE DANZIGER & SON,
No 203 Canal street.
Particular attention is called to our LACES, EMBROIDERIES, Lace Collars, Fancy Goods, Lace Sets, Notions, etc.; also to our Embroidered Sets, at only $1 a set.
de14 1m T. DANZIGER & SON.

BETTER THAN EVER.—THE
National Sunday School Teacher
FOR DECEMBER.
A CHRISTMAS NUMBER.
Containing Four Original Concert Exercises:
"Our Savior,"
"Christmas Chimes,"
"A Christmas Idyl,"
"Christmas Pictures,"
Prospectus for 1872, etc.
Single copies, 15 cents. Eight copies, $1.
ADAMS, BLACKMER & LYON PUB. CO.,
de14 2t Chicago.

TARRANT'S SELTZER APERIENT.
A Desirable Kiss.—There is the kiss of ridicule, the kiss of scorn, the kiss of snakes in the grass; but the most delightful kiss is that of
Tarrant's Effervescent Seltzer Aperient
in the sparkling goblet, giving assurance to the invalid that his thirst will be deliciously assuaged; that his stomach will be refreshed and purified; that if he is feverish his body will be cooled by healthful evaporation; that if he is constipated the difficulty will pass away without a pang; and that if the condition of his general health is impaired it will be speedily restored. Of course he will take care to procure none but the genuine.
SOLD BY ALL DRUGGISTS.
TARRANT'S SELTZER APERIENT.
de21 1m

WANTED—AGENTS FOR
"ORANGE BLOSSOMS,
FRESH AND FADED."
By T. S. ARTHUR. A book for all, young or old, rich or poor, for the husbands as well as the wives, for the happy as well as the unhappy; elegantly printed on tinted paper, handsomely bound, splendidly illustrated, and written in the author's best style. It has already proved itself the best selling book of the year. Teachers, clergymen, active men and intelligent women can all find good pay with light work by taking an agency for this work. Send for circular and terms to
QUEEN CITY PUBLISHING CO.,
de7 6teow Cincinnati, Ohio.

BUSINESS CARDS.

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HEATH, LARA & HEATH,
IMPORTERS AND DEALERS IN
UPHOLSTERERS' MATERIALS,
WALL PAPER, WINDOW SHADES
CORNICES AND CURTAIN GOODS,
Pictures, Frames, Moldings, Looking Glasses and Clocks,
NO. 99 CAMP STREET,
no16 1y NEW ORLEANS.

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J. THOMSON & BROS.,

Manufacturers of
Carriages, Barouches Buggies, Phaetons,
SPRING WAGONS, Etc.
68 and 70 Rampart Street,
Bet. Common and Gravier, New Orleans, LA
Repairing done in all its branches. no30 1y

ELON G. SMITH. J. L. CHEATHAM. J. W. DRAUGHON.
SMITH, CHEATHAM & CO.,
(SUCCESSORS TO ELON G. SMITH & CO.)
PORK PACKERS,
Provision and Commission Merchants,
CORNER THIRD AND SPRUCE STREETS,
SAINT LOUIS.
We solicit orders from the trade for goods in our line. oc26 1y

F. FREDERICKSON. J. H. HARTE.
FREDERICKSON & HARTE,
DRUGGISTS,
NO. 139 CANAL STREET, Touro Buildings,
NEW ORLEANS.
Pure Chemicals, Leeches, Apparatus and fine Perfumery. Medicine Chests replenished. Plantation and Commission House orders promptly executed. Depot for all European and American Mineral Waters.
Agents for Friedrichshall Bitter and Vichy Waters. Sole Agents for Tiemann & Co.'s Surgical Instruments. de14 3m

W. C. SHEPARD & CO.,
—IMPORTERS OF—
CHINA, CROCKERY AND GLASS,
55.....CAMP STREET.....55
New Orleans.

Country dealers supplied with ASSORTED CRATES or from SHELF upon the most favorable terms.

Contents of our English Iron Stone China Dinner Set, No. 1:

12 Dinner Plates,	1 Round Soup Tureen,
12 Breakfast Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad,
12 Soup Plates,	1 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	2 Pickle Dishes,
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Our French China Dinner Set, No. 1, contains:

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12 Breakfast Plates,	1 Soup Tureen, round,
12 Tea Plates,	2 Covered Dishes, oval
12 Soup Plates,	1 Sauce Boat,
12 Preserve Plates,	1 Salad,
12 Tea cups and saucers	2 Pickles,
12 Butter Plates,	2 Vegetable Dishes.

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The Child's Corner.

THE FOX AND THE MASK.

A fox walked round a toyman's shop,
(How he came there, pray do not ask,)
But soon he made a sudden stop,
To look and wonder at a mask.

The mask was beautiful and fair,
A perfect mask as e'er was made;
And which the lady meant to wear
At the ensuing masquerade.

He turned it round, with much surprise,
To find it prove so light and thin;
"How strange!" astonished Reynard cries,
"Here's mouth and nose and eyes and chin;

"And cheeks and lips extremely pretty;
And yet, one thing there still remains
To make it perfect—what a pity
So fine a head should have no brains!"

Thus, to some fop or maiden pretty,
Who's got learning takes no pains,
May we exclaim: "Ah! what a pity
So fine a head should have no brains!"

WHAT THE CLOCK SAYS.

"Tick," the clock says, "tick, tick, tick!"
What you have to do, do quick;
Time is gliding fast away;
Let us act, and act to-day.

If your lesson you would get,
Do it now, and do not fret;
That alone is hearty fun
Which comes after duty done.

When your mother says, "Obey,"
Do not loiter, do not stay;
Wait not for another tick;
What you have to do, do quick.

A BEAUTIFUL PLANT.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is sweetest sunshine
That warms into life;
For only in the darkness
Grow hatred and strife.

ON BALDWIN'S ROCK.

One morning in the spring vacation John Choate's father told him that if he would take a rake and clear away all the dead leaves and bits of sticks in the garden he would give him a quarter of a dollar.

Now this was just the sum that John had been wishing for, as he had seen a fishing-line in a shop window marked "only twenty-five cents," and he wanted to go to the river and fish for minnows.

So John went to the wood-shed and took down the long-handled rake which had been lying across the beams all winter, and then getting a bushel-basket from the cellar, he went to work with a good will, and soon he made a great improvement in the appearance of the yard and garden. The rubbish he carried off to a dust-heap behind the barn, to be eventually carted off by a man who was hired annually for that purpose.

The quarter of a dollar was promptly paid, and with a light heart John went whistling down the street toward Butterfield's bazar, where the long-wished-for fishing-line had been seen; he had been a good boy, and that was why he felt so happy and merry. But boys are constantly sorely beset with temptations, and at the very moment when John was thinking how easy it was to be good and mind his parents, the tempter appeared to him in a most dangerous and insidious form. It was in the person of Frank Bushfield, a boy who was hired by General Manning to take care of the horses and to do "chores" around the house; he was about as old as John, but not the kind of boy that Mr. Choate liked as a companion to his son, and therefore John was forbidden to associate with him. Bushfield had a way of making himself very agreeable sometimes, and he was particularly so on this occasion, when he discovered that John was going to buy a fishing-line.

"I'll tell you what we'll do, John," said he; "you get the line, and I'll get a boat, and we'll go down to Baldwin's Rock; there's any quantity of tom-cod and flounders down there."

"I don't believe my father will let me go," said John.

"He didn't say you shouldn't, did he?" asked Frank.

"No, not exactly," replied John.

"Well, then, come along, we'll have a grand time; and bring home fish enough to pay for the line; it won't take us more than two hours, and your father will never know it," said Frank.

John wanted to go very much; so he stifled his conscience, and followed his companion to Mercantile wharf, where they found a green dory tied; Frank jumped into it and told John to follow.

"Whose boat is this?" asked John.

"Oh, it belongs to a man I know. I got his hat for him once when it blew overboard, and he told me I could use his boat any time I wanted it," replied Frank.

In a few minutes the two boys were on their way to Baldwin's Rock—a large rock which stood in the broadest part of the river, serving as a guide to the pilots in going in and out of the harbor.

They had supplied themselves with bait, and found that the fish were plentiful and quite ready to bite. The only difficulty was that there was only one line; John monopolized this, and Frank could only look on impatiently.

"Come, John," said he, after two tom-cods had been hooked, "now let me have a chance."

"No, I've only just begun," said John.

"Well, I ought to have the first chance, for I got the boat," answered Frank.

"Now, take care a minute, here comes a whopper of a fish. I guess it's a regular built codfish, or a haddock; may be it's a haddock," said John eagerly, and he directed his hook toward the newcomer.

"He's after it! see! Surely I've got him," exclaimed John, and he began to haul up his line with the unfortunate fish at the end. It was quite a large fish, and John was greatly pleased at his capture, but Bushfield was a little envious of his comrade's success, and just as John lifted him out of the water Frank maliciously jerked his arm in such a way as to free the fish, which fell back into the water with a splash, and darted out of sight forever.

"What did you do that for, Frank Bushfield? You're a mean fellow, and I've a good mind to chuck you overboard!" exclaimed John, highly exasperated.

"No sauce!" said Frank; "it's my turn to fish, and if you don't let me have that line I'll throw you overboard."

"I won't do it, and I'd like to see you threw me over," answered John, defiantly.

"There goes your hat to begin with," said Frank, as he seized John's hat from his head and sealed it into the air. It skimmed gracefully across the water, and then taking an upward sweep, found a resting-place on the summit of Baldwin's Rock.

John was very angry; he flew at Bushfield, seized him by the collar, and in a moment they were both struggling violently until they went over into the water. Each was a good swimmer, and when they found themselves overboard they let go of each other, and scrambled for the boat. Bushfield succeeded in getting in first, when he seized an oar and rapped John's fingers, that were on the gunwale of the boat, so hard that he was obliged to let go.

"You shan't get in here; this is my boat!" exclaimed the bad boy.

"What shall I do?" gasped John despairingly.

"Get up on that rock where your hat is; you can't get in this boat anyhow," and Frank commenced to scull the boat away.

John swam to the big rock, and with some difficulty climbed upon it, and recovered his hat. He looked around him dismayed; there he was, wet to the skin, perched upon the top of a barren rock, his treacherous and wicked companion carrying away the boat, and no other apparent means of escape left him.

"Father was right, after all," he said to himself; "he told me that Frank Bushfield was not a proper playmate for me, and now I am punished for disobeying him. I do wish that I had minded what he said."

Two long, dreary hours John sat on Baldwin's Rock, watching and waiting for something to release him. It came at last. A plank floated slowly down the river and struck the rock. In an instant John was astride of it, and after struggling hard with the current, he contrived to reach the shore, dripping, tired and forlorn; and as he was on the opposite shore from the town, he had to walk nearly three miles to a bridge where he could cross over.

A sorry plight he was in when he reached home; but told the whole story to his parents—told them how sorry he was—and they forgave him.

"Where do you suppose Frank Bushfield is?" asked Mr. Choate of his son.

"I do not know, sir; have you heard anything about him?"

"He is in jail, locked up there till to-morrow, when his trial will take place," said the father.

"In jail!" repeated John, much amazed. "What is he to be tried for?"

"For stealing the boat you went in; it belonged to a man that lives up in Cripplegate; he was very angry to find it stolen, and when Bushfield came back a constable was ready to arrest him."

John felt thankful that he was not in the boat with the thief, and indeed the whole day's experience taught him a lesson that was never forgotten, even when his hair was gray, and he was ready to take passage across a darker river with the grim ferryman.—*Student and Schoolmate.*

The Farm and Garden.

THE JUTE PLANT.

Mr. E. H. Derby, of Boston, Massachusetts, who has taken much interest in the introduction of the jute plant into the United States, forwards to the Department of Agriculture for publication the following letter from Mr. R. Macallister, Calcutta, India, in reference to the cultivation and gathering of the plant, and the separation and curing of the fiber:

"The seeds are sown in the months of March and April, broadcast, on plowed land, preference being given to moist high ground, situated, if possible, on the bank of a river, and somewhat sandy. As a general rule manure is not used, but animal dung has been employed to advantage; nor is it necessary to irrigate the ground, as no more water is required than is sufficient to keep the roots moist, for which the ordinary showers of this country generally suffice. It is allowed to grow three to four months, and is cut in the months of June, July and August, when it has attained a height of seven and a half to twelve feet, the size depending, of course, on the fertility of the soil and the season.

"The time chosen for cutting is just after the flowers have turned to seed, and before the seeds begin to ripen, for it is found, when cut thus early, to be of better color and to have less root. When the seeds are allowed to ripen it appears that the fiber becomes stiff and hard, and the inferior portion of the stem changes color, becoming blackish or reddish.

"When cut the stalks are tied in bundles and thrown into tanks of dirty water, and allowed to remain there five to eight days to rot, (the dirtier the water the faster, I believe, the rotting process takes place,) at the expiration of which time they are taken out, and the fiber falls from the stick. The fiber is then hung up to dry, and, when dry, is assorted, packed in round bundles called drums, and sent off.

"The finer qualities of jute sometimes attain a height of fifteen feet. The smaller the plant the lower the quality. The seeds are used for cultivation only. They contain very little oil, and no one has ever thought it worth while to crush them, neither have they ever been tried for feeding poultry or cattle. Small plants yield more seeds than the larger ones, and, supposing all the plants on an acre to be allowed to ripen, the yield of seed would be about one hundred and twenty pounds, as I am informed."

To encourage the general cultivation of this valuable fiber plant in the Southern States, the Commissioner of Agriculture has ordered a large quantity of the seed for distribution. The seed heretofore distributed by the department is reported to have succeeded admirably. It is stated that on the banks of the lower Mississippi, with little or no cultivation, in the course of three months, it grew eight to twelve feet high, maturing an abundance of seed. It can probably be raised as easily as hemp throughout the South, and in a large part of the Mississippi valley, and possibly as far north as Virginia and Tennessee.

ROOT CROPS.—From all who have systematically grown root crops as food for stock, testimony is given as to their great value. They make milk, they fatten animals, they are excellent for manure. Almost the only objection urged against them is that the turnips taint the milk. But with proper care in feeding this objection may be overcome. Salt hay fed to milch cows, or salt given them with their turnips, will do much toward removing the taint. If the turnips are fed at the time of milking, or if they are cooked before feeding, the bad taste is almost wholly remedied. Potatoes, turnips, parsnips, carrots and beets, all are valuable as food for stock, and all may be grown for this purpose with profit, though the high price of potatoes in most localities makes it wise to feed the unmarketable ones. As much food for stock can be raised from one acre of root crops as can be raised from six acres of oats or grass. This is the reason why root crops are so extensively cultivated in England. They also place the land in condition to raise heavy crops of wheat.

FEEDING STOCK.—Overfeeding is as injurious as underfeeding. Probably more sickness occurs, especially among horses, from this cause than from any other. In addition to this evil effect, much fodder is wasted when stock are supplied with unlimited quantities. Even if it is only within their reach they will pull it down, pick out the choice bits, and waste the remainder. There is a certain amount which is just right, and either more or less than that is an evil to be guarded against. Owners of stock should watch this, as being more interested and better capable of judging than the great majority of hired men. The proper supply may be measured by the appetite of the animal, which, in good health, will lead it to eat with relish all that is necessary. When any is left in the manger the beast has been overfed, and when it has just enough it will eat and enjoy its allowance and lick its trough clean. It is difficult to manage this without direct occasional supervision. "Where the owner is the crib is clean," and in his absence much waste is almost certain to occur.—*Hearth and Home.*

WHAT SOILS TO USE ASHES ON.—It seems to be agreed by farmers who have investigated the matter that the ashes do the best on light soils, and some contend that they are actually injurious on moist and compact clays. The same authorities admit their value on the opposite character of soils. One farmer says: "I sowed one hundred bushels of ashes mixed, leached and unleached, on dry loam alluvion, and my hay crop was increased one-half." Another states that he applied the leached, which he allowed to stand twelve months, to his corn crop on similar land, and found it greatly increased. One farmer of our acquaintance, clearing some new land, saved the ashes and applied them to his sweet potato crop, and raised over one thousand bushels to the acre. It is a safe rule for any farmer having land that he knows is deficient in potash to apply wood ashes if he can get them; if not, the best fertilizer which contains potash.

THE IMPORTANCE OF MULCHING.—A sagacious fruit grower near New Brunswick, New Jersey, mulches his place heavily, and never removes it from one year's end to the other. His soil is always cool and mellow, and his trees and vines never suffer from heat; his fruit is large, fair and delicious, and his produce is extraordinary in quantity. For all newly-planted trees in the spring of the year mulching is the only safe guarantee of their success; without mulching many will fail; with it not one should be lost. The practice is also a saving of labor, and if the mulch is applied two or three inches deep it will keep down all the weeds. Mulching can also be used to retard the ripening of fruit from three to ten days. Upon light sandy soil currants cannot be grown without it. Pears dropping from the trees are safe from bruises.—*Southern Farmer.*

HOUSEKEEPERS' DEPARTMENT.

TO CURE A FELON ON THE HAND.—Take sassafras bark—the inside bark—dry, and grate it fine, and wet in a teacup with cold water, for a poultice. Apply to the felon, and wet once in five minutes with cold water. This, followed up, will draw it to a head in twenty-four hours, without any pain and without any injury to the hand. Use the bark of the root.

PICKLED NASTURTIUMS.—Gather the seed when green and not fully green, and drop them into vinegar as you pick them. When you have a sufficient quantity, scald the whole in vinegar and bottle or soak them twelve hours in brine; then drain and pour over boiling vinegar, with whole peppers and allspice. They are often used as substitutes for capers, and the flowers and young seeds are used in salads.

A CORRESPONDENT of the *Country Gentleman* says: "The way to have fresh eggs at all seasons of the year, and the only way I know of, is to have a breed of hens that will lay in the winter as well as in the summer. In order to accomplish this—1. Get the hens. 2. Keep them well; give them a variety of food—pounded bone in the winter to take the place of gravel in the summer. 3. Give them warm roosting places; a hen that is kept poor and cold and half froze every night will not lay an egg the next day. A good hen is like a grist-mill: if we expect big grists, we must fill the hopper. 4. Hatch out early pullets to lay in the fall while the old hens are moulting, as they will stop laying for a few days during this process, and keep mostly pullets over winter, as they will lay more eggs the first year than the second year, and so on. There is scarcely a day in the whole year that I do not bring fresh eggs from the barn to the house."

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Scientific.

THE lake survey has recently been making dredgings in the deepest portions of Lake Superior, at the depth of one hundred and sixty-nine fathoms, under the direction of Mr. S. J. Smith. Two species of shrimps were found, which proved identical with those inhabiting the bottom of Lake Wetter, in Sweden. One of them is a common marine animal on the Norwegian coast.

SIR EDWARD SABINE has been engaged for a quarter of a century in working up tables and charts which will be a reduction of all that has been observed of terrestrial magnetism with a precise system. Alone with his wife, who is his constant assistant, in a quiet retreat, he is patiently doing a work of formidable proportions, which attracts no public attention, but which will be of exceeding value to science when complete; and two years yet of this severe toil will be required before it can be finished.

AS REGARDS the heat of the moon, Lord Rosse has found that its heat is transmitted by a plate of glass in the proportion of 12 per cent., while the same plate allowed the passage of 87 per cent. of solar heat and only 1.6 per cent. of the heat emitted by a body with the temperature of 180 degrees. The light of the moon was found to diminish with the altitude in the proportion of three to one, and the lunar heat in the proportion of about five to one. So far as it was possible to judge by these observations, the maximum of heat appeared to be given out a little after full moon.

IMPORTANT DISCOVERY IN TANNING. It appears from investigation that western Texas has, in inexhaustible quantity, two of the best tanning materials known to the world. The wood as well as the bark of the mesquite, a species of timber that abounds in great quantity, is found to be rich in tannic acid; but live oak is even better, yielding by chemical demonstration fifty per cent. of tan, while mesquite yields but thirty per cent. A remarkable and important quality of the tan of the mesquite, however, is that instead of beginning on the surface, it strikes through and through, incising into the hide, revealing the fact that the process of tanning goes on in the center equal with the surface. The experiments made by practical gentlemen are said to have demonstrated that the wood of the mesquite is fully equal to black jack, which stands among the richest barks we tan, while the live oak is much richer than either. A letter from Texas on the subject says the discovery will have a very important effect in the supply of our country and the world with the necessary article of leather, the demand for which is constantly on the increase. The interest in this discovery and its value increases from the fact of the rapid exhaustion of the materials for tanning in our country and in many other parts of the world.

PROF. EDWARD S. MORSE, writing in the Boston *Journal of Chemistry* upon the habits of the mussel, thus accounts for the manner in which it obtains lime for forming its shell. The process is probably the same with other shell-fish. "If a living mussel be placed in water it will soon be seen to slightly open its shell, and from one end two currents of water will be noticed, one passing into the shell, while the other passes from the shell. So strong are these currents, that if a dozen mussels are placed in a uniform manner around the edge of a circular dish, a current is soon produced which will cause a miniature boat to sail round and round. The mussel not only appropriates the oxygen contained in the water which bathes the gills within, as in fishes, but, having no hard parts to its mouth, or any ability to seize food, depends upon the minuter particles of organic matter floating in the water, which are constantly swept into the mouth by the same organs which cause the currents—namely, cilia. These cilia are microscopic lashes, one-five-thousandth of an inch in length, which clothe the gills like down, and which keep up a perpetual movement. * * * * As the mussel is almost always in action, it is obvious that many hundred barrels of water pass into the shell during its lifetime. A shell four inches long is at least fifteen years old, as shown by Prof. Agassiz. In portions of this country, as in the West, where the rivers flow through limestone regions, the same species of mollusk which in New England have a very thin shell, in the limy waters of the West have a very thick and ponderous shell. It has been noticed that some species of marine mollusks living in pure sea water, where the calcareous salts are abundant, have thicker shells than when occurring near the mouth of our rivers, where the water is brackish, and consequently containing less lime."

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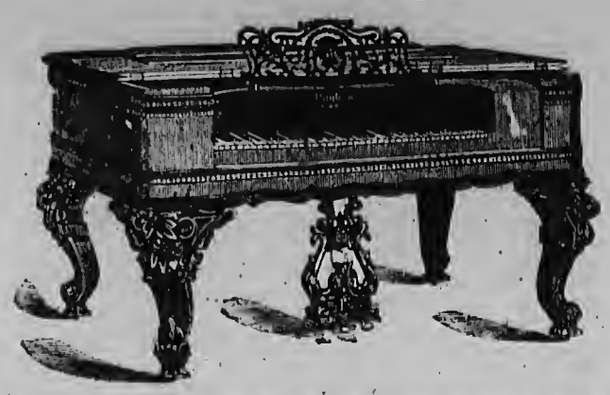

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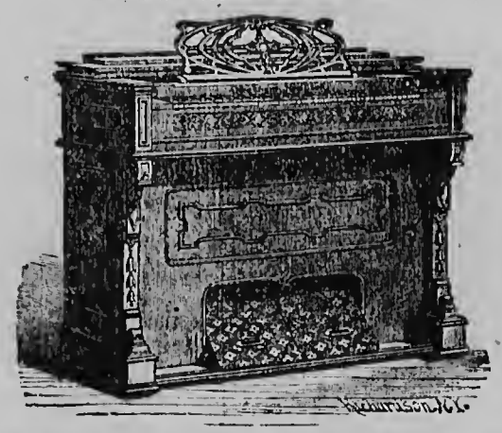

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

We have but little change to notice in the general market. Sugar has been in only moderate demand, and prices have ruled more in favor of buyers, the closing rates showing a falling off of ¼c. from Friday's rates. Molasses also has exhibited less animation, and ruled 1@2c. ₱ gallon cheaper. Flour continues in light supply and has sold at rather stiffer prices. Corn has receded from the extreme rate realized on Friday, ($1.25 ₱ bushel,) but from scant supplies has continued to rule high, selling at 95c. Pork has been dull and drooping, closing at a decline of 25c. ₱ barrel. Bacon has continued quiet and hardly maintained previous rates.

Our accounts from the country are, if anything, more unfavorable. The cane is yielding so poorly that crop estimates are generally reduced. We hear of 130,000, 120,000 and even 110,000 hogsheads given as conjectural figures, or 70,000 to 80,000 hogsheads less than the amount predicted just before planters commenced cutting. The reports from cotton also indicate no less falling off than previously noted.

The river is 13 feet 9 inches below high water mark.

COTTON.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi.....bales..	20,133
Lake	45
Arkansas	1,021
Mobile	2,250
Florida	23
Texas	191
Total	23,663

On Saturday the demand was limited, and although the free purchases of five brokers, who did two-thirds of the business, swelled the sales to 5,200 bales, the movement exhibited little animation and prices ruled ⅛c. lower. On Monday the figures accepted during the morning indicated a further decline of ⅛@¼c., but later in the day factors were inspired with renewed confidence, and while the closing rates showed a falling off of ⅛c. in low middling, the other grades were without any quotable reduction. The sales embraced 4,700 bales. On Tuesday the market opened under the influence of more favorable dispatches from New York, and, although factors were more stringent in their pretensions, a fair business was done during the morning at stiffer rates, showing an average advance of ⅛c., but later in the day, the five P. M. telegram from Liverpool being discouraging, prices receded to about their previous position, closing, however, rather more in favor of factors than on Monday evening. The sales summed up 7,000 bales.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 340,358 bales, against 433,304 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 241,676 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 78,599 to France, and a decrease of 162,050 to Great Britain, and of 51,479 to other foreign ports.

We quote:

Ordinary	16¼ @ 17¼
Good ordinary	18¼ @ 18¾
Low middling	18¾ @ 19¼
Middling	19¼ @ —
Strict middling	— @ 19¾
Good middling	— @ 20

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	23,662	
Arrived previously	376,292	399,955
		425,278
Exported past three days.	13,391	
Exported previously.....	275,653	289,244
Stock on hand and on shipboard..		136,034

SUGAR.—The supplies have been liberal, and not meeting with a ready demand prices have been a little easier for buyers. On Saturday and Monday the receipts were mostly sold at 6½@6¾c. for inferior, 7c. for common, 7¼@7½c. for good common, 7½@8c. for fair, 8⅛@8½c. for good fair, 8¾c. for fully fair, 9¼@9½c. for prime. Some choice brought 10¾c., (choice is scarce,) 8½@9½c. for seconds, 10½@11¼c. for yellow clarified, and 11¼@12c. for white.

MOLASSES.—The supplies have been liberal, and although the demand has been fair prices have ruled in favor of buyers. The receipts on Saturday and Monday were mostly sold at 20@30c. for inferior, 30@33c. for common, 35@38c. for fair, 39@43c. for prime, and 44@45c. for strictly prime. Choice brought 46c. ₱ gallon.

PORK.—On Saturday 100 bbls. old extra heavy mess sold at $15.12½, and 25 bbls. at $15.25 ₱ bbl. On Monday 50 bbls. new mess sold at $14.75, and 50 do. at $15, and 30 bbls. prime mess at $13 ₱ bbl.

BACON.—The market is quiet but firm, with a light stock. On Tuesday shoulders were offering at 8c., clear rib sides 8c., and clear sides 8@8¼c. ₱ lb. 10 casks shoulders sold at 8c., and 6 do. clear sides at 8¼c.

HAMS.—There is little or no demand for old, and prices are merely nominal. Choice new sugar-cured hams are scarce and in demand at 15@15½c. ₱ lb. Old are quoted at 12½@13c.

DRY SALT MEAT.—The sales are confined to 16 casks shoulders at 6c. ₱ lb. Clear rib sides are retailing at 7c., and clear sides at 7⅛c.

BREAKFAST BACON.—There is no demand, and prices are almost nominal, and are quoted at 8@9c. ₱ lb. for choice Western. Northern is quoted at 11c.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 109⅜@109⅝, (against 109¼ at New York,) and closed at the opening rates, (against 109 at New York.)

The sales of silver have been confined to several small amounts in American half dollars on Monday at 108¾@109. American half dollars are quoted at 108@109, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

The movement in warrants has been limited, the sales embracing $500 State on Saturday at 60 and 65; $13,000 on Monday at 57½, 58, 58½, 60, 60⅝ and 61—the highest for small—and $1,000 State, special levee tax, at 80.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Diam. & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9 00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Half do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4¾
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	45	50
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 40	7 62½
Superfine	6 87½	7 00
Fine	6 37½	— —
Fruit, ₱ lb:		
Prunes	12½	— —
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	35 00	36 00
Choice	37 00	39 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	50
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	16
Sardines:		
Half boxes	30	32
Quarter boxes	24	25
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 16
Pepper	22	23
Pimento	14	16
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13½	13¾
Pulverized	13½	13¾
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	75	1 50
Tin, ₱ lb:	30	50
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Dec. 19, 1871.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	35 00	@	45 00
Texas cattle, 2d qual, ₱ head	22 00	@	30 00
Texas cattle, 3d qual, ₱ head	10 00	@	15 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb, gross	6	@	7
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	2 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	100 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	6 00	@	10 00
Yearlings, ₱ head	10 00	@	15 00

ANNUAL CONFERENCES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
West Texas	Leesburg	Dec. 20	Marvin.
Florida	Madison	Jan. 3	Wightman.
Louisiana	Monroe	Jan. 3	Kavanaugh
Baltimore	Warrenton	M'ch 7	Paine.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

CAMDEN DISTRICT.

Pineville, at Pineville	Jan.	13, 14
Camden		20, 21
Sepulga, at Bethel		27, 28
Black's Bend, at Tallachee	Feb.	3, 4
South Butler, at Ebenezer		10, 11
Monroeville, at Liberty chapel		17, 18
Evergreen mission, at Piny Grove		24, 25
Oak Hill, at Bethlehem	Mar.	2, 3
Lowndesboro, Hayneville and Union, at Lowndesboro		9, 10
Snow Hill, at Snow Hill		16, 17
Farmersville, at Four Oaks		23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan.	6, 7
Belmont, at Coatopa		13, 14
Eutaw		20, 21
Greene, at Salem		27, 28
Demopolis	Feb.	3, 4
Forkland, at Forkland		10, 11
Gainesville, at Ramsey station		17, 18
Bladen, at Mount Zion		24, 25
Butler, at Bethel	Mar.	2, 3
Gaston, at Sharon		9, 10

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Aberdeen	Jan.	5, 6
West Point		12, 13
Columbus		19, 20
Caledonia	Feb.	2, 3
Vinton		9, 10
Athens		16, 17
Houston		23, 24
Pala Alto	Mar.	1, 2
Line Creek		15, 16

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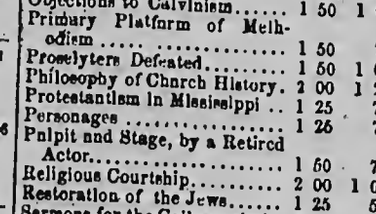

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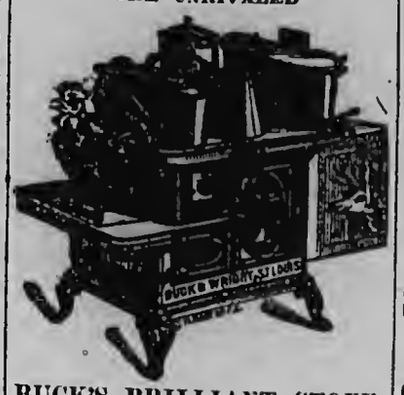

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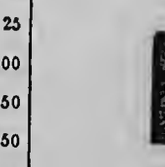

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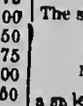

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. XVII. NEW ORLEANS, THURSDAY, DECEMBER 28, 1871. NO. 50.

NEWS OF THE WEEK.

DOMESTIC.

New York, Dec. 20.—The funeral of Henry T. Tuckerman to-day was attended by many literary mourners. The remains were taken to Boston for interment in the family vault at Mount Auburn Cemetery.

Eighteen persons have been added to the medical staff of the city to fight the smallpox.

Several streets in Williamsburg which are infected have been closed to travel.

Memphis, Dec. 20.—Last Tuesday a week a mob of negroes entered the town of Lake City, in Chicot county, Arkansas, proceeded to the jail, took out John H. Saunders, Curtis Garrett and Jasper Dugan, imprisoned for killing a negro lawyer named Wynne, and shot them to death. The mob still held possession of the town at last accounts. Many citizens had fled for safety.

New York, Dec. 21.—South American letters report forty shocks of an earthquake in nine hours at the town of Oran. The streets opened and every house was tumbled into ruins.

A volcano burst forth in the province.

Further subterranean commotion along the line of the Andes is apprehended.

Memphis, Dec. 21.—Later reports from Chicot county, Arkansas, state that the mob of negroes still have possession of the county, and are pillaging it.

A person who last escaped from Lake Village heard screams of women and children, whom he saw rushing down the levee. The sheriff of the county has applied for federal troops, fearing that the colored militia will fraternize with the insurgents.

San Francisco, Dec. 21.—The latest advices from China state that Admiral Kellet, of the British royal navy, is lying dangerously ill at Hong Kong.

Japanese advices state that a social and political revolution there is making astonishing progress. The government is considering the policy of sending twenty-one young ladies, daughters of Daimos, to America to be educated.

Twenty officers of the United States frigate Colorado and many other foreigners were presented to the Mikado.

The Mikado will visit the Colorado and witness a naval review.

The Mikado has already visited a number of foreign residents and enjoyed his visits greatly.

The Buddhist priests in the country have been notified that their temples will be closed, and that they must enter the army as soldiers or earn their living in mercantile occupations.

Advices from Hindostan by China and Japan steamer state that great damage has been done by floods in Bengal, and that a dangerous rising of Sepoys had taken place at Goa.

Mobile, Dec. 22.—John Anthony Winston, Ex-Governor of Alabama, is dead.

New York, Dec. 22.—The *Herald's* correspondent in search of Dr. Livingstone, in Africa, writes from Kwihara, July 4, stating that the doctor had been heard from. He had grown very fat; had been deserted by his men, whom he treated cruelly, and had been obliged to hunt for a livelihood. At the date of the letter Dr. Livingstone was a month's march away at Mijil, and the *Herald's* man was about proceeding thither with large quantities of cloth, beads, wine, provisions, books and newspapers.

San Francisco, Dec. 23.—Extensive damage along Carson river from heavy snow storms. No trains from Stockton or Sacramento; the only communication is by water.

Youngstown, O., Dec. 23.—A broken rail wrecked a freight train, by which one person was killed and several hurt.

Cincinnati, Dec. 23.—The smallpox is decreasing in this city.

Buffalo, Dec. 23.—The Grand Duke Alexis arrived here this evening. Millard Fillmore will deliver an address of welcome to-morrow, when the formal reception of the Grand Duke takes place.

Omaha, Dec. 23.—The snow is very severe, and has extended throughout the mountains. Trains are reported snow-bound.

Philadelphia, Dec. 23.—Jacob Barker, broker, known throughout the Union, is dead, aged ninety-three years.

Vicksburg, Dec. 26.—The captain of the Silver Bow reports the sinking of the steamer Kate Kearney on the night of the twenty-fourth, at the head of Island 82. The chimneys went overboard, and nothing of the boat remains above water but the pilot house. The cause of the sinking is unknown. No lives lost. The steamer Peytona rendered assistance in saving the crew. The Kearney was a large new stern-wheel boat.

FOREIGN.

Paris, Dec. 20.—President Thiers to-day assured a deputation of French Protestants that religious equality would be maintained.

London, Dec. 22.—Parliament has been prorogued to the sixth of February.

Baron Von Ruest presented his credentials as minister from Austria to Queen Victoria at Windsor Castle.

The Ex-Empress Eugenia has arrived from Spain.

Rome, Dec. 22.—The army budget has passed the Committee on Budget.

The minister of war, while maintaining that the military establishment of the country should be fully provided for, declared that there was no reason to fear aggression on the part of their neighbor, France, while an aggressive policy was opposed to her interests. Although there was no danger, still, he said, a nation should always be prepared for evil.

The Hague, Dec. 22.—The Roman Catholic bishops of this country have united in a memorial to the King, praying him not to discontinue, but to maintain the Dutch legation at the Vatican.

London, Dec. 26.—The Sublime Porte, backed by Russia and Austria, is sharply pressing the government of the Danubian Principalities for a settlement of the railway obligation.

Mexico.—We have dates from Mexico and the American side of the Rio Grande to the seventeenth instant.

The States of Oaxaca, New Leon, Sonora, Durango and Zacatecas are in the hands of the revolutionists. San Luis, Vera Cruz and Puebla have seconded the movement.

President Juarez has ordered the ports of Sau Angel and Selina Cruz to be closed to commerce.

The government has fourteen thousand men. The fact of General Rocha having retreated from Tehuacan shows that he is not able to cope with General Porfierio Diaz. The latter is the people's favorite for the presidency.

Delfin Sanchez, a native Spaniard, who some time ago married one of President Juarez's daughters, has been sentenced, for contempt of court, to one year of imprisonment or to pay a fine of $2,500.

The revolutionists are quite successful in the western departments.

Escobedo has resigned the governorship of San Luis Potosi and taken the field in favor of Juarez.

The governors of the different States have been invested with extraordinary powers—they are now dictators.

It is generally believed in Mexico that only an intervention by the United States can save the country. *Picayune.*

The West Texas Railroad.—The Rockport (Texas) *Transcript* announces the election of a board of directors and officers for the new Rockport, Fulton, Laredo and Mexican Pacific Railroad Company. G. W. Fulton was elected president; J. M. Doughty, vice president; J. M. Mathis, treasurer, and J. H. Hynes, secretary.

The survey of the road will soon commence. Judge M. H. McWillie, of Mexico, has made the board a proposition to build the road, which they have under consideration. Judge McWillie was formerly a prominent citizen of Arizona. He has large mining interests in North Mexico, and is deeply interested in the opening of that rich country with Texas by railroads.

The voters of Bexar county have accepted the proposition submitted by Messrs. Morgan and McComb for building a railroad from the gulf to San Antonio by October, 1873. The counties along the line of the road are each called on to subscribe stock to it. Several have accepted the proposition. The San Antonio *Herald* learns from good authority that work on the road will commence immediately. The section from Indianola to Victoria has been built and in use for some time.—*Picayune.*

The Methodist Tract Society has established printing presses in China, India and Germany, and tracts are published in the vernaculars of a number of foreign nations.

Men are believed on their word, but God is not taken at his.

LATEST FROM CHINA.

Latest missionary information from China shows increased hostility to the progress of the work, especially in the South. The Methodist missionaries, under date of July 5, 1871, say that their services had been repeatedly interrupted, but order had been restored by the interposition of the mandarins. Dr. Maclay, writing lengthily from Foochow, September 8, gives detailed account of four new cases of violence and persecution in that region, where native preachers were attacked and beaten nearly to death, and the congregation so threatened as to be afraid to assemble.

Recent letters from the missionaries of the American Board at Foochow, say also: "There seems to be a grand attempt made to stir up the minds of the people throughout China against foreigners and foreign religions. The story is circulated that foreigners are poisoning the Chinese to force them to embrace Christianity. The movement was started at Canton about the first of July, has reached us and swept on to the province north of us, and will spread, in all probability, throughout China. The design seems to be to prove that the minds of the people are so opposed to the missionary work that the officials have not the power to protect missionaries in the interior." This strong feeling against foreigners, in the opinion of Methodist missionaries, may be traced to the influence of the gentry and official *literati*, who shrewdly anticipate the fate of the systems by which they live, should foreign intercourse grow and increase. It is not the doctrines of Christianity, or any imprudence on the part of Christian teachers, to which this powerful conservative party mainly object. They dread steamboats, railways, telegraphs; they hate the opium and coolie trades; they have a deep-seated jealousy of the ultimate designs of the foreigners, and imagine that the English aim to subjugate the Chinese empire, and make it, like India, a dependency on the British crown. But China is too vast, and will ultimately be too rewarding a field for its abandonment by Christian missionaries. "In it," says a writer in the November number of the *Chronicle of the London Missionary Society*, "is every configuration of country and every description of soil. Larger than Europe, it is also far richer in its mineral productions. The mental capacities of its people are of no inferior order. They are the hope of the East. China possesses a written language; education prevails extensively; their literature is based on truths and moral maxims; Chinese youth are carefully indoctrinated into all their principles; up to the Savior's time there were no idols in China; their theory of government is the most perfect on earth. China has fallen from all its privileges, but yet in its borders we have a people embracing one-third of the human race—a people of great reach of intellect, fertility of resources, full of energy and enterprise, fitted by nature and disposed by training to contend with any obstacle, and carry out their enterprises in spite of all opposition—a people, in a measure, cultivated and prepared to receive all that can be placed before them for acceptance—a people whose youthful minds are directed toward moral excellence as the acme of all ambition, trained to imitate virtuous examples, and to watch the springs of action, taught to set mental accomplishment above wealth, and virtue above nobility—a people, through God's providence, so hammered and blended together that they retain their characteristics as well among the most vigorous and leveling races of the world, as among the immobile populations of the Archipelago—a people that has struggled after civilization and high attainments for thousands of years, passed through revolution after revolution, disorganization and reconstruction—a people needing to receive the word of emancipation, enlightenment and new life, which their Father and our Father has intrusted to us for dissemination among them—a people possessed of all the elements of success and dominion, with no end of material resources, and with brains to plan and govern. They have always been the imperial race of the East, and are as able as ever to exercise dominion and power." And they will not be left without the gospel of Christ.—*Christian Union.*

We are in God, only because we have let Christ come in his redeeming love and power, and snatch us away to God.—*Dr. Crosby.*

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv, 21.

Gilbert Islands.—The Gilbert or Kingsmill group of Islands, says *Zion's Herald*, lie about two thousand miles southeast of the Sandwich Islands. The group consists of fifteen low coral islands, eight of which lie north, and seven south of the equator. Their population numbers about forty thousand, and they were literally inhabited by a vast number of naked savages. Wilkes, in his "United States Exploring Expedition," describes their most wretched social and moral condition. Their language had never been reduced to a written form, and taking the most favorable view of their condition, they seemed hopelessly degraded and depraved. Says a writer in the *Honolulu Friend:* "It was our privilege to visit the group in 1861, and from personal observation we can add our testimony to Wilkes' narrative."

The Morning Star first visited the group in 1857, and left the Rev. Mr. Bingham and wife, with their Hawaiian associates. Then the missionary work commenced. Says the writer already referred to:

"Now what are the results? The language has been reduced to a written form; primary school books have been printed in that language, and more than one-half of the New Testament; hundreds, if not thousands, have been taught to read; the gospel has been preached, small churches have been organized; a good beginning has been made. But we desire to call the reader's attention to what we consider the crowning feature of this picture. Yesterday, April 5, we met in a street of Honolulu, near the post-office, a native of Apaiang, one of the Gilbert Islands. His name is Joseph. He held in his hand a proof-sheet of the translation of the Apostle Paul's first epistle to the Corinthians. He was on his way to the *Advertiser* printing office to correct typographical errors! Joseph is an invaluable assistant to Mr. and Mrs. Bingham in the work of translation. He makes the final copy for the printer, and possesses an accurate grammatical knowledge of his own language. He also reads and speaks English and Hawaiian very intelligently. To us, such a man as Joseph—the Gilbert Islands translator and proof-reader—is a greater marvel than Max Muller with all his linguistical lore, or Prof. Addison Alexander, who is reported to have known accurately more than a score of languages, or Cardinal Mezzofanti, who could speak more than threescore tongues. Fourteen years ago, Joseph's people, what were they? His language unreduced to a written form. Now he is a resident of Honolulu, correcting proof-sheets of a translation of the New Testament into the Gilbert Island dialect! We congratulate our friends Mr. and Mrs. Bingham on the success of their labors, and conclude that it is not a vain and useless enterprise to keep the Morning Star plying among the islands of Micronesia. We hope the new Morning Star, on her voyage around Cape Horn, may soon arrive in safety, and be speedily dispatched on her errand, of mercy to the Micronesian Islands."

European Catholic Reform.—The Old Catholic movement in Germany is making sure headway, especially in Bavaria, where there are now one hundred and fourteen Old Catholic congregations, with church property worth a million of dollars. The Archbishop of Munich and the Bishop of Passau, who last summer were exceedingly active in excommunicating the Old Catholic priests, are now quiet. A majority of the theological professors at the Bavarian universities are Old Catholics; and the King is not expected to appoint any more "infallibilists" as professors. Less is known of the movement in Prussia. There are between seventy and eighty Old Catholic congregations in the provinces of Posen and Silesia, while the number in Westphalia and the Rhine provinces can hardly be less. In Baden twenty-nine Old Catholic churches are in full operation, and seven are reported in Wurtemberg. In Austria, too, including the Tyrol, the movement is active. Four Old Catholic congregations have been organized in Prague, and seven in Vienna. In Hungary the Old Catholics are in a large majority; most of the bishops are with them, and the Diet at Pesth has recognized them as the true Catholics. In France and Belgium, owing to the indifference of the higher classes to religion, little is heard of the question, although Father Hyacinthe is actively preaching the reform; but quite a number of Old Catholic churches have sprung up in Holland.—*N. Y. Post.*

TEXAS CONFERENCE.

Appointments.

Galveston District.—J. M. Wesson, P. E. Galveston station, J. B. Walker; Galveston circuit, to be supplied; Bay mission, J. M. Turner; Houston station, Philemon W. Archer; Houston Suburban circuit, B. T. Kavanaugh; Cypress mission, to be supplied; Hempstead and Harrisburg circuit, G. V. Ridley; Spring Creek circuit, U. C. Spencer; Navasota circuit, J. W. Bennett; Millican circuit, T. Whitworth; Bryan station, H. V. Philpott; Bryan circuit, to be supplied (by W. S. South;) Columbia circuit, to be supplied; Matsgorda circuit, J. C. Huckabee; I. G. John, editor of the Texas *Christian Advocate.*

Huntsville District.—J. G. Johnsen, P. E. Huntsville station, G. S. Sandel; Cold Springs circuit, to be supplied (by E. A. Stocking;) Danville and Waverly, J. A. Light; Haynie Creek mission, D. Morgan; Trinity circuit, to be supplied (by John D. Neal;) Montgomery circuit, C. L. Farrington; Anderson, T. B. Buckingham; Zion circuit, A. W. Smith; Madisonville circuit, to be supplied (by W. Deason.)

Chappell Hill District.—B. D. Dasbiell, P. E. Chappell Hill station, F. A. Mood; Stone's Chapel circuit, to be supplied (by J. H. Stone;) Brenham station, H. S. Thrall; Stockdale mission, J. S. Clower; Independence circuit, Jos. L. Lemmons; Bellville circuit, Jonathan Burford, Jacob Mathews, supernumerary; San Filipe mission, to be supplied; Burton circuit, R. W. Kennou; Caldwell circuit, E. H. Holbrook; Burleson mission, to be supplied; Lexington circuit, W. G. Nelms; Evergreen circuit, to be supplied (by Thos. H. Brenan;) Soule University, F. A. Mood, president; Chappell Hill Female College, W. G. Connor, president.

Austin District.—O. Fisher, P. E. Austin station, F. C. Wilkes; Austin City mission, Ames B. Wilkes; Austin circuit, J. W. Whipple; Webberville, L. Ercanbrack; Bastrop station, M. H. Porter; Winchester and Alum Creek, to be supplied (by J. T. Tally;) Cedar Creek, F. L. Allen; Buckner's Creek mission, J. W. B. Allen; Lagrange circuit, Hiram G. Carden, V. H. Iley, supernumerary; Navidad, C. J. Lane; Columbus and Osage, A. L. P. Green; Eagle Lake, to be supplied; Giddings circuit, William C. Lewis.

German Mission District.—F. Vordenbaumen, P. E. Galveston and Houston, John A. Pauly; Bellville and Industry, to be supplied; Bastrop, John Pruenzing; New Braunfels, A. Albright, John A. Schaper and August Engel, supernumerary; New Fountain, Jacob Bader; Fredericksburg, Jacob Kern; Llano, Charles A. Grote; Victoria and Yorktown, to be supplied; Chappell Hill and Brenham, William Herwigh.

A. B. F. Kerr, T. W. Blake, John H. Davidson, Francis A. McShan, Robert Alexander, superannuated.

Death of Rev. Newton G. Berryman.

Another of our preachers in Missouri, says the St. Louis *Christian Advocate*, has fallen—Rev. Newton G. Berryman, of the Cambridge circuit, West St. Louis Conference. It was a violent death, the circumstances of which are related in a note received from Rev. T. J. Gooch, preacher in charge of Glasgow station. Under date of the eleventh instant he writes:

"It is my painful task to inform you of the death of Rev. N. G. Berryman, of the Cambridge circuit. It happened under the following circumstances: Week before last he came to Glasgow to meet his family on their return from Palmyra, where they had been on a visit. They were ice-bound and compelled to remain here for several days. On Monday morning, the fourth of December, in company with a gentleman from Saline county, he crossed the river. Bro. Berryman was waiting on the other shore, holding the horses, while other persons carried over his carriage and baggage. A dog rose up and frightened one of the horses, which struggled and kicked, striking Bro. Berryman on the head. He was brought back to Glasgow in a state of unconsciousness, from which he never revived. He died on Sunday morning at half-past twelve o'clock. All the aid that human skill and kind friends could render was given. To-day we bury him. May God bless the deeply afflicted family."

HIWASSEE COLLEGE.

Mr. Editor: The patrons of my school who are readers of your paper will be pleased to learn that we have been visited of late with a very gracious revival of religion, in which nearly every pupil has been interested, and all but three or four have become connected with the church. This school now presents that aspect which should characterize a church institution, the boys being active workers in the prayer meeting, Sunday school, love-feast, and at the mourners' bench. It was a sight to see them joining the church last Sunday, and receiving baptism. I was surprised to see several of them, who were brought up in Methodist families, requiring to be baptized. This seems to show a widespread neglect of infant baptism, as the boys are from several different States.

Our next session begins on the first day of January, 1872, and will continue twenty weeks. With twenty-five pions young men to begin with, we anticipate a profitable term. Yours truly,

F. M. Grace.

December 16, 1871.

THE POSTOFFICES WANTED.

Mr. Editor: On the last day of the session of the Alabama Conference the secretary received from Mr. John L. Rapier, cashier of the Mobile *Register*, an offer of Mr. J. Denovan, proprietor of that excellent paper, to compliment each clerical member of the Conference with a year's subscription. I have furnished the postoffices of the most of the preachers, according to Mr. Denevan's request, but have no correct clew to the postoffices of the following: Revs. Hugh M. Gillis, P. L. Martin, W. H. McDaniel, T. S. Abernathy, C. W. Calhoun, G. F. Ellis, W. M. Winn, J. T. Roper, J. W. Vest, G. R. Talley, L. Patterson, W. Hargrave Morris, Joseph Spear, W. P. H. Connerly, J. M. Brown, D. C. Standley, D. J. Wright, J. M. Johnson, J. L. Skipper, H. J. Hunter, M. M. Graham, W. F. Norton, W. A. Sampey, R. E. Carey, W. C. Robinson, Z. Dowling, S. F. Pilley, J. T. Talley and J. W. Jordan.

In most cases we have adjudged the chief town of the circuit to be the postoffices. We desire the postoffices for the *Register*. But we desire the addresses of the preachers that we may send them the minutes, which we hope to have out of press by the first of January. Will the presiding elders send me the address of their preachers at once? *Now*, brethren, at once. Will the preachers send me their address? Attend to it *now*, brethren. Some of the offices I ventured to guess at.

Yours, B. B. Ross,
Sec'y of Alabama Conference.

Disaster to Texas Cattle.—The Austin *State Gazette* of the thirteenth says:

"Messrs. Bennett & Pope, who have just arrived from Kansas, confirm the reports of the severity of the late snow storm in the West. They represent that fully fifty thousand head of Texas stock have perished, and a considerable number of drovers."

The Houston *Telegraph* of the seventeenth says:

"The reports of the mortality among stock from poor range and cold weather are very discouraging. In the more thickly settled portions of the State, raising stock and allowing them to depend upon the range will have to be abandoned."

Covetousness.—The first act of divine justice in the infant church at Jerusalem was to punish covetousness. And yet the church has never dealt with this sin as it should. "Who ever heard of a man being disciplined for covetousness?" asks Dr. John Hall. "For other sins," he says, "men are cast out of the church; but in this sin, which the Bible calls idolatry, they live and die without one honest rebuke."

Much of the unhappiness in this world arises from giving utterance to hasty, unkind words.

The Christian Advocate.

THURSDAY, DECEMBER 28, 1871.

For the Advocate.

A SONG OF AN OLD MAN.

BY PERDITA.

"In green pastures" He will lead me,
Gently by the stream of Death;
On His manna ever feed me—
So the Good Book always saith.
"In green pastures," where the sunshine
Gilds the grasses with its gold,
I would rest and gladly lay me
In its brightness, for I'm cold.

"In green pastures," calm and pleasant,
Hark the river's placid flow;
Seems it blending with the Present
Echoes of the Long Ago.
Ah! methinks those liquid voices
Were the same in years long gone;
Whispereth the sighing water
Now a word and now a song!

Oh! the friends, the friends long sleeping
In these pastures green of life!
All the thoughts of them once weeping
In my heart have hushed their strife.
Then I saw—ah! darkly, darkly
Now—*almost* each beaming face.
Life for me hath no more shadows
O'er the Past's bright "tender grace!"

Onward, forward! Lo, the pastures
Are all filled with sunset lights,
And Time's western hill-tops gleaming,
Now reveal supernal sights!
Golden ripples gild the river
In its ceaseless onward flow—
Seem they now long-hidden faces
Of the angels I shall know!

Oh! the bright ones that flew upward
From my clasping, praying hands!
Think you that I "shall not know them"
'Mid the thousand shining bands!
There's a sound of pulsing pinions
Floating round me in the air;
Darling, I can *almost* see you—
There's a wave of golden hair!

Angel hands! clasp closer, firmer—
'Tis my child—my child I see!
All the years that bowed the father
Let the winsome boy go free.
God be praised! His ways are wondrous,
And I now begin to "know;"
All life's sorrows, that seemed grievous,
Change to mercies as I go!

Onward, forward! Lo, the pastures
Now grow dim and dark of sight,
And I only hear the river
As it bears me in its flight.
Earth, farewell, and flying shadows!
Burst, ye emerald Gates of Morn!
Dawn, thou Sun whose beams are beaming!
Rise, my soul, on wings of song!

ALCOHOL—ITS USES AND ABUSES.

NUMBER THREE.

MR. EDITOR: I took leave of my readers, in my second article on this subject, when treating of the physiological and pathological effects of alcohol, and stated that "alcohol was drawn out of the circulating current by the nervous matter, and incorporated with its substance in such a manner as even to change its physical as well as chemical properties." I will continue the same subject a little further by remarking that it will be important also to observe that this affinity is obviously such as will occasion the continual presence of alcohol in the blood, even in very minute proportion, to modify the nutrition of the *nervous* substance more than that of any other tissue; for the alcohol will *seek out* the nervous matter and fasten itself upon it, just as we see that other poisons, whose *results* become more obvious to our senses—although the poisons themselves may exist in such minute amount as not to be detected by the most refined analysis—will localize themselves in particular organs. This doctrine is clearly illustrated by Dr. Budd on Symmetrical Diseases, and in Mr. Paget's Lectures on Nutrition, and is now generally admitted by physiologists. We could go a much greater length in elucidating and establishing the facts indicated above; but believing that sufficient has been said on that subject, and being indisposed to occupy any more space in your paper than is actually necessary, we leave that part of the subject, to conclude with some remarks upon another.

There are extremists on every subject that is presented for discussion. So on this. There are those who advocate the entire abandonment of the article in all cases, while others advocate the temperate use of it in too many cases; and harm results in both. It is the only *menstruum*, or solvent, that will take hold of many of the medicinal gums, and render their administration as sanatives eligible. It is by the solvent power of this agent that the active principle of many of our best vegetable medicines is obtained in the form of extracts, rendering them more potent, and thereby requiring a smaller quantity to render the same or a greater amount of good than the *crude* article could do. Again, where the nervous system has been the seat of disease, as in typhus or typhoid fever, resulting in nervous depression and physical exhaustion, there is no article known to the profession that can substitute the place of good generous wine, or its product, brandy. But beyond the uses above indicated we should not go, for beyond is danger! As soon as the physician sees that the natural powers have again resumed their place, all dependence upon alcoholic stimuli should be withdrawn, and let the *vis medicatrix naturæ* perform the balance, which it will certainly do.

The writer will close this short series by showing that alcohol in any quantity is not conducive to health in any climate, however insalubrious. He lived in Louisiana—on Red river—in 1848. His observation was that planters generally made use of the *ardent*—drank it in the morning, as they termed it, as an *anti-fogmatic;* in the forenoon as an *anti-effluviatic;* just before dinner as a *tonic;* after dinner as an *hypnotic*, or sleep producer, and before retiring at night used it for the same purpose. This was of pretty general practice, especially among the wealthy. His observation was that they who followed this practice were above fever heat most of the time; but he further observed that while they avoided disease by the process of inhaling or absorbing *effluvia*, which the curative powers of nature would have, by a little attention to diet and other matters, been sufficient to ward off, they daily swallowed a more potent poison, and were in a short time wrecks that soon fell passive victims to a delusion; while the ladies and servants enjoyed good health. The former did not use it; the latter did not for the reason that they could not. He also observed that ministers of the gospel of our denomination, many of them unacclimated, zealously plied their vocation amid all the hardships and privations incident to itinerant life, without falling victims to the imaginary *bugbear* that haunted the minds of others. By reference to the journals of physicians and surgeons who have attended armies in the insalubrious climates of India, South America and other equatorial portions of the globe, it is found that alcoholic stimuli is by no means essential to the health of their men. We will first cite the testimony of the late Mr. Gardner, a well-educated surgeon, who spent several years of most active exertion in the exploration of the botany of Brazil, into which country he penetrated further than any scientific European had previously done. During three years' traveling in that forvid and insalubrious climate, he tells us, "under constant fatigue and exposure to the vicissitudes of weather and irregularity of living," his only beverage, besides water, was tea, of which he laid in a large stock previous to his leaving Pernambuco. He was told, when he arrived at Brazil, that it would be necessary to mix either wine or brandy with the water which he drank. But a very short experience convinced him not only that they were unnecessary, but decidedly hurtful to those whose occupations led them much into the sun. He continues: "Whoever drinks stimulating liquors, and travels day after day in the sun, will certainly suffer from headache; and in countries where miasmata prevail he will be far more likely to be attacked by the diseases which are there endemic."

Equally explicit is the testimony of Sir James Brooke, the enterprising and skillful colonizer of Borneo, who speaks of habitual abstinence from alcoholic liquors as decidedly conducive to the maintenance of health, and of the power of sustained exertion, in the equatorial regions in which he had established himself. Again, Mr. Waterton, the well-known traveler, speaks of himself as confident that the preservation of his vigor, during many years of toil and exposure in tropical climates, is mainly due to his *total* abstinence from fermented liquors. Dr. Daniell, who was for a long time stationed as medical officer in the equatorial regions of Western Africa, says that he found the use of the ordinary alcoholic liquors decidedly inimical to the power of exertion. The strongest beverage which could be habitually used without detriment or injury was the palm wine of those countries, which was very little if any stronger than our ginger beer. We could add testimony to testimony from scientific gentlemen, but we think the foregoing sufficient.

We have been thus particular in setting before your readers the detrimental effects of this article (alcohol) for the reason that few of them, perhaps, are acquainted with the potency of this subtile poison in sapping the foundation of health, happiness and life. They may implicitly rely upon everything that has been said as true, and which will be indorsed by every scientific man of the medical profession, too many of whom, alas! indulge in the abuse of the article, knowing at the time that they are intelligent, self-willed suicides.

If my labors in these articles will have the effect to cause one inebriate to become a sober man—one sinner to forsake his ways—I will feel myself amply rewarded, and would freely perform the same or a greater amount of work, if necessary, to reclaim another.

Yours fraternally,

JOHN SAMPLE, M. D.

NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: In accordance with my promise to write, I send you a running sketch of Conference items, doings, etc. The session opened in Columbus, Mississippi, on Wednesday, Nov. 29, in the Sunday school room of the Methodist church—that is to say, in the basement of the church—handsomely finished up, and adapted to Sunday school purposes. By the way, the Sunday school constitutes a marked feature of our church in Columbus. Those devoted Sunday school men, Dr. W. L. Lipscomb and Judge Brown, with a number of faithful co-laborers, are doing a great and good work for the children of their church.

The session of Conference was a most harmonious one. Bishop Kavanaugh presided with his accustomed urbanity—patiently attending to every item of business, listening to every preacher who had anything to say, and carrying forward the business without impatience, jar or discord. The genial spirit of our good Bishop must have communicated itself to the whole Conference. Nobody seemed out of humor, brotherly kindness prevailed, and the proceedings moved quietly and steadily onward to adjournment, which occurred by gaslight on the afternoon of Tuesday, the fifth instant.

The presence of a number of visiting brethren was highly appreciated by the Conference. Dr. Summers looked in upon us and spent one day. As he was addressing the Conference from the rostrum, Bro. Cottrell, at my side, suggested: "You have heard that voice before." With Bros. Shaeffer, Massengale, Ramsey, Stone and others, from the old Alabama Conference, in full view, and Dr. Summers on the platform, it would have required no great effort of imagination for the writer to reverse the order of chronology, and to fancy himself again seated in his mother Conference. Dr. A. S. Andrews, chancellor of the Southern University, made a good speech in behalf of that institution. Rev. B. F. White represented Centenary College of Louisiana. Rev. W. C. Johnson made a statement in reference to Andrew College, as proxy of its agent. These three male colleges were adopted and brought under the patronage of the North Mississippi Conference. Dr. Scruggs, of St. Louis, was present, canvassing for the *Southern Review*. The Verona Female College, with several other institutions of similar character within and without the Conference, were duly represented or *circulared*. Some piano house had its advertisements scattered plentifully about the room; and a preacher who is an incorrigible wag, notwithstanding his fine talents, handed me an envelope containing several advertisements of a strayed or stolen horse—$50 reward. Thus it is that an Annual Conference reminds one of an immense bulletin board, where all sorts of things are advertised. Dr. Green, of Nashville, represented the interests of the Publishing House and "the great university" scheme—a scheme in favor with the Conference. The indefatigable publisher of the CHRISTIAN ADVOCATE at New Orleans represented his paper and the branch Publishing House, located in the same city. Rev. W. C. Johnson, of the *Western Methodist*, had the gratification to be present at the adoption of his paper as the Conference organ. Kind words were also spoken for the NEW ORLEANS CHRISTIAN ADVOCATE. It has many friends in this Conference.

The laity were well represented. Such men as Dr. Garland, Colonel R. C. Clark, Colonel O. J. Moore, Judge Foot and Judge Beauchamp, with others whose names might be mentioned, would do honor to any body of men, whether of Church or State. It is gratifying to see how gracefully our lay brethren take their places, and how well they work in the organic polity of the church. In the matter of assignment to Conference lodgings they do not all seem quite as if "to the manner born." My excellent host said that when he went to his first Annual Conference he put up at a hotel—he had since learned better. A simple card, with the bearer's name and name of his host, a self-introduction, and an apprehension that he may be unwished for, are too much for one who has been accustomed to pay as he goes, or to go only where invited. More than one good lay member of our Conference took refuge from the embarrassments of the situation amid the freedom of a hotel. This was not owing to any want of provision on the part of the committee of arrangements. These good brethren, with Dr. Shattuck and Judge S. A. Brown at their head, were promptly at their posts of duty, and remarkably attentive. They deserve the thanks of the Conference.

Bishop Kavanaugh, for one of his age and labors, exhibits a remarkable degree of mental and physical preservation. There seems to be no decay. He appears to be physically strong; his hair is dark; he reads hymn and ritual without the aid of spectacles; he preaches eloquently and with power; "his eye is not dim; his natural force is not abated, and his hair is not turned gray"—an item more than was mentioned of Moses.

The Sunday school mass-meeting on Sunday afternoon was a grand success. The weather was bleak without, but the large and elegant auditorium of the Methodist church accommodated one of the largest congregations ever assembled in the city of Columbus on a similar occasion. The several schools of the city, under the direction of Dr. W. L. Lipscomb, rendered several pieces from the Amaranth most delightfully. Dr. Green was introduced as one of the speakers, and for about one hour he talked to the "little folks" with fine effect. It was "a new departure" in the matter of Sunday school addresses, and highly entertaining to the large assembly.

Three preachers, during the year, had passed away to their heavenly reward—Rev. John I. E. Byrd, Rev. A. J. See and Rev. Charles B. Harris—all of precious memory, and one at least well known to many readers of the NEW ORLEANS CHRISTIAN ADVOCATE.

The North Mississippi Conference numbers over one hundred preachers. The writer not included, it is a fine-looking, vigorous body of men—a full-grown Conference at the beginning, with a large and improving territory for its field of operations. Much is to be hoped for in the future of this body of Christian laborers.

T. C. WIER.

Selecting a Place for a Church.

MR. EDITOR: All whom it concerns, I would urgently request to exercise all possible discretion in the selection of the place for a church. I notice that in this respect great blunders have been made. An unsuitable selection is always attended with pernicious consequences. A mistake made in this matter cannot be so readily corrected. True, not possessed of the power of prognostication, it is not always so very easy in an unsettled society, and in places constantly developing—frequently developing in directions contrary to all preconception—it is not so very easy, under such circumstances, always to fix upon the most suitable locality. This difficulty is increased by the not unfrequent impossibility to harmonize the opinions of brethren who, with us, are interested in the enterprise. But this diversity of opinion can oft-times be overcome by a proper exercise of tact. If those who are endowed with the peculiar ability, who have acquired the necessary experience, and who are clothed with requisite authority, fail, because of cowardice or neglect, by argument and management to carry their point and to select the place which in their judgment is the most suitable, they are indeed very censurable. Continued debates and protracted discussions on the part of the brethren but create confusion. These in authority, assisted by a master mind and a strong hand, should hurriedly come to a definite conclusion, and then, if necessary, lovingly coerce all talkative opposition. All should heed our Lord's injunction: "Be ye therefore wise as serpents and harmless as doves."

The old saying, Where the Lord erects a temple, the devil immediately builds a chapel alongside! expresses general experience only very partially. Really the devil does not wait until the temple is erected, but quickly anticipates the enterprise by directing his agents to occupy the ground for himself, or at least, by creating dissensions, to preclude the possibility of securing the same for church purposes. The *modus operandi* of Satan in carrying his damnable ends is, very often,

1. By operating on the covetousness of our church members. It cannot be denied that the place selected is very suitable; but it is *too dear*. It is whispered from ear to ear that the membership is made up principally of poor men and widows. True, there are a few opulent members among them; but—they have "just now" furnished their lordly residences with new carpets, and, withal, their boys at college prove very expensive—the purchase of such a dear place for church purposes would embarrass them, etc.

2. By darkening the understanding of those whose office requires that they should see very distinctly. In selecting the place for a church, they take but the *present* time and the *present* circumstances into consideration. The convenience of an aged brother, who, however, within twelve months may die; the proximity of the residence of a respected sister, who, however, within six months may move away—influences of such character are allowed to operate in making the selection, and of course a place is chosen which, within ten years, proves a great hinderance to the prosperity of the congregation.

3. By creating dissensions among the membership. He well knows that in all congregations there are combative elements—elements which, in the Revelation by St. John xxii, 3, are called a "curse;" but which, in the Greek text, means simply *Katathema*, which, in English, means "contradiction" or "opposition." Well, the seventy may be right—such opposition party in a congregation is a great curse. Poor fellows! They have no idea that they are simply the ignoble tools of Satan.

In selecting the place for a church we must be prepared to encounter opposition like that above enumerated; aye, we must anticipate it. Prudence, experience, firmness, zeal and faith will never fail in securing the victory for us. It may be difficult to give any special directions to those selecting the place for a church. I venture only the two following rules:

1. Think not only of yourself and of the present time, but also have an eye to the convenience of others and to the future.

2. Locate the church within, not outside of the village or city.

J. B. A. AHRENS.

OUR own little six-year-old hoped that her two kittens, left behind in the cellar, were killed by the smoke, not by the fire; and that the smoke came to them from behind, so that they could not see it. She was glad aunty had set free her canary bird. Would it perhaps get away into the country? Her doll was lost; she did not ask for another.—*Chicago Letter.*

BIOGRAPHICAL.

ALEXANDER WHELESS died in New Orleans, Louisiana, December 3, 1871, in his forty-fifth year. He was from Nashville, Tennessee, where he was extensively known and highly esteemed. A few years ago he located in this city, where new friends gathered around him, and new influences directed and developed his energies. He was in the prime of manhood, and entering into wider fields of activity when death arrested him. His departure was a surprise to his family and friends. Life closed upon him noiselessly; no one heard the summons or ever anticipated a close to his career at the point in life when his powers were approaching ripeness.

As men phrase it, his death was a calamity to his family, his friends and society. In the mind of God it was otherwise. That mind took in facts which mortals cannot fathom, and suffered the departure for reasons man cannot unfold. There is one inspired utterance which assures of right when we cannot see: "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

Alexander Wheless, while esteemed by his friends, was best known and revered in the bosom of his family. There the husband and father unfolded those finer qualities without which no home is complete—qualities too sacred for public gaze. To his home he turned with joy, and was welcomed with a sympathy which gladdened his life. Here he found attractions which nerved him for battle, and comforted him under care. He governed his children wisely, for he understood that difficult problem in the administration of all government—how to decide between personal feeling and the obligation to promote the highest good of those under his control. Here was discipline without austerity, firmness without hardness; and, as a natural result, there was trust and cheerful obedience.

In early life Bro. Wheless assumed church relations, and died holding the faith of his early love. Two weeks before his death he had the great pleasure of hearing his two sons take upon themselves the vows imposed by the church, and of standing beside them while receiving the sacrament of baptism. It was a touching scene.

One week previous to his death he had a vague impression of some impending change—he hardly knew what; and without a distinct statement that it was of the near approach of death, yet on his way from church talked of his death, and gave specific directions as to the manner of his burial. Those directions were strictly observed. Such was the nature of the disease that he could not give his dying blessing to those he loved so well. Yellow fever works rapidly and darkens the intellect.

There is only one place where those so suddenly bereaved can find comfort and obtain strength, and that place is at the feet of Jesus. There take your wounded heart, there toll your anguish. One in like affliction uttered a rare song. May you realize its sweetness.

"Lord Jesus, life is very hard, as thou dost know,
And hours of peace and rest are very rare
But it is sweet, after the toil and woe,
To nestle close to thee with thoughts of prayer.
If thou wilt lay thy hand upon my head,
I shall arise refreshed and comforted."

JOHN MATHEWS.

A TWENTIETH.—A pastor, whose flock had found pastures golden as well as green, complimented their liberality in this wise: "Why, brethren, the Jews were only to give a tenth, and here are our pillars, Deacon A. and Deacon S., who give a twentieth of their diggings. A twentieth, brethren; just think of it! Just twice as much as those old Israelites gave."

ONLY JESUS.—I love to feel the Sabbath coming, but cannot bear to awake and find it gone. But yet Jesus is my every-day Sabbath, and in him I find happiness and peace all the week, and all the year, when I am kept abiding. This is all I want, never to wander more or expect any good from anything or anybody, but look for all in Jesus, in whom I now find heaven begun.—*Ruth Bryan.*

WHY does a sculptor die the most horrible of deaths? He makes faces and busts.

The Christian Advocate.

THURSDAY, DECEMBER 28, 1871.

ADVENT.

There is a holy time
That comes with shadows of the darkened days,
With wintry winds that their wild voices raise,
As with a funeral chime.

It comes with sounds of bells
That peal like memory's echoes from the tower,
Beneath whose walls, in sacred, watchful hour,
The Advent music swells.

It comes to weary hearts
Beneath the burden of the past year bending,
To bring the promise of joy unending,
And peace that ne'er departs.

To bid the drooping eyes,
By tears long dimmed, look upward to the home
Whence shall the second Advent mighty come,
In glorious majesty.

Until, from sorrows here,
The spirit turns to visions far away,
And earth re-echoes with the heavenly lay—
Once heard by mortal ear.

Until we see again
The wondrous rising of the Eastern star;
The shepherds watching on the hills afar,
Beneath the angel's strain.

Results of Mission Work in China.

BY REV. S. L. BALDWIN.

Gail Hamilton, in her recent article headed "Por Contra," calls for information in answer to a number of interesting and important questions. Leaving those concerning the Sandwich Islands to others, I propose to answer, briefly, some of these which refer to China; and, without repeating her questions in exact form, I will do what I can to give the information she desires.

1. What has been accomplished?

Answer.—Although the first Protestant missionary to the Chinese landed at Canton in 1807, and about sixty missionaries were sent from Europe and America between 1813 and 1842 to China and to the Chinese settlements in Java, Siam and the Straits, the real era of the commencement of Protestant missionary labor in China is the year 1842, in which the treaty with Great Britain was signed, which opened the "five ports" to the commerce of the world. Our missionaries were then permitted to enter at all the open ports with the word of life. A long period of preparatory work was then entered upon—breaking down the prejudices of a people for centuries secluded from the rest of the world, overcoming the superstitions of the masses, and undermining their faith in idolatry. While this work was going on—for ten or twelve years—there were scarcely any converts; so that nearly all the converts have been received within the last sixteen years, and by far the larger part of them within the last seven years. The following table will show the ratio of increase during the last eighteen years:

In 1853 the number of native Christians was		351
In 1863	do	1,974
In 1864	do	2,607
In 1868	do	5,743
The present number is very nearly		8,000

But we should get a very inadequate idea of the work done if we were to look only at the number of communicants. Over five hundred different books have been printed in the Chinese language by Protestant missionaries, including the sacred Scriptures, commentaries, theological, educational, linguistic, historical, geographical, mathematical, astronomical and botanical works—books ranging in size and importance from the child's primer to Dr. Martin's translation of Whoaton's "International Law," Dr. Hobson's medical and physiological works, and Mr. Wylie's translations of "Euclid's Geometry" and "Herschell's Astronomy."

Besides, the vast advance made in eradicating the prejudices of the people, securing their confidence, and gaining entrance into the interior, is to be taken into the account. The fact that fifty thousand native patients are annually treated in Protestant missionary hospitals is also full of significance.

It is a common thing for us to meet with people now who say that for eight or ten or more years they have not worshiped idols; that they were convinced by preaching that they heard or books that they received so long ago, that idolatry was wrong, and had given it up. We find them now, in interior cities and villages, ready to become adherents of the gospel of Christ.

2. What are our prospects for the future?

Answer.—Rev. M. J. Knowlton, of Ningpo, calls attention to the fact that of late the number of outstations, of native preachers, and of converts has doubled once in a period of a little over three years; and that we may reasonably expect that by the year 1900 the native Christians will number over two millions. Bishop Kingsley, in addressing the native Methodist preachers at Foochow, in 1869, reminded them that there were more Methodists then in Foochow than there were in America a hundred years before. Let this fact be borne in mind—viz., that, although the Chinese move slowly, when they begin to move they move in masses—and there is no reason why this rule may not operate to the advantage of Christianity. In the Foochow mission of the Methodist Episcopal Church we had last year nine hundred and thirty-one members and nine hundred and sixty-nine probationers, showing the work of the year preceding to have equaled in the number of converts all the years of the mission's history that had gone before. Such facts as these will have weight with all thinking minds.

3. What is the character of Chinese converts?

Answer.—As among converts at home, there is every variety of character among them; but in general they are faithful, earnest, devoted men. The difference between them and their pagan neighbors is marked. The pagan neighbor is dirty. The Christian is clean. The pagan lies, and delights in lying. The Christian becomes truthful. The pagan treats his wife as a slave. The Christian treats her as an immortal being. The pagan regards the birth of a daughter as a calamity. The Christian welcomes the little girl, gives her to God in baptism, and tries to prepare her for a useful life.

One of our native Christians at Foochow went on Saturday to an American mercantile house with samples of tea. The agent in charge said: "Come to-morrow." The native replied: "To-morrow is Sunday, and I never transact business on God's day!" (Some incidents of this kind may go far to account for the asserted fact that "merchants do not expect great things from the missionary.")

When Li Cha Mi, a few weeks ago, was stoned by persecutors until he was nearly dead, and afterward, in attempting to elude his pursuers, fell over a precipice twenty feet high, while he was falling, he prayed: "Lord, have mercy upon them, and forgive them."

After Ling Ching Ting had been beaten with two thousand stripes, as soon as he was able to move, he returned to the place where he had been beaten, and preached the gospel so faithfully that some of the very men who brought that trial upon him were converted.

When Hii Yong Mi was driven from his home by a mob, and his wife cruelly outraged, they both held steadfast to their faith in Christ, emulating the spirit of Job: "Though he slay me, yet will I trust in him."

When old Father Ling, at Kucheng, was told by heathen friends, "You must not try to give up opium smoking now, after forty years' practice. It will kill you," his reply was: "I belong to Jesus. I have promised to give up every sin. I would rather die trying to conquer this sin than live an opium smoker."

I speak only of men I have personally known, whose Christian character commands my admiration, and whose Christian lives are evidence of the genuineness of their profession.

4. What is the rank of Christian converts in Chinese society?

As yet, "not many mighty, not many noble are called." It is still true that "this sect is everywhere spoken against" by the haughty literati, by wicked pagans, and by licentious foreign traders. Yet in China, as everywhere else, Christianity elevates its subjects. They grow not only in grace, but in knowledge, in influence, in relative position; and, if God still chooses "the foolish things of the world to confound the wise," and "the weak things of the world to confound the mighty," in order "that no flesh should glory in his presence," why, the best thing we can do is to fall in with his arrangement.—*Independent.*

MR. PUNSHON'S POWER.

The one great element of Mr. Punshon's power is to be found in his universality. Many preachers manage to attract considerable congregations, who are yet wanting in that respect. For, if you come to look at those who are listening to them, you will find them mostly drawn from one class of life. There are buildings filled every Lord's day with the average cockney, the animal that digests the highly-seasoned fare of the *Daily Telegraph* in the week, and requires, in consequence, on the Sabbath to be crammed to the verge of spiritual suffocation with tit-bits of rant and flattery and piled-up perorations. There are other buildings where the audience is, for the most part, composed of men of taste and thought, who enjoy a quiet, meditative, yet none the less evangelical sermon. And yet again there are places where the lower orders are mostly to be found, where good, plain gospel preaching is heard and appreciated. It seldom happens, however, that an audience is composed of an almost equal number taken from different ranks and grades of social position. But this exceptional sight is to be seen when Mr. Punshon preaches. Then "the rich and the poor are met together;" then is seen the man who can understand Ruskin seated beside the man who revels in Sala; then the lady with many flounces takes her place beside the poor needle-woman who has helped to make them. For Mr. Punshon, though a man of the most chastened thought and expression, is yet possessed of sympathies that stretch right down to the very lowest dregs of humanity—that is to say, he embodies in his teaching the spirit of the gospel, the spirit of Christ, of his apostles, of Christianity itself. He is entirely free from vulgarity, which, indeed, never pays in the long run, and which many a wise preacher, though tempted into its use at first, has ultimately seen the propriety of discarding. Those who go to hear Mr. Punshon need never fear being disgusted with sensationalism, or shocked by irreverence.

He is indeed too well read a man ever to lower his happy art to that dead level. Thoroughly abreast of the growing thoughtfulness of these times, and well versed in the careful study of such models as Macaulay, Robertson and Tennyson, he has yet gained additional breadth of view and fresh freedom from conventional restraint in his recent travels. And who can help, above all things, being impressed with the earnestness of the man! The man who has witnessed the fascinating enticements to wealth and ease, who has stood by the glorious old cause with which he first began, who has in his heart the one feeling—"For me to live is Christ"—must needs command our respect and veneration. As a Wesleyan minister he is, it is true, in a peculiarly fortunate condition for preparing his discourses; but even were this not so, there is no reason to doubt that his boundless wealth of illustration would have failed to place him on the pinnacle of greatness which he now occupies. It is said that a minister was once complimented by an old-lady in his church, because his sermon had "so many *'likes'* in it." That has been the secret of success with many a popular preacher; and the practice of introducing many illustrations is, of course, abundantly justified by the great Master's method. Mr. Punshon traverses the realms of Scripture, of science, of history, explores all the marvels of the outside world, ascends from this earth to the starry systems, and calls angels, and if needs be fiends, into the substance of his discourse to make his meaning plain. But above all things, and in all ways, and to all people he preaches not *about* the gospel, but the gospel itself; not Christianity, but Christ. And in him as much as in any man living do we see the truth and force of Mr. Dale's declaration: "The world is not yet weary of hearing about Christ."—*London Christian World.*

"TO DIE IS GAIN."—It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab or shaft, plainly wrought, or chiseled in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously; not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and spoken the words of cheerful faith; and men have marveled, revealing their skepticism by their surprise. I have found it hard to persuade men that death is gain; but when I compare the conditions of this life with those of the next; when I set the body sensual over against the body spiritual, the mind in bondage over against the mind emancipated; when I have bowed myself to the white face, beautiful as it lay in deep, unruffled peace, and remember how passionate and painful was the life; when I have stood beside the dying, heard their dying murmured words of wonder, their exclamations of rapture, and seen a light, not of this world, fall upon their faces as they touched the margin of the great change—I have said: "Death, thou art a gain."—*W. H. H. Murray.*

THE colonists at New Sweden, down in Maine, retain in their new home the costume of their native country. The dress of the men and boys resembles the costumes worn by our grandfathers, while the women and girls wear a plain, straight dress, with short sleeves, a narrow apron, and upon the head a silk handkerchief, folded and tied under the chin, and looking very odd, but pretty and comfortable. Both wear the national wooden shoes, with high heels and turned-up toes, and painted black. The children are dressed exactly like father and mother.

WHAT is the most characteristic in true religion—what is the most wonderful—is the fact that it wells up right against a man's desire, his inclinations, his preconceptions. It shatters his old, moldy crust of habits; it changes the current of his thoughts; it makes the dumb, stupefied conscience talk right out, and speak to the purpose; it transfigures him, it regenerates him. If it cannot make a small power large, it makes it good.

WHERE ARE THE SINNERS?

Scripture speaks on every page of all men as sinners. And on entering the house of God we hear at every side the ejaculation: "Have mercy on *us*, miserable sinners." But who knows many persons who appear to think of themselves at any other time in this light, or who are disturbed at this fact?

We hear A speak often of B, C and D as very miserable sinners, but he never speaks so of himself.

Contentions, difficulties, estrangements meet us on every hand, bearing witness to the fact that some one has done wrong. If the matter at issue is between G and H, inquire of G if he is at fault. "Oh! no, H is the sinner." Turn round and ask H, and he will discourse fluently of the outrageous conduct of G. We have all heard the proverb: "Harder to catch than an eel." Might not "Harder to catch than a sinner" be still more forcible? The only advertised reward that would not likely be responded to, would be one offering a premium to any one who would own himself not a sinner in general, but at fault in some particular matter.

How frequently do we hear comments on sermons in some such form as this: "Fine sermon to-day! Just suited old Green. I wonder he can hold his head up after that," while at the same instant of time old Green's criticism of the very same address would be, "How well the parson hit off Mr. Black." Few persons seem to find anything just suited to themselves in a discourse, unless it may be a bit of consolation. Any well-drawn description of his own faults and sins does not often appear to impress the hearer. Can any one inform us in what locality sinners reside? It would be a spectacle worth looking at, to see twelve men and women who are so engrossed with their own shortcomings as to have little time in which to criticise their neighbors.—*Busy Bee, in Christian at Work.*

THE Philadelphia *Catholic Standard* says that "General Sherman says there is a growing favor toward the Catholic Church among the officers of the army." So much the worse for the "officers of the army," if the assertion, either of Sherman or the *Standard*, be true. But we do not believe it of the officers, nor do we believe the general ever said so. Popery is the greatest reactionary force now in the civilized world. It continually conspires against the Juarez progressive measure in Mexico, and the advanced people there are throwing it off. It is the chief embarrassment of every South American republic, and keeps those struggling States in perpetual turmoil and revolution. It conspires with the Carlists, in Spain, against the liberal policy of Amadeus and the Republicans. It opposes the unification of Italy, and would nullify the emancipation of the Roman people. It is the chief embarrassment of Austria and the German empire. It would restore Napoleon, or the Bourbon Henry the Fifth, in France. It ruins Ireland, and makes the greatest trouble of the British government. It is not only the ecclesiastical, but the social and political nuisance of the United States; giving us all our Fenian troubles and expenses; sustaining our Tweeds and other demagogues; making nearly all our mobs, and filling our prisons and pauper houses.—*Methodist.*

THE SABBATH IN GERMANY.—In Germany there is a growing sentiment in favor of a better observance of the Sabbath, in the interests of religion, and also of legal intervention to protect the working classes in their right to Sunday respite from labor. Petitions to the German Parliament in behalf of the abolition of Sunday employment of workingmen, and of public Sunday amusements, are being widely circulated and signed. By command of the Emperor, the Sunday military parades which have been customary throughout Germany, are now transferred to Wednesday.

A Bremen paper gives an account of the recent agitation of the Sunday law question in Cincinnati, and of the active part taken in defense of the Sabbath by a large class of German Christians, and adds: "When will the time come; when will our people in Germany be wise enough to take energetic steps for the maintenance and better observance of their Sunday? There are thousands, yes hundreds of thousands of workingmen, apprentices and servants who sigh under the yoke, and it is just the best and most conscientious citizens who suffer most from this want of or non-enforcement of Sunday laws."

M. GUILLAUME ADAM DE FELICE, honorary dean of the faculty of theology of Montauban, France, an eloquent and faithful preacher and an able professor, known to Christians in America as the French correspondent for many years of the New York *Observer* over the signature "G. de F.," died at Lausanne, October 23, in the sixty-ninth year of his age.

RELIGIOUS INTELLIGENCE.

ANOP EFFENDI, the recognized head of the Protestant community in Turkey, has published the results of a tour of inspection which has occupied a year. The Protestants were recognized by the Sultan as a distinct community in 1848. They now number 23,000, scattered over the empire, and represent twelve nationalities. The greater part of them—19,000—are connected with the American missions. The members are, as a rule, quiet, sober and industrious. Drunkenness is very rare among them; 85 per cent. of them can read, and there are 5,600 pupils in schools supported wholly or in part by themselves and under their own control. They are every year undertaking a greater share of the expense of supporting their pastors and their schools. As it is, they pay more than a tithe of their income—namely, 12 per cent.—toward those objects. There are 250 Protestant places of worship in the empire, to the maintenance of which the various missionary societies largely contribute.

THE OLD PROJECT, renewed in every generation, of leading the scattered children of Israel back to Palestine, and establishing a Jewish kingdom there, is on foot once more in Frankfort, Germany. A small knot of rabbis have contrived the plan, and have circulated a large number of printed invitations to join in the undertaking; and, if we may credit the report of newspapers friendly to Judaism, influential moneyed men in the old imperial capital—the headquarters of German Jews—have given it their substantial support. The originators endeavor to prove that the undertaking is by no means so impracticable as it at first sight seems, and remind their fellow-creedsmen that it is what they pray for three or four times every day. Moreover, they interpret the Bible passage, "Return to me, and I will return to you," as meaning literally that on the Jews returning to Jerusalem, the Lord, and with him prosperity, will return to them. It is not at all likely that the shrewd and thrifty bankers and traders of the Israelites will accept this interpretation. They have already learned that prosperity is to be found in other lands, and their views of prophecy have been greatly modified within the last century.

A TRAINING SCHOOL for lay-workers has been organized by Rev. T. De Witt Talmage, of Brooklyn, New York. He calls it "The Tabernacle Free College for Training Christian Men and Women." The object of the "Free College" is thus stated: "We do not propose to make ministers. We have enough good institutions for that. We propose to enter a field as yet unoccupied—the development of the Christian laity. We propose to offer an opportunity for merchants, mechanics, artists, clerks and journeymen, and men and women of all occupations, who are engaged in the *day time* in worldly callings, to study, under some of the eminent teachers of the age, during two or three nights of each week, the art of doing good. That large number of persons who cannot afford the money or the time for a collegiate or theological course of seven years will here find every facility. If persons under this culture shall after a while seek ordination, they will be recommended for this to the conferences, the associations, the conventions, the presbyteries which they prefer. No sectarianism will be taught; no charges will be made for instruction. Two seasons will complete the course, and the student will graduate with diploma awarded at commencement exercises. Each session will extend from November 15 to March 15, (save the first session, which will begin January 7, 1872, and close April 7.) Persons of all ages admitted, save those under eighteen years of age."

MADAGASCAR.—The sufferings of the martyrs of Madagascar furnish one of the most thrilling and important chapters in the history of martyrdom. Their heroism has given them an immortality. It is proposed to build four memorial churches on places where the martyrs triumphed, to commemorate their noble deeds. Three of these churches are completed. The *Chronicle* of the London Missionary Society refers to them as follows: "The project has been slowly realized, so numerous have been the social and material difficulties which lie in the way of such a formidable undertaking among a people but partly civilized. The Ambatonakanga church, erected on the site of the first prison in which the martyrs were confined, was opened on March 22, 1867. That at Amhohipotsy, built on the right above the ditch where Rasalama and others were buried, was opened in November, 1868. And now the Children's Church at Faravohitra has been completed, and set apart for worship. The Faravohitra church is built in a commanding position at the north end of the capitol, and, from the height and solidity of its walls, is a very striking object. On its site, in February, 1849, four Christian nobles, including a lady, were burned alive; and the bodies of fourteen others, who had that day been thrown over the lofty precipice, were also consumed. In digging the foundations of the church Mr. Cameron laid bare the charcoal and ashes which had remained from the fire, and the first stone of the church was laid under the very spot where the stake was planted. It has taken three years to erect the building, and it was opened in September last."

THE National Council of the Congregational churches met at Oberlin, Ohio, November 15. Until it met, it had been a question whether or not it should become a permanent body. A permanent organization was decided upon, and the name we have given was chosen as its designation. A constitution was adopted, which embodies the following creed: "They"—the Congregational churches, by elders and messengers assembled—"agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of Christian faith commonly called evangelical, held in our churches in early times, and sufficiently set forth in former general councils." A clause maintains "the scriptural and inalienable right of each church to self-government and administration," and provides that the council "shall never exercise legislative or judicial authority, nor consent to act as a council of reference." The council is to meet every third year. Delegates are to be appointed at the rate of one for every ten churches in each local Conference, and one for each fraction of ten greater than one-half; and the State organizations may besides appoint one delegate for each ten thousand members, and one for each major fraction of ten thousand. Societies for Christian work and theological seminaries may be represented also by one delegate each. A paper on the unity of the church, adopted by the council, expressed the desire of the Congregational churches, while maintaining their distinctive faith and polity, to cooperate harmoniously with all other Christians in extending the one church of Christ. The Congregational Publication Society was recommended to the churches for their support.

FATHER GAVAZZI has been preaching and lecturing to large audiences in London. The accounts which he gives of the evangelical work in Rome are very encouraging. The following passage from a report of his address, which was delivered with all his characteristic eloquence, will be read with interest: "The entry of the gospel into Rome, after such a long banishment, was not a crisis, but a triumph of God. All attempts at reformation had been laughed at by the Pope. He would not allow buildings, after the fashion of places of worship, to be erected. You could build what churches you thought fit now—it was only a question of money; and the gospel could be preached within the hearing and under the eyes of the infallible Pope. Signor Gavazzi could hardly believe that Rome was the same place—the Pope still there, and he, an ex-monk, permitted to preach the gospel within its walls. They had lately established five regular congregations in the most populous quarters of the Eternal City, two of which belong to the Free Church. After fourteen centuries of mass—and only mass—they had at last established the Lord's Supper, the first since the apostasy of Constantine. There was a bright future before them. They had received guarantees for the security of their churches. Schools were attached to each of the churches, which were attended by more than one-half Roman Catholic children. Several parents had been brought to their churches through the instrumentality of the children. Since January last eight colporteurs had been engaged in selling the Bible in Rome. From seven to ten thousand copies of the word of God and twenty thousand copies of the Epistles were in circulation. Two thousand copies of the Testament had been sold in a neighborhood inhabited by Jews, who also formed a part of their congregations, and who previously had formed their opinions of Christianity by supposing that popery was Christianity. The best shop in the Corso, the first street in Rome, was the depot of the London Bible Society, which could be seen from the Vatican windows."

M. PASTEUR, who has given great attention to the disease known as *pebrine*, which has brought destruction on silk-worms, is succeeding in exterminating it by rigidly destroying all the creatures who are supposed to be affected by it.

WHY are pen makers the most dishonorable persons in the world? Because they make people steel pens, and then say they do write.

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THE OLD YEAR AND THE NEW.

The season of friendly compliments and congratulations has come. Unmeaning and formal as is the "Happy New Year" of many, we still like the custom. There is a great deal of mere pretense in the courtesies of life, but we do not think that they should be dispensed with on that account. There is enough of truth and genuineness in them to commend them to our hearts, and so much convenience and comfort that society cannot well do without them. The determination to take a bright and cheerful view of life is eminently in accord with the spirit of Christianity. There are solemn and sad associations connected with the fact that another year is cut off from the short measure of our days, and that we stand once more upon the threshold of a new period of our earthly existence. It would bring nothing but gloom were it not for the light which revelation throws upon human destiny. With the boundless horizon of eternity stretching beyond the visible, and with the prospect of everlasting blessedness before us, it matters not that we all do fade as a leaf, and that our days are as an hand-breadth. If the old year's death brings us nearer to the true life, and if its termination tells us that we are so much nearer home, what matter if it be gone, and that our earthly being is as a vapor?

The congratulations of friendship may spring from the consciousness that the year's perils have been passed in safety, very much as we felicitate those who come into port from a voyage across the sea, or those who come out of a battle sound in life and limb. Many have gone down amidst the waves over which we have sailed, and the conflict out of which we have come has been too much for thousands who marched with us twelve months ago. There is reason for such occasion of joy, and it is a benevolent impulse which leads to its expression. Life is recognized as a blessing, and its prolongation is felt to be a ground of thankfulness. If we have passed through the year somehow, and are still within the privileges of our earthly probation, the hand of Infinite goodness is apparent. If the old year has been well spent, we are in a better condition to enjoy and improve the new; and if it has been perverted and abused, it is a signal mercy that we have some opportunity of reparation and repentance. The faithful Christian can live to more purpose than ever, with the experience of the past, and with its treasures of piety and knowledge, while the impenitent soul has a ground of gratitude which ought to awaken to the uttermost of earnestness and diligence.

The old year is indeed cut off from the roll of time. It can be no more to us what it has been, but it lives in the memory, as a dream perhaps, spent as a tale that is told, and it has left its impress upon the immortal nature. We are far from having done with its responsibilities, or with the marks it has made upon us for good or evil. Its results are with us in the shaping of character, and a certain resurrection awaits all the buried years. The dead past may bury its dead, but memory, conscience and final accountability are so many trumpets to call it forth and to give it a new and terrible life. As we move on into fresh scenes and new responsibilities the past is close upon our footsteps, and often casts its shadows far in advance. Instead of going back to seek the old year, we shall come upon it in the new, standing like an avenging angel with a drawn sword in our path. In reality we are leaving nothing behind us but the shells and skeletons of history, while the substance and realities are carried along with us whithersoever we go. The last year of a man's life embraces all his years. It is the sum total of the accumulations--the strata and deposits of all the periods and epochs of his probationary career. Death and the judgment will disclose the imprint of every successive season, and life as a whole, and character as a unit, will be revealed.

And yet the new year is not altogether a misnomer. It is in many respects but the posting forward of the old upon a fresh page, with the total of its debits and credits, and to which we add the transactions which occur in the routine of life. It is the same stream flowing on between its appointed banks, with its eddies, currents and sinuosities, but passing through different climes, and growing broader and deeper on its way to the sea. While the new year carries the old with it, it has something of its own in the confluents which empty into it, and in the changes which mark its progress. The privileges and responsibilities may be like, but they are not the same. The discoveries are new to us, though millions have passed the same route and met with the same experiences. If there were no change in events, there are changes in ourselves which give an aspect of novelty. The eye is not what it was—all the senses, in their education or partial decay, give to outward nature a different cast. The perceptive faculties, the apprehension, the imagination, have undergone some modifications. The outward world of last year can never be exactly reproduced to us. No more can the inward. Better or worse, and therefore now, will be the coming year. Other sorrows and other joys are sure to come.

Progress in holiness will impart freshness and ever surprising beauty. The new creation is always new. Unlike our mental states, and in strong contrast with all that is material, the grace of God in the heart is ever fresh and young. The beauty of holiness is from the womb of the morning, and crowned with the dew of youth. Age may outrail decay and decrepitude upon the body, and impair the mental action, but it rather contributes to the elasticity and strength of the spiritual nature. "Though our outward man perish, yet the inward man is renewed day by day." The year will be new indeed, and happy beyond all the past, to those who begin the Christian life with it. No matter what fortune is in store, it will be gloriously unlike all the past to them, and the beginning of solid peace and joy. And if it should prove the last of our earthly years, as it surely will of some who read these lines, what then? Are there dates and epochs in eternity? things remembered as the old, and looked for as the new? As the past envelops us now, so it will be then; and whatever we leave behind, whatever we shuffle off, and whatever we cast aside in that wonderful and even awful change, we shall take with us the substance and essence of what we are and of what we have been.

This is the chief import of the new year—that it pushes the old one off and brings us nearer the end. We cannot pause if we would, but on we must, through the untried and the unknown, to the house appointed for all the living. We cannot tarry upon the beach, but we must launch upon the deep, and set our sails and steer our bark the best we can. What billows, what storms, what wrecks await us we cannot tell, but we cannot stand upon the shore. A happy new year it may be, notwithstanding. Whether it be a year of prosperity or of adversity, of life or of death, happy if God be for us, and if Christ be our hope. Firm as the throne itself stands the divine declaration that "all things work together for good to them that love God, to them who are the called according to his purpose."

CHRISTMAS GATHERING.

The Felicity street Sunday school held a Christmas meeting on Tuesday night, the twenty-sixth instant. The church was full, galleries and all. A few brief and excellent speeches from the children, and several songs and hymns, preceded the rise of the curtain. The Christmas Tree song was finely sung. We give the first stanza and chorus:

Who comes this way, so blithe and gay,
Upon the merry Christmas day,
So merrily, so cheerily,
With his peaked hat and reindeer sleigh!
With pretty toys for girls and boys,
As pretty as you e'er did see;
Oh, this is Santa Claus' man,
Kriss Kringle with his Christmas tree.

CHORUS.

Oh ho, oh ho, ho! ho, ho, ho, ho, ho, ho, ho,
Then jingle, jingle, jing, jing, jing,
Right merry we shall be,
Yes jingle, jingle,
Come Kriss Kringle,
Come with your Christmas tree;
And welcome, welcome, welcome Kriss,
Right welcome shall you be;
O there he is, yes, yes, 'tis Kriss,
'Tis Kriss with the Christmas tree,
The Christmas tree, the Christmas tree,
The Christmas tree, the Christmas tree.

Just as the conclusion of the song was reached old Santa Claus, in his sleigh, was revealed, loaded with presents for the children and teachers, and a handsome Christmas tree stood near, brilliantly illuminated, and its evergreen boughs bending with all sorts of *bon-bons*. After the distribution of presents the "Beautiful River" was sung, and the happy throng was dismissed with the apostolical benediction. We congratulate the pastor, superintendent, teachers and children on the success of their entertainment, and wish them all a merry Christmas.

MR. ALEXANDER WHELESS.—On our second page will be found an obituary sketch of this gentleman, whose demise occurred on the third of December. A large circle of friends and relatives mourn over his death. He was in the prime of life and in the midst of active business pursuits when so suddenly called away from earth. The stricken family have our sincere sympathy and prayers in their deep bereavement.

THE fifth and sixth days' proceedings of the Mississippi Conference have reached us too late for this week's issue. We publish the appointments this week—the balance will appear next week. Many thanks to the secretary and his assistants for favors received.

IN MEMORIAM.

The Rev. THOMAS FORD has gone to the assembly above. His long life of faith and love, of sacrifice and devotion; his patient trust in Christ through the weary weeks of sickness that brought him to the end of his pilgrimage, and the gentle, confiding, Christianly manner of passing down into the valley and shadow of death, all justify us in this cheering assurance.

In a letter to me, his affectionate eldest daughter says: "Dear father died on the second of December, at his residence near Clinton, after a painful illness of eight months' duration, which he bore with perfect resignation and Christian patience from the first to the last moment."

Such a record, from such a pen, is itself sufficient. The aged and infirm mother, the tender daughters and thoughtful sons gather about the couch of the reverend patriarch to see him illustrate in death the power of Christ over death — to witness the realization of the fruits on the banks of Jordan, to which the journey of life had been consecrated. At nineteen years of age he devoted his young heart to God and the church; and approaching the sixty-ninth year of his age, he laid his armor down, leaving to all who knew him the precious legacy of a pure record—a useful life, and a true, manly devotion to Christ and the church.

He had been a member of the Mississippi Conference, and filled some of the principal stations in the prime of his strength and zeal, and always left the savor of a pure life among the people, whom he served with superior ability. But the greater part of his life has been spent in the local ranks, where he has endeavored, by a most blameless life and constant care for the welfare of the church, to make his talents felt and his life useful. He possessed the quiet energy of a strong river, and accomplished much by the steadiness of that onward, uniform, unwavering movement which never fails to achieve.

He planted the banner of our church at Jackson, the capital of Mississippi, long years ago, where he organized a church and commenced the present edifice, in which the congregation still worships. He watched its rising walls, and took a lively and efficient interest in it till it was finished. The churches of Raymond, Forrest Hill, Chappel Hill, Liberty and many others were the fruits of his foresight, toil and influence. Indeed, he was the center of power from which there swept out and moved on many noble and salutary influences upon a large community, extending over many counties, and over many churches and people. From his daughter I learn that "he attended a sacramental meeting at Raymond, in the absence of the presiding elder, on the fourth Sabbath of last March, and returned home sick. He then remarked to us that *'his work was finished;' 'and it was his last ministerial service.'*"

Bro. Ford's health was never vigorous, and yet with care and prudence, a physical system that other men would have destroyed in early manhood was sustained and preserved for a ripe old age.

How touching is the above quotation. He returned from a sacramental meeting with the arrows of the great Archer so deeply riven into his mortal frame that he realized he had begun to die. Eight months of weakness, pain, decay and dying—eight months of peculiar trial, ripening holiness, radiant hope, victorious faith and patient endurance! Not a murmur, not a word of complaint. His life-work was finished. And thus each day, rising higher into the likeness of the Divine, he calmly closed his earthly toils, and his freed spirit bade adieu to all terrestrial things. Surely of such an one we may say: "Blessed are the dead who die in the Lord." Thus one by one the fathers and the brethren pass away.

In the spring of 1833 there was held, in the brick church in Clinton, a quarterly meeting, and there were present Rev. John Lane, Rev. D. O. Shattuck, Rev. Thomas Ford and the undersigned. All but one are now safe with God. All here a good testimony. All fought the good fight, kept the faith and received the crown. Glorious lives—immortal men! Dr. Ford was the last of that number to leave. What meetings were there then, among the soldiers of Christ, on the other side!

Another who was there that bright May day, in the prime and joyousness of ripe womanhood, now sits in the shadows of the tomb, just waiting amidst the first sad surprises of widowhood and deep bereavement—waiting the coming of the Lord. Five children gather around this venerable Christian mother to soothe her weary spirit, and smooth the pathway to the place where sweetly slumbers the sainted husband and father. May Heaven bless them.

Of Bro. Ford a volume might be written. In this brief sketch we cannot adequately describe the man—his style, the class of mind in which he ranked, his powers and peculiarities as a preacher, his solicitude for the cause of Christ, his wakeful, earnest, prayerful piety, his manly sympathy with the great public interests of his country, and his patriotic virtues as a citizen.

But we must pause. One by one the fathers are passing away. The heroic pioneers of the country and church are nearly gone. May a kind Providence raise up others to lead the people and bless the church. But come who may, the church will never see a truer friend, a purer man, or a more loving and gentle spirit than the beloved Ford.

C. K. MARSHALL.

VICKSBURG, December, 1871.

ATTENTION!

RATES REDUCED.

Our new and reduced rates for the next volume, commencing January 4, 1872, will be found in the first column of the fourth page.

EDUCATIONAL FEVER.

Bishop Pierce, writing to the *Southern Christian Advocate*, has a few words about an educated ministry. The Bishop's words of caution should not be overstrained, but it is well to hear them. Too much emphasis laid upon the education of our candidates may tend to stop the supply, if it has not done it already.

They have got up a furor for *education* among the preachers in Holston. Some married men have caught the fever. I was threatened with great embarrassment in manning the work, by the untimely withdrawal of preachers. I was obliged to put on the brakes. Education is very desirable; but there is a time for, and a fitness in, things. The sentiment in Holston, I think, is unsound, unwholesome, and will work detriment to the men and the work. The church cannot be supplied by quitting the work to go to school. We cannot inaugurate a reform by beginning in the middle or at the end of a man's career. Take the thing in time. Begin at the right place. Do not license or admit on trial prematurely. So develop the work *financially* as that the educated men will not leave in search of better support. As a rule, make it the interest of a man of culture to abide in the Conference he joins. Read—meditate—pray—work; improvement will follow about as fast as is safe for most men. A flashy reputation is no blessing—not a thing to be desired. After all, our *average* preacher is the man for large results. Good sense—deep piety—fidelity to duty, will achieve the great ends of gospel preaching. I have no use for lazy, *unimproving* men, especially if they be young; but I do not sympathize, as much as might be expected, with the rage for an educated ministry. I want the Conferences mixed, some of all grades, save the lowest stratum; for we have every grade of work to do, and our system is one of adaptation. Present plans, faithfully worked out, will supply the wants of the church and the times. The very considerations which are keeping educated young men, called of God to preach, out of the ministry, would disqualify them for effective itineracy if they were to come in. *These* must have more of the self-denying element in their religion, or the church must forestall the necessity for it by a more liberal policy in the general work. In a strict gospel view, both parties are censurable—the church, in that she furnishes a pretext by illiberal arrangements, and those who decline service by conferring with flesh and blood, instead of yielding a prompt and self-sacrificing obedience to the heavenly vision.

REV. R. A. HOLLAND.—The St. Louis *Christian Advocate* says: Some weeks ago we were informed of a call by the vestry of St. George's Protestant Episcopal Church of this city of Rev. R. A. Holland to its rectorship, made vacant by the resignation of Rev. Dr. Ed. F. Berkeley, who has long filled the place. We have received authentic information of the acceptance by Mr. Holland. His predecessor possessed eminent ability, and withal was a *late* Methodist preacher as well as Mr. Holland. The *late* Dr. Cross is also in our city. "Waiting for orders" is long past, but he is still "*waiting*," and in the meantime assistant rector to Mr. Easter at Trinity church. Methodism has a wonderful vitality. It seems to keep up the succession in that church and don't feel the loss of force, yet having no lack of succession in its own ministerial ranks. The church which Mr. Holland takes is one of the oldest in the city, with a large membership of good social position, and rich enough to pay a good round salary. We wish he may have a comfortable settlement and a useful ministry.

CHURCH BURNT.—Colonel Harper, of Greenwood, Louisiana, says the *Home Advocate*, tells us that the Methodist church in that place was recently destroyed by fire. The building was being used as an academy. We suppose the old academies in the place had become unsuitable for school purposes, on account of want of repairs; however, we have no accurate information on that subject.

THE way to have a good social meeting is to have those who compose it in meeting order when they are at home.

MISSISSIPPI CONFERENCE.

Appointments.

WOODVILLE DISTRICT.—James L. Forsyth, P. E. Woodville station, Corydon Chamberlin; Wilkinson cirenit, James H. Shelton; Amite, Ephraim A. Flowers; Homo Chitto mission, to be supplied (by J. E. Jagers;) Buffalo, Philip S. Petty; Bayou Sara, Robert D. Norsworthy; Jackson, Louisiana, Charles G. Andrews; East Feliciana, William H. Leith; Clinton, Louisiana, James A. Godfrey; East Baton Rouge, Epaphroditus W. Simmens; Meadville, John L. Willis; Charles G. Andrews, president Centenary College.

SUMMIT DISTRICT.—Joseph Nicholson, P. E. Summit and Magnolia, Benjamin Jones; Holmesville, John W. Sandell; St. Helena, David A. Givins; Greensburg, David P. Bradford; Amite City, George M. Gillmore; Ponchatoula mission, Thos. B. Walden; Covington, Henry P. Bowen, George T. Vickers, sup.; Franklinton, Henry P. Lewis; Livingston mission, to be supplied; Big Creek mission, Seaborn R. Hyds.

SEASHORE DISTRICT.—C. F. Gillespie, P. E. Mount Carmel, Newton B. Young; Williamsburg mission, Henry More; Rankin, Walter W. Hurst; Columbia, Lyman Carley; Pearlington, George Jackson; Ocean Springs, E. J. Taylor; White Plains, David Merchant; Enon mission, to be supplied (by W. G. Evans;) East Pascagoula, U. B. Phillips; West Pascagoula, to be supplied (by Irvin Roberts;) Green, to be supplied (by J. M. Wimbush;) John W. Harmon, agent Southwestern Bible Society.

BROOKHAVEN DISTRICT.—W. E. M. Linfield, P. E. Brookhaven station, Harvey F. Johnson; Brookhaven mission, John J. Clark; Scotland, Archibald B. Nicholson; Brandywine, Columbus W. Campbell; Crystal Springs, Henry J. Harris; Crystal Springs mission, Jarratt W. Mcniel, sup.; Hazlehurst, Pinckney A. Johnson; Pleasant Valley and Rehoboth, Horace M. Booth; Bartontou, William Wadsworth; Georgetown, Audrew Day; Providence, Franklin W. Sharbrough; Jackson circuit, John Lusk; Bogue Chitto, E. R. Strickland, B. T. Pearsen; Wesson and Beauregard, Elisha F. Mullius; H. F. Johnson, president Whitworth College; E. H. Mounger, professor of languages, Whitworth College; W. G. Millsaps, Sunday school agent.

JACKSON DISTRICT.—Henderson H. Montgomery, P. E. Jackson station, William E. Ballard; Raymond, J. J. Smylie; Brownsville, Robert B. Downer; Madison, Warren C. Black; Canton station, to be supplied (by W. F. Horton;) Sharon, J. M. Pugh; Camdon, A. B. Stewart, Whitfield Harrington, A. Y. Davis, sup.; Thomastown, to be supplied (by S. D. Terry,) J. K. Hamblin, sup.; Sulphur Springs, D. W. Dillehay, J. W. Adams, sup.; Carthage, James M. Weems; Yazoo City, W. L. C. Hunnicutt; Silver Creek, to be supplied (by John W. Jones;) Yazoo circuit, R. Abbey; Mount Olivet, A. M. Campbell; Yazoo mission, to be supplied (by L. D. Langford;) J. M. Pugh, president Madison College; James W. Lambuth, missionary to China.

VICKSBURG DISTRICT.—John A. B. Jones, P. E. Vicksburg station, Joshua T. Heard; Vicksburg mission, Francis M. Featherstun; North Warren, Parmenas Howard; Milldale and Sunflower, James S. Harris; South Warren, Charles B. Galloway; Cayuga, Ira B. Robertson; Rocky Springs, Hiram R. Singleton; Port Gibson, Charles F. Evans; Natchez, William H. Watkins; Kingston, to be supplied (by T. W. Brown;) Clover Hill, James S. Parker; Fayette, William B. Lewis; Rolling Fork, H. Walter Featherston.

MERIDIAN DISTRICT.—William B. Hines, P. E. Meridian station, John A. Ellis; Marion, John C. Bregan; DeKalb, Daniel G. W. Ellis; Spring Hill, James M. Gaun; Enterprise station, John D. Hays; Enterprise mission, William Spillman; Shubuta, P. H. Napier; Clarke, Alexander Trotter; Enterprise circuit, Thomas Y. Armstrong; Wayne, James Shanks; Chickasaha mission, Henry T. Jones; Paulding, J. H. Holland; William B. Hines, agent East Mississippi College.

BRANDON DISTRICT.—Francis M. Williams, P. E. Brandon station, George F. Thompson; Brandon circuit, Louis Kendall; Forest, George M. Liverman; Trenton, Robert A. Sibley; Raleigh, John Evans; Garlandsville, Levi P. Meador; Decatur mission, to be supplied (by P. F. Sterns;) Morton, C. M. Donald; Philadelphia, John A. Vance; Lake, George M. Chatfield; Taylorville mission, J. O. Napier; Hillsboro, John W. Hall.

George W. Boyle, transferred to North Mississippi Conference; J. P. Commander, transferred to North Mississippi Conference; W. M. Ross, transferred to North Mississippi Conference; George Bancroft, transferred to Alabama Conference; George Bright, to Louisiana Conference; J. T. Curtis, to Western Conference; T. W. Flowers, to Western Conference; R. S. Clark, to Western Conference.

BOOKS AND PERIODICALS.

THE UNION PRAYER BOOK: A Manual of Public Worship. Prepared for the use of the followers of the Lord Jesus Christ in the United States of America. Also a service for Sunday schools, and forms for family devotion. New York: A. S. Barnes & Co., 1872.

This is the Book of Common Prayor of the Protestant Episcopal Church, somewhat altered to meet the views of those who have lately bolted from that communion. As we published a lengthy notice of the work some time ago, we do not go into particulars now. The volume is handsomely bound, and of faultless type and paper. Price, $3, sent by mail.

VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES. By Henry Hallam, LL. D., F. R. A. S. Incorporating in the text the author's latest researches, with additions from recent writers, and adapted to the use of students. By William Smith, D. C. L., LL. D. New York: Harper & Bros., publishers, 1872.

The great work of Hallam has been a standard for many years, and Dr. Smith and the publishers have rendered an important service to literature in bringing out this edition. It is not, strictly speaking, an abridgment, but is a revision in which additions are made from Hallam's disquisitions and reconsiderations, and incorporated in the text. The pruning relates chiefly to notes and matters not essential, and to such abbreviations of the original text as take nothing from its substance, while it is better adapted to the use of students and the general reader. The whole work, embracing a copious and complete index, is comprised in 708 duodecimo pages. For sale by Ellis & Bro., New Orleans.

DOGS AND THEIR DOINGS. By the Rev. F. O. Morris, B. A. New York: Harper & Bros., 1872.

This work is a marvel of beautiful typography and of exquisite illustrations, on cream-tinted paper, and bound in blue and gold. All the choice anecdotes and wonderful doings of all sorts of dogs are recorded in its pages, and told in a lively and captivating style. The volume would make a fine gift for the young, and the very thing for the Christmas times. For sale by Ellis & Bro., New Orleans.

WE HAVE RECEIVED No. 1 of the National Encyclopedia, a compendium of universal information, brought down to the year 1871, with the pronunciation of every term and proper name. By L. Colange, LL. D., editor of Zell's Popular Encyclopedia. Illustrated with five hundred wood engravings. Complete in one volume. New York: Francis B. Felt & Co. From the specimen number we are favorably impressed with the work. The following information is furnished us by the publishers:

It is to be completed in eighteen semi-monthly parts, at forty cents each—the whole to form one volume, royal 8vo., of over one thousand double-column pages, with five hundred wood engravings. It is designed to furnish a complete Encyclopedia that shall be within the reach of all, and at the same time be useful to all by reason of its reliability, compactness and direct mode of treatment. As it will be the first work of general reference in one volume ever published, it is intended that it shall be complete in all its departments, and the publishers refer to the success of the last great work (Zell's Encyclopedia) of the editor of the present volume, as the best assurance which animates them on this head.

A specimen number will be mailed by the publishers to any address on application.

THE SOUTHERN FARM AND HOME, formerly published at Macon, Georgia, by J. W. Burke & Co., is now published at Memphis, Tennessee. The editor, W. M. Browne, has become sole proprietor, and editor as well. This is an agricultural journal of sterling worth, and most tastefully and ably edited. The December number has reached us.

PETERS' MUSICAL MONTHLY for January, 1872, contains thirty pages of choice music, with songs and chants of great beauty. Published in handsome style, at $3 per annum, by J. L. Peters, New York.

THE AMERICAN PROTESTANT is a monthly family journal, published in St. Louis, at $1.25 per annum. It is a handsome eight-page sheet, devoted to the defense of Protestantism against Romanism. We have received the number for January, 1872.

THE AMERICAN WORKING PEOPLE is a monthly, published at Pittsburg, containing 20 pages of large quarto matter. It is edited with taste and discrimination, and full of useful and most valuable articles. Its advocacy of a protective tariff is not to our mind.

GOOD WORDS for December displays a tempting table of contents. Work in India; Thought *versus* Learning; Retaliation; City Life in the Capital of the Oezbegs; Sir John Burgoyne, and other articles, are worthy of special notice.

THE LITTLE CORPORAL suffered with his fellows in the great Chicago fire, but appears for December, fresh and lively, carrying a picture by Nast, and a budget of reading, of the best quality, for the young folks.

THE SOUTHERN FIELD AND FACTORY is an excellent periodical, devoted to agriculture and manufactures, published at Jackson, Mississippi. The December number has been received.

ARTHUR'S LADIES' MAGAZINE and the CHILDREN'S HOUR for January, 1872, are both excellent, and, as always, filled with choice and wholesome literature.

LE BON TON for January has very elaborate and well-executed plates, besides the usual amount of fashion literature. Published by S. T. Taylor, New York.

ATTENTION!

RATES REDUCED.

Our new and reduced rates for the next volume, commencing January 4, 1872, will be found in the first column of the fourth page.

Married.

December 7, 1871, at the residence of the bride's father, near Yazoo City, Mississippi, by the Rev. A. M. Campbell, Mr. XAVIA COX to Miss LUCY JOYCE.

By Rev. F. T. Rawson, at the residence of the bride's father, near Delhi, Mr. LEE P. SIMS and Miss LOU. TRAVIS, both of Richland parish, Louisiana.

By Rev. S. A. Cravens, November 15, 1871, at the residence of the bride's father, in Jackson parish, Louisiana, Mr. WM. T. GLATHARY, of Washington county, Mississippi, to Miss ELLA W. MCLEROY, youngest daughter of Martin McLeroy.

December 21, 1871, by Rev. P. M. Goodwyn, Mr. HENRY GEHL to Miss ADELE MORRIS, all of this city.

On the fourteenth of December, at the residence of S. S. Mellen, by the Rev. F. Walker, Mr. N. M. WEST to Miss J. M. PARSONS, all of Mount Sterling, Choctaw county, Alabama.

At the residence of the bride's father, near Beechland, on the sixth day of December, 1871, by the Rev. P. Howard, Mr. J. THOMAS TUCKER to Miss LAURA T. CHAMBERLIN, all of Warren county, Mississippi.

At the residence of the bride's mother, near Millidale, Mississippi, by the Rev. F. M. Featherstun, Mr. F. M. HALL to Miss MATTIE O. VAUGHAN, all of Warren county, Mississippi.

At the residence of the bride's father, on the seventh day of December, 1871, by the Rev. F. M. Featherstun, Mr. J. W. KLINE to Miss GEORGIE BARROW, all of Warren county, Mississippi.

At the residence of the bride, on the twenty-second day of November, 1871, by the Rev. F. M. Featherstun, Mr. WESSE JONES to Miss SUSAN FREEMAN, all of Warren county, Mississippi.

On Thursday, December 21, at Bowling Green, Virginia, by Rev. Joseph H. Davis, Rev. CHARLES H. STUART, president of the Mansfield Female College, to Miss MARIA LOUISA SCOTT, daughter of F. W. Scott, Esq., of Caroline county, Virginia.

By Rev. J. Nicholson, at the Methodist Episcopal Church South in Magnolia, Mississippi, on the twenty-first of December, Mr. THOMAS J. LANE to Miss ALICE C. LAVISSON, all of Pike county, Mississippi.

Obituaries.

MRS. REBECCA M., wife of William C. Burt, was born in Halifax county, North Carolina, September 16, 1798, and died in Carroll county, Mississippi, October 9, 1871. She professed religion and joined the Methodist Church October 19, 1820. It will thus be seen that Sister Burt was seventy-three years old, and had been a member of the church for fifty-one years. During all these long years her course had been uniform and consistent with her profession. Her most prominent characteristics were humility, patience and zeal. Who ever doubted her piety? O how often has she made the hearts of her brethren rejoice when they saw the love of God beaming from her countenance, and heard the praises of her Savior sweetly falling from her lips!

Her death was sudden and unexpected. She had been in poor health a long time, but had been able to keep up and attend to her domestic duties. On the morning of her death she had been up attending to these duties. But a very few minutes before she died she laid herself down to rest, as was usual with her after breakfast, and before the family knew that anything unusual was the matter with her, while her hands were gently laid across her breast and her eyes closed as if asleep, God, in his kind providence, sent the angel of mercy, who gently took away her spirit, and she was with her Savior in heaven before her friends had missed her on earth.

G. D. WADE.

THOMAS PARROTT LAMAR, youngest child of John and Mary Lamar, was born September 27, 1867, and died September 7, 1871.

Ere the frost had come to change the hue of leaves and flowers death came and snatched away the idolized boy—the concentration of a mother's fondest hopes. Tommie was "the angel of the household," and oh, how sad it was to see him stricken down, the victim of a few hours' torture, and consigned to a cold, narrow grave! It seemed that the pattering of his little feet and the sound of his happy childish voice had not ceased to echo through "the halls of his home" ere he was arrayed for the coffin.

He was a remarkably interesting child, and his questions and remarks often astonished us all. But strong as his mind was, the form was too delicate to endure the blow of affliction, and like a frail, tender flower he passed away, and left a number of loving ones to weep over his departure. But the "flower" has only been transplanted. It was a small, delicate bud, and its kind Maker saw that this world was too cold and sterile, so he sent his angels to cull it, and convey it to a better, happier land,

Where flowers of fadeless hues forever bloom,
And death can never cull them for the tomb.

It seems that the sunshine is shut out and the music is hushed in that once happy home and sorrow, like a dark cloud, has gathered there. But, beloved ones, weep no more. "Earth hath no sorrow that heaven cannot heal." The lost one has not departed forever, but has returned to him who gave it—he has joined the "shining host" that sing eternal praises to him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

A FRIEND.

CANTON, Mississippi.

Agt's & Publisher's Department

CIGARS.—Those in want of a genuine cigar should visit Gonzales Bros. They have constantly on hand all the well-known brands; also Havana cigarettes.

JOSEPH KEELER.—This house has constantly on hand articles of produce, such as apples, potatoes, onions, beans, etc. The trade and families will find it to their advantage to buy their supplies from this house. Remember the number—40 Poydras street.

BRASELMAN & ADAMS.—It is with pleasure we refer our readers to the card of this popular up-town house. They have an elegant assortment of silks, laces, gloves, and fancy goods, which they are offering at very reasonable prices. None of the attractions offered during the holidays are deserving of more attention than those at 586 and 588 Magazine street.

ATTENTION, LADIES!—The firm of O'Donnell, Wemett & Co. have a very fine selection of Irish poplins at $1.25 per yard. They have also a choice stock of laces and dress goods, to which they invite the attention of purchasers. We would recommend our up-town friends to call and see this growing young house, and we are confident they will be satisfied, as their goods are not misrepresented. They are located in Dr. Wade's new building, 643 and 645 Magazine street.

THOSE desiring repairs to their furniture, frames for their pictures, carpets put down, or in fact any of the necessities of housekeeping done in a superior manner, at a moderate expense, will do well to call on John Bois, No. 291 Camp street. See card elsewhere.

PIANOS PIANOS.—Zorn & Bremer have on hand a stock of the above instruments from the celebrated factories of Pleyel, George Steck & Co. and Hallett & Cumston, which they are selling at reduced prices. Their instruments cannot be surpassed, and those in need of a good piano ought to remember 176 Canal street. They are also sole agents for Smith's American organs.

SLOCOMB, BALDWIN & CO.'S HARDWARE IMPORTING HOUSE, NEW ORLEANS.—To those of our friends in the interior not acquainted with the house at the heading of this paragraph we desire to say: First. They are honorable, public-spirited merchants, and deserve well of the public. Second. They import all their goods direct from the manufactories of Europe and this country, and can consequently sell the same as low as any similar house. Third. They have in their employ some fifty young men, some of whom have seen twenty-five years' service with them, and know their business. Lastly. They have a stock unequaled, and we ask our friends to give them their patronage, believing we are doing mutual service.

BLACKMAN'S COMMERCIAL COLLEGE, No. 78 Camp street, will give a full commercial course, at half price, to all over fifteen years of age who will enter previous to the new year. This college enjoys a high reputation; and as an education is the most valuable present that can be given, parents and guardians will do well to act accordingly. See advertisement on sixth page. 2t

ACKNOWLEDGMENTS OF LETTERS and Funds, Received by Mail, for the week ending Dec. 23, 1871:

A—D Appleton & Co, Alex Agar.

B—J W Bennett, Edwin Belanger $13.10, M C Blackburn, Barnes & Wilkinson, H C Bard, Mrs C A Beers $2.50, A M Burrington $2.80, A J Briggs, A S Barnes & Co, Bramhall, Smith & Co.

C—Cassell & Baughn $48.40, Mrs J J Clark, S C Collins, C W Carter $20, William Collier, W G E Cunnyngham, Robert H Crawford, H H Chandler.

D—E G Duval $1.75, D W Dillahny, H M Dunbar, G Dobbins.

E—Charles F Evans.

F—Flournoy & Millsaps, Richmond A Frost, James M Franklin.

G—Charles B Galloway.

H—H M Hudson, Alex Hood, H J Hunter, William Harper $2.50.

J—E W Jones, K A Jones, Samuel J Junkin $18, Jessup & Moore.

L—Mary E Lynch $2, S Lea, E V Le Vert, J H Lippincott & Co.

M—H B Magruder, G W McClanahan $18.25, A H Moses $5, M G McAlister, W M Motley, Pleasant L Martin, I Z T Morris, T F Mangum $10.

N—A T Norwood 2 lots $15.76, P E Nicholson, John F Neal, John P Norvell.

P—Robert Parvin, H E Poindexter, J A Pace, J M Patton.

R—H C Randall 90 cts, Mrs Ellen W Rast $3.60, Joel E Hives 30 cts, J H Redding $5, Fisher T Rawson, Anson D F Randolph, A H Redford, agent.

S—D W T Setson $3, Southwestern Book and Publishing Company, J W Shores, F L H Shaver.

T—J L Terry, E W Tarrant $2.50.

W—Mrs A L Wragg $2, James M Weems, John Wilkinson $50, A R Winfield.

Y—N B Young.

NEW ADVERTISEMENTS.

CASH HOUSE.

BRASELMAN & ADAMS,

Importers and Dealers in Dry Goods,

POSSESS Unusual Facilities for buying Goods Cheap, which, in connection with the light expenses they do business under, enables them to

Sell Goods Much Under Regular Prices.

Goods sent to any part of the country C. O. D. The personal attention of one of the partners is given to country orders, and satisfaction guaranteed. Parties wishing to order goods will be furnished with samples and prices.

586 & 588 ... Magazine St ... 586 & 588
Corner St. Andrew,
de28 3m NEW ORLEANS, LA.

O'DONNELL, WEMETT & CO., in Dr. Wade's new building, 643 and 645 MAGAZINE STREET, corner of Jackson.

Another new lot of IRISH POPLINS, in all shades, just received, which we will sell at the old price, $1.25 a yard. JAPAN SILKS at 50 cents, sold everywhere for 75 cents. SOLID COLOR SILKS, in all shades, $1.50 a yard.

WHO CAN BEAT THAT? de28 2m

HAVANA CIGARS.

TEN THOUSAND CIGARS of the popular and most celebrated brand "La Escepcion," in Boxes of Twenty-five and Fifty Cigars, and at prices ranging from One Thousand to Two Hundred Dollars per mille, just received per steamers Maryland and Liberty, and for sale in lots to suit by

GONZALES BROS.,
Corner Camp and Common Sts.,
And at Branch Stores, No. 2 Carondelet St.,
And corner Gravier and Carondelet.
de28 1m

JOHN BOIS, 291 CAMP STREET,

Dealer in Furniture, Looking Glasses, Pictures, Etc.

Also, Furniture repaired, removed and stored.
Pictures framed to order. de28 3m

JOSEPH KELLER,
WHOLESALE GROCER,
COMMISSION MERCHANT,
—AND—
Dealer in Green and Dried Fruits
of every description. Also, receiver of Potatoes, Apples and Onions.
40 ..... POYDRAS STREET 40
de28 2m NEW ORLEANS.

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HISTORY OF THE BIBLE
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It contains 243 fine Scripture Illustrations and over 1,100 pages, and is the most comprehensive and valuable History of the Bible ever published. The labor and learning of centuries are gathered in this one volume to throw a strong, clear light upon every page of the Inspired Word.

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274 and 276 Second street,
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HARDWARE IMPORTERS,

74 Canal, and 91, 93, 95 Common Sts.,

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CUTLERY, GUNS, TIN AND WOODWARE,
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METALS, IRON NAILS, CASTINGS,
RAILROAD SUPPLIES, ETC.

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James H. Hall & Co. Sugar Plows,
Calhoun & Atkinson Cotton Plows,
Garrett & Cottman Plows,
Hall & Spear Plows,
Yost Plow and Scraper,
Brinley's Plows, etc., etc. de28 6m

SEEDS ..... SEEDS.

E. F. VIRGIN,

98 ..... GRAVIER STREET 98
NEW ORLEANS,

has in store a large and complete assortment of fresh and reliable GARDEN SEEDS from the celebrated growers, Messrs. D. LANDRETH & SON, and is prepared to fill all orders with promptness. Country merchants furnished with Seed in papers, for retailing, at Philadelphia prices. Gardeners and planters supplied, in quantities to suit, at reasonable rates. Also in store, a fine collection of

FLOWER SEED,

imported from one of the largest growers in Prussia. Grass Seeds of all kinds, Flower Pots, Rustic Hanging Baskets, etc.

Fertilizers at Manufacturers' Prices.

Almanacs and catalogues mailed free to all applicants. Communications by mail will receive prompt attention. de28 3m

GEORGE H. VINTEN,

PRINTERS' WAREHOUSE,

137 ..... POYDRAS STREET 137
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Agent for the sale of R. Hoe & Co.'s Printing Presses and James Conner's Sons' Type. A full supply at manufacturers' prices.
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SILVER-PLATED WARE.

The subscribers have now on sale, at their

BRANCH STORE,

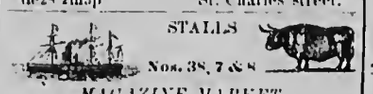
NO. 653 MAGAZINE STREET,

a splendid stock of Silver-Plated Trays, Castors, Cordial Stands, Fruit and Center Stands, Epergnes, Candlesticks, Coasters, etc.; together with a complete assortment of fine China and common Glass and Earthenware. Housekeepers will please call and examine prices, which they will find lower than any house in the line.

de28 1m GAINES & RELF.

CHOICE PLANTS FROM EUROPE.—Grand exhibition of European Plants, received by late steamships, as: Camellias, Magnollas, Peonias, Azaleas; 300 new kinds of Roses, Bulbs, Roots and Flower Seeds. Also Fruit Trees, as: Pear, Apple, Cherry, Plum, Peach, Apricot, Grape Vines, Raspberry Trees—the fruit of these same trees, some of them weighing three pounds each. Gigantic Apricot, Cherry and Peach Trees. Seed of Potatoes have the taste and odor of Perigord truffles. For sale at moderate prices.

CHALVIN & CO.,
Under St. Charles Hotel,
de28 2m5p St. Charles street.



STALLS Nos. 38, 7 & 8

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KID GLOVES For Babies,
KID GLOVES For Children,
KID GLOVES For Ladies,
KID GLOVES For Gentlemen,

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222 CANAL ST., bet. Rampart and Basin.
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CHEAP CLOTHING.—On account of giving up business, the undersigned will sell his large stock of

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at greatly reduced prices. Please call and see for yourself, at No. 192 Poydras street.
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250 BALES
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For sale in lots to suit purchasers.
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Raw Bone Super Phosphate Fine-Ground Bone.

WM. CREEVY, Agent,
de21 3m 35 Carondelet street.

WILLIAM BOHNE,

PRACTICAL OPTICIAN.

Finest Brazilian Pebbles, Spectacles, Eye Glasses, etc.—Colored and Cataract Lenses.

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Corner of Poydras, New Orleans, La.
REFERENCES—Dr. B. A. Pope, Dr. C. Heard, Dr. Jul. Homberger, Dr. V. Grima. de21 2m

BE SURE NOT TO FORGET TO CALL

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Useful & Ornamental Holiday Presents

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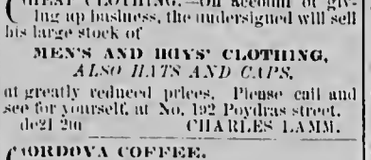

$500 offered by proprietor of Dr. Sage's Catarrh Remedy, for an incurable case of "*Cold in Head*," *Ozena* or *Catarrh*. Sold by druggists at 50 cents.

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The grandest and most successful new book out, now selling with astonishing rapidity. It contains nearly 200 magnificent Engravings. One agent took 111 orders in ten days, and hundreds of others are doing equally as well. $2,500 per annum can be made by any energetic male or female agent in taking orders for this valuable, fascinating and popular work. It is the best chance to make money ever offered. Our circulars (sent free) will convince you of this, give you our terms, full particulars, etc.

QUEEN CITY PUBLISHING CO.,
de14 7teow Cincinnati, Ohio.

NEW ADVERTISEMENTS.

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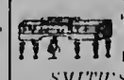
ZORN & BREMER,

DEALERS IN

Musical Merchandise Generally.

SOLE AGENTS FOR



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AND THE
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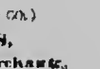

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Little ones busy as busy can be;
Ribbons they measure, and parcels they tie.
Sand for their sugar, and dirt for their tea—
Sunny-eyed customers coming to buy.

Dollies are left without any regret;
Baskets and aprons go laden away;
Paper for money—so easy to get!
Oh! but there's fun in their innocent play!

"What will I have?" I am puzzled to tell.
Sweet little dimpled chins, rosy and bright;
What I would purchase you never can sell,
Though you may wonder and laugh with delight.

"Give me an hour of my childhood again,
Some of your smiles and your innocent glee;
Sell me a beam of your sunshine; and then
Worlds could not barter my treasures from me."

CHAT.

Mr. ". .gs, yonng ladies and gentlemen, Mr. Barnabas Biggs. We take grent pleasure in introducing him to our select circle of chatters. Here we are, you see, Mr. Biggs, a select circle, but a great party, after all. It won't take you long to get acquainted with the company; so take a seat, and make yourself at home.

"We're a free-and-easy set here; but you mustn't get scared," says Mr. Short.

Why, Mr. Short, that's not very polite. You are making free on short acquaintance.

"How can a man of my name and size have any other than a *short* acquaintance, I should like to know?" replies Mr. Short.

"Now, Short, behave yourself," says Mr. Little, "or you will make our newcomer think he has got into the wrong place. Don't you mind Short, Mr. Biggs; he means well; but he's a little rough sometimes."

"And you're a rough *Little*," replies Mr. Short.

Gentlemen, stop this miserable punning, and let's get to work, or Mr. Biggs will get disgusted and quit.

"I'm not so easily disgusted, thank you," says Mr. Biggs. "You have some funny gentlemen here, I see; perhaps I'll get even with them some day."

And Mr. Barnabas Biggs strokes his mustache and heard, tries to smooth the wrinkles out of the sleeve of his dark-green coat, in the waist-pocket of which we can see the ends of a bnd-get sticking out, and takes his seat among us.

"Now, ladies and gentlemen," says Barnabas Biggs, "what can I do for you?"

"That sounds like business, to begin with," says Mr. Spry. "I rather like that."

You may do anything you please for us, Mr. Biggs. We shall be happy to hear from you on any subject you choose to select.

"Then I'll tell you," says Barnabas Biggs,

"WHAT HAPPENED AT THE TOWN PUMP.

"There is near our house an old pump—a kind of town pump—which every one may use, and whose wet and best-watered base speaks plainer than sign-boards could do of water for man and horse; and a very excellent pump it is, too—never out of water, easily worked, and furnishing some of the purest, clearest, coolest water in the world.

"Not long since the old pump was honored as though an angel had blessed it. A rosy cheeked girl, half hid in a flood of golden curls, came bouncing by, driving her hoop, just as the old, decrepit apple-woman at the corner, whom everybody knows, was trying to get a drink. She had set down her basket, but, bent nearly double by the weight of her years and troubles, she was still compelled to lean upon her staff. The little girl saw the difficulty, and was in an instant at the handle. Holding the ladle till it was filled, she raised it steadily to the lips of the old woman, whose warm, grateful thanks called the crimson to the child's cheek, which, as she hurried away, was deepened by finding that her kind deed had been observed."

Thank you, Mr. Biggs. You've made a very good beginning, and you may call again. But, let's see; we believe we have a special order of the day. We were to have a shark story from Captain Hunter. It won't do to miss that. So, captain, if you have no objection, you may give it to us now.

"It's a story," says Captain Hunter, "which was told by Sir John Barrow, a celebrated English traveler. The circumstance took place while the ship he belonged to was in the Eastern seas.

THE SHARK STORY.

"He says: 'When on board the Hindostan, I hooked a shark from the stern gallery; in doing which, however, I had a very narrow escape from being dragged by it into the sea. No sooner did the fish feel the hook in its jaw than, plunging toward the bottom, he drew the line to its full stretch. In the rapidity with which the rope ran out, a coil of it got round my arm; but, just as I was about being pulled overboard, the shark, by darting back to the surface, slackened the rope, and thus enabled me to disengage my arm and get clear. Greatly as I was alarmed at this accident, a poor Javanese appeared to be still more so, who happened at that moment to be astern of the ship, paddling his canoe with a load of fruit and vegetables. He feared lest the wounded shark, in rolling and plunging and lashing the water with its fins and tail, should overturn his little skiff. Fortunately for him, this did not happen. The shark, being killed with a harpoon, was hoisted on deck and opened. The contents of its stomach formed a mass such as can scarcely be conceived.'"

"That's not a very horrible story, captain," says Dr. Beetle. "I didn't know but you were going to tell us of some poor fellow who got his leg bitten off. I'm glad nobody was hurt, though some of them got badly frightened. A shark's stomach," continues the doctor, "is sometimes

A MUSEUM OF ODD THINGS.

"Jack Tar makes high festival at the cutting-up of a shark, and has great delight in opening the creature for the purpose of finding out the articles which it has swallowed; for a shark, when following a vessel, will eat anything that falls overboard. The contents of a lady's work-box, a cow's hide entire, knives, hats, boots, and various other things have been found in its interior. On one occasion the papers of a slave-ship were found in the stomach of a shark. By means of these papers the slaver was known; and the cruel men who carried on the base traffic were convicted and punished."

That shark became a detective police officer without knowing it. How many cries of misery had gone up from that slave-ship! The sound of these cries at last reached heaven.

Professor Tryall, who is less inclined to figures of speech than to figures of the other sort, would like to say something on

THE VELOCITY OF SOUND.

"In a still night the voices of the workmen in the distillery at Battersea may be heard at Westminster Bridge, an interval of three miles. The watchword at Portsmouth, it is said, can be heard at Ryde, in the Isle of Wight, a distance of four or five miles. The echo in Woodstock Park is repeated seventeen times by day, and twenty by night. The artillery at the siege of Genoa, by the French, was heard at Leghorn, a distance of ninety miles. The firing at the battle of Waterloo was heard at Dover, at a distance in a direct line of one hundred and forty miles, of which one hundred and ten were over land, and the remainder over water."

But, after all, professor, it is a great comfort for us to know that our prayers can reach farther still, even to heaven. *Methodist.*

A FATAL MOUTHFUL.—Once I was fishing from my punt, and saw an odd movement at the surface of the water about ten yards off. Paddling up, I found a biggish carp swimming about with a pike of less than his own size hanging upon his nose. The pike had been dead some time, for he had begun to decay, and leeches were clinging to his side. He had tried to swallow the carp, but could get only about half its head into his mouth. Having gaped to the full stretch of his jaws, he could not open his mouth wider to draw his teeth out, so he remained attached to his intended dinner, and died a victim to gluttony. The poor carp, not being able to get rid of his enemy, even when dead, had to go about his business with a corpse nearly as big as himself on his head. Growing weak, he rose to the surface, where I found him, swimming feebly round and round, with this hideous encumbrance. I took him into the boat, slit the pike's jaws open with my knife, and released the carp, who paddled off with a light heart and a very sore nose.

The Farm and Garden.

RICE CULTURE.

We have no doubt that in a few years Louisiana will rival South Carolina in the quantity and quality of rice annually produced—indeed, already, through the efforts of Mr. James Wood, of New Orleans, who has introduced the best varieties of seed, many of our rice planters are growing as good rice as can be found anywhere.

Even with their imperfect means of irrigation and old fogy style of gathering their crop with the sickle, Louisiana rice planters are doing a safe and more profitable business than the sugar planters; and when they bring all the improved machinery into requisition, it will prove so remunerative that the culture of rice will be extensively engaged in.

We find the rice planters much more thrifty than the cotton planters. The crop matures and can be harvested in about seven months after sowing, leaving considerable time that can be devoted to other pursuits. To illustrate how much one man can cultivate and harvest, we will mention that on lower Bayou Lafourche we find one young gentleman, Mr. H. N. Cook, who had alone cultivated nineteen arpents, and though his crop was on new and imperfectly irrigated ground, yet he thought he would have about three hundred barrels of clean rice. When reaping machines are used, the labor of harvesting will be greatly lessened.—*Louisiana Sugar Bowl.*

Raising Fruit Trees from the Seed.

Mr. A. Czerny, of Austria, states, as the result of long-continued observations and experiments, that the strongest and best fruit trees can be raised from seed, thus obviating a great deal of expense and disappointment to the pomologist. According to his observations, the extent and ramifications of the roots of a healthy tree is to that of its crown in the ratio of three to two, so that the action of the root is always preponderating. In this relation he finds the reason why fruit seeds from trees, budded or grafted upon indifferent stocks, have always been found unreliable, and he endeavors, as the first step, to obtain good trees grown upon their own stock, the seed of which, he says, will produce their parents with certainty. To this end he layers a branch of good tree, which, when well rooted, serves him as a stock, into which he introduces buds or scions of such varieties as promise to improve the original fruit. By judicious cross fertilization he obtains fruit, the seed of which will propagate, to a greater or less extent, the good qualities of the varieties used in hybridizing, and thus a new fruit is originated, which, when suitable, can always be reproduced from its seed. Such trees, says Mr. Czerny, are more healthy and vigorous, (having never been wounded by the knife,) bear earlier, and when accidentally wounded in the stem, throw out shoots identical with those of the original tree.

MUCK.

As an absorbent dry muck is very nearly equal to pulverized charcoal, which it much resembles in its chemical constitution. As a basis of compost we know of nothing superior to it, unless it is leaf-mold from the forest, which is richer in potash and other soluble saline matters. We cannot too strongly insist upon the importance of composting all manures. Not only is the quantity greatly increased, but the quality is also. Much of the barn-yard manure that is scattered directly from the yard, and plowed under, is unevenly distributed, is full of seeds, and lies in large lumps, so that the crops do not receive the full benefit of it. By composting we not only get a much finer manure, but we also get the mysterious catalytic (that is, dissolution into parts) influence by which, in the contact of fermenting nitrogenous substances, the whole mass is fermented, much in the same manner as when, by a little leaven, the whole lump of meal is leavened. We know that there is labor in composting, and that labor costs money; but we very much question whether any labor on the farm is more economically expended than upon the compost heap.—*Lectures on Agricultural Topics.*

HOW TO DISSOLVE BONES.

A barrel, box or an ash-hopper will do to dissolve bones in. The bones should be broken into small pieces with an ax or sledge-hammer. By laying them on a flat stone or a piece of iron they can readily be broken into small particles. After being broken, place a layer of them in the vessel provided, about three inches deep, cover them with good hard wood, unleached ashes, to which should be added fresh lime in the proportion of half a bushel of lime to a barrel of ashes. Put on enough of ashes to cover them thoroughly, and so continue alternately until the vessel is full. Add enough water to saturate the whole thoroughly, though not enough to make the lye run. Let it remain about three months, taking care to dampen it every two weeks with enough water to start the lye. If the lye should run, catch it for dampening the ashes in future use. In three months the bones will become soft and ready to crumble. Much of it can be broken up with the shovel, by throwing out the mass and working it over. Those bones that do not work up can be picked out and reset again, and by the time they go through the process again they will be thoroughly decomposed, and ready for use on grain or other crops.

THE BEURRE D'ANJOU PEAR.—This is one of the most valuable pears in cultivation, and deserves to be most widely disseminated. The fruit is of large size and fine appearance, the skin of which is yellowish green, sprinkled with russet, and often presents a dull crimson cheek on the sunny side. The flesh is melting and juicy, very nicely perfumed, and having a brisk vinous flavor, ranking in variety among the best. It is usually ripe in November, but will often keep until January. The tree is vigorous and very productive, and seems likely to prove hardy, so as to thrive well where pears can be grown.

The fruit is much sought after in the city markets, and last year sold readily in the Boston markets at $30 per barrel.

MAMMOTH CORN.—Captain Frederick Beall shelled five ears of corn, taken from his field crop, which yielded three and a half pounds of clean corn.—Eighty ears make a bushel. His seed corn was obtained from Moscow, Kentucky. The grains are remarkably large. This shows what a change of corn from one soil to another will do. We have never seen any better corn.—*West Point (Mississippi) Citizen.*

TO KEEP THE WEEVIL OUT OF CORN.—Put the corn up in shuck, and before corn-gathering time have your crib well cleaned and smoked, and then thoroughly painted on the inside with gas tar. If peas are kept in a cool place, the weevil will not make its appearance as early in the season as when kept in a warm room.—*Southern Cultivator.*

HOUSEKEEPERS' DEPARTMENT.

TO CLEAN LAMP-SHADES.—Lamp-shades may be cleansed with soap or pearlash; these will not injure or discolor them.

SWEET CORN PUDDING.—Grate the corn from twelve ears; add four well-beaten eggs, a quart of sweet, fresh milk, a little butter and a pinch of salt. Bake two hours.

MAGIC NERVE LINIMENT.—This was used and recommended by Dr. Stewart for nervous affections, etc.: Spirits of hartshorn, 1½ ounce; sulphuric ether, 1½ ounce; spirits turpentine, ½ ounce; sweet oil, ¾ ounce; oil cloves, ½ ounce; chloroform, 1 ounce. Put into a strong bottle of the capacity of 8 ounces, shake liniment, and it is ready for use. Keep the bottle securely closed and in a dark place, free from light.

LEMON JUICE IN DIPHTHERIA.—Mr. Revillout, in a paper presented last summer to the French Academy of Medicine, asserts that lemon juice is one of the most efficacious appliances for diphtheria, and he relates that, when a dresser in the hospital, his own wife was saved by this timely application. He got three dozen lemons and gargled her throat with the juice, she swallowing a little at the same time, in order to act on the more deep-seated parts.

PICKLED CAULIFLOWER.—Select the most perfect; break off the flowers, as they would naturally part. Put a layer of them in a jar and sprinkle over salt; then another layer of cauliflower; then salt, and so on. Let them soak two days; then wash off the salt and let them drain well; then pack in a jar or bottle, and pour over boiling spiced vinegar. In a few days, if necessary, heat the vinegar again; and pour over them, and cover or cork closely.

BAKED BEANS—*Norwich.*—Take small white beans, put to soak at six P. M., in a deep vessel; change the water late in the evening, and again next morning, and parboil for two hours, changing the water at the end of the second hour. Then pour off nearly all the water; take raw pork scored on top; put the beans in a deep dish, the pork in the middle, sinking it so as to have it just level with the surface. Add a very little molasses, and bake at least six hours, raising the pork toward the last so that it may crisp on top.

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Scientific.

The temperature of the sun is again treated of by Prof. Ericssen, in *Nature*. He says, in conclusion, that "we cannot consistently refuse to accept the conclusion that the temperature at the surface of the photosphere is very nearly 4,036,000 degrees Fahrenheit."

M. Moseel, of France, asserts that if the electro-negative plates in a galvanic battery are made large and the opposite ones small the power is increased in proportion to expenditure. Thus if the copper member is made as large as possible and the zinc made small the expenditure of the latter is lessened; a fact of importance, he suggests, to telegraph companies. Houle calculates that the utmost possible force in a grain of zinc in a Grove's battery is two hundred and sixty-seven foot-pounds, while the utmost practical is one hundred and thirty-four. The march of experiment is continually showing how little is really known yet about the galvanic power, and such theoretical calculations based on the fashionable law of conservation of force are of small account.

A Total Eclipse of the Sun in 1699.—The preparations made by the governments of the present age to have every phase of a total eclipse studied and recorded contrast favorably with the superstition that prevailed a few centuries ago. For instance, we find the following in one of our German exchanges: The elector of Darmstadt was informed of the approach of a total eclipse in 1699, and published the following edict in consequence: "His highness, having been informed that on Wednesday morning next, at ten o'clock, a very dangerous eclipse will take place, orders that on the day previous, and a few days afterward, all cattle be kept housed, and to this end ample fodder be provided; the doors and windows of the stalls be carefully secured, the drinking-wells to be covered up, the cellars and garrets guarded so that the bad atmosphere may not obtain lodgment, and thus produce infection, because such eclipses frequently occasion whooping-cough, epilepsy, paralysis, fever and other diseases, against which every precaution should be observed."

Cause of Variegation of Leaves. According to Mr. Morren the difference in the color of the leaves of the variegated plants, which form so ornamental a feature of our greenhouse, is due to a disease which is at once contagious and capable of being transmitted from one species of plants to another, by a kind of inoculation. He considers that the alteration of the chlorophyl, (which he compares to the red globules of the blood,) or green coloring matter, gives rise to variegated leaves, which consist of a mixture of green parts with others more or less yellow. If the discoloration is general it produces death. Among the higher orders of plants only those which are parasitic can exist when entirely deprived of chlorophyl. Variegation is a sign of organic disease; the discolored or variegated portions of the leaf have lost their power of reducing the carbonic acid of the atmosphere; the plants are generally weaker, smaller, their flowers and fruit much poorer, and their power of resisting cold diminished. Variegation can be propagated by means of layers, buds or grafts, showing that the buds themselves are infected. The seeds, however, from variegated individuals usually produce normal and healthy plants.

The substitution of iron for wood in ships has led to much investigation of the attendant variations of the compass and the means of diminishing so serious an inconvenience. It has sometimes been supposed that fogs and certain other states of the atmosphere could influence the needle; but this has not been borne out by observation. Lightning exercises a decided influence on the needle by reversing its points, so that north becomes south, and conversely. When a vessel is nearing land the needle is said to be affected; and certain rocks there are that exercise a marked magnetic influence on the compass, volcanic rocks especially, but this influence is not felt on board ships. But the action of the iron forming the ship's sides is far different, and not even the interposition of a thick non-magnetic body will stop its influence—far less, as some have believed, a copper coating or thick paint. Danger, however, comes from another source, since the ship herself, under her weight of canvas, may increase the deviation of the needle. Thus, experiments made on board an iron-built sailing vessel, provided with iron rigging and lower yards of steel, and with two binnacle compasses on her poops, and a third placed between the mizzen and main masts, the lower part of which was all of iron—the deviations of the needle were respectively fifty-six, twenty-four and thirty-five degrees.

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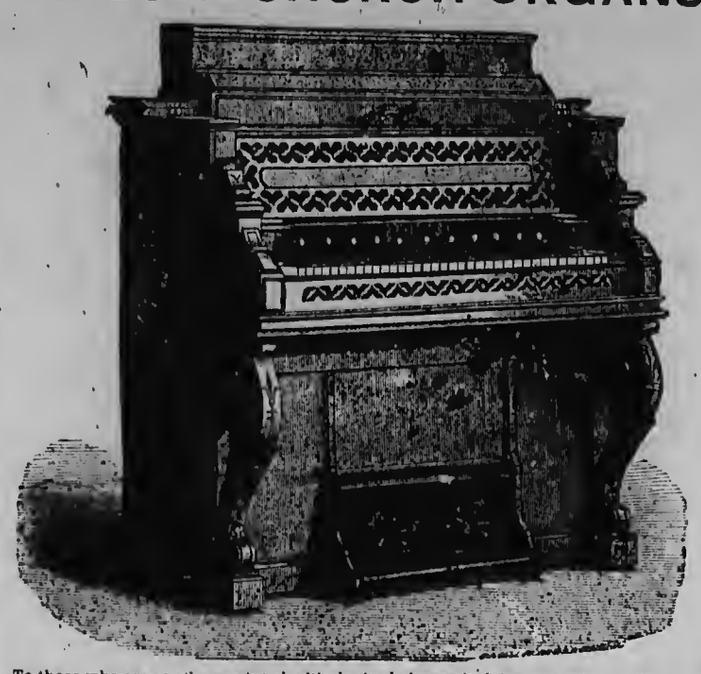

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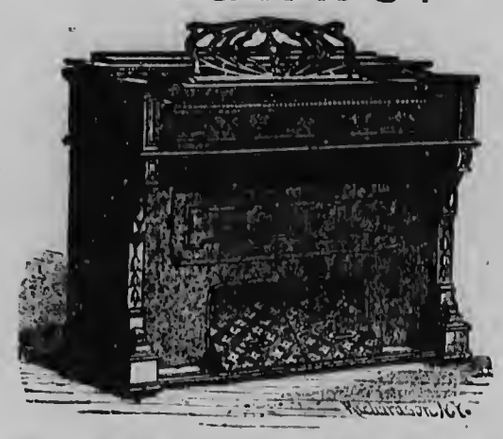

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NEW ORLEANS MARKETS.

(From the New Orleans Price Current.)

The movement in the general market has been interrupted by the Christmas holiday, and we have only two days' business to review, during which prices have exhibited but few variations. Sugar was dull and drooping on Saturday, but in fair request on Tuesday at previous rates for fair and the lower grades, but easier for the better qualities. Molasses has declined 2@3c. ₱ gallon for inferior to fair, but ruled at previous rates for the higher grades. Flour has been in light supply and ruled at steady prices. Corn has come forward more freely, and sold at a reduction of 2½@5c. ₱ bushel on Saturday and 10c. on Tuesday. Pork and bacon have been heavy at previous rates.

The weather has been warm for the season and generally clear. The accounts from the country present no new features.

The river is 13 feet 8 inches below high water mark.

COTTON.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi.....bales..	29,943
Alabama	37
Mobile	2,621
Texas	276
Total	32,877

On Saturday the movement commenced at full previous rates, but toward noon the advantage was on the side of the buyer, and some sales were made a shade lower, after which the figures paid indicated a renewal of confidence on the part of factors, and at the close there was no apparent variation from Friday. Nothing was done on Christmas except about 700 bales, particulars not reported; and on Tuesday buyers came forward with a fair degree of spirit and took 6,300 bales at a decline of ⅛c.—in some instances of ¼c. Strict good ordinary to low middling sold at 18⅝c., low middling at 18⅝, 18¾, 18⅞ and 19c., strict low middling at 18¾, 18⅞, 19, 19⅛ and 19¼c., barely middling nt 19⅜c., middling at 19⅝ and 19½c., and good middling at 19⅞c. These figures indicate the irregularity of the market, which was much stronger at the opening than later in the day.

The receipts proper at this port, since the first of September, (exclusive of the arrivals from Mobile, Florida and Texas,) are 887,219 bales, against 485,526 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 247,914 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 83,006 to France, and a decrease of 185,930 to Great Britain, and of 52,327 to other foreign ports.

We quote:

Ordinary	16 @ 17
Good ordinary	18⅛ @ 18⅝
Low middling	18⅞ @ 19⅛
Middling	19⅛ @ 19⅜
Strict middling	— @ 19⅛
Good middling	— @ 19⅝

COTTON STATEMENT.

Stock on hand Sept. 1, 1871, bales.		25,323
Arrived past three days...	32,877	
Arrived previously	419,913	452,790
		478,113
Exported past three days.	13,346	
Exported previously.....	299,359	312,705
Stock on hand and on shipboard..		165,408

SUGAR.—The supplies have been liberal and in excess of the demand, and prices were barely sustained. On Saturday the receipts were mostly disposed of at 6@6½c. for inferior, 6¾c. for common, 7c. for good common, 7¼@7½c. for fair, 7⅝@8⅛c. for good fair, 8½c. for fully fair, 8⅝@9c. for prime, (no choice in market,) 7⅛@9½c. for seconds, 9@9½c, for centrifugal, 10½@11c. for yellow clarified, and 11¼@11½c. for white.

MOLASSES.—The supplies on Saturday sold at 20@25c. for inferior, 28@30c. for common, 32@35c. for fair, 38@40c. for prime, 41@42c. for strictly prime, and 43@44c. for choice.

PORK.—On Saturday a lot of 50 bbls. choice mess sold at $14.75 ₱ bbl. On Tuesday there was no animation, and mess was offering at $14.50, without sales. Mess is retailing at $14.75@$15.

BACON.—Shoulders are quoted nominally at 8c., clear rib sides 8c., clear sides 8½c. ₱ lb. On Tuesday 15 casks clear rib sides sold at 7⅞c. on the spot, and 10 casks shoulders at the Jackson railroad depot at 7⅞c.

HAMS.—Choice new sugar-cured hams continue scarce and in demand at 14¾@15½c. ₱ lb. Old are quoted at 12½@14c.

DRY SALT MEAT.—Shoulders are quoted at 6¾c., clear rib and clear sides 7¼c. ₱ lb. On Tuesday 25 casks sold, in lots, at 6¾c. for shoulders, 7¼c. for clear sides, and 8¼c. ₱ lb. for hams.

BREAKFAST BACON.—There is no demand and prices are almost nominal, and are quoted at 8@9c. ₱ lb. for choice Western. The last sales of any importance were at 8@8½c. Northern is quoted at 11c.

LARD.—Choice has continued in fair demand for export, with a light stock on hand. Tierces are quoted at 9½@10c., kegs 10¼@10½c. ₱ lb. On Tuesday 20 tierces kettle-rendered sold at 9¾c. ₱ lb., and 100 kegs refined at 10¾c.

BUTTER.—Choice is in light supply and in good demand. Choice Western is quoted at 25@28c., Goshen 33@35c. ₱ lb. Inferior is unsaleable.

CHEESE.—Choice is in light supply and in good demand, but poor continues dull.

LOUISIANA RICE is in good supply, principally the lower grades.

MONETARY.

Gold has been in fair request, and opened on Tuesday at 109@109¼, (against 108½ at New York,) and closed at 109½@109¾, (against 108¼ at New York.)

The sales of silver have been confined to about $1,500 in American half dollars on Tuesday at 108@108½. American half dollars are quoted at 107½@108½, and Mexican dollars at 1¾@2¼ per cent. premium in gold.

The movement in warrants has been fair, the sales embracing $1,000 State on Saturday at 59 for large and 65 for small; and about $25,000 on Tuesday at 58½, 59 and 60 for large, and 65 for small.

New Orleans Wholesale Prices.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural Implements:		
Cotton scrapers ₱ doz	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, Plain & shovel-tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	7 50	15 00
Spades	9-00	15 50
Axes	10 00	15 00
Potato diggers	10 00	18 00
Shovel plows	6 00	9 00
Hull do., with cutters	10 00	12 00
Manly's D. S. plow	9 75	— —
Corn mills, Coleman's	120 00	425 00
Bread, ₱ 100 lbs:		
Pilot	5 00	— —
Loaf	5 00	5 50
Crackers	5 00	6 00
Navy	4 00	4 50
Cream crackers	11 00	— —
Bricks, ₱ M:		
Lake	9 00	16 00
English fire	42 00	50 00
American fire	40 00	— —
Candles, ₱ lb:		
Sperm, New Bedford	— —	42½
Tallow	— —	18
Chocolate, ₱ lb:		
Cocoa	38	55
No. 1	50	52
Sweet and spiced	35	67
Cider, ₱ bbl:		
Western	16 00	17 00
Coal, ₱ ton:		
Anthracite	11 00	— —
Western, ₱ bbl	70	— —
Corks, ₱ 1000:		
Regular	3 85	4 50
Pointed	3 40	4 25
Coffee, ₱ lb:		
Havana (currency)	26	27
Java	28	31
Cordova	—	—
Copper, ₱ lb:		
Brazlers'	30	33
Copper bolts	33	35
Yellow metal	25	— —
Cordage, ₱ lb:		
Manilla	20½	22½
Tarred, American	— —	21
Russian	20	— —
Cotton seed:		
Rough, ₱ ton	13 00	— —
In sacks	— —	16 50
Dyes, ₱ lb:		
Logwood, Camp'y	4	4½
Logwood, St. Domingo	4½	4½
Fustic, Tampico	5	— —
Indigo, ₱ lb	1 75	1 85
Madder	20	22
Eggs, ₱ dozen:		
Western	40	50
Feathers, ₱ lb	60	1 00
Fish, ₱ box:		
Cod	1 20	— —
Herrings	40	— —
Mackerel, No. 1, ₱ bbl	14 00	16 00
Mackerel, No. 2	9 50	11 00
Mackerel, No. 3	8 50	9 00
Flaxseed, ₱ lb	4	6
Flour, ₱ bbl:		
Double extra	7 62½	7 75
Superfine	7 20	7 25
Fine	6 75	— —
Fruit, ₱ lb:		
Prunes	12½	— —
Currants, new	9½	— —
Almonds, soft shell	18½	— —
Almonds, shelled	35	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Gunny bags, ₱ bag	19	20
Hay, ₱ ton:		
Prime	33 00	34 00
Choice	35 00	36 00
Iron, ₱ ton:		
Pig	32 00	34 00
Country bar, ₱ lb	4	5
English	3½	4
Swedes, assorted	7	8
Hoop	5½	8
Sheet	5	8
Boiler	7½	8
Nail rods	10	12½
Castings, American	5½	— —
Lead, ₱ 100 lbs:		
Pig	9 50	10 00
Bar, ₱ lb	10	10½
Sheet	10½	11
Pipe	10½	11
Leather, ₱ lb:		
Sole, hemlock	33	35
Sole, oak	42	48
Harness	43	50
Calf skins, ₱ dozen	42 00	75 00
Texas, rough, ₱ lb	24	32
Lime, ₱ bbl:		
Western	1 10	1 20
Cement	2 75	— —
Plaster Paris	2 15	— —
Lumber, ₱ M feet:		
Boards, yellow pine	14 00	15 00
Boards, cypress	25 00	40 00
Flooring, dressed	24 00	— —
Flooring, rough	18 00	20 00
Ceiling, dressed	18 00	20 00
Weatherboards, dressed	17 00	17 50
Weatherboards, rough	16 00	17 00
Scantling	14 00	15 00
Shingles, ₱ M	3 75	4 50
Laths	2 50	2 75
Moss, ₱ lb:		
Country picked	3½	6½
Clean picked	6½	11
Nails, ₱ keg:		
American, 4@6d	4 75	4 90
Wrought, German, ₱ lb	14	16
Wrought, English	14	16
Oils:		
Lard, ₱ gallon	97½	1 00
Coal oil, in barrels	30	32
Coal oil, in cases	33	37
Linseed, raw	95	1 10
Sperm	1 75	2 00
Whale, refined	85	1 00
Cotton seed, crude	42½	45
Cotton seed, refined	50	60
Castor	2 00	— —
Olive, 22@24 oz	6 75	7 00
Olive, 11@12 oz	7 25	7 50
Tanner's, ₱ gallon	90	1 00
Soap, ₱ lb:		
Western	6½	8
Northern	6½	7½
Southern	6	10½
Castile, genuine	14½	16
Castile, imitation	— —	13
Sardines:		
Half boxes	35½	36
Quarter boxes	23	24
Spices, ₱ lb:		
Cassia	45	46
Cloves	15	— —
Nutmegs	1 10	1 15
Pepper	22	22½
Pimento	12	12½
Sugar, ₱ lb:		
Havana, white	— —	13½
Havana, yellow	11	12
Havana, brown	10½	11
Crushed	13⅜	13⅝
Pulverized	13⅜	13⅝
Teas, ₱ lb:		
Imperial	80	1 50
Gunpowder	75	1 75
Hyson	75	1 50
Young Hyson	75	1 50
Oolong	75	1 50
Pouchong	30	50
Tin, ₱ lb:		
Block	42	43
In plates, X, ₱ box	13 25	13 50
In plates, I. C	10 75	11 00
Leaded plates, X	12 75	13 00
Leaded plates, I. C	10 50	10 75

CATTLE MARKET.

NEW ORLEANS, Dec. 26, 1871.

Texas beeves, choice ₱ head	$50 00	@	55 00
Texas beeves, 1st qual ₱ head	30 00	@	40 00
Texas cattle, 2d qual, ₱ head	20 00	@	28 00
Texas cattle, 3d qual, ₱ head	10 00	@	15 00
Western beeves, ₱ lb, net	12	@	15
Hogs, ₱ lb, gross	5½	@	6½
Sheep, first quality, ₱ head	4 50	@	5 50
Sheep, second qual., ₱ head	3 00	@	4 00
Sheep, third quality, ₱ head	1 00	@	2 50
Milch cows, choice, ₱ head	80 00	@	100 00
Milch cows, ₱ head	50 00	@	100 00
Texas cows, with calves	— —	@	80 00
Calves, ₱ head	6 00	@	10 00
Yearlings, ₱ head	10 00	@	11 00

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

VICKSBURG DISTRICT.

Natchez	Jan. 6, 7
Vicksburg	20, 21
Port Gibson	27, 28
Clover Hill	Feb. 3, 4
Rolling Fork	10, 11
Rocky Springs, at Rocky Springs	24, 25
North Warren, Millin and Sunflower, at Oak Ridge	Mar. 2, 3
South Warren, at Ashly	9, 10
Cayuga, at Utica	16, 17
Fayette, at Bethel	23, 24
Kingston	30, 31

JOHN A. B. JONES, P. E.
Port Gibson, Miss.

MERIDIAN DISTRICT.

DeKalb circuit, at DeKalb	Jan. 13, 14
Spring Mill circuit, at Bethel	20, 21
Wayne, at Waynesburg	27, 28
Shubuta and Clarke, at Shubuta	Feb. 3, 4
Enterprise station	10, 11
Enterprise circuit, at Sageville	17, 18
Marion, at Marion	24, 25
Meridian	Mar. 2, 3
Paulding circuit, at Paulding	9, 10

The official members, and especially the stewards on each circuit, should by all means be at the first Quarterly Conference, and we hope to see them all out. The stewards of Shubuta and Clarke circuits will meet at the Shubuta Quarterly Meeting. The recording stewards of the circuits will meet at Meridian, February 28, to hold a district stewards' meeting.

WM. B. INNES, P. E.

WOODVILLE DISTRICT.

Woodville	Jan. 13, 14
Clinton	20, 21
East Feliciana	27, 28
East Baton Rouge	Feb. 3, 4
Jackson	10, 11
Bayou Sara	17, 18
Wilkinson	24, 25
Buffalo	Mar. 2, 3
Amite, at Liberty	9, 10
Mendville	16, 17
District Meeting, at Jackson	Feb. 9

J. L. FORSYTH, P. E.

SUMMIT DISTRICT.

Summit and Magnolia, Magnolia	Jan. 20, 21
Holmesville ct., at Holmesville	27, 28
Amite City ct., at Amite City	Feb. 3, 4
Greensburg, at Greensburg	10, 11
Franklinton ct., at Water Holes	17, 18
Ponchatoula miss., Ponchatoula	24, 25
St. Helena ct., at Day's church	Mar. 2, 3
Big Creek miss., at Bethel church	9, 10
Covington ct., at Covington	16, 17
Livingston miss., at Gray's Creek	23, 24

J. NICHOLSON, P. E.

ALABAMA CONFERENCE.

UNION SPRINGS DISTRICT.

Union Springs station	Dec. 30, 31
Troy and Brundidge sta., at Troy	Jan. 7
Brundidge circuit and mission, at White Water	13, 14
Troy circuit, at Bethel	20, 21
Union circuit, at Mount Hillard	27, 28
Greenville station	Feb. 3, 4
Fort Deposit ct., at Fort Deposit	10, 11
Greenville ct., at Oak Bowery	17, 18
Rocky Mount ct., at Rehoboth	24, 25
Pine Level circuit, at Pine Level	Mar. 2, 3
Olustee circuit, at Hill's chapel	9, 10
Rutledge circuit, at Mount Ida	16, 17
Elim circuit, at Bethel	23, 24

A full attendance is solicited. Delegates to the District Conference will be elected.

My address is Troy, Alabama.

J. W. SHONES, P. E.

MONTGOMERY DISTRICT.

Tuskegee station	Jan. 6, 7
Tuskegee circuit, at Union	13, 14
Auburn	20, 21
Opelika	27, 28
Loachapoka and Mount Melga, at Loachapoka	Feb. 3, 4
Salem, at Chapel Hill	10, 11
Crawford, at Soule chapel	17, 18
Notasulga, at Armstrong chapel	24, 25
Montgomery	Mar. 2, 3
Tallassee	9, 10
Wetumpka	16, 17
Elmore, at Carolina	23, 24
Hurtsville and Silver Run	30, 31
District stewards' meeting, at Auburn	Feb. 7

WILLIAM A. MCCARTY, P. E.

MARIANNA DISTRICT.

Ozark circuit, at Haw Ridge	Jan. 27, 28
Big Creek circuit, at Big Creek	Feb. 3, 4
Gordon circuit, at Columbia	10, 11
Sylvan Grove ct., at Asbury chapel	17, 18
Geneva circuit, at Double Bridges	24, 25
Greenwood ct., at Mount Zion	Mar. 2, 3
Marianna station	9, 10
Calhoun mission, at Shady Grove	16, 17
Holmes Valley ct., at Moss Hill	23, 24
Cerro Gordo miss., at Otter Creek	Apr. 6, 7

It is very desirable that there be a full attendance, as it will be the time to elect delegates to the District Conference, to be held at Ozark, some time in next May, by Bishop Pierce.

ANGUS DOWLING, P. E.

CAMDEN DISTRICT.

Pineville, at Pineville	Jan. 13, 14
Camden	20, 21
Sepulga, at Bethel	27, 28
Black's Bend, at Tallachee	Feb. 3, 4
South Butler, at Ebenezer	10, 11
Monroeville, at Liberty chapel	17, 18
Evergreen mission, at Piny Grove	24, 25
Oak Hill, at Bethlehem	Mar. 2, 3
Lowndesboro, Haynesville and Union, at Lowndesboro	9, 10
Snow Hill, at Snow Hill	16, 17
Farmersville, at Four Oaks	23, 24

D. M. HUDSON, P. E.

DEMOPOLIS DISTRICT.

Livingston	Jan. 6, 7
Belmont, at Coatopa	13, 14
Eutaw	20, 21
Greene, at Salem	27, 28
Demopolis	Feb. 3, 4
Forkland, at Forkland	10, 11
Gainesville, at Ramsey station	17, 18
Bladen, at Mount Zion	24, 25
Butler, at Bethel	Mar. 2, 3
Gaston, at Sharon	9, 10

S. H. COX, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT.

Aberdeen	Jan. 5, 6
West Point	12, 13
Columbus	19, 20
Caledonia	Feb. 2, 3
Vinton	9, 10
Athens	16, 17
Houston	23, 24
Palo Alto	Mar. 1, 2
Line Creek	15, 16

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NEW ORLEANS, Nov. 22, 1871. de14 1m

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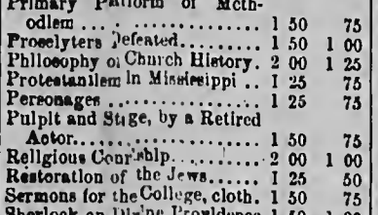

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